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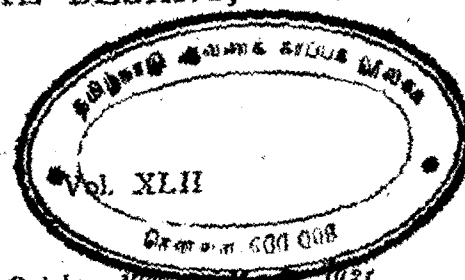
THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.



PART I. October, 1920, to March, 1921

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1921

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SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1920, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Danish Lands Lodge, T.S., per 1920, £8. 10s. ...	87	6	11
	<u>87</u>	<u>6</u>	<u>11</u>

Adyar

10th September, 1920

A. SCHWARZ,

Hon. Treasurer, T. S.

SUPPLEMENT TO THE THEOSOPHIST

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1920, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
A Friend, for Food Fund	10	0	0
American and English Friends, through Mr. B. P. Wadia	1,730	0	0
Mr. J. C. Bilimoria, Rangoon	25	0	0
M. R. Ry. Shripatrai Hakumatrai, Surat	17	4	0
Mr. W. J. Whiteside, Australia, through T. P. H.	9	12	0
	1,792	0	0

Adyar

10th September, 1920

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Santiago, Cuba	... Sarasvati Lodge, T.S.	... 20-5-1920
Guadalajara, Jal., Mexican Republic	... Luz de Oriente Lodge, T.S.	... 26-7-1920

Adyar

14th September, 1920

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO
THE THEOSOPHIST

THE ADYAR T.S. CONVENTION OF 1920

ARRANGEMENTS are being made for the comfort and convenience of a large influx of members at Headquarters. In order that as little inconvenience as possible may be suffered, we ask intending visitors:

NOTICE

1. To notify their coming, at least, by the first week in December. Each member attending the Convention should send in the usual registration fee of Re. 1 to Mr. B. Ranga Reddy, Adyar Headquarters, along with the notice of his coming.

2. To bring with them bedding, mosquito nets, towels, soap, drinking vessels and travelling lantern. No furniture can be supplied.

3. Members requiring a cudjan hut, or rooms in the Quadrangle or Bhojanashāla, must send word by November 22nd to Mr. B. Ranga Reddy, and cash must accompany the order.

The ordinary cudjan hut, 10 ft. × 12 ft., costs Rs. 10 with mats, and Rs. 8 without mats.

A big cudjan hut, 20 ft. × 12 ft., costs Rs. 20 with mats, and Rs. 16 without mats.

Rooms in the Quadrangle and Bhojanashāla will be charged from Rs. 6 to Rs. 10 according to the size. Preference will be given to ladies and those having a family.

A general shed will be put up for delegates who do not want special accommodation.

iv. SUPPLEMENT TO THE THEOSOPHIST NOVEMBER

4. Each delegate requiring meals in the European style (including *chota-hazri*, coffee or tea or milk) is required to pay Rs. 4 per day, including accommodation.

Each delegate requiring meals in the Indian style (two meals per day, without lunch, *chota-hazri*, or milk) is required to pay Re. 1 per day. Those who cannot afford to pay Re. 1 per day should apply to the Food Committee for concession.

Delegates requiring meals in Indian style are requested to observe the following rules:

Tickets for meals must be purchased at the Bhojanashāla between 6 and 8 a.m. for the evening meal, and 2 and 4 p.m. for the next morning meal daily. Those who do not purchase tickets within the hours that are fixed will have to pay As. 10 per meal. Refreshment will also be provided if wanted.

Delegates on arrival are requested to register their names at the enquiry office near Headquarters.

HOUSING COMMITTEE

Messrs. G. Subbiah Chetty, J. Srinivasa Rao and B. Ranga Reddy for Indians, Messrs. A. Schwarz and J. R. Aria for Europeans and non-Indians. Mr. K. Jasavala and Mr. B. Ranga Reddy for sanitary arrangements.

FOOD COMMITTEE (INDIAN)

Messrs. Srinivasa Rao, C. N. Subramania Iyer, A. Ranganatha Mudaliar, Subba Ramiah and B. Ranga Reddy.

FOOD COMMITTEE (EUROPEANS)

Miss van Motman, Mrs. Christoffel and Mrs. Gagarin.

RECEPTION COMMITTEE (LADIES)

Miss Arundale, Mrs. Arundale, Mrs. Kerr, Mrs. Christoffel, Mrs. Gagarin, Miss Willson, Miss de Leeuw, Mrs. Huidekoper, Mrs. Karandikar and Mrs. Mahadeva Sastry.

1920

SUPPLEMENT TO THE THEOSOPHIST

RECEPTION COMMITTEE (GENTLEMEN)

Messrs. A. Schwarz, J. R. Aria, D. K. Telang, F. Kunz, V. R. Karandikar, Subbiah Chetty, Rama Rao, Mudaliandan Chetty, Mahadeva Sastry and J. Huidekoper.

Members who do not notify their coming beforehand must excuse us if we are unable to provide lodging and food for them.

Arrangements are made only for members and their immediate families (wife and children, if the latter cannot be left at home).

All letters of enquiry should be addressed to the Recording Secretary, T.S., Adyar.

N.B.—The terms quoted above apply to the days of the Convention only.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1920, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Indian Section, T.S., per 1919—20, part payment	1,913	14	6
Mr. V. R. Menon, Singapore, per 1920 and 1921	6	8	0
T.S. in S. Africa, per 1920, £12. 6s. 8d.	123	5	4
" " Belgium, per 1919, £7. 12s. 0d.	79	0	1
" " Finland, per 1920, £19. 16s. 8d.	220	14	1

DONATION

An F.T.S., to Adyar Library, through Mrs. Annie Besant... 2,000 0 0
4,343 10 0

Adyar

11th October, 1920

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1920, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
Mr. Gagan Tarachand Keswani, Rohri (Sind) ...	5	0	0
Mrs. M. Besant-Scott, London ...	5	0	0
Mr. C. N. Subramaniam Aiyer, Adyar ...	50	0	0
Karachi Lodge, T.S. ...	89	10	0
"Friends" ...	28	6	0
Mr. S. Ram Shastri, Adyar ...	50	0	0
Mr. W. D. Koot, Madison, per May-July ...	144	9	3
	372	9	3

Adyar

11th October, 1920

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Sasaram, Behar, India	... Sri Krishna Lodge, T.S.	... 13-9-1920
Allahabad, India	... Gautama	... 13-9-1920
Kharagpur, Bengal	... Sri Krishna	... 20-9-1920
Jamalpur, Monghyr, India	... Jamalpur	... 21-9-1920
Kadukarai, South Travancore, India	... Sri Venkatesa Perumal Lodge, T.S.	... 22-9-1920

Adyar

24th September, 1920

J. R. ARIA,

Recording Secretary, T.S.

Printed and published by J. R. Aria, at the Vasanā Press, Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1920, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Presidential Agent, Spain, per 1920, £13. 3s. 0d.	158	7	7
New Zealand Section, T.S., per 1920, £49. 14s. 8d.	603	5	3
T.S. in Mexico, £10. 7s. 4d.	127	5	5
American Section, T.S., £233.	2,862	10	0
T.S. in Canada, per 1920, £38. 11s. 2d.	473	12	0
Mr. F. J. Culmer, per 1920, 10s.	5	0	0
Nairobi Lodge, T.S., British East Africa, per 1920	22	8	0
T.S. in Norway, £10	120	6	0
Burma Section, T.S., per 1920	95	8	0
T.S. in Brazil, per 1920, £29. 17s. 4d.	344	11	10
Swiss Section, T.S., per 1920, frs. 281.60	129	6	0
Netherlands-Indian Section, T.S., Java, for 1920	660	0	0
Barbados Lodge, per 1920, £5	46	0	1
	57	8	1

DONATION

An F.T.S., to Adyar Library, through Mrs. Annie Besant ...	3,000	0	0
	8,706	8	3

Adyar

11th November, 1920

A. SCHWARZ,

Hon. Treasurer,

viii. SUPPLEMENT TO THE THEOSOPHIST DECEMBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1920, are acknowledged with thanks:

DONATIONS:

	RS.	A.	P.
Mrs. Margaret Boswell, Honolulu, for Food Fund, £1. 10s. 0d.	18	0	1
Mr. C. E. Burnley, Vallejo, California, \$ 10	21	1	0
Besant Lodge, T.S., Bombay	24	0	0
	63	1	1

Adyar

A. SCHWARZ,

11th November, 1920

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Banff, Alberta, Canada	Banff Lodge T.S.	12-11-1919
Winnipeg, Manitoba, Canada	Blavatsky	" " 19-12-1919
Epsom, Auckland, New Zealand	Vasanta	" " 29-7-1920
Ciudad Victoria, Tamaulipas, Mexico	Redencion	" " 4-8-1920
Tufnell Park, London	Emmanuel	" " 2-10-1920
Adyar, Madras, India	Service	" " 18-10-1920

Adyar

J. R. ARIA,

13th November, 1920

Recording Secretary, T.S.

Printed and published by J. R. Aria, at the Vasanta Press, Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1920, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
Miss A. Wernigg, Madras, per 1920-21	15	0	0
Mr. M. Heinerici, Wesel, Germany	11	6	0
Nairobi Lodge, T.S., British East Africa, per 1920, £1. 10s. 0d.	15	0	0
South African Section, T.S., 6s. 8d.	3	5	4
Netherlands Section, T.S., per 1919-20, £68. 6s. 0d.	810	15	6
T.S. in Scotland, per 1920, £24. 2s. 8d.	289	10	0
Tokyo Lodge, T.S., Japan, per 1920, Rs. 15-14-0 } and Captain B. Kon, per 1921, " 15-0-0 }	30	14	0
Australian Section, T.S., Balance of Dues per 1920, £21. 6s. 8d.	285	14	10
T.S. in England and Wales, per 1920, £123. 11s. 4d.	1,679	9	2

DONATIONS

Part payment of MacDonall Bequest received from Mr. D. Graham Pole through Mrs. Annie Besant, £1,375....	16,788	7	8
Mr. D. F. Romer, Bombay, to Adyar Library, Rs. 10 } and to T.S., " 10 }	20	0	0

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Adyar

10th December, 1920

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1920, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
"Babu Sitaram" ...	20	0	0
Mr. A. R. Bhutjee, Calicut, for Food Fund ...	5	0	0
" R. E. Mowry, Rochester, U.S.A., \$5.50 ...	16	5	0
" D. F. Romer, Bombay ...	10	0	0
Gaya Lodge, T.S. ...	7	0	0
Mr. Dorabji R. Todywala, Bombay ...	1,042	6	0
"Babu Sitaram" ...	25	0	0
Mr S. Seshadri Aiyar, Bellary, for Food Fund ...	9	0	0
Australian Section, T.S., £2 ...	26	12	0
	1,161	7	0

Adyar

10th December, 1920

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Columbus, Ohio, U.S.A. ...	Harmony Lodge, T.S....	29-12-1919
Lausanne, Switzerland ...	Espérance	" " 11-1-1920
Bellingham, Washington, U.S.A. ...	Bellingham	" " 3-2-1920
Tulsa, Oklahoma, U.S.A. ...	Tulsa	" " 27-2-1920
The Hague, Holland ...	Pythagoras	" " 14-3-1920
Bremerton, Washington, U.S.A. ...	Bremerton	" " 31-3-1920
Flushing, Holland ...	Hermes	" " 25-4-1920
Palo Alto, California, U.S.A. ...	Palo Alto	" " 30-4-1920
Geneva, Switzerland ...	Le Service	" " 8-5-1920
Goose Creek, Texas, U.S.A. ...	Goose Creek	" " 1-6-1920
Valparaiso, Chile, S. America... ..	Valparaiso	" " 3-7-1920
Havana, Cuba ...	Isis	" " 7-7-1920
Durban, S. Africa ...	Olcott	" " 25-7-1920
Quillota, Chile, S. America ...	Syrius	" " 12-10-1920
Cherbourg, Manche, France ...	Aurore	" " 14-10-1920
Combe Down, Bath, England ...	Wayfarers	" " 20-10-1920

Adyar

14th December, 1920

J. R. ARIA,

Recording Secretary, T.S.

Printed and published by J. R. Aria, at the Vasanā Press, Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1920, to 10th January, 1921, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Mr. George Arthur, Gold Coast, West Africa, per 1920—21, £1. 1s. 0d. ...	12	2	0
Mr. W. W. Brooks Warner, per 1920—21, £2 ...	23	2	0
Mr. C.H. van der Leeuw, Holland, per 1916 to 1921 inclusive ...	90	0	0
Colonel Nikola Strandtman, Entrance Fee and Due for 1920—21, £1. 5s. 0d. ...	16	4	0
Danish-Icelandish Section, T.S., per 1920, £12. 8s. 0d. ...	168	5	8
T.S. in Ireland, per 1920 ...	53	0	0
South African Section, T.S., acct., 1920 ...	5	0	0
Indian Section, T.S., part payment, 1920 ...	55	0	0
Mr. M. Manuk, Hongkong, per 1921 ...	15	0	0
Mr. Julius Arnold, Shanghai, per 1921 ...	15	0	0

DONATION

Mr. C. H. van der Leeuw, Holland, to Adyar Library ...	60	0	0
	512	13	8

Adyar

10th January, 1921

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1920, to 10th January, 1921, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
Mr. C. H. van der Leeuw, Holland... ..	50	0	0
Mr. Frank L. I. Leslie, Harrogate, £7. 7s. 0d....	98	7	1
From America, collected through Miss Agnes P. Kreisel...	538	0	0

	Rs.	A.	P.
Mr. P. R. Lakshman Ram, Madras, for Food Fund	5	0	0
Mr. Ambalal Balakhidas, Ahmedabad	5	0	0
Mr. C. J. Patel, Nairobi ... for Food Fund	5	0	0
Mr. M. Manuk, Hongkong	25	0	0
Mr. Peter de Abrew, Colombo	5	0	0
A Friend, Adyar, for Food Fund	10	0	0
Mr. Dorabji R. Todywala, Bombay	500	0	0
	1,563	9	0
	2,805	0	1

Adyar
10th January, 1921

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

A NEW NATIONAL SOCIETY

A Charter to form a National Society in Iceland, to be called "The Theosophical Society in Iceland," was issued to Countess E. Bille Brahe Selby on 5th January, 1921, with its administrative centre in Reykjavik, Iceland.

J. R. ARIA,
Recording Secretary, T. S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Buenos Aires, South America...	The Beacon Lodge, T.S....	22-6-1920
Tucuman, Argentine Republic, South America...	Eleuacion	" " 22-6-1920
Tucuman, Argentine Republic, South America...	Brhaspati	" " 22-6-1920
Huskvarna, Sweden	Huskvarna	" " 28-10-1920
Luserna, S. Giovanni, Torino, Italy	Maitreya	" " 17-11-1920
Lewisham, London	Lewisham	" " 22-11-1920
Rhyl, North Wales	Rhyl	" " 22-11-1920
Shrewsbury, England	Shrewsbury	" " 7-12-1920
Ealing, London	Ealing	" " 7-12-1920
Menton, Alpes Maritimes, France.	Jeanne d'Arc	" " 21-12-1920

Adyar
11th January, 1921

J. R. ARIA,
Recording Secretary, T. S.

Printed and published by J. R. Aria, at the Vasanā Press, Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1921, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Indian Section, T.S., Acct. 1920	184	0	0
Saturn Lodge, T.S., Shanghai, per 1920—21	178	14	11
Mr. O. Dufaur Clark, Jerantui, Pahang, per 1921	15	0	0
Mr. C. C. Halling, Launceston, Tasmania, part payment per 1918—1920	28	4	0
Captain Julio Garrido, Presidential Agent, Spain, Entrance Fees and Dues per 1920 and 1921, £ 34	465	5	3

DONATION:

Mr. B. D. Mehta, Bombay, Headquarters Fund	10	0	0
	881	8	2

Adyar
10th February, 1921

J. R. ARIA,
Ag. Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1921, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
Legacy from the estate of Serena Flattume, of U.S.A., through American Section, £147	...	1,956	9 6
Mrs. Macpherson, per J. P. Allan, Glasgow, £1	...	13	8 0
Finnish E. S. Members, £4	...	54	0 0
Mrs. L. Abbott, Chicago	...	15	8 0
	2,039	9 6	

Adyar
10th February, 1921

J. R. ARIA,
Ag. Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Aberdeen, Washington	Aberdeen-Hoquiam Lodge, T.S.	15-7-1920
Kansas City, Missouri	Hermes	27-7-1920
Tulsa, Oklahoma	Besant	2-8-1920
Hollywood, California	Alkio	7-8-1920
Chattanooga, Tennessee	Chattanooga	8-8-1920
Augusta, Georgia	Augusta	2-9-1920
Charleston, S. Carolina	Charleston	12-9-1920
Savannah, Georgia	Savannah	21-9-1920
Glendale, California	Glendale	27-9-1920
Pensacola, Florida	Pensacola	1-10-1920
Vera Cruz City, Mexico	Alcione	23-11-1920
Kendrapara, India	Baldewji	14-1-1921
Lisbon, Portugal	Jeoshua	14-1-1921
Lisbon, Portugal	Annie Besant	14-1-1921
Cuttack, Orissa, India	Bhagabat	27-1-1921

Adyar
11th January, 1921

J. R. ARIA,
Recording Secretary, T.S.

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THE THEOSOPHIST



THIS Magazine, founded by Colonel H. S. Olcott, the President-Founder of the Theosophical Society, and H. P. Blavatsky, its greatest Teacher, completed its Forty-first Volume with the issue of September, 1920. We enter, therefore, this month on its Forty-second Volume, the first of its sixth septennate. May I ask its readers everywhere to lend it a helping hand, for all printed matter is costlier, while most readers are poorer. We have all a duty to the oldest magazine of our Society, so that its flag may be kept flying

at the Headquarters of the Theosophical Society. I have received some interesting papers on the Saints of Christendom from Bishop Leadbeater, who has also contributed to the present number.

The most important event of the last quarter, as regards the Churches of Christendom, is undoubtedly the "Conference of Bishops of the Anglican Communion, holden at Lambeth Palace, July 5 to August 7, 1920". A full report of all its proceedings has not yet been published, but a most interesting *brochure* has been issued, containing an Encyclical Letter from the Bishops, with the 80 Resolutions passed at the Conference, and the Reports of the eight Committees appointed to consider and report on: I. Christianity and International Relations, especially the League of Nations; II. The Opportunity and Duty of the Church, in regard to Industrial and Social Problems; III. The Development of Provinces in the Anglican Communion; IV. Missionary Problems; V. The Position of Women in the Councils and Ministrations of the Church; VI. Problems of Marriage and Sexual Morality; VII. The Christian Faith in Relation to (a) Spiritualism, (b) Christian Science, and (c) Theosophy; VIII. Reunion with other Churches—(a) Episcopal Churches, (b) Non-Episcopal Churches, with Questions as to (i) Recognition of Ministers, (ii) Validity of Sacraments, (iii) Suggested Transitional Steps. Of these, I, II, V, VI and VII are of general interest to all who care for the spread of Spirituality in the world. For the Anglican Communion is found in every part of Britain's far-flung Empire, and while inferior to the Roman Church in extent, and to the Greek Church in antiquity, it exercises an immense influence over the English-speaking races.

No less than 252 Bishops of the Church gathered at Lambeth, including twelve Archbishops. Four of these—

Canterbury, York, Armagh and Wales—belong to the United Kingdom. In Scotland, the Bishop of Brechin is the Primus of the Scottish Episcopal Church, which does not possess an Archbishop, as do England, Wales and Ireland, though it has seven Bishops, while Wales has only three under its Archbishop. India has nine Bishops, and Burma one, with the Bishop of Calcutta as Metropolitan. Africa, for some mysterious reason, has an Archbishop, and twelve Bishops under him, and ten more who seem to be unrelated to him. Australia has no less than three Archbishops and fifteen Bishops. There is a Bishop of Gibraltar, which seems odd, and one of Jerusalem. Canada has three Archbishops, and sixteen Bishops. There may be yet others, who did not attend the Conference.

There is a marked characteristic of this Conference which we note with great pleasure. It is liberality. In the Encyclical Letter, the prelates say not untruly: "We find that one idea runs through all our work in this Conference, binding it together in a true Unity. It is an idea prevalent and potent throughout the world to-day. It is the idea of Fellowship." We should say "Brotherhood," but the thing meant is the same. The liberality comes out very markedly in the way in which V and VII are dealt with. And it breathes through the Letter. The Letter itself opens with an archaic flavour, pleasant to the literary palate:

TO THE FAITHFUL IN CHRIST JESUS,

We, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and fifty-two in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of our Lord 1920, within two years of the ending of the Great War, give you greeting in the name of our Lord and Saviour, Jesus Christ. We who speak are bearers of the sacred commission of the Ministry given by our Lord through His Apostles to the Church.

The Bishops then declare that Fellowship "is the object of the Church," and say that

in the prosecution of this object it must take account of every fellowship that exists among men, must seek to deepen and purify it, and, above all, to attach it to God.

This is at once tactful and true. The Bishops think that the subject of reunion was the most important with which they dealt, and they make a remarkable statement:

The Bishops brought with them into the Conference very various preconceptions. Different traditions, different estimates of history, different experiences in the present, different opinions on current proposals, seemed almost to preclude the hope of reaching any common mind. The subject of Reunion was entrusted to the largest Committee ever appointed in a Lambeth Conference. As their work proceeded, the members of it felt that they were being drawn by a Power greater than themselves to a general agreement. Their conclusions were accepted by the Conference under the same sense of a compelling influence. The decision of the Conference was reached with a unanimity all but complete.

As a Theosophist, I should personally fully recognise the probability of such a Power, not compelling but impelling them to harmony. The Wisdom which "mightily and sweetly ordereth all things" would surely brood over an assembly whose members had travelled from all parts of the world, inspired by a noble devotion to their Lord for the service of the world, many venerable by age, purity of life, self-sacrificing labour, deep learning, earnest purpose, striving for a spiritual end. Surely it would have been strange if the Teacher of the World did not send on them His benediction.

The Encyclical Letter, speaking of Reunion of all Churches into a Universal Church, makes a new departure: "It is not by reducing the different groups of Christians to uniformity, but by rightly using their diversity, that the Church can become all things to all men." We, who are Theosophists, look at all religions as the Bishops look at the Churches of Christendom. We see that each religion teaches

the same fundamental truths, but that the presentation and relative importance of these in any special religion depend on the needs of the age at the time at which it was founded, and the type of civilisation which it was intended to influence and shape. This diversity enables all minds and temperaments to find in some religion their satisfactory expression, and thus in their diversity there is an answer to the diversity of human types. Men's vision of God is limited by their own limitations, and to insist that all shall see of Him only a fragment, is as though opticians should insist that all should use the same glasses, the long-sighted and short-sighted, the squinting and the straight-eyed, the diseased and the healthy. In field-glasses to be used by different people there is always an arrangement for focusing, as for individuals there are spectacles to suit each. Each religion has its own focus, and in the field-glass of a Universal Church, or World-Religion, there must be diversity of details, "differences of administration, but the same Lord," as the wise Apostle long ago pointed out.

* *

The Bishops have seen the truth of this view as regards the scattered Churches of their own communion, or "fellowship," as they like to call it. They say:

The characteristics of that fellowship are well worth attention when the reunion of the world-wide Church is in men's thoughts. The fact that the Anglican Communion has become world-wide, forces upon it some of the problems which must always beset the unity of the Catholic Church itself. Perhaps, as we ourselves are dealing with these problems, the way will appear in which the future reunited Church must deal with them.

The way found by the Bishops is a wise toleration, the recognition of truths too much left in abeyance by modern Churches, and the application of Christian principles to the new problems of the day.

* *

Thus in regard to women the Bishops admit:

The Church must frankly acknowledge that it has undervalued and neglected the gifts of women and has too thanklessly used their

work. . . . It is the peculiar gifts and the special excellences of women which the Church will most wish to use. Its wisdom will be shown, not in disregarding, but in taking advantage of, the differences between women and men. . . . Everywhere the attempt must be made to make room for the Spirit to work, according to the wisdom which He will give, so that the fellowship of the ministry may be strengthened by the co-operation of women, and the fellowship of the Church be enriched by their spiritual gifts.

Women are to be admitted to the Diaconate, and it is suggested that they may conduct, in the churches, all parts of the services not restricted to the Priesthood, and may preach. It is a marked revolution.

* *

Equally liberal is their treatment of Spiritualism, Christian Science and Theosophy. They take up the general position that the Church has neglected some important truths, and has left them in the background. These have been taken up and emphasised by bodies outside the Church.

Sometimes men and women form fellowships, that they may do outside the Church what they ought to have had opportunity to do, and to do better, within it.

One of our committees has dealt with the Christian Faith in relation to Spiritualism, Christian Science, and Theosophy. We commend its Report to all who are interested in these movements. In it the teachings which are connected with them are tested in the light of Christian truth. Tried by the doctrines of the Incarnation and the Cross, they are clearly shown to involve serious error. It is also shown that adherents of these movements are drawn into practices and cults which injure their spiritual life, and endanger their loyalty to Christ and to the fellowship of His Church. On the other hand, it must not be forgotten that these movements are very largely symptoms and results of reaction against materialistic views of life. We cannot but sympathise with persons who seek a refuge from the pressure of materialism. It is the part of the Church to afford such a refuge, and, if it fails to do so, there is something wrong with its own life.

Thus Christian Science has much which should be found within the Church, with its cognate truths neglected by Christian Science. The distance between heaven and earth is not great, and the communion of saints should have been more realised, instead of leaving bereaved hearts to seek solace in Spiritualism. The Theosophist seeks the clue to

his destiny in the mysteries of his own being, and the Church recognises man as an unfolding being, coming nearer and nearer to Christ who is God. No one outside Christendom can regret that the enormous influence of the Anglican communion should be used to spread in a Christian form the great truths which have been popularised by the bodies hitherto tabooed. It is quite true that Christianity, like other great religions, has all of them in its keeping, and only laid them on the shelf in consequence of the special needs of the time, and later forgot them. The Bishops now, like wise men, bring out of their treasure-house things new and old.

* *

May this great Conference prove to be a landmark in the usefulness of the Anglican communion by the world, and may all, Christians and non-Christians, move along lines ever converging until the blessed goal of Human Fellowship be reached, which we Theosophists call the Universal Brotherhood of Man.

* *

Dean Inge, who lectured so sensibly on Mysticism, writes in *The Evening Standard* on the Lambeth Conference. Curiously enough, he writes spitefully of the bodies which have made his own position possible. *The Times* spoke of having regarded Mysticism as "an exploded superstition," and looked askance at his lectures. He says:

The strange recrudescence of superstition in England, which the war has greatly stimulated, seemed to the Bishops to necessitate a pronouncement on these subjects. The resolutions are wise and temperately worded. The only criticism that might be made upon them is that they are too respectful in tone; but the Bishops doubtless remembered that many otherwise sensible persons have been carried away by these enchantments, the love of which is deeply rooted in human nature.

On the other hand, he praises the same wise liberality when it is extended to Christian Nonconformists, though he disapproves of their insistence on episcopacy as a condition

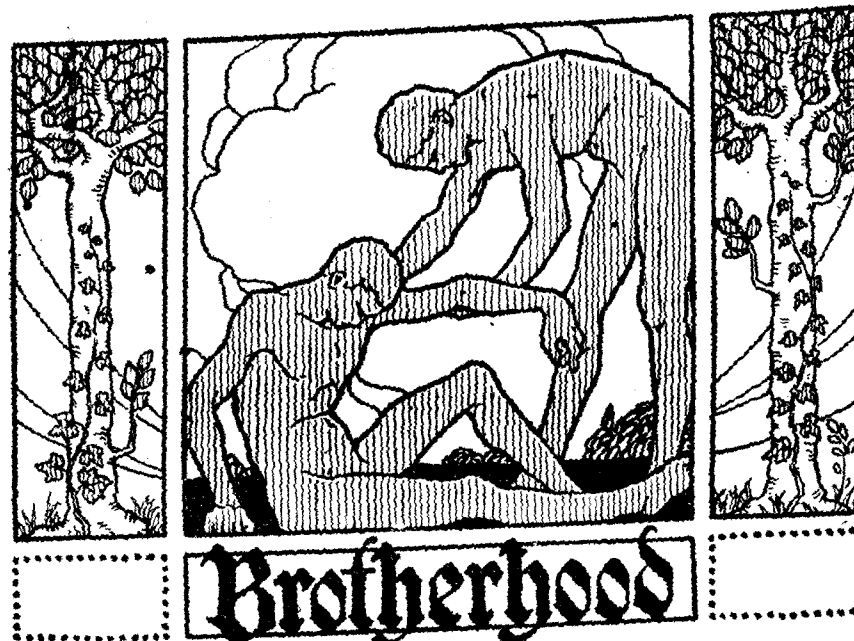
of union, and calls it an "almost superstitious glorification of the episcopal office". One would like to know Dean Inge's definition of "superstition".

Dean Inge disapproves of the episcopal disapproval of birth restriction. When one remembers the furious denunciations of the clergy levelled against Charles Bradlaugh and myself for asserting the right of parents to limit their family within their means, it is startling to read from a clerical pen:

It is notorious that various causes, among which the sharp decline in the infant death-rate is not the least important, have made it necessary for nearly all married people to restrict the number of their children, in order that they may do their best for those children who are born. This restriction is naturally not made the subject of conversation, but every one knows that it is almost universal, except among the reckless and degraded population of the slums; and only a few very foolish persons think that it is either immoral or regrettable.

"A few very foolish persons"! Yet forty-three years ago no epithets were thought too foul to fling at us for advocating such a restriction. Certainly the world moves, but those who are ahead of their time are consistently bludgeoned. Yet ultimately is Wisdom justified of her children. The next generation of bishops will not only speak respectfully of Theosophy, but will bless it as the trunk from which spring the branches of all religions.

Gradually one old tie after another, submerged under the flood of the Great War, reassert themselves, rising above the waves. Thus a message comes from the Order of the Star in the East in Bulgaria, bringing the "filial greetings" of the members to "their beloved mother". Thus do the links of the Spirit draw together those who were wrenched apart by the turmoil of the bodies.



SLAVERY AND ITS NEMESIS

By ANNIE BESANT

WHEN S. Francis Xavier, in his abounding pity for the American "Indians" in Peru, groaning under the exactions of their Spanish taskmasters, suggested the importation of Negroes to take their place, he never dreamed that he was sowing the seeds of a problem that North America would, centuries afterwards, be called upon to solve. But every offence against Brotherhood must recoil on those who take part in it. Spain paid her karmic debt in the loss of her Empire. The United States of America paid part of hers in the Civil War, and is still paying it in the "Negro Problem,"

which, like the question of the Sphinx, must either be solved or devour.

I have before me a book named *Darkwater*, by Dr. W. E. Burghardt Du Bois, in whose veins flows a stream of French, Dutch, and African blood. He is a graduate of Harvard University, holding its degree of Doctor of Philosophy, and has also studied in the Universities of Paris and Berlin. He is Director of Publications and Research in the National Association for the Advancement of Coloured People—popularly known as the N.A.A.C.P.—and he is Editor of its journal, *The Crisis*, and author of various books. One of these is *Darkwater*, and the above particulars are taken from a slip on the paper envelope of the book. On this same envelope it is also stated: "Even more than the late Booker Washington, Mr. Du Bois is now the chief spokesman of the two hundred million men and women of African blood."

The book has as sub-title, "Voices from Within the Veil," and the voices sound the gamut of human misery and despair, with a deep diapason of Hate below them all. Dr. Du Bois says in his Foreword, oddly named Postscript:

These are the things of which men think, who live: of their own selves and the dwelling-place of their fathers; of their neighbours of work and service; of rule and reason, and women and children; Beauty and Death and War. To this thinking I have only to add a point of view: I have been in the world, but not of it. I have seen the human drama from a veiled corner, where all the outer tragedy and comedy have reproduced themselves in microcosm within. From this inner torment of souls the human scene without has interpreted itself to me in unusual and even illuminating ways.

A powerful writer is Dr. Du Bois: terse, vigorous, virile. His soul is afire with passion, with pride, with hate—hate awful in its intensity. Out of the book start up three vivid impressions: a new world seen through Negroid eyes; an intense, fierce pride in his Negroid birth; a fathomless hatred of the white race.

This is no suppliant, no pleader. "Especially do I believe in the Negro Race: in the beauty of its genius, the sweetness

its soul, and its strength in that meekness which shall yet inherit this turbulent earth." Little enough of any meekness, however, does Dr. Du Bois show:

I hear his mighty cry reverberating through the world: "I am white." Well and good, O Prometheus, divine thief! Is not the world wide enough for two colours, for many little shinings of the sun? Why, then, devour your own vitals if I answer even as proudly: "I am black."

He chants "A Litany at Atlanta":

We are not better than our fellows, Lord; we are but weak and human men. When our devils do deviltry, curse Thou the doer and the deed—curse them as we curse them, do to them all and more than ever they have done to innocence and weakness, to womanhood and home....

A city lay in travail, God our Lord, and from her loins sprang twin murder and Black Hate. Red was the midnight; clang, crack and cry of death and fury filled the air and trembled underneath the stars where church spires pointed silently to Thee. And all this was to sate the greed of greedy men who hide behind the veil of vengeance.

Bend us Thine ear, O Lord!

In the pale, still morning we looked upon the deed. We stopped our ears and held our leaping hands....

Behold this maimed and broken thing, dear God; it was an humble black man, who toiled and sweat to save a bit from the pittance paid him. They told him: *Work and Rise*. He worked. Did this man sin? Nay, but some one told how some one said another did—one whom he had never seen nor known. Yet for that man's crime this man lieth maimed and murdered, his wife naked to shame, his children to poverty and evil.

Hear us, O heavenly Father!

Doth not this justice of hell stink in Thy nostrils, O God? How long shall the mounting flood of innocent blood roar in Thine ears and pound in our hearts for vengeance? Pile the pale frenzy of blood-crazed brutes, who do such deeds, high on Thine Altar, Jehovah-Jireh, and burn it in hell for ever and for ever!

Forgive us, good Lord; we know not what we say!

Bewildered we are and passion-tossed, mad with the madness of a mobbed, and mocked, and murdered people; straining at the outposts of Thy throne, we raise our shackled hands and charge Thee, God, by the bones of our stolen fathers, by the tears of our dead mothers, by the very blood of Thy crucified Christ: What meaneth this? Tell us the plan; give us the sign!

Keep not Thou silent, O God!

Sit not longer blind, Lord God, deaf to our prayer, and dumb to our dumb suffering. Surely Thou, too, art not white, O Lord, a pale, bloodless, heartless thing!

Ah! Christ of all the Pities!

Such is a lynching, seen through a Black Man's eyes. And the effect of this on the Black Man's heart?

Not this life, dear God, not this. Let the cup pass from us, tempt us not beyond our strength, for there is that, clamouring and clawing within, to whose voice we would not listen, yet shudder lest we must—and it is red. Ah! God! It is a red and awful shape.

Is that what is seething in the hearts of American Negroes? If so, God pity Black and White alike.

Dr. Du Bois sits "high in the tower," and studies "the Souls of White Folk". "I see these souls undressed and from back and side." He remarks that this whiteness among the world's peoples is a very modern thing. "The ancient world would have laughed at such a distinction." Suddenly, the world "has discovered that it is white and wonderful". The result of finding out that white is inherently better than black or tan, is, he thinks, curious:

"Even the sweeter souls of the dominant world, as they discourse with me on weather, weal and woe, are continually playing above their actual words an obligato of tune and tone, saying:

"My poor, un-white thing! Weep not, nor rage. I know, too well, that the curse of God lies heavy on you. Why? That is not for me to say, but be brave! Do your work in your lowly sphere, praying the good Lord that into heaven above, where all is love, you may one day be born—white!"

I do not laugh. I am quite straight-faced as I ask soberly:

"But what on earth is whiteness that one should so desire it?" Then always, somehow, some way, silently but clearly, I am given to understand that whiteness is the ownership of the earth for ever and ever, Amen!

One sees the sardonic doctor, suave outside, grim within, looking at the little white lady. This "new religion of whiteness," he calls it. As long as "humble black folk, voluble with thanks," accept old clothes from "lordly and generous

whites, there is much peace and moral satisfaction". But when the black man begins to dispute the white man's title, "when his attitude to charity is sullen anger rather than humble jollity," then "the philanthropist is ready to believe that Negroes are impudent, that the South is right, and that Japan wants to fight America". He tells how he has seen a man turn livid with anger because a little silent black woman was sitting alone in a Pullman car: how another cursed a little child seeking its mother who wandered into the wrong waiting-room; how the lips of a third curled back "in a tigerish snarl of rage because black folk rode by on a motor-car".

We have seen, you and I, city after city drunk and furious with ungovernable lust of blood; mad with murder, destroying, killing, and cursing; torturing human victims because somebody accused of crime happened to be of the same colour as the mob's innocent victims and because that colour was not white. We have seen—merciful God! in these wild days and in the name of Civilisation, Justice, and Motherhood—what have we not seen, right here in America, of orgy, cruelty, barbarism and murder done to men and women of Negro descent. . . . Conceive this nation, of all human peoples, engaged in a crusade to make the "world safe for Democracy"! Can you imagine the United States protesting against Turkish atrocities in Armenia, while the Turks are silent about mobs in Chicago and S. Louis; what is Louvain compared with Memphis, Waco, Washington, Dyersburg and Estill Springs? In short, what is the black man but America's Belgium, and how could America condemn in Germany that which she commits, just as brutally, within her own domains? . . . In the awful cataclysm of World War, where from beating, slandering and murdering us the white world turned temporarily aside to kill each other, we of the Darker Peoples looked on in mild amaze.

The white world of to-day is ghastly in the eyes of the black. The Middle Ages built rules of fairness in war, but in modern days it is machine-guns against assegais. What Belgium has suffered is not a tenth of the suffering inflicted on the black Congo. Dr. Du Bois quotes Harris on the Belgian cruelties: the death of twelve million natives was not the real catastrophe in the Congo. It was

the invasion of family life, the ruthless destruction of every social barrier, the shattering of every tribal law, the introduction of

criminal practices which struck the chiefs of the people dumb with horror—in a word a veritable avalanche of filth and immorality overwhelmed the Congo tribes.

Dr. Du Bois asks what is “the current theory of colonial expansion, of the relation of Europe, which is white, to the world which is black and brown and yellow?”

Bluntly put, that theory is this: It is the duty of white Europe to divide up the darker world and administer it for Europe's good. This Europe has largely done. The European world is using black and brown men, for all the uses which men know. Slowly but surely white culture is evolving the theory that “darkies” are born beasts of burden for white folk. . . . White supremacy was all but world-wide. Africa was dead, India conquered, Japan isolated, China prostrate, while white America whetted her sword for mongrel Mexico and mulatto South America, lynching her own Negroes the while. Temporary halt in this programme was made by little Japan, and the white world immediately sensed the peril of such “yellow” presumption.

In Europe education and political power are limiting the very rich:

But there is a loophole . . . This chance lies in the exploitation of the darker peoples. It is here that the golden hand beckons. Here are no labour unions or votes or questioning onlookers or inconvenient consciences. These men may be used down to the very bone, and shot and maimed in “punitive” expeditions when they revolt. In these dark lands “industrial development” may repeat in exaggerated form every horror of the industrial history of Europe, from slavery and rape to disease and maiming, with only one test of success—dividends.

Dr. Du Bois rightly points out that the cause of the World War was the competition among white Nations to possess the labour power of yellow, brown and black peoples. Colonies are “places where ‘niggers’ are cheap and the earth rich”. Germany wanted her share among the darker peoples of Asia and Africa, “conquest, not for assimilation and uplift, but for commerce and degradation”. The War was the Nemesis of the exploitation of coloured races by the whites—“the doctrine of the divine right of white people to steal”. Two-thirds of the population of the world are coloured, and they have been watching the whites tearing each other to pieces. Asks Dr. Du Bois:

What, then, is this Dark World thinking? It is thinking that, as wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the White World cease. The Dark World is going to submit to its present treatment just as long as it must, and not one moment longer.

This is how the world is seen by the Black Man looking over the world. And the result is a hatred, terrible in its depth and its fierceness:

I hate them, oh!
I hate them well,
I hate them, Christ,
As I hate hell!
If I were God,
I'd sound their knell
This day!

Who raised the fools to their glory,
But black men of Egypt and Ind,
Ethiopia's sons of the evening,
Indians and yellow Chinese,
Arabian children of morning,
And mongrels of Rome and Greece?

Ah well!

And they that raised the boasters
Shall drag them down again—
Down with the theft of their thieving
And murder and mocking of men;
Down with their barter of women,
And laying and lying of creeds;
Down with their cheating of childhood
And drunken orgies of war—

down

down

deep down

Till the devil's strength be shorn,
Till some dim darker David, a-hoeing of his corn,
And married maiden, mother of God,
Bid the black Christ be born!

A Hymn of Hate, verily.

Is not the same arrogant plundering of the black races going on in Africa to-day? Let Sir H. H. Johnson be heard, as he writes to the *London Observer*, August 15th, 1920; there are, he says, in "British" East Africa:

About four million indigenous negroes and negroids, twenty-five thousand Arabs and Indians, and three thousand seven hundred white men. Of these white men some three thousand come from the United Kingdom and about seven hundred are South African Boers, who were brought in as settlers after the conclusion of the South African War.

These four millions "have become very anxious about their land tenure and consequently restless and discontented, and less and less inclined to enrich the European immigrant with their cheap labour". He goes on:

Then the natives are slowly coalescing, Bantu with Nilote, Muhammadan with Christian and Pagan, Somali and Galla with hitherto despised Negro, in their common hatred of the invading white man, owing to the exceptional cruelties which have stained the white man's record during this period of fifteen years. These are not cruelties of soldiers or policemen, of Government servants of any kind, but of individual settlers, British or Boer in origin. Not only have murders, light-hearted murders, of natives taken place all too frequently, not only have revolting cruelties been committed, but, when the white delinquents are brought up for trial, white juries acquit them or white judges inflict trivial penalties, or rebellious public opinion forces a Governor to revise a sentence. I doubt if capital punishment for murder has ever been imposed on a white man in East Africa.

He goes on to unveil the horrors that have occurred:

Again, in the Great War, thousands and thousands of native porters were compulsorily enrolled by our Government or by the military authorities in the unhappily styled "Protectorate," and the arrangements for their commissariat, their medical treatment, their lodging and clothing have been miserably inadequate, with the result that some twenty-three to twenty-five thousand of them (it is reported) died during the pursuit of the German forces. The survivors have retained tongues and the power of speaking; some, even, had been mission-educated, and when "Dora" took her hand off the mail service they have stammeringly told the world outside Africa something of their preventible sufferings, and even of singularly callous and sometimes cruel treatment at the hands of the military authorities.

Now the culminating incident is this. Some two months ago there occurred at Nduru, in British East Africa, cases of flogging and torture so severe that, according to a medical officer's report, "fat

had been crushed out of the muscles" of the wretched victims; in other cases, "the flogged natives died from the torture and flogging". These crimes seemingly were committed on a European's plantation . . . the Europeans, in what is now termed a "colony," apparently take the law into their own hands and administer punishment as they please.

Will these crimes assuage the hatred felt for the white torturers? Sir H. H. Johnson says that they are the crimes of only a fifth of the white population, and that the other four-fifths do good work. But they all seem to steal the black men's land, and to force them into narrow limits on the worst soils.

How shall this Black Problem be solved? By the fulfilment of the Law of Brotherhood. By nothing less. The black population in the United States is increasing; the race is healthy and prolific. There seems to be little hope of any amalgamation between the two widely separated types. Dr. Du Bois suggests "a new African World State, a Black Africa". It is idle to talk to the white peoples in the language of the Aborigines Protection Society of England, that "the interests of the native inhabitants" should be considered in any arrangement made. Such consideration will be promised, but it will never be given. And what is worse, because hypocritical, it will be pretended, as was pretended lately by the Governor of East Africa, that it is in the real interests of the young natives that they should be compelled to work; it is strange how the interests of black people always are identical with the interests of the invading whites, who cannot grow rich without "black labour". If the white settlers in East Africa are left to themselves, slavery will practically be re-established there, with such results as are given above.

Dr. Du Bois advises unhurried action; let the conquered German Colonies, he says, form a nucleus "with their million of square miles and one half-million black inhabitants. . . . It would give Black Africa its physical beginnings."

The Belgian and Portuguese Colonies might be added, giving a second area of 1,700,000 square miles and eighteen million inhabitants. If England is sincere in her professions, she will give Self-Government to India and to Nigeria, with a full voice in the British Imperial Government. Races not ready to take up Self-Government may be under international control for a time. Somaliland and Eritrea may go to Abyssinia, and then, with Liberia, "we would start with two small independent African States and one large State under international control". The League should really take up this work.

No one would expect this new State to be independent and self-governing from the start. Contrary, however, to present schemes for Africa, the world would expect independence and self-government as the only possible end of the experiment. At first we can conceive of no better way of governing this State than through that same international control by which we hope to govern the world for peace.

Surely the many highly educated men of African descent in the United States might well form the Commission for the governing of the African State. They have had training in science and industry, and could turn their own sufferings into tools for the building of an African Nation. Dr. Du Bois does not favour the "idea of a vast transplantation of the twenty-seven million Negroids of the western world" to Africa. He thinks they should be left "to fight out their problems where they are," though they might furnish "experts, leaders of thought and missionaries of culture for their backward brethren in the new Africa". Yet there might be the recompense of the agonies of slavery and of the hatreds generated by the present struggle in the splendid task of building a New Africa by all that they have gained by suffering. In the second sub-race of the Aryans huge Empires, like that of Egypt, were builded in Africa. Ruins of such civilisations have been found in the South. Perhaps the sixth sub-race may aid in building great commonwealths over the buried fragments of that ancient past.

This half of the book ends with the following paragraph; the rest is composed of imaginative tales, vivid and finely told.

Twenty centuries before Christ a great cloud swept overseas and settled on Africa, darkening and wellnigh blotting out the culture of the land of Egypt. For half a thousand years it rested there, until a black woman, Queen Nefertari, "the most venerated figure in Egyptian history," rose to the throne of the Pharaohs and redeemed the world and her people. Twenty centuries after Christ, Black Africa—prostrate, raped and shamed—lies at the feet of the conquering Philistines of Europe. Beyond the awful sea a black woman is weeping and wailing, with her sons on her breast. What shall the end be? The world-old and fearful things—war and wealth, murder and luxury? Or shall it be a new thing—a new peace and a new democracy of all races, a great humanity of equal men? "*Semper novi quid ex Africa!*"

Only Brotherhood can redeem. Only on Brotherhood can the New World be built.

Annie Besant

OUR WORK IN THE WORLD¹

By B. P. WADIA

COMING from a rather extended tour in other Sections of our Society, where I had an opportunity of watching its activities, naturally I have seen certain aspects of our work from my own point of view, and I would like to speak to you on that particular subject this morning.

One thing has convinced me more than ever that, as far as the outside world is concerned, the work of the T.S. is very important in the reconstruction that has to take place in the coming years. I believe more than ever that, in establishing this Society, one of the objects that the Masters had in view was the part that it might play in the coming years. We were expected from the beginning, as you are aware, to take our share in the work of the world. The duties of Theosophical Lodges and members of the Society were fairly well defined in those early letters that came from the Masters to Mr. Sinnett, Mr. Hume and others, through H. P. B. I believe that the Masters knew that some great changes—not necessarily the war, which we have just passed through, but some kind of great change—was coming in Europe in the beginning of this century.

It is clear to those who have studied H. P. B.'s writings that she wrote with a definiteness and a precision that was really prophetic in nature. If you look at the condition of Europe and America to-day, you find that H. P. B. has referred to that position in very clear terms in her *Secret Doctrine*. Also you

¹ Report of a talk to a group of students.

find that she has indicated the remedy. The Society, as an organisation, influences the thought of the world, not only because of the activities of our officials and members, but also because of the great currents of life which come from the Masters Themselves, irrespective of our own individual work in the physical world, and sometimes in spite of it. That current of life, which comes from the Masters, produces a definite effect; and if one goes about with eyes open, one sees how very closely the nations are being watched by those Great Ones in whose hands lie the destinies of the world. I believe, as a result of the study of the historical side of our movement, that the Masters, when they founded the Society, had this particular period in mind as a period in which its strength would have to meet a great test. Now it is for us to discriminate between the various forms of activity of the world of to-day and to find out in which particular activity the life-current of the Masters affects the results.

There are certain forms of activity at the present moment, in Europe and America, which are of a retrogressive nature, which are not in keeping with the great sweep of the evolutionary forces. Naturally with these movements and activities the Masters can have very little to do; but there are also a number of very important facts and factors in the political, social and economic life of the world with which the Masters are very intimately concerned, and They look to the T.S., which They founded and established, to take a legitimate part in shaping these particular types of movement.

It is sometimes asked if H. P. B., who gave out originally the teachings from the Masters, had any idea of the condition in which the world is to-day. Secondly, if she knew about it, did she suggest ways and means whereby we could change it and make that condition spiritually better?

One thing is very clear from the early literature: that the work of the T. S. is to spiritualise all the activities of our

time. Not to bring into existence necessarily new schools, new institutions, new political parties, new creeds, faiths, or religions; but our task has always been to spiritualise all the movements which coincide with the evolutionary progress of the human race as a whole. H. P. B. has laid emphasis on that. Now, in visiting the various Sections of the Society, when one looks for those types of activity with which we ought to concern ourselves, one finds that in certain respects, as a Society, we have succeeded, and in certain other respects, as such, we have missed our mark. Further, we find that the great ideals and principles which H. P. B. had in mind are not altogether universally remembered by us in the Society. There is so much desire and earnestness on the part of our T. S. members to do some kind of work, to engage in some kind of activity, that I am afraid they do not pause to enquire if a particular form of activity is suited to us; so that a certain amount of energy is wasted. In reviewing these things, therefore, with an eye to the future progress of the Society, one wants the guidance of fundamental principles of some kind. We want to know along what lines, guided by what particular principles, we are to proceed in taking up the many forms of activity in the coming years, so as to fulfil our legitimate mission in the reconstruction period.

First, we must note that the particular situation which is now to be found in Europe was fairly well known to the Masters. If you take the first volume of *The Secret Doctrine*, you find H. P. B. very clearly indicating the position which was to develop in Europe. She wrote this between 1884 and 1889—the book was published in 1889—and this is what she says:

It is neither prevision nor prophecy; no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations, which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such or another catastrophe; France nearing such a point of her Cycle, and Europe in general threatened with, or rather,

on the eve of, a cataclysm, to which her own cycle of racial karma has led her.

*This is a very pregnant passage, where reference is made to the national karma of France, England and Central Europe, and she very definitely speaks of some kind of cataclysm taking place. As we all know, that has happened.

In another place she speaks of these changes once again, as taking place in the beginning of the next century. In other words, it is clear that H. P. B. had an idea, if not actual details, of what was going to happen. That is a matter not only of interest to us, but of profound importance. From time to time we are asked: "How do we know that what H. P. B. taught, or what other great teachers in the Theosophical movement have said, is true? What proof is there that these views of life and progress, or evolution, are correct?" As far as H. P. B. is concerned, here we have one definite proof that she knew with mathematical precision, as she puts it, what was going to happen in Europe in the early part of this century. She has indicated the causes which produced this catastrophe; she has indicated the way in which these causes may be remedied. And you find a very illuminating passage in the same volume of *The Secret Doctrine* where, explaining the great doctrine of Karma, H. P. B. goes into certain details which are of value to us in the practical execution of our work.

Nor would the ways of Karma be inscrutable, were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind Fatalism, and a third, simple Chance, with neither Gods nor Devils to guide them—would surely disappear if we would but attribute all of these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of

Providence". We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high-road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a Theosophical writer expresses it, the "laws of life," one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer: "The only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging angel is only a typified representation of their reaction." Therefore, if anyone is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those Angels, the guardians of Harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced, and forces awakened into activity, by our own actions.

This is the law that H. P. B. explains at some length in what follows, part of which I have read to you in reference to national karma. Now, as to the definition of what Kārmic Law is:

It is a law of occult dynamics that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.

Remember that when H. P. B. speaks of the astral plane, she does not use that word in the sense that we use it, namely the second plane from below; but she uses it in the sense of superphysical.

This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of Matter; until we begin acting from *within*, instead of ever following impulses from *without*, namely those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony—a Brotherhood *in actu*, and Altruism not simply in name. The suppression of one single bad cause will suppress, not one, but a variety of bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats—still, unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

There, I think, we have got H. P. B.'s analysis of how we are to handle the various forms of activity. How does H. P. B. want us to apply this in a practical manner to our everyday lives? She says: deal with the causes of things, not with the effects; because if you remove one evil cause, then you will remove a variety of evil effects.

Let us take a very ordinary case. There is poverty and famine in the western world at the moment—very terrible poverty and famine. A general famine has spread over Europe and has intensified the evil effects of the war. That is an effect. There are two ways of dealing with that particular phenomenon. The one way, which is being applied by the ordinary cultured people of the world to-day, deals with the effects: "There is famine in the land; therefore supply food." It is a very noble way, but it is the way that deals with the effects, not with the causes. Suppose that we want to practise H. P. B.'s teaching, how should we begin to do it? It would not necessarily be our work to supply food to the famine-stricken areas in Europe, but to go to the root-causes which have produced this effect, and try to remedy these causes. It may take a little time; it may, I grant, prolong for a while the evil effects of the famine, but we must also remember that while there are many societies, many organisations of philanthropists, who are dealing with effects, there are not many Theosophical Societies, not many spiritual people capable of dealing with the causes of things. Now what is true in that instance is also true in all other activities, and you will find that the work of the student of Occultism is to discriminate between remedying the evil effects and uprooting the cause.

Therefore, in the selection of our activities, we have to take that particular form of action into account. "But how can we find out?" people ask. We can do that with the help of the hints that H. P. B. has given, if we study the

problems of the national karma of different races and countries. We find, when we study this, even superficially, that there are certain outstanding problems in each country. If these are solved from the point of view of causes, the evil effects of the catastrophe, the war, will practically be remedied. But when we study these problems and the remedies that are being applied, we find that, in the solution offered, most of the people (not all) are trying to work for effects which are apparent, and the work, therefore, is very superficial in character and likely to prolong the struggle instead of bringing in the new era of reconstruction very soon. What they are trying to do, working from without instead of from within, is once again to build an edifice on the old foundations. They have not yet recognised that the old foundations have been rotten and have produced bad results. There are not enough people in the world to-day, it seems to me, who are spiritual enough to see that to build a new edifice on the old foundations will bring nothing but the same kind of effects that we are dealing with to-day. Suppose that you knock down a large building without knocking down the foundations, and instead of using the same kind of material as the old building, use another kind of material to erect a building on the old foundations, you are going to get a similar building, because the foundations are the same and the effects will be the same. Unless you break down the foundations and lay new ones, in other words, unless working from within, you produce a new cause—the evil effects of society are bound to continue.

Now it was that, I believe, which was in the mind of H. P. B. in the early days, when she wanted the members of the Society to discriminate in the choosing of the forms of action. I believe it was the same principle that was enunciated in *At the Feet of the Master*: "Any rich man can feed the body, but only those who know can feed the soul." There are

many forms of activity in the world, and at every turn we have to raise the question: What is our work? and in finding the answer, what else is there to guide us but this very sound and sane teaching that H. P. B. gives? If to feed the hungry deals with causes, then it becomes our work; but if to give food to the hungry deals only with effects, then it is not our work. It is the same teaching that was given in the *Gītā*, where various kinds of sacrifice are spoken of and Kṛṣṇa says to Arjuna: "Higher is the sacrifice of wisdom." For wisdom deals with causes and not with effects.

What is to be our method? What laws guide our methods in dealing with these causes save spiritual ones? What is it that we want to do? The obvious answer which would be given is: We want to spiritualise the activities of the world. What does that mean? We must not make the mistake once again in the Society, which outside people are making, of uttering catch-phrases without getting into the inwardness of those phrases. "To spiritualise the work of the world"—what does it mean? You cannot spiritualise the work of the world if your method is of the same kind as that employed by other people in the world. Take, for instance, social service work in the slums of big cities. Of course that is a very noble work; but what is the difference in that work when performed by a Theosophist, if his methods are exactly the same as those of an efficient social server? Once again I believe H. P. B. has indicated, if not in a direct manner, then in an indirect manner, the method that we should all employ. If you study H. P. B., you will see that she lays great emphasis on the part which the individual plays in society from the spiritual point of view, and naturally where would you expect these individuals to be, if not in the T.S.? The spiritual work has to be done by individuals, and I believe *we* are those individuals, belonging to the Society which the Masters founded through H. P. B.,

and which now continues under the guidance of our President.

What, then, is our task? That, it seems to me, lies in the generating of spiritual power, of spiritual force, to be utilised in the activities in which we are engaged. Unless by our own life we generate spiritual power, our methods in tackling the various forms of activity will be the ordinary methods of the ordinary man and woman of the world; there will be no difference whatever. But you may well ask: What does this mean? Let us take an analogy. If a scholar takes in hand a particular subject for research, he is able to throw light on that subject; and in throwing that light he generates a certain amount of intellectual force, he lets loose in the world a certain amount of intellectual power. We want to generate spiritual power and force; therefore we want to do something on the spiritual plane corresponding to the work of the scholar on the intellectual plane. We want to work with spiritual force just as the scholar works with intellectual force. Therefore we have to find out ways and means whereby this spiritual power can be generated. These ways and means are given to us in our Theosophical literature. The leading of the Theosophic life, to my mind, is more important than attempting to solve the many problems from the point of view of effects, in the manner of the outside world. We shall not be able to solve these problems satisfactorily unless we move from within.

Let me once again take an example. We have had a period of four to six years in which to watch the work of Mrs. Besant for the political movement in India. What has she done? What is the important factor of that work? It is the spiritual factor which puzzles the ordinary politicians and the Anglo-Indian Civil Servants in the country. They are amazed—they said so when they came before the Joint Committee—at the change that has taken place in India; and in all cases they give 1914 as the date of the beginning of the

change—the year in which Mrs. Besant began this work. It was the cause that was touched, and touched spiritually; and the biggest thing that has happened was not the production of the Bill, nor a score of other things that took place. These were but the effects of the spiritual energy that was generated, and affected the minds and hearts of the people. How were they affected? Not only by articles and speeches, but by the generation of spiritual force and power, which in some way opened the minds of the people to a new vision. That was the biggest task; it was the task of the spiritual seer and the prophet, for the work of the prophet lies in making people see the next step in advance. The taking of that step depends on the people; but to enable the people to see the cause of the evil effects from which they are suffering, is the duty of the seer. Every one knew that the people in India were suffering; the poor people knew they were suffering from hunger, the educated people from moral degradation on account of political subjection. They knew these facts; but they were not able to deal with them, because they were not able to see the root-cause—till a spiritual person comes along with the inner vision of the prophet, and sets matters right. That is why, in a few years' time, in a vast continent like India, changes have taken place which ordinary, very efficient people, honest and sincere, were not able to accomplish for over forty years. But in order to do this, a person must watch, as H. P. B. says, how the national karma is working itself out. You might ask the same question of the Masters: "Why did They not bring the war to an earlier conclusion?" Because the limitations of national karma limit the Masters Themselves; even They cannot help it.

These are the factors that we have to keep in mind in selecting our forms of activity. You must select those forms of activity the causes of which you understand; but only those which are ripe for expression. There are already many things

of which one may understand the hidden causes. But how are you going to deal with these causes if the time for the application of right activities to these causes has not arrived? As the Master K. H. once said: "Patriots may break their hearts in vain." You cannot work against national karma; and that is one of the factors which we have to keep in mind in the selection of our activities. We have to deal with causes, with those causes that are ripe for expression here and now; once grant this, and you will immediately find that we have a peculiar type of work to do as a Society in the world. When great currents of actional life are moving the world, as they are at the present moment, there is a danger that we may be swept into one particular type of actional life. There is a certain amount of reconstruction work. The nerves of humanity are very much affected and tired with all the happenings of the last few years. A man who has had a nervous breakdown often rushes about doing a hundred things in a haphazard manner, without any deliberate plan. He must pull himself together and plan; similarly we have to cry halt, and ask what it is that we want to do; what is our work; what are the causes which produce these effects that we want to do away with; how are we going to deal with these causes and is the time ripe for the handling of a particular cause. For if the time is not ripe, then, instead of producing evolution, you might bring about a revolution.

There is a very wonderful phrase of the Master K. H.—"forcing the tide of events"—which must be understood in the sense that we are fairly sure of the causes with which we are dealing, as providing the possibility of proper handling. It means that you must know what you are doing and how far you are going to go.

Next, in the selection of our activities we must ask what is going to guide us aright? It is the leading of the Theosophical life according to the rules and principles which

the Masters and H. P. B. have laid down. Further, it is not right—already I think we are suffering from this particular neglect—to say that it does not matter whether we study our Theosophical books or not, or whether we meditate or not. I do not believe that it is the right attitude to say that it does not matter whether we evolve spiritually or not. These things are only wrong from one aspect, and that is if we want to control the mind, or study, or evolve spiritually, for personal gain. But how are we going to perform right action, to discriminate between right and wrong action, unless we know the fundamentals of spiritual evolution as given by the Masters? How are we going to better humanity without ourselves evolving our own inherent spiritual powers? We cannot teach Theosophy by mere word of mouth; there we will not succeed. But we will succeed in impressing our teachings on other people, provided these teachings are spoken by us in terms of personal experience and personal self-expression. It is no use trying to save other people's souls if we are not able to save our own. That is a crude way, perhaps, of putting the great problem that is before the Society to-day. Our members to-day are rushing in a hundred directions with true zeal and earnestness, trying to do a hundred-and-one things, but often forgetting their own specific mission, for which they came into the T.S., the mission for which this body was originally established.

That is the thought that we have to ponder over. Meditation and service and spiritual development must be taken in hand from the point of view of the fact that the spiritual progress of humanity will not take place unless a few individuals, as H. P. B. points out, take upon themselves this task.

It is wise to gain that quality of discrimination which will enable us to put our finger on the right forms of activity, those which are our work, and to let go other forms of activity which make up the work of ordinary intellectual and social people.

It is by methods of this kind that the Society will be able to express itself in action along certain definite lines. Nobody can lay down a line of action for the Society as a whole, because the Society is composed of individual members who are attempting spiritual unfoldment. Further, the question of self-expression has to be taken into account. Your particular kind of work, in terms of self-expression, may be the type of work which is your work, but need not be my work; there freedom of action naturally comes in. The teachers and leaders of the movement have indicated in the past, and are indicating to-day, that we have a particular kind of mission to fulfil, a spiritual mission—to spiritualise all the world's activities by a definite method, and the details are a matter for the self-expression of individuals.

In conclusion I would recommend a study of Section 26 of *The Secret Doctrine*, Vol. I; for a proper application of the teachings contained therein will enable us to take our legitimate place in the actual work of reconstruction. The work in which the Masters are engaged is not superficial, but deals with the root-causes of evils; and we must aid Them by concentrating on such factors of growing life as are ripe for handling, so that the race may pass on to the gathering of a new harvest of experience. Beneath the surface, in the sphere of causes, we must labour; so that a fairer world may come to birth.

B. P. Wadia

RUSSIA AND THE GREAT CHOICE

By MRS. PHILIP SNOWDEN

IT is quite impossible properly to estimate conditions of life in Russia under the Bolsheviki without taking into consideration several very important facts. The first, and probably the most important of these, is the difference between this country and Russia.

The impassioned fighters for and against Communism neglect to recognise that Russia is several generations behind Western Europe in all those things which have come to be regarded as the make-up of modern civilisation. Many Russians themselves, never having crossed the frontiers of their own immense territories, do not know of the great difference between the outside western world and themselves; or if they imagine a difference, it is generally to the disadvantage of the rest of Europe. We, in such minds, are the backward peoples!

One of the most touching and at the same time amusing experiences one had was to be shown an unsatisfactory school-clinic, lacking most of the proper equipment, or an open-air school, inadequately staffed and furnished, and to be asked with pride: "Have you anything like this in England?" My invariable reply to innocent questioners of this sort was: "Yes, we have this sort of thing in England. And we hope to have more of these, and improve them as time goes on." Only coarse conceit would have disturbed these heroic people with

the suggestion that they are only beginning to create the things which even in Capitalist countries have been in existence for many years.

Russia and England, to be precise, are different, and in a dozen different ways. England is a small country, with a geographical situation favourable for the development of that very large measure of freedom to which her people have gradually attained. Russia is an enormous country, extending over large tracts of Asiatic as well as European territory, bigger than the rest of Europe, where more than a hundred languages are spoken and where as many different peoples live. The highly-centralised Government, the extent of the territories, the passivity of the people, the conservatism of the Boyars, the want of education of everybody, the hatred of the foreigner, characteristic for so long of the yellow and semi-oriental races—all these things explain the tyranny of a thousand years; and explain, too, the comparative ease with which a system which would never be tolerated by the British people has been imposed with comparative ease upon the present generation of Russian people.

For the Bolshevik Government is a tyranny. To use the expression employed by one of the most devoted supporters of the Government, who spoke excellent English: "We are obliged to confess that it is in all essentials the old system with the signboards changed. The Czar is here, but he is a new Czar." Liberty of conscience, speech and Press there is none. Freedom of service has ceased to exist. Men and women must work where they are sent, at the work chosen for them, during the time allotted. Discipline is severe, the whole system having been militarised. All these things, and the hundred-and-one other manifestations of tyranny, they admit and justify. It is only the foolish supporters of Lenin on this side of the English Channel who, much to Lenin's disgust, seek to advance the cause of Communism, and actually damage

it, by asserting of it things which are untrue, such as that, in Russia, Communism is to be seen in the flower of perfection.

The Russian Communists justify the Terror by pointing to the dangers to be feared from foes without and counter-revolutionaries within. They point, with entire justification, to the extreme measures adopted by this country during the war. There was no difference of opinion amongst the delegates of the Labour Delegation about the right and the duty of the Russian Government to protect its people from their foes, both external and internal. Whether the methods adopted were always justifiable and whether the discipline was excessive, is another question, about which reasonable differences of opinion might be, and actually were, held.

But the fact is that the whole of the people of this huge country are, either actively or passively, behind the Government in the present situation. Men like Gorky, Kropotkin, Tcherkoff, who have repeatedly expressed their disapproval of the new tyranny; men like Count von Benckendorff, son of the former Russian Ambassador to this country, who is not a Communist but is in the service of the Government; the Mensheviks, to whom the Bolshevik programme is distasteful; the Tolstoyans, of whom Birukoff is a notable leader; the Social Revolutionaries and Anarchists—all these, in a mood of deliberate and determined patriotism, are either working for the Government or refusing to embarrass its activities so long as the enemy is hammering at the gate.

This is one reason for bringing the war to an end at the earliest possible moment, instead of openly helping or tacitly approving it, as we have done in the case of Poland. The British Labour Movement has been from the beginning hostile to the policy of interference in Russia's internal affairs. Whether its members like Communism or not, all are agreed that it is intolerable that the men, money and munitions of this country, or of any country with

which this country is in alliance, should be employed to wreck the Government and destroy the people of another land, simply because such Government does not favour the predatory schemes of the wealth-hunters and concessionaires of Western Europe and America. The members of the Delegation to Russia had their conviction of the wrongness of this policy so strengthened by the evidence of their eyes and ears that, within a week of their arriving in Petrograd, they sent a unanimous and strongly-worded telegram to the British Government, demanding the cessation of the Polish war and the effective abolition of the blockade. They prepared in Moscow an equally unanimous interim report on the same subject; and they readily acquiesced in the early return of two of their number, that these men might seek to influence responsible parties in the direction of a new policy.

The situation has considerably altered during the last few days, and Poland, in imminent danger of destruction, has sent up a cry for help. There was no doubt in the minds of Russian military men whom we met that they would smash Poland, hip and thigh. Some even foreshadowed what they would do in Warsaw. The mass of the people in Russia yearned for peace. But many responsible Communists were entirely indifferent about it. *Some did not want it.* The moment for beginning a peace-move has now come. The British have presented a note to Poles and Russians, which, so far as the Russians are concerned, might be regarded as an "ultimatum," so rudely is it worded. But if the members of the Bolshevik Government can only bring themselves to laugh at this latest exhibition of British bad manners and want of tact, and, with proper safeguards for themselves, express their willingness to explore the possibilities of peace, they will win for themselves high international regard, and a fine place in history as the only Government of this and any generation which, under violent temptation to revenge, and with much to

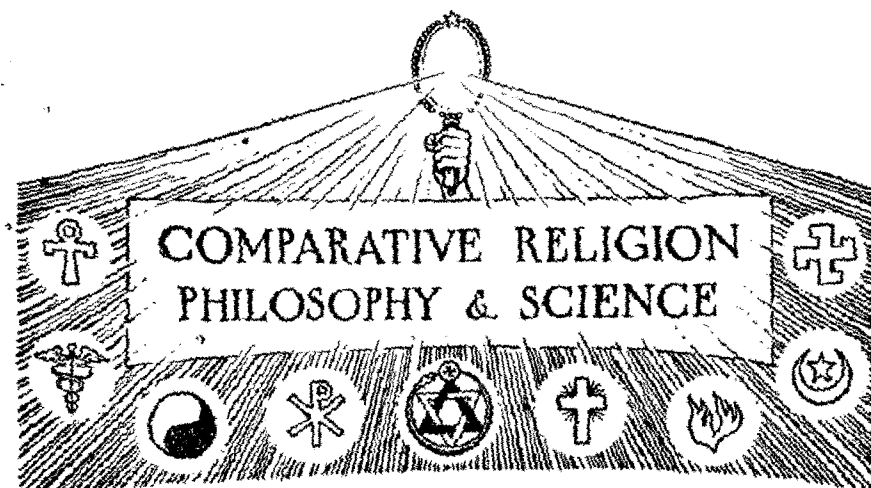
excuse such a policy, declined to follow this base path. It is the great testing-time. Those of us who have recently been in Russia know without the slightest shadow of a doubt that if the Russians choose to be great in this hour, it will not be due to weakness but to strength, material and moral.

The Bolsheviki aim at a world-revolution in which the old industrial and social order shall perish and a new and glorious system be raised in its place. It is impossible to conceive how any person with a head to think and a heart to feel can be happy and content in the thought of maintaining unaltered, conditions which, in every industrial country in the world, are destroying the physical life and mental growth of millions of people. The old order must give place to the new. But how, and when? That is the question. The worst features of the system in Russia are due, not only, though very largely, to alien aggression, but to the attempt to impose ideas, and the carrying out of ideas, upon people to whom these are not acceptable, either through ignorance or through fear. It is the inevitable tyranny of the minority. There are 125 millions of people in Russia, and, at the most, 600,000 members of the Communist Party, not all of whom are convinced Communists. The attempt to carry out *at once* the whole or the greater part of their programme means, in these circumstances, terror and suffering.

The great point of difference between some of my colleagues and myself lies here. I would have the great ideal achieved gradually, though as quickly as devoted service could bring it, carrying with me the consent and approval of the people concerned in the change. Society is not a building to be pulled down, another being erected in its place. Society is a growth. Handle it violently and it dies; and the weed grows in its place! Disgust and revolt the people by violence and tyranny exercised to bring to birth the new social order, and reaction inevitably follows.

If, when peace comes, and the founts of internal and external criticism flow freely over Russia, the Government of Russia wisely modifies its programme and its methods, progress towards a healthier, happier life for all will be assured. If not, and it seeks to force on the inhabitants of Russia and the world the strong meat, somewhat tainted by time, of theoretic and dogmatic Marxianism, the coming generations are doomed to a reaction which might conceivably place a new monarch upon each and all of the empty thrones of Europe.

Ethel Snowden



CAN WE BE OPTIMISTS?

By CHARLES WHITBY

BEFORE we attack the problem of the goodness or badness of optimism, or rather of its truth or falsity, it is necessary to answer two preliminary questions: first, what is the strict significance of the word, and secondly, what do most people nowadays mean or understand by it? In Murray's *New English Dictionary* optimism is defined as "the doctrine propounded by Leibniz in his *Theodicée* (1710) that the actual world is the best of all possible worlds, having been chosen by the Creator out of all the possible worlds which were present in His thoughts as that in which the most good could be obtained at the cost of the least evil". Thus, in answer to our first question we learn that optimism is the technical name of a philosophical dogma professedly based upon the insight of its human author into the counsels of the Almighty.

It was to combat this Leibnizian doctrine that Voltaire wrote his *Candide* and Johnson his *Rasselas*. Two hundred years ago philosophers would confidently undertake the settlement of problems which no modern thinker presumes to discuss. I at any rate have no intention of expressing an opinion as to whether any other cosmic scheme, let alone an infinite number, were considered and rejected by the All-Wise in favour of the one of which alone we have any experience or knowledge. The claims of Leibniz to the title of philosopher rest upon the scientific value of his system, not upon his attempt in the *Theodicée* to reconcile it with the orthodoxy of his time. In Schweigler's opinion this is his weakest book and stands only in a very loose connection with his remaining philosophy. Nay, "in strict consistency," according to the same critic, "Leibniz ought not to have entertained any question of Theism, for in his system the harmony of the whole must be regarded as having taken the place of God . . . If he assume the substantiality of the monads, he runs the risk of losing their dependence upon God, and in the opposite case he relapses into Spinozism"—the very system he sets out to refute. The theistic optimism of Leibniz was therefore not an integral factor of his system, but a mere afterthought, evolved in the endeavour to convince the Duchess Sophia and her daughter that they could be Leibnizians without ceasing to be orthodox believers.

The question whether or how far the general doctrines of the *Monadology* are compatible with Christianity does not at present concern us, but it will not be amiss to say a word on the relation of optimism, as understood by Leibniz, to that form of religious belief. Dr. Johnson, certainly a deeply religious man of unquestionable orthodoxy, and a thinker of no mean calibre, stoutly denied that Christianity implied optimism, and in my opinion rightly. The reason why Leibniz declared reality flawless is obvious: in no other way

could he justify the creation of a cosmos in which, according to his system, every minutest event is predetermined, never by blind necessity but by the deliberate choice of Omnipotence. Johnson, on the other hand, has no cut-and-dried system to defend, and this is all to his advantage. "Let us endeavour to see things as they are," he exclaims, "and then enquire whether we ought to complain." What was the result of his investigations? In his life of Savage he hints that "the general lot of mankind is misery"; in that of Collins he roundly declares that "man is not born for happiness," and I need scarcely remind you that the title of his best-remembered poem is "The Vanity of Human Wishes".

"The fundamental characteristics of the Jewish religion," says Schopenhauer, "are realism and optimism . . . The New Testament, on the other hand, must be in some way traceable to an Indian source: its ethical system, its ascetic view of morality, its pessimism and its Avatār are all thoroughly Indian . . . The story of the Fall is the only possible connection between the two." The pagan gods displaced by Christ were for the most part joyous, deathless beings; it is, as Nietzsche reminds us, almost impossible for modern minds to realise "the terribly superlative conception which was implied to an antique taste by the paradox of the formula, 'God on the cross'". It was assuredly in no optimistic mood that the world prostrated itself before this God-Man whom it had at first despised and rejected, for, to quote Nietzsche again, "the Christian Faith from the beginning is sacrifice: the sacrifice of all freedom, all pride, all self-dependence of spirit". The foundation-stone of "the scheme of Redemption" is the tragic doctrine of the Fall, a doctrine which was of course devoutly believed in by Dr. Johnson, but has been quietly dropped by many modern religious teachers in consequence of the triumph of Darwinism.

But we must not prolong this digression: our subject is the optimism of to-day, not that of the eighteenth century; and it cannot be assumed that the two are identical. From experiments I have made, I believe it would be found, if a census were taken, that five out of every six, if not nine out of every ten, adults in this country would describe themselves as optimists. Seeing that all such persons must have lived through five of the most tragic years in all history, this fact, if it be a fact, is amazing. And I frankly admit that I deplore it—fully conscious, nevertheless, of the grave responsibility and the seeming presumption of challenging so wellnigh universal an opinion. But this, after all, is a philosophical question, and in philosophy no standard of veracity except the very highest is admissible. Unfortunately, this obvious principle has been largely ignored, so that people who ought to know better imagine themselves justified in adopting any philosophical position they fancy, provided that some sort of a case can be made out for it. This kind of laxity is not tolerated in questions of physical science. The standard of veracity should, however, be at least as high in philosophy as in physical science; it should, if possible, be higher. And until this is fully recognised, philosophy will never recover the prestige it once enjoyed, now gravely compromised. The question we are considering is therefore not whether optimism is a position which can by special pleading be more or less plausibly defended, but whether, as a mental attitude towards life, it is the truest truth attainable. So stated, the answer to the question seems to me obvious to anyone who—shall we say?—reads the newspapers.

What, then, precisely does a person mean when in accents of conscious virtue he describes himself as an optimist? This question is more easily asked than answered: it would certainly be unsafe to accept, without careful scrutiny, his own explanation. Let us approach the problem

tactically by means of a concrete example. A party, we will suppose, are starting for a day's outing; they are going to motor a considerable distance into the country, taking provisions, and to spend many hours in the open air. It is, in short, the morning of a proposed picnic. But the wind is in the south-west; the skies are dark with lowering clouds; the swallows skim the earth; perhaps a few drops of rain are actually falling. Still, it has been decided to venture the expedition; but, with one exception, it is agreed that it would be foolish to neglect precautions in the shape of mackintoshes and umbrellas. The exception is a gentleman who scorns to make any such provision against an evil which, after all, *may* not eventuate. "I am an optimist," he blandly explains. "I believe it's going to clear up." So he leaves his mackintosh at home and, when the inevitable downpour comes, and every one has been more or less upset and inconvenienced by his disgruntlement, is reduced to borrowing one from the nearest farm house. This may strike you as rather a trivial illustration, but it is, nevertheless, fairly typical, and will serve our turn accordingly. If we enquire of our friend what precisely he means by his profession of optimism, he will probably say: "Oh, well, I believe in looking at the bright side of things, don't you know?" But we must beware of accepting this as an ultimate statement, although it may be a perfectly sincere one. Language, it has been said, was given to man in order to enable him to conceal his thoughts—from himself, let us add, even more than from other people. Very few of us are capable of elucidating the true grounds of our own actions or opinions; the most expert psychologists often find themselves baffled in the attempt. Let us examine for a moment the implications, not of our optimist's words, but of his conduct.

The essential fact about this is its deliberate disregard of probabilities, its flouting of probabilities. Every sign indicates

the probability of a heavy downpour, but the optimist prefers to believe, and for that reason *persuades* himself, that this will not happen. The optimist, then, may be defined as one who, on principle, believes that things will happen as he wants them to happen. In other words, he encourages his will to encroach upon the domain of his intellect. Now this attitude is not merely unscientific; it is definitely anti-scientific. For the scientific spirit demands complete detachment from personal predilections in the investigation of natural processes and events, unbiased loyalty to the sway of all ascertainable facts bearing upon the problem to be solved, with a view to the formation of correct conclusions. It is, in short, an *impersonal* attitude; the will is in science limited to the negative rôle of inhibiting its own interference with that of the judgment. It has to see that every factor in the problem gets neither more nor less than its fair share of attention and consideration. If we want to know the truth about anything we must, during our search for it, compel our minds to indifference as to what form that truth is going to take. It may be a trivial matter, as in the example I have cited above (supposing, that is, that our friend escapes pneumonia), or it may be a question of our own life or death, or of that of some one still dearer to us. Or again it may be a question involving the welfare or misery of a nation. But whatever it be—and the greater the issues involved the more binding, of course, the obligation—the condition of success is identical: he only shall hope to discern truth who seeks her with whole-hearted devotion.

But this, *ex hypothesi*, is just what the optimist systematically refuses to do. He looks at every problem, not by the dry light of reason, but through the rose-coloured spectacles of his optimism. And having once for all pictured to himself Truth as a being embellished by "a smile that won't come off," he declines to recognise her when she happens to frown

upon any of his own pet prejudices, desires or endeavours. The immense presumption of this lies in the fallacy, cherished or implied, that one's private wishes are a matter of such importance that the universe is bound to respect them. If events are taking a course which threatens to thwart those wishes—to bring poverty when he craves wealth, failure instead of success, war in place of peace—then the optimist is at once assured that the threat will not be executed: Fate could never be so ruthless as to disappoint *him*, her specially favoured protégé! Such vain confidence has been grimly rebuked by Samuel Johnson. "If it be asked," he says, "what is the improper expectation which it is dangerous to indulge, experience will quickly answer that it is such expectation as is dictated not by reason but by desire . . . an expectation that requires the common course of things to be changed and the generalities of action to be broken."

I would like to emphasise those words—"an expectation that requires the common course of things to be changed and the generalities of action to be broken," for it is precisely such expectations which are typical of the optimist when, in obedience to his principle, he deliberately misreads a situation and commits himself to a fallacious forecast. The optimist has no sense for the logic of events—or, if he has, he owes it to his endowment, not to his philosophy. It is hard enough in all conscience to render one's mind impartial in order to prepare oneself for scientific research or philosophical investigation. In fact, to speak frankly, it is an ideal to which even the greatest intellects can seldom approximate. For man is by nature no lover of the truth: he has always in his heart preferred fairy-tales. "Truth never was the first object with anyone," says Epicurus in one of Landor's finest conversations, "and with few the second." This being so, what madness to increase our natural disabilities by the adoption of a formula which can be nothing but a hindrance in a task which

already strains our powers to the uttermost! By labelling oneself optimist one adds nothing to the sum of knowledge; one merely renounces the very attempt at that impartiality which is the condition of discovery. The ugly facts of life continue to exist, whether we face them calmly and resolutely, or whether we belittle or deny them. But is there be any question which is the manlier course, or the more conducive to their understanding and amelioration?

It is easy enough—yes, fatally easy—for those whose own lots have been exempt from extreme suffering to understand the claims which life makes upon the courage of less fortunate souls. But surely, to-day, when the world is just emerging from a pandemonium of horrors from which few can have come scatheless, it needs a sublime degree of self-delusion even to seek, far more to find, shelter in comfortable abstractions from the stern realities of life. "The result of all science and philosophy is," or should be, as Prof. Bosanquet reminds us "to see things as they are; and he has done himself a very evil turn who has gone up into the abstract world and has not come down again."

Of course I shall be told that the past five years are altogether exceptional, and that a sound philosophy should base itself upon the normal average experience of mankind. True, I reply, but if you will only examine history a little more carefully, you will find that the horrors of 1914 to 1919 are exceptional merely in quantity: qualitatively they can be matched in *any* era of peace as well as of war. Study, for example, the records of the treatment of criminals and debtors in this country previous to the reforms initiated by Shaftesbury; study the campaign against witchcraft in Scotland during the sixteenth century; study the history of the Spanish Inquisition under Torquemada; study the history of the Jews; study Renan's account of the martyrdom of Blandina and her fellow Christians at Lyons in the reign of Marcus

Aurelius, to say nothing of the bestial cruelties of Nero; study, in *The Golden Bough*, Dr. Frazer's descriptions of the price exacted for kingship by our primitive ancestors; nay, to come nearer home, study the details of murders, accidental mutilations, fires, famines and shipwrecks, in any old file of newspapers—and then deny, if you can, that the imagination is powerless to conceive any fate more hideous than anyone of us may be called upon to endure in any place or at any time. But the victims of these unthinkable calamities are, you object, after all only a minority. Nevertheless, they are human beings with the same average capacity for suffering as you and I, who, presumably, for that matter, in some of our incarnations have had to endure similar ordeals. And what a vast army of such victims this hapless minority numbers in every generation! Is any philosophy worthy of the name, which, in appraising life, has the obtuseness or hardihood to leave these horrors out of account or to impugn their reality? If experience be not real, there is no reality anywhere.

It is not only the obscure and weak who suffer Fate's malignity: how tragic are the ultimate destinies of many of the greatest and best! Think of Cæsar, stabbed by the dagger of the beloved Brutus; Lincoln, shot dead in the hour when the country he had saved was rejoicing in victory; Mozart, dying in squalid poverty; Beethoven, deaf to his own divine melodies; Dante, dragging out his life in exile; St. Francis d'Assisi, watching the betrayal of his ideals by his own disciples; Cervantes, ransomed from five years' slavery in Algiers to eke out a precarious existence by uncongenial employments; Giordano Bruno, dying at the stake; Spinoza, driven with curses from the synagogue; our Kitchener, facing his doom on the reeling deck of the *Hampshire*! But why prolong a list which might be extended indefinitely? Not only in Religion, but in Art,

Statecraft, Generalship, the crown of victory is commonly a crown of thorns.

And what of those whose lives, to superficial observers, appear to be exempt from tragedy—that vast majority of obscure men and women who form the rank and file of civilisation? The fact that most of them, in this country at least, might describe themselves as optimists, is neither here nor there: does careful scrutiny of their life-histories disclose a predominance of happiness over misery which justifies the designation? Thirty-five years of medical practice have afforded me abundant opportunities of studying at close quarters what psychologists call the “feeling-tone” of the people. The result is a conviction of the soundness of Pope’s generalisation: “Man never is but always *to be* blest.” Happiness is always awaiting us, somewhere not far ahead—just round the corner, so to speak. But alas, how few of us succeed in negotiating that corner! What vast tracts of life are occupied by conditions of consciousness that barely escape, if they do escape, actual misery; conditions in which we feel that life would be an excellent thing *if only* the person one loves best were equally devoted to one, *if only* one’s income were a little bigger or one’s expenses a little smaller, *if only* one’s health might be restored, or one’s abilities recognised—*if only* something might happen which either will never happen or not until we have ceased to expect, if not indeed to desire it. Of course, there are compensations—but a compensation has been cleverly defined as “a thing which doesn’t quite compensate”! There are the innumerable small pleasures of life—the pleasures we take so much for granted; and there are the occasional rare windfalls of real felicity, which come, usually, unsought and unexpected. But I find much truth in Beatrice Kelston’s generalisation: “Life is depressing. But generally there is something that makes it just possible.”

. It is hardly too much to say that only obtuseness or insensibility can preserve anyone who lives out the normal span of years from that ultimate degree of disillusionment which is called heart-break. The paradoxical attributes of life, so cruel yet so alluring, have often suggested a comparison with those of woman. “It is with life as with love,” said Samuel Butler. “All reason is against it and all sound instinct for it.” And so we find that men and women, even under the most distressing, the most hopeless conditions, will cling to life with pathetic obduracy, while, truth to tell, even its severest critics would, one suspects, revise their estimate if assured that they would forfeit its joys and griefs to-morrow.

Therefore, while rejecting optimism, I am far from advocating pessimism. Its blue spectacles are as deceptive as the rose-coloured ones which I desire to see discarded by all who aspire to direct and cloudless vision. It is time that we realised the inadequacy of these conceptual formulæ. The vastness and majesty of life make mock of our petty efforts at appraisement and valuation. Optimism, pessimism, realism—what avail these labels, except to divert our efforts from other and more fruitful investigations? They are toys for mental infants, not instruments of discovery.

“Nine-tenths of the men and women in the world have never grown up—and never will, were they to live to be a hundred and sixty,” writes M. S. Watts in *The Rise of Fennie Cushing*. I have stated my reasons for believing the implication of optimism to be a false confidence that things will turn out better for us than sound judgment warrants our expecting. This is the mental attitude of the child who thrusts his hand into the fire, and then is angry with it for burning him. Optimism is the formula of intellectual childhood; pessimism, the Byronic idealisation of life’s misery, that of mental adolescence. Hence Shakespeare makes Prince Arthur tell how in France “young gentlemen would be as sad as night, only for

wantonness," and Rossetti recalls how "in fragrant youth the bliss of being sad made melancholy". The formula of mental maturity is realism, which, admitting all the facts in favour of either extreme, declines to adjudicate between them. But realism is prone to harden into materialism, which evokes a new formula in the shape of idealism to correct it. Idealism, confronted by pragmatism, transmutes itself into spiritualism; and so, in a circle, the dialectical mill grinds on, until, awakened to a sense of its futility, we realise that life's fine plastic essence cannot be snared by the net of logic.

The optimism of the average Englishman is symptomatic of a certain immaturity of mind, which is in striking contrast with the more sophisticated mentality of our French allies. In a clever book recently published by André Maurois (*Les Silences du Colonel Bramble*) one of the characters, Dr. O'Grady, comments to his fellow officers, some of them French and some British, on the difference in question. "The French," he says, "take this war terribly seriously, while we persist in regarding it as a mere game." And he goes on to compare the English nation with Peter Pan, the boy who wouldn't grow up. "There are no grown-ups among us," he says. "It's delightful; but sometimes it's dangerous." As to the danger, I thoroughly agree. No nation can afford to be so wilfully blind to the signs of the times as we were in the years immediately preceding 1914; still less can it afford to be governed by politicians so fatuously devoid of insight as events have proved them to have been. As the author of *Ordeal by Battle* justly observes: "We expect more from statesmen than that they should arrive at logical conclusions. Logic in such cases is nothing; all that matters is to be right; but unless instinct rules and reason serves, right judgment will hardly be arrived at."

Many of those brave men who went down into hell for us would question the epithet "delightful" applied by Dr. O'Grady

to our national optimism. In his recently published volume, *Realities of War*, Philip Gibbs tells how it affected soldiers who, fresh from the ghastly horrors of the trenches, spent a few days on leave over here. "The men came back with a curious kind of hatred of England, because the people there seemed so callous of their sufferings, so utterly without understanding, so 'damned cheerful'. They hated the smiling women in the streets. They desired that profiteers should die by poison-gas. They prayed God to get the Germans to send Zeppelins to England—to make the people know what war meant." The prayer was, we know, abundantly answered; and in the long run war's harsh lesson was fairly well conned. But those who ruled without trusting us must shate the blame of our seeming callousness; they deliberately hid the worst from our eyes. Still, it is high time that we English "put away childish things," particularly that "He's-a-good-fellow-and-'twill-all-be-well" spirit of happy-go-lucky negligence which has danced before us down the primrose path to so many tragic failures. It is an attitude which, however pardonable to youth and inexperience, is utterly unsuitable to a nation faced by such grave dangers and burthened by such mountainous and world-wide responsibilities as this old England of ours.

We have now to face a question more fundamental than any yet dealt with, that of the bearing on our problem of the nature of consciousness itself. A healthy infant, as soon as it has drawn its first breath, cries lustily. Is it at this moment that consciousness dawns in its hitherto inert brain? If so, the fact suggests the question whether consciousness is not intrinsically of the nature of pain. Physiology teaches that consciousness is generated by a nerve-impulse forcing its way through certain highly-resistant tracts in the brain, just as electricity generates light in traversing the fine filament of a lamp. Where the impulse can flow smoothly and easily

no consciousness ensues; it is essential that resistance be encountered. Schopenhauer held that pain rather than pleasure is the positive or normal factor in consciousness; pleasure he regarded as intrinsically negative, the relaxation of that psychic tension which constitutes appetite, hope or desire. This view is not essential to my argument, yet cannot be lightly dismissed. Is it not true that really to enjoy eating we must be hungry? Hunger is a systemic pain. Is not the pleasure of increasing drowsiness proportional to the severity of fatigue? To the physically or mentally vigorous, lack of the opportunity of exertion causes restlessness or boredom, which are of the nature of pain.

Students of the Eastern wisdom need not be reminded that its scriptures abound in warnings that he who persists in the pursuit of pleasure may not hope to escape from its opposite. The price we pay for pleasure is and must be pain. We are urged to withdraw ourselves from sensuous allurements, to raise ourselves to the contemplation of supersensible realities, to escape from the pair of opposites—pleasure and pain. And the advice, no doubt, is good; for if we regard life as an alternation of pleasant and painful states, in which we now rise above and now sink below that point of indifference at which we experience neither, it would seem that, since action and reaction are equal and opposite, every pleasure must be bought by an exact equivalent of pain. This is the *reductio ad absurdum* of sensuous experience. But the argument goes deeper than that. May it not also apply to supersensuous experience? May not the bliss of Devachan, the ecstasy of Nirvāṇa, be proportional to the miseries of preceding incarnate lives? May not every heaven cost a hell? To my thinking, the Parable of Lazarus rather suggests that his bliss was not so much the reward of virtue as the compensation for the misery his penury had involved. The rich man is not represented as having been specially wicked,

but he had had more than his share of enjoyment on earth, and *therefore* was tormented now. I do not claim that this is the right interpretation, but it is at least one of the possible views. Is it, after all, so certain that Gautama did not regard annihilation as the ultimate boon, or that, if he did, his philosophical position was unsound?

But the solution of this problem is complicated by the fact that the keenest pleasures are just those in which there is the fullest admixture of anguish; the sweetest joys those most intimately permeated by sorrow. The state called ecstasy seems to be the outcome of conflict between joy and grief at their maximum intensity. This paradoxical aspect of life puts both optimism and pessimism out of court, since, as La Rochefoucauld has well said, we are never so happy or unhappy as we think ourselves.

In any case, whether we like it or loathe it, there is no sure escape from the business of life. It is therefore the part of wisdom to put a good face on the matter. There is no occasion, however, to idealise life, to set it on a pedestal, or to cherish flattering illusions about it. The reality suffices: there is in it an abundance of all things good and of all things evil. The world is, with all its undeniable drawbacks, a stupendous opportunity, a superb training-school—to those hardy souls, at least, who are proof against the frequent brutality of its methods. But those who assert that it is "the best of all possible worlds" may fairly be asked to explain why every decent human being spends his or her life in trying to amend it. Our own fragment of it has recently been shattered to bits, and the task which at present confronts us is, in the great words of Omar, to "remould it nearer to the heart's desire". For this task we need faith—for faith, be it well understood, is independent of creeds and formulas, and is not necessarily based on illusion. We need hope, too—rational hope; but above all, the root-virtue of all virtues—

calm, clear-eyed courage. But of optimism we have no need, for optimism—and this is my last and bitterest complaint against it—cheapens the tragedy and insults the mystery of life. It robs the martyr of his halo and the hero of his crown. For who but a fool would give himself to the stake for a cause whose triumph was inevitable; who would face hopeless odds, endure lifelong adversities, brave countless dangers, on behalf of an ideal whose realisation could safely be entrusted to the mere mechanics of evolution?

Charles Whitby

PSYCHO-ANALYSIS AND THE ANCIENT WISDOM

• By THE LADY EMILY LUTYENS

TWO articles have already appeared in THE THEOSOPHIST on the subject of Psycho-analysis and its relation to Theosophy, and those from the pen of one far better qualified to deal with the subject than the present writer; but this new psychology presents points of such deep interest to the Theosophical student, that perhaps even a few very elementary reflections may be found helpful to other students. A Theosophist who comes across the subject of Psycho-analysis for the first time in the works of its chief exponents, is inclined to be outraged by the grossly materialistic view of the nature of man on which their theories are founded. A deeper study of the subject, however, suggests that the facts of the new psychology, as presented chiefly from a pathological point of view, are capable of a very different interpretation when studied in the light of the Divine Wisdom. How closely akin to the teaching of Theosophy, for instance, is this statement of the science of Psycho-analysis given in the Introduction to Professor Jung's book *The Psychology of the Unconscious*!

A psychology which states that there is no such thing as chance and that every act and every expression has its own meaning determined by the inner feelings and wishes of the individual . . . every man is to a large extent the determiner of his own destiny . . . Man's great task is the adaptation of himself to reality and the recognition of himself as an instrument for the expression of life according to his individual possibilities. It is in his privilege as a self-creator that his highest purpose is found.

The "*libido*," or sex-impulse of the psycho-analyst, is but a materialistic description of the Creative Force of the Theosophist, a force too often distorted on the physical plane, but which remains as the creative power behind all endeavour and realisation in every department of human life. It is the inhibition of the flow of libido which sets up various diseases and ills in the human being according to Psycho-analysis; it is the limitations of matter which hinder the Spirit from revealing his true Divine Nature according to Theosophy. Professor Jung, in the book above quoted, deals with the question of comparative mythology entirely from a materialistic point of view; he explains all religious symbolism as phallic in origin, and all religious emotion as having a basis in sex-impulse. But all the facts he quotes in support of his theory have long been familiar to the Theosophist who has made a study of comparative religions and mythologies with the key of Theosophy in his hand, and who is therefore able to realise that, so far from religious symbolism being phallic in its origin, man, in his endeavour to express this divine creative impulse which lies at the root of all manifested life, could only make use of those symbols which on the physical plane express an act of creation. The same facts are thus capable of an entirely opposite interpretation. The fundamental theory of the creative force as the foundation of all activity remains the same for both. "The only reality is the *libido*, for which all that is perishable is merely a symbol."

Again, could there be a finer exposition in scientific terms than is found in the following passage, of the philosophic theory of the balancing of the pairs of opposites.

The normal *libido* is comparable to a stream which pours its waters broadly into the world of reality; so the resistance, dynamically considered, is comparable not so much to a rock rearing up in the river bed which is flooded over or surrounded by the stream, as to a backward flow towards the source. A part of the soul desires the outer object; another part, however, works back to the subjective world. One can assume the dualism of the human will as something

generally present, bearing in mind that even the most primitive motor impulse is in opposition; as, for example, in the act of extension, the flexor muscles also become enervated. This normal ambivalence never leads to an inhibition or prevention of the intended act, but is the indispensable preliminary requirement for its perfection and co-ordination. For a resistance disturbing to this act to arise from this harmony of finely attuned opposition, an abnormal plus or minus would be needed on one or the other side. The resistance originates from this added third. This applies also to the duality of the will from which so many difficulties arise for mankind. The abnormal third frees the pairs of opposites which are usually most intimately united, and causes their manifestation in the form of separate tendencies; it is only thus that they become willingness and unwillingness which interfere with each other. The harmony thus becomes disharmony.

Even a cursory study of Psycho-analysis gives us a truer knowledge of ourselves and a greater sympathy and understanding of others.

The teaching of Psycho-analysis reinforces the truth of the Ancient Wisdom that man is himself a universe, a microcosm reflecting the macrocosm. Man is influenced far more by his own crowd-emotions, by his unconscious and unrecognised desires and feelings, than by his conscious ones; he is nothing better than a crowd-exponent, until in the course of evolution he has become master and ruler of his own crowd, represented by his emotions and desires, conscious and unconscious.

Our prejudices, fears and irritations are but symbols of our own unconscious desires. We dislike in others what we have not yet transmuted in ourselves. That which rouses in us fear and anger still holds us by secret springs. We need very carefully to weigh our actions and judge ourselves honestly as to whether we act from conscious or unconscious motives. The ardent anti-vivisectionist, for instance, who is carried away by his hatred of cruelty, may in reality be expressing his own unconscious desire to be cruel. The keen feminist who is loudest in her claims for the

emancipation of her sex, may in reality be inspired by her unconscious craving for male domination.

As Professor Jung admirably expresses it :

One completely forgets that one can most miserably be carried away, not only by a vice but also by a virtue. There is a fantastic orgiastic self-righteousness which is just as base and which entails quite as much injustice and violence as a vice.

In the perfect man sympathy and understanding are complete, because all limitations have been experienced and overcome. Christ stands beside the sinner in the perfect comprehension of Wisdom and Love.

Psycho-analysis gives a scientific explanation of the value of confession, while demonstrating how far that value has been lessened by mistaken theological dogmas and theories of sin.

Perhaps the most profound of all the truths revealed by Psycho-analysis, and one which is at the same time a corroboration of the most ancient teachings of Philosophy, is that the past, so far from being irrevocable, may be changed by the future. This great conception, which has up to the present merely been glimpsed by the mystic in moments of profound thought and meditation, is now demonstrated by practical example. It has been shown that it is possible for the analyst to delve into the subconscious mind of his patient, and, by unravelling the tangled threads of past emotions and desires, entirely change the future course of his life. Past, present and future are thus shown to be one, verily an Eternal Now. We can now understand how past evil may be remedied, past mistakes rectified, and man be brought to realise his divinity from start to finish. Perfection not only involves attainment in the future but the wiping out of all imperfections in the past. The perfectly analysed being, according to the scientific nomenclature—a Master of the Wisdom, according to Theosophical terminology—is one the thread of whose existence has been completely unravelled, stretching straight and beautiful from

the beginning to the end. What need, then, for regret or remorse, when love and knowledge can remove the stains of ignorance and hatred?

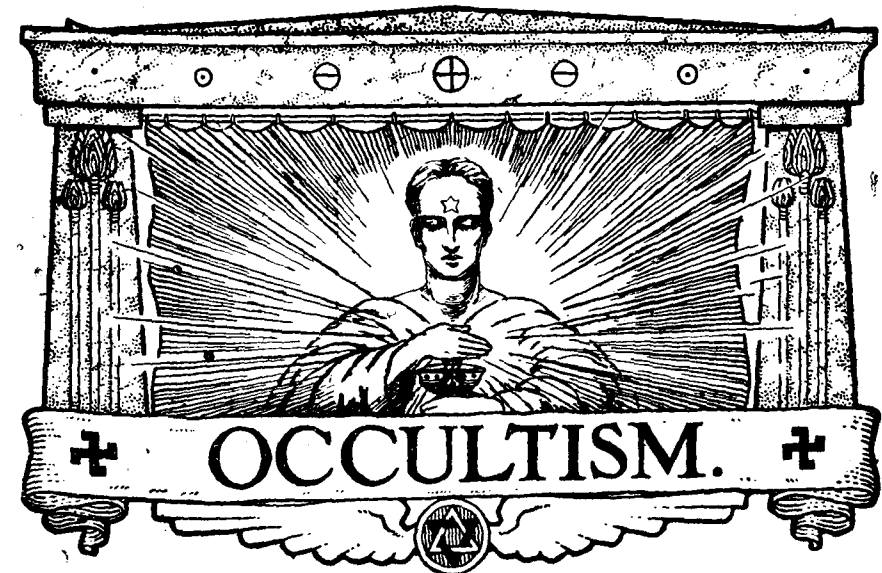
Truly this new Psychology has a great message of hope for humanity, and should be studied sympathetically by every Theosophical student, not so much from a pathological as from an educational point of view. Every study which helps us to a better understanding of human nature helps us to become better servers of mankind. The perfectly analysed man would also be the perfect Theosophist.

Emily Lutyens

THREE WHITE EAGLES

THREE white eagles looked at me
 from a tall palmyra tree.
 That was all. But suddenly
 went dark with lightning glaring
 in my head; and thunder blaring
 took me to my bended knee
 at the foot of some strange tree,
 bare, save for one criss-cross bough
 where, with spikes about each brow,
 God the Father, God the Mother,
 God the Son and Elder Brother,
 Three in One and One in Three,
 looked and looked and looked at me.
 . . . I woke, and with new washen eyes
 saw the last wrinkle of disguise
 'old on a Face that hid away
 behind the vizor Night-and-day . . .
 And from the tall palmyra tree
 Only three eagles looked at me.

JAMES H. COUS



A STUDY IN CORRESPONDENCES

By ALICE OSMOND

1. THE First Four days of Creation in *Genesis* (interpreted microcosmically).
2. The First Four Rules of *Light on the Path*.
3. The First Four Portals in *The Voice of the Silence*.

○ Unmanifested Deity.

The Night of Brahm. "The Earth was waste and void," a ○, or naught, because nothing had been differentiated or manifested. "The Waters of the Great Deep" are so called because they are unfathomable to undeveloped man. The Christ within is asleep, and spiritual darkness is upon the face of the waters. "The cloak of darkness is upon the deep of matter" (p. 68, *The Voice of the Silence*). The ○ indicates

the definition of one's task; the sphere of influence of the individual man.

⊙ First Day. "Let there be light."

Divine ideation passing from the abstract into the concrete or visible form. The number 1 is the first manifestation of the Unmanifested, the silver thread which unites us with the Master. The ⊙ in the ○ stands for the Christos which breaks into the darkness of man's ignorance, and indicates positive spiritual creation.

First Rule. *Light on the Path.*

"Before the eyes can see, they must be incapable of tears." Tears, or sensations, veil the Light of the Christos, for they are of the personality, which is "darkness". "When the lower mind and senses are conquered, a discerning principle or 'Sight' is by this means developed."—Paṭanjali.

First Portal. *The Voice of the Silence.*

Dāna—"Charity and Love Immortal"—produces a crystalline quality which reflects the Light. Among the Greeks, *Eros* (Love) is described as having "issued from the Egg of Night as it floated upon the waters of Chaos". Divine Love is the outbreathing whose vibrations quicken the Chaos of unmanifested life held within the Great Deep—"nightingales of hope and birds of radiant plumage" (sensations).—p. 74.

⊖ Second Day. Division of "the waters," and "firmament" created.

The number 2 is the radiance of the 1 piercing the Darkness of Chaos. The "water above" stands for the pure heavenly Ether, and that "below" for passion, illusion. The firmament, or heaven, is the Higher Self. This is the period in the life of the candidate when he is learning to separate his higher from his lower nature, the separation into positive and

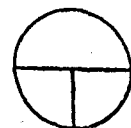
negative. Man has now a positive ideal ("heaven") and recognises vaguely the overshadowing of his Higher Self.

Second Rule. *Light on the Path.*

"Before the ear can hear, it must have lost its sensitive-ness"—to the "lower waters" or outer impressions and reflections. The harmony or "Song of Life" cannot be heard until the ear refuses to hear the outer discords. The "bloom" cannot open until the Higher Self has power to control the lower, for the latter must first be poised.

Second Portal. *The Voice of the Silence.*

"Harmony, the key that counterbalances cause and effect." Man must here strive to separate his higher from his lower nature, and by recognising his ideal—"firmament" or Higher Self—he brings about harmony. Cause and effect are balanced when man is subject to the Higher.



△ Third Day. "Dry land" appeared, and all creation "producing seed after its kind".

Only when the two days are united by a third can man and Nature bring forth, by the interaction of the positive and negative. The candidate "brings forth," and conquers all in his lower nature; he thus gains the power to stand upon a firm foundation ("dry land"). Separating from this all that is illusory (sea), he begins to create positively, being master of his creations.

Third Rule. *Light on the Path.*

"Before the voice can speak in the presence of the Masters, it must have lost the power to wound." "Speech" only comes when one can "stand" on "dry land". Man is only master of his creations—"the children of his thoughts"—when he has knowledge, and therefore, with knowledge of the One Life, refrains from wounding all

who, from ignorance, wound him. The voice can only "speak in the presence of the Masters" when it is the voice of the One Master and therefore gives no ear to its lower self, which causes wounds to the higher.

Third Portal. *The Voice of the Silence.*

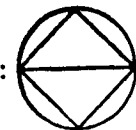
"Kshanti, patience sweet that nought can ruffle." Patience comes when man renounces the personal self. He then gains "fortitude". Man here begins to separate off from the mass, and to become positive; that is, he refuses to react to lower impressions in the lower ∇ and begins to live more in the higher Δ , though at this stage he is really on the line between the two triangles.

⊕ □ Fourth day. The creation of the "two great lights," the greater (☉) to rule the day (spiritual life) and the lesser (☾) to rule the night (physical life).

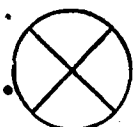
Up to the Fourth Day man has not realised the Higher Manas, and he has lived almost entirely in its reflection, the lower manas. The consciousness of the Sun is the consciousness of the Path, and only when looked at from the centre is the dot seen to be the end of the axis of the sphere, the "narrow path" that leads to God. This Fourth Day, then, constitutes the battle-field, the beginning of the battle between the higher and lower self. It is the first stage of the Crucifixion, i.e., the First Initiation or Birth—*Antahkarana*. When the higher is victor at the Fourth Initiation, the Seventh Day then is the reflection merged into the higher, and the bridge—*Antahkarana*—is destroyed.

Man has now (at his Fourth Day) made his cube upon which to build his spiritual life, but he has to unfold it into the Cross upon which his lower nature must hang until redeemed. He, then, at the Seventh Day, rolls the Cross into the "White Stone," given "to him that overcometh".

The number 4 is the Trinity in manifestation, thus :



and it also contains the potency of ten, thus : $1+2+3+4=10$,

or , the perfect number.

Fourth Rule. *Light on the Path.*

"Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart." Before the soul, as pure Spirit, can stand in the presence of the Masters (who are Spirit), the spiritual understanding (feet) must be purified from the accretions of the personality.

"To sacrifice the heart" is the demand made of the candidate when facing the fourth gate, for the light of the ☉, or Masters, (Atma) cannot pierce the darkness of the human will. It is the river or "moat" which has to be "dried up" or spanned, in this Fourth Rule, before the Masters can approach man.

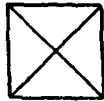
The Fourth Portal once opened, man "stands cool and awakened," knowing he is a Sun of God, radiating light upon the darkness of earth, and so becomes a positive creator.

Fourth Portal. *The Voice of the Silence.*

"*Vairāgya*, indifference to pleasure and to pain, illusion conquered, truth alone perceived." This is the Portal that admits to the Path, or rather to a consciousness of it. "Behold the very battle-field is now engulfed in the great war."—p. 78. Man at this stage is standing where the light of Atma can shine full upon him, for to enter the Path is to polarise oneself to this light. Passion and desire are veils to this light; and, if not conquered, will "make thee thy three prizes forfeit," i.e., man will have to retrace his steps and go back to the First

Portal and gain the strength to pass Mara's host (the temptations of the senses). Unless "the body is his slave," the light of the Sun will pale and only the moon of night will give him light.

"The gate of balance is *Antahkarana*," the middle portal, the gate of woe. The cross on the square makes the 8 of

balance thus:  the ending of one cycle and the beginning

of the next, the point of crossing over being *Antahkarana*. Note the glyph of Taurus 8 which is used in the Upanishats and Vedas to mean *Pranava* (AUM)—Taurus governing the throat. The glyph is made up of the circle (=Spirit) and the crescent (=soul), or the union of the solar and lunar forces, positive and negative, man and woman, which must take place before the creative word can be spoken. The cup, or half-circle, is open to receive the vivifying force of the Christ-principle directly upon its centre, the point of meeting, and centre of the cross, which is the throat centre.

The first three Portals are in one sense the three days in the tomb, for on entering the Fourth Portal man rises into the air and freedom of spiritual life. Therefore does the Fourth Portal constitute the resurrection; it is the place where, in *Light on the Path*, the flower "blooms" in the air above the water and earth.

The sentence: "Let there be Light," has very great potency; therefore let no one use it who is not prepared to accept the conditions which it brings; for it has the power, if uttered truly, of illuminating the dark places in one's soul and bringing to the surface that which was hidden. But by the time the Fourth Portal is reached, the candidate is willing to sacrifice all for the Truth; therefore he utters the words, knowing that his command carries power, the power of a voice that can "speak in the presence of the Masters".

It is at this stage that the candidate leaves "father, mother, and all that he has"; for the call of Truth has the most insistent voice, and to follow it he leaves all that he—the personal self—has, which may even involve spiritual things, for the moment. For Truth oftentimes plunges her devotees deeper into material life, so that they learn to hear her voice even from out "the tomb" itself.

This number 4 has a close connection with physical birth, as also with the spiritual. In the former, the soul does not enter the foetus until the fourth month, after the mechanical process is finished. In the latter, the candidate has to "square" outer conditions on entering the Fourth Portal, before he is born into the realm of Spirit.

When considering this stage in the life of man, I had given to me subconsciously these symbols: a swift, which had had the misfortune to alight upon earth, and lacked—as is its wont—the power to rise again into the air; also a frog with hieroglyphics upon its back. The swift, later, gained some miraculous power to leave the earth, and I understood it was the soul freed and able to soar into the Light. Later, I found in *The Secret Doctrine* that the frog was the symbol of the resurrection; also, elsewhere, that the swift, in Arabia, is known by the name of *hadji*, or pilgrim, to denote its migratory habits. Note the reference to "pilgrim" on the last page of *The Voice of the Silence*. The swift had overcome her limitations and had taken the first step to the other shore by rising into the air and entering the Fourth Portal.

The above rough outline of correspondences is offered tentatively to fellow students who, like the writer, are seeking to unify the various truths in the world-scriptures, thereby eliminating the multiplicity more and more, as light is given.

Alice Osmond

A NEW ACCOUNT OF THE HEAVEN WORLD

By MARGARET E. COUSINS, MUS. BAC.

THE totally abnormal expulsion from this world within five years of five million men, and their unexpected and sudden advent into the new worlds connected with the life after death, was bound to bring about a speedy and intense stimulation of interest on the part of sorrowing relations concerning the details of the life after death, and an answeringly keen desire for means of communicating these facts on the part of the departed themselves. Hence the inevitable recent growth of organised Spiritualism, the increase in mediumship, the stimulated psychical research work of scientists and spiritualist explorers, and the noticeable thinning of the veil between this and the next world.

Preparations for dealing with this vast amount of unusual intercommunication between the worlds appear to have been previously made in the next world, whose advanced souls and leaders have the power of clairvoyance into future events. Public attention was accordingly widely challenged by the publication of *Letters from a Living Dead Man*—the first popular book of the kind since *The Letters of Julia*. Following it, came *War Letters from the Living Dead Man*, by the same author, but less generally popular. These both took the form of autobiographical narratives of experiences in the after-life. The publication by the eminent scientist, Sir Oliver Lodge, of communications made by his dead soldier-son, Raymond, added to the detailed information about the future life, and made

Raymond a much sought-after book by the well-to-do class of readers—the volume was bulky and expensive.

A supreme effort is now being made to spread, cheaply and far and wide, knowledge about after-death conditions by a very effective and remarkable means, evidently very carefully planned by the communicating entities, though they name it but a “minor enterprise” in the world movement along these lines.

A clergyman of the Church of England, the Rev. G. Vale Owen, who has been working unobtrusively as such for the past twenty-seven years, and is now Vicar of Oxford Church, Lancashire, was tested and chosen to act as the automatic writing medium for a remarkably arresting series of descriptions of post-mortem life, and his communicators were able to capture *The Weekly Dispatch*, an English weekly newspaper with over a million readers, as its circulating agency. A full page of this popular paper is being devoted every Sunday to the publication of these messages from the dead.

The *mise-en-scène* is dramatic—the medium: a hard-working, middle-aged parson, hitherto undistinguished and averse to psychism, conscientious and orthodox, but so often impressed to allow himself to be used as a mental receiver that at length he consents—time: one hour every evening after Evensong—place: his vestry. There, clad in his cassock, surrounded by the odour of sanctity, also in his right mind (for he writes in full consciousness), his brain has been impressed to record in writing the most startling information of a kind that will bring spiritual comfort to thousands and go far towards revolutionising orthodox ideas on heaven and hell. And when we remember that the newspaper chosen for the dissemination of all this religious energy is one notorious for sensation-mongering, and yet the only one with sufficient spirit of adventure to act as advertisement-agent for the astral authors, we have to exclaim: “He maketh the foolish to confound the wise!”

Of the matter itself Sir Arthur Conan Doyle says: "It is the most remarkable and interesting script, the highest and of the most sustained grandeur, that I have ever seen, and I have seen a great many." He anticipated that if published "it could not fail to produce a profound sensation," and the event has proved him right. A noteworthy detail is that Mr. Vale Owen refuses to accept any payment whatsoever for the MS.

The Weekly Dispatch advertised, as one of their good points, that the communications "did not wander into Theosophical speculations"; but, as a matter of fact, they could not be distinguished from the writings of a Theosophist, save for the important absence of any allusion to reincarnation. These writings should indeed be of more interest to Theosophists than to most other readers, and it is for that reason that I draw their attention to this knowledge which is being poured into the world through non-Theosophical channels, a fact that seems to support some of the recent writers in *THE THEOSOPHIST* who fear that Theosophy is becoming merely a follower rather than a leader of thought at the present moment.

The chief characteristics of Mr. Vale Owen's spirit-messages are their unique vividness and wealth of fresh detail connected with the life of the deceased, from the time of his or her arrival in the "spirit-world" up to that progressed state called by them "the Tenth Sphere"; their highly spiritual tone, entirely Christian yet non-missionary and in particulars gravely heterodox; their clear explanation of the methods of spirit-communication; their convincing atmosphere of sincerity and truth, and their particular additions to occult knowledge.

Instead of the old heaven with streets of gold, and every one wearing crowns and plucking harps, the new heaven is decidedly more mundane. It is indeed a replica of earth, but sublimated. We might think it was heaven made in the

image of earth, were we not assured that, on the contrary, earth was made in the image of heaven, but coarsened, darkened, weighted, and subject to physical pain, death, and the fluctuations of time.

Elaborate and graphic descriptions are given in detail of the heavenly houses, clothing, jewels, appearance, scenery, occupations, methods of education, modes of transit, recreations and religious experiences. Most of these are heightened in effect by being illustrated by narratives of happenings in these "spheres of light," as they are called—the abodes of those who merit promotion because of their self-preparation for them during their earth-life. Descriptions of a most repellent kind are also given of life in the "spheres of darkness," where oppression, tyranny, cruelty and fear are the atmosphere of the wretched self-condemned soul, till it feels remorse and voluntarily seeks a less selfish life. On earth, people may hide their real nature, may hoodwink the world; but never can they deceive the denizens or the arbiters of fate in the next world. Each one most assuredly "goeth to his own place". And life flows on from here to there in orderly sequence, without leap or void or sudden transformation. The law of evolution holds completely between the incarnate and discarnate states of life and personality. Hell-fire in any literal sense is as non-existent as "the eternal tea-party" of the orthodox heaven. But the reaping of the seed sown is as certain in the new "Book of Revelation" as it was in the old, or as it is fixed in the doctrine of Karma.

The sketch of life in the various sub-planes of the astral and lower mental planes, as given by Mrs. Besant and Mr. Leadbeater, is filled out by these "spies" who have returned to the earth wilderness to report the glories and wonders of the Promised Land. As one reads their descriptions of the manipulations of light and colour in building up transformation scenes, of the performances of choirs and

orchestras responding to the single inspired extemporisation of their conductor, or of the figures made by sounds which are beyond our power to hear, and the sounds made by colours unthought-of by us and impossible even to name by approximation, one realises as one never did before that: "Eye hath not seen nor ear heard the glories that shall be revealed." No other spirit-writings or Theosophical writings have enabled us to get such a clear picture of life beyond the grave for the average good or bad human being.

We are shown Colleges of Music, Demonstrating Halls of Science, and Halls of Colour; and minutely told of their aims, their methods and their purposes—as, for instance, the experiments made in studying the effect of colours applied to all forms of life, even down to the minerals and to clothing, or "the study of the connection of music with the creative faculty". There is another description of a concert given by the workers in the Colleges of Music. The musicians all assemble on the tower-tops of their buildings:

On one tower will be instrumentalists of one class, on another those of another class, on a third vocalists, and on a fourth another class of vocalists; for there are many classes, not only four, as usually with you, but many-toned voices. Other workers were expert in harmonising the whole, or part, of the volume of sound combined from the different towers. First came a long-drawn chord, growing louder and louder, until it seemed to invade the whole landscape and waterscape and every leaf of every tree. It was the key given to the musicians on the various towers. It died into silence and all seemed very still. Then gradually we heard the orchestra. It came from many towers, but we could not tell any single contribution apart. It was perfect harmony and the balance of tone was exquisite . . . Its effect was that all our faces took on a more lovely hue and expression, the trees became deeper in colour, and the atmosphere gradually grew into a vapour of tints like a rainbow, which did not obscure but drew everything together. The water reflected the rainbow tints, and our clothing became intensified in colour. The birds and animals responded too . . . Then, as the music faded away, everything became normal again. But the effect remained, and if I could give it a name I should say it was "peace".

In another part it is stated that "all seems music in these spheres of light—music and blended colour and beauty".

Graphic narratives are given of the building of a new temple by will-power—matter in those realms consisting of particles in motion and held together by the conscious domination of the will. Speaking of the power of the will in another section it is stated:

Motion is consequent on will, and will is set in motion by personality; for instance, a person or group of persons concentrate their will on the ether, which is set in vibration, and particles are the resultant. These, also by the operation of the will of other group-hierarchies, if you will, cohere in more or less dense formation, and the result is water or stone or wood. Every kind of matter, therefore, is but an outer manifestation of personality, and varied in composition and density according to the order of the personality, acting singly or in concert.

The interdependence of things and unseen personalities, the intercourse between the living and the dead, is everywhere insisted upon. Over and over again we come upon instances in these writings of the importance of symbols as an evidence of this. The following will interest all connected with the erection of new religious edifices:

I must tell you that the building of a new church is an event which is the cause of much activity here. Every detail is considered—not only in respect of the character of the minister and congregation and choir, and so on—and the most suitable among us chosen to help you according to the traits we observe. Not only these things, but the structure and all structural details are considered minutely, especially where symbolism enters in, for that has an importance not realised among you as it is with us. So it came about that the weather-vane was also considered, and it was decided that, as you had chosen a cock in preference to other symbols, we would answer that choice, according to our custom, by giving to the church some appropriate offering in response. And that offering was the church bell, for which a choir boy collected the money.

There is a very powerful passage concerning the symbol of the Cross, and its efficacy as being the most evocative sign for the present time; and it ends thus: "As other Ages have been periods of God manifest by other—write it, friend; do not hesitate—Christ of God; so He, coming last of that great band, is Prince of All, Son both of God and Man." This is only one of many equally remarkable heterodox statements, made

through the medium of an orthodox clergyman, which will shake the details of established belief to the roots. Another refers to the spirit-fact that there is no panoramic and melodramatic Day of Judgment. One poor lady, in a fairly progressed sphere, was quite perplexed and unhappy because her dreaded Judgment was not taking place. Mr. Owen's mother writes:

The judgment is very different from what you imagine. This is what perplexes many who come here. They expect to find all set out ready for their dismissal from the Presence into torture, and cannot understand things as they are. Others, who have cultivated a good opinion of their deserts, are much disappointed when they are given a very lowly place, and not ushered immediately into the Presence of the Enthroned Christ, to be hailed with His "Well done"! Believe me, dear son, there are many surprises awaiting those who come over here; some of a very joyful kind, others the reverse.

These assurances, coming through a respected and hitherto normal vicar, will give his Christian readers "furiously to think". We also read of a sea, of hills and hollows, of animals, and of sex, in the new heaven. The communicators deal with the problems of differing religions in a truly Theosophical spirit:

When people first come out of the earth-life into the first stage of their life eternal on this side, they are as they left the earth.

They who have any serious religion at all, continue their worship and manner of life and conduct according to that religion, as to its main and leading principles. But as they progress there is a winnowing, and the chaff is blown away, one fistful after another. So they go on from age to age and realm to realm, and sphere to sphere, and all the while they approach nearer to the universal idea of the All-Father.

Brethren they still are together; but they learn to welcome and then to love brethren of other modes of religious thought and belief; as these others do also. And so there is a constant and increasing intercourse between those of varying creeds.

But it is long before most will merge together in absolute unity. These old Persians [whom the spirit-control had been speaking to in his world] still retained many of their own peculiar ways of looking at things, and will do so for long hence. Nor is it to be wished for otherwise. For every one has a character of his own, and so adds of his own to the commonwealth of all . . .

You are troubled, my charge; I can see and feel your mind and self at variance. Let it not be so, my brother. Be well assured of this: whatsoever is real and good and true will endure. Only what is not as these, will fade away . . .

This I know—I who, as you, did worship and homage to the Christ of God and of Nazareth, and who pay my reverent devotion now, as you are not yet able—this, I say, I know: that He is still on before, a long, long way. The light that would blind me, is to Him in His Holiness as the twilight is to me. Beautiful He is, I know: for I have seen Him as I am able, but not in the fullness of glory and majesty. Beautiful He is, aye, and lovely as I cannot find words to tell, and Him I serve and reverence with glad devotion and great joy.

So do not fear for your own loyalty. You will not take from Him by giving reverence to our brethren of other Faiths than ours. For they are all His sheep, if they be not of this fold.

When one remembers that there are nearly forty discarnate human beings for every one incarnate, it does not seem strange that the work of a certain small proportion of them should be connected directly with earth conditions. The communicators claim to be a band of seven such beings, whose special work is to inspire into the earth-life a knowledge of post-mortem conditions. One is Mr. Vale Owen's mother; another, who is "leader" of the band, says he was an English schoolmaster about two hundred years ago, and he always prefers a slightly old-fashioned style of phraseology. The three different methods by which they effect intercommunication with earth are very succinctly and convincingly described, but are too long for satisfactory quotation. They speak of the grades of progression in the spirit-life as spheres, and most of this special band belong to the tenth sphere, which is far removed from perfection or infallibility, but which yet appears as far above the average educated good man as he is above the savage.

Theosophists will easily be able to place these spheres as belonging to the astral plane, and above the tenth sphere probably to the lowest sub-planes of the mental; but viewing all this freely outpoured information as admittedly belonging to only a transitional and partial phase of the spirit-life, it yet remains a decided enrichment of anti-materialistic,

superphysical, super-artistic and occult lore. It has, however, the limitations, of the type of Christian deficiency in pure philosophy, due to the mental and temperamental characteristic of the English minds from and through which it has come. It follows the line of evolution to an infinity of perfection, once the child is born—or, strange to say, still-born; but it is silent about the line of involution; in fact, it summarises it thus: "In birth the child comes forth out of darkness into the light of the sun. In death the child is born into the greater light of the Heavens of God." How different from the Eastern: "For certain is death to the born and certain is birth to the dead"!

Yet in the same section is a precipitation of occult truth that might be a paraphrase of Theosophical teachings on the permanent atoms:

When a man comes near that hour when he shall change his sphere, there occurs in his being a reassembly of such elements as have been gathered and engendered during his life on earth. These are the residual particles of those experiences through which he has passed—of hope and motive and aspiration and love, and other expressions of the true value of the man himself within. These are dispersed through the economy of his being, and are ambient about him also without. As the change comes near, they are all drawn together and gathered up into his soul, and then that soul is carefully drawn from the material envelope and stands free, as being the body of the man for the next phase of progress in the Heavens of God.

It seems most likely that the total omission of the doctrine of physical rebirth is due entirely to the distinctively Christian character of the heaven localities and communities in which the communicators "live and move and have their being," and that quite other conceptions hold sway in the Islāmic, Persian and Hindū sections, which they say exist and which they have visited.

It is most remarkable that short but deeply occult interpretations of the Christian Sacraments were given by those spirit-helpers three years before Bishop Leadbeater published his present book on the same subject. How often

religious reformers have commented on the clergy as "blind leaders of the blind"! Priests have shown less knowledge of the life after death, for which they claim to be preparing their flocks, than the merest tyro of a medium, and they have been the least adventurous into the realm of the other world. Yet, as if to vindicate their true claims to mediatorship, it has been through the trusteeship of three clergymen that the largest body of facts, and the most detailed, regarding the spirit-life have been given to the world in our lifetime, namely, the Rev. W. Stainton Moses, the Right Rev. C. W. Leadbeater, and the Rev. G. Vale Owen.

Nothing could prove better the extraordinarily rapid pace at which the world is progressing in psychic matters than that these extraneous messages from the dead should be accepted for publication by an ordinary newspaper, and be read with avidity by hundreds of thousands, without an uproar arising against their scribe. If Mr. Vale Owen had lived two hundred years ago, he would have been hounded out of the Church; had he lived four hundred years ago, he would have been burnt as a wizard! Astrologers tell us (these messages support Astrology and several other occult sciences) that the next seven years will inevitably be used for the transmission of all kinds of new and strange scientific, occult and religious knowledge into the life of the world. These communicators tell us they have just finished erecting a temple-like building in their sphere, whose purpose is the co-ordination of energies to the end that those in earth-life may receive the more readily their thoughts than before. They await the turning of the Western mind into a higher channel than its past preoccupation with the science of material things. They comment: "It is more easy to speak to the Hindū than to you, because he gives more entrance to spiritual matters than you do"—this declaration, too, through the pen of an orthodox Christian minister!

It would be well for Theosophists to let their thoughts dwell, more than was the past fashion in Theosophy, on the interplay of influence and helpfulness that there is between the astral- and mental-plane entities and ourselves; and, instead of, in a superior way, thinking of them only as "spooks and shells," admit, as on an occasion like this, the deeply spiritual atmosphere of certain messages and the evident extension of knowledge beyond our own possessed by the writers. Do we not believe that there are numbers of discarnate beings in the Hierarchical Orders who are watching, guiding, noting our aspirations and our actions, and one of whose great duties and delights it is to render us every available aid in our toilsome ascent? Let them speak for themselves:

We do not sue on bended knee, we do not proffer gifts as slaves to princes. But we do come and stand by you with gifts which gold of earth cannot buy; and to those who are humble and good and of a pure mind we give these gifts of ability to understand the Truth as it is in Jesus, of certain conviction of life beyond and of the joy in it, of fearlessness of disaster here or hereafter, and of companionship and comradeship with angels.

Margaret E. Cousins

RENTS IN THE VEIL OF TIME

By C. W. LEADBEATER

CENTRAL INDIA, 6397 B.C.

WE have here one of the happiest lives with which we have met during our investigations—a life in a highly developed yet distinctly spiritual civilisation; for by the efforts of a group of our characters the best traditions of Manoa were revived in a kingdom in Central India—a curious dual kingdom, the two parts of which were, at the period of the opening of our story, under the control of Ajax and Fomal respectively. These two rulers belonged to the same subdivision of the race—a haughty Aryan tribe called Sarasvati, from the far north, a handsome and unusually light-coloured people; but a dispute had grown up between their forefathers about the delimitation of the frontier, and there had been a certain amount of ill-feeling, which these two wisely determined to end once for all by making the strongest possible offensive and defensive alliance, in order that they might present a united front to the non-Aryan tribes of the neighbourhood. Each had a son and a daughter, and it was resolved that these should marry, and even that their offspring in turn should intermarry as far as possible.

When thus combined, the twin kingdoms were too strong to fear attack from any of the neighbouring potentates, so that an era of unexampled peace and prosperity set in, during which arts of all kinds flourished, and a high level of material

progress was attained, of which the Powers behind took advantage to raise the spiritual tone of the race by a sort of religious revival—for the purposes of which, no doubt, the members of our group were brought into incarnation at this place and time.

In course of time Ajax and Fomal were gathered to their fathers, and Herakles and Athena reigned in their places. Round them grew up strong and sturdy children, who as they came of age fell in love and intermarried, naturally enough, needing therefore little stimulus from the agreement made by their grandparents, for they were all friends of long ago, closely akin for thousands of years, instinctively recognising their affinity at first sight, just as many of them do in this present life.

From an early age, the royal children were trained in the art of government, much as in the eighteenth life; and as each came of age he was set to practise what he had learnt, being appointed to some Governorship—in a small town first usually, then in a larger town, and then in a province. For it was part of the theory of Herakles to awaken strong personal loyalty by bringing members of the royal family into direct touch with as many of the people as possible.

The religion of the period differed from any that we have previously observed in India, in that the whole of the worship was directed exclusively to a Goddess, instead of to any of the Persons of the Trinity. This Goddess was not of the destroying type, like Kali, but a beneficent being called Uma Himāvati, or often Uma Mai—a kind of earth-mother like Ceres, who was supposed to give good harvests to her votaries.

But from this exclusive worship of a Goddess, came the curious fact that at the temples there were no priests, but only priestesses. As the people were Brahmanas, each man performed his own household ceremonies; but as far as the outer public worship went, it was supposed that Uma Mai

would be served by her own sex only. This gave the women a unique position and power in this civilisation; especially as it was of the essence of the faith that the Goddess frequently inspired her priestesses, and spoke through them to her devotees. As a matter of fact there was a good deal of inspiration, but it chiefly came from the Mahāguru, who was making use of this peculiar arrangement to bring about religious reform on a large scale.

The wives of these royal Governors were *ex officio* the Chief-Priestesses of their respective provinces; and naturally the elder sisters, Jupiter and Mercury, who had married the two heirs-apparent, took the principal position. But after his eldest daughter Mercury, and his heir Mars, came in the family of Herakles the twin sisters Naga and Yajna, who speedily became celebrated for the frequency and accuracy of their inspirations, so that people came from a great distance to consult them. These twins, though bound together by the strongest ties of affection, differed so greatly in disposition that their views on any subject were usually wide apart—yet not so much divergent as complementary. As their husbands, Leo and Sirius, held offices which obliged them to keep in constant touch with each other, these ladies worked together at the same temple, and it became their custom both to speak on the same subject from their different points of view. Yajna was full of questions, seeking to define everything by analysis and by differentiating it from other things, and appealing chiefly to the intellect of her audience, while Naga took always the synthetical view, sought to understand everything as an expression of the Divine Love, and appealed always to the higher emotions and to the intuition, which she called the voice of the Goddess within the heart of man.

So these superbly handsome women presented always the two sides of any subject, yet without the least feeling of

opposition or disputation, each understanding perfectly the position of the other, for the inspiration of both came from the same source—the limitless wisdom and love of the Mahāguru. Naturally their husbands were intensely proud of them, and they were all exceedingly happy together.

The husbands joined their forces to build upon the slope of a hill just above their town a magnificent temple for their wives—a temple on so grand a scale and with such splendid decorations that it was regarded as one of the finest in India, and soon became a goal for pilgrimages from distant parts of the country. Its consecration was a wonderful ceremony, for the Mahāguru Himself overshadowed Naga, and delivered through her a sermon so exquisite that all who heard it were profoundly touched and impressed, and great permanent effects were produced. Not only did many of the audience devote themselves thenceforward entirely to the religious life, but a distinctly higher moral tone was introduced into the daily life of the town and district. The building so auspiciously inaugurated was known as the Temple of the Twin Sisters, and it remained as a venerated shrine for many centuries.

The tie between Sirius and his wife was peculiarly close, and their affection unusually strong; they understood each other thoroughly, and thought-transference between them was by no means uncommon. On one occasion, when there was war with a southern kingdom, and Sirius was away fighting, Naga and Yajna were sitting together in earnest conversation in the house of the former. Suddenly Sirius walked in at the door, approached them with a radiant smile, and—vanished! The ladies were greatly startled, and Yajna cried:

“O my poor sister, he must be killed! It is only at the moment of death that men come like that.”

Naga was troubled at the saying, yet she replied:

“I do not think he is dead; I am sure he is not, for I should know inside if he were.”

• She clung to this faith, even though presently news came from the seat of war that he was missing, and even an account from one who had seen him struck down, apparently at the very hour when he had appeared to her. But still she trusted to her inner conviction; still she affirmed:

“My husband is not dead; we shall hear from him some day.”

Surely enough, her confidence was justified, for after a long time came a letter from him telling her how he had been severely wounded, and how, at the very moment of falling, his one thought had been of her, and he had seen her and her twin sister, looking at him in glad surprise; but as he advanced to speak to them, they somehow vanished, and he sank into unconsciousness. When he came to himself again, he found himself a prisoner along with Egeria, one of his captains; and he went on to say how Egeria had nursed him until he was strong again, and how they had then contrived to escape and rejoin the army, which was now entirely victorious. Naga rejoiced greatly over the news, and still more when, a few weeks later, her husband was once more with her, strong, active, loving as ever.

In course of time Mars and Saturn succeeded Herakles and Athena. Still the covenant of Ajax and Fomal was religiously carried out, and the eldest son of each house married the eldest daughter of the other; and since all of them were intimate friends from old times, the arrangement always worked well. Thus Mizar, the eldest son of Mars, married Fides, and his sister Rama was joined to Brihat; and the destinies of those favoured kingdoms remained for many years in the hands of our band of Servers. Naga's eldest daughter Selene and Yajna's second daughter Euphra proved specially responsive to the influence of the Mahāguru, and so were able to take the place of their mothers when the latter grew older. The twin sisters and their husbands lived to a great age, and

showed forth to the last the strong affection which had been the key-note of their lives. This was a life of great happiness and progress for all concerned in it; of high aspiration nobly realised; for under the inspiration of the Mahāguru, the ruling families of whom we have written set themselves to elevate the thought and life of a Nation; and to a great extent that effort succeeded.

C. W. Leadbeater

DAUGHTER OF GOD

DAUGHTER of God, when will thine advent be?
Millions of hearts are aching now for thee.
Come from thine high seat in the heavens ten;
Come thou, and save a world unsaved by men.
Come quickly, Bright One, set thy sisters free;
Uplift us, right us, give us liberty;
Within thy heart may we find unity.
A cry goes up; shall it go up again,

Daughter of God?

Look down upon us, Priestess, look and see
The sweated woman's toil and agony,
The white slave's shame, the slum, the drunkard's den;
When wilt thou come to save us, Damsel, when?
Is there no refuge for us, verily,

Daughter of God?

MARGUERITE POLLARD

CORRESPONDENCE

THE LOGOS AND KOILON

MRS. BESANT, in that admirable little booklet called *Theosophy*,¹ writing in the third chapter headed "Theosophy as Philosophy," says about the third basis of philosophy as follows:

"Spirit and Matter are two aspects of the One Existence—the All—coming forth from the One together, united as inseparably, during manifestation, as the back and front of the same object, merging into Oneness again at the close of a period of manifestation. In the All exist simultaneously all that has been, all that is, all that can be, in One Eternal present. In this Fullness arises a Voice, which is a Word, a Logos, God making Himself manifest. That Word separates out from the All such ideas as He selects for His Future Universe, and arranges them within Himself according to His Will. He limits Himself by His own thought, thus creating the 'Ring-Pass-Not,' of the Universe to be. Within this Ring are the ideas ever begotten eternally of the ceaseless motion which is the One Life within the Stillness, which is its Opposite and supports all. The Motion is the Root of Spirit that will, when manifest, be Time, or changes in Consciousness; the Stillness is the Root of Matter, the Omnipresent Æther, immobile, all-sustaining, all-pervading, which will, when manifest, be Space. All Theosophic philosophies are built on this basis, Spirit and Matter being regarded as two manifested aspects of the One, the Absolute out of Time and Space."

Mr. C. W. Leadbeater, in his *Textbook of Theosophy*, in the chapter on "The Formation of the Solar System," writes:

"At the earliest point of history that we can reach, the two great opposites of Spirit and Matter, of Life and Form, are already in full activity. What are commonly called Force and Matter, are in reality two varieties of Spirit at two different stages in evolution, and the real matter, or basis of everything, lies in the background unperceived."

¹ "The Peoples' Books" Series.

"The ultimate root-matter, as seen at our level, is what scientists call the æther of space. The density of this æther is defined by Professor Reynolds as being ten thousand times greater than that of water, and its mean pressure seven hundred and fifty thousand tons to the square inch. This substance is perceptible only to highly developed clairvoyant power. We must assume a time when this substance filled all space. We must also suppose that some Great Being, infinitely higher than the Deity of the Solar System, changed this condition of rest by pouring out His Spirit or Force into a certain section of this matter, a section of the size of a whole Universe. The effect of the introduction of this force, is that of the blowing of a mighty breath; it has formed within this æther an incalculable number of tiny spherical bubbles, and these bubbles are the ultimate atoms, of which what we call matter is composed."

Mr. Jinarajadāsa, in his interesting articles under the title of "First Principles of Theosophy," speaks thus:

"In that part of space (selected by the Logos for the work of his plan) there was only Mūlaprakṛti, or Root-Matter, the æther of space. It is only out of bubbles in this æther that matter as we know it is composed. Æther is called in Theosophy 'Koilon' or emptiness. Into this Koilon the Third Logos poured his energy, pressing back the Koilon from innumerable points within it. Each bubble, or point of Light, is where Koilon is not. Each bubble is in reality a point of consciousness of the Third Logos. Each bubble persists so long as He wills to keep back the enveloping Koilon."

"Out of Koilon, the primordial substance, Fohat digs holes in space, as says *The Secret Doctrine*: then these holes, now filled with the consciousness of the Logos, are whirled by Him into spiral formations."

Now, as æther is said to fill the whole of space, the difficulty that arises in the mind of the ordinary reader is: "Where is the extra space, where Spirit or the Logos exists?" Æther is non-atomic. The Logos breathes out innumerable bubbles into æther or Koilon, and these bubbles, with a covering of Koilon, are the primary atoms. Now in making the bubbles, the Koilon is pressed back; and there, where the bubbles are, Koilon is not. If Koilon is everywhere in space, what extra space is there to give habitation to the innumerable bubbles? It is said that in Pralaya all things and existences are as if they were dissolved and rest in quiescence, and after an Eternity the Voice, Word, or Logos arises. Can we have any hint, or some sort of explanatory suggestion, by which, even in the most faint manner, we can form some conception to satisfy our minds as to how the Logos and Koilon coexist? Koilon is most dense and inert, and it is described as filling all space, so it ousts everything else from space; and where then can we imagine Spirit to be? Koilon exists both in Pralaya and in Manvantara. The Logos is periodical, appearing only in the Manvantara; Koilon appears more like the One

Existence—the "matter" of Professor Tyndall, containing within it the promise and potency of all things.

In such a highly transcendental subject ordinary men, however intellectual they may be, are liable to make mistakes. We must therefore seek some explanation from advanced clairvoyants and occultists. I humbly hope that our learned President, as well as Mr. Leadbeater and Mr. Jinarajadāsa, will each spare some time, out of their many pressing engagements, to give us some helpful suggestions or explanations, so that the very difficult subject of Spirit and æther may become even slightly more lucid.

N. D. KHANDALAVALA

MR. HADLAND DAVIS ON JAPAN

I DO not know how long it is since Mr. Hadland Davis was in Japan, but, whether recently or long ago, there are certain statements in his article "Japanese Women and the Vote" in the September number of THE THEOSOPHIST which are entirely at variance with my own observations during ten months spent in Japan from June, 1919, to March, 1920. The *geisha* (restaurant entertainers) are not demanding the vote "with all the militant eagerness of our English women a few years ago". The first step towards political emancipation has only recently been made by a number of ladies—not geishas—who demand the removal of the order against women attending political meetings. The "universal suffrage" agitation is merely a manhood suffrage agitation. Mr. Davis has probably misinterpreted the word "universal".

The undercurrent of assumption in Mr. Davis' article, that a demand for the franchise by women is fatal to sentiment, and to "gentle obedience, chastity, mercy and quietness," is not only a queer survival of superstition as regards women in general, but entirely at variance with fact as regards Japanese women in particular. Japanese women do not "laugh at these admonitions to-day". Neither do they "now wear the latest Paris fashions in preference to their much more charming native costume". I cannot imagine how Mr. Davis came by so hopelessly erroneous a statement as the latter. In constant familiar movement among the people in city and country I have only on the rarest occasion seen a Japanese woman in western costume. A few ladies of the nobility do affect foreign clothing on occasion, and some girls' schools adopt European frocks for their students; but these things are microscopic exceptions. However Japanese men have denationalised themselves in clothing, the Japanese woman remains Japanese. The advice of Kabaira,

which Mr. Davis says the modern Japanese woman would snap her fingers at, is just the common practice in every home that I have visited. The wife and daughter of one of the most important generals in Japan, in whose home I was twice a guest, did all the household work, and added to it the fostering of a baby of another family to whom fortune had not been kind. Madame (a free-minded, educated woman, of great personal charm) received me in her garden with the foster-child on her back in the usual Japanese way.

"Her weapons are a smile and a little fan," Mr. Davis quotes from Yone Noguchi. In Mr. Noguchi's home, where I spent many week-ends, I have lived at the heart of old Japan, and yet have had contact with the most modern of ideas.

True, the *geishas*, which Mr. Davis seems to regard as the type of Japanese women, have lately shown signs of activity; but this activity is not a fall from grace through any claim on their part to legislative power; it is an economic protest forced on them by hardships consequent on the war—an event which can hardly be laid at the door of women.

One point more. Mr. Davis speaks of Socialism gaining ground "in a country where only a few years ago the Emperor was revered as the direct descendant of the Sun Goddess". The double implication, that the Emperor is no longer revered as the direct descendant of the Sun Goddess, and that there is some inherent antagonism between such reverence and socialistic principles, is a double error. Many men, who are not, what Mr. Davis calls himself, "sentimental lovers of old Japan," but earnest thinkers towards her future, are of the opinion that the belief in the Emperor as the symbol of divinity in the midst of his people is the nucleus, the spiritual-democratic idea, around which Japan will evolve her future social organisation.

JAMES H. COUSINS

THE SOCIETY OF THE STARRY CROSS

WHEN I was in Java (Dutch East Indies) there was a time when nearly everybody took injections for everything. It was really laughable—if it were not so sad. Then I heard of so many awful and terrible experiments on animals that I thought something had to be done. But to awaken people in Java is very difficult. I knew that with ten members I could found a section of the Dutch Anti-Vivisection

Society, and that, as time went on, the Society would grow and awaken people also in Java. I began the work with seventeen members; at the first meeting, to elect a Board, we had already fifty members, and they decided to found a Society independent of Holland. If I had known that I would have had such a success, I never would have called the Society "Anti-Vivisection," for I understand very well that it is difficult to get doctors to join it, especially in Java. But the members did not want to change the name afterwards. So the only thing I could do was to lay stress upon the aim—to get "white" hospitals and research laboratories where under no condition would vivisection be allowed; in short, not to fight against doctors but to do things. When I left Java after six months, we had already one hundred and fifty members.

When I came to America, I knew that there were Anti-Vivisection Societies; and I thought that with their help we could establish "white" hospitals in the same way as the Battersea General Hospital in London, and that, once in America, the call would run over the whole world and mankind would learn to abolish vivisection. So I wrote to Mr. Robert R. Logan, President of the Anti-Vivisection Society in Philadelphia. His answer was, that if I could get it done in California, where people are more generous, more free from the shackles of established custom, it would be easier to do the same thing in other States. So I wrote to the Anti-Vivisection Society in Los Angeles. But, to be brief, this Society agreed with me that it would be beautiful to do such a thing, but said they had to prepare the people first. But as the Anti-Vivisection Society has already been preparing the world for a long time, I really was very disappointed. So I was thinking of another plan. If I could get some doctors, perhaps with their help the Anti-Vivisection Society would do the work. I spoke to Dr. F. T. Strong about it, and he said: "Well, it can be done and it must be done. Dr. George Star White will help us." But some days later, Dr. Strong said to me: "I will help you, but you must not work together with the Anti-Vivisection Society." There I stood, but I did not give up my plan; and then came the thought—let us found a new Society; and I called it the Society of the Starry Cross, after a vision my husband had some years ago in Java. Amidst darkness and clouds he saw a man climbing up a mountain, and before him they bore a Cross. All was dark, but suddenly the clouds passed and a brilliant light fell on the Cross, which began to radiate, covering all things with beautiful colours.

The aim of the Society is to establish "white" hospitals and research laboratories working without vivisection, and by doing this we shall educate people to abolish vivisection. It must be one organisation over the whole world, with its headquarters at Los Angeles. As the Medical Board and vivisectioners are very much opposed to the doctors who are working without vivisection, we have to work quietly, because they would immediately destroy our work—they know how to do that; I heard it from the doctors themselves.

The doctors founded a League for medical freedom; perhaps there is no real co-operation—I do not know, but the result is nil. There are many drugless doctors, osteopathic doctors, etc., who wish to be free from the Medical Board, and the Society of the Starry Cross will give them their freedom, and of course they will have their own schools to teach their methods. As every big movement that is to succeed must have, in order to bring its message to the world, a spiritual foundation which will inspire the workers to altruistic effort, I will give them the motive: "In the name of Brotherhood and Divine Love." This will also prevent their beginning to fight against the other doctors. Not in fighting must our force lie, but in doing things. By building these sanatoria, hospitals, etc., people will see the possibility of curing diseases without vivisection. I am sure that if we can get the money to start, we shall be successful, for I have already several doctors, who have promised me to help the work.

S. J. E.

QUARTERLY LITERARY SUPPLEMENT

An Encyclopaedia of Occultism, a Compendium of Information on the Occult Sciences, Occult Personalities, Psychic Science, Magic, Demonology, Spiritism and Mysticism; by Lewis Spence. (George Routledge & Sons, Ltd., London. Price 25s.)

This bulky volume (there are 440 pages of close type) is quite a monumental collection of condensed information culled from the strange mass of tradition and writings that have survived under the name of Occultism, as well as from some of the latest works on psychic research and from Theosophical literature. The result is probably unique as a book of reference on this subject, and it is significant of the awakening of interest in occult matters that such a laborious task should have been undertaken. Nevertheless, after careful examination, we are driven to the conclusion that its value is more academic than vital. Impressive as is the array of miscellaneous garnerings marshalled for the inspection of the casually inquisitive, the serious seeker after real occult knowledge, if his first acquaintance with this region of experience be made through Mr. Spence's Encyclopædia, will probably be more bewildered than informed.

One naturally turns first to the heading "Theosophy," not expecting, perhaps, to find much more than a curt summary of what is generally spoken of as such. But we were pleasantly surprised to find an unusually complete outline of Theosophical tenets, under this and several other headings, such as "astral body," "evolution of life," etc. Of course the usual doubt is expressed as to the genuineness of some of the phenomena recorded in the early days of the T.S., and the suggestion is thrown out that the existence of the Masters, and the teachings received from Them, may be due to that last resort of the materialist—subjective hallucination; but after all, such an attitude is only to be expected in an account like this, which is obliged to preserve at least an appearance of impartiality; while, on the other hand, the writer goes so far as to admit that the Theosophical system of thought certainly hangs well together as a whole, in spite

of the often discredited sources from which it claims to have been derived.

As a fair example of the way in which various "occult sciences" are portrayed, we may well take the article on "Astrology," for this branch of study may now be said to have practically extricated itself from the limbo of magical formulæ and established itself on a basis of experimental verification. Here again, there is an evident attempt to do justice to the subject; there is a great amount of detail, and it is well authenticated—for its time. But it does not represent the new life which is already stirring the dry bones of mediæval empiricism; the old familiar signs and inscriptions are displayed as if under glass cases in a museum, but they are not related to recent advances in psychological interpretation. The same chilly atmosphere of a museum seems to linger over all the other specimens of magical lore exposed here for the edification of the respectable sight-seer. Everything is arranged in perfect order, mounted in faultless taste and carefully dusted; but one feels all the time that one is looking at relics and heirlooms rather than serviceable implements, at chips and pieces rather than complete structures, at the second-hand announcements of a catalogue rather than first-hand testimonials. And over all this paraphernalia hangs the unspoken doubt as to whether the modern world has any further use for such lumber, apart from its picturesque settings, and æsthetic possibilities for a temporary revival. What, for instance, are we to make of the famous Cagliostro? Surely so much space would not be given to an acknowledged impostor? We read on, in the hope of finding either an intelligent appreciation of abnormal faculties or conclusive evidence of unreliability; but instead of this we are treated, *inter alia*, to a quotation, evidently from the writings of an opponent, describing his "Egyptian Masonic Rite" as if it were a species of pantomime that led from the sublime to the indecent.

The volume is chiefly of interest to Theosophists as a record of a transitional stage in educated public opinion, for it is now clear that the petulant contempt of the end of the last century for the claims of the superphysical has been succeeded by tolerant enquiry and at least amiable, if often no more than amused, welcome. Then the articles on some branches of modern psychic research are fairly up-to-date, and in refreshing contrast to the presentation of earlier investigations. The illustrations are plentiful and well reproduced; but they are mostly of the Cabalistic type, and are quaintly reminiscent rather than instructive; in fact, in some cases we have searched in vain for any explanation in the letterpress. With the exception of a few

typographical errors—which, however, are scarcely to be expected in a book of this high class—the production does credit both to compiler and publisher.

W. D. S. B.

Social Reconstruction, with special reference to Indian Problems, by Bhagavan Das, M.A. (Gyan Mandal Press, Benares. Price As. 12.)

The subjects dealt with in his opening speech by the President of the last Social Conference at Saharanpur in the United Provinces, are just those which touch tender points in Indian daily life; so the solutions attempted in this English rendering of the vernacular address will be thought over by many, and the book is sure to have a wide circulation. If those solutions do not recommend themselves to all, they will be appreciated by a large proportion of readers; and at any rate they command respect, as being placed before us by a thoughtful man who, both by scholarly research and in the affairs of practical life, is acquainted with the problems he deals with from the inside.

Government (Imperial, National, Provincial, Parochial) is regarded merely as the means to promote general welfare, by the preservation of peace and order, and by the preparation of every youth and maiden to take the place in life indicated by the real desires of the individual and not merely by the outward caste-mark of birth. For these are the days of caste confusion, and birth is no longer a sure guide to the best life-work of the man:

The virtues that are claimed for the caste system could be justly claimed for it only if each caste discharged its duties as eagerly and carefully as it clings to its rights and privileges, and avoided grabbing at the rights and privileges of other castes and imposing its own duties on those others, as it now tries to do.

The speaker points out how the cart is continually put before the horse:

Instead of saying that because a person is a man of piety and wisdom and self-denial, therefore he should be called a Brāhmana . . . we say, because he is a birth-Brāhmana, therefore he must be regarded and treated as a man of wisdom and saintliness . . . The ancient scheme . . . provided, with a just appreciation of psychological facts, for a due combination of egoism and altruism; it did not say to anyone: "Become wholly selfless." It only said: "Be selfish to this extent and no further." The man of knowledge, for example, might be ambitious of honour, but must not deserve it by gathering and spreading knowledge diligently, and he must not hanker after much power and wealth and so-called pleasure. Pleasure and enjoyment are for the manual worker, who deserves it by faithfully working his best at whatever he has to do. Wealth is for the man of desire, who must not abuse it by exploiting the poor, just as power is for the man of action, who must not, however, use his power to accumulate wealth at the expense of others. This whole matter of desires and rewards is carefully worked out, and a reform of the caste system is based upon their equilibrium.

Other subjects treated are: the age of marriage, the seclusion of women, polygamy, temperance, extravagant ceremonial, the Patel Bill to legitimise inter-caste marriages, public work and workers, religion, and many other vital questions; last of all, and most difficult because it presupposes a certain general level of progress: Peace between the Creeds. But in this as in other things, the President declares his firm conviction that "Education, right education, cultural, technical, vocational, is the alpha and the omega. All else will follow of itself."

We, who have studied Theosophy, know how much right education owes to the new, yet most ancient, view of man's future destiny that this study opens out before us. It provides us with a chart to the most direct progress through the schools and quicksands of life, and keeps the goal of an attainable perfection before each one of us, so that Hope leads the way and makes life easier.

A. V.

Implication and Linear Inference, by Bernard Bosanquet. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

It is with joy that we welcome this book into the world of thought. The times are ready for such discussion, for much is being revalued, much is implied and still more inferred, and most of us go on too fast to know how or why we came to this or that conclusion. Not that this is a beginner's book—far from it; but it puts the problems clearly and helpfully, and thus is valuable for the student of his own mental processes as well as for the professing logician. It brings one into the realm in which most minds live, namely, the realm of argument and discussion, rather than the realm of syllogistic reasoning—would that more of the orators who try to set the world right would follow the sequences and inferences which the proper nature of things indicates! As the laws of optics regulate the navigator's observations, so should the laws of mental perception regulate the observation of relationships, values and ideas. "The Similar Conception of Inference" is the title of the second chapter, leading up to the third, with its conclusion for a title—"Critics of the Syllogism remain within Linear Inferences".

Chapter V gives us the "Natural Procedure in Argument, its Logical Ground and its Climax in Dialectic". This is a most excellent bit of work, and perhaps the chapter most valuable to the casual reader who is as yet untrained in the reading of his own processes of

thought. For of such most of us are; and, while perfectly consistent, would fail, for instance, in differentiating "systematic" from linear inferences. As one would rather be healthy than be a doctor, so should we all rather be sane than trained logicians. We particularly commend the getting into touch with the lay mind in general that this chapter particularly brings about.

Part 3 of Chapter V throws some very instructive sidelights on Dialectic, which is rightly called "a method so rare and difficult that its very existence has been doubted"—rare, for men are rare who can hold the abstractions of principles in mind long enough to be sure of them. It is a faculty of advanced minds for a new race to make daily use of. The unravelling of the logical thread in dialectic—pp. 124 to end of Chap. V—is good reading and valuable both for the student of and the dabbler in metaphysics; for such an one is on the threshold of the "formless realm," and this is one of his guides. Yet it is all in the realm of experiences; these processes are going on in ourselves—we use them as we do muscles or faculties.

But why is not the law of logic also the law of mind? When mind becomes coherent it forms a concept from a proper survey of cause and effect, and calls the process logic. Just as soon as you find a mind irresponsible, we call it illogical; logic is what keeps us out of the asylum. Hunt for evidence of primitive thought. There is barely evidence that some animals form concepts. Take a real primitive man, the bushman; he is poor in mind, yet what concept he has, he treats coherently, *i.e.*, logically. Take the city-bred degenerate; he is stupid, slow, dull of memory and perception, but not insane for one moment. What he does perceive he relates logically, often more logically than the advocate of some modern metaphysical cult. And this advocate is probably logical except for some supposition on the line of Mr. L. J. Russell's idea—that in judgment is a proper premise. I believe that the new psychology will hold to logic as a function of mind, but not of consciousness as a whole. However, that is in the realm of Occultism.

Mr. Bosanquet is to be thanked for a very readable book, a timely contribution to the arguments and valuations of the day. It is an antidote for much of the loose thinking which passes snap judgments on, and easy assent to, many assertions in the realm of psychology and metaphysics.

A. F. K.

Das Reisetagebuch Eines Philosophen, by Graf Hermann Keyserling. (Dunker & Humblot, Munich & Leipzig.)

This latest work by Count Hermann Keyserling bears the appropriate title—"A Philosopher's Diary of his Travels". It originated during the author's voyage round the world some eight or nine years ago, and thus constitutes a diary of his travels, in which, however, the usual descriptions are altogether missing, their place being taken by philosophical reflections on the religions, arts, customs and morals of the countries he visited. In many respects this present work is considered the best and ripest of all that Count Keyserling has written, though his earlier publications have gained for him a name in Germany as a philosopher of note. This is not, however, so much a book with a single definite philosophy, as a collection of views on the most varied subjects and problems, beginning with Ceylon and passing thence to Burma, China, Japan and America.

The author left Europe with the definite determination to enter as fully as possible into the life and spirit of these countries, to feel like a Buddhist in Ceylon, like a Hindū or a Muhammadan in India, to identify himself with Chinese and Japanese thought—in short, to cut himself adrift from the ordinary European point of view and to study from the inside new and strange modes of life and thought. The result is a most fascinating book of over 600 pages, full of clever and original reflections. His valuations of the various religions and customs are striking and always sympathetic, even where he finds cause to criticise. That he always fully understood and correctly interpreted the Eastern point of view is not to be expected; he does, however, show a remarkable insight, and his deductions and arguments are most valuable.

The description of his mental attitude on arriving in Ceylon characterises the adaptability which the author practises throughout his travels. He feels a natural change come over him. The hothouse air of the tropics makes him passive rather than active; the luxurious vegetation is to him typical of the natural desire to vegetate without effort, as also of the thousands of deities of Hindūism. The atmosphere of Southern Buddhism soothes the author, who has never felt greater peace and yet realises that this religion is not for Europeans. After spending several days in the famous Temple of the Tooth, in Kandy, he was led to the following comment:

Once again I experience that a knowledge of the spiritual contents of a doctrine does not enable one really to understand it. Whether a Church represent the pure doctrine or not, she is a living expression of its spirit. Even where the Church has mutilated the doctrine, its spirit is more clearly manifest through her than through un mutilated texts, just as a cripple represents life more fully than the best theory of

life. . . . The level reached by the Buddhist priest has surprised me—not his spiritual, but his human level. His type is superior to the Christian. Undoubtedly this is due to the disinterestedness which Buddhism brings about in its followers. As a conception it may appear more beautiful to live for others, not for oneself; as men are constituted, active love of one's neighbours narrows down; only in exceptional cases does it prevent obtrusiveness and love of power. How tactless are all improvers of mankind, how narrow missionaries! Charity in the Christian sense means to will to do good; in the Buddhist, to acknowledge every one at his own level of evolution—not in the sense of being indifferent to his condition, but in the sense of understanding the positive side of every state. Southern Buddhism does not contain an accelerating motive, it does not favour high idealism; it is the ideal religion of mediocrity.

The chapters on India fill some 230 pages and are in many respects the most interesting, containing illuminating comments on Indian History, Art, Religion, Philosophy, Occultism and Yoga. A long chapter is devoted to the Theosophical Society and his visit to Adyar, which shows his sympathetic point of view and at the same time certain limitations in his outlook. As a Society he holds that Theosophy is crystallising into a kind of Catholic Church, in which faith, service and obedience count as the cardinal virtues. Theosophists interest him less as exponents of the Indian Wisdom than as occultists, and of all the books on Occultism he finds those of C. W. Leadbeater the most instructive—despite their "often childish character".

He is the only writer known to me who observes more or less scientifically, the only one who describes in simple, straightforward language. Furthermore he is, in his ordinary intellect, not sufficiently gifted to invent what he pretends to have seen, nor, like Rudolf Steiner, to elaborate intellectually in such a way that it would be difficult to distinguish actual experiences from accretions. What he sees (without always comprehending it) is in the highest degree full of meaning; therefore he must have observed actual phenomena.

Of Mrs. Besant he writes:

As regards Annie Besant I am certain of one thing: she rules her person from a centre which in my experience has been reached by only very few persons. She is gifted, but not as much as her work leads one to think. Her importance is due to the depth of her being, from which she directs her faculties. He who knows how to handle well an imperfect instrument can accomplish more with it than an inexperienced person with a better instrument. Mrs. Besant has such mastery over herself, her thinking, feeling, willing, doing, that she is thereby capable of higher achievements than those equipped with greater intellect. This she owes to the Indian Yoga.

Then follows a long digression on yoga practice, of the efficacy of which Keyserling is so convinced that he wonders yoga exercises do not form part of the curriculum of every school. "A few minutes of deliberate meditation every morning do more than the most strenuous practice of attention during work."

Passing on to evolution, we read:

The Atman expresses itself fully in the lowest being, provided the latter is perfect. Each being should strive towards its specific perfection. He who is called to an active life should become perfect as actor (doer), the artist in his art; only the saint should strive to saintliness and only the born seer to Occultism. He who attempts to reach a kind of perfection which does not correspond to his inner possibilities loses his time and misses his aim.

The above is a favourite idea of the author, which in various forms we find again and again in his book. It contains a valuable truth, if one does not press it too far, as he is liable to do.

What interested him chiefly at Adyar was the expectation of a World-Teacher. Here again, it is evident that he has not quite grasped the Theosophical point of view; however, it leads to an instructive digression on religion, on the conditions which he considers adverse to a World-Religion, and to a friendly criticism of Theosophy in general.

It would lead too far to quote, however sparingly, from the Chapters on Delhi, Agra, Benares, etc. Wherever he went he found something in his nature to answer sympathetically to the new surroundings; nowhere more so than in Benares, where he felt "a breath of Divine Presence as he had never before experienced so powerfully," or in Buddha Gaya, which "is for me the holiest place on earth". The Taj in Agra he considers the most perfect piece of architecture in the world, the *Bhagavad-Gitā* perhaps the most beautiful work of the world's literature.

No less fascinating are the chapters on Burma, China, Japan and America, each country bringing him a new message and leading to reflections on the most varied problems. One last quotation from the chapter on China may interest. Referring to the apparent stagnation of its civilisation through long centuries, he says:

We are proud of our rapid progress. Just because of it we may perhaps remain barbarians for ever, since perfection is only possible within a certain form, and we are constantly changing ours. Also I am not so certain that we shall continue to progress at the same rate. Each phase of life has its inner limitations, and we too shall reach the end, perhaps sooner than we think.

Once taken up, it is difficult to lay this book aside again. It bears reading and re-reading, for it is a book in the best sense of the term, a work which makes the reader think and is of special value to those who know the East from personal experience. Unfortunately it is at present only available in its original German edition, and it is to be hoped that its Teutonic origin will not prejudice those who are able to read German against studying it; for the author is above all a citizen of the world, and though the book was written before the war, but kept back because, living on his estate in Estland (Russia), he was cut off for several years from his publishers, he has not changed his views on its contents; and these contain many passages highly appreciative of, and flattering to, the British—in his opinion in certain respects the most evolved and perfect of all the European nations.

A. S.

The White Road, by Eva Martin. (Philip Allan & Co., London. Price 3s. 6d.)

Miss Martin breaks right away from the pseudo-realistic rut into which most of the modern so-called poetry has fallen, and goes back to the old romantic tradition of Keats and Shelley. Listen to this, "To an Elemental Spirit":

Sister of torrents, and the wild sea's daughter,
Come at my call, come swiftly, and come soon;
Borne by a thousand waves of wind and water,
Lit by a thousand candles of the moon.

Or this, from "Hermes of the Ways":

Take thy marvellous wand, and go swift-footed before me,
Lead my faltering steps away from the wind-blown sea,
Pass like a ray of light across the blossoming orchard:
I will follow with rapture. Fain would my soul be free.

Miss Martin is a mystic too, and no unworthy successor of a great English school of mystical poets, for she can clothe the Vision of the True in a garment of beautiful sounds. One might, if space permitted, quote the whole book without showing her at a disadvantage, but there is only room to advise all lovers of real poetry to buy *The White Road*, read it and re-read it; for it is the real gold of verse.

B. D.

Geology of India, For Students, by D. N. Wadia, M.A., B.Sc. (Macmillan & Co., Ltd., London. Price 18s.)

This is a valuable recent survey of the Geology of India, both tectonic and stratigraphic as well as economic. There is a brief, sufficient and interesting introduction of 35 pages devoted to the physical features, after which the author turns to the stratigraphy, discussing the various systems in order, beginning with Archæan, and carrying on to the most recent. He gives special attention to the interesting laterite formation, devoting a chapter to this. It is probably not generally known that laterite (called in Ceylon "cabook") is peculiar to India, and of very obscure origin, though it is now generally considered that in spite of the occurrence of this curious soft agglomerate all over the Peninsula of India, laterites of the different places have had different origins. Some masses were formed early in Eocene periods, but others contain stone implements of the palæolithic stage.

The author has an interesting set of chapters upon the Himalayan structures, showing how they have been thrown up by pressure originating from the North, and by the series of throws have been

gradually pushed higher and higher, leaving the Trans-Himalayan Plateau safely fortified behind the enormous masses of the great ranges proper.

The concluding chapters upon Economic Geology are by no means unimportant, particularly now that so many development companies are being founded in India. We can recommend this book for this feature alone, as well as for its scholarly and sound construction. From it, it is obvious that there is an enormous wealth of material available for exploitation, as, for example, aluminium in the form of bauxite. The author points out that a cheap supply of electricity for furnaces will at once make available the development of an industry which will in turn (we add) give employment to hundreds of highly skilled metal workers throughout India. In this and in a number of other lines the mineral wealth of India has been indicated, especially in these last chapters. The book is completed by a number of finely worked maps of different areas, in particular the index map of that remarkable field called the Salt Range, with its pockets of saline wealth.

Not only the student, but the general reader who would know something of the relative position of India in the world as a producer of basic wealth, does well to read this book, though it is intended specifically for the student interested in Geology as a technical subject.

F. K.

The Social Upheaval in Progress, by A. P. Sinnett, with a Foreword by Annie Besant. (Theosophical Publishing House, London. Price 9d.)

Mr. Sinnett's view of the present world-upheaval is, as Mrs. Besant remarks in her Foreword to this pamphlet, worthy of careful study by all students of Theosophy. His opinion, in a few words, is that, in consequence of the neglect of duty in the past by the governing classes, a divine decree has sanctioned the somewhat abrupt transition of power from the upper to the lower strata of society. Seven years, starting in 1919, he lays down as the cycle in which this change is to be accomplished. Meanwhile a struggle is going on between the White and Dark Powers, the former attempting to keep humanity from the excesses which have disgraced the revolutions of the past, and the latter to produce chaos by implanting impossible levelling aspirations in the minds of the revolutionary leaders.

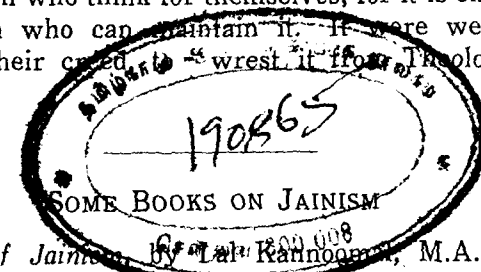
If we accept Mr. Sinnett's statement that any opposition to the principle of the revolution is merely futile opposition to the will of God, it follows that we must accept also his conclusion, namely, that it is our duty to "stand by with the brake" at the crucial moments of the change. And most of us can take comfort from the fact that it will not be on us that the tax-gathering hosts of the impending Labour Government are going to fall.

B. D.

The Faith, Catholic: Some Thoughts on the Athanasian Creed, by Lady Emily Lutyens. (Star Publishing Trust, Glasgow. Price 1s. 6d.)

A small book of eight chapters, on as many of the salient points of the Athanasian Creed, and valuable for the layman because written by a layman. The author takes a very broad view, and interprets what to many people are harsh and unintelligible dogmas in the reasonable spirit of Theosophy, without scaring enquirers by technical terms or departing from the time-honoured articles of the Christian Faith. This characteristic is especially marked in "Man the Perfect" and "Man the Disciple," Chapters IV and VI. The book should be read by all Churchmen who think for themselves, for it is only those who know their Faith who can maintain it. It were well that more laymen studied their creed, "wrest it from Theology and claim it for Life".

A. F. K.



The Study of Jainism, by T. R. K. K. K. K. K. M.A. (Atmanand Jain Pustak Pracharak Mandal, Agra. Price As. 12.) Jainism, which is one of the most lofty systems of Eastern philosophy, has an origin which to the layman is lost in the mists of antiquity, and by the occultist is believed to date back even to the Fourth Root Race; its uncompromising system of morality having been elaborated in the dim past, probably in the days of the Buddha who preceded the Lord Gautama in that Office. Its vast literature—sacred, philosophical and secular—has been, up to the present time, almost a sealed book to the Western world; and so the publication of this little book should be especially welcome to all who make a study of Oriental religious literature. It is in four chapters: 1. Jaina Philosophy; 2. The Arhats or Tirthankars; 3. The Ideal of a Jaina Sadhoo; 4. The Ideal of a Jaina Householder. A whole scheme of life is thus covered.

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Jainism, in Western Garb, as a Solution to Life's Great Problems, by Herbert Warren. (Kumar Devendra Prasad, Arrah, India. Price Re. 1.) This little book presents an aspect of Jainism from the layman's point of view, and is calculated to bring home to those previously unacquainted with the subject the ethical beauty of this religion. Mr. F. K. Lalan, a Jain of some eminence, writing with reference to the book, says: "I have never come across, in the whole range of my English reading on Jainism, such a faithful and correct representation of my religion and its principles as I have in this work of Mr. Warren's"; and as such it may be cordially recommended.

The Jaina Law, Text with Translation and Appendix, by J. L. Jaini, M.A. (Kumar Devendra Prasad, Arrah, India. Price Rs. 1-4.) This booklet approaches the subject of Jainism from an exoteric, rather than the esoteric and spiritual standpoint. In spite of the fundamental divergence between Hindū and Jaina theology—the spirit of Jaina law being as distinct from the law of the Brāhmanas as Jainism is distinct from the religion of the Vedas and Upanishats—it has been a common remark of learned judges in India that the Jains "have no Law of their own," or "are governed by the Hindū Law"; and this has proved a source of intolerable injustice and annoyance to Jains all over the country. *The Jaina Law* is an attempt on the part of the author to rectify this misapprehension and to present to the public a translation of one of the most authoritative Jaina Law Books. The volume will undoubtedly fill a long-felt want and be of real use to those interested in the study of that Law's application.

The Jaina Gem Dictionary and *A Dictionary of Jaina Biography* are two more little books by the same author—Mr. J. L. Jaini. The first is priced at Re. 1, and both are published by the same house as *The Jaina Law*. *The Gem Dictionary* is one of Jaina technical terms, and as such is invaluable for a proper understanding of Jain literature. *The Dictionary of Jaina Biography* contains a brief account of all Jains of any standing who are scattered over India. Members as they are of a community as old as it is important, they take an almost leading place in point of wealth and education, and are in the forefront as landed proprietors and successful merchants. The little booklet should be very useful for reference—in fact a Jaina "Who's Who".

A free pamphlet, entitled *Jainism—not Atheism*, has come also to hand. It gives a brief but complete summary of the chief tenets of the religion, the latter part of it being taken up with a detailed list of Jain publications.

G. L. K.

VOL. XLII



THE THEOSOPHIST



I WRITE in Kāshi, in Benares, the City of many memories, of great Sages and great Saints, of learned Philosophers and great Kings, the City which is the very heart of Hindūism, and where in modern times the Theosophical Society has the centre of the Indian Section, and the Central Hindū College and School was founded by a few Theosophists, who gathered round them an ever-increasing band of devoted patriots, who built by love and sacrifice the noble institution which became famous in the land, and ultimately became the nucleus of the Hindū University and passed into the hands of Pandit Madan Mohan Malaviya, and has in it the promise of the future. In that beloved City I am writing, in my old home,

Shānti Kuñja, at my old writing-table, sitting on my old chauki. The roses are blooming everywhere, the rose-coloured, small, intensely fragrant roses of the United Provinces, from which is made the wonderful attar of roses, said to cost a guinea a drop; but also there is made exquisite rose-water, so sweet and lasting in its perfume that the air catches it up and flings it far and wide. There are large fields of these roses in the attar-making districts, and all the air is laden with their sweetness; their rose-water is never polluted with alcohol, as in western countries, so it has no pungency, but only pure fragrance, delightful exceedingly. Kāshi remains ever to me the dearest and loveliest of Cities, and the northern people are warm, and kindly, and virile, with strong bodies, strong brains and strong hearts, with a gracious affectionate hospitality and comradeship which are refreshing exceedingly in these weary days of hatred, suspicion and distrust. To come to the United Provinces is like coming home.

* * *

Our brethren of Northern India, under the inspiration and guidance of our admirable General Secretary, have been holding the six weeks' "School" here, from September 15 to October 26, the last three days being devoted to the North Indian Convention, which opened on October 24. The School studied on four different lines: Theosophy and Sociology, in which Messrs. Bhagavan Das and Sanjiva Rao led the studies; Theosophy and History, wherein Prof. P. K. Tsiang was the leader; Religion and Philosophy, guided by Rai Bahadur Purnendu Narayana Sinha, Mr. Bhagavan Das and Mr. T. Ramachandra Rao, who gave four admirable lectures on the essentials of Hindūism. Mr. Bhagavan Das had very interesting Question and Answer meetings on the relation of Hindūism to Theosophy, while the General Secretary spoke most usefully on the Purānas. Theosophy and Science was confided to Mr. Fritz Kunz, aided by Professors Rane (Chemistry), Datta (Physics), Lakshmana Narayan (Mathematics), Ganjekar

(Physics). This last subject was naturally illustrated by experiments, showing the X-rays, Radium, Kathode rays, high frequency currents, and the nature of the elements, especially nitrogen and phosphorus. Mr. Kunz's lectures were illustrated by an admirable series of lantern slides designed by himself and Mr. Jinarājādāsa, that helped much to the clear understanding of the subjects discussed. The general objective was the showing of the lines of evolution and their underlying principles or plan, giving broad outlines, and helping the members to grasp the ideas embodied in classified facts. "Methods of Theosophical Work" was another subject, intended especially to help inspectors and propagandists; in this Miss de Leeuw and Mr. Kunz took the lead. The School was most successful, and hearty congratulations are due to the General Secretary and his able band of helpers.

* * *

On October 23 we had a meeting of our original Indian Co-Masonic Lodge, No. 101, and there were present members from Lodges in Allahabad, Rangoon, and Adyar, as well as from some foreign Lodges in Great Britain, Australia and the United States. I delivered an address on "Ceremonial in the World-Life and the Life of the Individual". On the 26th, there is to be another meeting. There is a marked change of feeling in the masculine Masonic world about the admission of women to the Masonic arcana. The Grand Orient of France is discussing the subject; there are rumours of the Grand Lodge of England considering the question. The Co-Masonic movement in England and Scotland has gone on so quietly and steadily, without parade or fuss and has become so widespread, that it is natural that masculine Masons should begin to consider whether it is wise to continue to ignore it. The great difference between British and Continental Masonry is that British Masonry excludes the discussion of Religion and Politics, the two most interesting subjects in human life, while Continental Masonry has never barred them. In the coming reconstruction of Society, Masonry should play a great part; Masons should be builders.

of a sane and sober new Society, based on Brotherhood but heedful of order. It should be an agent in calling on the Divine Light to shine on the chaos of the world unrest, and evoke a cosmos worthy of the servants of the Great Architect. Masonry is a system of symbolism, but the symbols convey deeper truths than the superficial ones over which so much time is spent.

A Conference of the Order of the Star in the East was held on October 23, and thanks to its devoted and energetic Secretary, Miss Annie Bell, it proved to be useful and instructive. The Order numbers some thousands in India. I had the pleasure of presiding and also of giving an address. In fact, my addresses have been rather numerous, ten in all, *plus* three Question and Answer meetings. These gatherings are very useful in all countries, but are really necessary in this huge land.

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As this is the first issue since my birthday, I must repeat here my thanks to all comrades and friends, scattered the world over, who remembered me on October 1, and sent kindly greetings. Cables came from places so far apart as Brisbane, Java, Sydney, England, Wales, Switzerland, Shanghai, Maritzburg, Dunedin, Denmark, Holland, Cape Town, Hongkong, Mulhouse, Edinburgh, Sackalesami, Kansas City, Chili, Mexico, Norway, Los Angeles; telegrams from Burma, Ceylon, Pondicherry; from the Indian States of Travancore, Hyderabad (Dn.), Cochin, Kolhapur, Indore, Gwalior, Alwar; from all parts of British India; from Scout Troops, Colleges, Schools, National Home Rule League Branches, the League of Youth, Lodges of the T.S. and Star. Large numbers of letters have also come, one from Nairobi, East Africa, one from Kosen, and one from Formazzo (Italy). October 1 was kept in very many places, and in India with much feeding of the poor. One gathering, called by Rao Bahadur Shri Pershad, Judge, in Alwar, seemed to me specially noteworthy, as showing the unifying influence of

the Theosophical Society, for Hindūs as far apart as Arya Samājists and Sanātana Dharmites, Musalmāns, Sikhs, Jains and Christians all met and read extracts from their sacred books. Almost all the State officials and Sirdars were present, and the absence of religious separateness was striking. To all who have sent good wishes I can only repeat what I have said elsewhere, that I will strive to consecrate what remains to me of life to Love and Service.

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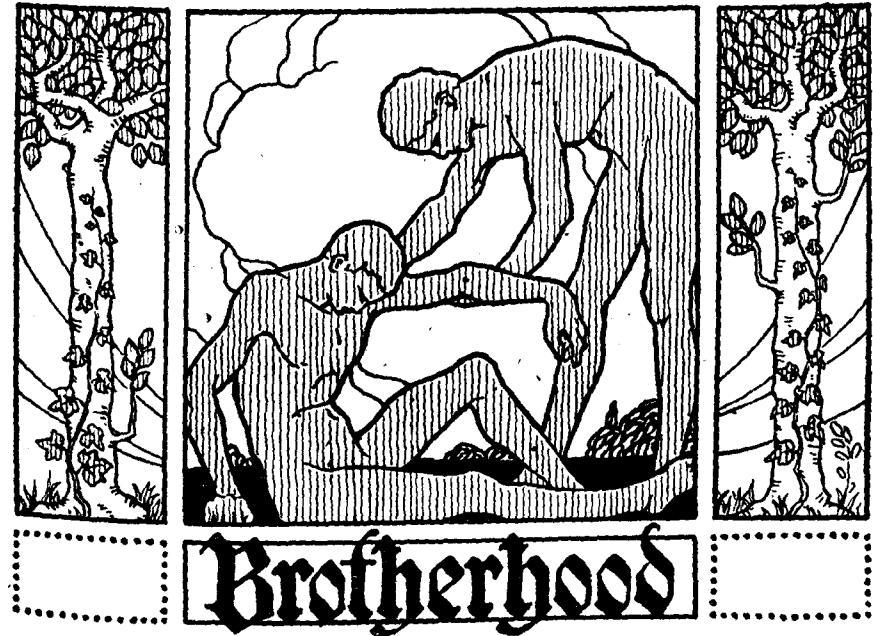
Birth and Death. They tread closely on each other's heels; they jostle each other everywhere. So it is not incongruous to turn from birthday greetings to the passing away of two veteran members of the Society. I repeat here what I wrote in the September issue of the *Bulletin*:

The Theosophical Society has sustained a great loss in the sudden passing away of that faithful and devoted servant of the Masters, Señor Don José Xifré. He had been out of health for a considerable time, but the final passing was unexpected. Don José Xifré was well-known in London and Paris, and many English friends will remember his sonorous Spanish, a delight to the ear, when he spoke for Spain at a British Convention. He was deeply devoted to our H. P. B., who had brought him into the Society, and to whom he owed the change from a man of the world in the Court circle of Spain to an intensely earnest servant of the WISDOM. His country was a difficult one in which to spread the Ancient Truths, but while he was courageous to the utmost, he had all the tact and *savoir faire* of a man of the world and he was as cautious as he was brave. He was a type of the chivalrous Spanish gentleman, and loved the name I gave him of "my Knight". For when H. P. B. passed over, leaving to me her work, he included me in his love for her, and remained utterly unshaken to the end. Between the bigotry of Roman Catholic Spain and the wild passions of revolutionary Spain, he stood unmoved, his hand on the helm of the little Spanish Theosophical Ark, which he guided skilfully, the STAR his guiding light in every storm. For a time he has passed into the Peace, to meet there warmest welcome, and he leaves a gap which his Spanish friends will find it very difficult to fill.

Bombay also has lost a very old worker, a member of the Blavatsky Lodge, who joined the Theosophical Society in 1881, Mr. R. M. Mobedji. A brief note about him was sent to me by our good Brother, Judge N. D. Khandalavala, Rao Bahadur, of Poona, which has vanished on the way, to my great regret. So this brief word of remembrance must imperfectly take its place. Veterans who stood with H. P. B. are passing over one by one, to meet Those

have not yet become obedient to the Inner Ruler Immortal, the Hidden God in man. The profound truth of that God hidden in every man makes the great force of the movement; the ignoring of the truth that God manifest in His world works by evolution to prepare men for such manifestation in themselves, is the deadly error which leads to anarchy. Men not yet Self-ruled from within, and thus determined to righteousness, must be ruled by Law from without. The destruction of reverence for Law, ingrained in the Hindū religion, the doctrine of "civil disobedience"—the breaking of any law, hitherto obeyed as not against conscience, as a protest against a bad law—was the step which marked the parting of the ways which lead respectively to Freedom and anarchy. It led to the brief madness so cruelly and brutally repressed in the Panjāb and, by England's crime in condoning the wicked vengeance inflicted, to the hatred felt against British rule to-day. Mr. Gandhi at the time saw and confessed the error he had made in forgetting the evil elements in society. But his penitence was short-lived, and he is now rushing along the downward path. He began comparatively mildly, by a passive withdrawal merely from Government; step by step he went further, and now advocates rebellion of sons against parents while still dependents and minors, and his last panacea, so far, is the celibacy of husbands and wives until India is entirely free. This is obviously madness, and what further devices he may start no one knows.

Under such circumstances, I call on all students and lovers of Theosophy, the Divine Wisdom, to range themselves under the banner of ordered and progressive Freedom, and to oppose the threatened anarchy, unknown in India until brought here by the disciple of a western anarchist, who had at least the merit that while sowing revolutionary ideas, he confined himself in action to peasant clothing and the making of shoes.



MEMBERS OF THE THEOSOPHICAL SOCIETY AND THE NEW CITIZENSHIP

By GEORGE S. ARUNDALE

STANDING as we do to-day on the threshold of an Indian citizenship more real than ever known before, even in India's most glorious days, of imperative moment is an earnest consideration as to how those of us who are members of the Theosophical Society—with all that such membership implies—shall acquit ourselves of the new opportunities and the new responsibilities.

It may be argued by some that in our capacity as members of the Theosophical Society we cannot, without compromising

our Society's neutrality, relate ourselves as members to active citizenship, that is to say to the political, religious, social and educational duties which all citizenship involves. For my own part, however, I do not think we compromise the Theosophical Society's essential neutrality by being active citizens of our Motherland, and by declaring that such useful work as we may be able to accomplish is inspired by our membership of the Society and by our understanding of the principles it exists to promote. On the contrary, if the ideal of our Movement be the promotion of Universal Brotherhood, membership of it necessitates active citizenship, preferably in every department, but at least in some. I, for one, believe that there is no member of the Theosophical Society, however placid, who cannot, who ought not to, exert a Theosophical influence in every field of citizenship—political, religious, social and educational. He may not be able to join a particular political party, but he may at least strive to raise the tone of political life by ever holding before the eyes of men and women the fact of brotherhood, its essential existence amidst the most marked diversities or the most virulent hatreds, and by at least laying down the general principles governing the existence of an ideal polity. He can at least expose the selfishnesses, the pettinesses, the disruptive elements of party struggle. He can at least, whether inside or outside parties, show how the nation suffers when committed to the care of ~~the~~ whose goal is power and popularity rather than service and sacrifice.

As H. P. Blavatsky has told us, "to seek to achieve political reforms before we have effected a reform in human nature is like putting new wine into old bottles". "Make men feel," she says, "and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the National policy, based on human, social or political selfishness, will disappear of itself . . . no

lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old." Now the work of the Theosophical Society in India and in Britain has partly been to make men "feel and recognise in their innermost hearts" the essential equality of Indian and Britisher, the need for brotherhood between them, the recognition of Divine guidance in the joining of the two for a common Imperial purpose, and the common nature of the goal towards which each is striving.

In India, the Society has unceasingly laboured to vitalise her part, to make it living, so that its splendour may inspire her present children to be worthy trustees of the common Aryan inheritance, proud of their race, with eyes joyously fixed upon the coming apotheosis of Aryan culture. The Society began its work through the religious, continued it in the social and educational fields, and now in the political field, while standing aloof from party politics and from all political action, proclaims the undying principles of Freedom and Unity, adherence to which will alone ensure the building of a polity in which justice will be meted out to all. In Great Britain, the Society has successfully combated that spirit of materialism which, had it been allowed to triumph, would have killed all hopes of comradeship between the various members of the Aryan family. For even though the wave of materialism might have swept over India in more volume than it has actually done, India could never have been engulfed by it, while the West might well have succumbed, and thus an impassable barrier would have been erected, postponing indefinitely all approach to the goal of human solidarity. Also in the West, the Society has paved the way unceasingly for a better appreciation of the East and its essential value to the world; while the work of the Society in both hemispheres has been to promote mutual respect and ever-increasing understanding. Such has been the general work of the Society: its

insistence on the common foundation of all the great Faiths, so ably set forth in our Theosophical literature, mainly, of course, by our beloved President, largely contributing to bridge the unnatural gulfs cut between members of the one great human family by the illusion that differences of Faith and custom mean difference in stage of civilisation. "What I like best is best," people say, and forget to add: "for me."

The result has been a new citizenship for India, and, in consequence, a new lease of life for the Empire. As Indian Theosophists the question thus becomes insistent: Are we concerned with this new citizenship, and if so, what are our duties? I venture to think that there is little doubt as to the answer we have to give. Indeed, I would go so far as to say that Indian citizenship will fail in being what it ought to be, if Indian Theosophists do not strive to permeate it with the Theosophical spirit—the spirit of justice, tolerance, understanding, service and sacrifice. But, as H. P. Blavatsky points out: "No Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism: 'the end of man is *action* and not a *thought*, though it were the noblest'—and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit."

Surely at such a time as this, action is imperatively necessary. We have been thinking Theosophically for forty odd years, and there has been much action as well. But with the birth of the new world, and with the coming of the world's greatest Citizen to reshape its forms and to insist anew on the ancient ideals, surely it behoves us to spread far and wide the spirit of good citizenship, partly through precept, but mainly through example.

Now what can the Theosophist do in the political field without compromising the precious neutrality of the Society as a whole? And here I cannot do better than to quote from a recent address by Lord Haldane to the Social and Political Education League.

The will of the people as the ultimate sanction, yes, but what is the real will of the people? . . . it is . . . not enough if the people express themselves obviously, hastily and under a mere passing influence . . . a distinction must be drawn between a true general will and a momentary or mob will . . . the statesmen responsible to a Nation cannot challenge its will, but they are deeply responsible for doing two things that are not always easy to reconcile. They must do their best to advise and guide their clients, and they must judge whether these clients have, in the utterances of fevered moments, really expressed themselves. This does not mean that there can be any other standard than that of democracy rightly gauged. But it does mean that it is the real and deliberate judgment of the Nation that alone counts. He who fails to understand this and acts on a different hypothesis may find himself arraigned for having taken the people at their apparent word.

I do not apologise for having quoted Lord Haldane at some length, partly because he is probably the wisest statesman Britain at present possesses, and partly because I think he has unconsciously pointed out to us Theosophists our general duty in the political field. As Theosophists, as believers in the existence of a Universal Brotherhood which we have the duty of evoking through the contagion of example, we ought to be nearer to the heart of the great realities than most people. We ought to be less coloured by prejudice, less influenced by habit and custom, less at the mercy of narrowing time-elements, less slaves to the desire for popularity, less the straws on passing popular currents, than those who are not yet awake to the realities underlying all forms. We ought to be clearer visioned than those whose field of sight is circumscribed by narrower understanding. And we ought, therefore, to be on the side of fundamentals, never hesitating to call our people to their duty, even when we seem to stand alone in the task. Adherence to truth as we understand it, must ever be

our watchword, and we must ever be willing to undergo the hardships involved in learning the lesson of indifference to popular opinion, so long as our indifference does not mean callous carelessness, but rather the eager desire to help our brethren in spite of themselves, and more especially when we believe them to be under the influence of passing passion. May I quote Lord Haldane once more :

We cannot compel the people. But we can take up their aspirations when they have justice behind them. However unsatisfactory the demands for the moment made may seem, and however unpracticable it may be to agree to them as put forward, it is always possible to search out the underlying end, and to endeavour, by guiding opinion in the light of fuller knowledge, to give to the end proposed a better form.

I think this passage an admirable statement of the duty every responsible leader has towards the people of his Nation ; and I think the fuller knowledge we as Theosophists possess, enables us to mould public opinion to a very considerable degree. If circumstances prevent us from descending—in these days it is a veritable descent—into the arena of party strife, we can at least unceasingly deprecate all personal hostilities, insist on brotherly relationships, however divergent the political understandings, ever urge the contemplation by all of the common goal, and stress “in season and out of season” those principles which are the foundation of all enduring polities. We can make public opinion intolerant of cant, intolerant of vulgar personal abuse, intolerant of imputations of vile motives, insistent on clean politics, insistent on clean leadership, insistent on respect for the considered opinions of responsible minorities. Every one of us contributes to public opinion, and as Theosophists we have to be active contributors, more especially in view of the richness and purity of the stores from which we are enabled to draw the motives for our daily conduct.

Should we, on the other hand, be so situated that nothing prevents us from descending into the arena of

party strife, I think we have the duty of not hesitating for a moment to make the descent. India is in the early stages of the rebuilding of her house. She is at the foundations, and as the foundations are, so will the superstructure endure. I venture to think that as Theosophists we know better than many the nature of India's ancient dwelling-place, the abode of the Āryan race in its childhood, the dwelling built by the R̥shis and the lesser great ones who followed Them. Ours, therefore, the task—with others who also know—of using the old material for the new building, of erecting a dwelling-place for the Indian people reminiscent of the old home, but adapted, of course, to modern needs and conditions. Our eyes must be on the past and on the future as well as on the immediate present. We must bear in mind the great possibilities open to the Āryan race as disclosed by our foremost Theosophical leaders. We must remember that nothing lasts that does not more or less directly make for brotherhood. We must be idealists, no matter to which party we belong, and, above all, we must see to it constantly that genuine and honest difference of opinion never blinds us to the inherent worth, and value to the Nation of those who, differently tempermented but looking towards the same goal, see in another pathway the shortest approach.

Obviously, I cannot apply my argument more directly, since I am doubtless addressing members of many shades of political opinion, and being of a particular shade myself, I might not do justice to other shades. All I would say by way of concluding this particular portion of my article, is that our attachment to our party organisation must never blind us to the fact that it is but a means to an end, and that the end—being great and noble—can only justify great and noble means. The end always justifies—i.e., expresses the nature of—the means, but does not justify it in the sense that out of evil good may be

expected. The purity of the political life of a Nation determines the Nation's prosperity, solidarity, and power to command respect. The Theosophist politician must stand for purity, unselfishness and generosity in political life, whether he be a Co-operator or a Non-co-operator, whether Extremist or "Nationalist" or Liberal. Indeed, I look confidently to the Theosophists scattered among our political parties to be the ultimate means of restoring that goodwill and sincere mutual respect which gives the party system of government its principal value among its many, many defects.

So much for politics. I placed politics first, because it comes, I fear, first in interest, and because I know it is first as regards urgency of reform. But it is obvious that the religious aspect of our citizenship is in reality of far greater moment, for the religious spirit—even if not the doctrine of any particular Faith—is at the root of all true citizenship, of whatever kind. Now in the religious field much has already been done by individual Theosophists as well as by the Theosophical Society as a body. But I venture to urge the pressing importance of fuller investigation into the common origin of all Faiths, in the sense that all draw their strength and value from the one Divine Source. *The Universal Text Book of Religion and Morals* has begun this work worthily, and our President's writings are full of references to the common origins, especially as regards Hindūism and Christianity. But there is a great deal to do by way of enforcing this great truth, especially by practical addresses to the people at large, as well as by such practical respect for the religious opinions of others as may be appropriate and helpful, and also by comparative study. The Hindū-Muslim Entente, for example, must rest on far surer foundations than those by which at present it is maintained. It must be an Entente based on ever-increasing understanding, purified on both sides by the sacrifice of the non-essential, by realising indeed that that which offends the principles (not the

prejudices) of others is hardly likely to be a fundamental principle of one's own Faith, but rather a dispensable accretion.

The work of drawing together more closely the great religions of the world must go on ever more actively, as the time approaches for the Inspirer of them all to come among us and live the one ideal life every Hindū, Buddhist, Pārsi, Christian and Musalmān should live, no matter what the outer diversity of form or however great the diversity of practice. It will not be well that He should find His children quarrelling among themselves under the influence of the delusion that to each is not given his need and an equal share of the glorious inheritance. And be it remembered that India is the great melting-pot, not only for all religions but for all races as well. It is the great melting-pot of the world, in which is refining that bright metal out of which the great World-Teacher shall fashion a vessel to receive His teachings. As citizens of India, therefore, stirrers of the metal, responsible for the harmonious blending of its ingredients, we have a special duty in the religious field. In the India of the future, religions must no longer disrupt the State as they have so often done in the past. Rather must they enrich and consolidate it; and supremely to the Theosophist is allotted this noble task.

Turning to the social aspect of our citizenship, I would ask you to keep in mind the watchwords "Justice" and "Tolerance" as the bases of the work to be done. Writing of the terrible contrast between riches on the one side and poverty on the other, H. P. Blavatsky has said: "The neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other." So much has already been written and said on the problems of social reform that I hardly think I need elaborate this aspect of my subject much further. But it ought to be said, I think, that in dealing with social problems we must not hesitate to be fearless investigators into the social relationships that obtain

among the various classes and castes in our community. We must not permit custom or public opinion or convention or tradition to dull our sense of duty, although we may rightly conceive that any change for the sake of justice must be made with caution and without impulsive precipitation.

There is no compromise between right and wrong, as *At the Feet of the Master* tells us; and as Theosophists we must take care to discriminate between the expediency which seeks to compromise with duty, and the expediency which seeks but to choose such means as may enable the duty to be accomplished most speedily and enduringly. We must be clear as to our duty, our whole duty, and nothing less than our duty, however much we may in soberness realise that sometimes more haste means less speed, and that direct action is not always the safest or surest. In all cases we should do well to remember that the principle of brotherhood can never be more usefully applied than in our social relations, not forgetting that brotherhood means inequality of position at any particular moment, though an ultimate identity of goal. We talk so much of equality in these days, though we deny it in act in the fearful competition so prevalent everywhere, that it seems well to realise that through a due sense of the inherent inequality of manifested Nature lies the best approach to an expression of true brotherhood. Evolution depends upon inequality, and this fact needs understanding; for from its appreciation emerge the three great qualities so strongly insisted on by Manu—reverence for elders, affection for equals, tenderness towards all younger things. Indeed, I think these qualities sum up the spirit of our social duties as completely as it is possible to sum them up.

Finally, education. Strange to say, we are here on less certain ground, for while much has been done to develop political, religious and social theories, little has been done to develop educational theories. And at any rate, here in India, the

real home of the true science of education, we have done very little to dig away those Western accumulations which have for the past two centuries hidden away that wonderful educational structure of which glimpses are to be found in Manu, in the *Itihāsas* and in the *Purāṇas*. Our President has done yeoman service to the cause of Indian education by insisting on the great ancient ideals of education—her work in the Central Hindū College, and since, has been one long, wonderful effort once again to establish the science upon its ancient foundations. Under the glamour of Western influences the Indian people have not hitherto responded as one would have hoped, although there are not a few monuments in the land, testifying to their appreciation of her great services in this direction. Under the Reform Act, however, we may perhaps hope for a great stimulus in the direction of educational reform.

To Theosophists interested specially in the educational problems confronting us in our efforts to build up a truly Indian citizenship, I would suggest that we look back into the ancient scriptures for the basic principles, adapting these, with respectful consideration for the undoubted achievements of Western educational science in the field of method, to Indian needs and to those ideals which we associate with citizenship, whether Indian or non-Indian. It cannot be too strongly emphasised, for example, that the science of education is part of the science of life in all its departments, that education is a lifelong process, that it is the gradual evolution of the various faculties which have to be used year after year, decade after decade, in all the branches of citizenship—political, religious, social. Education is, indeed, the soul of citizenship. Citizens are made by the kind of education they receive. And it is not too much to say that the present confusion, the present overwhelming competition in certain directions, with unchallenged monopolies in others, the inability of our educational system to fit suitable careers to the young citizens it has to train, the unnecessary poverty on the one hand, and the wealth in unworthy hands on the other—all

these are due to the neglect of our Manu's advice and directions, especially as regards the recognition of the varying temperaments and the provision of education suitable to them.

I have no time to enter into details, highly suggestive though these would be. Some of them will be found in the writings of that great educationist, Babu Bhagavan Das; others must be sought in the ancient writings themselves. But search and study, as I know from personal experience, shed brilliant light upon the educational problem, and if public opinion can only be educated to realise the supreme importance of using Indian principles, however useful it may be to impart these in Western forms, we shall find India the messenger to the world of the old-new education some great Western idealists, such as Dewey, MacCunn, Holmes, "Egeria," Montessori, and others too numerous to mention, are groping after, in some cases with no inconsiderable success. But the Theosophist should be the greatest influence in the educational life of his country. Brotherhood is the root of the new education, and, above all others, the Theosophist knows, or should know, what brotherhood means in its detailed application. At least he should know this in theory, and a little also in practice. As Manu points out, those who put their well-reasoned knowledge into practice are superior even to those who know and understand, just as the latter are superior to those who can merely remember or learn by heart. It would be well, indeed, could we apply to our education the spirit and meaning of the caste system, though not, I think, its present practice.

It would be well, could we divide our young citizens as Manu has divided them—into those of *Sāttvic* temperament, who are to be the storekeepers and purveyors of knowledge, of *Rājasic* temperament, who are to rule, to guard and to fight, of *Tāmasic* temperament, who, by their steady attachment, are to accumulate wealth for the Nation, are to become agriculturists, merchants, traders. Then there are those lower in the scale, who are to find their progress in humble service.

And all are to be educated according to their respective temperaments; some coming to school earlier, others later, some having a predominance of intellectual learning in their studies, some specialising in the science of physical exercises, some specialising in commercial learning, all studying science in a greater or lesser degree—some studying the science of government, some studying the science of education—and the girls of these respective temperaments, while predominantly learning with reference to the duties of the home, nevertheless studying the same subjects in somewhat lesser intensity than the boys. And the fine arts are to be studied by both boys and girls, by the latter somewhat more than the former.

Can we discover temperament? I think that modern psychology, with its physiological accompaniments, with its Binet-Simon tests, its Whipple tests, its Galton laws, its psycho-analysis, is beginning to answer in the affirmative. From the psychological point of view we know nothing about the Indian child, though we know much about the Western child. But when education is in Indian hands, and, above all, when Indian public opinion is aroused to encourage the Indian teacher to become efficient and worthy of the noblest of all the professions, we shall find ourselves discovering a whole science of Indian education more wisely and practically foundationed than the education now prevailing in the West; for we shall have a ready-made psychology, at least so far as essential principles are concerned, by means of which we shall far more accurately determine the constituent elements in our young citizens than is possible under the very hazy conditions in which the infant Western psychology finds itself to-day.

The Theosophist should study Eastern psychology. He should study Manu, the Purāṇas and the Itihāsas. If he does, he will gradually sense at least a plan of education fitting into the needs of life, in which every subject, however much it may belong to the *Apara Vidya*, the lower wisdom, is nevertheless regarded as part of the one Divine Science of Life—

physical exercises and games being as much Divine Sciences as all others. The Theosophist, too, is the herald of a truer conception of inter-racial, international, and even world relationships. And if into the hands of true Theosophists, whether or not they be actually members of the Theosophical Society, is committed the charge of every country's youth, there need be no fear of war, of race-hatreds, of jealousies, of inadjustable misunderstandings. For the true Theosophist hitches his waggon to the star of Brotherhood by a cable imperishable, and he can never allow that ignorance which is the root of all the evil from which the world suffers, to strain that cable to breaking-point.

In conclusion, may I say that every word I have written applies to women as to men, fully at least in principle and much in practice? The women are the heart of the Nation, even if we concede to men the arms and the brain. There will be no true citizenship that does not recognise the duty of women to share in the counsels of the State an equal place with men. Every woman, man and child is a citizen of her or his country; and I would even add that the rights and duties of citizenship appertain to those members of the sub-human kingdoms which have their dwelling-places within the land. Too often do we forget our humbler relatives because their voices are less clamant than our own, because might and cunning and intelligence are the right the world recognises, neglectful of the needs of those who have the truer right but not that might which still passes for right. And too often, on the other side, do we forget our Elder Brethren who guide us as much as we will let Them, and who stay us when our mad courses lead us to the precipice of irretrievable ruin. May They too be recognised some day as truer citizens of this land than any of ourselves, as citizens who have served and loved Bhāraṁmāṭā far back into the distant past, and who even now protect her against our foolishness and ignorance.

George S. Arundale

FREEDOM

By G. GIBBON CHAMBERS

Let people only be superior to the falsehood that is instilled into them, let them decline to say what they neither think nor feel; and at once a revolution of all the organisations of our life will take place, such as could not be achieved by the efforts of revolutionaries throughout centuries, even were complete power in their hands.

—TOLSTOY

Man is Lord also of the Sabbath.

—*The New Testament*

THERE are two words which come with fresh force to-day because of man's suffering and sorrow. Humanity has been through the "Valley of the Shadow" and now sees new visions. Those two words are "Peace" and "Freedom," and it is to the latter that man is looking, realising that there can be no Peace, either within himself or between nations, without Freedom. Strife within the man, hurry, restlessness—all that is the antithesis of Peace—come from the absence of Freedom within his soul; strife and strikes and Bolshevism and anarchy come from the absence of Freedom within the State, and the absence of that Freedom leads to militarism (that which turns man into a machine, which is that thing most accursed, capable of killing the soul as well as the body), and thus to war between the nations.

So to-day men turn with new inspiration, with a deeper longing, with a burning passion, and look for Freedom, search for it, fight for it, die for it, as men have searched and died right throughout the ages. And what is this Freedom? Is it

licence to do as one likes? Is it simply a refusal to obey laws, and to be bound by rule—is it nothing more than a free and independent spirit—is it Socialism—is it Bolshevism—is it Bohemianism? Freedom, though worshipped in all these forms, is something far deeper than the majority of the followers of either cult imagine. *Freedom is the being able to obey the highest within oneself—the answering always to the Voice within; the free man is the man who refuses to lie to the God within.*

Freedom means a response, always without consideration of self, of the world and one's parents, to the Dweller in the Innermost. It is that to which Socrates referred when he spoke of the Voice within; it is that which spoke to Joan of Arc before she went forth upon her mission. Therefore a belief in Freedom involves a belief in the fact that within man dwells a Spirit, that *within* each one is the Kingdom of God; that within, covered by the emotions, the mind, the physical body, dwells a Divinity capable of commanding all; that that Divine Spirit within is the real You, and that it is capable of becoming a God. The free man is the man who has broken all the fetters which bind, has cleared away all that hinders the coming to perfection of the real man which dwells within. But that Spirit will only grow to perfection, will only become God, if when we have freed ourselves, we become slaves in the interests of humanity.

Freedom therefore involves two things: the liberating of the Spirit within, and the sacrificing of that Self in the interests of humanity. Freedom, moreover, is only born of Love, for that God within is in essence Love. "God is Love," and Love is God. It is the fundamental in man; Love calls to the man to free himself; Love calls him to give himself for his fellow men.

To-day, what is the position? We are all slaves, "cribbed, cabined and confined". Few are the men and women

who can rise above everything absolutely free, who can, as it were, float above all that concerns this life, and realise that they, the real part of them, is something entirely apart.

We are slaves to our bodies—what we shall eat and what we shall drink, with what we shall clothe ourselves. Some of us slaves in that we deny our bodies the necessities of life, and some of us slaves in that we give too much to our physical appetites. Slaves to our minds, yet we know that the Intuition is higher than the Reason; to our emotions, our loves, our hates and our fears. Custom rules the lives of many of us; "Mrs. Grundy" and respectability are the gods, especially in the realms of politics and religion. Custom and status are the ruling forces of society. We forget that Jesus stated that only those rules which man has within himself should stand.

Man is more than institutions—better rot beneath the sod
Than be true to Church and State and be doubly false to God.

Slaves again to Law—and what is Law? Public opinion, the voice of the mob, "the many-headed beast," the mob that has always stoned the prophets. Man needs no law to make him perfect. The lark needs no law to make it sing. The rose no law to make it bloom. "When the fountain finds its freedom, then it sings." No moral tenet can be imposed by law. The child will naturally grow to perfection, if only shown the path. We first place restrictions that prevent the development of the spirit in man. That then necessitates law, with punishment and reward. We build a state of society which makes man incapable of perfection; we then pass laws, build gaols and asylums and hospitals in which to put the society-made criminal and lunatic and consumptive.

Lastly, we are slaves to the state of society in which we live. To-day it is a great impersonal system which is hard to understand. In the feudal system of the mediæval ages man was a slave to a personal master. To-day he is as great a slave to an impersonal master. One tyranny but replaces

another. Men give their lives for it, women sell their souls for it. We all give our wealth in order to keep armies and navies to protect it. If we cannot get out of it, let us at least realise that we are slaves to it, and fight against it in the interests of ourselves and of humanity.

This, then, is the first essential: to free ourselves, to control the bodies—the physical body, the mental body, the emotional body—to override custom and effete law, and to oppose the social environment of to-day.

Freedom, however, as stated before, implies slavery. Directly the spirit is free, love calls to us, and we give our lives for our fellows.

Is true freedom but to break fetters for our own dear sake, and with leathern hearts forget that we owe mankind a debt? No, true freedom is to share all the chains our brothers wear, and with heart and hands to be loyal to make others free.

Man's object, directly he is free himself, is to establish the Kingdom of Heaven upon earth. Only the free man can aid in establishing the Kingdom of Heaven, for he only is inspired by the love of all humanity. The Kingdom tarries to-day because so few are really free and so few realise "that it is the light, the truth and the fire of love that will create the new world".

Everywhere to-day there are individuals and associations trying to alter conditions and reform society, but the majority will fail because they are inspired either by the love of a cause and an ideal, or by the love of a section only of humanity. Judas had a dream—he saw the oppressed people and felt for their poverty and their suffering—he blamed the rulers and would have driven out the oppressor with violence. When he realised that the way of Jesus was another way, then he betrayed Him. Judas did not *fear* Jesus, as Caiaphas (the Church) and Pilate (the State) feared Him. Judas failed because he loved an ideal and a section only of humanity—the

oppressed. Many to-day have the vision of Judas, and would establish the Kingdom with guns and armoured cars, but—"the Kingdom cometh not by violence". Caiaphas had a vision—the vision of the rule of the strong—peace and prosperity in the land, but by the rule of the few. Caiaphas loved a cause, revered the oppressor, but feared the oppressed. Caiaphas failed because he also worshipped physical force and loved a section only of humanity—the oppressor. Only the vision of Jesus can succeed—the love of ALL Humanity and a belief in the final triumph of love and goodness.

Devotion to and belief in humanity will beget tolerance—"Judge not that ye be not judged". We must be intolerant of the conditions which keep our brother on the bottom rung of the ladder of life, but very tolerant of him who is there. "Truth is a ladder we all must climb." Moreover, one generation often becomes a slave to that for which the previous generation suffered.

New occasions teach new duties, truth makes ancient good uncouth.

They must upward still and onward who keep abreast of truth.

Lo, before us gleam her camp fires, we ourselves must pilgrims be,

Nor attempt the Future's portal with the Past's blood-rusty key.

The same devotion and belief in humanity will lead to a realisation of that true equality based on knowledge that the Spirit, and the same Spirit, dwells within.

I am in the good and the evil, in the fortunate and the unfortunate, in the gifted and the incapable alike. I am not one more than the other.

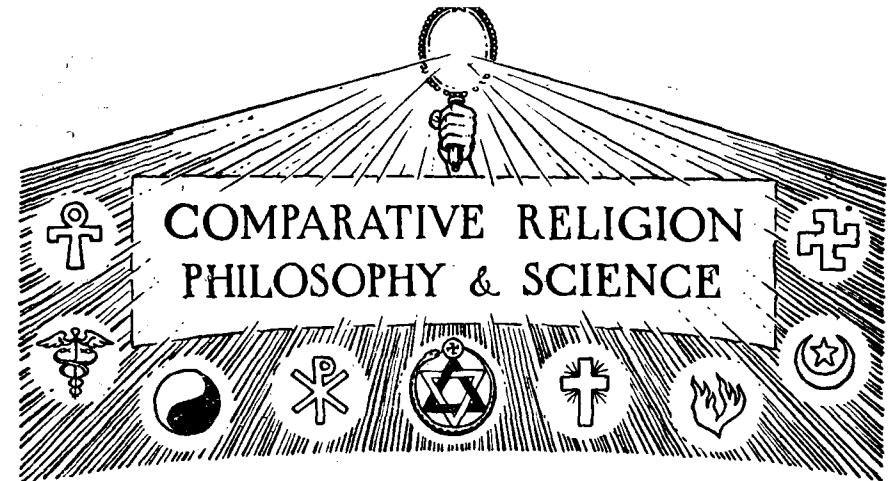
If, however, we throw off all the shackles and give our life to humanity, what then? Persecution, suffering, death. Persecution, because the majority are still slaves. Look down throughout the ages at the record of the Free men—Socrates drinking hemlock, Jesus crucified, Paul stoned and imprisoned,

William Penn imprisoned and banished, Milton and Bunyan cast into gaol, Galileo persecuted; John Knox, Martin Luther, John Wesley, Josephine Butler and Lady Constance Lytton ostracised; Karl Liebknecht and Rosa Luxemborg killed—not by the Kaiser, but by the mob, to whom they devoted their lives.

All failures by the world's standard; but "they never fail who die in a great cause; the block may soak their gore, their heads may sodden in the sun, their limbs be strung to castle walls, but still their spirit walks abroad," and generations after, that for which they died becomes an accepted fact.

To many who realise the true meaning of Freedom will not be given in this incarnation the joy of being a martyr for the Truth; theirs will only be the lot of being hated by their neighbours, of being called "a crank and a pestilent fellow"; but they will know what it is to feel "all conventions left aside, all limitations past, all shackles dropped, the husks and sheaths of ages falling off"; they will have testified to the Truth and have followed the footsteps of the Master. Above all, they will have helped to establish the day when man will say: "O Freedom, beautiful beyond compare, thy kingdom is established! Thou, with thy feet on earth, thy brow among the stars—for ages us, thy children, I, thy child, singing day-long night-long, sing of joy in thee."

G. Gibbon Chambers



THE JUDGMENT OF PARIS¹

By J. HENRY ORME

The scene opens one lovely morn, some thousands of years ago, upon the slopes of Mount Ida, where Paris, the unknown son of Priam, king of Troy, is innocently tending his flocks upon the hill-side pastures. Before the birth of Paris, Hecuba dreamed that she had given birth to a firebrand which caused a conflagration in the city. The interpretation placed upon this was that she would bear a son who would bring disaster upon Troy. Thus it was that Paris, when an infant, was exposed upon Mount Ida, nourished by a she-bear, rescued by a shepherd, and brought up in complete ignorance of his royal birth and position. Growing to manhood he became renowned for his beauty of person, gallantry and accomplishments.

GREAT events often spring from small and apparently trifling causes. A lamp kicked over in a stable started a fire that consumed nearly a whole city; the murder of the

¹ Suggested by an article by Charles H. Farnsworth in *The Musical Quarterly* of April, 1915.

heir-apparent to the throne of Austria was the flash in the pan which set the whole world ablaze with war: the finding of a dropped letter has destroyed the hopes of a lifetime. Little thought the handsome Paris, as he gazed far off upon the purple sea, that he would be suddenly called upon to render a decision which would plunge two countries in a ten years' war and cost thousands of lives. It is thus that Fate blinds our eyes as to consequences, and thus we forge our links in the chain of cause and effect.

Suddenly there was a rush in the air as of winged visitants, and there stood before him Hermes, messenger of the most high Zeus, accompanied by Hera, Athena and Aphrodite. Our hero bowed low before the divinities of heaven and asked to what he was indebted for this most unprecedented honour. The three divinities spoke simultaneously, and the result was confusing to the untrained ear of Paris.

"Most gracious ones," said he, bowing low, "the music of your voices in concert so charms my ear that it loses all power of understanding. I pray you let me hear but a single melody that I may better comprehend your meaning."

The divinities flushed with an almost human pleasure and self-satisfaction. Hera spoke first, as became the consort of the ruler of heaven, though there lurked in her mind a fear that she speaks best who speaks last.

"It was at the marriage of Peleus and Thetis," she began abruptly, glancing all the while at a golden apple which Hermes held in his hand. "Everything was going on beautifully and every one who is anyone was there. We were having a perfectly heavenly time, when suddenly Eris appeared, although she had not been invited. This caused quite a little flutter amongst us, for we wondered what form of discord she had come to scatter. But we did not have to wait long. With a smile of amusement and contempt she threw this golden apple among us—read the inscription."

Paris took the lovely trophy from Hermes and read the inscription thereon—"To the Fairest". A shudder went through him, for he knew how vain the goddesses were, and how jealous of each others' charms. Intuitively he felt that the great moment of his life had come.

"Well?"

"His most gracious majesty," said Hermes, "with rare foresight declined to make the decision between the present contestants, and commands that you shall judge them and choose which one is fairest."

Paris trembled. Before the wild animals of the forest he felt no fear; the most formidable opponent only awakened the realisation of his own great powers; yet he quailed in fear before the thought of deciding between these three most powerful and vindictive goddesses of heaven. He well knew that for one friend he would have two enemies. He was also somewhat acquainted by tradition with the nature of the divinities, and knowing them to be still on the *Pravṛti Mārga*, quite logically expected that they would seek to influence his decision by offering him some of the objects of sense.

Hera was the first to speak, the other goddesses discreetly withdrawing in her favour. The moral code must have been somewhat different in those days and more open, for it astounds us that she made her offer of bribery to the court before the other contestants, without embarrassment or effort at concealment. Or could it have been due to the clairvoyant faculties of the divinities which rendered deception impossible?

"Most noble Paris," said Hera ingratiatingly, "if you will choose me as the fairest among the divinities of heaven I will give you power second only to that of Zeus, my royal husband. You shall rule whomsoever and wherever you please. Mortals shall do your bidding more readily than the command of kings."

Instead of tending sheep upon a lonely mountain-side, you shall rule in the cities of men. Give me the apple, I pray you."

Paris stood silent. Tempted? Yes. He was not the first man to be tempted through love of power, nor was he the last. It is an old, old story, this offering a man all the kingdoms of the earth if he will surrender the higher to the lower self. Paris was tempted, but not overcome.

"I will give you wealth also," added Hera, fearing that she had not made her bribe strong enough. "With wealth and power you will be irresistible. The gods of heaven will envy you."

But Paris toyed with the golden apple and waited, glancing the while at the other divinities. Then spake Athena, patroness of the arts and sciences, goddess of knowledge, and deity of righteous warfare.

"Most noble Paris," she began, with a stirring martial ring in her voice, "it touches my heart to see you, the son of a king, tending sheep upon a lonely mountain-side. How can *you*, who could be a great warrior, content yourself with a life so unworthy? You have noble blood in your veins, strength in your arm, courage in your heart, valour in your soul. I will make you the greatest warrior in the world. Legions will worship you, nations will do your bidding, your own people will bless you. You will be renowned abroad, minstrels will sing of your deeds, and future generations shall think of you when they wish a pattern and example; even the high Olympians will watch you with pride and envy, and you shall have a voice in the affairs of men and gods. Glory and honour shall be yours for evermore."

Paris was sorely tempted. The offer of Hera seemed small beside the fame and glory which Athena offered. His blood leaped fast within him as he thought of the great deeds he could perform, of triumph in battles, of nations conquered and glory won. And yet, something told him that these were

not the supreme offerings of life, so he waited for Aphrodite to disclose her purpose.

The goddess of love and beauty showed no impatience or uneasiness while the other divinities made their offers to corrupt the court. She knew that after all Paris was but a man, with a man's strength and weakness, and a man's most vulnerable spot. With supreme confidence in the irresistible power of her bribe, Aphrodite spoke.

"Most handsome Paris, you who are as beautiful as the sun in heaven, what have power and wealth and martial glory to do with you? You were fashioned for love and beauty, and without them you could never be happy. With what the ox-eyed Hera and the cold-browed Athena offer you would live a life of emptiness, ever pursuing, ever accumulating, yet ever unsatisfied. Wealth, power and glory would but increase your desire and leave you cold and desolate, as though suffering from an insatiable thirst which even the nectar of the gods could not quench. Love alone will give you your heart's desire, warm your nature, and stimulate you to fresh endeavour. Look, I offer you not merely a lovely woman for your joy, but the most beautiful woman in the whole world, one for whom the gods would leave their high estate and become mortals, were it possible. A woman 'fairer than the evening airs, clad in the beauty of a thousand stars'; a form of divine perfection, a face of undreamed-of beauty, and eyes so deep and lustrous that you will read therein the very secret of your soul and be lost in their unfathomable depths. She is yours if you will but award me the apple."

As Aphrodite spoke, Paris yielded himself to the rapture of the visions which she placed before his senses, while will and reason fell captive to desire. When she ceased speaking, he stood still a moment as one entranced, while he gazed in ecstasy upon the vision of Helen of Troy. As one in a dream, he took the apple from Hermes and awarded it to the

goddess of love and beauty, murmuring softly: "Lead me to her, let me see her face."

Looking at the old story symbolically, and putting aside many possible interpretations, we see that it bears directly upon æsthetics. Hera offers will or power, Athena offers martial glory and honour, Aphrodite offers beauty; Paris chose beauty. Was he wise in choosing beauty when he could have had the other gifts? Was he controlled by the senses? Is happiness the end of being, the goal of living? and did beauty offer him more happiness than the other things? Removing Paris from the argument temporarily, and making it quite impersonal, if it can be shown that the pleasure accompanying æsthetic activity is no stronger, more unique, or universal than that which arises from practical activity, will it not then be necessary to find some other reason than that of pleasure gained or expected, in order to value rightly the judgment of Paris? Both our intellect and moral nature rebel at making mere pleasure the end in any great pursuit. We desire it as an accompaniment of worthy deeds rather than an end in itself. It is to damage the worth of beauty at the outset to say that its value is in the direct pleasure that it gives.

Let us take four types of men and see how they will view the same thing. Let us imagine a practical business man, a scientist, a religious man and an artist, standing in the presence of a Californian waterfall.

The practical man at once sees an enormous power going to waste, that could be utilised to light the cities in the valley below. Then, too, all this water could be held in reservoirs and used to irrigate the arid acres below. There would be an enormous fortune in it for him, if he could engineer the deal. His whole nature glows with the material, practical possibilities before him, and his next thought is given to securing

control of this stream, and diverting it from its natural course to the sea into different channels, until at last it pours a steady stream of gold into his coffers. With these prospects in mind his heart beats rapidly and life seems wonderfully worth living. He is surely happy; intensely, impatiently happy.

The thoughts of the scientist, as he views the waterfall, are quite different. He thinks of how the sun's rays have evaporated the water of the ocean and drawn it upwards to be condensed and precipitated as snow upon the mountain-top, later to rush downwards, ever seeking its way towards the sea. He notes that during the centuries the falling water has worn away the ledge of rock, disclosing different strata whose arrangement proves some theory he has long held. Then, too, here is a rare fern that he has never seen before; and what species of bird is that which drinks on yonder side of the granite pool? His mind is all aglow, and at once he is cataloguing, classifying, speculating, preparing to place before his fellow scientists the results of his observations. He too is happy; very, very happy.

The attitude of the "religious" man is quite different. The practical and scientific aspects of the scene before him do not engage his mind. With a heart filled with love for God he sees in this some further proof of His power, another testimony to His greatness. Whose hand but Jehovah's piled those rocks high into the heavens? Whose hand but Jehovah's cleft the chasm before him? Is not the song of the waterfall the voice of God? Are not all these beauties further proofs of His goodness, greatness and love? And is it not his especial privilege to witness and enjoy them, since he is a chosen follower and worshipper? With heart overflowing with devotion he chokes down the sobs that rise in his throat while tears stream from his eyes. He too is happy, for God is good and great and he is a child of

God. Some day he will know the Father—he and the faithful.

And our artist? What are his thoughts and feelings as he gazes upon the same scene? His attitude of mind and heart is entirely different. The view does not suggest stocks, cities, geology; nor religious worship, dogma, or a proprietary God. What he sees does not lead back to himself or what he is to do, but the self is lost in the glorious sight before him. Almost unconscious of motion, he moves his body from point to point that he may get many views of the lovely scene; he must get a different light, another angle, a changed perspective. One picture after another is imprinted indelibly upon his mind; but his soul is lost in contemplation. Spellbound he seeks no further—he rests.

The sight of the first three led directly away from what was before them to other acts and consequences, becoming a link in the chain of cause and effect; while the artist, instead of being led away, focused his attention upon it and was lost in contemplation, isolated for a time from the outside world. In these rapt moments he lost all thought of time and space, of cause and effect, while past and future were blended in an "eternal now". "Not struggle but attainment, filled his soul with heavenly beatitude." For a moment he contacted the great Reality. Comparing what the waterfall offered to the four who saw it, with what the goddesses offered Paris, we find the same parallelism: on the one side, power, wealth, glory, advantages, each leading to another; on the other, all future advantages forgotten in the beauty of the moment.

Here we evidently have two standards of value. To the business man the waterfall meant wealth and business opportunity; to the scientist it meant new theories, new specimens, and perhaps new honours among his fellows; to the preacher, further proof of the goodness and greatness of God,

confirmation of his theories of creation, deity and dogma. But no such measurement can be applied to the artist's experience; his moment of realisation, wherein he was merged in the larger self, is its own justification and reward. In one case the value of the thing is in what can be done with it; in the other the value is in the thing itself, or the mood it awakens, or what it means to the individual in his experience. The offerings of Hera and Athena were power and glory, and their happiness lay in the promise of what could be done with them. Aphrodite offered beauty, and the value is in the gift itself. One wonders how many men of the twentieth century would choose as did Paris? The difference between the estimate of the Greek and the moderns is largely a matter of externals, due to differences of education and modes of living, rather than to any change in the nature of human beings. They had their great men, their great spiritual ideals and high ethical standards; and for æsthetics they have excelled the whole modern world. Our progress has been measured largely in terms of material welfare, in the manner of how we live, how fast we can travel, in the comforts of "civilisation"—rather than in how high can we keep our thought, how unselfish are we, how much do we love. One standard of values asks: What can I do with it? What can I exchange it for? How much pleasure will it bring me in exchange? The happiness is anticipatory—not in the thing itself. The satisfaction comes from the objective.

With æsthetics, with art, it is quite different. The value lies in the thing itself, not in what it may be exchanged for. The mood it awakens is its own recompense; one desires nothing more. One standard is objective, practical, measurable, and can be stated in terms of what is done. It belongs to the form-side. The other is subjective, belongs to the life-side; it cannot be measured, and is not stated in terms of action but terms of being. We give *reasons* for things

belonging to the practical, form side of life; but we give only *affirmations* for the things belonging to the æsthetic, the emotional. For example, the value of wealth, power and glory can be stated in terms of what results in consequence of their possession. But by what kind of scale would one measure the worth of beauty? Those who cannot differentiate these two standards, and who apply the same measurement interchangeably, are ever put to confusion. These two fractions of life cannot be reduced to a common denominator; only the soul can properly evaluate them. We cannot speak of one in terms of the other. Both kinds of value are real, but the worth of one cannot be judged by the standard of the other.

We need no argument to convince us of the value of the practical attitude. The Trojan War might have been averted, had Paris paid more attention to consequences. The world would soon come to grief, could we not measure to some extent the results that follow actions. On the other hand, the value in the æsthetic attitude is this very detachment from the consequences of things about us, and in the possibility it gives of being able to forget the personality with all its passions, littlenesses and selfishness, and realise a higher, bigger, altruistic self, in harmony with the Great Self of the Universe. Only this union with the divine can bring harmony; this is fundamental, and has been sought ever since man realised himself as different from the brute. It was this yearning for union with the divine that made Paris choose beauty, instead of power or wisdom. For centuries the Greek has stood as an example of the value of the æsthetic and its influence over man. The passion for possession has obsessed us. Man has to learn that *being* is as necessary as *doing*, and that the inner life is as important as the outer.

Emotion is a strong unifying force, cohesive and constructive in its higher workings. Unselfish emotion is one of the ways in which we add permanent faculty to the consciousness to be used life after life. Here is where the value of art and the æsthetic emotions comes in; they arouse and stimulate the synthetic, creative faculties of the soul. Take the love-emotion, for example; is it not phenomenal in its stimulation of the creative powers of the mind? Does it not always, in those whose higher faculties are working, urge one to the creation of *something*, be it a big industry, a chair, a picture, a book, a poem or a song? Did love ever stimulate one to study mathematics? Science, mathematics and philosophy exalt the powers of the intellect; religion and art the powers of the emotions. Religion has had the profoundest influence upon art throughout all history. Religion has stimulated the emotions, which in turn have urged the creation of masterpieces of painting, sculpture, music and literature. Intellect alone makes one a scientist, mathematician, philosopher. These enjoy the beauty of *ideas*, but they do not feel the compelling necessity of giving them perfect physical embodiment. "Religion upholds the ideal of spirit triumphant *over* matter; art upholds the ideal of spirit triumphant *in* matter." One emphasises the divine transcendence, the other the divine immanence. They are complementary and, like the mystic and occultist, represent two modes of the Divine Consciousness working in our universe. "The saint realises his divinity by escaping from the limitations of form at the command of Spirit: the artist, in pouring out his Spirit into the limitations of form."

Beauty is an expression of the divine immanence; it is the Self veiling itself in matter to entice man to further pursuit of Itself, thus drawing him back to his Source. It is characteristic of man that he be attracted to objective beauty, confusing the soul with the form, and thinking physical beauty

the natural outward and visible sign of an inward and spiritual beauty of character. It has been well said that a man loves with his eyes. Studying Paris from the purely human standpoint, it will be seen that he was no exception to the general run of men. He chose beauty, but he chose it in another. He chose it from the form-side instead of the soul-side, and many a man does the same thing to-day, fancying in his illusion that the soul of a saint and the heart of a woman are mysteriously blended and hidden behind a lovely complexion and beautiful features. Many modern Helens are as badly illusioned.

Had Paris devoted himself to developing the beauty of his own soul as strenuously as he pursued beauty as embodied in another, he would not have gone down in defeat, to see, from the other side of life, the woman he loved pass to the home of her former husband. Yet this must have shown him that only that is one's very own, to have and to hold, which one possesses within oneself. After the fierce strife of passion and disappointment had died out, he must have seen that all he possessed of what he had fought so strenuously for, was the experience which the holding and losing had brought him, with whatever qualities he had gained in the struggle. He must have learned that, fascinating as is the pursuit of qualities in another, the only true satisfaction comes from developing them in oneself. And again, in moments of disillusionment, when he could see more clearly, he may have found that much which he fancied existed in the other, and which made the quest so fascinating and the possession so necessary, was but the ideal in his own mind projected upon the mirror of another self and reflected back to him.

The subject would not be even partially complete without some mention of the bribe irresistible which influenced the judgment of Paris and brought about the Trojan War, a theme to which Homer and Virgil have done ample justice. *Helen of*

Troy moves through Greek heroic legend as the desired of all men and possessed by many. To the Greeks she was "one of those ideal creatures of the fancy over which time, space, circumstance and moral probity exert no sway". She was the embodiment of their ideal of physical beauty, the desired of all desirers. Looked at exoterically, there is something indelicate, to say nothing of unconventional, in her various love affairs; they seem the ancient pattern and example for some of our modern celebrities. Looked at esoterically or symbolically, there is a deeper meaning to all this. It shows the Greek love of beauty, their willingness to struggle and fight for it, their devotion to an ideal of beauty which outweighed every other consideration.

Their civilisation, from the standpoint of æsthetics, philosophy and art, was the grandest the world has ever seen. We excel them to-day only in science and mechanics. What more natural than that they should take the most beautiful woman in the world as their Ideal of Beauty, and make everything secondary to possessing *her*, their symbol of beauty? And the gods of heaven watched with eager interest, favouring now this side, now that, thus adding the religious touch necessary to their imaginative, mystery-loving natures. The fact that various men held the fair Helen at different times means that these individuals so earnestly and sincerely sought and aspired to beauty of life that they attained it. Thus was beauty seen to be not the property of one individual but the possible possession of all who strove diligently enough. And the fact that Menelaus had this beauty and lost it, indicates that for a time he fell from his ideal. But by fighting a personal battle that was Trojan in its magnitude, he once more rose triumphant and regained the Ideal Beauty which for a time he had lost. Looked at in this way, what seems indelicate from the objective viewpoint becomes sublimely beautiful from the symbolic, and instead of the struggle of many men for one woman, we

see the effort of a whole race, typified by its leading members, to achieve an Ideal of Beauty of life placed before it by its Divine Teacher.

We must not underestimate the practical, for our outer life depends upon it; but at the same time we must learn the true value of the inner, synthesising within ourselves the two standards of value, and gladly put aside the strife for possession to win the peace of realisation, which is so beautifully illustrated in the judgment of Paris.

J. Henry Orme

GULISTAN

SA'DI has sung his Garden of the Rose.¹
Time (philistine !) on Sa'di and rose has flung
His dust. Yet from the heap a wild flower blows—
The song by Sa'di sung.

JAMES H. COUSINS

¹ Gulistan, in Persian, means Rose-Garden.

WHO ARE THE DEAD?

By F. B. HUMPHREY

THERE is a theory found in the Bible, which at first sight is somewhat startling, but on consideration and investigation takes on the form of reality. It is the idea that birth in the physical body is really death, and that death, or release from the physical body, is in reality life. James Pryse states that in Plato's *Gorgias* Socrates is represented as saying: "I should not wonder if Euripides spoke the truth when he says: 'Who knows whether to live is not to die, and to die is not to live?' And we perhaps are in reality dead. For I have heard from one of the wise that we are now dead, that the body is our sepulchre, and that the part of the soul in which the desires are contained is of such a nature that it can be persuaded, and hurled upward and downward."

This view of death sustains the theory of many that the Fall of Man, as set forth in *Genesis*, is the descent of the spirit of man from heaven into generation, or birth; i.e., the leaving of a condition of freedom and happiness, and the taking on of a condition of death and suffering. In the 7th Chapter of *Romans*, verse 6, St. Paul exclaims: "O wretched man that I am! Who shall deliver me from the body of this death?"—or, as the marginal note explains, "this body of death".

This theory also coincides nicely with a widely accepted doctrine of the purpose of the prophets and the vicarious atonement of the Christ. Isaiah says, in the 42nd chapter and

7th verse, that He comes "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house". The "prison" and "prison house" here referred to, is the physical body. Notice, too, that the phrase "blind eyes" is used, and not "eyes of the blind". Again, in verse 1 of the 61st chapter, he says: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The "captives" and "them that are bound" means those who are imprisoned and bound in physical bodies.

The doctrine of the vicarious atonement of Christ is that Christ descends from the right hand of God, gives up a heaven life of eternal bliss, and takes on the form of man in order to help him who was lost, or dead in the body, to become resurrected and attain eternal life. Jesus says, in *Luke*, XIX, verse 10: "For the Son of man is come to seek and to save that which was lost." This means those who are already lost, and does not mean those who would be lost if they died without knowledge of and belief in the Christ and His salvation.

In the 18th chapter of *Matthew*, verse 11, Christ puts it exactly this way: "For the Son of Man is come to save that which was lost." And in *John* He says: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." It is evident that the purpose of the coming of Christ was to save what we call the living, but who are really dead and lost to all spiritual life. This is the salvation which he brought.

The method of the attainment of this salvation is by a new birth. It is tersely stated in the 3rd verse of *John*, III: "Verily, verily, I say unto thee, Except a man be born again [from above], he cannot see the kingdom of God." That is, man is now dead in the body, and if he is to gain eternal life,

he must be born of the spirit. This plan of salvation by rebirth, as revealed by Jesus, had been one of the mysteries of the ages. Jesus expressed surprise that Nicodemus, a master of Israel, did not know it. That Jesus came to save the *dead-living* is further evidenced by verse 25 in *John*, V: "Verily, verily, I say unto you. The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they [the dead] that hear shall live." Peter says in *I Peter*, IV, verse 6: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." That Christ meant those who were still in the physical body is proved by the 24th verse of *John*, V: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The *Old Testament* idea that men born in the body are in prison is also set forth in the *New Testament* in *I Peter*, III, verse 19, where it is stated: "By which also he went and preached unto the spirits in prison." The phrase "spirits in prison" is significant. In that it does not say "men in prison," it is made plain that it is not a literal jail that is meant.

This release from death, or the prison of the body, is the purpose of the new birth. To bring this knowledge to man, Christ left the richness and joy of heaven. Paul says as much in *II Corinthians*, VIII, verse 9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." If we are released from this physical prison, we have a new mansion, a heavenly mansion, in which to live. Paul writes in *II Corinthians*, V, verses 1, 2 and 4: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to

be clothed upon with our house which is from heaven: For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." The idea of Paul here seems to be that it is not that we wish to discard the physical body, but to add the spiritual body to it. Thus, if a man adds this spiritual body, he becomes, as Paul says in verse 17, "a new creature; old things are passed away; behold, all things are become new." This is the new birth.

This brings us once again to the mystical interpretation of the scriptures. In other words, it is not that release from the physical body which we call death that gives life, or immortality. Rather it is the birth of the spiritual body, whether on this side or the other side of the grave, that gives eternal life. In his *Epistle to the Ephesians*, chapter II, verse 1, Paul says: "And you hath he quickened, who were dead in trespasses and sins." And in verses 5 and 6 he goes further and says: "Even when we were dead in sins, hath he quickened us. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This is the mystical resurrection of the dead. Speaking of this matter, Paul says, in *Philippians*, III, verses 11 and 12: "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." And in verse 21 he says: "The Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The word here used is "change" and not "drop". And so it is stated in *Ephesians*, chapter II, verse 15: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

This whole view of life and death presupposes that man is a Spirit. In *John*, X, verse 34, Jesus says: "Is it not written in your law, I said, Ye are Gods?" And *Psalms* LXXXII, verse 6, states: "I have said, Ye are gods; and all of you are children of the most High." In verse 18 of *John*, V, it is put even more plainly: "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." Paul says, in *Romans*, VIII, verse 16: "We are the children of God."

Man, being a Spirit, a God, sends down a ray, or part of himself, into matter; i.e., is crucified in the flesh in order to come into manifestation, or generation. In *I Peter*, III, verse 18, "being put to death in the flesh" is the expression used. The consciousness leaves the heaven world with this ray and takes up its abode on lower planes of matter, and is called the soul. The soul, for further manifestation, buries itself in a physical body, by means of the senses of which it may gain knowledge and develop the latent qualities of the Spirit into conscious powers. Souls which are concerned wholly with things of the body and the material life are said to be dead, lost to the purpose of the incarnation. The consciousness becomes entirely immersed in the physical body and loses the vitalising force of the Spirit. Before the soul can regain eternal life, it must be born again, i.e., become conscious of its divine Self; and to do this, a new or spiritual body is developed, by means of which it may re-ascend, be resurrected, to higher spheres of being—in other words, to heaven. When the ray is sent out into incarnation, a certain amount of force is sent with it; but this is soon spent upon the physical plane, and as there is no conscious connection between the incarnating ray and the Spirit, the soul feels itself lost. To restore this conscious connection between the soul and the Spirit, between the Son and the Father, Christ came to

earth, and was crucified and buried in the body, that by example, He, in His vicarious at-one-ment, might show mankind how to become one with the Father. He was able to spiritualise His physical body, and became one with the Father. He says, in *John*, XVI, verse 28: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." And in *John*, XVII, verse 11, He says: "And now I am no more in the world, but these are in the world, and I come to thee." Speaking of His disciples, He says in verse 16: "They are not of this world, even as I am not of this world." Praying for them, He says in verse 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one is us." Christ's atonement is said to be vicarious, delegated, because He had already achieved His release from birth (death), and it was not a necessary step in His evolution or perfection. He offered Himself a living sacrifice, and was sent by God, delegated, to be an example to all men. "The Lamb slain from the foundation of the world," is the way it is stated in *Revelation*, XIII, verse 8. In *I Peter*, II, verse 21, we are exhorted: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." That this achievement is possible to all men is evident from the words of Christ in the 13th verse of *John*, III: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

When incarnated, and "being dead in sins," the soul is spoken of as being dead; the raising of the consciousness from the material to the spiritual plane, and the return again of the soul or Son to its union or oneness with the Spirit or Father, is called the resurrection to the life everlasting because there is a consciousness again of the inflowing of the force of the Divine Spirit or Holy Ghost, and the soul has

been "raised up" and "made to sit in heavenly places," having returned home to the Father.

For, indeed,
The Self comes not on earth to sow the seed
Of popped lethargy which men call peace,
When from the soul's ennobling toil they cease:
Nay; when he comes he sows the seed of strife,
The struggle to achieve immortal life.
The Self Divine must sever that which dies
From that which dies not.
Whoso my true disciple wills to be,
Let him renounce, at once and finally,
The fancied self of him, that fondly clings
To animal existence and the things
Which to the Self Eternal are but dross,
And let him patiently sustain his cross—
The feeble human form of moulded clay—
And follow Me upon the shining way.
He, selfish, who his soul would find and save,
Shall lose it in the gloom beyond the grave;
But he, forgetting self, who seeks to bless
All beings, and in lofty carelessness
Loses his soul among the whole mankind,
In the Eternal Light his soul shall find.

Who, then, are the dead? Who, the living?

There can be no better answer than that given in *I John*, III, verse 14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

F. B. Humphrey

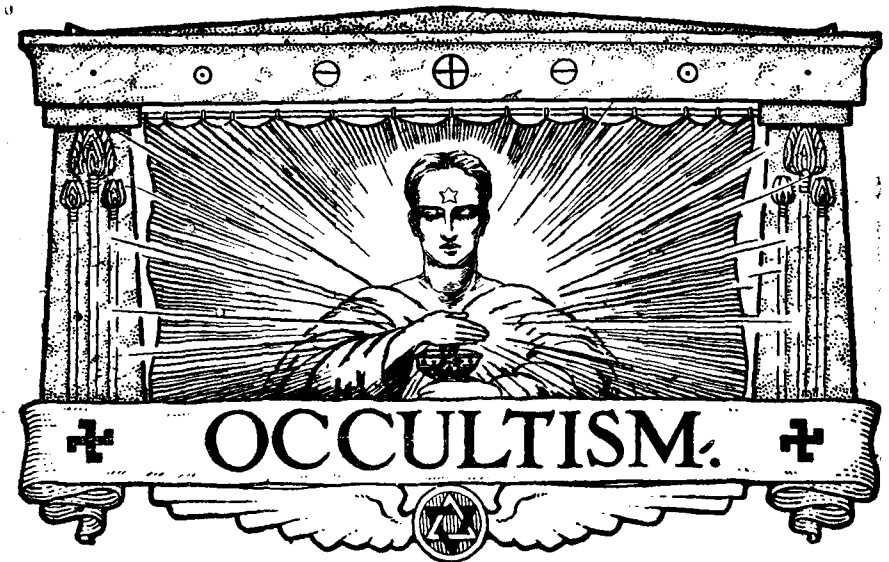
TRANSMUTEMINI

I WROUGHT my love into a sacrifice,
 My tears into a tenderness;
 And were my gift returned me twice or thrice
 Itself, I would reject the meagre price.
 Of this my new-found blessedness.

Into a sacrifice I wrought my love,
 My night into a morn of joy;
 There is no gift like giving, and no love
 Like loving; this, all other joys above,
 No hopeless passion's pains alloy.

I wrought my love into a fadeless crown
 That those beloved brows should bless,
 And dressed my injury in smiling gown,
 And wrought frustrated yearning's fretted frown
 Into a deep forgivingness.

D. M. CODD



SAINTS AND PATRON SAINTS

By THE RIGHT REV. C. W. LEADBEATER

A SAINT is by the definition a holy man, for the word is derived from the Latin *sanctus*, holy. But what are we to understand by that? Turn to the account given in the Christian Bible of what is commonly called the Last Judgment, for though the popular theory of that event is so distorted as to be an absurd travesty of the truth, there is nevertheless a lesson to be learnt from it. Those whom the King put on His right hand in that story were those who had fed the hungry, who had given drink to the thirsty, who had clothed the naked, who had visited those who were sick and in prison. This account is (according to the Gospel) spoken by the Christ Himself, who is to be the judge on that occasion, and therefore

presumably must know something of the procedure; and He specially mentions those people as the saints, but does not attach that name to any man because of his belief in this doctrine or that. He does not say a word about what these people believed or what they did not believe; He says only: "Those who have done such things to one of the least of these My little ones, have done them unto Me." Those are the true holy men—those are the saints. What they believe is of no importance whatever; it is what they *do* that counts. They may be Hindus, Buddhists, Zoroastrians, Muhammadans or Christians; if they do these things they pass the examination, and are saints. So we see what kind of men and women we must be if we are to follow in the footsteps of these holy ones whom we commemorate.

A great deal is said in the Roman branch of the Christian Church about the intercession of the saints. They are asked to pray God for us that our sins may be forgiven, and that we may be helped in various ways. On the other hand, in other branches of Christ's Church we find that very prayer to the saints regarded as a dangerous superstition, for the ignorant say that Catholics allow the saints to get between them and God. A curious expression, because it is obviously true that the saints *are* in development between ordinary men and God. The saints are higher than we, and certainly infinitely lower than the Deity of our solar system. So they *do* stand between us; but why it should be considered wicked or dangerous to ask for any help they can give, I have never been able to see.

Those who understand do not ask for intercession on the part of anyone, because they know that God is a loving Father and that He is all the time doing for all of us the very best that can be done at the stage where we happen to be at the moment. We do not need anyone to pray Him to do that for us. What we need is to try to make ourselves more worthy of the help which He is all the time pouring out upon us, so

that we may be the more susceptible to it, and better able to profit by it. That is our side of the bargain, that we should try to live as He has told us to live; that we should try so to live as one day ourselves to reach this very sainthood of which we are thinking.

Is there, then, any use in praying to the saints, if we do not want them to pray for us? They can do a great deal, no doubt; but they also, like the God whom they serve, are already doing what they can; we may be very sure of that. A great deal of the misunderstanding which has surrounded the question of sainthood comes from the forgetting of the great fact of reincarnation. The idea all through the Middle Ages was certainly that the saint, having left earth, had passed away into heaven, and so was close at hand to plead with God, as a kind of friend at court. Many Christian hymns voice that idea: "There they stand in heavenly glory," etc. That is quite true in a sense; but it does not mean that they are in some special place, some heaven set apart from the rest of God's evolution.

The great saint has raised himself into a position where he does continually walk in the light and the glory of God's countenance, whether he be what we call alive or what we call dead, because it is the man himself, the ego, the soul of him, which knows and enjoys all that glory and beauty. Thus what is said in those hymns is true, if only we understand it symbolically, as it should be understood. We must avoid the idea that the saints are all living together somewhere as a great community round the feet of God; God is everywhere, and those who draw nearest to Him are those who serve Him best, not merely by verbal worship of Him, but by action in His service in spirit and in truth.

Many of the saints to whom people pray are incarnated here on earth, and some of them walk among us now. Nevertheless, they, as souls, receive the outpouring of love and

devotion which is given to them, and it is certainly helpful to them, not only by its direct action, but also because of the response which every such outrush of love and devotion calls forth from them. To outpour in response is part of their evolution, and much good is also unquestionably done to those pious souls who by their love evoke the blessing from the saints.

Some of us may not have been accustomed to such an idea as that, and so it may not appeal to us; but the fact that a particular suggestion does not appeal to us is no proof that it may not be helpful to other people of different type. Many thoughts that have been put forward in the name of Religion may not especially commend themselves to us; but why should we condemn them if they are useful to some other servant of God? Why should he not take them and make use of them?

We cannot expect to cast the whole world in our own mould; it would be a very dull place if we could! There must be all kinds of people in it, and each of these kinds of people must have its own way. They have already their own enjoyments; they have their own work, which they can do better than we could do it probably, whereas if they tried to do our work they might find themselves rather helpless. Can we not see that they must have their own way of approaching God also, and that the path which seems so straight to our eyes may not seem by any means the most direct to them, because they are starting from a different point? As we have so often said, to try to force people to take our view is exactly like drawing a man away from one side of the mountain where he stands, and saying: "You must not start from your own place; you must come round to my side of the mountain, and start afresh." The man might reasonably reply: "That may be the best way for you, but it is obviously not so for me."

It is exactly the same in religious matters, and that is why it is so foolish to try to convert a Hindu, a Buddhist, a

Zoroastrian, a Muhammadan, to Christianity. A mission to African savages may have its utility, for it sometimes brings mental, moral and hygienic advancement to its converts, and Christianity is certainly an advance from fetish worship; but foreign missions to civilised races are nothing but a waste of time, money and effort in an endeavour to improve upon the divine arrangements. It is not by chance, but by the will of God, that one man is born a Buddhist, another a Hindu, and another a Christian; God puts each man in the environment which he has deserved, which gives the best available opportunity to develop the qualities which he most needs. It is no business of ours to interfere with that arrangement; and if we do so by telling a person that he can attain the goal which God intends him to reach only by abandoning the path which God has chosen for him and following our prescription instead, we are making a false, foolish and presumptuous statement.

Sometimes a man, having carefully studied various religions, elects to change from one to another; he has of course an incontestable right to do this, and it may quite possibly be of benefit to him, for he may have absorbed all that he can along one line, but may be able usefully to supplement his information or experience by adventuring in another direction. Because of that, we should always be ready to explain our belief and our reason for holding it, when anyone asks us to do so; but we have no right whatever to try to force it upon him.

We may say to people: "Here are certain ways which for us are the best and shortest; they may not be so for you, but that is a minor point. Take what path you will, but take *some* path; get to work and climb. There are many paths which lead to the mountain-head, and when you get there it does not matter by which path you have come. Do not make the mistake of limiting everything."

God has no narrowness, no purblind limitations. Many things which seem strange to us are yet in His eyes part of an ordered progress, for He sees the whole and we see only one little corner; and we are apt to think that some other part is wrong if it does not agree with our little corner. The saint is the man who goes to work to help other people, and we do not help them by trying to force them along our own line.

There are many kinds of saints in life, and some of them may have looked by no means saintly to their contemporaries who did not understand. The higher we rise, the more shall we be able to see of the path along which others are climbing. So we may leave it to them; it is their own business how they rise. If it be possible for us to put the idea of rising before those who as yet have not thought of it, that is always good; but we should never make the mistake of trying to force them to follow our particular line, or of condemning them because they do not.

It has been said, and very truly, that God wants people to be more than merely good. Good, of course they must be; because, unless they are, they cannot be trusted to use their power rightly; but God does not want an army of pious weaklings. He wants great spiritual powers who will work for Him and with Him. Remember the remark of St. Clement of Alexandria: "Purity is a negative virtue, valuable chiefly as a condition of insight." We must have some power and some strength to offer in His service; and sometimes the earlier manifestations of power are not altogether desirable. We sometimes read in the biographies of the strong men of the world—the men who have done its work—that they were decidedly wilful and unruly as children. They were possessed even then of a great deal of power, and it is perhaps difficult for a child to show power without running counter to the prejudices of the people around him, and so he gets a bad reputation. Many who are now considered great saints

have had among their contemporaries the reputation of being anything but saints, just because they were showing in some injudicious way the power that was in them. Still, it is better to have some strength, even if one shows it in a wrong way, than to have none at all; let us learn to follow these blessed saints in all virtuous and godly living, so that at last we may come to that condition of unspeakable joy in which our angels, our higher selves, shall always behold the face of our Father who is in heaven.

PATRON SAINTS

What is a patron saint, and why should a Church have one? A patron saint is an especially selected channel. The Christian religion is one of the religions of the Second Ray, that of which Christ is especially the Head. So to call a church Christ Church does not in any way distinguish it; it is simply one of the many thousands of churches belonging to our Lord, because all Christian churches are necessarily churches of Christ. To speak of the Church of the Holy Spirit is not in any way distinctive. That does not say anything as to our special channel at a lower level, because the grace of God is poured upon *all* churches, just in so far as they are able to receive it.

Not that we need channels in order to reach God. We must not be under any misapprehension about that; to every man upon this earth and in all other worlds God Himself is "closer than breathing, nearer than hands and feet," as the great poet puts it. We are all of us fragments of God Himself, sparks of that Divine Fire, and so assuredly we need no individual link in that sense with Deity; but if force is to be poured down upon us from above for our use as a Church, it must come down through intermediate levels and channels. When we give a name to our church, when we choose a

patron saint for it, we are simply selecting a channel at that distinctly lower level—our *principal* channel, because of course there are many channels through which the grace of God comes down upon every church and every gathering of people who are met together in His name.

We choose a name for our church; do not forget that a name is a power. When we begin our service in the Name of the Blessed Trinity, truly we claim that our bishops and our priests act in His Name, but also we mean much more than that. We declare that they act in His *power*, that any power they have is power delegated from Him—that it is by the power of the Christ that the priest can consecrate the Host, that the priest or the bishop can bless, that he can convey grace and help to God's people in many different ways.

So to give a name is not merely to attach a label; it distinctly indicates that we invoke that particular saint, and ask that we may approach through him as a channel. That does not mean that we ask him to intercede for us; as I have said, we do not need a special intercessor, always reminding God of those who entrust their business to his care. Every one of us is near to God. Yet it is true that the great saint is nearer, in the sense that he has realised his nearness, that he has opened within himself higher faculties. We have, every one of us, many sheaths or vehicles. This physical body that we so often think of as "I," is only the lowest and the coarsest of the vehicles, the furthest away from the reality. Inside that, we have what St. Paul called a spiritual body; still a body, mind you, not spirit; but a spiritual body—a body of much finer matter. Students divide that body into two parts, the emotional or astral body and the mental body, but those both taken together are probably what St. Paul meant when he spoke of our spiritual body. "There is a natural body and there is a spiritual body," he says;

and in other places he speaks of man as body, soul and spirit.

Students often call this threefold division the monad, the ego and the personality. The spirit is the divine spark in man, the soul is the individual sheathing of that monad or spark, brought down to a lower level; and that individual sheathing or soul goes on from life to life in the long chain of earthly lives, taking upon it a succession of personalities; and this has been the case with our patron saint as well as with us. At any one of these levels and through any one of these vehicles we may come into touch with the divine, because God manifests Himself at all levels. We come into touch with our Lord here on the physical plane when we come to the Sacrament of His altar; but we may come into touch with Him through our emotions, when we can raise our consciousness out of the mere physical into the emotional body. We may come into touch with Him through our mind, if that mind be pure enough and high enough, and if the soul within it be so far developed that it can use that mind as a vehicle; and so by degrees we can rise to the level of the soul itself, and be conscious through it. The soul is the ego in the causal body, and at that level also we can contact the divine. But it is only the few among us who are free from the physical fetters.

The great saint rises beyond all that, and at higher levels still, he becomes one with the Deity. The higher the level we can reach, the more nearly and the more really do we come into contact with the Deity, and with the Christ who is His Representative and part of Him; and that is the difference between the great saint and ourselves, that he reaches far higher up in his contact with the Deity. He is one with Him, and so are we; but we are one at the circumference of the circle—one with God through His outer garment. The great saint, the Master, draws near to the heart of that circle. To reach that heart and to become one with God fully and at the

highest level—that is the goal that we set before ourselves, all alike.

We do not want a saint to pray for us. We do not think it necessary that any, however high, should call us to the notice of God, because we know full well that we also, however humble, are part of Him; we know that God is already doing for us all that it is possible for Him to do at the level where we now stand. He needs no reminder; He needs no intercessor to speak with Him for us. He knows far more than any intercessor could know, and He is ever near to us. It is not that that we want from our patron saint; we ask merely that he should act for us as a channel. Wherever he may be, we can reach him. He may be again in incarnation; he may have a physical body such as you and I have, though his would naturally be far higher, far purer, far better than ours; or his consciousness may be on any one of the many planes or worlds that extend about us. But wheresoever he is, our thought can reach him, our earnest aspiration can reach him, our love can reach him.

When it does so reach him, what do we want him to do for us? To call a church by his name makes a real link with him; it attracts his attention, and he then takes it as a channel for his work and his force. He is, if we may venture to say so, glad that some one, some church, some body of people, should appeal to him in order that he may be the channel for them. Because, again, if we may very humbly venture to say so, the Great Ones Themselves make further progress in so far as They are able to help, in so far as They are able to be the channel for others. And so what we ask from our patron saint is his kindly thought; sometimes, perhaps, his inspiration—yes, and sometimes actually his advice, for remember that he is a great living power, that he can be reached, and that our thought can be laid beside his, so that through the thought which he puts into our minds we can know what is

his opinion on certain subjects. There are those who can meet him face to face on his own higher levels, and can ask whatever we want to ask from him.

That is what we gain from him, and we owe him most emphatically our gratitude and our love for that which he has already done for us. We do not worship any saint; nobody does worship any saint. That is one of the many weird misconceptions which arise from ignorance—the almost invincible ignorance] of the man who knows nothing about theology and nothing about these higher levels, but is nevertheless filled with the craziest prejudice against everything he does not understand. Our language is poor in this respect, and we have not the proper words for varieties of worship; I have already written of the super-reverence due to Our Lady, of the reverence paid to the saints, and of the absolute worship, the desire to become one with Him, which is offered to God alone, and in the nature of things could never be offered to anyone else.

Therefore it is not worship that we offer to our patron saint, but we recognise his kindly help, and we are grateful for it. We recognise that he stands on one of the great Rays, and on his Day we specially decorate the shrine of that Ray in honour of him. So what we feel to him is love and gratitude. Let us all join, therefore, in blessing God for the help that our patron saint has given us, and for the noble example he has set before us.

C. W. Leadbeater

THE INNER RULER¹

By B. P. WADIA

THERE is an aspect of our work as Theosophists, men and women who are presumably striving to lead the higher life, which has not been kept so steadfastly before our mental vision as it ought to have been. In the days of H. P. B. that aspect was well to the front. If we study carefully the Third Volume of *The Secret Doctrine*, which contains special instructions for students aspiring to the spiritual life, we shall find passages on the subject of the unfoldment of inner powers. These powers were not of a psychic nature but of a spiritual character—the strengthening of the individuality, the handling of it in such a fashion that one can make one's own use of it; the insistence on the idea that nothing could be done unless and until the disciple himself grew strong and was able to face the difficulties of the inner, the spiritual life. If we read the experiences of people who trod the Path of Occultism or of Mysticism, we find that they had their own inner difficulties and that they were able to surmount them just in proportion as they had developed the strength of their own individuality.

We are so apt to expect to be spiritually fed and looked after, to receive instructions which we must follow, that often we miss the very first and most cardinal principle of the spiritual life, namely, that the Path cannot be trodden by any one of us without the inner help which comes to us from our own consciousness; that the Masters can only indicate the

¹ Report of a talk to a group of students.

Path, but that we have to tread it; that They cannot help us save by pointing out what are the necessary qualifications for the Path. We have to unfold these qualifications. The work has to be done by us. None can help us, not even the Masters; and that is a factor which we sometimes forget. We often have the idea that if we feel within us a willingness to be taught by Them, we will so be taught. This is not so. We have to teach ourselves. To put it in perhaps a slightly exaggerated way, the Masters do not care about teaching us; They want to use us and our capacities for Their work, but most of us are in a condition of mind which is not helpful, because we do not build up a strong individuality. A strong individuality is the first and foremost essential of the spiritual life. If we want to be disciples, we must be strong. No Master has any use for a child who has to be led and told all the time what he shall or shall not do.

In the teachings of the Buddha, when He was instructing a selected number of disciples, He taught them to relinquish the outer things. He said that ceremonies and rituals are fetters of progress in the spiritual life. If we apply this teaching to things on which we rely in the ordinary life of the world, we find we lean too much, not on high and holy things, but on trivialities which we regard as important. It is this which stands in the way of most of us making rapid progress, because the first is the most difficult step, here as in other matters. To attain to that inner consciousness which says: "*I am going to do it. I am going to find the Master. I am going to make progress in the spiritual life, and no one in earth or heaven can stop me*"—that is the first thing necessary.

It is well to read in this connection what H. P. B. has written in the Third Volume of *The Secret Doctrine* (Sec. V). If we apply this teaching, we shall see that we have wasted much of our time, have relied too much on outside help, have waited for external orders, oral or written, which have

not come and are not going to come. In the spiritual life definite and precise rules cannot be laid down for all. It is not possible. In the old days, when the Teacher took from ten to twelve pupils only, as in Ancient India, it was not possible; far less so now. The spirit of the age is against it. Human beings are too far evolved to receive orders and to carry them out. There are certain hints in this passage of H.P.B.'s which we should think over very carefully and apply to ourselves.

"The first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself, otherwise a man would simply develop into an irresponsible medium." (*S.D.*, Vol. III, p. 62.) The word medium is not to be taken in the ordinary spiritualistic sense, but as meaning a repository of other people's sundry thoughts, emotions and aspirations, instead of developing one's own. We make ourselves largely a storehouse for other people's ideas and inspirations. What about our own in the light of H.P.B.'s teaching: "an unshakable belief in one's own powers and the Deity within oneself"? We are often in fear and trembling when our instincts and reasonings do not harmonise with other people's instincts and reasonings. Why should they? We have each of us our own peculiar way of growth. We must quit the attitude of the child clinging to its mother's apron strings. Unless we do this, we shall not be able to apply H.P.B.'s teaching to ourselves individually. "Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the *personal God exists within, nowhere outside the worshipper.*" (*S. D.*, Vol. III, p. 62.)

H.P.B. strongly attacked the idea of the personal God as put forward in the outer world, but she believed in the personal God within each worshipper. "That personal Deity is no vain breath or a fiction, but an immortal entity." Therein lies the strength of the entity—its immortality; "an immortal entity, the

Initiator of Initiates". We should ponder over this expression. We talk too lightly about Initiation, and we do so because we are ignorant of it. This thought of H.P.B.'s needs meditating on. There is something within us that is immortal, the personal God, the Initiator of Initiates. This is a radical idea and needs most careful thought. H. P. B. deliberately tells her pupils who are getting ready for the treading of the Path, the finding of the Master, the coming towards Initiation, that the Initiator of Initiates is within us. But let me read a little more.

Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance. We find this idea in the tortured and barbarous phraseology of the *Codex Nazaraeus*, and in the superb Neoplatonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta*, in the *Abhidharma*, in Kapila's *Sāṅkhya*, and the *Bhagavad-Gītā*. We cannot attain Adeptship and Nirvāṇa, Bliss and the Kingdom of Heaven, unless we link ourselves indissolubly with our *Rex Lux*, the Lord of Splendour and of Light, our immortal God within us. "I am verily the Supreme Brahman"—has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. (*S.D.*, Vol. III., p. 63.)

This whole passage brings a great inspiration. We have to find the Immortal Being in us. HE must initiate; HE must bring us the light. This teaching of H.P.B. is of vital value and importance at the present moment. Without this principal, central, cardinal fact—that there is within us an immortal entity whose activities must be brought into expression—we cannot do anything in the spiritual life. We can only take the Kingdom of Heaven by violence when the Immortal God within us has been brought into activity and expression. Therefore we want to find Him. In another place H.P.B. says that He is the Master of Masters, and there is no Master higher than that immortal Divine Spark within us. H.P.B. insists strongly on the unfoldment of the powers of the Higher Self. Now, frankly, if we examine ourselves, many of us will find that we are too dependent on external things.

These externals are very good, maybe very valuable; still they *are* externals. Our tendency is to get into a mistaken groove and make it more and more defined. Unless we recognise that all these truths are given to us to be applied in our own way to our own individual cases, and that in the application of them no power in heaven or earth can help us, save ourselves, we will continue in our mistakes. Therefore the reliance on the inner consciousness, the inner Self, is necessary.

We should turn again and again to that very wonderful list of qualities in the *Gītā* (Discourse XVI). They are meant for the person who wants to tread the spiritual Path of Illumination. The first of them is Fearlessness. Studying this in the light of what has been said before, we may ask ourselves why it is that Fearlessness is put forward as the first of the great qualities necessary for the treading of the Path. We find, in studying the *Gītā*, that the great effort of Arjuna is to become fearless. Over and over again he is told: "Therefore stand up and fight." What is this quality of Fearlessness from the point of view of spiritual progress? It is something different from the ordinary fearlessness of a soldier in the army, though that is a reflection of the real spiritual Fearlessness. It has a connection with what H.P.B. says is the primary factor of spiritual life—the finding of the Immortal Entity, the personal God within. Both the teachings are the same, but given in different language. Both are spiritual teachings putting forward the same truth.

Why is it that fear overcomes us? Because we are only beginning to develop the first quality of the spiritual life—discrimination. We find when we return from the silence of our meditation upon the Real, the Immortal Self, into the darkness of this world, we become entangled with the unreal. As long as we have not perfected that quality of discrimination, fear will permeate our life. As we discriminate between the

real and the unreal we are able gradually to put the right value on things. It is because we rely on outside things that we get hold of the wrong discrimination and dispassion. We pass from form to form, not from form to life. The difference of passing from the unreal to the real is a difference in kind, not in degree. To us it is often a difference in degree only. That is not the spiritual life. We must make the difference one of kind. We must pass from form to life. That is real discrimination. The real desirelessness is the understanding of the fact that all things are real but have different values; they have different places in the universe to fill. For the spiritual life, therefore, we need the real dispassion.

Now, what do we do? We pass from object to object and let the inner consciousness lie asleep. We think we are experiencing spiritual illumination, when we pass through various stages and contact many forms, gaining the experiences that the life without has to give. The human individual—the I in us—has two poles. This "I" is being continually affected by the lower pole. We do not contact the spiritual pole within us, but constantly attach ourselves to the material pole. External things control us, instead of our controlling them. Therefore we ought to be fearless from the spiritual point of view. We must have a place of retreat, a fortress to which we can go and consult our Headquarters Staff—the General in the fortress who is not the actual fighter, but who can direct and guide us and reveal to us the plan of the campaign. Thence comes the spiritual strength and force which enables us to go on and endure. Without that attitude we cannot "take the kingdom of heaven by violence". We must have strength so to do, otherwise it can and will take us by violence. This is what happens constantly. There is, so to speak, a fight between the different natures of the universe. We who identify ourselves with the material, go under each time, and therefore the quality which

makes men free is this quality of Fearlessness. "Greater than destiny is exertion," is a teaching that is repeated over and over again; and it is true if we identify ourselves with the spiritual pole, but not so if we identify ourselves with the material one.

In our meditation, therefore, in our study, in our daily life, our effort should be to find and express the Inner Self within us, and not to rely too much on outside things. Let us find our own Path, not walk in the wake of others. The child, when he grows up, finds his own way, his own work, his own colleagues, his own philosophy. We are too apt to rely on leaders, and instead of taking up some of the burden, we put on the Masters our own weight, and sometimes the Masters have to push us off. The great karma of the world is on the shoulders of the Masters; we should relieve Them of some of it, not put on Them additional burdens. We should be prepared to face our own karma.

This brings us to the point of discipleship, the coming nearer to the Master. Discipleship is not within the range of the personality unless the personality is controlled by the ego, and the ego begins to work as personality. We may talk of Discipleship, we may play with the idea, but the real power of the Master working in and through us is not a possibility unless this is done.

The first necessity, as H.P.B. has put it, is to find that Inner Entity, that Immortal Ruler, that Initiator of Initiates. This work is to be accomplished in definite stages—first, a clear conception of the thing to be done, then application of the doctrine of the Inner Ruler continuously, not only in meditation and study but also in daily life; in matters of judgment to act by what comes to us from within. It does not matter if we make mistakes. We have all had tumbles in the past, and we can always pick ourselves up and go on. If we are wise we learn by the mistakes of other people, by their example. That is the way we can make progress. We

have so much personality that we fail to see the big Truths. Therefore we must follow that inner voice of conscience; even if it is not all-wise, it is *our* conscience; it is the best we have, so to follow it is the best method to choose in the spiritual life.

We rely too much on outside matters, and that is why we do not make progress. We may get book after book, find new ways of service; but these do not bring us the spiritual life. We pass from form to form, from shape to shape, but we must proceed from form to life; within ourselves we must find the Ruler whom fire cannot burn, nor water drown, nor winds sweep away. He is always within—perpetual, eternal, helping and guiding, when we need help and guidance. To find that God within us—that is the first attainment. We must find ourselves living in the world of Gods, we must find the habitat of the Masters and make it our own. Theirs is a world of Life and Light and Immortality. They are not to be found elsewhere. One may find Their expressions here and there in the world, but one will not find Them. Our task to find our Immortal Ruler, our Self, and then to go forth into the world, bringing to it the kingdom of heaven. Slavery is bad, and spiritual slavery is the worst of all slaveries.

That is the great, the central idea of the spiritual life. Without living it we shall make no progress. We may go from form to form, and in the long course of evolution, when we come to the seventh globe in the Seventh Round, we may at last find ourselves. But our idea is to hasten our evolution; to do to-day what ordinary humanity will do in the hereafter. Let us then give as an offering our meditation, study, daily life, to the Masters who are waiting to help us all. Awaken the sleeping Lord within you, and then the ever-watching Lords of Compassion will help you to free the world from the bondage of spiritual slavery.

B. P. Wadia

SONS OF ANAK

By EGYPT L. HUYCK

(Concluded from Vol. XLI, Part II, p. 597)

WHILE all of this work of the elementals is absorbingly interesting to the beholder, there is still another side of it that is far more important to them. This work of theirs corresponds to what we call physical labour, and they seem to consider it much in the same light that we do—a very necessary and important part of their evolution—but behind it, is what Metiler called “the love of moral strength”. They define this moral strength as “love, joy, obedience and work for our King”. This to me was a very striking definition of moral strength. They always put love for the King first. Joy follows, because there must be unity; and obedience and work go hand in hand, always. In every contact that I have had with good fairies, love for the King has been the dominant note of all their activities.

I have called your attention to the silver horns carried by the Brownies on two different occasions. It is impossible to describe them. Each one will have to get his own mental picture of them. They have one twist, however; so do not picture a straight horn. Those who have earned the horn are very proud of the fact—not arrogant, but happy. It is a distinguishing mark, and sets the possessor above his fellows.

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You will remember that Marvin, who directed us back in world-history, carried a horn, showing that he had an understanding of these matters. His degree of rank is also shown by the Mark that he carries.

The Brownies who are apprentices in the building of the tree, carry a Mark that is much like our capital “T”. These Marks are made like a seal and are set on a short handle, which they carry as if it were a staff, seal downwards. Those who have advanced in understanding of the work, carry one that has a pair of compasses, open at about the same angle that we see displayed in the Masonic symbol, and across these compasses is laid the “T” of the apprentice, inverted, with the right arm of the “T” midway in the opening of the open compasses. When the workman has arrived at a certain stage of efficiency and receives the silver horn, he carries a Mark with the compasses laid over the “T”.

Perhaps it will be interesting if I tell the story of how long it took these nature-spirits to get over to my brain-consciousness these prints of the Mark. I took notes and laboured for a whole day, going over previous observations. Thus they showed them to me over and over again. It seemed I could not get the picture, for, the moment that I focused on the purely physical plane to enable me to draw the Mark, the picture would be dim to my memory, and therefore unreal, for I was so afraid of being deluded. But there was no way of overcoming or going around that point. They, the elementals, were not going to be cheated out of their story being told as completely as the poor instrument which they had to tell the tale was capable of seeing and revealing it. They are justly proud of their work and seem so happy when it is appreciated. The Mark on the physical plane, if one can stretch the imagination enough to image it, would be something like a quarter of an inch in diameter. I used to watch and hunt for these Marks on the different

trees when a child. It was quite a shock when, one day, I discovered that grown folks did not see them. They are varied in the different tree families. Finally, knowing that I was not going to be able to dodge the point—for the Builders gave me no peace—I turned deep within my own centre of consciousness; there it appeared at least a foot in diameter in a clear yellow radiance. It was very easy to draw from an image of that size, for the memory did *not* fade. The Mark is etheric—I should say of a weathered grey colour, in most instances.

Now, the blast of the horn is of great importance in the constructive work. It seems to be part of the vibration needed from a higher plane, perhaps the one we think of as music. This thought of music links us with the devas, for, as I understand it, the next step upward for the fairy elementals of the third degree leads them into the deva kingdom. Their practice with their silver horns, and the work of impressing pictures upon the minds of mortals, is part of the preparation for their next step in evolution. With a little whir as of wings; and the clear, silvery notes of the tiny horns, they bid us farewell.

THE DEVA KINGS

Would that I had power to convey to you the glory and grandeur of the mighty angels that guard these monarchs of the forests. It is a wondrous company, as one glimpses grade upon grade of the deva hosts that take part in the building of this grand cathedral, the Redwood forests. A glimpse is all that has been given me. "The pen of an angel" with "the point of a diamond" is not present to express the beauty, inspiration, joy, peace and contentment which is conveyed to the free consciousness unfettered by the physical brain. Above all, in all, over all, is the supreme sense of law and order.

One mighty chord of music, vivified with all the opalescent colour of the wildest dream of a mad artist, is the memory left in my consciousness of the kings that the fairy elementals love, work for, and obey.

The spirit of the tree or the group-soul consciousness, is quite individualised in these aged monarchs; and moves about within a limited radius, lending another factor to be dealt with, quite apart from the subject of the building of the trees. Let it be remembered that these trees are the most highly developed of the *Coniferae* family. So, in gauging the consciousness of the lesser members of the species, one need only reduce the degree of vitality and strength that they give out. Persons who love the pine, fir, cypress, etc., may apply the consciousness of the Redwood as given below to their favourite tree, but in a lesser degree. For example, one might liken the Redwood to a sixty-five horse-power machine, while the pine only reached to the twenty horse-power type. In some of the species it might fall to eleven horse-power.

Personally I consider there is no pine tree that quite comes up to the long-leaf pine that grows in the mountain districts of Georgia and Alabama. To my sense they are nearest to the Redwood in giving out vitality. Those who have contacted the great cone-bearing forests of the North, will quite likely disagree with me. I will own to a great love for the giant spruce and fir trees of Washington and Oregon; but there is a certain something which seems born of the Southern latitudes that does not exist in the Northern ones. It is this intangible something that turns my heart to the long-leaf Georgia pine. Let no one feel that he can pour out too much love to his favourite cone tree, for it will give back measure for measure, and it will be "full and running over". Let me exhort all who can do so, to love and help the creatures of the unseen world, by *silent* appreciation of their handiwork.

CONSCIOUSNESS

The reader will guess that it will be very difficult to give the consciousness of these great Redwood trees in a word, as it is quite easy to do with the less evolved of the vegetable kingdom; but to say that the key-note is vitality would cover the ground very well, when we define vitality as the "principle of animation, the act of living". As one gazes into the trunks of these old trees, they appear a glowing yellow of sunlight, softened just enough to take away the glare, more perhaps as seen through slightly coloured green glass. The aura is a very large and health-giving one to mortals; for the tree seems to radiate the life-force in which we are so often lacking. In the midst of a clump of young trees one feels that they are storage batteries for the sun's rays. The trees seem to make of themselves a focusing glass, and to store up the energy thus drawn upon them. A sensitive to this condition, strolling among them, dreams that he has stored vital force within himself to last for a long life—it is so pronounced within his being—but he is unable to assimilate or store up very much of the strength, and so loses it in a very few hours. Would that we could learn this secret from Nature! It is one of the lessons of the future that will be given to us when we begin to work upon and to *practise* the Third Object of the Theosophical Society. To refresh our memory, this Third Object reads: "To investigate the unexplained laws of Nature and the powers latent in man."

In connection with this, there is a mighty power and strength, for either good or evil to the human family, connected with the perfumes of the kingdom under discussion. There is such a vast field to be explored along this one line; for one who has had the vision for a moment only, feels like one might imagine oneself feeling when, seeking a cup of water

to drink, one were suddenly deluged with a barrel of the life-giving fluid and unable to get a drop to quench his thirst.

Relative to the Redwoods, persons who have contacted the tree may not be agreeably impressed with its odour; it is so strong and so different from the pine. I had not thought to touch upon this subject at all, but it is so much a part of the hidden side that it cannot be passed over in silence. Some of Nature's odourless flowers are quite vile upon the inner planes, and some that are too strong on this plane are very delicate and delightful on the inner planes. Thus it is with the Redwoods. The perfume of the pure is always to be attained and obtained in the midst of suffering and chaos of body and nerves. Thus the giants of the vegetable kingdom may be, and are, a blessing to suffering humanity in the degree that humanity can see within, and get the delicate healing scent of the strong outward odour. They thus find the true power of the healing hand of Nature.

People who lived close to Nature, as did the early pioneers of this country, received much, for they spent long *silent* hours in the virgin forests and were unconsciously receiving Nature's blessing because of this *silent* communion with Nature. But, man being man, he must make use of these giant trees, and so in the early days he soon found the great value of the trees for building material.

The *Sequoia sempervirens* is the commercial Redwood. Their growth ranges from the sea level to an altitude of 2,500 feet, in what is known as the "fog-belt"—never farther inland than twenty miles—average distance ten miles. Remember the statement of the Brownie: "We protect our trees from fire with the salt of the sea." Their range is confined to a strip along the Pacific Coast in latitudes approximating 36 N. to 42 N. Exceptionally large trees of this variety stand from 325 to 350 feet in height and measure from 18 to 20 feet in diameter. The bark is from eight to twelve inches thick. The leaves

are flat, sharp, pointed, and of unequal length, from one-third of an inch to an inch in length. On young trees, and the lower branches of the large ones, the leaves stand out in two lines on opposite sides of the twigs. Their colour is a bright, deep, yellow-green. The upper branches of the trees resemble their cousins the *S. gigantea* in the bract formation of the leaves, but still it is very easy to tell the one from the other, by the difference in colour of the leafage.

UTILITY

For this part of the story of the trees, the writer is dependent on the information furnished her by the "California Redwood Association of San Francisco, Cal." There are so many wonderful things to be told that it is difficult to know where to begin.

Great sawmills are now at work in the forests, cutting the giant trees into lumber. Some of the logs must be split with gunpowder before they can be sawn. Many logs weigh as much as a railway locomotive—one tree furnished enough lumber to build a small village. Another tree gave enough lumber to build a church, steeple and all, and big enough to seat five hundred people. The stump of another tree was hollowed out and made into a home for a family to live in. It made two rooms ten feet square and fourteen feet high—just think of it! There are so many of these great trees standing in the Redwood forests that it will take all the sawmills now sawing Redwood logs into lumber more than a hundred years to cut up the trees.

The Redwood stump does not die; it lives to raise a family of baby trees; they grow from the stump as "shoots" or "suckers". These baby trees, like their parents, will some day be giants of the forest. The giant trees of to-day grew this way. They stand in circles in family groups, showing

plainly they were mothered in the same way thousands of years ago. The Redwood stump is not selfish; it will mother other young trees as well as baby Redwoods. There is a Redwood stump at Scotia, California, raising a maple tree that is now thirty-two inches in diameter and thirty-four feet high—this was in 1918. The maple is happy and satisfied with its strange mother, for it is a very healthy tree.

After the giant trees are chopped down, the woodsman cuts off the branches, "peels" off the bark, and saws the long trunk into logs, ready to be sent to the sawmill. But the logs are so heavy that they cannot be hauled until the branches, bark and other rubbish is removed. So the woodsman waits until the rubbish is dry and sets it on fire. The Redwood logs lie in this terribly hot fire ten to twelve hours—but they do not burn.

These oldest living things in the world, even after falling down in the forest, refuse to die like other trees. Exposed to moisture or the damp ground, Redwood lasts many times longer than iron or steel. Wonderful stories are told by the woodsmen of the great living power of the giant Redwood trees. A thousand years ago, a big tree was blown down in the woods; a baby tree sprouted and grew from the fallen giant until it became a giant itself. A woodsman chopped down the standing tree, which he found to be a thousand years old when he counted the rings, and there, on the floor of the forest, almost buried out of sight in the ground and under the standing tree, was the great Redwood that had fallen down before the other tree began to grow. The fallen giant had not died, or even rotted, so the woodsman sent it to the sawmill to be cut into lumber. The woodsman was curious enough to count the rings on the fallen tree, and he found it was five hundred years old when it was blown over. (Government Reports give some findings that were even older than this one.)

The lumber is used for building and making everything for which wood is employed; its lasting quality makes it especially valuable for railroad ties and tunnel timbers; stately passenger ships on the five oceans and the Great Lakes have their state-rooms and their wonderful interior decorations made of Redwood. Fine organs in churches and public halls are made of Redwood. The people in Boston are told the time of day by Redwood hands on the clock of the tower of Uncle Sam's Custom House Building. The minute-hand is sixteen feet long, and, plus its arm of bronze, weighs 141 pounds. The hour-hand is twelve feet long and weighs 112 pounds. The clock makers used the Redwood because of its extreme lightness.

MISCELLANEOUS

Sequoia is an Indian name, and signifies "ever-living". The old Chief, Sequoyah, whose name they bear, had great power and influence among his people, the Cherokee tribe. When Sequoyah was forty years old, he completed the Cherokee alphabet, which was adopted and proved very successful; this was in 1821; so it was quite fitting that the "Sons of Anak" should have been named after this celebrated Indian chief.

Strange to relate, there seem to be no legends in regard to these trees. They are sacred to the tribe of Monos, who call them "*Woh-woh-nan*," a word formed in imitation of the hoot of the owl. The owl is considered to be the guardian spirit and the god of the "Big Trees"; bad luck comes to those who cut down the "Big Trees" or shoot at an owl, or shoot in the presence of an owl. I hope to make some investigation of this subject in the future. I have a theory that the tribes of Indians who knew of and venerated these giant trees, were influenced to such worship by the spirit of the tree.

When the soul of the tree walked abroad and the "Red men" of the Mono tribe beheld this phenomenon—as they have power to do—it is very reasonable to suppose that they would quite naturally worship the god of the tree; and hold the tree itself in great veneration. There is such a curious sense of being engulfed and upset mentally by this manifestation, even though one may recognise the lack of power or wisdom in the entity thus manifested from the body of the tree. I have a feeling that it is just blundering about without definite direction.

The "Big Trees" are called the Eighth Wonder of the World, but different people have different opinions on the subject. The Associated Press thus reports a few statements of King Albert VII of Belgium, while on his recent visit to the United States. At Merced, Cal., on October 16, 1919,

standing in the perpetual shade of the huge, age-old Sequoia tree dedicated to New York State in the Mariposa grove of the big trees, King Albert . . . paid tribute to the foresight of the Federal Government in setting aside the Yosemite National Park and similar great reserves. "The scenery is wonderful," said His Majesty. "Ah! these trees! There are mountains in many places, but not such trees as these. I am very much pleased with the government system of national parks. They are educational and they help to make the people patriotic. We saw, as we drove in, the results of private ownership. It is not so under government control. You are conserving your national resources and national wonders." When asked what most inspired him of all he had seen on the trip across the continent, the king pointed unhesitatingly to the stupendous trees which have stood sentinel through the centuries.

May the picture of the forest that has so impressed the noble king of the Belgians, ever remain a vivid and helpful picture, whenever he turns to its place on memory's wall.

Their size and age, combined with their strong, vital, shall I say personality, call forth from the depths of our being homage to the Great Architect of the Universe who has imaged these trees, brought them into being, and saved them from becoming entirely extinct during the great glacial period. Would that I could convey to all who read this story of the

trees some of the joy and peace that it has been my good karma to be able to receive, while making this effort to understand the consciousness of the Redwood. Call to mind some moment in your life when you felt the life-blood strong, free and alive in your veins; add to that some supreme moment of joy and harmony; mix with these a superlative moment of triumph (the best that has been attained); and lastly, combine with it peace, that peace which is found in worthy activity. Think of this as one long sustained and positive consciousness, and you will have some understanding, according to the degree of your intensity, of the message to humanity of the "Sons of Anak".

MAY THEIR PEACE ENFOLD YOU

Egypt L. Huyck

A NEW INGREDIENT

By HELEN M. STARK

DR. JAMES MACGREGOR, physician, psychologist and hypnotist of the French school, rose from the dinner table and led the way to his favourite corner of the house, his little smoking-room, where the air seemed always vibrant with the thoughts of the great men who from time to time had gathered there. His wife, smiling across the coffee-service, passed to her husband and his friend the fragrant cups and returned to the subject that had prevailed throughout the dinner hour.

"Does it still seem too strange and weird, Dr. Clayton, this new phase of James's work? Is it too much like a witchcraft tale from the dark ages, or has James convinced you that it is the logical and legitimate extension of the psychologist's field?"

"Hardly that as yet, Mrs. MacGregor. I am still a good deal bewildered by a lot of new ideas, and am still amazed by James's absorption in a wholly new theory. He was formerly of the conservative line, but now his enthusiasm and his eloquence confound me quite as much as his strange ideas. The position of ship's doctor, which, as you know, I held during a five-years' cruise in the Antarctic Sea, does not require a knowledge of medical fads, nor does it facilitate the acquisition of them. Do you honestly think, Mac, that I've missed much in those lost years?"

"Yes Clayton, you have missed some important things. Five years out of touch with modern thought may mean a great deal. We, who have been in the thick of it, get a wonderful thrill of expectation when we hear a tumbler turn in that multiple lock that guards the secrets of life. If we can get no farther with that particular key, we toss it into the discard. A negative result means that there is one thing that we need not try again. There is one less failure to be met. I have tried a good many experiments since we last met, including matrimony."

Dr. Clayton turned smiling to the as yet unknown wife of his lifelong friend. "That experiment has been, I take it, a complete success."

"Oh! yes, no failure to record along that line. I advise you to turn your attention in that direction, Clay; its time you tried it too. You used to have dreams, if I remember your youthful confidences. Haven't met the dream girl yet?"

"Not a glimpse of her yet, Mac. I'd not be drifting around the world like a derelict if I had found her."

"Ah! You may have found her and lost her. Derelicts usually carry tales of tragedy and loss: they have known shipwreck." Mrs. MacGregor raised the question with a sidelong look, but her husband broke in with: "No use trying to find a romance or a tragedy on that clue, Margaret. Clayton is not that sort; there will be no losing nor forgetting when once he has claimed his own. Death alone can break the bond he will put upon his woman." Dr. MacGregor turned to his friend with his quick, warm smile: "Something like that, wasn't it? Our old boast, you know? But since she is still behind the veil of to-morrow, let us get back to the business of bringing Clayton up to date."

"By all means; the sooner my ignorance is dispelled, the better it will be for me and the sooner I shall be fit company for the well-informed." As Mrs. MacGregor arose, Clayton

continued: "Oh, don't go, Mrs. Mac! I shall need the light of your countenance upon me while I imbibe wisdom at the parent fount."

"I must not stay, I shall give the greatest assistance by removing my frivolous self; I hope to see you in the morning with a revised opinion of the limits of human knowledge. Good night."

As she left the room, Dr. Clayton turned back to his host and said: "Give that to me again, Jim, that sort of thing needs repetition. Maybe I can believe it with plenty of practice."

Dr. MacGregor met the challenge in all seriousness. "You may now feel facetious, but I think I can soon show that the subject is worthy of your serious attention. It is merely the latest extension of the science of hypnotism. It has been developed under the direction of the best men of the French schools. Many are engaged in this line of investigation, but Col. de Rochas is their leader. The method is this: he puts the subject under hypnotic conditions, and then guides the latent memory back, step by step, through adolescence, youth, and into infancy. No matter what the subject has known, he passes again through the mental states of that experience. If he has been unhappy, he weeps again in that grief; if he has loved, he thrills again with the ardour of that passion. Even the habits of the body, one by one, fall away as he returns into childhood. If you give him a pen he can produce only the unformed script of his childhood copybook. Col. de Rochas has tested this so thoroughly that he declares that here we stand on firm ground. Beyond this lies the real enigma, the greater mystery."

"And what is that? How can we go farther?" Dr. Clayton was all attention now.

"He does go farther," resumed Dr. MacGregor, "much farther. He has carried the memory back to the silence of

infancy and beyond, back through the stillness of the prenatal period; and with determination and steady persistence he has carried it across the gloomy abyss of disembodiment, back through the silence of death, and has then found it awakening in another personality. He has proven the continuity of personality."

Dr. MacGregor paused, and for one moment absolute silence held the room. Then Clayton sprang to his feet with the cry: "My God, man! That's impossible! It's unbelievable!"

"Unbelievable? Yes, to you perhaps, but surely you see that that is not a final and deadly criticism. The believable and the unbelievable are divided by an ever-changing standard that Nature does not regard. Man faces every new thing, bold and defiant in his unbelief, but Nature surely brings him to his knees before the gradual unveiling of her endless mysteries."

Dr. Clayton sat as though entranced, with furrowed brow and clenched hands, striving through simple stress of nerve and muscle to complete or to refute the astonishing theory that had been put before him.

"Give it up, Clayton, for to-night," said Dr. MacGregor, "and go to bed. You are a little behind the times, that's all. Why, even the man in the street is getting acquainted with this line of investigation. To-morrow, look over the magazine files; read Maeterlinck's latest books. A small and up-to-date addendum to your education is all you need. Margaret will help you, she's keen on this line."

Dr. Clayton meditated for a while, and then said: "It's a good thing for you that she is; it's not every man who has a wife who is keen on his own line. Where did you meet her, Mac?"

"Oh I'm lucky all right; that's quite apparent, even to me. I met Margaret while in the South on a business trip. She belongs to an old Southern family. There's a bit of family

history that I must tell you before you get better acquainted with her, otherwise you might be puzzled. You'll be sure to hear of it soon, as allusions to it are frequent with her.

"Briefly, the story is this. About two generations ago there occurred in her family a shocking tragedy, preceded by a scandal, to which, as usual, the husband in the triangle was the last to give attention. Margaret's great-aunt, Agnes Payson, at the age of sixteen was married to a man whom she had known but a few weeks. Six months afterwards she met his most intimate friend, and an infatuation followed that was mutual and almost instantaneous. So open and ingenuous was the conduct of the affair that it soon became the gossip of the neighbourhood, and at last the husband's suspicions were aroused. Determined to trap the pair, he went from home, and returning unexpectedly found them together. Hearing shots, the servants rushed into the room to find all three quite dead. It was clear that the husband had killed his wife and her lover, and had at once followed them into the shadow.

"This affair outraged the sensibilities of the entire family; even now, this piece of the family history is regarded as a blot upon the name, by all save Margaret. By some accident she learned the story when very young, and it at once became an absorbing topic of speculation for her. Very far from considering it a disgrace, and being shocked and ashamed, she looks upon it as a fascinating romance and seems to find a keen, an almost personal interest in all the details of the story. She has ransacked every family archive, and possesses all the relics of Agnes Payson now in existence. She has a wardrobe full of her clothing, dozens of her trinkets, her jewels, and her portraits. Strange to say, there is a striking resemblance between the two women. It is all a source of anxiety, even of fear, to me. My wife is fascinated, almost bewitched, by the personality of her long dead and wayward relative. I've tried

by the most obvious, and again by the most subtle means at my disposal to turn the current of her thought, and cause her to forget the event which had obsessed her young and romantic fancy, but without success."

"A queer tale, Mac; it suggests the clinic or the psychopathic ward, and I do not wonder it gets on your nerves. Still, it seems you ought to be able to find the explanation. If there's anything in your notion of continuity of personality, may it not be that Mrs. MacGregor herself enacted that drama through the personality of Agnes Payson? Haven't you thought of that?"

"Thought of it? Why, Clayton, it's the one unending nightmare of my life. I wish I did not think of it."

"Did you ever try the hypnotic experiment? You'd know then."

"Know? Damn it! I don't want to know. The suspicion is all I can bear; the certainty would kill me. She is my wife, remember."

Dr. MacGregor relaxed, dropped back in his chair, brooded deeply, and then said: "No, Clayton, I have never put Margaret into the trance state, and I never shall. I told you this story because I knew you would have to know it sooner or later, if you stayed with us. But understand this: I do not admit that there is any connection between the woman who is my wife, and Agnes Payson. The resemblance is only a coincidence. Margaret's immature fancy was caught by the romance of the story, before she could understand the tragedy or the disgrace, and it has made too deep a mark ever to be effaced."

"As you become acquainted, you must use your own judgment in commenting on the matter when she mentions it to you. I, of course, prefer that she does not talk of it; but she is sure to do so."

The next day brought a critical case to Dr. MacGregor; and the days that followed saw him still wholly merged in his

practice, seeing his wife and friend only in the chance meetings of the day, too weary at night, even when not engaged, to share the social whirl that formed an important part of Margaret's life. As for Dr. Clayton and Margaret, each was entering that new and fascinating experience of getting acquainted with some one destined to fill an important part in all the future life. Dr. Clayton, after a brief vacation, was to enter partnership with Dr. MacGregor, as the fulfilment of a long-cherished plan. Until the time came for his initiation into the practice, Dr. MacGregor was glad to leave his entertainment in other and less busy hands.

The shock of awakening was a rude one. One midnight, after hours of study on a difficult case, he turned out his study light, and opened the door. Across the hall in the drawing-room the lights still blazed; the guests had gone, and Margaret and Clayton were saying good-night. Only for an instant did he look; but even as the scene illuminated by the lightning's flash remains before the eye, so did that picture burn itself upon his mind. He saw the flush on Margaret's cheek, the world-old look in Clayton's eyes, and the hands that clung even as they fell apart. Dr. MacGregor staggered back into the darkness of the study. For an instant he saw red, and hell burned in his brain. Then every faculty awoke and every power asserted itself—the training of the scientist held good.

Five minutes later, as Clayton followed Margaret out of the drawing-room, he heard the unconcerned and rather weary drawl of MacGregor: "Come in, Clayton; haven't seen you to-day. Let's have a smoke before we turn in."

MacGregor stood beside the table, which was covered with open books, sheaves of manuscript and scraps of note-paper. A slender, metal frame, carrying several revolving discs of polished silver, performed its evolutions beneath his hands.

"Sit here, Clayton, and smoke up; I'll join you in a moment."

Clayton took the indicated chair, and let his bored and rather sleepy eyes rest upon his host. Presently he said: "What are you doing with that whirligig, Mac? It's giving me a pain behind the eyes."

"All through in a minute; just getting it ready for to-morrow." But in less than a minute Dr. MacGregor turned from his machine to use the more effective means of the hypnotic pass. •

"A fine subject—went under easily. Now I shall know!" and determined hate flashed in his eyes. Adjusting the reclining chair, he drew the unconscious body into an easy position and gave his whole mind to the business in hand. He continued the passes for a time; then, as a test, he said: "You're on the way to the Military Academy, you and Jim MacGregor."

"Gee, I'm hungry," piped a boyish voice. "Say, Jim, d'you suppose we'll get there in time for supper?"

MacGregor smiled grimly, and continued the passes. Relentless as an inquisitor, ruthless as a vivisector, he entered the secret chambers of his victim's brain and, testing now and again, knew just where he stood. At last he reached the silence he sought: the subject did not speak, for he could not. The power of speech was lost in the limited consciousness of infancy. The sleep grew deeper, the concentration of MacGregor increased, his every power centred on the one point. At last came the sound he waited for. It was the death-rattle, followed by a groan and then confused words, ending in a clear-cut sentence that was a cry: "My God, Agnes! Hide! He's come back, he's trapped us! He didn't go!"

Hours later, MacGregor struggled back to consciousness from the death-like faint that had interrupted his work. But he knew enough. He carried Clayton to his bed, released

him from the trance, but left the suggestion of natural sleep, and then went back to his study to decide what must be done.

The late breakfast was nearly over when Margaret MacGregor rang for the maid: "Call Dr. MacGregor again, or see if he went out—he surely would not go without breakfast!"

"He has gone out," said the maid as she returned; "I found this letter in his room."

Margaret hastily opened it, and after hurriedly glancing through it, passed it across the table; and Clayton read:

"Dear friends, I have gone out of your lives for ever. I shall continue my work in another part of the world, under another name. You will never know what it is, but you will know how to proceed with your own affairs. History did not wholly repeat itself; I did not stain my hands again."

As he read, there rushed into Clayton's mind memory and realisation; but to her query: "What does he mean?" he replied: "I do not know." And he knew that so it would ever stand between them.

Helen M. Stark

A SPRING LOVE SONG

OF tender things with shining wings,
Of hearts' desires and lovers' fires,
The light that burns behind the storm,
The life that dwells within the form—
I'll gather all for love of thee
And, reckless, fling them all to thee
Who callest to the deeps of me.

The jewelled lights of frost-bound nights,
The first sweet rose that summer blows,
The music of a moorland stream,
The airy fabric of a dream—
I'll mould into a thought of thee,
And blindly toss it up to thee
Who callest from the heights to me.

This life of mine, this spark divine,
The haunting fear, the tortured tear,
The soul that strives and fights to rise,
The form that fails and droops and dies—
Take them, I yield them all to thee,
Fearless because thou lovest me,
Whose eyes pierce through the mists to me.

EL HILAL

CORRESPONDENCE

THOUGHTS ON IRELAND

THE spring of 1920 witnessed a revival of activities on the part of the Theosophical Society in Ireland, to which more general attention should be drawn, for it is the beginning of a great spiritual awakening fostered by the Master who has described it as "part of the fabric which it is mine to make".

A Healing Group, formed in Dublin, has adopted the following phrase as the central idea for its general work: "Let us dedicate ourselves as channels through which the Healing Forces may flow forth, soothing all their bodies and bringing Peace and contentment to the sons and daughters of Ireland, so that they may step forward together, ready to greet the Dawn."

If the sons and daughters of Ireland, scattered throughout the world, their many friends, and all lovers of humanity as a whole, will adopt this as the key-note of the new movement, their assistance will be of untold value. Let them concentrate their thoughts on it, alone, or in groups wherever possible, and help to build up a great ideal.

More help is needed, and can be given by overcoming every despondent or bitter thought that may be engendered by the present state of turmoil, or rather by the garbled accounts that find their way at times into all sections of the Press. Partisan feeling is running very high, and is not easy to check, but love of Ireland is the strongest tie of all to Irish people, and in that they can find common cause. This devotion to their beautiful land is not new to its inhabitants, it shines brightly through all their history and literature. And it is one of the greater virtues. Once understood, it is easy to realise that they are inclined to look upon all folk from outside as foreigners, and when these interlopers take upon themselves to shake their heads and say what a dreadful state of things appears to exist, the national spirit is roused at once.

Linked to one another on account of their geographical position, the sister islands contain such different types of people. The Irish, functioning so largely in the astral world, swept away by their feelings, living in a world of poetry and romance, cannot comprehend

the cold logic of the mental plane so dear to the Englishman. The Englishman, planning out his life and his business affairs day by day and year by year, cannot fathom the Irish character which responds to a catastrophe with the remark: "Well, at any rate it is a fine day, thank God!"

The invocation of the Almighty in the everyday language of the Irish is more than lip service; it comes from their hearts. God is very near to them, according to their way of thinking, and interests Himself greatly in the affairs of individuals. And if He does this, it is only natural to expect that all the unseen hosts of helpers should do likewise. To the Theosophist this is a legitimate outlook, and wholesome withal; only those who have formed the habit of looking upon God as an abstract being, regard the theory with suspicion.

It is through the Irishman's great love of his country and his innate spirituality that regeneration will come. Karma has laid a heavy hand upon many European nations, but Ireland escaped. Is it conceivable that her young men have been spared, only to perish later in the horrors of fratricidal war? Is it not just as probable that Ireland had not such a debt due from her, that her spirituality and light-heartedness saved her from the black wave of materialism which brought other nations to their doom?

No people are more susceptible to the thoughts of others than the Irish. Teachings from an occult source have said: "Love Ireland, and Ireland will cease to hate." Other teachings have acclaimed her "the little favourite of the Gods". Those who have faith in the alchemy wrought by Love have an excellent opportunity awaiting them. If they search out the golden qualities running through this delightful race, they will cast out from their minds the slightest idea that they are disloyal or bloodthirsty by nature, even if force of circumstances has made them appear to be so.

So will help be given to hasten forward the grand dawn of a new era, in which the Isle of Erin is destined to play such an important rôle, when the darkness of to-day will be forgotten in the light of ages.

"ERAIND"

BOOK-LORE

The Reign of Religion in Contemporary Philosophy, by S. Radhakrishnan, M.A., Professor of Philosophy, the University of Mysore. (Macmillan & Co., Ltd., London. Price 12s.)

The key-note of this brilliant survey of contemporary philosophy is perhaps a glorious confidence in man's progressive development towards "one far-off divine event". To the man wearied with journeyings in the wilderness of intellectual speculation it reveals a land of promise at the end. To those who are sick with the morbid psychism of the present it is a delightfully refreshing draught from the waters of pure reason; to the divinely discontented it gives assurance of joy and peace; and all in the name of philosophy—a philosophy which "is the attempt to think out the presuppositions of experience, to grasp, by means of reason, life or reality as a whole," and of which the test "is its capacity to co-ordinate the wealth of apparently disconnected phenomena into an ordered whole, to comprehend and synthesise all aspects of reality". In such a philosophy there is no need to fear the incursions of reason into the realm of religion or to sacrifice reason to preserve faith, as the author complains is too often the case in contemporary philosophy, whose principle is rather the heresy of separateness, the result of exclusive intellectualism.

We cut the whole in two and then view the environment as an alien influence, checkmating the individual at every step of his progress. An antagonism is set up between man and nature, and man is supposed to wrest treasures from nature, but truly man is in an environment which is human and spiritual. The world glows with God. The individual is said to progress by fighting and conquering nature. We forget that nature could not be conquered by him if it were different from him in its essence. It is unnecessary for man to tear himself away from his environment, place himself over against it, to master it as if it were something alien. It is a kind of peaceful and restful union with the environment where its life flows over into his life. The world of intellect is not the absolute reality. It is only the half-real world of claims and counter-claims.

The author, then, putting the beacon light of the all-comprehensiveness of philosophy into our hands, and with the warning that only the fearless, steadfast and disciplined intellect can hope to plumb the depths, takes us on a mildly Dantesque journey into the misty regions of intellectual speculation, and shows us the variety of "systems" that Leibnitz, Ward, Bergson, the Pragmatists, Eucken, etc.,

have presented as attempts to explain the riddle of the universe—all more or less vain metaphysical discussions that end nowhere. With a ruthless tearing of their creations limb from limb, he gradually reveals his own rendering of the philosophy of the Upanishats—All in One, One in All.

Whether or not we are willing to accept the belief that, since the Ancient Wisdom of the Upanishats is "the earliest form of speculative idealism in the world, all that is good and great in subsequent philosophy looks like an unconscious commentary on the Upanishatic ideal, showing how free and expansive and how capable of accommodating within itself all forms of truth that ideal is," yet all seekers after truth will certainly enjoy Professor Radhakrishnan's review of the current of modern thought in the West, and his idea of how it can be linked with the yet unplumbed depth of the Wisdom of the East.

M. W. B.

A Theory of the Mechanism of Survival: The Fourth Dimension and its Application, by W. Whately Smith. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 5s.)

The term "fourth dimension" has for some time filled quite a useful place in speculative thought on superphysical problems. In the first place, having received the non-committal blessing of the higher mathematicians, it has been regarded as a respectable no-man's-land by church dignitaries and others who would be horrified at the bare mention of Occultism or even Spiritualism. Secondly, a few daring minds have succeeded in attaching an intelligible meaning to the term, and find the concept stimulating to the interpretation of psychic phenomena and the universe in general. Finally, there are the personal sponsors for the fourth dimension, the very few who can claim to have experienced an extension of consciousness which may be described as the apprehension, and even the deliberate use, of a fourth dimension of "higher" space.

The author of this book would seem to come under the second of the above categories of fourth-dimensionists; he evidently belongs to the scientific and mentally fastidious type of psychic researcher—the type which preserves its scientific reputation by sternly repudiating as unscientific, not only probable frauds, but all that has not yet come within the scope of its investigations, and at the same time holds itself free to take a scientific holiday in order to pursue a favourite line of speculation. The result in this case is a very agreeable initiation into the mysteries of four-space—with a piquant dash of *n*-space,

now and then—brief, clear, balanced, and boldly intuitive; in short, it is a handy book for getting a general idea of the subject, and for passing on to one's more cautious friends.

There is nothing strikingly new or original in Mr. Whately Smith's working out of the higher space hypothesis; most of the arguments are based on the analogies usually taken from a hypothetical two-dimensional space, in the manner of Hinton and other exponents; but the summary of the case is complete and up-to-date, including, for example, Dr. Crawford's experiments and conclusions on the mechanics of table-lifting. In spite of the often justifiable criticism that Theosophy provides names rather than explanations, the author's suggestions are in many cases almost identical with Theosophical descriptions in all but name—notably in his references to the etheric double, which he regards as the connecting link between the three-dimensional or physical body and the four-dimensional or post-mortem body. Another truth which he recognises as an important contribution of Theosophy, is the relation of involution to evolution:

For myself, I tend more and more to the view that Life, Vitality, Consciousness—call it what you will—is something which dips down, as it were, for the purpose of gaining experience and of self-evolution, from its original location—wherever and whatever that may be—through successive limitations of consciousness, until it reaches this, the lowest, the most restricted and the most individual of all.

At each successive descent, consciousness must find a suitably organised vehicle in which to function and through which it can receive impressions. But each such vehicle will involve corresponding circumscriptions, and, conversely, each upward stage will involve an extension of consciousness, until finally, when our evolution is entirely accomplished, we shall be completely and fully conscious, and independent of all limitations of any sort or kind. On the downward half of the journey the characteristic process would, on this theory, be the gaining of individual at the cost of "communal" consciousness, whereas during the second half the latter would continually increase and at last lead to complete "communion" in the widest possible sense, without any loss of individuality.

Fortunately Theosophical students are by no means agreed among themselves as to what is the actual fact in Nature which corresponds to the elusive concept of a "fourth dimension"; so we are especially pleased to find (on p. 109) a reference to Mr. E. L. Gardner's article in THE THEOSOPHIST of October, 1916, for this writer was brave enough to express his opinion that the term was in some ways misleading, though throwing a certain amount of light on the possibilities of higher states of consciousness. But, however we may view the application of geometrical principles to superphysical phenomena, the subject will always remain a fascinating one; consequently we shall always welcome well-written books like Mr. Whately Smith's.

W. D. S. B.

A History of the New Thought Movement, edited by Horatio W. Dresser. (George G. Harrap & Co., Ltd., London. Price 7s. 6d.)

The history of New Thought makes a very interesting document. Its origin is traced back, as we understand, to Mr. P. P. Quimby, who made after experiment the discovery, or perhaps to put it more accurately realised the truth, of mental healing. Both New Thought and Christian Science lay great stress on healing; indeed to the outsider, at least, it is the *raison d'être* of the latter teaching. There is more latitude in New Thought, also more of the affirmative as opposed to the negatory spirit. It is not our province to go into either of these systems of thought, but perhaps it should be mentioned that in the history under review, the claims of Mr. Quimby as the discoverer of real Christian Science are put forward, and it is contended that Mrs. Eddy's presentation is derived and adapted from Mr. Quimby's work along those lines, and is not to be considered in the light of an original inspiration. So we understand Mr. Dresser's side of the case; but we know, of course, that the Christian Scientists do not admit this contention for a moment. Wherever the rights of the case lie, it must be granted that the New Thought is wider in scope than Christian Science; and it is possibly for that very reason that New Thought has not made the wide appeal that Mrs. Eddy's church has done. Humanity still likes its beliefs cut and dried, and Christian Science exercises as rigid a control as the Roman Church over the beliefs of its votaries.

It is interesting to see how New Thought regards Theosophy. Naturally the first consideration is: What has Theosophy to do with healing? We are told that "a Theosophist might assimilate the New Thought and practise mental healing in the same way as the healers". A Theosophist might do anything, of course; so we are not much further on. "Auras" and "planes," we learn, are interesting "to devotees of the New Thought," but the "inculcation of the theory of reincarnation is, for example, a distinct propagandism among Theosophists. The question would be, as I have queried elsewhere, whether the doctrine of reincarnation affords the best plan for the emancipation of the individual." We should personally have thought it more to the point to examine the doctrine and try whether it be true or not.

Very interesting chapters are those on the later organisations for the consolidation of the New Thought as a movement. We in no sense wish to imply by the word "consolidation" any idea of narrowness. It is pleasant to see how broad a platform has been kept

throughout the Conventions. The First International New Thought Congress was held in 1915, and since then it seems to have been an annual function.

We recommend Mr. Dresser's book to those who wish to acquaint themselves with the history and the aims of the New Thought Movement.

T. L. C.

On Dreams, by Babu Kinori Mohan Chatterji (in Bengali). (To be obtained from the author, at the Bengal Theosophical Society, 43A, College Square, Calcutta. Price Rs. 2.)

This is, we are told in the Preface, the first serious attempt in Bengali to treat the fascinating subject of dreams in a systematic manner and on scientific lines, so as to evolve order in a chaotic region of mental phenomena. As such, it deserves the careful attention of the psychologist as well as the general student. The author is a well known writer in his own vernacular, and by bringing out this treatise he has rendered a service to the literature of his own Province.

Time was when people thought that dreams were the mere incoherencies of a heated brain, and that there was nothing more to be said or made of them. Then they began to observe and study, and by and by their studies yielded rich results. Many years ago Mr. C. W. Leadbeater published his book on *Dreams*, treating the subject from a rational and Theosophical point of view. So far as the researches of the Society for Psychical Research were concerned, Mr. Myers's monumental book, *Human Personality*, embodied their results in a permanent form.

Our author, we find, has made good and effective use of these two books and other books bearing on the subject, as well as his researches in Hindū psychology. He starts with disproving the now exploded notion of the materialists, that thought is merely a function of the brain, and treats of the Self with its threefold powers of willing, feeling and thinking. From this he naturally passes on to the subject of the vestures of the Self, the different bodies through and by which he comes into contact with his environment, and the different states of his consciousness—the waking, the dreaming and the deep-sleep consciousness—with an excursion into the field of the subliminal, which, after all, is greater than our ordinary brain-consciousness. But above all, as our author insists, consciousness is a unity; and this is the important fact to bear in mind.

Having now treated of the mechanism of the mind, the psychical apparatus which the Self makes use of in dreaming dreams, the author is in a position to treat his special subject in detail; and he does so in a thorough and systematic manner, classifying dreams into their several varieties—symbolical, previsional, etc.—representing each variety by appropriate illustrations. He also explains why some dreams are incoherent, while others accord with present or future facts, and has much to say, which is both interesting and suggestive, as to the relation of Time to our consciousness, and as to the Past and the Future being ever-present in the Eternal Now. The value of the book is enhanced by a very readable Preface by Babu Hirendranath Datta, and we have much pleasure in commending the book to the notice of our Bengali-knowing readers.

H. D.

Man-Making: From out of the Mists to Beyond the Veil, by William E. Benton. (John M. Watkins, London. Price 7s. 6d.)

This book does not attempt to add anything new to our knowledge of man, but is a conspectus of his history, tracing the question of his existence in other planets and his genesis here; it reviews the present position of man in various parts of the world, and includes some notes on impediments to human progress, and sympathetic and reasonable comments upon Spiritualism and the post-mortem state. The book contains many commonplaces for the educated reader, and a great deal about foreign countries which is exceedingly inaccurate and, indeed, sometimes sheer nonsense. The Chinese, after a few words of introduction, are dismissed with remarks like these:

They are frugal, industrious, patient, long-suffering, law-abiding, painstaking, resourceful, observant; care little for alcohol, and rank amongst the world's highest craftsmen in every art. They are, however, given to licentiousness, superstition, female infanticide, opium-smoking, unreasoning conservatism, and, where they are in frequent contact with foreigners, are said to be, and only there, unduly given to lying, cunning, thieving, insincerity, and treachery.

And when the author gets on to India, he repeats the sort of thing an old-style missionary would say, together with some statistics out of the *Encyclopaedia Britannica*, making remarks like these:

An increasing number flock to the English schools and colleges. Native opposition to the education of girls is slowly decreasing. The immolation of widows is now a criminal offence, and great efforts are being made to legalise the marriage of widows.

Anybody who knows the truth about India knows that never has there been such an instinctive desire for knowledge in any nation, and never such poor facilities granted by the Government—but

fortunately the Reform Act will change all that. The author, here and in other places, has employed knowledge that has either been so changed by later advances as to be now of hardly any value, or which has been entirely upset. This makes his book much less valuable than it might have been if published before the devastation of the war.

F. K.

"So Saith the Spirit," by a King's Counsel. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 10s. 6d.)

One's first impression on looking into this book is surprise that the "Spirit," or "spirits"—for there are several—should be so very denominational. The world in which these spirits live is a very material one, divided into provinces, with governors who are priests of the Church of Rome, and who are evidently assured that no other form of government in Church or State is possible.

We are told in the Introduction that the two mediums are fond of history and biography, and the communications which come through them are evidently coloured by these tastes, as many of them purport to come from notable historical characters. They all profess great affection for the mediums, addressing them as "dears" on every possible occasion. Aristocratic spirits these are, too; of each one we are told that he either "occupied a high position" on earth, or has reached "a very high plane" since.

But they tell us nothing new, and their repetitions are of no particular interest—this is a fairly average specimen (the spirit is relating its experiences shortly after death; he lived in the seventeenth century and is now, like all the others, on a high plane):

I looked at Dad, then winked at Mi—and said: "What about the punishments I have been told about?" Mi—cried: "Don't talk like that, darling one," she said; "how could you? Of course we shall all be happy." My father, with his usual love of truth, said: "There will be some purgatory first." Mam was indignant: she leant on Dad's arm sobbing . . . "Cheer up, Mam," I said; "we'll do our best to get over this purgatory business and then go and help numerous relations on earth." Mam was shocked, but she smiled!

We walked about the gardens, and I was allowed to stay there that night and the days to come, until the famous trial scene.

In the same frivolous strain he describes his trial and sentence—"hanging about on the earth plane"—and one wonders why and how he attained the exalted heights which we are assured he has reached. In another place, we are introduced to relations who have passed

over, lamenting over one still alive, who seems to have been a trial to them. One says: "It is a pity the poor old boy doesn't fall into *the* sleep and come to us. We would all forgive him and welcome him." Mother put the corner of her kerchief to her eyes. 'Yes, yes,' she sobbed, 'but God won't.' " (!)

If this is the best that "the Spirit" can say, we feel that silence is preferable.

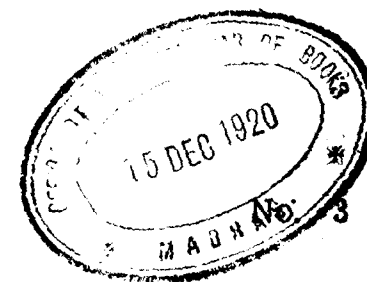
E. M. A.

The Epworth Phenomena. Collated by Dudley Wright, with Critical Introduction by J. Arthur Hill. (William Rider & Son, Ltd., London. Price 2s. 6d.)

This volume contains an interesting collection of the many and varied psychical incidents experienced and narrated by the founder of Methodism during his career as a missionary preacher. It begins with the remarkable experiences of the Wesley family at their father's vicarage of Epworth, where for a long period of time the household was almost daily disturbed by the loud knockings and other manifestations of an entity on whom the name of "Jeffery" was bestowed. The incidents formed the subject-matter of a series of letters which passed between the various members of the family, and are here collected into one volume for the first time. From the evidence contained in them there seems to be little doubt of the superphysical nature of the phenomena.

The latter portion of the book is devoted to the psychic experiences of various persons with whom John Wesley came into contact, and it contains many quaint and unexplainable episodes which should prove of interest not only to the student but to the general reader.

G. L. K.



THE THEOSOPHIST



FOR the first time since 1914 we meet in Convention of the Theosophical Society at Adyar, our central Home. I trust all who can will come to our gathering—one of great moment in the history of our movement. The idea of going to Nagpur is given up.

From what distant places comes news of the Lights which mark the presence of the Lodges of our Theosophical Society! Here is one from Shanghai in the Far East, from the Saturn Lodge. After confirming a cable that had brought to me birthday greetings, and expressing their happiness in being co-workers "in the great work of proclaiming the magnificent

ideals of Theosophy to the world," the Hon. Secretary, Mr. G. F. L. Harrison, goes on :

We have taken rooms in town and have now our own home; with the assistance of other members we succeeded in completing arrangements—in three days—for the occupation by the 1st October, on which auspicious day the Lodge was consecrated for our Theosophical work, and at the same time we celebrated your birthday. I enclose a copy of the programme for your perusal. The members unite in expressing their appreciation, heartfelt gratitude and thanks for the inspiration and encouragement, the hope and guidance, they have received from your writings. We pray that it may be our privilege to serve under your leadership and guidance, that you will remain with us for a long time to come, and through your aid we shall reach the Feet of the Masters of Wisdom.

The Lodge has taken the beautiful and appropriate motto: "Let your Light so shine before men, that they may glorify your Father which is in Heaven." It is interesting to notice that at the consecration of the Lodge, the address was rendered into Chinese, and also that the Hon. President is one who has long been a student of our literature, Dr. Wu-Ting-Fang. The address of the Lodge is not on the letter-paper, but letters are to be directed to Box 15, British Post Office, Shanghai, so the Lodge address could be obtained there by any wandering Theosophist who found himself in Shanghai.

* * *

One cannot write of Theosophy in China without remembering our faithful Brother C. Spurgeon Medhurst, who has laboured there for so long, and planted its seed in Shanghai. A letter came also from him during the last month, from Peking. He is fortunate in seeing the Lodge founded in his old Chinese abiding-place. He has always had great hopes for China as a Nation, and a belief in her high destiny, despite the troubled waters through which she has been struggling. All foreigners who know the Chinese away from the seaboard, where many corrupting influences have deteriorated the National character, cherish a deep respect for the high morality and nobility of that ancient race. Surely they must still have a part to play in the world of the future, to which

they might bring so much of lofty spirituality and profound intellectual teaching.

* * *

To leave the Far East and to spring across to Britain, we find our ever-active Leeds Lodge with its autumn syllabus of good fare offered to the thoughtful. We see on the syllabus the name of Mr. L. W. Rogers, the President of the American Section of the T.S.—the laws of the United States apparently insist on bestowing the title of President on the official named the General Secretary by the Theosophical Society. I am not sure that it is wise to use the local title outside the country in which it is valid, as it may give rise to confusion in the uninstructed public, who may think either that Mr. Rogers is President of the Theosophical Society, or that the American Section is an independent Body—neither of which suppositions is true. Mr. Rogers is giving a course of five lectures under the auspices of the Leeds Lodge. Miss Clara Codd, one of our most eloquent and popular lecturers, also appears on the syllabus; she is a great favourite in Leeds, and attracts very large audiences.

* * *

Across the Irish Channel, and we stop at Belfast, where the Rev. John Barron has laboured so patiently and well, and has at last seen his work crowned with success in the building up of the Belfast Lodge. Three courses of lectures from outside are noted in its syllabus, as well as the regular lectures on Sundays and Mondays. Mr. E. L. Gardner of London, Mr. L. W. Rogers of the T.S. in America, and Miss Christie of New Zealand—well known at Adyar, and in Madras among the Indian ladies there—are noted as lecturing in October, November and December.

* * *

Poor Ireland, blessed Island of Saints, so rich in memories of the Long Ago, the "India" of the West, how hard is the

road that her bruised and bleeding feet are treading! Long centuries of ill rule have laid her desolate; her pathetic loyalty to the Stuarts marked one of the many tragedies of her long martyrdom; the dour sons of the North, alien in race and religion, ever set over against the beauty-loving, imaginative, emotional, careless children of the South, and rending her in twain. Ever faithful is the heart of Irish Ireland to her beloved lost causes, faithful to death and beyond it to ancestral religion and to traditions of ancient glory, dimly glowing in the sunset over the horizonless Atlantic, whelmed beneath which lie the cities and the dynasties that, shrouded, pass before her in the dream-life of the Past. And still the Curse rests on her from the drowned shrine to which leads the road which plunges under the ocean waves that thunder on her western coast. Will S. Patrick never again return to her blood-sodden soil, and lift up her head crowned with her glorious brown-black hair, and smile into her violet eyes, and bless her with His Peace? Long has she suffered in bitterest penance; is it not time, dear Lord, to wipe away her tears? If she has sinned, shall she not be forgiven, for much has she loved, and her love has ever led her to sacrifice, and ever has it been born of the Spirit, indomitable and fearless, not of the body.

* *

And now, south-east our mail carries us, to Mombasa, where a warrior Theosophist, Lieut.-Colonel Peacocke, finds himself, after much good service in the War, and feels himself inspired to write to *The Leader*—not of Allahabad, as Indian readers may think, but—of Mombasa. The article is called "British Empire Destiny," and he begins with the complaint:

Many white colonists do not, cannot, think Imperially. They are foes and not friends of the Empire, because their vision is limited to the narrow circle of their own small world, namely the Colony they live in.

He then writes on the

Wisdom, whereby a man senses the Eternal behind the fleeting, the Unity behind the many, the Life behind the form, the Plan of the Architect and the tender guidance of His Master Masons behind the blundering work of human builders.

He passes on to suggest that the "One Father" is ever seeking agents and instruments among His earthly children for the carrying out of His Plan, and offering to them the privilege of being co-workers with Himself:

I am convinced that the British race as a whole is being granted such a privilege to-day; and the object of this sermon is to present the foundations for a faith which, once correctly grasped by the intellect, cannot but vastly enlarge the conception of "Empire" and its utility and responsibility, even before the concrete mind has had time to garner, sort and weigh the evidence, which will bring conviction to the reason and prove the faith. The intuition can illuminate the intellect, but that illumination is easily dimmed, coloured or even broken, if due care be not taken to keep the mind plastic and receptive to new ideas, and to be ever on guard against "prejudice"—the most subtle and most dangerous enemy of the aspirant for knowledge.

This idea will provoke much opposition to-day, in the minds of many, especially in Ireland and in India, who see how badly the present "Empire" is performing its duties at the moment, after that splendid rising to her great possibility in 1914, when she blew the conch of Liberty, "sounding on high a Lion's roar," as did "the Ancient of the Kurus, the Grandsire, the glorious," on Kurukshetra. Yet it may be that her stumbling footsteps may yet be steadied, and climb the upward path. Our Lieut.-Colonel proceeds, after speaking of what I have called "The Inner Government of the World":

You may now be asking: what has all this to do with the establishment of a British Empire? Well, if God (or Providence) be a reality and not a mere pious fancy, if He has a definite object in the creation of humanity, and if the growth of humanity is being guided towards the achievement of that object, it is surely of no small importance to decide what type of people shall be entrusted for a time with extensive power in the world and the right of governing other peoples of various types and Faiths, and so affecting their future development.

Now, in the organised service of superhuman Officials, to whom I have referred as the Guardians of Humanity, one department, the "ruling," is particularly concerned with the physical conditions of the

various races, and selects the most suitable people at any given time for obtaining the desired results; while another, the "teaching" department, is in charge of the education and moral growth of humanity, and it founds the religions suitable for particular types, and which will emphasise the virtues especially required by the ruling department in any projected civilisation.

After alluding to another Nation that had been given the chance of developing an Empire, but had failed,

another race, the British, was selected and tested during many decades. Having proved suitable, it was decided that the British should be entrusted with the projected World Empire, which was to be one of the main instruments in establishing a new social order based on the *practical application* of the well known democratic teaching of the "Head of the Teaching Department," when He last came out publicly to found a suitable religion for the coming Western civilisation. In this connection I was told at the time that a very great war would take place in the first quarter of the (then) coming century, which would destroy the physical power of the German Empire, as its ideals were opposed to human progress on the lines of that part of the Divine Plan which the "Guardians" were responsible for carrying out. I remember saying at the time that I hoped I would not be too old to take part in this coming war . . . I was assured that the war would take place as soon as, but not before, conditions and circumstances made victory certain for the side upon which the British would be fighting; and that then a League of Nations would be founded, and the British Empire firmly established as a mighty, variegated compound wherein each unit would enjoy freedom and justice.

Lieut.-Colonel Peacocke suggests a daily formula :

I belong to the British Empire, and I am proud of it. The Empire is going to be the greatest thing the world has ever seen, as a democratic union of many different types of creeds and colours, and I am going to do my little bit to help make it so. May I throughout this day never forget that every man is really my brother, travelling beside me on the road to our Father's House.

I need hardly say that in this general statement I agree, and that since I was sent to India in 1893 I have been working towards it: first, by seeking to arouse the Indian Nation to a sense of the splendour of its past and the greater splendour of its future; secondly, by working for an Education religious and patriotic, which should fit Indian youth for freedom; then, thirdly, helping on Social Reform, by opposing child-marriage, lifting the submerged classes, encouraging foreign travel, and seeking to draw England and India together; fourthly, by claiming India's place in the Empire and a status of equality

1870
therein. All this is clearly marked in my published lectures and writings. For this I held up the great ideal of Home Rule, constructive and by a Parliamentary statute; equally for this, when the gathering disruptive forces through 1918 came to a head at Delhi, I voted with half-a-dozen others against the majority, and in 1919 strongly opposed the Rowlatt legislation, equally for this also, when one Bill was withdrawn and the other so altered as to leave nothing one could break in it; and when Mr. Gandhi's "civil disobedience" threatened law and invited riot and repression, I flung away my popularity to oppose him, and strove in England to improve the then unsatisfactory Reforms, and, with many other Indians, helped in widening them and in making them a substantial step towards Home Rule; equally for this, I have fought unflinchingly since April last against Non-Co-operation, the great disruptive movement engineered by the Lords of Darkness against the union of Britain and India as the day of their partnership was rapidly approaching, and that promise of the World-Commonwealth, the dawn of the Indo-British Commonwealth, was on the horizon, the Commonwealth which means World Peace and World Prosperity, and the spiritualising of Humanity. The desperate struggle which is to decide the destiny of both countries is proceeding, and they will either march forward hand-in-hand for the uplifting of the world, or, torn asunder, will lose their place of leadership—Britain to sink into a second-rate Power, and India to pass into an era of invasion and spoliation, the helpless prey of the northern Asian tribes, from which the strong shield of Britain and her own British-trained warrior sons now protect her.

* * *

Because so much lies in the scales of Destiny—no less than the world passing on into peace and happiness, strongly aided by the Indo-British Commonwealth, the model of the World Commonwealth of the future, or the set-back of the

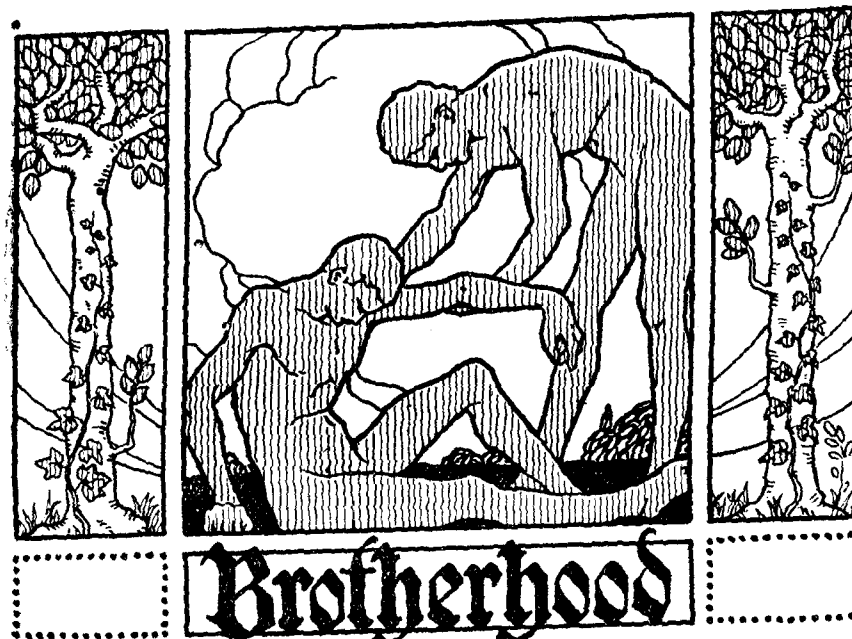
world for many generations—because of this did I call last month, “on all students and lovers of Theosophy, the Divine Wisdom, to range themselves under the banner of ordered and progressive Freedom, and to oppose the threatened anarchy”; I have no authority to command—for the Society is democratic in its constitution—and can only call from the Watch-Tower, and warn all who are intuitive of the peril in which we stand. If India, the Mother, fails, then will Bolshevism triumph for the time, and spread red ruin over the world. But I believe that she will not fail, that she will recognise her Dharma, and take her place in the World-Order.

* * *

Again I have to chronicle the passing away of an old and faithful Brother, Pestonji Khan. One of his contemporaries, Brother N. F. Bilimoria, writes:

Bro. Pestonji D. Khan has also passed away. He had joined the T.S. in 1888, and was one of the active workers of the Blavatsky Lodge, Bombay. He was a partner of the firm of Messrs. F. B. Khan & Co., of Colombo, who traded with various parts of the world, and are considered as “Merchant-princes” in that City. Mr. Pestonji was the first Parsi J. P. honoured by the Ceylon Government. He had travelled over both hemispheres in Japan, China, Persia, Russia, the interior of Norway, America, etc. During his travels, and while in Bombay in the T.S. Charitable Homœopathic Dispensary with Mr. Tukaram Tatya, he had cured hundreds of patients suffering from various diseases by magnetic healing. But he was often heard to say that no one would cure him when he came to suffer; and so it was. The last malady from which he suffered lasted for some years, and could not be cured. He had a wonderful power of subduing ferocious animals. Once, while at a “Zoo” at Navsari, we were taking a stroll in the garden. Coming near a cage of a black panther, the brute rose with a growl on his feet. “Shall I subdue him?” asked Mr. Khan. He stared for a moment right into the eyes of the animal, and lo! in a minute he dropped his head like a lamb and began to crouch on the ground. We went further on and came near a cage of a lioness. The same process was repeated. Although a millionaire, he lived a simple and saintly life. His charities were unassuming, catholic, and in secret. In the Lodge he worked with ardour and enthusiasm in those days. May he rest in peace and may Eternal Light shine upon him!

May the blessings of Those he faithfully served be on him.



THE TIME AND THE WORK¹

By ANNIE BESANT

FRIENDS AND BRETHREN OF THE THEOSOPHICAL SOCIETY:

It is many years since I stood in your Bradford Lodge, and many have been the changes which have taken place in the course of those years. I cannot but look back, in coming here, because in this very year, 1919, I complete thirty years' membership of the Theosophical Society, and when I first came to Bradford it was only a very small group of very earnest men who were studying the Divine Wisdom, and all around them difficulty, indifference, apathy, and discouragement of every

¹ Address to the Bradford Lodge, England.

kind; but during those thirty years of hard and persevering and strenuous labour, the study has been growing; and in coming here to-day I find you not only in your very comfortable quarters, showing how you need space for your activities, but I find what is far better than good meeting rooms—the living bricks that build our true Theosophical Temple, the hearts and minds of earnest men and women devoted to the Great Work of trying to help our race.

When we look back and look around, we are able to see how against every difficulty, against, at first, ridicule and mockery, and then attack of every kind as our strength increased, a fairly kindly feeling in every country has now grown up towards Fellows of the Theosophical Society, because it is found that after all they are not such very bad people, that after all they have some help to bring to their communities, to their towns, that they have some light to shed on the great problems of our time, and, above all else, that they are ready to work without gain in any useful cause, and to help for the sake of the joy of service and for nothing else. That has been won here and elsewhere all over the world during these thirty years; and now we find ourselves in this position—at least, the older amongst us—that having studied for very long, having tried to glimpse the truths, we have found—many of us having learned to meditate and having proved by experience—the immense power of thought; we have found ourselves face to face with one of those great Guides of human destinies, who not only once in some thousands of years have come upon the world before to-day, and will come again in the millennia that lie in front. Our particular work at the time in this rare opportunity is to bring, to lighten the difficulties of the world, every help which we have gathered in our study, all the strength that we have found in our meditation, all the serenity and peace which come to those whose hearts, being fixed on the Eternal, no passing trouble nor storm can shake, their feet

firm as the Rock on which they are planted; in some ways perhaps that is to us as individuals one of the great blessings that the knowledge of the Divine Wisdom brings. It comes to us in the midst of storm; it enables us to keep our hearts serene, calm and happy, though there are flung around us storms of difficulty and pain. Then the pain that we have to face takes a kind of sweetness, inasmuch as we have learned that that pain is sacrifice for the world's helping, and that whatever we have to suffer, that suffering can be changed to power in the wondrous alchemy of Divine aim. In the midst of it we learn one of the mighty truths of the Higher Life: people who suffer in ignorance, they are in truth to be pitied, because they know not the cause nor the end of the pain they endure; but we, who know something of it and are learning more and more by it as the years go on, we are not objects of pity at all, but rather objects that should encourage all to learn the beauty of the great Law of Sacrifice, the mightiest and highest law of the spiritual world.

On the Path, everything can be a word to inspire us. In many a fable, in many a legend of the past, the myths of the world tell us of this great lesson, and if you are reading the folklore of many Nations, you will find how the one path to perfect service lay in the midst of pain and distress. You may learn how some great soul, struggling alone, found in that very solitude the reality of the Self. That is a truth which has often been read and talked about, but not yet are we able to realise that the one thing that makes life great and worthy is to find the hidden God who dwells within each one of us; that only to find Him is to clear away every obstacle which lies in the way of His manifestation; and that the swiftest way to clear away obstacles is to suffer a great deal of pain. Pain thus becomes clarified. It is a means to a splendid end, and while we should never forget that the end of suffering is Joy, we should also never forget that the very object of the world is to do away

with pain, so that it is not, as it were, to be deified in any mistaken sense. We are not to be swept away and fall into that old Puritan error, that to be unhappy gives greater pleasure to God than to be happy, for this is a profound mistake. It is contrary to the instinct which searches for happiness, which lies deep buried in the heart of every human being, as the voice of the hidden God dominates the real attitude of life. Hence we learn to be joyous in the inner life, even when the outer is troubled and full of distress, and we begin to realise that all these things with their changing aspects are, as the Hindū would tell us, illusory, *i.e.*, they are transitory, they do not last, they are not part of the Real Self, for that which changes is *not* the Self, but the sheaths into which we have introduced ourselves for the great purpose of spiritualising the world; it is these sheaths that suffer and feel the passing pleasures, the passing pains, the passing joys, and it is as we learn to lead the spiritual life that these all fall away from us, and we know indeed that inner serenity which is not spoken of as either pleasure or pain, but as *bliss*—that which is higher than pleasure and pain, as the Spirit is higher than the intellect, as the Life is higher than the form. It is the real secret of divine life—to grow so that pain and pleasure, like intellect and emotion, become the tools which we can use for service for the uplifting of all men to the higher and more blissful condition.

Now, in the ordinary course of the world's history, you and I and everybody else, we all have to walk along the path of evolution along which progress is not very rapid at first. It becomes more rapid as we ourselves grow more evolved, as the Spirit which is our true Self unfolds more and more of his power. As he more and more unfolds, progress becomes very much more rapid than in those long successions of centuries, and even millennia, that go to make up the ordinary course of history. We are moving onward, we are not marking

time; but although we go onward slowly, between two of these times of steady growth there is a comparatively short period quite different from these long periods of gradual evolution. It is sometimes said, but very mistakenly, that Nature makes no leaps; Nature makes very considerable leaps at times. She goes on steadily and quietly for long periods, and then seems to bound forward at a tremendous pace. The work of evolution is done by eruptions and by storms, by tremendous catastrophes and cataclysms, and the natural order of things is for the time apparently destroyed, because one form of order is passing away and another form of order is being born. These are the great transition times, the times which, if we spoke in our own Theosophical technical language, we should call the birth either of a new Root Race, or a new sub-race, as the case may be.

When a new Race is being born, the catastrophes are world-wide, immense seismic changes, the whole surface of the globe as to land or water altering, a continent disappearing, another rising, tremendous waves sweeping over the land and carrying away myriads of people, and so on. In the birth of a sub-race, the marks of it are far less evident, so far as the fabric of the world itself is concerned. Some of it may change. I remember some time ago, at a meeting of the British Association, the geological Section was very much concerned with these changes. The good people present discussed as to the fate of the world, and whether it was not likely before very long to be destroyed, for there were tremendous eruptions going on at the time in the bed of the Pacific Ocean. They spoke of the "earthquake ring," as it was called, far down in the bed of the ocean, constant eruptions so that islands were rising which were not to be found on any chart, causing great danger to mariners by their irregular and unaccountable appearance. In discussing this question they spoke about the possibility of immense

eruptions taking place, causing a tidal wave to sweep over America, and causing the destruction of the whole race. They did not know, as you know, that there was not the smallest danger of that. The work to be done will not be accomplished for very many hundreds of thousands of years to come. We are only in the Fifth Race after all, and two more races are to come: the Sixth Race is to come and the Seventh Race is to come. All this anxiety may be quite put on one side. It is perfectly true that there is a continent coming up there, but it will not come up in a night as immense masses of land. It is throwing up mountains, of which the tops appear as islands arising in the ocean, mountains gradually coming up by reason of great forces working in the earth, and slowly—very, very slowly—a new continent will arise, until the Pacific has become mostly land and very much of the present America has become water. These are the changes taking place, as they have taken place before. You know how Atlantis, that mighty continent, perished and became the bed of the Atlantic Ocean; how the previous continent of Lemuria vanished, leaving Australia and New Zealand with the marks of their difference from all the later countries which have been born since their day.

Looking at all these things, you were probably none of you disturbed by the fears of the scientific gentlemen. It has often been so before, but we took up our work again, and so we shall again without any particular effort for many lives to come. We are only face to face at present, not with the birth of a Root Race but with the birth of a sub-race, the sub-race that corresponds to the new unborn Root Race. That birth is taking place, as H. P. B. foreshadowed it. Though it was scarcely begun at that time, she talked a great deal about it. That sub-race needs great helping from the Manu, the Lord Vaivasvata Manu, who has to do with all questions of races, sub-races, and nations. For the development of the earth as a habitat for the new Race or

sub-race, as the case may be, He uses the way that He has very often used before in the history of the world when He wants to gather people together. But now, when it is again necessary, as it has been before—because of the changes which the world has undergone in the facility for communication everywhere, which makes it impossible for Him to take up the plan which He has already carried out more than five times during the last million years—He has had to find some new way when His new sub-race was to be born. He could not isolate it in the same way; He could not take it off and plant it down in the loneliest quarter of the globe. He had a not particularly successful beginning with His Root Race, the Fifth. First, He made a selection which failed, and later, when another was made, and had grown up a little, and might have seemed to be promising children, He swept them off several times by sending down upon them savage tribes from Central Asia, Tartary, etc. Naturally, it was only their bodies that were swept away. When bodies have come to the point that they are not quite good enough for the best in any Race, then a new type of body is wanted in order to build a new type of civilisation, to start a new and better development to prepare the way for the evolution of new qualities in the Race; and especially in the new Race, the obvious way is to take a number of the most useful specimens of the Race, strike away their bodies as rapidly as possible, and reincarnate them in bodies more suitable to their special evolution.

I do not know how many of you realise that was one great object of the War. When you saw immense numbers of young soldiers springing forward; when you noticed that it was the young who were killed off more than the old; when you found that it was the best boys of the family who were killed, although great numbers of young and old rushed forward to sacrifice everything; when you saw that the higher sections of society—I am talking of the wealthier section—that Oxford

and Cambridge almost emptied themselves into the armies, rushed forward (I am talking of the times before conscription); when you noticed that extraordinary incident in English history, the flower of the people offering themselves for the sake of a great Ideal, for the sake of that struggle for liberty in which they were killed; surely you were not swayed by outer opinions to think that so great, so National a sacrifice could in any sense be without a great spiritual purpose behind it. As one goes about England now, one meets every day fathers and mothers who have lost their sons, empty places in family circles where there used to be happiness and joy, and a looking forward to the future.

What had they really done, these young men? They were capable of answering to an ideal, to begin with. Highly educated or little educated, they were all alive to one great impulse, the impulse of sacrifice; not in order to gain land or money or anything else, but to defend liberty assailed. In the very glory of their youth they stopped to answer to that cry. When you watched how the scythe of death cut them down, and when you saw in the papers, as I saw in far-off India, the youthful faces of those who had died, the question was asked: "Where are the fathers of the coming generation?" The answer might have come to some of you, who had studied and thought and understood, the answer: "The Lord has need of them." It was the Manu who was calling them, for they are going to be, not the fathers of the coming generation, but the next generation themselves, coming back in the hundred and the thousand to build the new civilisation which they had made possible, the fine builders of the future who, in that one splendid act of sacrifice in the interest of freedom, prepared the way to it, so that the Human Spirit might unfold himself upwards in the future. They fought to destroy the remnants of a past age, to clear out of the path of the future the great obstacles that blocked the way, and in doing that at the cost of their

lives, they won the right to come back to tread the path they had cleared for all, and to take a leading part in the building of a new society which, in the midst of the turmoil and unrest of to-day, the clear-eyed may be able to see. And that is the real way in which you should look at the War—not as a killing but as a birthing, the being born to new work, the being snatched away from here to take part here in future work.

There is one thing which is very remarkable in the way of this work of the Higher Ones—those who would seem to you most opposed down here are akin in the higher world through that very spirit of sacrifice and passionate devotion to a loved ideal; for there were some among the young who did not throw themselves into the army, because they thought that to kill human beings was wrong: those whom you call the C.O.s, the Conscientious Objectors. They did not endure the bitter struggle in the trenches, but they suffered the terrible pain of the prison, treated as criminals who were really martyrs.

Now, I am not a pacifist: that is to say, I do not believe in the theory they hold; but admiration of martyrdom does not depend on agreement with opinion; it is admiration of the conscience which will not lie under any conditions, conscience which holds itself king in spite of the scoffs and jeers of a whole Nation. I met the other day a young man who had been four years in prison, and who had come out worn in body but strong in heart and soul, dedicating himself to the work of journalism to help to build up the New Order. Another pacifist I know, only a boy of seventeen, who thought it wrong to kill. He would not go into the army; he wanted to serve his country, but did not want to go into any position where he would set some one else free to kill; so he volunteered to go on a mine-sweeper and help to sweep the sea of mines—as dangerous and as deadly as serving in the trenches, but trying to save life instead of destroying it. All these different types are wanted. The recognised call to duty marked the

one; conscience has been the stern voice in the other; and there lies their worthiness to help in the building of the New World. These different qualities are all wanted. You "want all sorts to make a world," not only the sorts of whom you and I intellectually approve, and with whom you and I intellectually agree. You want qualities of every kind, so you get these very curious contradictions. They are all facets of the Divine Spirit, and they all have their places in the shaping of the New Order. The differences and the antagonisms will fade away as the work goes on, and as each man finds his own particular niche in the great World Order. And one thing that every one of you should strive after is that great virtue of tolerance. It is the rarest virtue in the world, I sometimes think.

Now, I do not mean by that that most people are intolerant; and I do not mean by tolerance the attitude when people say: "Oh, one thing is as good as another. I do not mind what you do, what you think, what you say. You go your way and I mine"; I do not mean the thing which we generally call tolerance, which means pity for the opinions of others, with your chin in the air and your general manner saying: "You are very good people, though you differ from me. I know what is right but you do not see it. I am sorry for you." That is not tolerance. Tolerance means that you recognise in each man or woman the Divine Spirit leading each in his own way, and not asking your advice as to which is the best way for the God in each one to manifest. He does not want other people to tell him how to think, what to do, how he should go. It means that we realise that the Divine Spirit in every man finds the way in which he desires to walk, in which he is trying to make his lower bodies, his lower vehicles, walk. He uses his own way and knows his own business. The attitude of each of us should be, not "if I can help you in anything," but *how*. "I am here, very glad to help, but you have exactly the

same right to choose your way as I have to choose mine. I do not want to dominate you. We have our own road, which is *our* road and nobody else's. If I can help you to tread it, so you can help me, and certainly then please help me if it happens to be my turn." But it must be to help the person in *his* way and not in yours, not to push your views, not even to express your ideas, but just as you might lend a hand to anyone in trouble, lend a hand without influencing his decision or trying to dominate; simply giving the hand of a comrade, as you happen to be walking together for the time. Tolerance means respect for the Spirit in another, not a desire to push him on, but to assist him in the way in which *he* wants to go, not a desire to help him to take one way, if he wants to go another.

There are sometimes left behind in ourselves certain weaknesses, which we have not had the opportunity of rooting out, or have not seized the opportunity when we had it. If we are to go forward rapidly, we need to get rid of these weaknesses. The way to get rid of them must lie along the path of our own experience. We have to become strong. Any person walking by outer rule and outer compulsion is walking along a particular road that has been made without his inner prompting. We all wish to do certain things which we know are not the right things to do. We must learn to transfer compulsion from without to the will to do right from within. You know how often people make the remark about some one: "How splendidly he is fighting against defects in his own nature, how inspiring that is," and so on. Yes, it is in a sense; but we do not as readily admire the person who is not striving because he has succeeded. We admire the struggle of the fighter, not the one who has left those things behind. We say: "Yes, it is very easy for him. He does not want to do anything but the highest." But that ease is the result of past struggles. He no longer wants these things; he has made

for himself a higher character, whereby strife is behind him, in this particular respect, though it may be going on very bitterly in others. Strength in anything is not easily gained without that struggle. It is better to be strong enough to walk without struggling, though it is far more honourable to struggle than to live weakly without choice. You must take all these things into consideration. Though the person may be very good in some respects, he may not be very good in others, and if he is evolving very rapidly, the things he is not very good in he must watch. We have to go through many miry ways in order to get rid of these shackles which bind us to-day, for we shall not be reaching towards Divine Humanity until all these things are passed, until all these things, so mean, so unfair, so ungenerous, are repugnant to us, and we shall do right by habit. You hear people talk a great deal of nonsense about original sin. Persons, they say, are inherently bad; they are inherently good, not bad. It is the outer casing they have not yet learned to master that may blind their eyes, really blind themselves to their own possibilities. True strength is where the man has overcome defects, because nothing can shake the one who has triumphed. Now, we cannot expect to reach that stage until we reach the position of the liberated Spirit, the first of those Great Initiations after the four which we call "great" lie behind, the Initiation of the Greek, the Liberation of the Hindū, the Salvation of the Christian. I know "salvation" is used in a very much lower sense. People talk of salvation when they mean a quite different thing. Salvation is the personal triumph of the Spirit over death and the power of death, the personal triumph of Spirit over matter, when matter becomes its obedient servant, conquering the physical that we all have to learn to use. As you realise these things by living them, you can really learn to *know*.

You will find that at such a time as the present comes the time of greatest opportunities. You must learn not to regret

these wars and turmoil. What does it mean? It means the natural union of human beings for a fuller human life; it means the desire of those who have been deprived practically by social arrangements of their birthright, to come into their own and lead the higher life of men and women—not merely hands, but men and women—cultured, well-educated, and sharing all those refinements and graces of life which at present belong to a class and not to all. Side by side with that enhanced desire, there is necessarily at the present time a lack of all the feeling of responsibility to the community, as well as a lack of the recognition of the claim the whole has over the part. All these things are coming, and will come the more rapidly as all those who are now engaged in the terrible struggle for a livelihood—to which so many of our countrymen are born—are freed, and as others realise that it is their duty to spread all that they value among the mass of their fellow-countrymen and to help them to attain their human birthright, to enjoy leisure, to appreciate Art, to have a real culture, so that there may be a true comradeship between all human beings.

At Oxford, two days ago, a man used one phrase which was striking. He said: "I find that people are often willing to work with us, but they are not willing to be comrades," and really the whole thing came out in that single word. Now, you cannot create comradeship; it grows out of similarity of education, similarity of culture, similarity of refinement and gracious surroundings, so that there is sympathy in all the little things of life as well as in great causes for which human beings may be struggling. Comradeship is a feeling which ought to be extended to the Nation, and all our efforts in rebuilding the shattered social order ought to be turned in the direction of providing for every child who is born into the Nation the circumstances which will enable him to develop to the fullest every capacity which he brings into

the world. Some have those opportunities now, but the huge majority have not. The great mass of our countrymen are forced into one line or another by necessity, by the terrible need of earning at any cost a livelihood; and that must be changed by the co-operation of the whole Nation, for it is a National fault and must be remedied by the National will. And so we want to spread the sense of responsibility everywhere, to make all feel that the National circle is a common circle to which we all belong, and that the law of the family should be the law of the State. The law of love should flow into the form of all outer laws, because where the tie of blood is absent the human tie remains. Naturally you recognise you do not need law in the family, because love is present among the members and each does what he can do best, because he knows what is most needed. I often quote a wise saying of Proudhon's, given very many years ago: "From every one according to his capacity, to every one according to his needs." We can spread that constantly, and generally in building desire it. We have to grow into it, to work for it, to recognise it as the ideal to be aimed at, and to strengthen every effort which goes in that direction, and to put aside all forces which work against that great ideal. We have to change in this changing from one sub-race to another. In the building of this new sub-race we have to remember that the old order is practically dying amongst us, and that the War was the natural apotheosis of the struggle of individual against individual, class against class, and the law of the stronger was the law that prevailed and the fate of the weak was to be crushed.

In the New Era into which we are entering, all should co-operate to help, not to combat, all endeavours to diminish inequalities, replacing competition by co-operation and war by arbitration. In this crisis you have all heard so much of arbitration between Nations, between employers and

employed, between warring classes. They are signs of the new spirit which is beginning to awaken, the spirit that seeks for harmony instead of for the use of force and compulsion. It is the beginning of the great change which will only be completed in the Sixth and Seventh Root Races, when the authority of the Inner God shall be the only authority necessary, when the outer compulsion of law will be unnecessary because every one will do what is right of his own nature. When an attempt is made suddenly to bring that about, as it was by Tolstoy, it is inevitably a failure. It is a matter of growth, not of sudden creation; we should see the ideal and strive towards it, for we are Theosophists, hold that up as the direction towards which we are moving. You can utilise your knowledge, apply that which you have learned in the study of the Divine Wisdom. Yours it is.

Before entering into any movement, ask yourselves: "Is it constructive?" If it is not constructive, keep out of it. Is its motive love? If you see hate as the motive, keep away from it. Does it turn towards Brotherhood, towards lessening inequalities, towards increasing a sense of responsibility? If it does, work for it; if it does not, leave it alone. This is the test which your knowledge should enable you to apply. Many things will be claiming your attention, many movements ask for help. Test them. Do they work forward, bringing construction for the future? Are they actuated by a desire to uphold, not to pull down, a desire to uplift all those who are on a lower level of society, not the desire to drag down to a common low level those who for the time may by their status be above them? Think how you can put your Theosophy into practice; then you can all be real helpers in gathering together materials to be built into the great new temple which stronger hands than ours will erect, that temple which wiser brains than ours will sketch out—the New Civilisation. We can see the marks of it; we can bring

these forward; we can help everything that embodies part of them, and so prepare the way for the great Architect, for the great Builder, who will soon be amongst us.

That work of preparation is your work and mine. Then get ready for the great building work, be gathering together all that is wanted for the use of the Architect and His Master Builders. That is our task to-day, and I know of no privilege greater, no power more precious to find in ourselves, than to be, as it were, the hod-carriers, to do the work unskilled labourers may do for that great Coming Advent, which the eyes of the younger amongst us will see, at least in its beginning. And in all your work in your Lodge and outside, keep your eyes on the young more than on the elders; see what they are starting; see what hopes are lifting them; see what aspirations are actuating them; for they are foreshadowing the future. Never mind if their schemes are crude or one-sided, or impracticable for the time, mistaken in their direction; for they are none the less the dreamers of the future. Encourage your young people. Try, if you will, to put in thoughts, to develop their ideas by words and suggestions; but do not discourage them, do not pour out ridicule; for they are sensitive, and without them your dreams can never be realised. The young people are dreaming to-day, what they and their children will realise to-morrow. As they go forward, we elders should wish them God-speed on the journey which we shall have rendered possible for them.

Annie Besant

THE KARMA OF MONEY

By JUSTIN C. MACCARTIE

BHISHMA, in the Great Exhortation delivered on the field of Kurukshetra, says: . . .

Complete poverty in this world is happiness. It is good regimen; it is the source of blessings; it is freedom from danger. This foeless path is unattainable (by the worldly) and is easily attained (by the spiritual). Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment. I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater merit.

This, from the great *Mahābhārata*, is decisive and uncompromising teaching, and is in accordance with that of the Christ: "Lay not up for yourselves treasures upon earth . . . for where your treasure is, there will your heart be also . . . ye cannot serve God and Mammon . . . Go, sell that thou hast and give to the poor," etc.; and also with the teachings of all the great religions. Yet it can safely be said that it receives little or no attention from men in general, whose whole lives are passed in doing the exact opposite—not alone worldly men, but those "who profess and call themselves Christians" and (*ehou!*) Theosophists.

It would seem that love of wealth is one of the most difficult attachments to get rid of, and we find many a man who has freed himself from the chains of lust, anger and cruelty, still a slave to greed. He probably would deny this, and state that he was merely striving to lift himself, and those dependent on him, a little above the struggling mass of humanity; but as a matter of fact he is held fast by the wealth-lust,

and so is "far from yoga" and the path to freedom. Vair are all his efforts to attain union with the Self, or even secure "that peace which the world cannot give," for "the self of matter and the self of Spirit can never meet," and the foeless path is unattainable so long as a single attachment to the material remains. Possibly the explanation is that the attachment is less obvious, more subtle, than the coarser vices, and so many a man deludes himself into the belief that he is serving God when he is really serving Mammon. A little reflection would show him that he cannot possibly be of the higher worlds till he has divested himself of all things pertaining to the lower. To use a clumsy simile, a man would not from choice cumber himself with heavy boots and clothes when starting out to swim a river.

Money is material—of the earth, earthy. It purchases only material things—food, dress, furniture, houses, and the like. Intellect, love, peace, happiness—all the enduring qualities and feelings—are completely beyond its power. So found Manki, whose song, adapted from the *Mahābhārata*, runs:

He that desires happiness must renounce desire. Well said Shuka that of these two—the one who gets all that he wishes, and the one who casts off every wish—the latter, who renounces all, is surely much superior to the former, for none can ever attain to the end of all desires. Do thou, oh my soul, so long a slave to greed, taste now for once the joys of freedom and tranquillity. Long have I slept, but I shall sleep no longer. I shall wake. No more shalt thou deceive me, oh desire! Whatever object thou settest thy heart upon, thou didst force me to follow it, heedless and never pausing to enquire if it was easy or impossible to gain. Thou art without intelligence. Thou art a fool. Ever unsatisfied, thou burnest like a fire, always lambent for more offering. Thou art impossible to fill, like space itself. Thy one wish is to plunge me into sorrow. This day we part: from this day I can no more live in thy company. I think no more of thee and thy train. I cast thee off with all the passions of my heart. I, who was harrassed with despair before, have now attained to perfect peace of mind. In full contentment of the heart, senses at ease, shall I live henceforth on what I can get, and labour not again for satisfaction of thy wishes, my foe. Casting thee off and all thy train, I gain at once, instead, tranquillity and self-restraint, forgiveness and compassion and deliverance.

Free stood Manki when he had made his renunciation of wealth, but few are there like him. Sisyphus-like, the bulk of humanity toils ceaselessly to accumulate the hoard which keeps it submerged in the sea of matter for life after life. The faith that with renunciation there would come sufficient means for all reasonable needs, is lacking. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," is a text not accepted. Now, that faith is absolutely necessary, or a man will never renounce, but will go on, attached to the wheel of life, for all time. In some life the faith must come. Why not in this one? The Scheme is perfect; absolute Justice prevails; assuredly, then, he who renounces in order to serve humanity will not suffer, will on the contrary find that he has gained the substance and renounced the shadow. Vain and useless is it to think of the Path and the truly spiritual life, while the affections are still fixed on the things of the material world. Money accumulated will prove a curse. "The dross of wealth is hoarding."¹

• Money is an occult force. No man can permanently possess it. It remains when he dies. It is created or earned by the labours of countless men; it represents the fruit of the labour of many, and should be used to benefit the many. Hoarded, it is taken away from the many, and he who attempts to divert natural forces to selfish ends is certain to suffer.

It is impossible for anyone, except perhaps a Master or very advanced occultist, to state the karma of money in plain terms; but one or two broad facts stand out plainly. Firstly, the very wealthy rarely have large families. Presumably it is best for children to be brought up simply and plainly. Secondly, wealth isolates its owners from their fellows to a considerable extent. Ceaseless demands for help are made on the wealthy, and they must refuse or they would cease to

¹ *Mahābhārata*.

TRANSFIGURATION

I CLUNG to life, I clutched the form,
When came the call to go;
The body shrank from pain, the soul
Cried out: "I do not *know*."

In agony upon the Mount
I rent the veil in twain;
No olden prophets walked with me
But comrades lately slain:

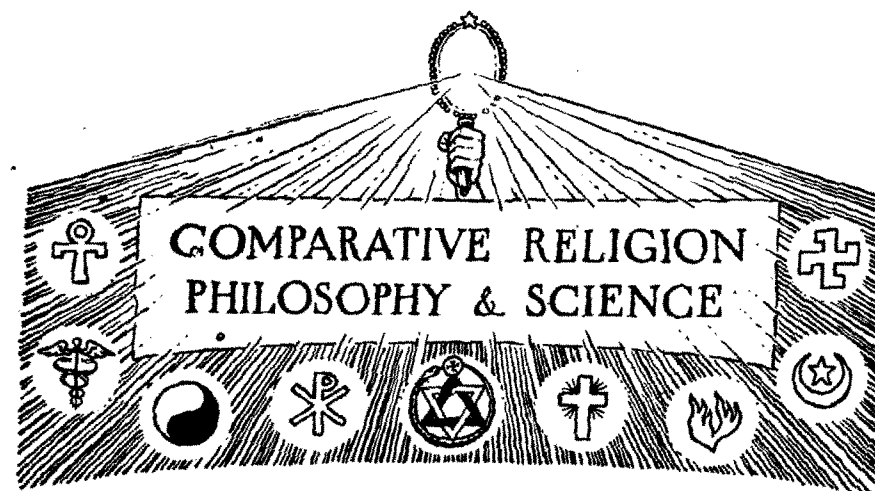
Men who had fought to free the world,
Slain on a field of red.
They live on there as they lived here
And sing: "There are no dead."

There lies my way o'er rock and thorn—
The path my brothers trod;
There stands my cross of sacrifice
In the pure white light of God.

Henceforth I live to serve the race,
And Kings of the Dark Face fight;
Henceforth all powers of mind and heart
I dedicate to Right.

Raise, then, the cross of sacrifice
Beneath the flag unfurled;
Place on my brow the crown of thorns;
I go to help the world!

J. HENRY ORME



IBSEN'S "WHEN WE DEAD AWAKEN"

By ISABELLE M. PAGAN

IN bygone days, when there was more leisure than most of us can come by now, it was customary to keep a diary; sometimes introspective and analytical, sometimes the merest jottings of events—generally compiled on quiet evenings, and sometimes very regularly once a week, on Sundays; and some of these, at least, were written *backwards*, so to speak; that is, beginning with the summary of Saturday, and working back to the preceding Sunday afternoon. There is much to be said for the system. A week—or a life—is more easily summed up when it is over; for the last achievement sometimes gives the clue to what has gone before; and in the following studies of Ibsen's work I shall adopt it; the rather that in conversation with his friends—even the more intimate among them—he steadily refused to annotate or clarify anything he had written in his plays, yet not infrequently gave us a hint

be wealthy. Refusals cause estrangements, and in the end the rich man finds he has few real friends. In a world of need, the possession of wealth postulates hardness of heart.

Thirdly, wealth erects a barrier between its owners and the general public. If the latter are above need, they yet are oppressed and estranged by the trappings of wealth which they cannot and do not desire to emulate. We go to the simple home of our poor friend with much greater pleasure than to the mansion of the magnate.

Fourthly, wealth frequently leads to physical degeneration. Over-rich foods and luxurious habits sap the virility of the most robust, and extreme poverty scarcely equals wealth as a cause of physical deterioration.

Fifthly, moral and spiritual growth seem to be completely checked by wealth, for: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." I have in mind the case of a man of great activity and force of character, who in his young days was an altruist, a bold upholder of the principle of a fair deal for the other man, and an eager follower of one of the newer forms of religious thought. He became wealthy, and from that day to the time of his death he sounded out no note that could be recognised by those who turn from the material, though the world applauded.

Those who observe closely can no doubt distinguish many other lives along which the karma of wealth works in the case of individuals, but here I will give an example of its working in the case of a nation—or what I imagine to be an example.

Australia, in the middle of the last century, took up the policy of "borrowing for reproductive works"; which was apparently legitimate enough, as a new country could hardly be expected to retrograde in material civilisation, and could not develop its resources without capital. Presently the

money, so easily obtained, was not spent on reproductive works, but was to some considerable extent spent in city works. This led to a flow of population from the country to the city—the very last thing desirable in a young country—and, furthermore, the spending of large sums of borrowed money caused a large influx of the labouring element; so that now Australia is suffering from centralisation of the population in cities, where they produce nothing, and from an overplus of labour voters, who sway the political power of the country in directions which many think hazardous. Australia did not earn the money. She borrowed it, and created a forced civilisation, which is in many respects undesirable. She has highly developed, luxurious cities before she has got her forests felled, and is legislating on labour questions when she should be developing her natural industries. Borrowing in a new country defeats the restoration of the simple, strenuous life which is constantly necessary in order to preserve the virility of the race. In old civilisations where everything is done—roads made, streams bridged, cities built, land cleared—men become effete and spineless, like the Romans of the late Empire. Nations that conquer the wilderness by slow degrees, like the Goths, endure for thousands of years. Money hastens civilisation. Hence the danger of borrowing, as in the case of Australia.

Money is certainly a great power in human affairs; and, as such, is a natural force, an instrument of the Logos—very beneficial if rightly used, very dangerous if wrongly applied, and karmic in proportion to its potency.

Justin C. MacCartie

of explanation of what puzzled them, by something introduced into a later work. He is therefore his own commentator, and we can judge best of what he set out to do, by what he actually did. Like all great writers who have lived as long as he did, he passed through many phases. Each phase is worth our study in its turn, but to many of the most thoughtful of his students his latest phase is the most interesting of all.

The last words breathed by Ibsen were: "*My dear, good, sweet wife*"—a tribute to the devotion of Susannah Thoresen, the woman he had wed for love in the days of his early struggles as a comparatively unknown poet. She was with him through many vicissitudes, constant in her faith and her endurance, however hard the times, through all the fifty years they spent together; and she nursed him to the end of the five long years of invalidism, when memory was fitful and the strong brain clouded over.

A paradox, surely, at once! For to many people the name of Ibsen is chiefly suggestive of an extremely unorthodox and unconventional person, who flouted the respectabilities of life, and especially rebelled against current and accepted customs concerning marriage. Yet—think it over! It is often those best qualified to understand what married loyalty can be, to whom the thought of people bound in loveless or even in uncomprehending wedlock is intolerable. The cruelty of a compulsory fidelity to one for whom the partner can no longer feel the slightest remnant of respect, for whom it is a moral torture and a physical danger to associate in such a bond, would naturally call forth from them the most emphatic denunciations. Where love survives, forgiveness will be found; but forced forgiveness is a contradiction in terms; and where affection and respect, and even tolerance, have died away, let us abolish slavery! Even the Christ himself, setting the noble standard of one mate, and loyalty till death, for the Aryan races to whom his teaching has chiefly come, softened

the severity of his teaching by telling those who were to spread his doctrine that, though it was the standard set for them, *all men cannot receive it, but only those to whom it is given.*¹ No; *all men cannot receive it*—nor all women either—even as an ideal; certainly not the younger souls among us, our degenerates, of whom we have, alas! so many; nor the wild, savage tribes, still at the stage of primitive warfare. But for higher types to feel a sympathetic understanding for a different stage of evolution, and a profound compassion for the man or woman tied to a drunken, degraded or utterly incompatible mate, is quite consistent with a personal preference for monogamy.

The last play Ibsen wrote dealt with this question in a quite unusual way, and from quite an exceptional point of view; and although its title, *Our Awakening from the Dead*,² surely suggests that point of view at once, especially to those familiar with the final phrases of his greatest tragedy,³ most readers, even among his learned critics, seem to miss it altogether. To Ibsen, as to St. Paul, and to many other great souls, the illusory life here on earth is not actual life as they conceive it. The passionate cry for deliverance from "this body of death" is a yearning for the freedom of the higher planes and the wider consciousness, for an entrance into the world of reality; and, in *Our Awakening from the Dead*, the action passes altogether, to quote the phrases used by the characters themselves, *across the border* and *on the other side*; or, more literally still, *on the side beyond*. Those who have not studied Ibsen deeply enough to get over the widespread

¹ Matthew, xix, 11.

² More literally, *When We Dead Awaken*; under which title Mr. Archer's translation is published; so that I have had to adopt the above for mine—not yet published—owing to copyright restrictions still in force. His is done from the point of view of one who reads the play entirely as an account of certain very unconventional people abandoning conventional morality; and wherever there are possible shades of double meaning, that makes a slight difference; e.g., *crossing the frontier* is not the same as *crossing the border*, etc.

³ *Emperor and Galilean*.

delusion that he was a confirmed atheist, with no belief whatever in the unseen world, very naturally find it difficult to accept this clue to the piece. Ignoring the title, and the phrases that supplement it—which are introduced in such a way that they may *generally* be read as referring merely to a summer holiday—such readers puzzle their heads in vain over the dialogue; and even an appreciative critic like Mr. Bernard Shaw, who gives an excellent digest of the previous events in the lives of the various characters, seems blind to all that is most significant in the actual drama. What is most sorrowful of all, scarcely a manager can be found to risk producing it, as a result of this misconception; for actions suitable and even inevitable in astral conditions, are not necessarily in harmony with what is customary and convenient here. It is only when quite frankly rendered as a drama of the after-life, that this play is worth producing at all; and when rendered so, it will probably be found much more illuminating and congenial to the public than the majority of his plays have proved so far. Now that the Spiritualists have done so much to quicken an intelligent comprehension of the conditions likely to await average humanity on passing over—in place of the old ideal of the future life as a state in which we are to spend an eternity in what some shivery mortal described as *sitting on a damp cloud, singing hymns*—the descriptions of the early stages given by Ibsen in the First Act are easily recognisable, and quite in keeping with the findings of such of our Theosophical leaders as are qualified for psychical exploration.

When the curtain rises we are introduced to Arnold Rubek, an elderly, successful sculptor, and his butterfly little wife, Maya,¹ a rather ill-assorted pair, who find themselves in one of those homes of rest and healing of which we have recently had so many accounts, chiefly in connection with the early

¹ Or Maia, pronounced Mahya.

astral experiences of those suddenly slain in battle, or dying in some way involving shock. The Rubeks can remember the railway journey which led them there, and indirectly we gather that there was an accident; but there is no talk of wounds or pain, so that death must have been instantaneous for both. They recall together how the train had stopped unexpectedly and unnecessarily at some small wayside station. No traveller got out, and none got in. Two officials on the platform talked in lowered tones, and the sleepy travellers were wondering what the talk was all about, and why they had drawn up at such a place—and then the same experience was repeated, and repeated, and repeated! Always the sudden stoppings of the train, and the low-toned conversation of the two officials in the darkness; and then again, and yet again, the same impression!

All who have been badly injured in a motor smash, or knocked senseless in a railway collision, will recognise that curious mill-wheel repetition of the stages leading up to it, that makes a sort of nightmare accompaniment to the gradual return of consciousness. At first the Rubeks fail to realise exactly what has happened. A health resort had been their destination, and they have found what they expected—with a difference. The place has changed, says Maya, and the people too; and Rubek notes that all their wishes are instantly carried out—a thing somewhat unusual, even at the best hotels! They have everything that they had planned to have—rest and refreshment, newspapers to amuse them, even a champagne lunch! But, as in the classic instance of poor Tantalus, and the more recent cases, described by *Raymond*, of the men who demanded whiskey and cigars on their arrival in the unseen world, they find no satisfaction in such physical delights. They are only dream consolations in a land of dreams, brought by a wish into a dream environment, including waiters and all the rest of the setting that the wish involved, but with no

more substance in them than the "phlizz" of flowers in the fairy-tale by Lewis Carroll.¹

"Why are things all so different?" queries Maya; and then, prompted by her husband, she slowly realises that "the change is in herself". Next, they review their life together in the past, each owning it had been a disappointment. This talk is the beginning of a frank and open dealing with each other, that has found no place during their earthly life—barely civil at first, in its Northern truthfulness, but ending without bitterness, though carrying them far apart. It is quite extraordinary how much is told in their few conversations of the history of these two lives, and of the circumstances that had pushed them into marriage. Maya's home was poor, her outlook limited; she longed for gaiety and travel and excitement. Rubek had lost his early love through a misunderstanding, and had lived for years alone, just drudging at the art, which, while she was with him, had been such a joy. His craftsmanship had bettered, and his fame increased—but his inspiration had died out; and sick of striving, looking for distraction, he had met the little Maya—bright and vivacious, though all ignorant of Art—no helpmeet, but a pretty toy. Then they had married, and become a rather humdrum couple; mismated, like so many others, but loyally making the best of it.

"*Till death us do part*," is the wedding vow; but, queries Ibsen the artist, *How if death did not part them?* What then? Are they to make their heaven a hell by prolonging the uncongenial partnership right through the after-life?—and if they do, where has their heaven gone? What a fascinating problem for a psychological dramatist to tackle, and how natural for Ibsen at that stage in his career!

He calls this play an Epilogue—the same phrase used by him about the after-death scenes in *Peer Gynt*; and though

¹ *Sylvia and Bruno*.

it is the shortest of his dramas, he took two years to write it. With ebbing strength—for he had passed the three score years and ten—he penned the lines, slowly and patiently, his forward gaze fixed now on "the Great Adventure of Death," as Carpenter so beautifully calls it. All great poets have dwelt upon the theme: Homer, and Virgil, and Dante—aye, and Shakespeare too, in that last allegory of *The Tempest*! They found much beauty in it—so did Ibsen; but his followers have failed to understand. Some of them were shocked beyond all measure, and took refuge in the theory that the great brain was breaking and the judgment gone before the drama was begun; others—rebels all—hailed it with satisfaction. *Free love for ever!* was their cry. *Follow your impulses! Change partners where and when you please!* That way madness lies, as Ibsen clearly showed us in his gloomy play of *Ghosts*.¹

But rightly read, no syllable of this poetic drama can encourage or applaud inconstancy. Take it as dealing with the after-life, and every detail of its action and its setting falls into line with religious beliefs held and declared in all ages, all the world over. At the first stage, rest after toil and travel; then the happy hunting-grounds for some, or the fair realm of paradise—the summer-land of the Spiritualists and of the early Tuscan painters, the pleasant meadows of Plato or of Scandinavian lore. There is a river whose bright streams make glad the weary. Above it and beyond, shine the high mountain peaks with their eternal snows—those shining snows that sometimes bring their silence down to lower levels. Ibsen makes three of his best plays end in descending snow. Perhaps to his Northern poet-mind that was the symbol of the *Peace that passeth understanding*.

But the snow only comes at the very end; and in the meantime, critics may protest, what of this odd beginning? A

¹ Not a good title for the play. *The Spectre of the Past* would give a closer rendering of the Norse, and tune the audience better for the theme. "Ghosts indeed!" exclaimed a wrathful playgoer, "I never saw a single ghost the whole way through!"

big hotel upon "the other side of death"? Why not? For in our *Father's house are many mansions*; and the word translated there as meaning mansions is, in the Greek, actually the word for wayside inns—dak-bungalows, or something of the sort! And as, at places of that kind, all sorts of travellers congregate, the Rubeks do not find themselves alone—nor always in congenial company. The usual way these travellers arrive is by the sea, we gather; so the old metaphor still serves for them—wide waters to be crossed, and in a "ship"—ever the symbol of the Church, since days when it was painted on the tombs within the catacombs, as Ibsen, versed in Roman art, well knew.

The Rubeks, heretics from a Bohemian and artistic circle, have come *upwards by the train*; and the next arrival on the stage, Ulfheim by name, a rough-tongued country laird, *sails his own cutter*, as he tells us—*without once catching sight of any steamer*. *No such honour and glory for me!* is his sarcastic comment! He shuns his fellow men and feels contemptuous of women—lives in heart-loneliness, but for the dogs he turns to, glorious comrades of the chase who naturally share his hunting heaven along with him! He knows the region well already; has had his moments on the mountain even, in his former summer holidays; but the heights beyond the snow line are too perilous for him, and the hunt of bears and other joys are better followed on the wooded slopes below. A tremendous fellow this, for little Maya to encounter! So astonishing!—a man who tells hair-raising stories of adventure, and can swear, and laugh huge, hearty laughs, and pay her pretty compliments as well—such a contrast to the earnest-minded sculptor, wrapped up in his art, with whom her pilgrimage on earth had proved so dreary! So she asks the latter eagerly if she may go with Ulfheim—go and see the dogs and the wild forest, and experience the glad, free life of the hunting-grounds and the glory of the mountain. And of course her bored companion gives

assent!—astonished at her taste, for he has all an artist's vanity, but very much relieved that she should realise that they are absolutely *free*, as now indeed they are.

In heaven there is neither marrying nor giving in marriage. So spoke the Christ, when asked to whom a woman would belong if she had passed, when widowed, to successive mates on earth. Sex problems have no place up in these realms—thank goodness! But still, *true marriages are made in heaven*, it is said. Perhaps they are—arranged upon some higher plane at any rate, when, stripped of the veil of flesh, affinities can find each other far more easily. Even little Maya, not distinguished for much quickness of perception when on earth, can read the thoughts of those around her now—says she sees quite clearly what her husband thinks about, especially when he dreams about his former love. The hunter's wild, impetuous wooing, full of fire and "go," is naturally a heavenly joy for Maya—one that she had missed and longed for in her life on earth; and Ulfheim's own felicity is heightened by her petulance and sudden change of mood. What sportsman wants an easy victory? So these two fight and squabble even at the very furthest heights they reach! Then, in more gentle mood, they tell each other of the disappointments of their former life; and warned by past experience, resolve to try together to make something better and more honest of such partnership in future. So she gives herself *into her comrade's keeping*, and these two go wandering downwards once again—by the same strange *way of death* that led them to the heights; for birth and death are much alike when seen from different sides. How will they meet on earth again, one wonders? In some childish friendship first, all full of April showers and sudden sunshine? They seem such children, both! But they will *know* each other with swift intuition anyhow; and he will love her all the more because, in spite of her coquettish ways, she will not fail in loyalty, like the *light love* he took

to wife before. And she will sigh at times over his lawless ways, and then, with some dim latent memory waking, add that at any rate *he's never dull*; nor will he dwell mentally in far-off realms of cloud and mist, where she cannot hope to follow!

Meanwhile to Rubek, left alone, have come fresh experiences—new lessons learnt through meeting once again the long-lost love, Irene, the girl friend who had posed for his ideal statue. Her help and sympathy had won him fame; and when she left him, all his finer inspirations left him too. In those old days when first they met, he had been dreaming of a spiritual subject—the very subject Ibsen gives us here, in this drama of *Our Awakening from the Dead*; and when they speak of what they used to do “upon the other side,” the sculptor-hero, giving us the key-note of the play itself, dreamily describes his feelings at the time, as follows:

I was bent [then] on creating an image of purest womanhood—of woman as I saw her at the moment of her waking on the Resurrection Morn. Not bewildered by anything new and unfamiliar and unexpected; but full of divine joy at finding herself once more—her own self, the daughter of earth—unchanged—in the realms above—realms more free and joyous—after the long sleep of death.

And that, it should be noted, is exactly how the characters in this strange Epilogue are set before us; unchanged, more free, and growing gradually more joyous; and the chief thing that the poet seems to emphasise is that *they must awake*. An easy thing for Maya, as she joyfully proclaims. Her Northern words are hard to render into English, because, though current coin of daily speech, they yet suggest, in the original, the biblical expression for *judging* on the Judgment Day. “How divinely lightly we are sentenced—just to waken!” is a possible version of her exclamation; and it may be that the poet’s thought is of the divine clemency, and the way in which it deals with all of us.

For Rubek, who has lived much longer, and has blundered worse, it is a harder task—this waking up to all that he has

done; and poor Irene finds the process harder yet. Her storm-tossed soul has wandered far and wide, vainly seeking to fill the void within her heart caused by the misconception that had parted them; and she is further handicapped by the materialistic point of view she had arrived at ere she died. Rejecting the Church teaching, which yet in its gloomier aspect still oppresses her, she had learnt to think of her own death as just an ending to all life and light and happiness—a coffin and a winding-sheet, the loneliness and silence of the tomb; and this delusion binds her soul to such an extent that, when she first appears before us, pacing slowly past the Rubeks in the garden, her hands are crossed upon her breast, and her eyes are closed, while her clinging garments, soft and white, fall round her like a shroud. And the shadow of the dismal teaching she disliked so much, and yet had half accepted, follows after her, personified by her attendant all in black, dressed like a deaconess and carrying the cross—a hint that Ibsen criticised the Church for tolerating such a dreary teaching as is found in certain hymns,¹ making the inevitable parting hideous here below, and even driving some poor souls insane. In recent books about the life beyond,² this doctrine of the heavy sleep that holds all those who, while on earth, turned from the belief in the after-life, is also to be found; and Ibsen may have taken it from Dante, in whose *Inferno* the unbelievers are all buried in dark tombs, much like the one described by poor Irene. It is Rubek, with his faith in *Resurrection*, whose task it is to teach her the great fact that she is very far from dead in any real sense—that love and life and onward progress still are hers and his. Then, after talking over all the blunders of the past—a past in which his deep absorption in his art had somehow hindered him from speaking of his love—they both pass onwards,

¹ Cf. Ibsen’s protest in *Brand*.

² *Letters from a Living Dead Man*, by Elsa Barker.

through a second death, leaving the lower mental realms behind, and climbing above the snow-line to the peace beyond, where the dark shadow which has haunted Irene can never follow—ceases at last to be a shadow even, but comes into the snow-clad scene, holding the cross aloft and speaking words of peace. The Church is sometimes inconsistent, and long after heretics she has been hard upon have past away, will give them tardy words of kindly praise and reconciliation!

A very wonderful achievement, this brief drama! A *tour de force* few could have dreamt of, even in their prime! And the more we think about the characters, the more our interest and compassion grow. We criticise them, naturally—they are so human in their failures!—but Ibsen makes us understand them all. The primitive young hunter, with his pose of heartlessness; hiding the pain of disillusionment at first, but winning Maya in the end by reference to his sorrow o'er the worthless wife he once had loved and trusted. Maya, once so eager to be thrilled by mere excitement, awakening to the voice of genuine love at last. Irene, proud and passionate, cut to the heart by Arnold's thoughtless reference to her loving help in his great work, as just *an episode*; not pausing to consider that although an artist is supreme in marble, it does not follow he can find the fitting word to say. Many will feel impatient over the story she recalls of her own sudden flight, leaving no trace; still more impatient over her subsequent plunge into successive mad flirtations with a set of men for whom she did not care a straw. Yet is not such conduct what we very often do find—both among men and women—after the shock of unrequited love? Irene thought the man she could have died for needed her no more—imagined he had coolly told her so—a crushing blow!—and being driven to earn her bread somehow, continued posing—in theatres and music-halls!—where her great beauty, seen behind the footlights, sent many wellnigh crazy, bringing them about her,

eager rivals for her hand. And so she played with them, in a cold, scornful wonder at their folly; and married by and by, first one, and then another, and spent their wealth and lived a reckless sort of life, wearing herself and them out, mind and body, just striving to forget and fill the time; until delirium or madness came, and she passed over, still nursing all her unhealed astral scars, to meet the mate she had lost through her own folly, and to teach, and learn, and find true peace at last.

How is it that the author's presentation of his lofty standards of stern self-control, taught by the failures and unhappiness of very varied characters, is missed by so many of his readers? Ibsen shows the lesson everywhere—in this play as in *Ghosts*, though much more hopefully. Irene learns it, in her self-reproach, yet gives a just rebuke to Arnold for his self-absorption in the past; and in spite of her delusions and obsessions, and her sudden, strange relapses into crazy fancies, the bulk of what she says is very clear. Note how she speaks of these old days of happy work together:

With every throbbing heart-beat, with my whole youth I served you!—and you—you—you!—You never actually *touched me*, Arnold. If you had, I think I should have killed you on the spot. [But I?] I gave you something none should ever part with—gave you my very soul—and then I stood before you soulless. It was that I died of, Arnold.

Manlike, he finds it hard to grasp that he had taken more from her than was allowable. It was for Art!—for his professional career!—he had even found it hard to ask so little! How had he done her wrong? Persuading her to break conventions outwardly, and pose to him undraped for his great statue, thus estranging her from all her friends and relatives—for Irene did not belong to the Bohemian set that would receive an artist's model anywhere—Rubek had felt impelled to show her special reverence and respect. His troubled protest is quite natural:

Arnold. I never wronged you—never once Irene!

Irene. Ah, yes you did! You wronged the innate innermost part of me—you who could take a warm-blooded young creature, pulsating with life, and grind the very soul out of her, because you

needed her to make a work of art. *First the work of art, and then the child, of man!*

I was a human being at that time. I too had a life to live, and a human destiny to fulfil. Can't you realise that I renounced all that? Oh! it was suicide! The guilt of my death lies at my own door—a guilt for which no penance can atone.

A purgatory this, for the poor sculptor too! Yet truly, *from him to whom much is given, much shall be required.* He had lived upon a pinnacle of self-restraint that many men and women can only marvel at as something far away; at any rate he had reached these heights as far as her fair body was concerned; for though she was the woman whom at heart he really loved—and with a certain element of physical passion too—he yet had held aloof, partly from chivalry of thought, but also from devotion to his art. He revered her beauty as indeed the temple of the living God, as a true artist can; but all the while he had forgotten the natural heart-hunger of her soul within—the longing for response that she, bereft of all her kindred, well might feel; and though she, in her pride, had asked for nothing from him, she had trusted that this comradeship in work would blossom from fair friendship into lifelong love. Ibsen is quite relentless in his picture—spares him nothing. Such a man *could* realise what he had done—and therefore needs must do so.

“You feel that it was all my fault?” he asks Irene wistfully, noting the ghastly changes time has wrought in her—the morbid fancies and delusions that recur, in spite of all that he can say. And when her words are wildest he likens her to a harp with broken strings; on which she answers him that that is always so when a warm-blooded woman “dies” as she has done. Most earnestly he combats her obsession:

Oh, Irene! Do get rid of that point of view! It's leading you so utterly astray. For you're alive—alive—*alive!*

And even when she comes to realise the fact, she clings to the old pain, as people will.

I have been dead, this many and many a year. They came and bound me—lowered me down into a vault. Now, I'm beginning to rise again from the dead.

And later on she adds that though she *has risen*, she is *not yet glorified*.

• These extracts have been telescoped together, because the artist scatters them in the drama, and many readers, intent on the more playful passages, may miss them. The process of such healing is a slow one, and the author makes us feel the long endurance of poor Arnold, as he strives to help Irene on. At times he scarce can look her in the face, so deep is his remorse. Yet from the average standard of quite decent living, his had been a blameless life. The retribution for the careless mood—that in which he had called that wondrous summer just “an episode,” seems to us too severe. But Ibsen did not think so. He seems to say no artist worth the name should blunder so—because he *ought* to understand better than most. It is a curious answer to Bernard Shaw's assertion that an artist is naturally the man most guilty of such egotism, that artists *all* will see a thousand women wither, *if the sacrifice of them will enable them to paint a finer picture, write a deeper poem, a greater play, a profounder philosophy.* Ibsen realises that less gifted men, who turn to women chiefly for their food and clothes and other physical needs, can neither call out quite so much response, nor wound so deeply, throwing love away. To inspire a soul's devotion means responsibility; and to accept it by allowing so much loving service as was calmly taken in this case, deprives one of the right to throw it back.

The pain of the great blunder is increased for Irene when she awakens to her own love of little children. She had not cared to mother the offspring of those wealthy mates of hers when on earth, but there are so many of those happy little creatures in this happy valley of the Second Act! And as she *wakes*, she comes into contact with them. We see them rush to meet her when she passes, and note her gentle ways; while Arnold sits, the student artist still, noting the grace of their free movements, even in the wildest of their play. Maya rebukes him for it. Like many women

whose ideal of bliss is largely a prolonged and passionate wooing, she has no interest in children, finding them noisy and troublesome interrupters of all she cares about. As has been well said, such women rise to their task when actual motherhood comes, by "enlarging the borders of their selfishness so as to include their own progeny"; for the children of others they cannot find affection. But Irene has outgrown that stage, and after meeting with those radiantly happy little creatures, owns her own greatest failure in the life just past. She who had been twice married, never bore a child; never gave healthy motherhood a chance; had *killed them all*, as she sorrowfully puts it, *long before they came to birth*. Seen from "the other side," that is what limitation of the family means. Now she knows that Motherhood had been her calling; she should have borne real living children, not just helped the production of dead works of art. Ibsen makes Solness, in another play, say something like this, when referring to the sorrow of his childless wife. Surely, he tells us, the art of building up a splendid race—working at child welfare in all its forms—is just the finest art of all!

Are people such as Rubek and Irene ready for Nirvana? The student of Theosophy would say—*not yet*. Ibsen makes them discuss the question of returning to the realms below, and Arnold feels—rightly—that there he might expiate the errors of the past. Irene cannot face it—does not even want that kind of love and happiness any longer—and Ibsen seems to think that now that they understand, they both may pass to other, higher realms. Perhaps he felt somewhat as Browning did concerning reincarnation—"that fancy some lean to and others hate"—when the latter wrote lines:

Yet I hardly know. When a soul has seen
By the means of Evil that Good is best,
And, through earth and its noise, what is heaven's serene—
When our faith in the same has stood the test—
Why, the child grown man, you burn the rod,
The uses of labour are surely done;
There remaineth a rest for the people of God:
And I have had troubles enough, for one.

Anyhow the end apparently comes here. The avalanche descends, sweeping away the bodies now transcended, and over everything is spread a shining sheet of snow.

Rubek the Sculptor stands for Ibsen—so the critics say. With reservations—for no poet puts his whole self into one character—they are justified in their conclusion. The masterpiece that Ibsen wrote for us, the drama that *he* called his masterpiece, was *Emperor and Galilean*—a religious play, in which a heroine of wondrous grace and beauty, of clear brain, strong character and deep devotion, is announced; a heroine connected with a prophecy that Julian, the hero of the play, was to succeed where others failed, because to him as helpmeet should be given a woman without a flaw—stainless, immaculate. The word used to describe her in Norwegian is *rene*—the German *reine*, used about *Parsifal*, and there translated *guileless*, as a rule; but it carries all these other meanings too. We know the first design for that great play was modified. Planned while in Rome, but carried out in Germany in an environment and atmosphere sadly broken by the Franco-Prussian War of 1870, its general scope was altered, and in the second half Julian is somewhat different from what he was in the first—more than is quite consistent.

The *guileless girl* who is the heroine, prophesied in Part I, only enters near the end of Part II. We see her as a saintly Florence Nightingale, nursing the Roman soldiers on the battle-field, her gentle teaching winning them to Christ. It is she who closes Julian's eyes after that matchless dying scene, and speaks these words of hope about the Coming of the Christ, and of how only He can truly judge the living who are dead, and the dead who are alive. Long as the great tragedy is, we wish we had seen more of her, for the feminine element is lacking in too many scenes; and if Arnold Rubek really speaks for Ibsen in this farewell play, we gather from his sculptor-talk about his own masterpiece, and his regrets for having spoiled it, what had happened in the poet's case. Ibsen had evidently

intended Macrina to have dominated *Emperor and Galilean*; but he had *pushed her into the background*, toned the radiance of her expression down, and placed *himself* well forward, making the hero, Julian, the usual spokesman of his own thoughts and feelings. Worst of all, he had added portraits of the people he despised—of lesser men, who filled him with contempt by their stupidity, their self-sufficiency and self-indulgence. Realising what a fatal blunder that had been—how the shadowing of his ideal woman had injured the work—he makes the foreground figure of his final play *an artist, repenting*, vainly trying to wash away his guilt, feeling with pessimistic gloom that now it is too late and nothing can atone. And as Irene listens to Rubek's confession, learning what had happened to the glorious statue that had cost her dear, she feels that she could *kill* him; then, realising how impossible that is—since he is “dead” already!—she breaks into a little smile and calls him “poet—*poet!*” adding maternally that there is something of forgiveness in the word. In saying it she feels that after all he's just “a dear, big, grown-up baby!”

And her smile, we may be sure, is Ibsen's own—half rueful, half diverted at himself. In that long life, with its sixty years of unremitting toil, he gave us of his very best; outgrowing his beginnings, ever ready to start afresh; and all through, even in his prosiest works, he shows the poet's mind and heart. No writer of such genius can ever get away from his own type and temperament altogether; and if he smiled to see the personal touch, even in his greatest achievements, and half apologises in the end, we in our turn are grateful for a hint that draws us nearer to him. So this last farewell of his can put a key into our hands, opening the mystery of much he wrote; and if the special veil that hangs upon this play has even partially been lifted for a few, this backward-glancing method is already justified.

Isabelle M. Pagan

THE TRINITY IN UNITY¹

SKETCH FOR A STUDY IN COMPARATIVE RELIGION

By JAMES H. COUSINS

FREDERICK ROBERTSON of Brighton, the once famous English preacher of Christianity, declared in a sermon that a truth was not necessarily true because it was in the Bible, but was in the Bible because it was true. He had felt the disservice which had been done to that sacred volume by the dead-letter method of approach to its meaning, and he asserted that the true significance of the book could only be appreciated when it was treated as a record of truth, not as a source of truth. Christian children are taught to sing:

Jesus loves me. This I know
For the Bible tells me so.

But according to Robertson's method the point is not whether this is stated in the Bible, but whether it is true in actual fact.

The textual test of truth externalises it, makes it the possession of scholars, turns it into exclusive dogma, and brings sectarianism and the spirit of intolerance into being. The way to religious unity is through the realisation that all human expression, even where inspiration is claimed, must necessarily bear the limitations of speech, of racial temperament,

¹ The following is a summary of an address given under the auspices of the Tokyo Lodge of the Theosophical Society, and intended to exemplify the carrying out of the Second Object of the Society, the study of comparative religion, philosophy and science.

of personal experience and mental endowment; and that truth exists in the nature of things, and finds approximate utterance in one or more of the scriptures of the various great religions. The comparative method of religious study is therefore a substantial step towards an ultimate unification of the creeds on certain major teachings. The doctrine of the Trinity is a case in point.

Observation of natural phenomena and of the operations of one's own mind shows that there is a threefold mode in Nature. We see underlying all life a basic substance, we see form imposed upon it, we see a consciousness working through it. We shape time to our own triangle of experience by calling it past, present and future. We think—and there is the thinker, the process and the thing thought. We write—and there is the writer, the act and the writing. And when we look at these things quietly and long, and question them as to their secret, we become aware that in all such trinities of life there is one element that is positive and of the nature of fatherhood, one that is passive and of the nature of motherhood, and one that is the offspring of the two. And when we have got thus far, and realise that in a relative universe, in which everything is interdependent, there must be a reflection of similar characteristics from the highest to the lowest, we shall not be far from understanding why it is that in the great religions of the world there is the teaching of the tri-unity of Deity. Reason carries back the qualities of the external world to that Divine Power in which it subsists. The seers of the ages have apprehended the analogy and have borne witness to it. They did not invent it; they recognised it.

In ancient Egypt the triune nature of Deity was expressed in the conception of the God Osiris, the Goddess Isis, and the Divine Child Horus; and there were those in that remote time who, with the comparative eye, saw a

relationship between these divine beings and the spiritual, intellectual and physical sides of human nature. The trinities of Greece are embedded in modern culture.

In the Vedic times in India, a thousand years before Christ, R̥shis taught the worship of the God of Fire (Agni), of the Firmament (Indra) and of the Air (Surya). In Brahmanical times Brahma has been worshipped as the creator, Vishnu as the preserver and Shiva as the destroyer. Seven centuries before Christ, in Assyria, men looked to the Divine Bull, with its man head, its bull body and its eagle wings, and saw in it wisdom, power and omnipresence.

Three centuries later, Plato, Greek by race but saturated with Asiatic thought, and learned in the wisdom of Egypt through travel in that land, expounded the Cosmic Trinity as First Cause, Reason, and Soul; and analysed humanity into the trinity consisting of man or the reasoning part, lion or the spirited part, and the multi-headed beast of appetite. Two centuries afterwards, the founding of the Platonic school at Alexandria not only demonstrated the philosophical fame of Plato, but marked an exchange of thought between Greece and Egypt, based on the comparative method.

Thus the rationalising process of the mind had moved the trinitarian idea from personality to impersonality, or rather, had developed from the early notions of local deities made in the image and likeness of man, to universal Powers from which humanity had emanated. At the same time the personal conception of Deity had evolved from multiplicity to unity, the latter conception being the most insistent doctrine of the Jewish religion.

When, therefore, the energies let loose by the foundation of Christianity developed into controversy, we are not surprised to find in the mentality of the Gnostics, who were Greek Christians, the double thread of Platonic rationalism and Jewish unitarianism. They held the Logos (Plato's Second

Person of the Trinity) as eternal, and taught that the historical Jesus (about the facts of whose life they expressed considerable doubt) was overshadowed by the eternal Logos, and that his true life could be taken as a spiritual allegory.

At this early point in the history of Christianity there is no mention of a Trinity of Divinity. True, Jesus referred to His Father, and Paul and John vaguely refer to the Holy Spirit as an immanent power; but these shadowings of a possible doctrine of the Trinity were obscured by the natural unitarianism which came to Christianity as an intellectual legacy from its parent Judaism.

But the new Faith could not resist for long some inner urge to adaptation to the triune law of the universe. Justin Martyr (A.D. 150) made the way a little clearer by calling Plato's "Logos" "Supreme Reason," by teaching that it was incarnate in Jesus as a temporary expression, and by referring to the Holy Spirit as a mode of the divine activity. Theophilus, about the same time, brought the matter to a point, used for the first time the word "Trinity," and set out that Trinity as God, Logos and Man.

Now began the era of controversy over the nature of Jesus Christ, which was the surface indication of the hidden urge towards the expression of the triune nature of the universe that had found full personal expression in the great pre-Christian religions and full intellectual expression in the Greek philosophers. It took nearly two hundred years to bring the matter within the domain of official religion, and even then, it took over three hundred bishops two months to discuss the question to the point of a declaration. This was at the Council of Nicæa in A.D. 325, when Jesus Christ was declared to be "of one substance with the Father". Still the Holy Spirit is only vaguely referred to; but half a century later the Council of Constantinople decreed that Christians should believe in One Divinity in three Persons: Father, Son

and Holy Spirit, co-equal in majesty. The interdependence of the triune conception of Godhead was reflected in the doxology, which ran: "Glory be to the Father, through the Son, in the Holy Ghost," but in A.D. 459 a monk named Flavius of Antioch voiced the complete trinitarian conception by altering the doxology to its present form: "Glory to be the Father, and to the Son, and to the Holy Ghost."

Thus Christianity took its place along with the other great religions in the expression of the truth wrapped up in the ancient occult symbol of the triangle; and a curious point is that the mass of Christians believe that the doctrine of the Trinity is somehow or other taught in the Bible, while the simple fact is that there is considerably less textual support for it than there is for the doctrine of rebirth—which they do not believe.

But the great difference between the Christian presentation of the doctrine of the Trinity and the pre-Christian presentations is in the Christian exclusion of the feminine element in Divinity, which was fully accepted by the older Faiths. True, the Holy Spirit is referred to in the Greek Bible seventy-three times in the feminine gender, and thirty-two times in the masculine gender. But this untranslatable grammatical differentiation was beyond the possibility of influencing the minds of believers. The feminine element must receive its due personal recognition, and the development of doctrine with regard to the Blessed Virgin, the mother of Jesus, has up to a point met the philosophical need. Up to the fifth century the Blessed Virgin was regarded as human and a sinner; but the cult of Mary grew in power, until in 1854 the Pope promulgated the doctrine of her Immaculate Conception. The inferior divine honours which are given her are not, however, in her own right, but by virtue of her being the earthly mother of Jesus. It remains for some future council to raise Catholic Christianity to the philosophical level of other religions by

raising the Blessed Virgin to the full height of Divinity, as God the Mother.

Two points of practical importance emerge from this study: the first that the Protestant claim to a definitive canon, a finished and finite book authority, is untenable in view of the controversies that both preceded and followed the collection of traditional teaching (for which there are no existing originals) into the book called the Bible; the second point, that the process of doctrinal development in the Catholic Church negatives the claim to exclusive interpretation. Truth is true, even if, like the truth of the triple nature of the Divine Being in manifestation, it is not specifically taught in the Bible; and the way stands open for a free-minded study of all that is involved in the doctrine of the Trinity in unity, a doctrine more fully presented by Theosophy than by any other agency.

James H. Cousins

VIBRATIONS

* By W. R. C. COODE ADAMS, B.Sc.

THEOSOPHISTS, who so often use the word "vibrations" to explain their ideas, often forget that it has a technical meaning among orthodox scientists, with the result that they occasionally give birth to statements which, though quite correct with regard to the idea they wish to express, are occasionally, for want of more exact phraseology, found to embody no really coherent idea whatsoever. The result of this is that often Theosophy is lightly spoken of among the men of science, which is unnecessary as well as unfortunate. Perhaps, then, it would be as well to embody in a short article some idea of the various ways in which matter is known to vibrate, so that we may get a clear conception of what we mean when we use this term. A body vibrates when it continually passes the same position, first going in one direction and then in the other. The scientific definition is that it is "periodic motion where the velocity is being continuously reversed in direction".

The word "rhythmic" is not used by physicists. A good example of vibratory motion is that of a pendulum, the bob of which, as it swings continuously, passes and re-passes the position it occupies when at rest. Matter, however, in general, whether as a mass of fluid or a collection of particles, can vibrate in different ways, which we may roughly classify under the two heads of "longitudinal" and "transverse".

For general purposes of explanation we may say that the first is where the particles move back and forwards, and the second where they move up and down. We will illustrate this. Attach one end of a piece of string to some firm support and, holding the other in the hand, give it a series of rapid up-and-down movements. With a little trial a continuous series of waves may be made to pass along the stretched string. This is transverse vibration.

Of such a nature are the vibrations of a violin wire, when it is stroked with a bow or plucked with the hand; also of this kind are the waves which pass over the surface of the sea, though in this case there is a certain amount of longitudinal vibration as well. The distance between two successive crests of the waves is called the "wave-length," and this quantity is a most important factor, because not only is it constant for all waves set going by that particular disturbance, and thus forms a means of defining the disturbance, but also it is found to be connected in a very intimate manner with the "frequency" or number of waves which occur per unit of time, and the speed with which they travel. In fact, to state a well known law, the velocity is equal to the frequency multiplied by the wave-length.

Now for longitudinal vibrations. Take a coiled spring and fasten one end to some firm support, and on the other hang some light weight. Now pull the weight down slightly and let go. It will vibrate up and down, the spring automatically opening and closing. The spring vibrates, but in a different way to the wave motion that passes along the string. This is longitudinal vibration.

If we examine the phenomenon carefully, we shall see that when the weight is pulled down, the spring expands at the end near the weight, and the wave of expansion passes up the spring. When the weight rises again, the spring is compressed, and this wave of compression also passes up the

spring. Thus we have a series of alternate waves of compression and expansion passing along the length of the spring.

It is rather important to understand this form of vibration, because all phenomena of sound are of this nature. Air, as we know, is capable of being expanded and compressed, and a musical note consists simply of a succession of pulses of compression and expansion of the air, which travel towards our ears in a definite, orderly manner and with a definite frequency. To give some idea of the magnitude of these waves, I may mention that the middle C of the piano has a wave-length of approximately $4\frac{1}{8}$ ft. and therefore vibrates 256 times per second, the velocity of sound in air being about 1,100 ft. per second.

Let us now turn to a totally different phenomenon, that of light. It was discovered by the physicists that light behaved as if it were some form of wave-motion, and as light will certainly traverse vacuous spaces, and because it is rather difficult to postulate vibration without anything to vibrate, they were led to make the assumption of the ether of space, that is, an intangible medium which permeates all matter, as well as interstellar space where no matter is. For this reason it is generally called the "luminiferous ether". Let us get some idea of the dimensions of these waves. We find that each colour has its own wave-length, white light being itself a combination of them all. We can use this wave-length for defining the colour, and this is certainly the only scientific way of doing so. The wave-lengths are minutely small, and vary from one thirty-thousandth of an inch in the case of red light to one half that amount in the case of violet. Thus the waves of red light must vibrate four thousand billion times per second. Now if the rainbow be photographed, it is known that more appears on the plate than can be seen by the eye, and science soon discovered that there was a whole series of colours beyond the violet, invisible to the ordinary mortal.

This is called the ultra-violet spectrum. It was not long before we also discovered that there were likewise invisible colours beyond the red, now called the infra-red. But this is not all.

We now know that the electro-magnetic waves which are made use of in wireless telegraphy are exactly of the same nature as light, only of much longer wave-length. They vary from a fraction of an inch up to very great lengths; the commercial wave-length for wireless telegraphy at sea in the merchant service is about 600 yards.

One last fact remains to be added. The X-rays, as they are commonly called, of whose wonderful penetrating power we have all heard, have been shown to be also a form of light; only in this case the wave-lengths are much smaller even than those of light, even ultra-violet light. The wave-length of the X-rays is about one ten-millionth of an inch, or even less—several thousand times smaller than that of visible light.

Thus the whole scheme is complete, and we have brought all our phenomena under one head. What of these vibrations, and how shall we classify them?

The oldest theory of light is that of Newton, and is known as the "corpuscular theory," according to which light was conceived of as streams of corpuscles proceeding in straight lines with great velocity, and the phenomenon of sight was due to the bombardment of these bodies on the retina. When the wave theory became accepted by physicists, it became obvious that these waves, of which light was composed, were certainly not transverse vibrations, nor were they longitudinal vibrations, and the matter became one of speculation and theory.

Quite recently a completely new conception of the nature of light has come into the field under the name of the "Quantum Theory," and this hypothesis seems to be supported by so much evidence, and to revolutionise so completely our

ideas of the "ether" of space, that I will make an attempt to explain it. It must be known that science uses the word "energy" to represent any capacity for doing work, either in the form of a coiled spring, or as stored chemical energy in the case of an explosive, or the destructive force possessed by a rapidly moving body. Thus "energy" is conceived of as a property which can be transferred from one body to another and is perfectly measurable, and any such transference does not alter the amount of energy, but only its form or position. Thus we can think of it almost as a mobile liquid which can be poured from one receiver to another without loss of total quantity. One word of warning—do not confuse the words "energy" and "force"; they are quite different. Now according to the quantum theory, light consists of a series of pulses of energy, or we might almost say particles of energy, called "quanta," which are sent out at regular intervals, travelling with a regular speed and presumably in straight lines.

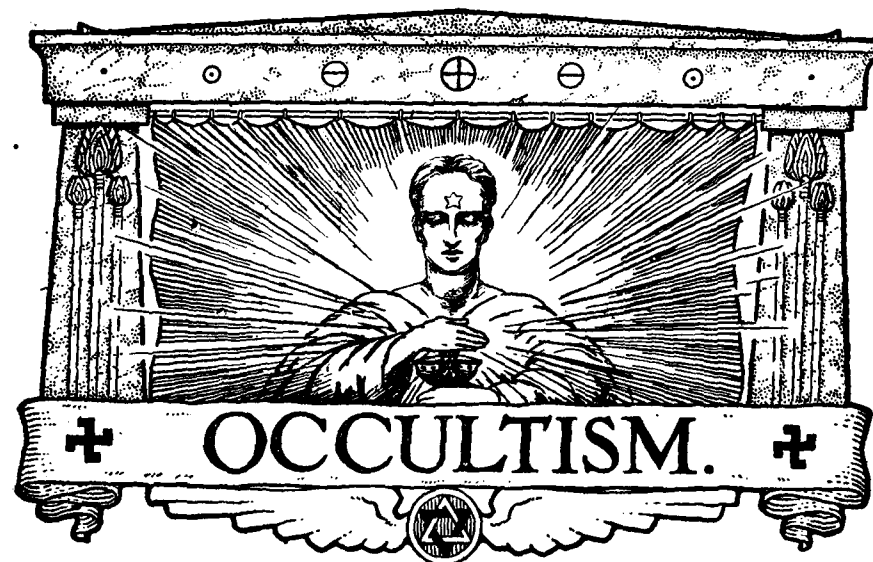
This is practically a return to the corpuscular theory of Newton, with certain modifications, and as a theory will have far-reaching effects upon the views scientists are likely to take on superphysical phenomena. With the wave-theory of light it was necessary to postulate a universally pervading medium; with the new theory that is not necessary, for the "quanta" travel along as compact units across empty space, and do not need any medium to pass them on. Thus modern physicists are divided into two schools: the one represented by Sir Oliver Lodge, who supports the existence of the ether; and the other represented by Einstein and Planck, who deny its existence and find themselves quite capable of explaining all phenomena without it. The question cannot be discussed without reference to the theory of relativity. So long as we admit the facts of gravitation to be due to an attraction exerted by one particle of matter on another, we

must postulate some kind of medium whereby this attraction can be exercised, that is, some connection between the two bodies whereby one can exert the force on the other. By means of relativity, however, the phenomena of gravitation may be explained by means of space-distortion, without having to assume any force of attraction whatsoever, and so no connecting medium is necessary.

We have said enough to show that we should be very careful in making statements in the name of science as to the nature of light or as to the nature or existence of the ether of space. Both questions are in a state of solution and likely to remain so for some time.

I have but thrown together a number of scientific facts—I hope, for the interest of my readers. Those who are already acquainted with them will pardon the re-telling of an old tale, whereas if I have helped anyone to gain a further appreciation of the varied phenomena of this wonderful world, the time has not been wasted.

W. R. C. Coode Adams



THE SEARCH FOR THE MASTER¹

By B. P. WADIA

MANY members of the T.S. are greatly drawn to the inner side of the Theosophical teachings. What may have been to them a mere theory when they joined, becomes in a great number of cases a strong belief later on, and the earnest member strives to convert that belief into a matter of knowledge. The existence of the Masters has been a focus of attraction to many; the finding of the Masters has been the most desired pursuit in a few cases. Many have desired greatly, but have not found, for the reason that the finding of the Master was but a secondary object of their lives. Had they been honest with themselves, they would have recognised

¹ Report of a talk to a group of students.

this, and would have made further efforts, or would have been content to leave things as they were. Instead of that, they have felt in some sense disappointed, if not actually injured, because they have not attained to first-hand knowledge of the Masters. However, the efforts they have made have not been really in vain, for the ideal they have sensed will, as time goes on, become more and more real, and will eventually bring them—perhaps it will be a matter of another life—safely to the feet of the Master.

There are seasons for the growth of discipleship; periods in the history of evolution when discipleship can be more easily attained than at other times. It is not a question of favouritism on the part of the Masters, or even the demands of the world-service in which They are engaged. Just as there are seasons for sowing and harvest, so is there in the realm of discipleship the sowing of the seed in the core of the Ego, and the sprouting forth of that seed, affecting both egoic and personal consciousness; for the growth in the sphere of consciousness reflects itself in our limited brain-awareness. As far as this physical world is concerned, there are times (the result of the activities of the Law of Cycles or Periodicity) when the task of realisation becomes easier of attainment. This may be said to be an illusory effect merely; but, from the point of view of the actional plane (*Kriyaloka*), it is not so. Just as the rising and setting of the sun every morning and evening are illusions, but may be and are taken advantage of for purposes of ritual and worship, so also certain periods may be, and are, utilised for the realisation of discipleship. Such an opportune season is used by the Great Ones for starting Occult Schools, spiritual movements, etc. Such a period was chosen by our Masters for the founding of the T.S., and that was why in the early days of the Society so many were fortunate in contacting the Masters in their brain-consciousness. It seems to me that one of the immediate fruits of discipleship

is the knowledge and experience of its intimate relationship with the Master in brain-consciousness.

The man who would find the Master must make the search the dominant aim of his life. If we are prepared not to be deterred by any kind of obstacle or difficulty, if we do not hesitate to sacrifice everything and have the courage to destroy in ourselves those things which hinder, we are at least doing our part, and we may be well assured that the Master will not fail in His duty.

The first idea that we want to grasp clearly is that the finding of the Master is an absolute possibility for us; that it is a certainty for us, provided that we have strength and energy enough to go on and pursue our course without breaking down in physical health. People sometimes think that to tread the Path is a matter of consciousness only, and that material bodies are not of great importance. Bodies, however, do matter infinitely, and one of the qualifications that Masters require from would-be disciples is that they bring to Them fit and healthy bodies, in and through which Their work can be done. A wrecked body is of no use to Them. It may seem harsh, perhaps, that people who meditate and study, who lead as conscientiously as they can the spiritual life, and who thus perhaps in consequence overstrain their nervous systems—because of this must be thrown aside. We must look at the matter from the Master's point of view. What use will a person be to the Masters if he or she breaks down every time after a little piece of work? The life of discipleship is a strenuous life. The Master may want to use the disciple day after day, at any time; He may have to tax his endurance considerably. It is therefore not difficult to see that the physical body must necessarily play a great part in the calculation that the Masters have to make before They accept anyone as a disciple. Realise that a disciple is an outpost of the Master's consciousness, and therefore the true disciple must

have the Ego-consciousness directing and guiding his brain-consciousness, and he must be careful not to admit into the latter anything that might affect the wonderful consciousness behind, that might prevent the Master working through him at any time. It will easily be seen that this constant alertness and self-collectedness must be a great tax on the nervous system. Similarly it follows that all the subtler bodies should be in a healthy condition, for the strain on them will be great too, since our astral and mental life must be arranged as far as possible in accordance with that aspect of the Master which we contact. For the Master, and He alone, must be the centre of our universe, if it is to coincide with the Masters' world.

How many of us make the Master our centre? If we examine ourselves, we shall see that we are very far away from the Master. Our world is differently built from His, and therefore there is little reason for us to be surprised that He does not pay attention to us. We must make Him the core of our consciousness, and thus the centre of our cosmos.

There are two simple rules—simple as all spiritual things are—which will help us in our efforts at realisation, if we apply them. First, whenever we think, whenever we feel, whenever we have to act, our first question should be: "I am thinking this thought, I am feeling this feeling, I am about to do this act—would the Master do it if He were in my place?" And if the answer to our question be in the affirmative, then ask: "*How* would the Master think this thought, feel this feeling, do this act?"

This is a very strenuous practice to follow, but it is the right principle to work on; for he who does this proves that he is making the Master, and not his little personal self, the centre of his consciousness. Very few are willing to make this sacrifice in its entirety. Some are ready to surrender portions of their consciousness to the Master, but reserve rights

over the residue. This will not do, if we are to gain what we say we want.

• To come back to the question of the tax on the body. If we read the third volume of *The Secret Doctrine*, we find that H.P.B. has used a phrase—"play ducks and drakes with the body"; and this some of her readers have misunderstood. Instead of playing with the body they have played with consciousness, and instead of relieving the tension they have led the ordinary life under the name of Occultism. Let me read the whole passage of H.P.B., and you will understand that the control of the bodies, the relieving of the tension of the bodies, is to take place in a definite way, but this does not mean that the bodies are allowed to do what they please, dragging the consciousness into the mire of material existence.

Let the student make a bundle of the four lower and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away. Play ducks and drakes with the body, eating, drinking and sleeping, but living always on the ideal.

We are apt sometimes to take life too seriously in a wrong manner, and we do this because of an unconscious egotism that is in us. We think we are here to save other people's souls and the world, and we think this because we do not realise that it is only by leading our *own* life in terms of the above teaching that we become instruments in the hands of the Great Ones. And although we try to live according to fixed laws of meditation and study, like the rich young man in the parable, when the Master wants us, we cannot follow because we have great possessions, intimate possessions—astral, mental and physical—and we cannot let these go. They are the real centre of our Cosmos, not the Master. Thus we are not able to contact Him, for we cannot respond to His note.

If we want the Masters, we must observe the laws. There are many things in each of us that are not in themselves

bad things—some of them are exceedingly good—which are comfortable to ourselves and not harmful to the world, but they may not be of any use to the Master. Are we prepared in our mental, emotional and physical natures to get rid of everything that is not useful to Him, be it good or bad? We have constantly to eliminate the personal “I”—often an attractive and beautiful creature—for it has no place in the plan. It is depressed, and must find consolation. It is irritated and must be soothed by praise. It must have attention of some kind or other. We must learn that it is the Master and not the personal “I” who commands attention.

The Master wants an equipoised consciousness in which He can work all the time. He does not want depression, He does not want elation, which are things of the personal consciousness. How are we to judge of ourselves? One way is this: if we are depressed, the first thing we should note is that there is some one capable of depressing us; so also with elation. The one mood which we require is the mood of permanent affection which expresses itself in Bliss. The highest attribute of God in Hindū literature is Bliss—*Ānanda*. That is what we want. It is that phase which brings the touch of the Master’s consciousness to us. If we realised, we should know that that alone is of supreme moment to us, that nothing else in the world matters. What matters it if people praise or blame us? These things, as the *Gītā* says, “come and go, impermanent,” and the advice given is: “Endure them bravely, O Bhārata”—and that endurance *not* in the spirit of a martyr. That again is often misunderstood. Experience of joy or suffering is common to all. But for the student of Occultism to feel Bliss in suffering marks a stage of inner growth. The weapon of silent suffering, not for the paying off of karma, but for the positive work of generating spiritual forces, is not understood by the world and is not likely to be. Crucifixion is misinterpreted. That experience is not

the paying off of karma, but a spiritual generation of certain forces where suffering means joyous lifting of some of the heavy burdens of materialism, in the true significance of the word. From our point of view the blazing fire must cause torments, in the act of consuming, to wood and coal; but that is really not so. Crucifixion in the true sense is analogous to the process whereby fire reduces wood to ashes; the wood takes upon itself the property of the fire, and in allowing itself to be so reduced, sends forth the fragrance inherent in it. It is a crude simile, but signifies a great occult truth.¹

There is an inner life in each of us which is to become in course of time, if it has not already so become, part of the Master’s consciousness; and there is an outer consciousness which we may use in so far as we do not ruffle the inner consciousness. Knowledge comes to a disciple from the inner pole in proportion as he teaches others. He evolves efficiency, not because he is in constant communication with the Master, but because, having experienced a touch of that great consciousness, he himself begins to work. It is a slow, plodding, persistent life. Slow is the process, and bit by bit the whole lesson has to be learned; and the only really wonderful thing about it is that, when once we have really touched the Master’s consciousness, outside things do not matter to us. The real disciple may say with truth: “Men may come and men may go, but I go on for ever.” The permanent consciousness we aspire to is one which is above death, above stagnation, above decay; it is ever unfolding; its great quality is the quality of giving, giving, giving all the time, and getting nothing from the outside world save avenues for greater service.

We crave too many things from the outside world when we desire to attain to discipleship. We forget that discipleship

¹ In this sense must be understood the case of the Buddha quoted by H. P. B. in the third volume of *The Secret Doctrine* (page 373): “‘Let me suffer and bear the sins of all [be reincarnated unto new misery], but let the world be saved!’ was said by Gautama Buddha: an exclamation the real meaning of which is little understood now by his followers.”

implies the motion of one big sweep of an outgoing current, and it is so powerful that no other current from without can besmirch it. Remember H. P. B.'s wonderful description of herself as a disciple: "I am a window through which the light comes." Discipleship, according to H. P. B., is a matter of difference in direction of the flow of life-currents. It assumes the capacity in people for allowing themselves to be flooded by the sunlight of Life and recognising themselves as mere windows. It is not, to my mind, so much a privilege as a responsibility, and its recognition grows with the growth of discipleship. Our attitude should be one of thankfulness that we are or may become windows through which the sunlight pours, and that there are souls willing to receive that sunlight. The disciple, then, must be the friend of all creatures. His life is open and broad, a life of bliss. He is ready to take in hand any work that the Master wants done; it does not matter to him whether he sweeps a floor or whether he delivers a lecture; he also learns to realise the fine truth: "They also serve who only stand and wait." We must be patient enough to wait—patient enough and big enough to understand the outside world from the Master's point of view, and that only comes when we get rid of our anxiety to save the world. We are constantly trying to clear up other people's jungles instead of our own, and we find a difficulty in that they will not let us do it. Why should they? They have their own job to do. Ours the task of becoming windows for the light, which others may gladly use in the purifying of their own natures, in illuminating their own minds and hearts.

Then there is the positive side of building faculty—physical, emotional and mental—which the Masters want. The disciple, unlike ordinary men, must not depend on books or libraries for his work in the world. If he has time to consult them, well and good, but he must have the mental faculty which has the power of co-ordinating all the departments of

life and activity. Many members of the T.S. have half recognised this truth, but have misinterpreted it. They make reliance on the Masters' help an excuse for very inadequate study, and for the non-preparation of lectures. This, of course, is not what is meant. What is required presupposes a very keen intellect—a faculty too often discounted by present-day Theosophists. The disciple must bring his knowledge from within. He cannot say to the Master: "I cannot do such and such a thing, I have not studied it." He has to take up the work and have a mind sufficiently sharp and concentrated to use it for the performance of any task, for the illumination of any subject.

Similarly with feelings. Most of us have astral bodies tinged with numerous unimportant and petty feelings. The disciple needs a few fundamental feelings—pure, big, strong emotions. The Masters do not want only good people. The churches are full of these. They want powerful workers. The disciple must have a few dominating qualities in his astral body, all rooted in the great quality of affection, so that he can help all, and is in a position to give through his affectionate nature many things that people want. A disciple must be able to adapt himself to circumstances wherever he is put, and to help all in varied environments. Therefore are necessary in his nature emotions of a character that the Master can use—the great emotions of Power and Compassion. In physical-plane life, faculty is required to do the Masters' work well. The disciple must gain accuracy as far as space is concerned, punctuality with reference to time, purity with regard to causes. That is what the Master wants in terms of space, time and causality.

Discipleship is a gradual process, though the culminating point will come in a flash. It comes from within, and is not a matter of bestowal from without. Disciples make themselves, by their own inner growth. You cannot impart discipleship.

It is a new aspect of consciousness gained by toil, and its salient characteristic is the knowledge of itself, its condition and position. It does not rely on others for that information, it is self-contained.

In the culture of consciousness by concentration of mind-forces, by the purification of the emotional nature and the planting therein of the seeds of Vairāgya and Bhakti, dispassion and devotion, by the permeation of the spirit of self-abnegation in all activity, so that work assumes the form of sacrifice—thus men and women grow silently, inch by inch, into discipleship. We cannot come to it by outer work, but can only grow into its light by an inner process of which meditation, study and constant practice at control of the lower self are but parts. From time immemorial, discipleship has been recognised as a stage of spiritual life, and we can attain to it to-day. It is difficult to achieve, it is rare of attainment; but what even a very few have done, that we can do.

B. P. Wadia

EXPERIMENTAL DISCOVERY OF THE GROUP-SOUL

By A. F. KNUDSEN

THE usual strenuous study at a big Engineering College, and many interruptions of an ordinary social life, combined to prevent or delay a series of psychological experiments long planned and hoped for in my High School years. The opportunity came in 1892, when I got a free hand and could plan my work. The present article covers a few of the experiments that were carried out in the four years up to 1896; my conclusions were purely Theosophical, but I did not find the Theosophical Society until I reached India in January, 1897, where I first heard Theosophy explained, and where I joined the T.S.

The first year of experimentation was entirely on men, and chiefly on the control of vitality, or therapeutics. The second year brought me to experiments on animals as well, and a study of animal consciousness and man's influence upon it. Lack of speech as a medium of exchange made the experiments on animals much simpler, or rather more primitive, but otherwise they paralleled the usual experiments with the human kingdom. The complete trance-state was really of no value, for the subject could not talk. Then, again, several of the methods of inducing trance had no effect, for there was no way of conveying to a horse, for instance, the idea of looking at a bright object—how could you make him pay attention? Only a very wild creature, who thought he was fighting for his life, would watch every move, and thus

approximate, in some instances, to the effect of concentrated attention. But all animals instinctively dread the human eye and avoid its gaze.

Both hypnotic and mesmeric processes were used, and from experience I was well aware of the different reactions on both the subject and the operator. The latter process will give the greatest number of interesting phenomena with animals. Animal magnetism is crude and dull in the extreme; and, in cases of repercussion and inflowing upon the operator's aura, the results may be very obnoxious. I have often been partially unconscious for days—as if I could not think except in terms of animal vibration.

Having carried out a long series of experiments in thought and will transference in partial or complete hypnoid states, I extended it to a parallel series on animals with great success. This included local hypnotisation, partial control, and leaving the subject free, merely putting one small idea into his mind. This leaves the subject conscious of what he does, of what he thinks; yet he does the appointed act at the proper time as if voluntarily and of his own initiative. Apparently using own free will as much as anyone does, yet the one definite and often complicated bit of life imposed on him by operator would be fitted in, acted out, and generally accepted entirely as his own. Occasionally a victim would question himself or his family with: "Why did I do that?" or: "What made me do such an unusual thing?" One man said: "I must be going crazy," when the act was quite inconsistent.

I was managing my father's estate during that time, and had under me a great variety of small interests and several distinct races of men. My cowboy gang of native Polynesian Hawaiians, and the big gang of Chinamen on the rice-fields, gave me the greatest number of my subjects for all my experiments. These were carried on in the day's work. Few, if any, suspected that they were subjects, and I never

asked of any man permission to use him. Only a few of the leading men around me were exempt from these invisible assaults on their sanity and ethical balance.

Proving to my own satisfaction that no subject escaped definite diminution of mental and moral force and value, I concluded that any and all such experiments in hypnosis and control, of whatever nature, were wicked—in fact the most wicked injury that one can inflict on a fellow creature. But I have no time here to enlarge upon the ethical degeneration and its reaction on the operator.

Starting with post-hypnotic suggestions given to subjects in the trance-state, by imperceptible degrees I worked round to the other extreme and followed out a long series of experiments in thought transference and will-influence, in which no effort whatever was made to hypnotise or mesmerise the subject. The control was by thought.

When one comes to think of it, it is very suggestive that so much of the action between hypnotiser and subject is in spoken words. Statement after statement is made, question after question—and always leading questions. It is a battle for the field of consciousness, and insidious propaganda of this kind induces the surrender. Change the conditions, take a subject who cannot speak your language, and you instantly resort to silence and use signs. The entranced subject can speak—does, in fact, greatly enlarge the vast field of research by his dissertations on the region of consciousness in which he finds himself—may even remember a past life on earth, for that matter. Language conveys the ideas, the consciousness. But eliminate speech, and you have to recast the whole system of experimentation. The babbling Chinaman or the grunting horse—both practically inanimate—were equally incomprehensible with the tree or the stone. Will the man to do something, will the animal to a certain trick, and then you get the act to speak for itself.

In those years I gave part of each day, together with the cowboys, to some phase of the training that made a vicious and panic-stricken colt into a wise and alert servitor for man. And in this work I found will played a tremendous part. This, then, is really the beginning of my story.

As is customary, each man handles but one horse at a time. Some horses learn quicker than others; some men teach their horse-pupils quicker than others. Some horses never learn—are “outlawed,” as the saying goes—for some are too clever ever to surrender and some too dull to be impressed.

In other words, the “trained animal” may either be re-hypnotised each time for the purpose of exhibition, or he may be cowed into submission and find his allotted task the lesser of two evils; or his task may be combined with a reward, such as being fed after the performance, as is often done with *carnivora* and, I think, invariably with seals. With horses, dogs, elephants, etc., there seems to be sufficient character innate in the creature to *enjoy* learning, and an old horse can often be noticed anticipating the judgment of the rider by a clever manoeuvre in the nick of time, and evidently enjoying it. Among cow ponies this is very marked.

But in the early days of the training there is much opportunity for applying the will and compelling the animal to obey. Many Mexican cowboys know this and use it consciously. My own experiments grew into a regular habit; and as a check on my own herd of high-grade and docile horses, I experimented with many from other ranches, wild and unkempt, and many an “outlaw” that other men had tried and found impossible to handle, impossible even to approach. While each and every one yielded sooner or later to an ever-intensifying will to control, the final discovery came as if by accident. There were about sixty horses of all ages, and mostly trained, in the big corral, and I had a three-year-old in a small pen adjoining, on which I was experimenting with “local” control. I was

making him hold up one leg as he went round the square pen in a double figure eight, turning in each corner and returning to the centre. He had never been ridden—but stood to halter and was not afraid enough to be “fighting mad”. But he was not used to being alone with his teacher, and it was hard to keep him from trying to get back to the “gang”—they are just like boys. Suddenly I noticed an old mare hobbling along on three legs, and to my astonishment I saw two others doing it for a short time—just a few steps. I went out and examined them; they were perfectly well. But they were copying the actions of my colt in a vague way.

I brought them into the pen and put them all four through the tricks; they all did them simultaneously and well, and they did many other tricks, while I only payed attention to one. I thought of it as mental infection; no other horse in the herd responded. Later, I called this group condition “joint-stock consciousness”. Each group was named and listed, and later all were grouped.

My next step was to find how many groups there were in our herd of high grade stock. The numbers varied from three to twelve or so. Some were very vague in their response. In the broncho herd, running at large and chiefly owned by others, and all a much poorer grade of stock, the groups were invariably larger—ten to eighteen—but among horses I never saw more than eighteen in a group of this sort.

My tests were many and severe, but the main groups never broke up. Each and every horse, when in hypnoidal control, affected only the others of his group. Sex and relationship by blood made no difference. A group only once was composed of an old mare and her own progeny of six. Most colts and their mothers separated on being weaned.

The tests were these: to go into a particular corner and perform; to walk with one leg lame; to walk in certain figures; to walk in and out through certain trees; to stand in

the corner when all the herd was let out to graze; to go to the stable while others went free, etc., etc. The best test was to find all of a group come, when only one was wanted for service and compelled to come up to the saddling-pen at night. When more than one was needed, only one was called—the others were there automatically. Among wild cattle this was often the only one of such tests of membership in a group. Taking the wild and unbroken young horses from other ranches, where they had had a reputation for being "real devils," gave check-proofs. One such, a tall, dark grey filly, "Duchess," was used in two days for all but roping work. Kekuaiwa, the head cowboy, said: "What a tame colt!—and yet she fought the rope hard when I took her out of the corral." "Yes," I answered, "and you can't saddle and ride her now, inside of two hours." "What are you talking about? She is just naturally tame." "Put up twenty-five dollars," I answered; and he did, and he lost it. He couldn't get the saddle on. He wasted time thinking she was amenable to reason. When he had roped her legs and thrown her, and got her blindfolded and saddled, time was up. He was amazed. "You are indeed a *kahuna* [magician]," he said, "I never saw such magic. I am sure you made her frantic on purpose."

On the contrary, it took two days to calm her down and get over the horror of the enforced slavery. Gradually I let her out of the control. In two weeks she was learning rapidly and normally, and twelve years later the owner's son said: "She is still the best horse on the ranch." Another, "Black Prince," was compelled to walk up to me and put his forehead against my uplifted palm. It took nearly two hours. I wanted to impel him, yet leave him conscious of his act. In that way he learned that he was not injured, yet had to surrender. He had nearly killed his first wrangler. To me he was always docile and eager to learn; he was a grand cow-pony, and his nerves were on a hair-trigger.

Cattle responded in the same way; though tricky, they are much duller. Twenty-eight or thirty was the smallest group noticed. Fifty or sixty was the usual group, though many went over a hundred. Several hundred horses on five or six ranches, and several thousand head of cattle, entered into my experiments.

On my own ranch and on three other ranches, the cattle had gone wild in the tropical jungles and were hunted until they feared man with a deadly fear, fighting fiercely when cornered. By carefully keeping out of sight, I would get control of one—young or old made practically no difference—and compel it to walk down into the high, strong trap-corral. The whole group would follow, and often wander in through the gate as if nothing existed. When I shut the gate or had the trapper do it, I would release the bond, and then often they would run around looking for a chance to escape, whereas before that they would appear dazed. Sometimes the coming of a man, or some unforeseen encounter like that, would upset the whole experiment, and each would separately run for his life. Later, however, I would get the same group.

This led to experimenting at control over a long distance, and three to five miles did not seem to be any distinct barrier. At greater distances it was hard to prove anything, and a greater territory was not available, over which circumstances could have been adjusted for control of the tests.

Three distinct types of experiments seemed to be apparent: (a) When the individual was hypnotised locally—only in one leg, or to create the impression of pain, or to alleviate pain from a wound, accidental or otherwise—the group did not seem to notice anything. When one fell in the chase, when one was injured by breaking a leg, there seemed to be no mutuality of pain.

That the group consciousness was not in the plane of vitality was proven by the lack of response to hurts and injuries, real and imaginary; by the fact that only when the subject was completely dominated did the exchange become perfect; and from the fact that any number of animals near the subject were uninfluenced, while his group-mate at a distance was.

(b) When the individual was almost completely hypnotised, so that he walked or stood, limped or lay down. He pawed the ground regularly in sequential numbers and with each foot alternately, etc., etc., at will; and then the rest of the group began to copy him. The copy was always much cruder than the action of the original actor. A very distinct interval of time was necessary for the transfer from the mind and brain of one horse to that of another. There never was a clear-cut, "snappy" response, as in the human subject. If the change of action was too rapid, the group-response was very erratic and often stopped entirely. But the group seldom, if ever, reverted to freedom of action.

(c) But if the hypnosis was fairly complete, so that the attention could not be diverted by an external agency, and the visualisation of the actions steady, consistent and continuous, the third or full stage would develop. It took much patience to keep up a slow series, but only in that way could the joint-stock consciousness best manifest itself. The time required was often as much as five minutes; with a small group of intelligent horses, less. Some ideas, like running in a circle, came easy. A double figure eight, or the left-hand turns, were very hard. A voice or a movement could break up the group-attention, while it did not affect the subject. A tame horse of the group would influence a wild one to docility; but the wild one had really the upper hand, and could create panic in a very short time. Freedom was evidently the natural state. When a group got into the game together, say after

an hour's work all together, then the new idea got across more readily. That, however, may have been due to unconsciously extending the attention to the others.

When the subject and the experimenter were not visible to the group, and yet the group repeated the test action, then the proof seemed clear enough. At a distance of several hundred yards, and with a second observer merely recording the actions of the group, some very convincing proof was obtainable, the group once exactly repeating a long programme that was prepared beforehand, but unknown to the group-observer. By hypnotising a tame horse of the group, the wild one was very reasonable, though handled by another cowboy who did not know of the experiment. When the colt seemed after two or three days to be quite gentle, the group-mate would be left free when unhypnotised. The wild one would then be ten times as fierce as before, often putting up a fight as if handled for the first time by man. When one or two of a group of wild ones are partly broken, and can be used for many purposes, the roping and breaking for the first time of another of their group will set the first ones bucking in sympathy.

There was no proof that those present were the only members of the group. Probably there are great distances between members of one group. They did not necessarily go together in the same pasture. Several times there would be one lone one, seemingly unattached. In one band of only fourteen, there was once a mingling of three groups. Three individuals had to be held in control by concentrating on the brain. In this way the visualised thought of the procedure required seemed to be held in the consciousness of each of the three leaders. They were from four different ranches, and were noted as being "impossible to get". They were clever to find cover, to dodge in wooded country and where rock and cliff handicapped the cowboy; but in one hour and a quarter

after sighting the first one, they were safe in the owner's corral.

One can hypnotise a large number of human beings one after the other, and set each one some trick to perform. Here with animals the same thing was done with one; and yet four or more, up to a hundred, would act as the one acted. Many repeated experiments seem to show that it was the plane of the mind on which they united.

Self-control was sometimes sorely tried. In the band corralled was a large bull who was of the "group". He and several others were to be separated. Kekuaiwa entered the corral on horseback, to open the other gate and separate them. But instantly the bull made him run for his life. I opened the gate and slammed it shut behind him; the bull, thwarted, ran back into the bunch. Then I walked into the centre of the corral, holding the thought: "I am not your enemy."

In a few moments the foreman jumped in on foot. "I am as brave as you are; courage can do that," he said, and started forward; but the bull charged past me and all but caught the agile climber as he went over the fence. Stopping short at the fence, the bull snorted; and coming back, went straight at me. He would never bump a standing, motionless thing; he could only discriminate by motions; so I did not even wink, nor did I break my concentration. Side-stepping awkwardly, he passed near me and then came up-wind close to me and behind me. I did not dare look; he sniffed at me at about a yard's distance, and then walked quietly to his companions. I turned slowly and backed off to the fence. Kekuaiwa said: "*Kahuna!*"

A. F. Knudsen

RENTS IN THE VEIL OF TIME

By THE RT. REV. C. W. LEADBEATER

FRANCE, A.D. 1090

WE find a small but important group of our characters gathered in Central France towards the end of the eleventh century. Colos, who in that life bore the name of Tecelin, was a man of distinguished family, a knight and vassal of the Duke of Burgundy, living at Fontaines, near Dijon. He married the lady Aleth (Vesta) who was also of a noble family of the name of Montbard. This couple had six children, all of them characters in our story. There were five brothers: Nicos, Pavo, Naga, Crux, and Quies, and one sister, Algol. Colos was killed in the First Crusade, while his children were still young, and some ten years after, Vesta also passed away, though not until she had ineffaceably stamped her piety, her fiery religious zeal and her wonderfully loving nature upon her young family. Her two elder sons had taken up the profession of arms as a matter of course, and had married; but the mother's devotion found its fullest reflection in the third son, Bernard, who in our history is called Naga.

He was born in the year 1090, and from an early age declared his intention of consecrating himself absolutely to the service of God in the world, through the endeavour to guide humanity towards Him. He devoted much of his time to meditation, chiefly out in the woods, for his love of Nature was only less a passion with him than his love for Humanity. In later life he wrote: "*Experto crede; aliquid amplius invenies in silvis quam in libris; ligna et lapides docebunt te quod a magistris audire non possis.*" "Trust one who

knows; you will find something more spacious in woods than in books; the forests and the rocks will teach you something which you cannot learn from the professors." His great ideas as to the means of helping humanity were: first to set them the example of a stainless life, and secondly to become a monk and preach to them; and he began expounding this doctrine to those nearest and dearest to him with such wonderfully persuasive power that his whole family followed him. His two elder brothers, Guido and Gerard, made provision for their wives and children, gave up the profession of arms, and joined him in the monastic life, while his younger brothers and his sister adopted it from the first.

He spoke with such effect to neighbours of his own rank, that at the age of twenty-two he was able to present himself at the little ruined monastery of Citeaux with thirty young men, all of noble family, and all burning with anxiety to take the severest monastic vows, and to devote themselves to God's work in the world. The Head of this humble monastery was at this time an Englishman, named Stephen Harding, a monk from the Abbey of Sherborne in Dorsetshire, and he naturally welcomed with enthusiasm this important accession to his obscure little community. Naga continued to exercise his marvellous persuasive power, and it is said by a contemporary writer that "mothers hid their sons, wives their husbands, companions their friends, because none could resist him".

The accommodation of the humble building at Citeaux proved entirely inadequate, so, in 1115, Naga was sent out with twelve others to seek a site for a daughter establishment. He went northward, and presently decided upon a wild and thickly wooded valley, where he founded the monastery of Clairvaux, the fame of which was later to spread through Christendom. Young as he was, he was appointed Abbot of this new monastery, and the number of its novices increased with startling rapidity. The young Abbot was at this time

scornfully impatient of the ordinary desires and emotions of humanity, and he demanded from himself, though not from others, an impossibly rapid rate of progress in their subjugation. His austerities were so extreme that he speedily fell ill, and would probably have brought himself and his work to a premature end, but for the interference of a wiser and much older friend, William de Champeaus, who was enough of a doctor to understand that asceticism may very easily be overdone, and that when it is, it inevitably leads to disastrous results.

His senior's counsels prevailed, and Naga re-established his health; and his renewed vigour speedily showed itself both in his speeches and in his writings. His high character and his absolute unselfishness gained him very wide influence, and the fame of his zeal and of his sanctity spread over the whole of France. He began to be invited to the Synods and Councils of the Church, and it was he who secured official recognition for the Order of the Knights Templar, and drew up for them their table of regulations. His extraordinary power of persuasion resulted from the unselfish depth of affection of his nature; but he regarded it as his duty to direct this entirely along the lines of love for humanity as a whole.

The tenor of his preaching was always that men could attain salvation only by being filled with the spirit of Christ, and therefore becoming Christlike. He held that heretics should be brought into the fold not by force of arms but by force of argument, and that faith was to be produced from within by persuasion and not to be imposed upon men from without. The spirit of the age, however, was strongly in opposition to these milder doctrines, and it was not entirely without its influence on him, so that he was sometimes betrayed into expressions and actions inconsistent with these high ideals. Whatever cause he espoused, he identified himself with it whole-heartedly, and ran some danger of becoming fanatical in its advocacy.

When Pope Honorius II died in 1130, there sprang up two claimants to the Papal Throne—Innocent and Anacletus. The Cardinals favoured the latter, and he was established in Rome, while Innocent fled to France. King Louis of France espoused Innocent's cause, and called a great Council of archbishops and bishops to decide upon the matter. To this Council Naga was summoned, and he thought it his duty to go, though it was with considerable reluctance that he abandoned his quiet literary life at Clairvaux. After much debate and careful examination as to the claims and character of the two Popes, he pronounced in favour of Innocent, and his eloquence carried the whole Council with him.

He then travelled with Innocent over a good deal of France and Germany, and he was everywhere successful in bringing men to his views of the matter; so that though Anacletus maintained his position in Rome, all the rest of Europe acknowledged Innocent. Indeed, Naga so stirred up the Emperor Lothair that he took up arms in order to assert Innocent's claim, and finally obtained his coronation in Rome, Anacletus being shut up in the castle of S. Angelo, where he shortly afterwards died. Another Anti-Pope appeared on the scene, but Naga's persuasion induced him to resign his claims, so that Christendom was once more united.

At the Council at Sens, in 1140, he was put forward to argue with the great Schoolman Abelard, who soon retired from the contest. Naga, however, presented so ably his case against the alleged heresies of Abelard that he obtained a condemnation of them from the Pope. It was against his will that he was drawn into these wranglings, and later into political complications; but he regarded it as a duty thrust upon him, and so he did it to the best of his ability, even though it outraged his own nature of love and gentleness. It was entirely against his better feelings that he was persuaded to harshness against Abelard, and also on another occasion against

Bishop Gilbert of Poitiers. He was undoubtedly in a very difficult position; the Pope and all the ecclesiastical authorities of the time thought that severity against heretics was absolutely necessary for the welfare of the Church, and they therefore took it as a matter of course, and were inclined to be doubtful of the orthodoxy of any who disapproved it. Naga held strongly to the hierarchical theory of the duty of full obedience to authority, and felt that he had no right to set his opinion against theirs; yet the intense inherent affection of his nature was constantly at war with these outer requirements. Sometimes it triumphed altogether, as in the case of his stern rebuke to the Christians who attempted to set on foot a persecution against the Jews in Mayence.

It has been mentioned that Colos was killed in the First Crusade, and naturally enough Naga's youthful enthusiasm had been strongly excited by the account of the doughty deeds of the Christians in the endeavour to wrest the Holy Sepulchre from the hands of the Paynim. So when the Pope decided upon a Second Crusade, Naga was the man whom he chose to preach it, and once more he thought it his duty to take up the work, though with many misgivings as to whether even the sacred object which was to be gained could be worth the terrible slaughter which it entailed—whether the work of the Lord of Love could ever be furthered by the indiscriminate slaughter of thousands of His creatures. But when he decided to take up his mission, throwing the responsibility for his doing so entirely upon the command of the Pope, he threw himself into it with characteristic vigour and tenacity of purpose. His preaching was attended by its usual success; the people followed him with such enthusiasm that it is said that whole districts were depopulated, as their inhabitants set out for the East, full of religious fervour, but with remarkably little idea of the practical side of the expedition which they were undertaking.

As history tells us, the Second Crusade was a disastrous failure, and when this became generally known, Naga was widely blamed for his share in promoting it. He felt his responsibility bitterly, and there is no doubt that the last part of his life was much saddened by the feeling that he was to some extent responsible for such a tremendous amount of fruitless slaughter. Many of his own personal friends were killed in this futile expedition; and in this way he also suffered greatly, since he had always been especially ardent in his sympathies and friendships. It was probably partly in consequence of this emotional suffering that at this period his health began to fail him, though it is undoubtedly also true that he had undermined his constitution by the excessive austerities of his youth.

More and more in his later years he took refuge in the inner mystic devotion which had always had a keen attraction for him, though all through his earlier life he intentionally repressed that side of his life in order to devote himself without interruption and with utter selflessness to what to him seemed the work of God in the world. He passed away eventually in the year 1153, and when in the astral world he reviewed with clearer vision the course of his physical life, he saw how sometimes the very thoroughness of his self-renunciation and obedience had led him into error. He realised now with the clearness of that more impartial sight that the gospel of Love can never be spread by disputation or by war, and he prayed earnestly for another opportunity to serve God more acceptably—by using the compelling power of love in harmony with the Eternal Love of which it is a part. In this present incarnation that opportunity is given to him; may the blessing of the Lord of Love descend upon him in his use of it!

C. W. Leadbeater

THE ORIGIN OF CONTROVERSIES IN THE THEOSOPHICAL SOCIETY

THE Theosophical Society stands, first, for Brotherhood. To the frank observer there is something humorous in this, for the Society has seen controversies and survived schisms which are carried on in a manner which seems, and indeed in some ways is, the negation of its very first principle. What is the cause of these recurrent troubles? Their nature and extent is generally known, but their inner character and the range of their influence is a good deal misunderstood.

We have amongst us people who think that they are a cyclic epidemic, like the seven-year locust, falling due, in the case of the Society, next in 1921, since the last outbreaks are said to have occurred in 1914 (led up to in 1913) and 1907 (led up to in 1906), and so on. I am not one to reject the cyclic law in any form, but it seems to me that the vague belief behind this interest in the cycle might perhaps be clarified by remembering that the year of the pest each time falls upon the year of the Presidential Election, and may thus be supposed to be more than coincidentally related to that event. Some might say that there is a determined attempt to unseat the Society from its broad lines of work—that Dark Forces are struggling to take advantage of change related to the Presidential Election to sweep away their chief opponent in this world, the T. S. But one feels that the theories of origin which involve such (to persons like myself) unknown factors tend to occlude elements in these sorry spectacles which ought to be faced more frankly than they are, elements which may not be the

originating causes of the difficulty, but which certainly do more than any other elements to aggravate the disasters, and which add poison to the wounds that come to the Society at such times. These factors are in truth the origin of the controversies in a sense, for though there might be difficulties and adjustments of every character—and there are plenty of these possible in a Society so broad in scope and international in character—they would not assume the awful proportions which they generally do assume, save for the factors I have in mind.

The chief of these factors is that very many people who take sides in whatever discussion arises, fail to get their information from the sources which can alone be expected to know the facts. I am afraid that in many cases the information is derived without reference to the party or parties which are accused of the fault. If, in the first instance, supposedly aggrieved parties went straight to the person or persons injuring them or the cause (for we are all naturally valiant in defence of our beloved Society's reputation), they might very well find that what they supposed to be the case is not the case at all, or that there are factors of which they have no knowledge, but which put an entirely new light upon the issues involved. Zeal to correct is a very useful thing, but when that zeal is based upon partial truths it becomes harmful. Now that is a platitude, the reader will say; but it is, he will agree, a commonplace which needs constant assertion. And, in our Society, history and the very nature of our work make its assertion exceptionally necessary. I have witnessed, in Lodges and in the whole Society, huge fabrics of controversy reared upon part truths, which might very easily have been avoided if the originators of the discussion had only met each other at every stage and quietly discussed the affairs. Instead, each backs off into a company of adherents and belabours the other; the supporters become more zealous in belabouring than the

leaders; and the whole affair passes out of reasonable discussion into all sorts of side-issues, personal charges and pamphlet warfare. I might select several cases of this from our history; but we are still young, and I will avoid a resuscitation of the past in which many members have perhaps taken sides. Instead, I will relate a similar experience of my own, which happened outside the T.S. and yet precisely fits the argument.

I was at the head of some work in which I employed a subordinate in a technical capacity. After he had been in charge of his work for some time, I found that his colleagues, though they liked him personally, had decided that he was incompetent and had made a faction against him. Evidence of this appeared slowly and casually, but after a time one member of my staff of workers made the suggestion frankly. We discussed the matter, but got no forwarder, as the speaker could not give chapter and verse, as he acknowledged. He said he would get the facts and would come back later; but by the time he had his supposed facts, talk had been carried on to such an extent that the "incompetent" assistant had had his work made impossible and had indicated that he wanted to leave. I made up my mind that unless he *was* proved incompetent, I would leave the work with him. The managing body had heard the talk and believed it also, and so when I brought the issue up in the form of a vote of salary, his work was challenged. I replied; and then, weeks after my subordinate had been gossiped about and his work and influence spoiled, the truth came out. It seems that he had failed in a competitive task which he had undertaken privately, with my knowledge, out of office hours. The work in question was in general character like his proper office duties, and therefore it was presumed by his critics that since he had failed in the one (as he had), he must be incompetent in the other similar work in the office. Now

there was just one little factor, which the public did not have, which changed the whole situation, and that was that my maligned assistant had undertaken that outside test with borrowed tools, which he knew to be hopelessly insufficient and inaccurate, and had done it as a sort of sporting venture, well aware that his chances with such ridiculous implements would be poor. It will be asked: "Why did not his detractors speak to him on this specific thing first, before ruining his influence and work in his proper department?" The answer is that that is not what humanity does. It very commonly discusses a person's affairs with everybody except that person first. Anybody who has had experience of the world from a manager's point of view knows that quite well. I have known of another instance where a gross charge was made by a correspondent in one place to a correspondent in another 8,000 miles away, when the accuser was living next door to the accused and might have asked him about the matter at any time. Instead, an entirely false statement was circulated round the world in an idle letter without the least consideration of the truth. Highly scandalous? Of course, but that does not alter the fact of its actuality, nor the train of troubles which might have arisen had not the first recipient of the story—a man of sense and experience—immediately referred it back to the accused, where it was promptly and effectually denied.

There are scores of illustrations of this general principle which will occur to anyone who has had management of affairs. Now, in an ordinary business concern the Board of directors have a hearing, and the best brand of justice is done, as far as it can be, and the wrong party loses his job or is hauled into Court. But in the T.S. things are not so simple, fortunately. We strive, if we can, to work on with all sorts of people, and we strive to get all sorts of people to endure us. If there is trouble of some sort in a Lodge, members do not

resign and find another Lodge (though they sometimes found a new one—which has both good and bad aspects as a policy), because, taken in the large, there *is* only one Lodge—I mean, there is just one T.S., and you cannot, as a man in the clothing and boot business might, start a new one any time you like. Besides, we know something of the spiritual laws and their natural forms, and realise that we ought to make a struggle to start anew. We transgress against Brotherhood—at least I do—but we at least acknowledge it and try to reassert our faith in it shortly afterwards. That, so far as it goes, is good; but how much better it would be if we tried hard to refrain from any action (above all, talk) *until we had some reliable information from the party most concerned.*

My own experience has been that most men are reasonable. In case one meets with an unreasonable man who has authority, his associates and his superiors (either individuals or whatever *demos* he is responsible to) will be found to be reasonable. But no one, however much he may think he is reasonable, is likely to stay so long, if he finds that he has been talked about in some ridiculous and half-true way all round the globe before his detractors have approached him directly, in a calm and reasonable manner; not mixing issues nor shifting ground from the personal to the official and back again, but confining themselves to the points actually at stake. A man or woman thus attacked may do one of several things according to his or her character—fight hard, or resign on the ground that where he is not wanted he has no desire to be, and so on—but the one thing (with rare exceptions) that he or she will *not* do after his conduct has been gossiped about, is to approach the matter at issue with that engaging frankness and openness of mind which alone makes for clarity and understanding. Heads of affairs make plenty of mistakes, and there are plenty of people to see them; but there are very few observers who seem to have the capacity to get the facts and then

put them tactfully and yet forcefully before the makers of the supposed mistakes—tactfully, because the amenities of life demand it and because it will help to get the error corrected; and forcefully, but not in any spirit of superiority nor with any trace of impatience and anger. People have moods and tenses, which is why sentences have them. We often forget that that is the natural order of origin; but it is. People are sometimes moody and sometimes tense. But with that allowed for, people are reasonable, with rare exceptions. If that reasonableness were taken for granted a little more frequently, we should get much further with less wastage of strength in unedifying excitements over things which really do not matter, and have fewer of these futile controversies which we sadly look back upon in our great Society. It is fine that we survive, but why get the disease at all?

Such controversies have their hidden side—a wastage of force and a strain on minds, shocking to consider. But if the physical strain and wastage are not in themselves sufficiently obvious to form a deterrent, what use of emphasising the still more instructive effects in worlds unseen by most men?

K.

THE ORDER OF THE STAR IN THE EAST

FIRST ALL-INDIA STAR CONFERENCE

AN interesting Conference was held in the Gokhale Hall, Madras, on Saturday and Sunday, the 6th and 7th November, when over a hundred delegates of the Order of the Star in the East gathered together. Many parts of India were represented, including Sindh, Bengal, Central India, and Maharashtra, as well as all the South Indian Divisions of the Order.

The first item on the programme was the Business Conference, when the delegates discussed questions of organisation, finance, etc., and numbers of valuable suggestions were made. It was decided that the next All-India Star Conference that is held in the South shall be in September or October, 1921, probably in Madras City.

QUESTIONS ANSWERED BY MRS. BESANT

A Social gathering and Conversazione followed at 3.30, and after those present had been served with refreshments, the Protector of the Order, Mrs. Annie Besant, conducted a Question and Answer Meeting. Among the various interesting points was the answer to the question: "What is the World-Teacher likely to teach, when He comes?" Mrs. Besant said that in the first place it should be noted that World-Teachers did not try to persuade people to leave their own religion, but rather to purify and broaden existing religions. Thus it inevitably happened that those who were very rigid and narrow-minded objected to the work of the Great Teachers, while they lived on earth, and tried to obstruct Them, or even to kill Them. It was very important, therefore, that on this occasion, when a band of workers existed for the specific purpose of trying to prepare the way for the Great Teacher, they should try to keep open minds, and not dogmatise as to the nature of His teachings. There were some things, however, which might safely be said about those teachings. For example, the work of the Great Teachers was always marked by the spirit of Love: They invariably worked in the direction of Unity, of bringing people together, of constructive Brotherhood, whereas the forces which work for the delaying of evolution and the prolonging of materialism are invariably marked by the spirit of destruction, antagonism and hatred, which are disruptive. Thus, while not

dogmatising as to the nature of His teaching, it might be said that it would be all in the direction of Love, and the best preparation for His Coming and for the eager reception of His ministry was to work actively in promoting the spirit of Unity and of Love in human affairs.

At 5 p.m. Mrs. Besant delivered the Presidential Address to a crowded audience, which listened with rapt attention. A verbatim report will appear elsewhere.

Sunday, November 7th, opened with a lecture in Tamil, at 8 a.m., by Mr. C. R. Parthasarathy Aiyangar, with the Hon Mr. Justice T. Sadasiva Iyer presiding. The lecturer dealt mainly with the subject of the manner of preparing for the Coming of a World-Teacher, and pointed out how, in olden days, the social and religious organisation of villages, under the Panchāyat System, was conducive to the intelligent and broad-minded reception of many different religious views in a spirit of true harmony. He pointed out that one of the best forms of preparation was thus the revival of village life and organisation, especially in its social and religious aspects, teaching the people to co-operate and work together in a spirit of harmony, and thus to be the more ready to appreciate the spirit of harmony which would be the mark of the teaching of the World-Teacher. At 9.15 there was a meeting for Members of the Order of the Star in the East only, Mrs. Besant conducting it.

At 10.30 the Business Conference was resumed and sat until noon. At 2.45 the League of the Servants of the Star met. The National Secretary for India, Mrs. G. S. Arundale, was unfortunately unable to be present, but Mr. Arundale attended the meeting and read Mrs. Arundale's address to the League. Many young people attended and various questions were put and useful suggestions made. Towards the close of the meeting, Mrs. Besant came, and gave a brief and inspiring talk to the children, exhorting them, first of all, to gain knowledge, for without knowledge their work could not be as valuable as it would be if done with a clear knowledge; and secondly, to remember that *little* services were very important. She instanced the case of a blind man trying to cross the road, and said that the true Servant of the great Teacher would regard the service done to the blind man as being done to the Teacher Himself. At 4 p.m. Mrs. Besant delivered the closing address, the hall again being crowded. At 6 p.m., Miss Annie C. Bell, Organising Secretary of the Order, delivered a very interesting lantern lecture to a large audience. Mr. G. S. Arundale, who was to have given the lecture, was unable to be present. The slides shown were, first, a series illustrative of the great religions of the world, and second, a number of slides illustrating a pilgrimage to the Himālayas, partly made by the lecturer herself. The lecture was much appreciated and requests were made for it to be delivered again on another occasion.

BOOK-LORE

The Adept of Galilee: A Story and an Argument, by the Author of *The Initiate*. (George Routledge & Sons, Ltd., London. Price 9s.)

The writer of the book under review did a courageous action in publishing his former work, *The Initiate*. There, it will be remembered, he tried to show by examples what principles guided a man of great spiritual attainment—an Initiate. In the present work, however, the author is incomparably more venturesome. He has tried to reconstruct, from every source at his command—physical and occult—the life of Jesus. The life of the Master, as portrayed in the New Testament, lacks for the author much of reality, and he feels, as many have felt, that the true story of the “Adept of Galilee” has never been written. He offers his interpretation of the Life in no ways as authoritative, so far as we can gather, but he puts it forward as a reasonable presentation of the Master's sojourn on earth.

It is perhaps needless to say that the author will not escape very severe criticism for his daring attempt. The orthodox Christian will obviously have none of him, and even those who have strayed somewhat haltingly from the narrow path of Christian dogma, will find much to wonder at, and probably more to be shocked at.

We are not quite persuaded of the author's wisdom in giving this book to the world. We wonder whether the world is ready, whether the harm done by it may not outweigh the good. Even in our Theosophical writings (not excluding Mrs. Besant's *Esoteric Christianity*) there has never been made such a detailed attempt to write down a sequent history of the Life of Christ. The Gospel narratives leave, of course, many gaps to be filled in; but there is a body of tradition, there are the Gospels not acknowledged by the Church, there are Gnostic writings, and finally there is a certain definite contribution from Occult Research. The author makes use of all of these, and we feel that either from the Adept to whom he owes allegiance, or from his own superphysical research, he has contributed greatly to his narrative.

The book is divided into two parts: the Argument and the Story. It is sought to prove in the Argument that Jesus was a high Adept. We presume that, in Theosophical terminology, He had passed the Fifth Great Initiation before His definite ministry in Palestine began. A great portion of the Argument gives an exposition of the Indian

philosophy of Yoga, and it is narrated in the Story how Jesus spent many years in India at the feet of an Eastern Guru. We do not remember to have come across any tradition in India of Jesus's sojourn there. To Theosophical readers much of the Argument will be very familiar in its general application, as it is simply a résumé of the Eastern teaching as to Yoga. There are also considered the writings of Mr. Mead, Mr. Leadbeater, Mrs. Besant, Dr. Anna Kingsford and the Rev. Tod-Ferrier in connection with the Life of Jesus. The possession of the body of Jesus by a still Higher Being, as suggested in Theosophical writings, does not affect the writer's argument. The Jesus who taught in Palestine, whether over- or not, was a high Adept.

Concerning the second part of the book, very little need be said, for undoubtedly it must be read to be appreciated. As regards the style of writing, the reviewer—and doubtless it will be the case with many others—finds that the language used is not—as how could it be?—adequate to the theme. Apart from this, we find many points of the greatest interest. The writer has been disappointed at the presentation of Jesus in the Gospels as “a Man of Sorrows”. He finds Him there depicted as without a sense of humour, without any of the lighter touches which must illuminate the holiest of lives, and without any definite expression of that Bliss which must have been at the centre of so marvellous a consciousness. This aspect, neglected in the Gospels, is sought to be brought out in the narrative.

The miracles are of course explained as being performed by the Master through His knowledge of the higher laws. The raising from the dead, in the case of Lazarus, is explained by Lazarus having fallen into a deep trance. The Crucifixion story is literally adhered to, which rather surprises us; but a new view, to us at least, is presented when we are told that Jesus on the Cross entered into a state of *samādhi*, and emerged from this state on the third day after His Crucifixion.

We could go on detailing many points of absorbing interest in both the Argument and the Story, but we should go beyond our allotted space. We heartily recommend this book to the attention of all Theosophists, and we venture to express our personal admiration for the courage of the writer, whose reverence in his treatment of his theme cannot be doubted, even if many of his conclusions are, as surely they must be, assailed by those to whom orthodoxy presents more attraction than an honest search after truth.

T. L. C.

Voices from the Void, by Hester Travers Smith, with an Introduction by Professor Sir W. F. Barrett, F. R. S. (William Rider & Son, London. Price 3s. 6d.)

Quite above the average is this volume, the careful record of six years' experience in automatic communications. Many books now published on the subject of psychic phenomena are of practically no value owing to the lack of the critical attitude on the part of their writers, but this little work is of a very different order, being the personal experiences of a gifted automatist, who is at the same time an educated lady—daughter of the late Professor Edward Dowden.

Great care, patience and wisdom are shown in the treatment of the subject. The communications are arranged under different headings, analysed, docketed as it were; the characteristics of the “control” or communicating entity being pointed out and considered, and allowance invariably made for the possible telepathic element. The result is a particularly interesting series of communications; some, on what seems undeniable evidence, ascribed to those we know as the “dead,” or to the sleeping; others showing the faculty of prevision or clairvoyance, many of a psychometrical nature.

In an Introduction written by Professor Sir William Barrett, F. R. S., considerable emphasis is laid on that which he regards as the most important part of the experiences recorded by Mrs. Travers Smith, *viz.*, the evidence they afford of the origin and nature of what are termed “controls” operating upon the automatist at different sittings. “If I may express an opinion on the matter,” says Professor Barrett, “it seems to me more difficult to suppose these coherent, consistent and varied controls are merely phases of the personality of Mrs. Travers Smith or some other automatist, than to accept the conclusion to which Dr. Hodgson was eventually driven [the Spiritist hypothesis].”

Voices from the Void is well worth studying, especially by those who are still sceptical as to whether the fact of “survival” has been satisfactorily proved. Although it is necessary—imperatively necessary—to distinguish between the facts narrated and the inferences drawn from the facts, there does, undoubtedly, to quote Sir William Barrett again, “appear to be good ground for drawing the inference that some of the evidence here given strongly supports the belief in survival”. After the awful and devastating war through which we have just passed, such evidence should prove veritable “manna in the wilderness” to those ruthlessly bereaved.

G. L. K.

Annual Report of the Board of Regents of the Smithsonian Institution for 1917; Thirty-third Annual Report of the Bureau of American Ethnology for 1911-12. (Government Printing Office, Washington.)

The war presumably caused in America, as elsewhere, much inconvenience and delay to scientific societies, and hence the late arrival of these Reports.

They are of a series we have reviewed in THE THEOSOPHIST from time to time, always with admiration and appreciation of the perfection of the detailed work and the breadth of view of the Directors of these two Institutions. The Report of the Smithsonian Institution is always of particular interest to the general reader because it is the custom of the Institution to append papers of all sorts to its Report, and especially papers illustrated by photographs, etc., that enlighten the minds of the most ignorant, although the accompanying text is often technical. Thus in the volume before us we have delightful articles and pictures upon coral and the formation of coral reefs, the natural history of Paradise Key, the bird rookeries of the Tortugas, and so on. There is an article on catalepsy in *phasmidae*, in which the learned author, a Russian by the name of P. Schmidt, shows clearly that these curious insects that remain for hours motionless are not asleep, but in a state of catalepsy during which their limbs can be bent about on the joints without waking them. They can even be set on their heads, that is, upon their antennæ and two front legs, and there they will stand for three or four hours. If, however, they are pinched, they wake up and run about, and then presently go to sleep again, and finally into a cataleptic condition. Professor Schmidt has shown that the centre of control for catalepsy is in the head, and the simplicity and the ingenuity of his work commands one's admiration. In addition to the Natural History subjects the articles include discussions of mineralogical and other topics of the kind, and a discussion of projectiles containing explosives, all richly illustrated.

The Report of the Ethnological Bureau likewise includes several additional papers, and indeed half of the volume is occupied by the translation of a remarkable book called *The Romance of Laieikawai*, which is the story of the culture hero of the Hawaiian peoples, and shows very clearly its enormous antiquity and its identity with the culture myths of other Pacific peoples.

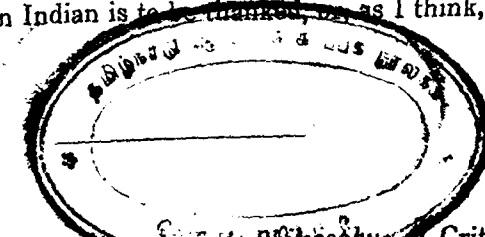
The most outstanding article from the point of view of scholarship is a discussion of designs of prehistoric Hopi pottery, illustrated with designs and reproductions of exceeding interest, and some of them of special beauty, showing that the traditional knowledge of the Atlanteans,

from whom the Hopi Indians have descended, has not been entirely destroyed, even amongst this poor remnant of that glorious civilisation. There is, for instance, a sun emblem which the Theosophist recognises at once as the symbol of the sun, both in its physical and in its occult aspects, showing conventionalised coronas, and being crossed by the Indian swastika.

The exploration which the Ethnological Bureau carries out continuously amongst Indian settlements includes always studies of uses of plants by Indians, thus ensuring for the world that the medicinal value of American indigenous plants should not be lost with the gradual extinction of the American Indian race—which is gradually declining through a falling birth-rate, in spite of all that can be done in the way of caretaking.

In passing, I notice (p. 133) that the unpleasant American custom of chewing gum clearly has its origin from the custom of these savage aborigines, whom also we can thank for the almost universal custom of tobacco smoking, which helps to mark the present transition stage in Western civilisation. Smoking of other materials than tobacco was customary in India and throughout Asia for centuries, but for "the weed" the American Indian is to be thanked, or, as I think, blamed.

F. K.



An Examination of William James's Philosophy: A Critical Essay for the General Reader, by J. E. Turner. (B. H. Blackwell, Oxford. Price 4s. 6d.)

It would be difficult to find a more perfect example of the true art of criticism than in this little book. Alike in the clarity and purity of reason arising out of extensive knowledge, and in its broad humanitarian spirit, in its sympathy with human thought in all its aspects, and in the confidence which breathes through it that the spirit of man is above systems and points of view, beyond matter and time, it forms most delightful reading.

Mr. Turner does full justice to James, though he speaks of the "inconsistent" (p. 75) evolution of his thought; at the same time he does justice to Man as the thinker, holding that thought is not merely a skimming of the surface of reality, a getting what James calls a "bird's eye view," "a picture of the world in abridgment," but a

plumbing of the depths. So he finds as much reality—nay more—in “reason” as in “sensational” reality, or “its modern variant—intuition”; for, to give his quotation from Kant: “Sense without understanding is blind.”

Another of his criteria of judgment is the essential unity between philosophy and religion, for he sees in the Absolute of the philosopher the One Divine Principle called God by religions, and like a true democrat he thoroughly appreciates the preaching of the gospel of philosophy in the “market-place,” as of old in the days of Socrates.

But—and here we hesitate to suggest a flaw in the almost perfect little piece of criticism—is it not rather disappointing that the “common basal principles of the great religions” should be found to be the old fear-laden orthodoxies of “original sin” and “salvation”? They appear in a new dress assuredly, which is at least something to be thankful for; but he describes this as “worlds removed from the religiosity (!) which recognises never ‘wrongness’ but merely imperfection, which finds no other fault with our natural state than its incompleteness, and which seeks, not salvation, but merely a fuller evolution and a better development”. With this exception we have nothing but praise for the book.

M. W. B.

Totem and Taboo: Resemblances between the Psychic Lives of Savages and Neurotics, by Professor Sigmund Freud, LL.D. Authorised English Translation with Introduction by A. A. Brill, Ph. B., M.D. (George Routledge & Sons, Ltd., London. Price 10s. 6d.)

Psychoanalysis has suddenly become almost a word to conjure with, now that the findings of this school have become virtually public property, whether acceptable or distasteful. Accordingly a new book by Dr. Freud, the original exponent of this new branch of science, carries with it a justifiable expectation of some material advance in our knowledge of the “unconscious”. In the present case the interest to students of Theosophy is enhanced by the fact that the author contacts their own field of enquiry at two different points: not only does he deal, as before, with the powers latent in man; he also touches the region of comparative religion in his attempt to trace the workings of the unconscious in certain obscure social

customs and religious observances of primitive races. Dr. Freud rightly recognises the correspondence between the childhood of the individual and that of the race—a factor which Theosophists usually speak of as recapitulation, and one which is borne out by the evidence of embryology. He is therefore following a perfectly logical line of investigation in his endeavour to throw light on the problems presented by the unconscious in children and neurotics—among whom there is a marked reversion to infantile tendencies—by observing similar characteristics in the unconscious of the savage, as displayed in such otherwise unaccountable practices as those of totem worship and the restrictions of taboo.

How far the author proves his case must be left for the reader to judge. Those who have already come across Dr. Freud's theories will not be surprised to find a certain amount of special pleading, coloured to the verge of exaggeration by his sexual outlook, and some of the cases quoted are repulsive in a non-medical book. Nevertheless it is clear that he is on the right track, as far as physical heredity goes—plus the heredity which we would ascribe to the physical permanent atom; and his explanations at least compare favourably with those of other well known experts on primitive customs. In the chapter on “The Ambivalence of Emotions” many exceedingly useful points are brought out as to the continual struggle that goes on, even in the earliest stages of humanity, between the opposing emotions aroused by the same object of experience, and the additional complications caused by the alternate retirement of each emotion into the unconscious, so that the one which emerges into the conscious appears for the time being to be the only motive for action. The third chapter—the title, “The Omnipotence of Thought,” is nearer the truth than the author suspects—is full of instructive material for Theosophical students to relate to their own conceptions of the power of thought. The style of writing is heavy and uninviting; but the subject is not one for the dilettante reader.

W. D. S. B.

Six Theosophic Points and Other Writings, by Jacob Boehme. Newly translated into English by John Rolleston Earle, M. A. (John Constable & Co., Ltd., London. Price 10s. 6d.)

It will be many a century yet before clear-thinking religious minds get tired of Jacob Boehme. Here we have another well chosen collection from that Christian Mystic, and in Theosophic garb. The translator is to be congratulated on the lucidity of his style, which seems to avoid the complexity due to mediæval syntax and leaves us nothing but the actual meanings to wrestle with and intuit. For, if only to increase the human faculties, an expedition into the realm of Mysticism is always worth while, and the publishers have our good wishes in their venture.

The choice of the material for the book comprises the "Six Theosophic Points"—"Of the springing of the three Principles"; "Of the mixed tree of evil and good"; "Of the origin of contrariety in growth"; "How the holy and good tree of eternal life grows through and out of all the growths of the three Principles"; "How a life may perish in the tree of life" (a "lost personality"?). The last and sixth point is "Of the life of darkness wherein the devils dwell" (the "left-hand path"?), and includes "the four elements of the devil and of the dark world" ("avichi"?). There are also "Six Mystical Points"—"On the blood and water of the Soul"; "On the election of grace"; "On sin"; "How Christ will deliver the kingdom to his Father"; "On Magic"; and "On Mystery". Nine short Texts "On the earthly and heavenly mystery" and four "On the divine intuition" complete a very substantial book; timely also, for the book requires intuition and stimulates it, and such books are rare.

A. F. K.

Evidences of Spiritualism: After-Death Communications, by L. M. Bazett. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 2s. 6d.)

This first volume of a series of works giving evidences of Spiritualism promises well. The record is of carefully selected instances of the supernatural, and although the material is all of the usual sort of minor proofs, it has its cumulative effect. Theosophists do well to keep themselves acquainted with this new development of thought, and for this purpose *After-Death Communications* is useful.

F. K.

THE THEOSOPHIST



ONE of the pleasantest of birthday greetings reaches me from New Zealand, whence ten Round Tables—Auckland, Hastings, Maori Hill (Dunedin), Christchurch, Oamuru, Invercargill, Napier, Wellington, Vasant College (Auckland), Dunedin—send me notes from Knights and young Companions carrying so much love and good wishes from these young sons and daughters of New Zealand, that they fill the room with rosy fragrance. May the Masters bless and guide these young ones, who are trying, in all the little ways they can compass, to serve the world. So shall they grow up into stalwart champions of Brotherhood and Service.

We have for this "National Week"—as we call it—a very crowded programme. Here it is in full, that all our readers may see how we strive to use our meeting together for mutual helping :

PROGRAMME

T.S. CONVENTION AND ALLIED ACTIVITIES:

Friday, 24th December, 1920

General Council, T.S., Meeting ...	4 p.m.
E.S. (General). Mrs. Besant (Adyar Hall) ...	7 p.m.

Saturday, 25th December, 1920

Public Lecture (under Banyan Tree). President, T.S. The Great Plan—I ...	8 a.m.
T.S. Annual Convention (Adyar Hall) ...	12 noon.
Jasan Ceremony, Parsi Building ...	3.30 p.m.
Indian Section, Council Meeting... ...	4.30 p.m.
E.S. (Degrees). Mrs. Besant (E.S. Room) ...	5 p.m.
Masonic Temple (Chapter) ...	7 p.m.
Lecture: Mr. J. H. Cousins, "The Cultural Unity of Asia" (Adyar Hall) ...	7.15 p.m.

Sunday, 26th December, 1920

Public Lecture: President, T.S. The Great Plan—II ...	8 a.m.
Indian Section Convention (Adyar Hall) ...	12 noon.
Question-Answer Meeting: President, T.S. (Adyar Hall) ...	4 p.m.
Masonic Temple (Chapter) ...	7 p.m.

Monday, 27th December, 1920

Public Lecture: President, T.S. The Great Plan—III ...	8 a.m.
Indian Section Convention (Adyar Hall) ...	12 noon.
Women's Indian Association (Adyar Hall) ...	3—4.30 p.m.
Conversazione (under Banyan Tree) ...	5 p.m.
Masonic Temple (Craft) ...	6 p.m.
E.S. (Degrees). C. Jinarājadāsa (E.S. Room) ...	7 p.m.

Tuesday, 28th December, 1920

Public Lecture: President, T.S. The Great Plan—IV. ...	8 a.m.
• Star Business Meeting ...	12 to 2 p.m.
Tamil Lecture (Adyar Hall) ...	3 p.m.
Women's Conference: Senate House, Madras ...	3—6 p.m.
Masonic Temple (Craft) ...	5 p.m.
Fellowship of Teachers (Adyar Hall) ...	7 p.m.
Star Anniversary (Adyar Hall). Brothers of the Star only ...	8 p.m.

Wednesday, 29th December, 1920

Educational Conference (Adyar Hall) ...	(Whole day)
Opening by Mrs. Besant ...	8 a.m.
Play by students of National High School of Rabindranath Tagore's "Autumn Festival" (Banyan Tree) ...	8 p.m.

Thursday, 30th December, 1920

Public Lecture. Mr. C. Jinarājadāsa: "India's Gift to All Nations" (under Banyan Tree) ...	8 a.m.
Educational Conference (Adyar Hall) ...	9.15—11.30 a.m.
Theosophical Educational Trust Meeting... ...	
Theosophical Fraternity in Education (Adyar Hall) ...	2 p.m.
S.P.N.E. Board Meeting (Gokhale Hall) ...	

To this must be added for many of us the work in the Third National Liberal Federation of India, the heir of all the Congresses from 1885 to the Special one held in Bombay in the late summer of 1918, and which has this year invited all who accept the old Congress ideal and will work for its attainment "in the quickest possible time by methodical and ordered progress". It sits in Madras on December 29, 30 and 31, and it will be noticed that I then vanish from our Adyar programme. In the evening of the 31st we have the anniversary of the National Home Rule League. The political work cannot be disregarded until Indian Freedom is won.

Some of my readers may like to know why I am not going to the Congress at Nagpur. Since the Congress meeting at Delhi, that body has been changing its character. It used to welcome all parties who accepted its "creed," namely Self-Government within the Empire on Colonial lines, gained by constitutional means, and no attempt was made to coerce members, nor to insist on their submission to every resolution the Congress might pass. From 1885 to the late summer of 1918 it worked steadily for political reform, and educated the country along orderly and peaceful lines. In the 1918 Christmas—the regular annual—meeting at Delhi it made its first false step, voted against by half a dozen of us, breaking the agreement arrived at in the preceding Special Congress of the same year, and the denunciation began of those who refused to obey any resolution they did not agree with. The result of this was the refusal of several well-known leaders to take part in the Congress deputation to England; Mr. Gandhi's Satyāgraha widened the split, and led to the rupture of the All-India Home Rule League and the birth of the National Home Rule League. The passing of the Reform Act increased the gulf, as it was denounced at the Amritsar Congress, 1919, only between 30 and 40 members voting in its favour. Then came the ill-omened Non-Co-operation movement, accepted at Calcutta in a Special Congress in September, 1920. Until then some hearing had been given to the minority, but at Calcutta speakers known to be against Non-Co-operation were hooted down, only Mr. Gandhi's intercession making speech possible. Denial of free speech has since been the rule all over the country, when his followers are in the majority. Since Calcutta, the constitution of the Congress has been revised, and the votes of the local Congress organisations show that they no longer want Dominion Home Rule, but independence. I hold to the union between Great Britain and India as vital to both countries. If I went to the Nagpur Congress, I should only be

allowed to speak by grace of Mr. Gandhi, and I do not regard speech as free which is granted or withheld at the whim of a dictator. I can use my time better than in sitting silent under compulsion. I am a rebel against an autocrat, whether he be Mr. Gandhi or Lord Pentland. Another objection is, that various vernaculars are now used in the Congress, and large numbers of delegates from all parts of the country cannot follow the discussions. At Calcutta, the South Indians could not follow most of the speakers, who used Hindi, Bengālī and Urdu, so that the Congress has become provincial instead of National, and arguments have no influence on a large number of votes. But my main reasons are the intolerance shown by Non-Co-operators all over the country, and their habit of shouting down all opponents; my refusal to countenance "Self-Government within or without the Empire"; my strong feeling that Non-Co-operation is a danger to progress and to liberty, and that it is better to fight it outside than within its own camp; the necessity that all Liberals, Home Rulers, and opponents of violence should draw together into a united body and form a Progressive Party in opposition to Non-Co-operation, and not lose strength by remaining apart. The National Liberal Federation has adopted the Old Congress creed, adding only that complete Responsible Government should be obtained as quickly as possible, and welcoming, as the Old Congress did, all who accept this. I prefer to stand with the Congresses of 1885—1918, rather than with those of (December) 1918, 1919 and 1920. As to the Non-Co-operators, they are now divided into two camps, and no one knows what will be the result at Nagpur; it seems best to leave them to fight it out between themselves, as I disagree with both.

The special numbers of *Theosophy in Australasia*, the monthly magazine of the T. S. there, are always remarkably

good, and we learn from the General Secretary that a Christmas number is to be produced. The articles are chosen as tending "towards three conclusions":

1. World conditions to-day are impressively like those of two thousand years ago by no coincidence, but because evolution is cyclic. Hence we can predict probabilities and plan provisory action along many lines. The Supreme probability to be provided for is the Christ's return.

2. Christianity, in order to avoid past evils, in order to fit into the present world expansion and universal breaking down of barriers, must rest on deeds not creeds.

Its basis must be the free search for truth, and perfect freedom of interpretation. It will have to remould its interpretations to square perfectly with—(a) Modern Science (used in the widest sense of the word); (b) with the great world religions and mystery teachings, past and present, wherein incarnation, crucifixion, resurrection, re-ascension and final At-one-ment are interpreted not historically (the unique life-cycle of One God-Man) but cosmically—to be undergone by all in the course of their spiritual evolution. Christianity must drop its uniqueness and take its place in the Brotherhood of Religions.

3. A ship is gently "engineered" to its final moorings by means of hawsers. So, too, it is the dharma of all true visionaries, Christian Theosophists amongst them, to guide Christianity to her final harbourage—Universality. As "hawsers" we must have double attachments—to the vessel of Christianity, and to the "terra firma" of Theosophy. Christian Theosophists should, for the most part, hold fast this dual attachment. They must alertly and strongly resist sectarian, narrowing tendencies, they must keep "Universality" like a pole star ever in full view. Christianity must be Theosophised, not Theosophy sectarianised and Christianised. This means firm, steady poise and clear, fixed purpose, but it does not mean nervous suspicion of contact between Theosophists and Christian Churches.

A reprint from *The Hibbert Journal*: "Should we leave the Churches?" puts the above strongly, but in a quite general way. It urges that desertion and distrust will never revitalise the Churches. Without dogmatising for all, what is largely needed is the sacrifice of those who, feeling misfits, yet remain in and expand the various Churches from within; frank as to their faults to be amended, but sharing in their social and spiritual life and trying to dematerialise and universalise their outlook. For all His stern criticism at times, this was the attitude of the Christ Himself towards orthodox Judaism, according to the Gospels. There is such a thing as a Theosophical sectarianism to be guarded against, as well as a Church sectarianism.

This sounds very fascinating, and we shall look forward to the Christmas *T. in A.*

Dean Inge, speaking at a meeting of the Aristotelian Society in London, compared the sequence of events to a cinema film which might be made to move in either direction. In a time series an event might be past to one observer and future to another. The past and future were only the order in which events happened to appear to us.

We happened to be moving away from 1900 and towards 1930, just as the earth happened to revolve in one direction and not in the other. But could 1900 and 1930 not both be equally real, each holding its fixed position in an unchangeable series?

Were that so, the direction of the stream of time would have a meaning only for us, and might have the opposite meaning for other consciousnesses, and no meaning for an absolute consciousness. The interest of the speculation extended from time to cause and effect. A common conception of causation involved the idea of a transaction between two things of which the one was active, the other passive. But this interpretation of cause was being replaced in science by the idea that "cause" and "effect" indicated nothing more than different positions in the time sequence. When we spoke of the past determining the future, we might also speak of the future justifying, explaining, or even determining the past. Past and future, cause and effect, might indeed be mere aspects of a timeless reality.

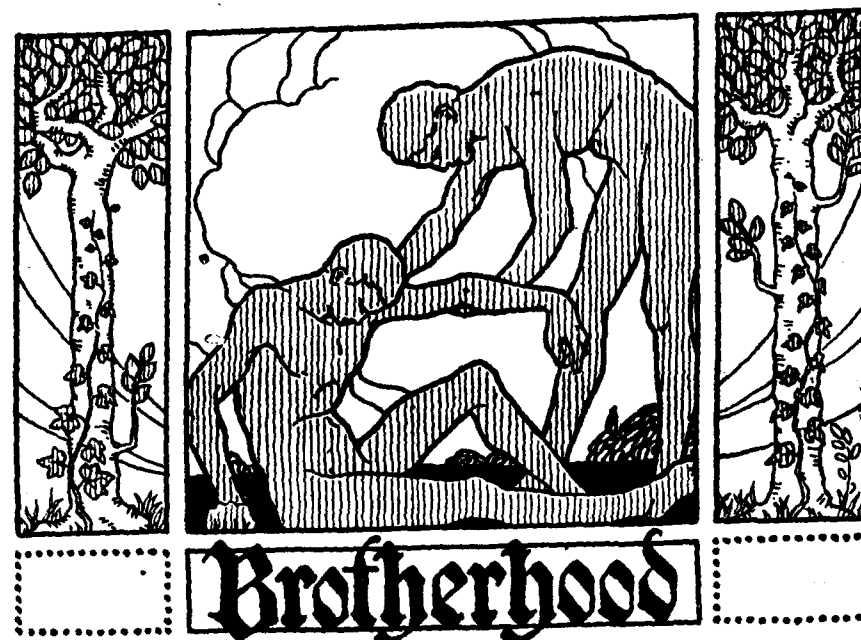
"The Eternal Now," in fact. If the simultaneous permanent comes into time we have succession, and what we call cause and effect, *i.e.*, a mutual relation in which the names are interchangeable for different consciousnesses.

E pur si muove.—The Christmas number of the *Strand Magazine* has a very interesting article by Sir A. Conan Doyle entitled "Fairies Photographed". He gives a very simple, straightforward account of the photographing of some fairies by two young girls, one sixteen and one ten years old. Both were sufficiently clairvoyant to see the little nature-spirits, and one day they persuaded their father to lend them his camera, and they took a photograph of the sprites. The

father developed the film in the evening, not believing in the girls' accounts, and there, sure enough, was the snapshot of Alice with the elves dancing about her. A second photograph shows a gnome. Very careful enquiries were made as to the circumstances surrounding the taking of the photograph by Mr. Gardner, a man of business and a Theosophist. An interesting line of investigation is here opened up; and a clairvoyant child and a photographer might produce some very instructive figures.

Our adventurous member, Dr. L. Haden Guest, has a very interesting article in the November issue of *The Nineteenth Century and After*, dealing with "Bolshevism and the Future of Europe". His picture of the Bolsheviks at work, feverishly and strenuously, "with the background of world conceptions present in their minds," is striking. An ordinary citizen may not possess a foreign newspaper, and the people are shut off from the world, "the most fantastic ideas" prevailing. Russian doctors would not believe that England was without a case of typhus. Among the Bolsheviks are idealists, wishing to serve the world; there are others who are apostles of force, who would compel the acceptance of their ideas, and impose on the world their conception of economic order. Peace is Russia's one necessity, for only with peace can the idealists begin reconstruction and build "a new world order".

If we get a real peace with Russia, it is these men who will prevail, a *régime* of co-operation with other men of goodwill will be set up, and the rule of force, terror and bloodshed will be ended. And Russia and Siberia, by industrial, political and health organisation and by education, will be brought into the comity of the western civilisation of the world.



ANTI-SEMITISM¹

A PROTEST

By AMELIA DOROTHY DEFRIES

I

ANTI-SEMITISM is an anachronism; yet even at this moment it is at the same height in Poland and Roumania as in Spain at the time of the Inquisition!

Probably few people have any idea how the Jewish race suffered in the war; we were only 14 million in the whole

¹ A lecture given before anti-Semites in America.

world, and from one cause or another I believe over 2 million Jews have utterly perished since 1914. One Gentile likens the Jewish suffering in Poland alone, since the war, to the "destruction by the Romans". Jewish soldiers have fought loyally for every country where they had taken refuge; no matter how badly used in times gone by, they stood by the country of which they were citizens when this trouble came.

But while the Jewish soldiers were fighting its battles, Jewish women and children were murdered in cold blood by Russia and other countries. Jewish women were not allowed to go to their wounded soldiers lying dying in hospitals "beyond the pale". No one heard of Jewish refugees; yet the Jews suffered at least as much as the Belgians. There were no refugees, because Jews were secretly deported. A Russian official document, signed by the Minister of the Interior of the old regime, says that the behaviour of the Jews in no way warranted the treatment they received.

I will not stay to enlarge upon this; if you have any imagination you will realise what it would mean if, for some political reason, a portion of your Government was to order, let us say, all Irish women and children to be killed without warning while they slept, at midnight to-night, while their husbands and sons and fathers were away on the Western front fighting for your Government. This has been done to the Jews. Supposing England was, on a false charge, suddenly to murder all Americans in England—how would you feel?

Pogroms are always perpetrated on false charges and for political reasons. The charge used to be that the Jews crucified Christ. For that reason, as Zangwill points out, seven crusades to *their* Holy Land resulted in nothing but massacre for the Jews; each crusader was urged to "baptise his sword in the blood of a Jew". But, says Zangwill, the fact that this, the eighth crusade, has ended with a declaration of justice for our race from the greatest Powers in the world, is evidence

that some sense of Christianity is astir among the nations at last.

The truth about the crucifixion is told by a Russian Gentile, when he shows how Pilate, the autocratic Governor of Palestine, gave in to a few old conservatives and a mob of mixed races, chiefly Roman, and let a Man whom he believed innocent be foully killed, when, by using his authority or referring the matter to Rome, he might have saved the most precious life in all history.

Another reason was found, about the fifteenth century, for Jew-baiting. It was said that Jews killed Gentile children to use their blood for sacrifice! The Pope issued more than one Bull to say that the Jews were not guilty of this crime; even in 1912, or about that time, a Papal Bull was issued to the same effect—but in vain. Religious intolerance is hard to kill.

And of late has come another cry, to rouse the populace to the pitch of wholesale murder; this is the cry against the money-lender. Here one may just stop to point out that all money-lenders are not Jews, and that all Jews are not money-lenders. Moreover, for centuries the Jews were forced into ways of living quite contrary to their traditions and their origin—as well as their philosophy, which was pastoral.

Since the war two more false charges have been laid against the Jews: (1) the absurd charge made by Verhaeran that the Kaiser reverted to forms and customs of the Jews of six thousand years ago. Zangwill dryly points out that six thousand years ago there were no Jewish national customs; it was four hundred years after that when Moses led the people forth from Egypt; so, as Zangwill says, Verhaeran starts with "the looseness typical of anti-Semitism"—historical inaccuracy, in fact.

The second cry, since 1914, is one which I saw in print in an American review and which no scholar has troubled to refute:

"Germanism is Judaism," is what it said. This is brilliantly and wittily answered by Zangwill in his lecture "Hebraic versus Teutonic Ideals".

And now, instead of "Peace on earth and goodwill towards men" (a Jewish ideal), yet a new cry is started, and every one comes to me saying: "Just see what the Jews are doing now in Russia." Well, what are the Jews doing in Russia, exactly? Does anybody know what anybody is doing in Russia now? I asked an educated American the other day if she knew where I could find a picture of General Allenby. "Who is General Allenby?" she replied. This is the sort of ignorance one meets with in regard to things Jewish also.

Trotsky is a Jew; he is a Bolshevik; therefore all the Bolsheviks are Jews. But when you enquire further, what do you find? Trotsky is an anti-Zionist; he has overthrown all Jewish traditions—he was educated in Germany.

Lenin is not a Jew; he is, or was, a Russian nobleman—a Gentile. There are far more Gentiles than Jews among Bolsheviks. Jews are usually the middle class, and Bolshevism is out to destroy the middle class.

The next cry is: "The Jews are middle-men; massacre all middle-men!" The Jews are often middle-men because they were forbidden to be anything else; but they are, among middle-men, in the minority. Gentiles are middle-men too.

The next accusation is that Jews are mean—they "Jew you down". The reply to that is too long to tell—it is the record of Jewish charity since Christ. I will tell you just one incident, for it is typical of the spirit which "Jews you down".

The rich Jews have always done a lot for the poor—not only for poor Jews but for the poor of all races. I remember, in London, when I tried to get support for an invalid who had sixteen children and a paralysed father, and who didn't want to go to the poor house where the sexes are separated, I was

refused by the Charity Organisation Society; the Roman Catholic priest at Westminster Cathedral gave me ten shillings and another priest gave me half a crown. The Protestants told me they couldn't help Roman Catholics, and a German Jew gave me enough money to keep this Irish Roman Catholic family for three whole years! He even sent them all to the country, where the invalid recovered. Was this Jew richer than the Duke of Norfolk? I think not. Had he less responsibilities? Perhaps.

Another Jew in England, who is very wealthy, took a bricklayer for whom I could not find work (a Protestant Gentile bricklayer), one bad winter, and paid his fare to Wales, where he employed him at his works at a good wage and gave him a good cottage to live in and a garden of his own. The endless tales of Jewish kindness to individual Gentiles ought in itself to ensure what the Jews now demand in every country—not sympathy, but JUSTICE, and an end to misunderstanding. Some one has said to me: "Oh, the Jews don't want sympathy, they are well able to take care of themselves." No small race can take care of itself. It has to have protection, the protection of tolerant friends.

II

Now let me tell you the true story of the dispersal, which took place seventy years after the death of Jesus, and after the Romans had tried in vain for forty-five years to conquer the Jews.

Our position in A.D. 70 was similar to that of the Belgians in 1914, except that there was no Red Cross, and we had no Allies; travelling conditions and surgery were primitive and the problems of the commissariat were extremely difficult. We left one million dead upon the field in the last battle—against Julius Severus, especially brought from England

to conquer the invincible Jew. One million more of us were sold into slavery; the rest dispersed, leaving all their treasures behind them, except one. When their country was taken, after one of the bloodiest and most fierce battles in history, against the most powerful Empire—an overwhelming force—what did the Jews take with them? What did they, refugees, bring to other lands? What did they save from destruction in that fatal hour? Not their shekels, but their literature.

If for no other cause, the world owes a debt to the Jews for preserving, at such a crisis, the Bible. And since then, through very nearly two thousand years of persecution, without a flag or a king or a country, the Jews have preserved the language and the customs of Isaiah and of Moses.

This is not all our race has done for humanity; it has upheld the lamp of wisdom and culture in every country. From Rembrandt to Jacob Israels, from Spinoza to Lord Reading, is a long story—in your schools in future I hope the history of the Jews will be taught. English history is one thousand years old. Jewish history, unbroken Jewish history, goes back over five thousand six hundred years, and all of it is known—there is no mystery about it.

People ask me: "Do you really believe in the Bible?" I reply: "Do you really believe in the history of America?" I believe in the Mosaic Law as much as I believe in Magna Charta; I believe in Jesus of Nazareth as much as I believe in George Fox, or in President Lincoln. The Bible is the history of my race up to the destruction of our country by the Romans in A.D. 70. And now, as happened in the time of Cyrus, two thousand and five hundred years ago, a new chapter in the Bible is to be written, and of our people "a remnant shall return" to our own land. In the 126th Psalm the Jews recorded their feelings when Ezra was permitted to send the remnant back to Palestine: "The Lord hath done great things for us; the Lord hath done great things for us,

whereof we are glad." The result of that return has altered the face of civilisation; and so we humbly hope God will enlighten us for the good of mankind in this return of a remnant of our people to Palestine.

Since A.D. 70 our history has been such that it shames Christendom, and in face of it all we have preserved our ideals; even though some among us have fallen, still others have turned the faces of heroes and saints to all tragedies and have met their fate in the spirit of one Jewish king who said: "I will not be afraid of tens of thousands of people who shall set themselves against me round about."

III

Do not single out one Jew—as Verhaeran does—and libel a whole race on his account. Judge us as you would be judged—by our best. Gentiles do not keep a Police Force and prisons and Courts of Law merely to try and punish iniquitous Jews; there are criminals among Gentiles too.

IV

It is a very grave libel on the name of Moses to compare him to William Hohenzollern. "When thou beatest thine olive tree thou shalt not go over the boughs again—it shall be for the fatherless, for the stranger, for the widow"; neither shall you let the sun go down upon your wrath. That is Mosaic. The cruelty of war is openly legalised by Moses, but his laws were just. He was humane and honourable. If you judge the Jews of old by other races of five thousand years ago, you can see how immeasurably more enlightened they were than all the rest; it was not until 500 B.C. that they were even approached by Indians and Greeks. It is a black mark upon Verhaeran to have emptied his anger upon the Jewish race—

itself undergoing (even while he wrote) worse troubles than the Belgians themselves.

The facts of Jewish persecution since 1914 have been told in a book written by Gentiles, in Russia, translated in 1917, edited by Gorky and Andrejev, who are Gentiles. The mass of the Russian people are not anti-Semitic. The pogroms were usually political and inspired by the Government, carried out by Cossacks by order of the Tsar.

One Russian Gentile thinks that the world can be "cured of anti-Semitism only by culture". He points out that Judaism teaches: "Love thy neighbour as thyself"; and he speaks of the humaneness of Jewish wisdom, quoting Hillel, who said: "If I am not for myself, who will be for me? If I am for myself alone, of what use am I?" This is from the Jewish soul.

Andrejev says that anti-Semitism "seriously hinders the upbuilding of a new life," and that it is nothing but the "logical development of a *fundamental absurdity*"; and he adds that "the end of Jewish sufferings will be the beginning of our self-respect". Milyukow honestly confesses that anti-Semitism has been and still is "a political motto". Such was the "Marconi scandal" which failed in England, and the Dreyfus case in France, the Balis case in Russia; such things hark back to 1563, when Ivan the Terrible said of the Jews: "Baptise them, or drown them in the river."

Catherine the Great was the first ruler of Russia to be fair to the Jews; but her edict did not last. Milyukow thinks that one reason for hatred of the Jew was that he was "not addicted to alcoholism". This accords with a statement I once heard in the East of London, where a Cockney complained of the Jews "because they would not leave off working". Bernahitsky says that Russia contains about "six million of gifted and undoubtedly industrious Jews". Lazy, alcoholic-living, ignorant people cannot put up with such people. They borrow

Jewish money—to buy drink—they mortgage all they possess to save themselves from working, and then they murder the Jew—a very useful thing to do to one's creditor when he puts the screw on!

Everything except money-lending was denied to the Jews, and then they are spat upon for being money-lenders. They find an outlet for their genius by turning to finance. Even so, as Bernahitsky remarks, "the popular tales about Jewish wealth are most emphatically contradicted by impartial facts". The Jewish emigrant to the U. S. A. brings \$8.70—the lowest of all the emigrants—the general average brought by other races being \$15.00. Even so, there are not more Jewish thieves than there are other thieves, I fancy. Would you guarantee to be honest if you landed in New York with \$8, and had no one to help you and no education?

The early pogroms in Odessa were caused by Greek merchants who feared the ascendancy of the Jew, who was satisfied with a lower rate of interest and a smaller wage than the Greek. Bernahitsky holds that if all the Jews emigrated from Russia it would be necessary to beg them to return, as their industry is such that Russia cannot do without it. He is not a Jew.

Prince Paul Dolgorukow admits that while hundreds of thousands of Jews were shedding their blood for Russia, Jews were deprived of civil rights and treated as if the whole six million of them were convicts. Starvation was a common occurrence and many preferred suicide to begging. Dostoievsky, who had the reputation of disliking Jews, said: "All that is demanded by Humanity—Justice—must be done to the Jews." This is all I ask for; Justice to the Jews where they live—quite apart from the question of return to Palestine. Anti-Semitism must cease throughout the world. A league against it must be formed by all cultured Gentiles, who should be vowed to take up the cause of the Jews everywhere.

Ivan Tolstoy has said that any lie invented by any maniac against the Jews is believed. Yet, when in need of help, do Gentiles refuse Jewish charity? There are in the whole world not more than one million very rich Jews. Just think of their generosity on every hand. Ivan Tolstoy says: "You Jew-haters serve something, but truly it is not God."

All this new anti-Semitism—this new kind of Jew-hatred—is, Ivanor says, "a Trojan wooden horse, made in Germany". The Germans for a long while tried to separate the inseparable Indian and Hebraic traditions, upon which Greek philosophy and the whole of culture and civilisation is based. The Germans tried to get people to throw away the Bible and its God, and to turn to the Faith of the Aryan peoples; by doing so they hoped to win favour with the Indian and to Indo-Germanise the world. But, says Ivanor, the Indian and the Hebrew philosophies were interwoven too long ago—they are inseparable. No one can say how much Judaism Buddha imbibed, nor how much Buddhism Jesus knew. Throw away Indo-Hebraic wisdom, and your very laws would collapse—the world would revert to savagery.

V

There is another kind of anti-Semitism which finds its way right into the Jewish ranks. The Sephardic Jews, the aristocrats of the race, of Spanish and Portuguese descent, refused flatly even to worship with the Tedei or German Jews. If you probe it, you will find most anti-Semitic feeling in this country, England and France, is dislike of German Jews—who are equally disliked by both Spanish and Russian Jews.

The German Jew, for some strange reason, is almost a race apart—he represents the materialistic Jew. He is *not* always all bad—very far from it—but he is often aggressive

and loud. On the other hand, in England, I have known German Jews, like the Rothschilds, Spielmans, Seligmans—to mention a few—who have won respect and been a great asset to any community. A wise man once said: "Every country has the Jews it deserves." There are common people, vulgar, grasping and rasping people, in every race. The German Jew is not often attractive—probably on account of the life he was forced to lead in Germany. Modern anti-Semitism is either German in origin, or it is directed against the German Jew, or else it is a political move on the part of ignorant officials.

In this day of justice to small peoples, anti-Semitism cannot stand. "Absolute Justice," the Chief Rabbi said in London at the Declaration of Jewish Nationality, "is the basic principle of the Mosaic law." He went on to remark that only 42,000 people followed Ezra back to Zion at the time of the declaration made by Cyrus two thousand and five hundred years ago. "But that handful of Zionists, because on their own soil, changed the entire future of mankind."

VI

Before concluding, I want to tell you a few things that Englishmen said about Jews a year ago, and to remind you that, by their "grave concern" at the report of those new massacres, His Majesty's Government is living up to its word, as every one knew it would. Even before this, the English Government had earned the everlasting gratitude of the Jews. Even the German Zionist organisation telegraphed its gratitude to H. M. Government; and the Canadian Jews said: "What Britain promises, she will fulfil."

The Rt. Hon. Herbert Samuel, M.P., said that he thought the re-establishment of a Jewish national home in Palestine could improve the conditions of Jews everywhere else. Sir

Alfred Mond declared that the action of the British Government would give dignity and importance to our whole race. At this time Stephen Wise spoke in America, and said he felt sure Britain was not acting alone; about six months later the President of America sent his famous letter to Dr. Wise. Lord Robert Cecil said that this liberation of the Jews "will have a far-reaching influence on the history of the world, with consequences none can see on the future of the human race," and Mr. Herbert Samuel stated that in spite of all its tragedies our race exists and is more numerous to-day than ever—"it may again produce golden fruits in the fields of intellect for the enrichment of the whole world".

Sir Mark Sykes said to the Jews: "*I pray that you realise that it may be your destiny to be the bridge between Europe and Asia.*" That is my own conviction. It is our national duty, as Jews, to bring together East and West. Palestine is the high road to India. Sir Mark Sykes saw in this mission "something" which is greater even than a League of Nations—a League of Races—a League of Ideals; and he added: "I believe you are going to set up a power which is not a domination of blood, or of gold, but a domination of intellectual force"; and he saw this force centred in Palestine, radiating to every country where our people are. This is itself an interesting idea.

The British Government, Dr. Gaster said, had made itself a champion of reparation for the wrongs done to the Jews by the world, and Mr. Zangwill added that it was not surprising, since England's version of our literature was so wonderful that she had almost made the Bible her own.

"Let us proclaim," cried Zangwill, "from our Jerusalem centre the Brotherhood of Man." There is to be an *entente cordiale* between Arabs, Armenians and Jews in Palestine. Major Ormsby Gore, M.P. (not a Jew), just returned from the Holy Land, said that he regarded his Government's

declaration "a real epoch-making advance in civilisation," and he said he "felt behind it the finger of Almighty God". The British Labour Movement is on the side of justice to the Jews, and included this in its war aims. The Lord Mayor of Manchester spoke of the great debt the world owed to the Jews—"if only," he said, "because they have had a great ideal and been true to it through every form of torture and torment".

Sir Mark Sykes said that in Jerusalem there would be a great vital heart, healing the scars of Europe and calling Asia once more to life. For my own part I believe our era will see in Jerusalem the union of Judaism, Muhammadanism, Christianity and Buddhism—all these great Faiths leaving their old shells, and by reconstruction becoming but variations of one great force of Nature, showing forth the variety within that unity. Muhammad, as you know, was a Jew; only Buddha, of the world's four greatest Teachers, was not Jewish.

Dr. Weismann said at that meeting that we decline with scorn responsibility for the doings of financial speculators when they happen to be of our race. This is how Jews feel towards those gilded criminals you others think of as typical Jews!

Dr. Weismann made the interesting statement that the constitution the Jews hoped to make in Palestine will not be a copy of anything at present existing. "We shall see," he said, "the accumulated experience of thousands of years of suffering." It remained for Mr. Sokolow to express what we all feel about England—that there is no nation of free people to-day but has fed from Britain's experience, and that this declaration was but a continuation of the high principles of British Government and of her fairness to our race.

Mr. Sokolow said that he hated the word "tolerance"—so, in a sense, do I. We do not ask to be merely tolerated, we ask to be understood.

Dr. Wise said that this Declaration of Mr. Balfour's was "a scrap of paper, but because it was signed by the British Government it was inviolate". After this came Mr. Wilson's letter, equally sacred.

We have to fight anti-Semitism, and we have to fight the mistaken idea about Jewish wealth. Six million Jews live a hand-to-mouth existence; three millions are artisans, two millions are well-to-do, one million are very rich, three-fourths of the Jews are without property—helpless, homeless—and very many of them are starving while we dine. In the whole world we are but 14 million strong.

By misrepresenting to the poor of other races the richness of the Jews, Socialists are turned against the race; by misrepresenting to the Capitalists of other races that agitators and Bolsheviks are mostly Jewish, anti-Semitism of a new kind is roused; but the truth is that—as with other races, so with our race—we are of varied types and of all shades of opinion. The war has turned hundreds of thousands of Jews into homeless and destitute people—yet not on the footing of the other refugees. The havoc wrought among them in Poland alone has been likened to the destruction by the Romans.

Jews ask to-day, as they have asked before, for equal treatment in every land—equality with other citizens of that land. Although they have died in the cause of liberty, there is no Jewish army; but every country is indebted to them, for the best Jews went forth to fight in every land. There is danger to-day that a wave of anti-Semitism may spread like a flame over Europe and America; before it is too late can you not resolve, in the name of Justice, that this thing shall not be? The war has changed the face of anti-Semitism; may not the peace find it non-existent? It is written in *Genesis*: "Cursed be those cursing thee, and blessed be those blessing thee."

Jews are accused of treachery in some countries to-day. Viscount Bryce, however, speaks of our race as "never faltering in loyalty," and the Marquis of Crewe said of Zionism that noble lives were being laid down for the common cause of which this was a part. Major Davies said that in it he hoped for the solution of some of the problems that now perplex the world, and Lieut.-Commander Wedgwood, D. S. O., spoke of justice to the Jews as one of the most important pronouncements of the war, and one that will be a blessing to the whole world; while the Christian bishops spoke of us as "God's own people," the Bishop of Norwich saying in Hebrew: "Blessed be the Lord God of Israel, who alone doeth wonders."

The Daily Chronicle, about a year ago, said: "The family of nations will be enriched by the return of one of its oldest and most gifted members to a regular and normal place within the circle." "Scattered and few," said another paper, "they have still brought with them schools and industry and scientific knowledge."

I have lived long enough in America to know that intelligent people here, as elsewhere, are friendly to Jews; but I can never forget that when I arrived in New York I was warned not to say I was Jewish, and that there exist in this enlightened and progressive land institutions into which Jews are not admitted. I hope this mistake will pass, and that the time has now come when, as the *Talmud* said, "the good men of Israel, together with the good men of all nations, will have a part in the world".

The new false cry of Jewish treachery must not be permitted to spread. Stop it wherever you hear it—in the name of Justice! Remember every race has had its deserters and its heroes—ours no less than others. The names of loyal Jews could be cited by the thousand, to the name of one poor deserter or one weak traitor. The names of great Jews stand among the greatest in every land, especially in England. And

one great German Jew, Heine, cursed Germany a generation ago for the policy which brought on this war. Mazzini, a Jew, was one of the creators of United Italy. When there was a price upon his head, he took refuge with a Jewess; and when she died, the King of Italy walked bare-headed at her public funeral, in recognition of her loyalty and heroism, and her coffin was borne by soldiers, over it being the new flag of Italy. Six of her sons had fought with Garibaldi, and one of them became Mayor of Rome. We have yet to learn the full tale of the individual bravery of Jews in the last war, but we know that a Jewish regiment received the freedom of the City of London, which was hung with banners on which were written: "From Zion goeth forth the Law," and "England has given Freedom and Justice".

The first idea of human liberty was Jewish, and Isaiah warned us even against overcrowding: "Woe unto them who place house to house till there be no place left," he said. Moses decided that it was no offence to harbour a fugitive slave. Before this, the punishment had been death! And yet there was a time when Jews were forbidden by Christians to read the *Book of Isaiah*, because they got too much comfort from it.

Judge us by our great Jews, as you would wish us to judge you by your best. Do not catalogue our degenerates and judge us by those, or we may return the compliment and do the same to you. Jewish wits are sharp; to exist at all, they have had to be keen; their favourite pastime has been discussing the points of the law and playing the game of chess—mental gymnastics. But I like to remember a diamond merchant in London, who said that a Jew would get the better of you if you let him, but that he would keep an agreement to the letter.

Jews are not mean by nature—their origin is pastoral. Expressions like "Jewing you down" ought to go out of use,

as soon as the Jews are understood. True Jewish feeling is far from meanness. "These things have no fixed measure: the corners of the field, the firstfruits, the practice of charity, and the study of the law." This, and not what you call Jewish, is true Judaism.

Vreil da Costa, who killed himself because he thought there was no longer any justice, wrote: "All evils come from not following right, reason, and the law of Nature." That is typically Jewish. And the warriors of old, whom Verhaeran compared to the Prussians (!) wrote: "Hatred stirreth up strife, but love covereth up all sins." Does that sound like Germanism? It is far older than Christ, and so is the ideal of Human Brotherhood and of Universal Peace. There is one God for all people, and Nature's laws apply everywhere—that is typical of Jewish thought for five thousand years.

The shield of David bore the symbol of unity, which is the emblem of Zionism: "Hear, O Israel! The Lord is One. He is the Creator of Love, of friendship, of fellowship and of joy; for the Kingdom is the Lord's, He is the Governor among nations, the Lord God ruleth." Does that sound like treachery, or meanness? It is Jewish. The whole earth, and all that is in it, is ruled over by the Creator of the Universe. The Jews were the first to realise this. That is the very keynote of their existence. Basing new laws upon old wisdom, they may arrive at a very remarkable form of government in Palestine in the near future.

VII

Anarchy, as understood by the mob, runs contrary to the Jewish belief in law and order and in orderly evolution. Karl Marx himself was not an anarchist. It is foolish to imagine that a whole race stands for one shade of political opinion. Among us, as among you, there are Moderates and Extremists,

Conservatives, Liberals and Socialists—with an occasional wild cat thrown in!

VIII

The notion that we Jews control the wealth, the Press, the politics, the commerce and industry—the very body and soul of all other races—is really too silly to be considered. Among the rich men of the world, I do not suppose, out of the twelve or fourteen million Jews, that more than one per cent of the capitalists of the world are Jews. If in battles of wits, and in habits of hard work, Jews excel, is that a reason for persecuting them? The Jews, however, need to reform themselves, and will do so now. One writer, as Zangwill tells, has described Israel among the nations as the heart among the limbs.

“The Bible,” Zangwill says, in reply to anti-Semites, “is an anti-Semitic book!” Our prophets cursed us roundly, when we did not live up to the best in us—you do not find this in any other history.

Because of their high mission, and unlike other races, Jews took it upon themselves to bear the fruit of *all* their iniquities. So little do you know about Jews, that even Lincoln was not aware that there was a church which inscribed above its altar: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; and thy neighbour as thyself”; for Lincoln said that if he had “known of such a church he would have joined it—with all his heart and his soul”. So did a great Gentile feel towards the philosophy of the Jews.

Amelia Dorothy Defries

CHINA IN TRAVAIL

By C. SPURGEON MEDHURST

ABOUT ten days ago I had a conversation with a gentleman who holds one of the highest and most coveted positions in the Republic of China. We talked of the future of the country, and he revealed himself as being absolutely hopeless on the matter. It would not be politic to repeat our conversation, but I may say that he expressed the opinion in no uncertain terms that “foreign intervention” alone could save the nation from the fate of Russia. By “foreign intervention” he meant forcible interference by aliens with the working of the administration.

In spite of myself, I felt compelled to agree with him, and a calmer reconsideration of facts does not modify my judgment, notwithstanding that I incline to the idea that my friend’s attitude is somewhat extreme. It seems to me, after my long connection with the Chinese, almost treasonable to say that they are incapable of working out their own salvation; and yet it looks like it, for their throat is tightly grasped by military adventurers, who are also Chinese, but whose first care is self. Three-fourths of the Government’s income is eaten by these gentlemen—independent generals with thousands of soldiers, who are technically but never actually under the control of the Central Government. They approximate, with differences due to different traditional environment, to the old feudal chiefs of feudal times, so that civil war is endemic, but always, curiously enough, on behalf of or against the Government of the country. Peking, indeed, is no longer *primus inter pares*.

Although the nominal Capital of the country, she is in an inferior position to some other centres. Every year the indebtedness of the Government increases, the salaries of its representatives in all branches of service being months in arrears. Occasionally soldiers mutiny and pay themselves by unlawful and illegal means. The only satisfactory and reliable sources of revenue are those which are under the management of foreigners. Were all foreign influence withdrawn, China would soon revert to the Elizabethan age, without the Elizabethan spirit of progress.

In Peking we have just had our second war within three years. This last struggle caused ten thousand casualties, and wasted millions of dollars. In other parts of China the warfare is continuous. Brigands infest the country. These not only rob and kill, but kidnap and hold to ransom. Nor are foreigners immune from their bloody hands. As though these man-made troubles were not enough, we have now a famine and twenty million people without food. This will certainly breed further disorders for future years.

Excepting in or near large centres of population, China is agricultural. Most of the Chinese are peasant farmers, but communications in the North and West are scanty, and the few railways are oftentimes treated by the soldiers as if the trains were their private playthings. The officers of these same soldiers annually smuggle millions of bags of rice to Japan, for private profit, and the native customs (*likin*) dare not interfere. Mines and similar profitable enterprises are likewise gobbled up by these gentry, through devious crooked devices. In THE THEOSOPHIST for February, 1913, when writing on the new republican organisation, I optimistically stated that "the new administration is a people's, not a soldier's Government". Unfortunately the exact reverse has turned out to be the truth. Otherwise, the article may be described as an intelligent anticipation.

This is the debit side. On the credit side we find:

A sense of nationality which had its origin at the birth of the Republic. This is slowly growing, and public opinion is becoming more and more a power. It is still a fledgling, but there are youths and maidens willing to suffer imprisonment and even death for the deliverance of their native land. They have already done so. The existence of this spirit, and the certainty of its further development, make the wrongs on the debit side appear superficial rather than intrinsic.

Education is steadily spreading, but outside missionary circles it is almost wholly materialistic, and in some quarters ultra-socialistic. The ideals of some of the intellectuals in the Government National University, for example, include such thoughts as the abolishment of the family and of religion. Diffused among the student class there is much healthy idealism, but it is latent, uneducated, and sometimes fatuous.

The question then remains: Is "foreign intervention" the only end for China, or is there any other way? Taking for granted, for the moment, that there must be forcible intervention from without, if China is to be preserved for the Chinese, how is it to be brought about? Geographically and ethnographically Japan would be the natural intervener, but Japan has made such an event impossible by her own unaccountable blundering. The hatred of the Chinese for their island neighbours is too keen and incisive to permit of help from that quarter. Unless great changes come over the face of international politics, no other nation, or group of nations, is likely to be willing to face the task, and the Chinese militarists are even less likely voluntarily to surrender their power either to foreigners or to local public opinion, unless the latter become more articulate and wilful than it is now.

One only hope remains; and though slower and less spectacular, it is after all the most penetratingly thorough, and perhaps the only way of safety. It is salvation from

within by aid from without. The scheme is this: Men or women who have qualified by sloughing off all racial, religious, class or other prejudices, and who are independent of the country *by birth and in purse*, might come to the rescue. This double independence is essential if such intervention is to be fully effectual. Theosophical lecturers, and mystics qualified to work, would undoubtedly form foci around which bodies of young, thoughtful Chinese students, trained in Western lore, would gather. These, in addition to being encouraged to spread the new teachings in the vernacular, might be taught the meaning of prayer, meditation, etc., and its value as an influencer of events. The kind of work in view would make Chinese social, political and moral leaders. If this hypothetical independent foreigner were also interested in social questions, he might, if he were tactful, successfully intervene, on occasions, politically also. In any case he would find many opportunities through the Press, through existing foreign and Chinese organisations, by new societies which he would form, and by addressing native gatherings, to which he would receive constant invitations, once his standing and his purpose were recognised. His work would indeed be only limited by his personal idiosyncrasies, his strength, and the time he could give to it.

Labour troubles have not yet become serious among the Chinese. Industrial enterprise is not yet sufficiently advanced. Here, then, is a field for the application of preventive principles, and the avoidance of the confusions which inexperience has developed in the capitalistic West.

The writings of one missionary-statesman, Rev. Timothy Riccard, D.D., were one of the prime factors in preparing the way for the revolution which ended the monarchy, and Mrs. Annie Besant is the outstanding living example of a beneficial "foreign intervention" in affairs of a highly civilised people. What has been done can be done again, but

the plan would require the entire time and undivided attention of any worker or workers. I had, however, no idea of suggesting its possibility until my conversation with my Chinese friend, which conversation synchronised with the arrival of a number of letters from different quarters expressing a desire to understand China better. Such is the inspiration behind this explanatory statement.

As a final word, I ask any whom these pages may interest to balance carefully the statements on the debit side against the credits. I have not exaggerated the serious condition of the country, nor have I overstated what the right sort of worker could accomplish. The reader, on his part, must not allow enthusiasm to lead him into rainbow dreams as to what is possible, without giving careful weight to the undoubted difficulties to be encountered; also, before making any decision he should balance his opportunities for influencing his present environment against his chances of succeeding in China, the pros and cons of which have been set forth with fair clearness in the preceding paragraphs. If any want further information, and will ask definite and pointed questions, the writer will do his best to answer them.¹

C. Spurgeon Medhurst

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MUSIC AND THEOSOPHY

By MAUD M. FOOTE

MUSIC is one of the most beautiful things in life, Theosophy one of the most wonderful; and there is a direct connection between the two. To the casual thinker, this may not be apparent, but a little study into the matter will reveal the truth. Theosophy, as a philosophy of life, deals with all expressions of life, and particularly with that of human life. As one of the greatest avenues of human expression, music finds its place in Theosophy. For music is speech through sound, a universal language. Through its medium the highest thought, and every emotion experienced by the human soul, can be expressed. Into one room may be gathered many people of various tongues and nationalities, unable to understand one another; yet each understands this universal language of music and they are unified thereby.

Sound is the great Creator; for, first of all, at the beginning of the universe was the "Word" spoken by the Logos. Later on, Man, made in the image of God, sounds his Word which shall be the key-note of his evolution, and through the mazes of the lower worlds the Word, ever resounding on the inner planes, finally brings him back again home.

From the first, music flooded the universe, for the Bible tells us "the morning stars sang together and all the Sons of God shouted for joy". In the days of Greece, Pythagoras expresses somewhat of this idea in his theory of the Music of the Spheres. This to some may appear mere poetic fantasy, yet,

as one looks out on a starry night and sees the orbs of heaven moving in their orderly procession, it does not seem unreasonable that there should be an outpouring of harmony from them, a celestial music, as they move on their appointed way. Be that as it may, the beginning of our music, the foundation of our system, came from the Greeks. The Lydian tetrachord, with its interval of a fourth comprising two whole tones and a half-tone, affords the material for our diatonic scale. That the Greeks had a knowledge of the use of melody, we find in their hymns to the Gods, a few of which have been preserved through the centuries. Always, throughout the ages, music has been employed in worship, seeming to afford a direct link between man and Deity. The ancient Hebrews poured forth their souls in the songs of praise, triumph and sorrow with which the Bible abounds. And the religious service of to-day, Catholic or Protestant, stripped of its music—what would it be?

So we find, in all walks of life, that music is one of the greatest forces of evolution, a liberator from the lower into the highest realms. Music may be considered from two standpoints—the active and the passive, the one who produces music and the one who receives it. In either case it is equally potent as a great force. In the expression of music there are three distinct lines, which refer to the three bodies of the personality: technique through the physical body, emotional colouring from the astral body, and the design and plan from the mental body.

Taking first the active aspect—the performer, the producer of music—let us consider technique. Technique means control of power in the physical mechanism, and is attained through the will and intelligence working upon the body of action. When we think of that wonderful living instrument, the voice of the singer—tiny vocal chords which cannot be seen or touched, strung in a small compass of space—we realise how

subtle is the power to achieve control over this marvellous mechanism. The feats of the artist at the piano, at the organ, on the violin, are so stupendous, that in this day and age nothing in the technical line seems impossible. All this constitutes a great evolution of the physical body, in that it has become a plastic server of the dweller in that body.

But this is the least of all, for technique is but the hand-maiden of music, and purely technical music suggests the words of St. Paul: "Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal." This love, of which the Apostle speaks, in music would refer to the temperamental side, that wonderful combination of mental poise and emotional colouring which, properly balanced, gives the intense satisfaction, and without which music is null and void.

The colouring to music is given through the body of emotion. Great purification has been attained in this body by the great artist, for all gross, exaggerated, highly coloured emotions have been eliminated, and naught but the delicate, pure tones of the higher levels of the world of emotion are expressed. There is also absolute control of the emotions, and this is one of the great gulfs that yawn between artist and amateur. Fear, too, must be cast away, for "perfect love casteth out fear," which in this case means that the love of the true artist for his work causes all fear to disappear, and there is the perfect poise of the artist.

Any understanding of music includes a conception of its form on the mental plane. The seed of the composition is on the higher levels of the mental plane, but it becomes clear-cut in concrete form on the lower mental plane. These are real forms in that world. Quite substantial evidence of this was brought to notice in the case of a young artist, a painter, who attended regularly, whenever possible, the piano recitals of the great Russian pianist Rachmaninoff, for the reason of the great

inspiration he received for his work. The explanation is clear, in that he became quite conscious of the mental forms and they came down through his brain, expressing themselves in drawings and pictures. Then, too, must not be forgotten the great feats of memory accomplished by all artist musicians. Indelibly there seems engraven on the mental body the text of many a long and intricate programme. This also indicates a high evolution of the mental body. One remarkable case of this is that of a Swiss organist, M. Courboin, who is said to have a repertoire of over three hundred compositions, which he plays without notes. This means a great deal, for an organ programme also contains an infinite amount of registration, changes in stops, and combinations which must be made quickly and with absolute accuracy.

Thus we see what has happened through the active side of music: the bodies have become the obedient servants that they should be; there is a perfect ensemble, resulting in freedom; the ego speaks in terms of music; the soul sings its song. That this is so, is most apparent if one is able to observe at close range the face of an artist as he plays his inspired strains; it is not the ordinary countenance, but a face glorified as the Higher Self expresses itself.

Now as to the passive side, the part played by the hearer; how does it aid his evolution? On the physical plane it means the sweeping away of the barriers, the limitations, of physical-brain consciousness. Time and Space are not; we are unaware of happenings on the physical plane; during beautiful music we have been "away," and when it is finished we "come back" with a start of surprise.

In response to the higher emotions expressed by music, there is a reaction of the astral body which translates us even into the realms of the buddhic world. At a great concert, say that of a symphony orchestra, the audience, the hearers, are as necessary as the players to make the perfect whole. This

may be considered as a ceremony of occult significance where, through the leadership of an inspired conductor, who unifies the attention of thousands of beings for a few moments, the consciousness of all is lifted to the buddhic levels. This, too, means much for the city in which it occurs, for temporarily the great white light floods the city and makes much for its future uplift. In a smaller degree this is true of organ recitals, which pour out their fine vibrations to some distance, and any sincere student also may be a centre, letting his light shine as he works at master compositions; unconsciously he is raising the vibrations of his environment, sending forth peace and happiness. The effect of music during the war is too well known to need comment—the inspiration it gave to weary men on the march, as well as its constant cheer at all times.

The Egyptians were the first nation to ascribe healing quality to music. The Persians cured various diseases by the sound of a corresponding string on the lute. Music, as a means of purification as well as of curing disease, was much used in the School of Pythagoras. Even the Bible speaks of Saul being liberated from an evil spirit by strains from the harp of David. In these later days we too are beginning to recognise again the curative power of music. At Columbia University, New York, there is being made especial study of this subject. For music is harmony, and all forms of disease are disharmony (mental or physical). Music puts in order a deranged mind as well as bodily organs. This effect is produced in two ways: either the finer mental condition produced in the patient by hearing beautiful music reflects itself in the body, or the vibrations of music act directly on the nerve centres as a quieting force, or a stimulant or restorative, as the case may require. Music has been found to have a beneficial effect on the vicious and the insane as well as the sick. Physicians in insane asylums recognise its quieting power, the calm it gives as well as cheering those in deep

depression. In one asylum where music was tried as a treatment, one-third of the patients recovered, one-third improved, and one-third derived no especial benefit. Naturally where there is at least some liking if not love for music, its effects are more pronounced.

All this affects to a degree the mental body as well as the astral, but there is yet a greater expansion of the mental body as one understands and comprehends the intellectual side of a composition. Its form on the mental plane being first assimilated, one is raised to the higher mental world and there comes into touch with the essence of the composition in all its purity and beauty.

And of the composer—what shall we say of him? Surely he is one who walks with God, a creator in a world beautiful. In the community music of to-day we have perhaps the reincarnation of the old folk songs when the people sang together, although it is a more artificial method than the natural expression of the folk song.

The old ballads and folk songs were songs of the people, composed by the people for the people, handed down by oral tradition from one generation to another. Because of their simple beauty they have lived through the centuries. It has been said that the soul of the peasant breathed through these simple songs with the same pleasure that the bird delights in its musical lilt. The singing of these songs was a great unifying power in the village games, festivals and public gatherings. So to-day again we are encouraging the people to sing together simple melodies that touch the heart and bring happiness and a sense of unity.

The musical settlement work, now well established in the large cities, is also a recognition of the great power of music as an evolutionary force. So in whatever way it is considered, it must be admitted that music is one of greatest "liberators" in life to-day.

In Life and Music there are many analogies to be found. An eminent musical authority states that "a tone becomes musical material only by association with another tone; isolated, it is not music". So with us, we live not unto ourselves alone, but are of the greatest value, develop the most, as we have the greatest number of contacts with different types of people.

We learn a great lesson of tolerance from the study of the orchestra. Here are found the four choirs of strings, woodwinds, brasses and instruments of percussion. Even these latter are quite necessary, and their apparent "noise" is always attuned to the rest of the orchestra. Each instrument speaks in its own idiom; a phrase applicable to one is quite inappropriate to another; but yet all are needed to make the perfect whole. So with those we meet: perhaps we may not like their song, or the instrument through which they are expressing themselves; yet all are necessary to complete the beauty of the Symphony of Life.

Apropos of this thought, Lilian Edger, in *Gleanings from Light on the Path*, relates a charming allegory. At the world's beginning the Great Spirit formed around Him a chain of song which, composed of many and varied sounds melting into one great tone, should sound forth His glory. One spring morning a crow on a gate-post was singing his song, while near by, in a neighbouring elm tree, a thrush building her nest was pouring out her beautiful strains. The passers-by began to jeer at the harsh croakings of the crow, which sounded so discordant after the song of the thrush. So the poor crow hid itself away in shame and ceased to sing. At the close of the day the Great Spirit spoke through the evening breeze, asking why His chain of song was broken, why it had ceased to encircle the universe. The poor crow knew these words were spoken for him, so he answered telling the story of his efforts, how they were unworthy to compare with the thrush, and of the

jeers called forth from the passers by, all of which made him cease singing. Then the Great Spirit answered in these words: "What matters it if the voice of the crow is less soft and delicate than the melody pouring forth from the throat of the thrush? Can one voice make up the harmony of the universe? Nay, if even one voice is silent, how shall that harmony be complete? Know ye not that every sound has its part to fill in, the great chord, whether the croaking of the crow or the song of the thrush, and that all alike are pleasing to the Great Spirit, if only they come from a heart that is filled with gratitude and love?"

The two modes of music, major and minor, illustrate the positive and negative sides of life. The one is to do, the other is to bear. As the contrast of these, the blending of the two, produces the most beautiful music, so is that life the most satisfying which contains the two types of expression—the doing of things and the sacrifice. Music rests on three elements—rhythm, melody and harmony; these, too, are the most potent factors in life. Rhythm, the heart-beat, the pulse of music, is also the first expression of life; everything moves to a great and mighty rhythm. Elsa Barker, the writer of *Letters from a Living Dead Man*, states that the reincarnations of a soul are as rhythmic as the beating of the human heart.

Melody, called "the life-blood of music," is comparable to the great Love-emotion principle which pervades life. Harmony is the science of the relationship of tones and musical ideas. The perceiver of the harmony of life is the ego, who from his lofty standpoint can see experiences co-related, their meaning and true relation to the one large life of the soul. Two principles are necessary to understand a musical composition—unity and variety. So in life, behind the many must we see the One, and also see the One in the many.

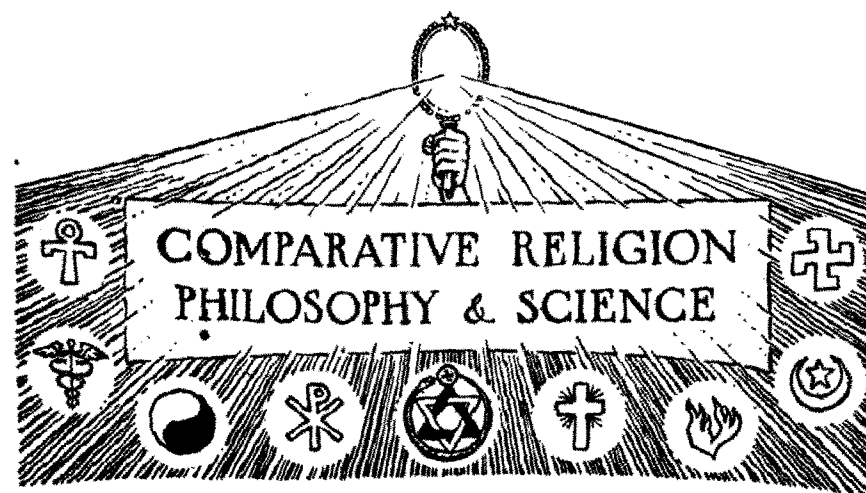
A *motif* in music is worked out by repetition, sequences, contrasts. Mabel Collins in one of her books states that if a

soul fails under a certain set of circumstances, it is brought face to face again and again with these circumstances through several incarnations, perhaps until the problem is solved as it should be. Here we have a "*motif*" in life worked out.

A law of harmony is that dissonances are always resolved into harmonies. To remember that this is a law of life as well, makes it easier to hear the dissonances, knowing that "there is a solution for every problem, and that the soul's first duty is to be of good cheer".

In musical composition, statement of the theme is followed by contrast, always concluded by re-statement of the theme. This is a formula of life and evolution as well. The contrast is only for the better realisation of the theme. The crashing dissonances of the war have afforded a striking contrast to the great theme of Life. Just now strange modulations are working themselves out; taken alone, they are somewhat unlovely; but when the ear begins to hear and recognise their relationship to the new harmonies of the future, they are exceedingly beautiful. For the Great Composer makes no mistakes in His work; the "Word" of Love, sounded forth at the beginning, will ring out in new and more beautiful harmonies than ever before in the civilisation to come. So, whatever happens, we may rest assured that all is well, and that if we hear with the inner ear, naught but Harmony and Beauty pervades the universe. This is the meaning of the relation of Music to Theosophy.

Maud M. Foots



A NOTE ON EVOLUTION

CHIEFLY FOR STUDENTS

By FRITZ KUNZ, B.A.

SAMUEL BUTLER put with exceptional neatness the idea of the continuity of the germ-plasm and all that that theory involves, when he said: "*A hen is only an egg's way of producing another egg.*" Why then, say the Darwinians, are there any hens at all? That statement and that question put the student face to face with the two problems in evolution which need adjustment in the light of Theosophy. More elegantly stated, they are to the effect that if the reproduction cell series is a continuum from the earliest times, and "unpacking" is all that occurs, what is the function of the individual, if he makes no impress on the primordial substance of the germ-plasm? And if, on the other hand, characteristics

—by whatever means—are modified by the experience of the individuals, how shall we assign to Mendelism and mutation a proper place in the acknowledged drama of the evolution of forms? Madame Blavatsky, writing in that tone of high prophecy which she assumed so frequently, foresaw the coming of something after Weissman, and puts her view thus on page 243 of *The Secret Doctrine*, first volume:

The Materialists and the Evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissman, the author of *Beiträge zur Descendenzlehre*, with regard to one of the two mysteries of Embryology, as above specified [namely, what are the forces at work in the formation of the foetus, and the cause of the "hereditary transmission" of likeness, physical, moral or mental], which he thinks he has solved; for when it is fully solved Science will have stepped into the domain of the truly occult, and passed for ever out of the realm of transformation, as taught by Darwin. The two theories are irreconcilable, from the standpoint of Materialism. Regarded from that of the Occultists, however, the new theory [H. P. B. was writing in 1888] solves all these mysteries. Those who are not acquainted with the discovery of Professor Weissman—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German embryologist-philosopher—stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teaching of the old Aryans—shows one infinitesimal cell, out of millions of others at work in the formation of an organism, alone and unaided determining, by means of constant segmentation and multiplication, the correct image of the future man, or animal, with its physical, mental and psychic characteristics.

The Secret Doctrine then goes on to raise the pertinent question: Where did this perfect infinitesimal cell originate? The answer is, of course, that it comes from hidden, atomic worlds, and its immunity to change is defeated in the case of each individual by forces which act, under karma, from the same worlds. The method of this working Mr. Jinarājādāsa has explained somewhat in the first of his lectures on *Theosophy and Modern Thought*, so that in its broad outlines the enigma of the interrelation of immutable germ-cell and changing and plastic body-cells has, for the Theosophist, vanished. There are, however, certain parts of the story of the growth of forms one from the other which have a special

interest, and I propose, as a sort of link between Mr. Jinarājādāsa's explanation of the Builders, and H.P.B.'s vast, sweeping strokes in painting the panorama of the past, to indicate those parts by means of some diagrams dealing with the geologic record of evolution. I assume that the reader is acquainted with the general outlines of the theory of the descent of one species from another. Those who are not, can always refer to the *Encyclopædia Britannica*, Eleventh Edition, article upon Palæontology, especially the fine plate opposite page 554, dealing with the horse, the classic example in the palæozoologists' stock. I will merely explain my diagrams.

As the earth cooled, in the Second Round (see *Man: Whence, How and Whither*) a crust or skin (as the *Stanzas of Dzyan* have it) formed over the surface. This skin covers a mass of amorphous materials about 8,000 miles in diameter, called the magma. The magma is under terrific pressure, but it must not be supposed, as is vaguely so often done, that the pressure is chiefly that of the skin. The skin is merely a covering, like the human skin, to finish off and make habitable a body which consists of materials far more rigid than itself. How the magma can be both rigid and fluid I leave to the physicist to explain, though indeed it is quite simple, as we see from the analogy of a moving column of water, which has solid properties. At any rate, there is this amorphous mass, of which we know nothing very precise. It is the workshop of the Third Logos, called in the Roman system (in this connection) Vulcan, and by the Greeks Hephaistos. He here evolves and perfects vast, inconceivable masses of mineral life, primordial substance from which later, in and on the skin, the Second Logos will make forms. The work of the Third Logos still goes on. Radium is one of his most recent creations, from our point of view, though Uranium really is the more recent, and probably others are in course of manufacture and design.

The first diagram shows to scale the proportion of the thickness of the magma to the crust. I have allotted the

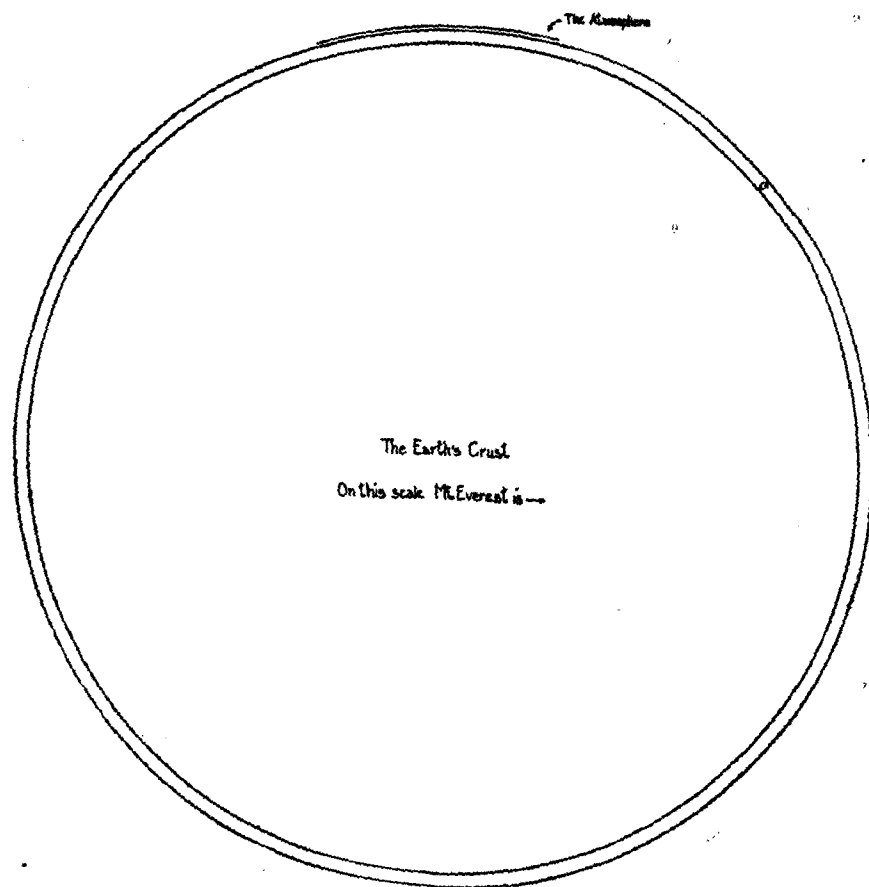


DIAGRAM I

utmost limit of size to the crust, and yet, notwithstanding, it is obvious how very thin the skin is. Fifty to a hundred miles of thickness is computed by competent mathematicians, upon the basis of seismographic and other evidence, to be that utmost limit of the crust which, despite what we consider its rigidity, trembles like the skin of a jelly in conformity with the waves which pass through and over the surface of the

magma. I have given in my diagram a little more than the limit, making our earth a little more thick-skinned than the cautious scientist allows just now, partly to show my independence of the mere scientist, and partly because I think that our earth must be pretty thick-skinned to endure calmly some of the things we see going on nowadays. A while ago he would have rolled over axially and wiped out most of the human vermin with glaciers, or wrinkled his hide and poured out lava herē and there from the hot spots (which begin two or three miles down, on the average) and made things warm for the troublesome folk. Even allowing for the extra thus required, the coating is not much, and when we consider the height of the atmosphere (I allow fifty miles for appreciable densities of air, up to cirrus cloud heights), and realise that that is about the limit of the solids (in our earth-crust sense), liquids and gases, we see how little and superficial our "solid" earth is.

One sad thing is to be noted about the diagram. At the end of the arrow after the words, "On this scale Mount Everest is," I drew on my original chart a tiny dot—on the eighteen-inch original the dot was one thirty-second of an inch. But the engraving could not show anything so small. So the observer must imagine something too small to be seen. That represents Mount Everest vividly! The deepest valleys in the sea-floor are about the same. Thus, taking him in the large, our earth is a thinnish-skinned person with a rather smooth face.

Now within, and just now on, that crust is the whole record of the work of the Second Aspect of the Logos, as far as physical work on this globe is concerned. The past history is written in the geologic records. Those records vary enormously in different parts of the world, according to the facts we broadly know through our information about Atlantis and Lemuria. Some time, when there is opportunity, it will be

exceedingly interesting to piece together into our key-map the fragments of the puzzle which the researches of the palæographer have given to us. For the present we can only relate his broad outlines with ours.

He does not find it possible to assign times, and puts about a hundred million years, though H. P. B. states dogmatically that 320,000,000 were required, as the time since the first sedimentary rocks were laid down, long before physical life was possible on this planet by anything except minerals. For *Secret Doctrine* comments upon the time-periods, the reader may see page 750 of Volume II, and following pages. A clear idea of the conditions and the beginnings of life are given broadly by my second diagram, adapted from *The Modern Review*.

Diagram II represents a clock, in which the whole period of the solid world is divided into twenty-four "hours," each "hour" being from four to twelve millions of ordinary solar years, according as you accept the short or long periods of time various scientists and occultists have allowed. The periods are, at any rate, broadly relative. The first six "hours" represents twenty-five or a hundred or so of millions of years during which the earth was solid in the sense that it had evolved from the nebular stage through that of gaseous and molten metal into a condition when there was muddy water covering all its surface—boiling, muddy water, with lightning flashing freely from thick clouds, through murky and poisonous vapours, so thick that the sun would have been invisible had one been on the surface of the boiling sea. This portrays the very end of Round One or early part of Two (see *Man*, p. 82). The ordinary scientist calls this the Azoic or No-Life Age, because there are no records of primal or vegetable life in the rocks of that period. After that things settled down a little more, and we have them as pictured in the next six "hours," divided into two periods, though classed together as the Eozoic,

or Dawn-of-Life Time, because during this period, it is conjectured, life must have existed, since records of forms are found in

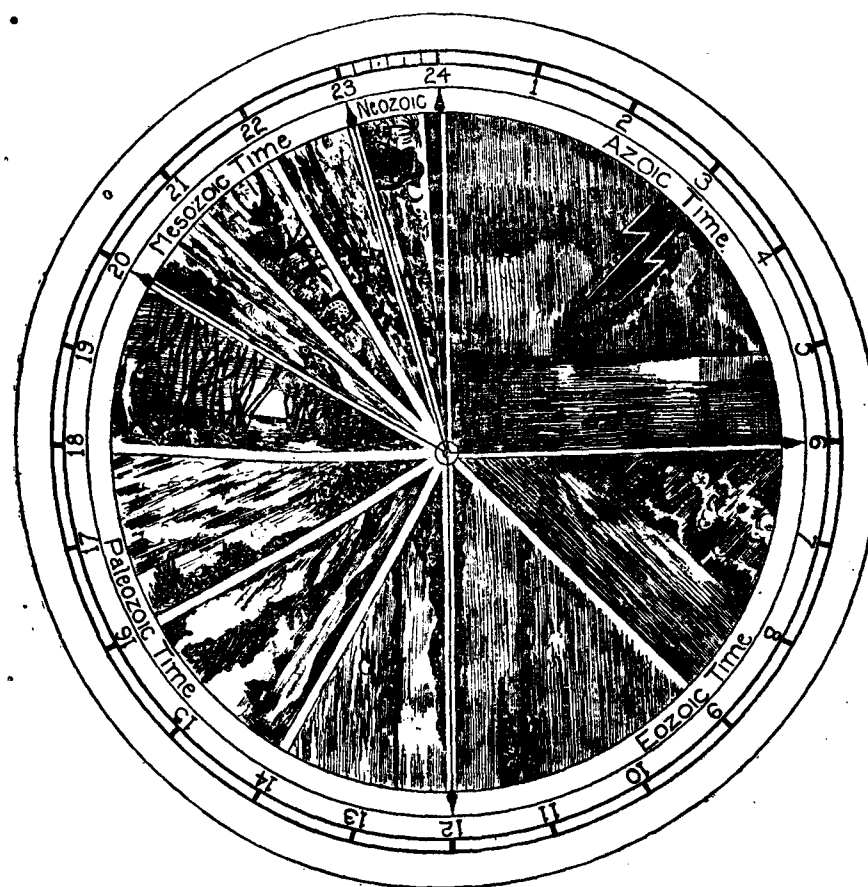


DIAGRAM II

Each picture represents the salient features of the landscape in different earth periods of Rounds Two, and Three and Four.

the rocks succeeding this period, forms whose nature requires us to posit earlier simpler forms. The records of such life as may have existed in Eozoic times naturally would not survive to our times, because the land was still scarcely more than boiling mud and hot rock, with volcanic and other cataclysms occurring without notice at any moment. This Eozoic time is, roughly, our Second Round, as per *Man*, pages 83 and 84. After this, forms

were of such a character as to be recognisably different from mineral, and we enter the Palæozoic, or Earliest Life Period, when the sun begins to be clear through the atmosphere ("hours" 12 to 14) of the landscape, which included the Cambrian and Ordovician rocks, laid down in a sea which supported the life of sponges, corals, etc.; and even quite respectable clouds appear and solid land, with a decently clear sea in which there are star-fish and molluscs and the like, giants in size. In Silurian strata-times, evolution crowned itself with the form of the fish ("hours" 14 to 16), which first appears in seas which existed when the Silurian rocks were being laid down, and the Old Red Sandstone levels were being begun. This period was the triumph of the aquatic forms—and I have no doubt that it corresponds to the end of our Third Round (*Man*, page 89), which contributed the spinal column to the evolution of forms—and in the animal, the highest solid kingdom (for man was still etheric) reached its culmination in the fishes, which appeared here for the first time.

In the geologic record there is a pause here, recorded in the Old Red Sandstone levels, in which few new forms appear. This we call, in Theosophical terms, the time when the attention of the Logos was transferred, and the main scene of evolution with it, to Mercury for the third time. (See *Man*, page 90, for the effect of this transfer of consciousness.) When Round Four¹ opened on the Earth again, the Order of the Day was to produce land creatures, using the highest principles developed in the earlier Round, namely the vertebrate system which the fishes had developed, and similarly for land plants the system which the highest aquatics had perfected in the Round just past. The Opening of Round Four, our present Round, is indicated in "hours" 16 to 20,

¹ Students will find it profitable to bear in mind that the three descending Rounds correspond to and, so to speak, are evolutions in gaseous, liquid and solid matter. The Fourth is the Balance or Antakarana, and the upward arc is in reverse order. All correspondences then hold good.

Devonian and Carboniferous, which was ushered in by the struggle of the new times with the old, humans against "water men terrible and bad," and then, that over, the sudden and, to the ordinary materialistic scientist, inexplicable burst of evolution of new forms, the natural consequence of the return of the attention of the Logos to the globe. Hence the Carboniferous and Permian period, with its gigantic shrubs, insects, and the earliest *Batrachia*, ancestors of our amphibians. Then the Mesozoic Times, with the appearance in Triassic Rocks of the earliest reptiles and the perfection of the *Batrachia* ("hours" 20 to 21), the giant Saurians (21 to 22) in the Jurassic, and the beginning of our own modern forms, and the sudden (and again, to the ordinary scientist, inexplicable) disappearance of the Saurians, in the Cretaceous. Neozoic Time brings in nearly our own forms—the mastodon, for instance. The narrow black wedge under the 2 of 24 in the diagram represents the time of solid physical man, so far as the archæologist has as yet determined. In terms of the clock, this is twelve "minutes," or 200,000 years. Out of that, written history is twelve seconds. Poor little man!

My third diagram shows the details of the relationship of race and animal evolution and certain great events. On the left are the geologic strata, not arranged according to comparative thickness, but merely serially, the Sandstone being indicated separately from the Devonian intentionally, though this crosses the ideas of the older school of geologists. The Permian is put on a level with the Carboniferous in importance. Opposite these geologic strata or horizons the first appearance of each animal type is noted, with a rough indication of the meaning of the Latin terms by giving a modern English equivalent—a rough equivalent, for of course the modern sponge, for example, is not to be taken as a fair specimen of the Cambrian *Porifera*, which in size and organisation was much more wonderful. The next column gives time in millions of

years, adapted from *The Secret Doctrine* and *Man*. Naturally the apportionment is approximate only. On the right, the appearance, and extent in time, of races is approximately indicated. The reader versed in Theosophical facts will notice that with the appearance of nine specialised forms of *Reptilia*, the separation of the human sexes began, and that monotremes (egg-bearing early mammals) are collateral with egg-born, Third-Race men. Also that with the coming of the Lords of the Flame came the enormous quickening of life which produced the amazing great Saurians.

The student will notice that with the extinction of the *Ornithosauria*, *Aves* arose, and hence our birds. The life that now ensouls insects and reptiles passes on afterwards to birds. (See *The Hidden Side of Things*, 1919 Edition, page 86, where it will be seen that antediluvian reptiles stand approximately in evolution with our modern reptiles.) At that time, when the great Saurians lived, the life that ensouled them was in the human line. Now the reduced reptile forms are used for the life that passes into the birds. The student will also notice that with the appearance of the Toltecs the giant reptiles began to vanish. Occult research goes to show that it was the Atlanteans that began the development, under Nature, of the modern animals, the far-off beginnings of our modern domestic animals, which crown the line *Anomodontia*, Monotremes, Marsupials, wild mammals. Birds, snakes, lizards, turtles and crocodiles form the rest of our chief present vertebrate land and air, or water and land animals, and from the far-off times of the earliest reptiles but one creature has descended almost unchanged to our times—the little sphenodon lizard or *tuatara*, a direct descendant from the *Rhynchocephalia* of Lemurian times—found now in New Zealand, where its ancestors of twelve million years ago flourished.

One point must be noted. As our earth was the scene of solid animal land life even in Palæozoic times, it might be

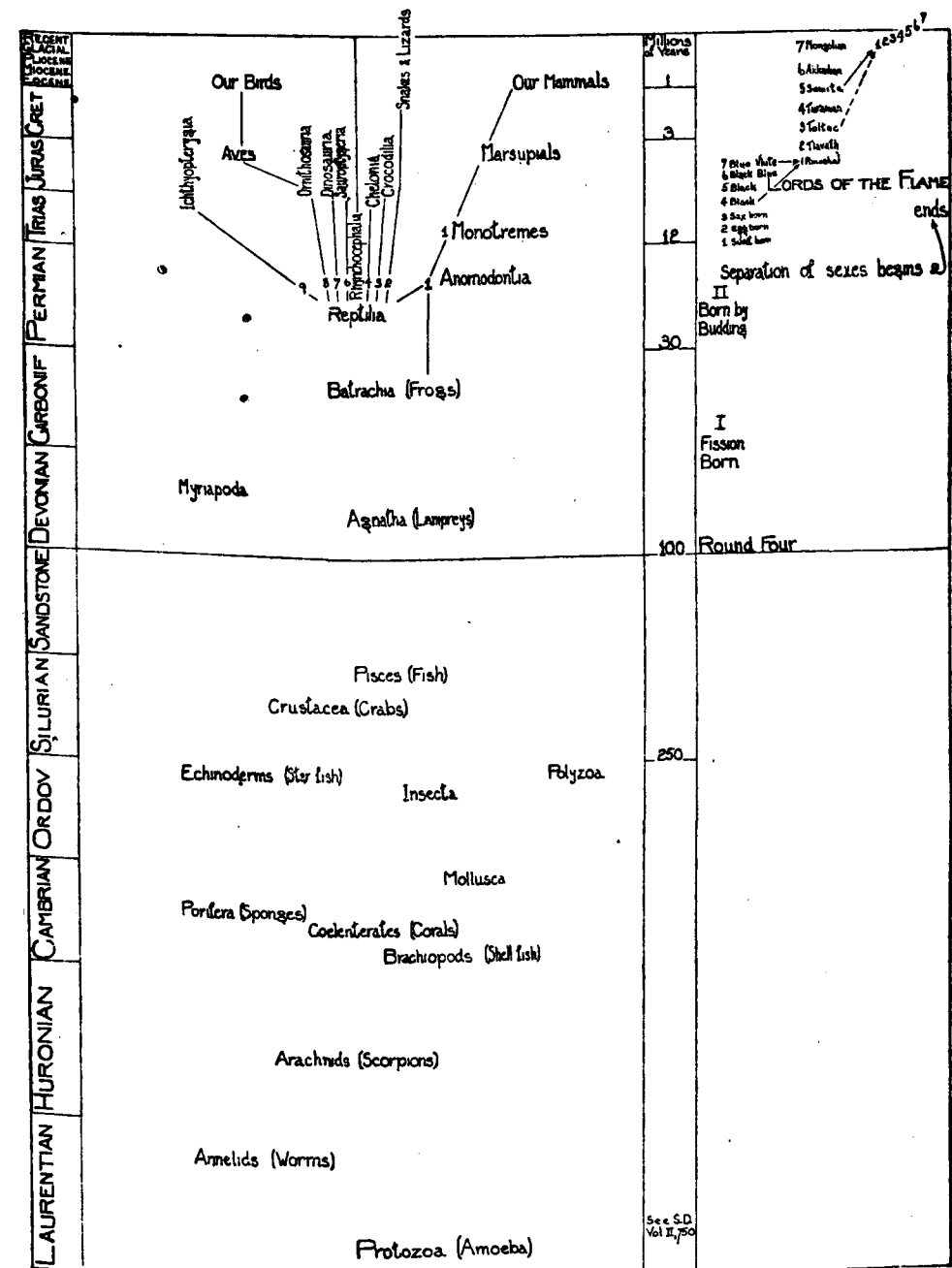


DIAGRAM III

expected that the remnants of man should also be found in rocks of that or at least Mesozoic time. But it must be remembered that the First or Fission-born Race of Round Four, and the Second, born by budding, were almost entirely etheric. Then came the separation of the sexes—animals first, men afterwards—and gradually the densification of men's bodies. Thus in the earliest human races the structure is loose and subject to early decay, and therefore few remains of those early races exist; but time will justify, by the discovery of Atlantean remains in due time, and even perhaps of late Lemurian, the occult records and their readers.

One final point may be mentioned. The Atlantean (Fourth Root) Race was developed from the fourth Lemurian with an admixture of the seventh (*Man*, page 108); and the Āryan (Fifth Root) Race from the fifth Atlantean with admixture of the third (*Man*, page 255). The close student of the Theosophical literature will conclude that the Sixth Root Race will spring from the Āryan Sixth sub-race (future North Americans) with an admixture of the second Āryan sub-race, the Arabians, represented, I suppose, by the Jews. Curiously, it is almost only in America that the Jews actually fuse with the other peoples! The Seventh Root Race will then rise from the seventh Āryan sub-race (future South Americans), with an admixture of the first sub-race, the Indian root-stock. That means that Indian colonisation will occur in South America in due course, and that people prominent in work in India are likely to be prominent in the Seventh Race. These principles indicate that races, like men, have their sub-note as well as their note; the sub-note that goes with four being seven, in the case of the Races; with five, three; with six, two; and with seven, one. A curious and significant fact!

Fritz Kunz

CREATION¹

By L. P. KANNAYYA

In God's Name, Compassionate and Merciful.

ACCORDING to the ethical sources, God willed, in virtue of His countless "Names," to behold their individual truths—or rather His own truth—in one existent collective, that would not only gather up by its very existence all matters pertaining to "Names," but indicate both Him and His purpose. For the seeing of a person in a mirror is not precisely like beholding his self in himself, because his self is mirrored to him in the form the mirror reflects, the reflection not being possible without the mirror and the presence of the beholder.

So in the beginning God made the universe a framework, as it were, of existence in a state of equilibrium, without the soul, so that it resembled a bare, unsilvered mirror-glass. No form that is in equilibrium will decline to receive the silvering of the soul; and the acceptance of the soul by form is evident from the expression—"to blow the soul". The "blowing" is not all that it signifies, but implies fitness as well on the part of the form to welcome the soul. God blew the soul; He looked into the universe, and the mirror-universe thus received its polish and silvering. In the usage of Sūfis the universe, made in this wise, is interpreted as *Insan-Kabir*, the Great Man, the Macrocosm.

¹ From the Arabic of the great Master Shaik, Al-Akbar Hazrat Imam Mohyuddin Ibn Arabi.

Among certain powers of the universe are the angels. To the universe they are what the powers spiritual and physical are to man. Every one of the angelic powers is naturally so self-centred that it fails to recognise anything superior to itself. It therefore knows not that in man are powers lofty and sublime, by reason of the collective that he is of "unity," "names" and "matter," or what the physical nature needs for its phenomenal appearance. This collective, called man-intellect, is incapable of knowing, for its function is intended to represent the relations of external things among themselves, or, in short, to think matter. The function of knowing is a special one, and is never attained but by unveiling, in the light of which is revealed the source whence form receives and accepts the soul. Man is named "man" because of the inclusion in his make-up, and because of his possession, of all truths of the universe. He is for God what the pupil is for the eye, since by the pupil the eye sees. In other words, God beholds the universe through man. Man may therefore be summarised as the man that is non-eternal, yet eternal without beginning; non-eternal, since he, in the aspect of the known, exists in divine knowledge, that is, of permanent and perpetual creation; yet eternal without end, since the cause of creation is eternal. Finally, man came to be a medium between God and the universe, yet a living collective of truths, divine and mundane. Also he is to the universe what a seal is to the treasury. In this aspect he is also named vicegerent, because God safeguards the universe by and through him, as monarchs their treasure by seal. The vicegerent thus guarantees the preservation of the universe, which is safe and continues to be so, as long as he dwells in it. But when the seal, the man, is no more intact and ceases to exist, there will not remain what God placed in the universe. What is in it will no more continue or stay. There will be commingling of things and things, and the divine expression will trend towards

the end. Man will then pass to be the seal over matters of the last day.

• What appertains to form manifested in man through "names". By physical existence man became the collective. And owing to this very collective arose the controversy between God and the angels, affording great and lasting lessons to man, in which he was no participator. The angels were not blessed with the devotion peculiar to the vicegerent; nor were they steadfast in the requirement of adoration adapted to glorify God; they were ignorant of the fact that there were "names" still beyond their reach; they did not count their rosaries nor glorify God with other "names," for a knowledge thereof implies greater capacity, which they inherently lacked. All these omissions and drawbacks were asserted in them, and influenced them to animadvert on Adam with: "Wilt Thou place in the earth one who will do evil therein?" This statement of theirs was nothing more than a controversy—a controversy in keeping with the temperament they possessed. What they said against Adam was a simple expression of the idea that they had of him. If their build and nature did not bring out the controversy, they would not have said what they did. If they knew Adam, they would not have rushed into the controversy. But devoid as they are of discretion, they did not content themselves with the taunt alone, but, impelled by the worship peculiar to them, went to the extent of adding that Adam would cause bloodshed on the earth. They were thus not aware of all the "names" that Adam knew, nor did they hallow God in the manner Adam did.

According to Masters, things extant are the manifestations of the Divine Mind. Categories, though of mind, are inseparable from things extant. Due to them are authority and effect in everything that has external existence; nay, things extant are the images of categories, though not categories themselves,

since they never take concrete shape. They are the outer of things, by reason of their being the picture of things; and the inner, by being rational. It is not possible to eliminate categories from the mind, nor is it possible to conceive their cessation from being rational by the existence of things in the external, be they of time or no time. The relation of a thing to its category is always a singular one, though the authority constituting the relation may vary according to the individual truth selected of a thing. Take, for example, life and knowledge. Life is rational and so is knowledge. Knowledge is different from life, as life is from knowledge—each is an indecomposable truth in itself. Concerning God it may be said that He has life and knowledge, and therefore that He lives and knows; the same may be said concerning the angel. The relation of knowledge to knower and of life to liver is, each in itself, a single relation. When a relation is once established between a category and a thing extant, the thing authorises the category according to the environments in which it is found. For example, concerning God's knowledge it may be said that it is eternal, and concerning man's knowledge it may be said that it is non-eternal. Knowledge at first authorises when it is found in a person to say that he is a knower, and the knower in his turn authorises knowledge by stating that knowledge is non-eternal in the non-eternal and eternal in the eternal. Thus categories and things extant replace one another, that is, are subjective or objective according to the varying conditions.

Further, categories do not permit the analytical presentation of their parts, because they are indecomposable, as already stated, into things qualified by categorical attribution. The attribute humanity is not separable from man, nor does it become several on account of the multiplicity of individuals. It is always rational and of the mind. Unlike the relation of things extant to their like, which is easily understood on

account of their existence in the external which gathers them all, that of the categories to things is mentality on the one hand and existence external on the other; and without the latter, the field for categorical operation, the relation continues to stay in the mind actionless, effectless and valueless.

Evident, then, is the need, want, or, in one word, dependence of things on God who evolved them, since in their own essence they are possibilities. They are not sufficient for themselves, not self-originated, not self-sustained, but are beholden to the self-sufficing God for their existence. All categories are marshalled out as things of phenomena in His existence. Each category urges God to evolve in His existence (since existence is not theirs) its image or the thing of the universe in a form compatible with the resultant of the relations of names which the category has. Things thus constitute the medium in which to know, realise and actualise God. It is revealed: "Verily He has shown us His signs in the non-eternal." We argue God through our self. In doing so we do not qualify God with any attribute with which we are not attributed, barring existence, which is peculiar to Him alone. When by self we know God, when by self we relate to God what we relate to ourselves, for a right knowledge of which revelations were given out by the elect, the attribution of God's existence is accorded to us wherein to function according to the attributes bestowed by our individual categories. Though we of the universe are of one solitary existence which gathers us all, still there is the factor of differentiation at work, differentiating one from the other. Had there been no such factor, there would not have been abundance in unity. And that factor is none other than the desire to exist. We thus behold God as many, and God beholds us as one. Owing to the dependence for existence on God's desirelessness, which we lack, God is attributed with eternity, and this at once excludes priority. God is thus both first and last. He is last in being first, and

first in being last. Had there been such a thing as priority for God, His being last would not have been possible, for there is no termination for categories, since they are *ad infinitum* and there is no question but that God is the end of categories, since they originate in Him.

God qualified his nature with an outer and an inner, and we are similar, in order that we may know God's outer by our outer, and God's inner by our inner. God qualified his nature with wrath and resignation, in order that we may fear his wrath and hope in his resignation. God attributed his nature with dread and glory, in order that we may dread him and love Him. God attributed His nature with veils of darkness and veils of light, and these are bodies physical and souls subtle. The universe is thus gross and subtle, and constitutes a veil over divine unity. Owing to its pluralistic nature it is incapable of realising God as one. It therefore remains perpetually under a veil, which is never lifted, despite its knowledge that it is differentiated from God by its want to exist.

God did not therefore grieve for Adam with both hands but greatness, and He said to Satan: "O Iblis, what prevents thee from adoring what I have created with my two hands," for Satan had no such collective as that of Adam, which qualified him for vicegerency. If Adam were not to appear in the likeness of Him who made him and held him in that which goes to make up vicegerency, he would not have been vicegerent. And if there were not in Adam all those requisites which the dependents need of him as their vicegerent, he would not have been vicegerent, for the vicegerent should possess what the dependents need, otherwise he is no vicegerent. The greatness of Adam thus consists in his gathering the two forms of the universe and of God, and these are the two hands of God. The outer form of Adam consists of the truths and form of the universe; and his inner, God Himself. God said: "I become the power of his hearing, of

his seeing, and so on"; but did not say: "I become the ear, the eye, and so on." God thus differentiated the two forms—inner and outer.

God is thus immanent in everything extant, in proportion to its fitness and capacity. The collective is reserved and decreed to the vicegerent. If there were no categories, no authority would have been manifest in things extant.

Adam's physical body means his external; and his soul, his internal. Adam is both God and the universe. He is a single nature by which the species Man came to be, and it is indicated in the divine statement: "O ye folk, fear your Lord, who created you from one soul, and created therefrom its mate, and diffused from them twain many men and women." "Fear your Lord," means that one should regard what is his outer as the guardian of his Lord, and what is his inner, though it is his Lord, as the guardian of his self, since action originates in self and may be good or bad. One should save the Lord from unrighteousness, and know himself as saviour of his Lord by rectitude. Again, the God of strength and dread informed Adam of that which He placed in him as a special trust, and explained that trust by His two hands, in one of which is the universe, and in the other is Adam and his offspring, and decreed and differentiated states and stations in and through Adam to his progeny.

L. P. Kannayya

MYOPIA

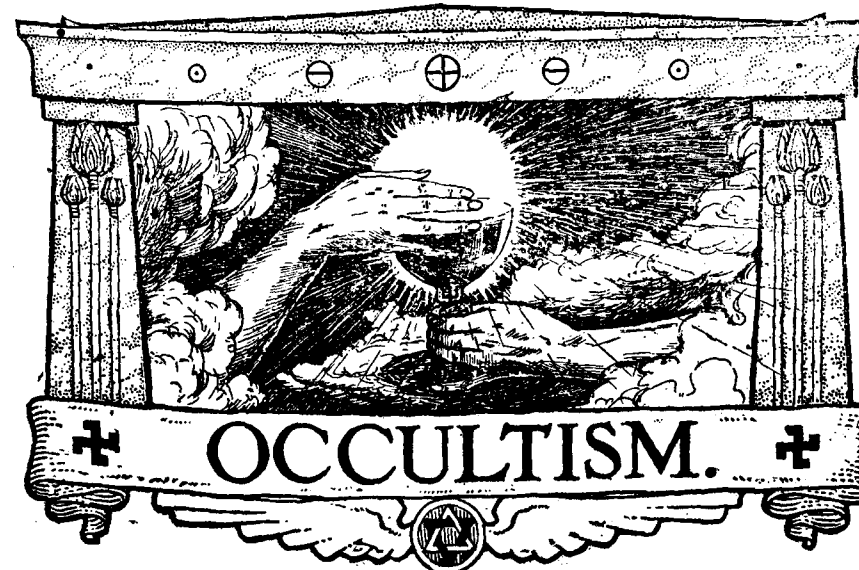
"LORD CHRIST receive my soul!" he cried,
And calmly died,
Looking to lift in Paradise
His eyes
Toward his adored
Ascended Lord,
And with swift fingers through a wiry warp
Weave praises on a harp.

Then, after some soft dreaming space,
He saw a baby face
Lit with ecstatic joy,
And the plump sea-blue body of a boy
Who swung to suit
The wonderful shrill madness of his flute,
While round him dancing girls their anklets rang,
And "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa!" circling sang.

"Away, O heathen things!" the dead man cried,
"I seek a pierced side,
Forehead thorn-crowned,
And great sad eyes.
This, only this my longing satisfies."

Whereat the flute's glad sound
Sank to a sob of sweet compassionate wind
That murmured, "Blind, O blind!"

JAMES H. COUSINS



NOTES UPON SOME CHRISTIAN SAINTS

By THE RIGHT REV. C. W. LEADBEATER

S. ALBAN

S. ALBAN is the patron Saint of many Christian churches. He was very closely associated with our country of England, with the Church and with Freemasonry, and played an important part in all of them. He was a man of noble Roman family, born at the town of Verulam, in England, which is now after him called St. Albans. Verulam was at that time the capital of Roman England, though it is now but a small place.

Not many details are known of his life. The most prominent force in it was a life-long friend of his, called Amphibalus, a monk of Carleon, in Wales, though, I think, a Frenchman by birth. Those two were unusually close friends,

and Amphibalus undoubtedly exercised a great influence over Alban, or Albanus as his name was in Latin. They went together to Rome as young men. Alban was not then a Christian; he followed the ordinary religion of the time, but Amphibalus was a monk, and it was undoubtedly due to Alban's association with Amphibalus that he later became a Christian. Alban joined the Roman army, and achieved considerable distinction in it. He served in Rome for some seven years at any rate, perhaps longer than that. It was in Rome that he learnt his Freemasonry, and also became proficient in the Mithraic Mysteries which were closely associated with it in those days.

After this time in Rome, he returned to his birthplace in England, and was appointed governor of the fortress there. He also held the position of "the master of the works," whatever that may have involved; he certainly superintended the repairs and the general work in the fortress at Verulam, and he was at the same time the Imperial Paymaster. The story goes that the workmen were treated as slaves and wretchedly paid, but that Alban introduced Freemasonry and changed all that, securing for them better wages and greatly improved conditions generally. Freemasons will have heard of the *Watson manuscript of 1687*. In that, a good deal is said about S. Alban's work for the Craft, and it is especially mentioned that he brought from France certain ancient charges which are practically identical with those in use at the present time.

He became a Christian undoubtedly through the influence, and perhaps following the example, of Amphibalus, and he was martyred in the great persecution of the Emperor Diocletian, which began in the year 303, because he sheltered Amphibalus and refused to give him up. I have myself visited the place of that martyrdom—a rounded hill outside the town of S. Albans. The story of the Roman Church is that a spring arose magically to slake the thirst of the martyr.

The spring is certainly there, but I cannot guarantee its origin. Offa, King of Mercia, built a great abbey in the year 795 over the shrine which was erected for S. Alban. His disciples embalmed his body, and it may still be seen in the abbey; the head is visible through a broken part of the shrine.

Soon after that, he had another important incarnation; he was born in Constantinople in the year 411, and received the name of Proclus—the name which, in after life, he was destined to make famous. He was one of the last great exponents of Neo-platonism—of that great philosophy of which we hear so much at the time of Christ, and a little later. His influence overshadowed to a great extent the mediæval Christian Church.

After that, there is a gap, as to which at present we know nothing. We find him reborn in the year 1211, and in that life he was Roger Bacon, a Franciscan friar, who was a reformer both of the theology and science of his day. He was a great experimentalist, and he invented gunpowder, but for that I do not know whether we should be grateful to him or not. In the process of his invention he seriously injured himself, which gives us a glimpse of the kind of man he was—a daring experimentalist and scientist, as exact as at that period a man could be.

In 1375 came his birth as Christian Rosenkreutz. That was also a birth of considerable importance, for in it he founded the secret society of the Rosicrucians—a society which has not really died out, although it is supposed to have done so. Various organisations claim its name and some of its teachings; the original society still remains, but it is absolutely secret. Meantime we have the knowledge of the Rosicrucians, but in a somewhat different form, in Theosophy, and also in Freemasonry, though in the latter it is veiled in allegory.

Our President has told us that he again took birth some fifty years later, or a little more than that, as John Hunyadi,

an eminent Hungarian soldier and leader. I have not seen anything myself of that life, but we are told that about 1500 he had a life as the monk Robertus, somewhere in middle Europe. We know practically nothing about that, as to what he did or in what way he distinguished himself.

After that comes one of the greatest of his births, for in the year 1561 he was born as Francis Bacon. Of Francis Bacon in history we hear little that is true and a great deal that is false. The facts of the case are gradually becoming known, largely by means of a cipher story which he wrote secretly in the works which he published. It appears from that that he was the son of no less a person than Queen Elizabeth, who married Sir Robert Dudley, afterward the Earl of Leicester, when they were both prisoners in the Tower. Such a marriage as that was not legal, but at a later time it was legalised, so there is no doubt that he was "Francis the King," as he speaks of himself in the cipher, and that he should have been King of England instead of James I. There were various reasons why he bound himself by a pledge to his mother not to let the fact of his birth be known. The whole story is written in his cipher, and a considerable literature on the subject has been published by the Baconian Society, which takes up the study of his life, and shows that he was the real author of the plays which he chose to attribute to Shakespeare. There is a good book on the subject, entitled *The Eldest Son of Queen Elizabeth*, published in Sydney, written by a Mrs. Nicholls, in which we find all the arguments and all the proofs adduced.

In his youth he went to Paris, and he got into connection there with a certain body of literary men, who, because they were seven, called themselves the Pleiades. These men, who were deep students of philology, had practically recreated the French language. They found it a chaotic mixture of barbarous jargons; they put it together and made it into a noble

language. Bacon was at once impressed with the great necessity of doing the same thing for English, and when he returned to England after some years in Paris, he set to work to reconstitute the English language. He shows us what it was before his time, and out of the various dialects then spoken he constructed English as we know it to-day. That he did largely by writing the plays attributed to Shakespeare, and also (perhaps chiefly) by editing the Authorised Version of the Bible, which was then being translated by a committee of forty-eight under the direction of King James I. Bacon, being Chancellor, kept himself in the background, but he superintended and edited the whole volume, so that absolutely the same style and the same type of language runs all through it, although the original is written by a large number of different authors in Hebrew and Greek, and although there were forty-eight nominal translators. We may note the difference if we compare King James's translation with the Revised Version, which is also the result of the work of a committee of people; in the latter we can clearly see the differences of style in the various parts. There must have been close supervision over the Authorised Version, and the supervisor was Bacon. He wrote many other books also; altogether a vast amount of literature was put forth by him.

A century later, we are told that he took birth as Ivan Rakoczy, a prince of Transylvania. We find him mentioned in the encyclopædias, but not much information is given. He still uses that name sometimes; I have myself seen and photographed one of his signatures. After that, considerable mystery surrounds his movements. He seems to have travelled about Europe, and he turns up at intervals, but we have little definite information about him. He was the Comte de St. Germain at the time of the French Revolution. He also appears to have disguised himself as Baron Hompesch, who

was the last of the Knights of St. John of Malta, the man who arranged the transfer of the Island of Malta to the English. This saint and teacher still lives, and His present body has ~~no~~ appearance of great age. I myself met Him physically in Rome in 1901, and had a long conversation with Him.

He is the Prince Adept at the head of the Seventh Ray, which is now beginning to rule the world in the place of the Sixth Ray, whose characteristic was devotion—degenerating into rather blind and unintelligent manifestations sometimes in the Middle Ages. Naturally He is deeply interested both in the work of the Church and in Freemasonry—cults which are in reality two expressions of the same eternal truth, though they are popularly supposed to be diametrically opposed. We have much for which to thank Him now in this present day, as well as for those earlier achievements of His—the magnificent gift of the English language, the introduction of Freemasonry into England, and the moulding of Christian mediæval metaphysical and philosophical thought.

S. GEORGE

S. George is the patron saint of England. There is considerable doubt as to his history. He is usually spoken of as of Cappadocia, yet it seems he was born in Lydda in Palestine. That is where his family lived; that is where he was buried and where his shrine is shown to-day. That shrine was certainly accepted as his tomb in Crusading days, because we read again and again of Crusaders as making a pilgrimage to that shrine. He was born of a noble Christian family, and he entered the Roman army and served with distinction under the Emperor Diocletian.

The Emperor Diocletian is said at one time to have persecuted the Christians. The stories of the so-called Christian persecutions have been so enormously exaggerated

and misrepresented that clairvoyant investigators have learnt to regard them with a good deal of incredulity. So far as our investigations have gone, we have found again and again that Christians suffered not because of their religion but rather because of the political opinions which many of them held, much in the same way as Jews have been indiscriminately persecuted in Russia. In fact the early Christians seem to have been regarded as the anarchists, the Bolsheviks of that period, and when they came into conflict with the Government it was not on account of their Faith, for the Romans were a most tolerant people, believing little themselves, and caring still less what others believed.

It was usually on account of their refusal to show the ordinary respect to the Emperor. There were certain little ceremonies which were at that time considered as part of the ordinary amenities of daily life—little acts of courtesy showing friendly remembrance of the Emperor and loyalty to him, corresponding exactly to drinking the health of the King at the head of every list of toasts, and rising when the National Anthem is sung at the end of every entertainment. It was the custom then that whenever a man was about to drink a cup of wine, he should first pour out a few drops upon the floor as a libation to the gods in honour of the Emperor. The idea behind the action was that a tiny offering of kindly thought was made to the Deity on behalf of the Emperor—a good wish that he might be strengthened and helped in the onerous work that was laid upon him. With exactly the same object it was also the custom each morning and each evening to throw a pinch of incense on to the fire which was ever burning on the domestic altar, accompanying it with a word of aspiration for the Emperor's health and prosperity.

These little observances seem harmless enough; but the early Christian was often rather a cantankerous and pharisaical

person, and it appears to have been one of his unpleasing habits to refuse these trifling courtesies on the plea that they were idolatrous and ascribed divine honours to the Emperor. These customs had come down through thousands of years. They had been observed in Chaldæa, in Babylonia, in Assyria, and many other countries, and no one had thought them harmful. If the early Christians felt these things to be wrong, if it was against their conscience to throw that pinch of incense into the fire, then they were right to die for it; but it seems to me rather an unnecessary thing for which to die. It is a matter of conscience, and no man can decide for another. So far as I can see, if I had been living on earth in those days, I should have been quite willing to show the same courtesy to Cæsar that millions of other people have shown to their respective sovereigns all through the ages, without the least thought of infringing upon the honour of any sensible deity. But these early Christians would not do it.

Naturally people who thought it their duty to make themselves objectionable in that particular way were quite likely to be roughly handled and suspected of disloyalty, much as a man who refused to drink the health of the King or to stand when the National Anthem was being played would probably be suspected among ourselves. One can understand that a man who is a rigid teetotaler, might even go so far as to decline to drink the health of the King. I can even to a certain extent respect the consistency of such a man, though I do not in the least agree with him, and should consider him lacking in discrimination and sense of proportion. I myself, though a life-long total abstainer, should certainly not refuse, though I should prefer to drink the health in water if it were obtainable. But if not, I would take the necessary sip of alcohol (it need be no more than that), because it seems to me a far less evil to take that microscopic trace of alcohol into my system (an action from which no one suffers but myself) than

to arouse in the minds of the people around me the indignation which they might quite justifiably feel if they had reason to suspect me of disloyalty. It would be a case of "avoiding the very appearance of evil". I think the ancient martyrs often immolated themselves unnecessarily for matters as small as that. Probably something of that sort was the reason of the feeling against the Christians as a rule, for the Romans were great sticklers for law, order and custom, and expected every one to conform to what was thought best for the community as a whole.

We have also to remember that many of these early Christians in their misguided enthusiasm *wished* to be martyred, and were prepared to go to any lengths to gratify their desire. If we read the life of S. Francis of Assisi, we shall find that a number of people connected with him (although I do not think he was responsible for their foolishness) resolved to get themselves martyred at any cost. They went to Morocco, and ran after the carriage of the Emir in the open streets, shouting insults at him as a heathen. The Emir very naturally supposed them to be insane, and was at first good-humouredly tolerant of their rudeness, but as they persisted and became more and more abusive, he eventually imprisoned and executed them. They considered themselves great and glorious martyrs; looking back upon the incident with impartial eyes, we can regard them only as ill-mannered fanatics who intruded where they were not wanted, and were quite justifiably suppressed. Myself, I have not the slightest sympathy for that kind of martyr.

There was one of these so-called persecutions of the Christians under Diocletian, and the story is that S. George, who stood high in the Roman army, ventured to protest and to rebuke the Emperor. It is not a safe thing to rebuke an absolute Emperor, and Diocletian promptly banished him and seems to have felt rather hurt about it.

S. George considered apparently that his Faith required him to make a demonstration, so even when banished to Asia Minor he continued to adopt an aggressive attitude; he finally got himself into some open trouble and was put to death in Nicomedia. There is some doubt about the historical details, but the year 303 is usually given as the date of his death. An earlier year is preferred by some students, and there seems to have been some confusion between him and an Arian bishop of the same name.

There seems no reason to doubt that St. George was a historical person, but as to the story which represents all that most of us know about him, the tale of his slaying the dragon, there is considerable uncertainty. This at least stands out as a fact, that very near Lydda is the traditional place where the sea-monster who came to attack the maiden Andromeda was slain by Perseus. Many historians have thought that because these two legends were attached to the same place they gradually became confused, and that the Christians took the feat of the Greek hero Perseus and attributed it to S. George.

The idea of a dragon is commonly supposed to be quite mythical, but there are considerations in favour of the occasional appearance of such creatures. We know that in the earlier days of the earth there were great flying reptiles, and it is not impossible that single specimens may have survived into what we may call historical periods. There may be a foundation for some of the numerous dragon stories, but whether in this particular case Perseus or S. George was the slayer I do not pretend to say. At any rate tradition has indissolubly associated S. George and his dragon, and he has now become a kind of symbol.

He was in earlier days the patron saint of Genoa in Italy; he was not adopted as the patron saint of England until the reign of King Edward III, but since then his cross has been the banner of England, and he has been invoked as our patron

saint, though it is difficult to see why he was elevated to that honour. It would have been in some ways more natural if we had adopted the first English Martyr, S. Alban, who was also a great soldier of the Roman army; but S. George has been chosen, and no one thinks of changing that now.

Probably we have all heard some of the strange stories of the appearance of S. George at the head of the English troops in France during the recent war, and have wondered whether any credence can be attached to them. They are quite circumstantial, and the doubt cast upon them seems to have arisen mainly because a story was written before the appearance in which his name was mentioned. Yet there is a great deal of evidence that some interference of some sort did occur there in France at a very critical period of the war, and that some one not of the physical plane did encourage the troops and led them on to victory. The English called him S. George—that would be the first idea that would occur to them; the French called him S. Michael or S. Denis, and in other parts of the field they saw also their great heroine Joan of Arc.

There is evidence for all these apparitions. I personally have no doubt that there were interferences from the inner world, but whether S. George or S. Michael or Joan of Arc had anything to do with them, I do not know. Dead people of both nations would certainly wish to help; great military leaders of the past, still in touch with the earth, may have wished to interfere, and if they were able to show themselves it is fairly certain that they would be taken for some of the saints. They may even have intentionally taken the forms of such saints in order to recommend themselves to the people, because, owing to the foolish modern attitude towards apparitions of all sorts, people are more liable to be frightened than helped by anything unusual, whereas all the French Catholics would welcome the appearance of a saint and would not be in the least afraid of him. It may well be that the traditional

form of some of these saints may have been taken by some who wished to help.

It is desirable that our students should try to understand the real meaning of all such occurrences. We must not be obsessed with the absurd Calvinistic prejudice that there can be no truth whatever in anything that is said about the saints. When we look more deeply into the facts of the case we shall see that all these beautiful old legends have their part to play—that they all have helped the human race, and that there is no reason why because, having advanced a little further in knowledge, we understand more fully what they mean, we should therefore look down upon those who believed them once in a more literal fashion. It will be indeed well for us if we are able to get through these channels as much help as our more ignorant forefathers obtained.

S. PATRICK

Just as S. George is the patron of England, so is the holy S. Patrick the patron saint of Ireland.¹

S. MARK

As is the case with so many of these Bible heroes, we do not know much about S. Mark. We are told that he was the cousin of Barnabas, a character of whom we read a good deal in *The Acts of the Apostles*, and it is also the tradition that he was a nephew of S. Peter. It seems at any rate certain that his mother, Mary, was a woman of considerable distinction in Jerusalem, and that at her house the early Christians used to hold meetings for quite a long time. S. Mark founded the Church at Alexandria, and that is perhaps one reason why he

¹ The account of S. Patrick's life, which follows here in the MS., has already been published in *THE THEOSOPHIST*, June 1919, under the title "St. Patrick's Day". It has therefore been omitted from this article.

came forward so prominently and is credited with the writing of a Gospel. It is, as usual, not at all certain that he had anything to do with the Gospel which is attributed to him. These Gospels were written in the city of Alexandria, a good deal later than the date usually assigned to them, and it is very natural that one which is supposed to be the earliest should be attributed to one of the Founders of the Church, who is spoken of as the interpreter of S. Peter. He is reported by tradition to have written his Gospel in Rome from Peter's dictation. That is not likely, but it is believed by the highest critics that S. Mark's is the earliest of the Gospels, with the exception of the alleged Hebrew original of *S. Matthew*, about which very little is known, because there are no copies extant. S. Mark's symbol is a lion, and those who have had the privilege of visiting his city, Venice, will remember that the glorious cathedral there is dedicated to him, and in the piazza in front of it is the Lion of S. Mark, set upon a tall column.

S. OSWALD

S. Oswald was born A.D. 604. He was the son of Ethelfrid, ruler of Northumbria in the Saxon Heptarchy. He was driven into exile while still a boy, and took refuge among the Scots for seventeen years, during the reign of his uncle Edwin. After the death of Edwin he gathered together a small band of resolute followers and defeated the Welsh Prince, Cadwallon, in the battle of Heaven's Field, thereby delivering his country from the invader. On the field of battle he set up a huge wooden cross, the first erected in Northumbria. He had learnt Christianity from the monks of Iona, and as soon as he was established upon the throne he sent to Iona for teachers for his people. S. Aidan came in response to the call, and the Christian Faith spread rapidly in the north of England.

Oswald married Kineburga, daughter of the King of Wessex, and was then recognised as Bretwalda, or Overlord of Britain. He reigned as such with considerable success for seven years, but was at last defeated and killed by an insurrection of the non-Christian elements, headed by Penda, King of Mercia. Baring Gould writes of S. Oswald :

Through the obscurity of that thankless and confused age the eye rests gratefully on this young prince, reared in exile among the hereditary enemies of his race, who was consoled for the loss of a throne by his conversion to Christianity, who regained the kingdom of his fathers at the point of the sword, and planted the first cross on his native soil at the moment when he freed it from the usurper. Crowned by the love and devotion of the people on whom he bestowed the blessings of peace and truth, spending his very life for its sake; united for a few short years to a wife whom, in marrying, he had made a Christian; gentle and strong, serious and sincere, pious and intelligent, humble and bold, active and gracious, a soldier and a missionary, a king and a martyr, slain in the flower of his age on the field of battle, fighting for his country and praying for his subjects—where shall we find in all history a hero more nearly approaching the ideal, more richly gifted, more worthy of eternal remembrance, yet more completely forgotten?

S. ANSELM

Anselm was born of noble parentage, in 1033, in the vicinity of Aosta, in Piedmont. From early boyhood he was drawn to the monastic life; then for a time it seemed less attractive, but at the age of twenty-three his first instinct reasserted itself, and he joined the great monastery of Bec in Normandy, then the most famous school in Europe. He was at first a student under Lanfranc, and four years later he became a monk. Lanfranc was appointed as Archbishop of Canterbury, and Anselm succeeded him as Prior of Bec, and in 1078 was chosen as Abbot of that great monastery. During this period most of his literary work was done. On the death of Lanfranc, in 1089, William Rufus sequestrated the funds of the Archbishopric, and kept the See unoccupied for four years; but falling ill, in 1093, and imagining himself at the point of death, he hurriedly forced Anselm into the position of

Archbishop, which he was very unwilling to accept, foreseeing the trouble which would arise when Rufus recovered. His anticipations were realised, for the rest of the King's reign was spent in trying to extort money and privileges from him. He was at last driven into exile, but was recalled when Rufus died and Henry I came to the throne. Almost immediately the new King demanded a Right of Investiture, which Anselm could not conscientiously grant, so presently he had to go into exile again, and even to threaten the King with excommunication. This alarmed Henry, who was too prudent to allow things to come to such an extremity; so he arranged a meeting with Anselm, and a reconciliation was effected. The final arrangement of the dispute was a compromise by which temporal Investiture was to be the prerogative of the King, and the Investiture with the emblems of spirituality was reserved to the Pope. This was a great victory for Anselm—an achievement of which no one could mistake the magnitude; and it was accomplished with a remarkable absence of the violent measures which were so freely used in the other sections of this same contest on the Continent of Europe. Anselm died peacefully at Canterbury in the year 1109, and is buried in the great cathedral.

S. CHARLES BORROMEO

Carlo Borromeo was the son of the Count of Arona and was born at his castle on the Lago Maggiore in 1538. When still a child he devoted himself to the Church, and in accordance with the venial custom of the time an abbey was given to him at a very early age. On his twelfth birthday he assumed complete control over the revenues of his benefice, but instead of using them for boyish pleasures, as was expected, he devoted the whole to relieving the necessities of the poor. He studied cannon law at Milan and Pavia, and obtained his degree of Doctor at the age of twenty-one. The same year his uncle was made Pope, and immediately

conferred all kinds of incredible dignities on Charles. He invested the young man, who was not yet even in deacon's orders, with the office of protonotary, and made him not only a Cardinal, but also Archbishop of Milan, the most important See in Northern Italy. Charles, instead of being spoiled by all this illegal advancement, resolved to undertake the duties thus thrust upon him. His diocese was in the greatest disorder, as it had been in the hands of absentees for seventy-three years. He at once sent a vicar-general to introduce reforms, and himself took Orders at the earliest possible moment, and set himself earnestly to qualify for his life's work. We read that he especially laboured to acquire the practice of mental prayer, and used it with the greatest regularity—evidently a kind of meditation. He set to work to reform the services and decorations of the churches, and built seminaries and colleges for the education of those intended for Holy Orders. He made a clean sweep of a large number of dissolute and licentious priests, and attacked the scandalous immoralities of the great religious Orders, which consequently opposed him bitterly, and even attempted to assassinate him. However, he resolutely carried out his plans, being strongly supported by the Pope. During the outbreak of the plague at Milan, in 1576, he personally helped the sick, buried the dead, distributed money, and avoided no danger for the sake of the suffering. His example, his enthusiasm, his entire unselfishness communicated courage to his clergy, and they nobly stood by their chief pastor. He despatched to the hospitals furniture from his own palace, and waggon-loads of provisions, and he sent all his plate to the mint to be converted into coin. Unfortunately he also plunged into the most unwise asceticism, and undoubtedly shortened his life by neglect of reasonable precautions. He died in 1584, at the age of forty-six, and his body is still preserved in a crystal shrine in his cathedral.

C. W. Leadbeater

DISCIPLESHIP

By B. P. WADIA

SOME questions have been asked in reference to the report of my talk to a group of students published in the last THEOSOPHIST. First, whether the stage of discipleship is an essential factor in human evolution; in other words, is it to be understood that all members of the human kingdom must necessarily attain, one day or another, the stage of discipleship? My answer is in the negative. Discipleship is a peculiarity of human evolution, is an important factor in the programme of world-service, but I do not think every human being has necessarily to attain discipleship. Just as all individuals must ultimately reach God-consciousness, but are not therefore called upon to perform the function of a Solar Logos; just as all individuals, belonging to one of the seven groups, must, in course of evolution, attain to the stage of unfoldment of a Manu, but are not therefore called upon to hold that office; just as all individuals belonging to another of these seven groups in process of unfoldment attain Buddha-Nirvāṇa, but each one of them does not necessarily officiate as a World-Teacher; so also all human beings, in course of evolution, attain to the knowledge and experiences which the stage of discipleship brings, but do not necessarily contact a Guru and become His pupil.

Let us first put aside that very large class of disciples trained by teachers of varied degrees of spiritual attainment in

the physical world; in India from times immemorial such gurus have taken and trained shishyas by the thousand. The Gurus and chelas spoken of by H. P. B. in the early days of the Society are *not* this class of masters and pupils. But also it must be noted that in H. P. B.'s phraseology there was a class of members who were called by her lay-chelas. The lay-chelas resemble this type about which I am writing, with this difference, that the physical-plane teacher, *i.e.*, H. P. B., acted also as a transmitter. H. P. B. was not only a teacher but also a transmitter of teachings, which lay-chelas and others made use of in several ways.

Now real chelaship, in the parlance of Occultism, is something different from the above-mentioned shishyahood of old or lay-chelaship of early Theosophical days. I have reasons to believe that H. P. B. and very few others, in the early days, were such chelas.

Therefore it will be apparent that as far as the physical world is concerned there are two classes of disciples. First, the numerous class of pupils who learn from and serve under physical-plane teachers. Secondly, the small, the very small, class of disciples who learn from and serve under Perfected Men, Mahātmās, Great Souls; and which relationship belongs to the world of life and consciousness.

Now, in our Theosophical Society the two Masters known from the early days by their initials as M. and K. H. have endeavoured, it seems to me, to provide a suitable field for lay-chelas, with the help and co-operation of Their real chelas. Let me not be misunderstood; when I speak of real chelas and lay-chelas, I do not say that the latter class are unreal. They, at their stage of evolution, are learning and serving in their own way in a suitable manner from one or other of the transmitters. The T.S. also provides an adequate scope for physical-plane teachers of spiritual lore who have no relation whatsoever with any Mahāţma.

It might be asked: How is one to discriminate between the transmitters and teachers, chelas and lay-chelas, and those who do not belong to any of these classes? The one and only safe guide is the proper use of the faculty of discrimination which each of us possesses. The use of intellect, the consulting of our own voice of conscience (which, as Mrs. Besant has so often pointed out, is the voice of our own accumulated experience), and last but not the least, the shedding of the light of our own Higher Self on the subject under consideration by our senses and mind—those are the ways which enable each individual to decide.

After this explanation, which may seem like straying away from the question with which I started, let me try and explain what I mean by the Discipleship familiar to students of Occultism.

Spiritual life and spiritual realisation is possible for all; not only possible but in the course of time and the process of evolution inevitable for all. It is also true that all Egos contact the influence of those Beings we speak of as the Masters, but that does not imply that all become disciples of the Masters. One of the functions of the Masters is to help the egoic evolution which is going on in the world of the Ego, *pari passu* with the evolution of human beings in the physical world. These Masters pour out certain influences on the Egos; each Master contacting the type of Ego to which He Himself belongs. This influence (double in nature—twofold in character) awakens the Ego in his own world and later hastens his unfoldment.

Now, every one, all human beings, come under this influence, as also certain other influences from other classes of Helpers, such as certain types of Devas, etc. After the first awakening there is a quickening of the egoic life in its own world. What is generally spoken of as spiritual life in the physical world becomes possible at the time of this inner

quickening; and the efforts of the physical man from this side, and the quickening process which is in progress all the while on the other, transform the overbrooding Spirit into an indwelling God, as far as physical body and brain are concerned.¹ With the help of that indwelling Spirit human individuals can attain God-consciousness or cosmic consciousness, or Logic consciousness. In this attainment Masters, Devas, and other High Beings do not act as Guru for the man. As a matter of fact the majority of the human kingdom will attain Liberation, Salvation, Nirvāṇa with the help of their own indwelling Spirit, which in essence is Divine.

But a particular kind of phenomenon takes place for a particular type of Ego—not one of the seven types, but a particular type common to all the seven Rays.

After the awakening of the Ego, at one of the nine stages of quickening, the Ego itself becomes a channel for a Higher Life or Consciousness belonging to its own Ray, sometimes of a Perfected Human Being, sometimes of a Deva, sometimes of Forces, World-Forces or even Solar-Forces, less individualistic in nature and character.

Now, the Ego which becomes a channel for the life of a perfected human being, like all other Egos, has a personality in the physical world over which it broods, and later in which it dwells. When the Ego becomes the channel of the Higher consciousness of the Master, the indwelling Spirit of that personality also contains that Higher Mahātmic Life, and therefore in the brain-consciousness the true disciple *knows* his Master.

All this, let me say in passing, has naught to do with psychic faculties; I am writing about spiritual factors in the Higher Life and not the growth of psychic faculties.

¹ When H. P. B. spoke of soulless people, so numerous that we elbow them at every street corner, I believe she meant the persons over whom the Ego only brooded and in whom it had not descended to function as an indwelling God.

At a further stage of growth, I understand—and I can only reverently repeat what I have heard and understood—that when an aspect of consciousness higher than the egoic becomes in turn the channel of that Mahātmic or Daivic Life, there is an additional change in the constitution of the Personality: the Personal Consciousness is once again brooded over by this Individualised Consciousness which is more than egoic, and therefore there sets in a period where that spiritualised personality, though aware to a certain extent of its inner realisations, is unable to transfer them to bodily senses or physical brain. This high phenomenon has reference to the true “Dark Night of the Soul”. After this experience follows the evolution of material sense-powers, physical and superphysical, the true powers of the *psyche* (the higher and real Psychism), the higher *siddhis* which, when acquired, are capable of being transmitted to succeeding vehicles of that Consciousness. In fact, among these *siddhis* gained is one which empowers a man to create a body for purposes of reincarnation by *kriyā-shukṭi*, the higher aspects of which power are possessed by Those who are called the Mind-born sons of Yoga. The initial aspects of *kriyāshukṭi* necessitate the use of ordinary methods of body-building in several respects.

I might be asked: But why does this particular phenomenon take place, producing disciples who in their turn become Masters and beget new disciples? The answer is: This is the method whereby the Lodge of Adepts, spoken of in *The Secret Doctrine*, with its branches and sectional fraternities, carries on its work and perpetuates itself. There are many replicas of that Central Fraternity, and therefore also of the method of perpetuation. But we need not go into that here.

May I ask the reader to bear in mind that this is only a Note and not an exhaustive treatise on the subject.

B. P. Wadia

ECHOES FROM THE CHANGING WORLD

WITH THE BRITISH ASSOCIATION, CARDIFF MEETING, 1920

By BERTRAM A. TOMES

THE first normal meeting since the war of that venerable institution, the British Association, took place at Cardiff this year, and again served, by its debates and lectures, as a halting-place whence a considered survey of progressing thought in science can be made. Scientific workers have had renewed opportunity of getting into touch with their fellows in allied subjects, thoughts have been re-stimulated, and doubtless new ideas have been born which will inspire research in the coming days and be productive of enhanced experience and further understanding ere the next survey of science is made. Again, the spirit of organised research has been aroused, and the suggestion of Prof. W. A. Herdman, the President of the Association, that the time has come for a new *Challenger* expedition for the exploration of the oceans, has been eagerly taken up by the members of the Association. Scientific knowledge, too, has been made accessible to the general public, and with the increasing attention of the British public to scientific utterances, controversies have already arisen from amid that healthy vortex of conflicting opinions, where, despite recognition of opposing theories and conclusions, there is honest aim to discover Truth as it is.

The Theosophist finds among those Cardiff utterances much food for thought and much promise of a happier atmosphere of enquiry forthcoming, of a freedom from bitterness, bigotry, intolerance and foolish assertion of self-prejudiced opinion, especially in the impending and inevitable adjustment of science and religion, or rather theology. True, the enlightened scientist and seer agree to differ, for each sees, in the humble recognition of the limitations of his human means of discernment, that the other is probably quite as correct as himself, though expressing his ideas in a variant formula. For the one Truth is truly expressed in each and every part of that manifold multiplicity

and infinite variety which make up the complex of the Universe. But in societies and Churches receiving the findings of scientist and seer, there is lacking the fullness of that training whereby such have come to discern so fully. Hence argument becomes heated, feeling runs high, and tides of animosity and bigotry are apt to become tempestuous. Not for a long time has such a conciliatory attitude been presented to men of science by a leader in the Church as is presented by Canon Barnes's sermon, and the position taken up is one calculated to allow of that calm, disinterested, impartial examination of the claims of science and religion so necessary for the reduction of equal and opposite statements of truth to such a further generalisation as shall be useful to man. Happily we have not the denunciation by a Bishop of the doctrine of evolution, such as occurred in 1859, when Darwin urged it in his *Origin of Species*, nor is there called out any dignified rebuke, as was impelled from the lips of the Huxley of those days, putting off for some half century the possibility of real investigation of the problem raised. But, as Canon Barnes says:

The time has come when we must not try to evade any implications of the theory of natural evolution. Evolution was and still is, not an observed fact, but a very probable theory. Our forefathers saw that acceptance of it meant the abandonment of the story of Adam; it meant giving up belief in the Fall, and in all the theology built upon it by theologians from St. Paul onwards . . . Truth has triumphed. In our time, leaders of Christian thought have with substantial unanimity accepted the conclusion that biological evolution is a fact; man is descended from the lower animals . . . We may even expect that some day in the laboratory the man of science will produce living from non-living matter.

We agree with the Canon, too, "that we can accept the idea that man and the gorilla have sprung from a common stock, and yet hold that man has an immortal soul".

Perhaps it is a little unfortunate that psychology has not advanced so far as biology, chemistry, physics, and the sciences explaining the structure and functions of the organised means of life. With a relative progress in psychology would there not be recognised an unfoldment of faculty, capacity and genius attendant upon evolution and heredity? While the complex called Man would and should be considered a unity, yet there would be discrimination between that body of faculty, capacity, genius and will which scriptures term soul, and whose earthward aspect is mind, and the organised vital means of their functioning—the body and brain. If Professor James distinguishes between "Man as Knower" and "Man as Known," surely scientist and cleric can distinguish between life and vitalism, living soul and vital organism, intelligent entity and animated personality. Has not the time come for man to be identified rather with an ego-entity dipping into manifestation, *i.e.*, into hereditary vestures capable

of meeting his present needs of expression under a constant law of readjustment which is recognised as evolution of form, keeping time with, attendant upon and consequent upon an unfoldment of soul in consciousness, faculty and power? This is the statement of the Ancient Wisdom, and expresses the Theosophist's point of view. Given calm and clear appreciation of both the scientific and spiritual aspects of man, relative to one another—for man is himself only relative, not constant, in his present manifestation—then fact, happening and history can be assigned to their rightful subordination in outer circumstance, and the mythical revelation of inner verity, as expressed in *Genesis* and elsewhere, can be realised as expressing deeper truths than if such were hard and merely materialised happenings. For faculty is more real than fact, and power than the enterprise occasioned. Until, however, all men are ready to realise these things with us, let us, with Canon Barnes, "thank God that men of science have forced us to get a fuller, if more difficult, type of understanding of the value of the Bible".

The source of the heat which sun and stars are squandering continually, has long been attributed to originate in gravitational energy transmuted during stellar contraction. The demise of this theory is announced in the very able paper to Section A, on "The Internal Constitution of Stars," by its President, Professor Eddington. Its death followed the natural causes—the facts and inferences did not substantiate the theory. At present there is no other hypothesis, apparently. This must be obvious to all acquainted with such an abstruse and difficult problem. To consider heat from the point of view of matter, temperature and bases quite other than those which may be known terrestrially, is no easy task; hence we must express high appreciation of the progress made into stellar constitution and of the knowledge now put into our possession by the patient researches of investigators in these regions. The life history of the stars is now traceable from a giant red "M" type to a dwarf "B" type, which is as brilliant as our sun. With contraction, density increases and temperature rises to a maximum dependent upon the stellar mass. The star now ceases to behave as a perfect gas, begins to cool, and by the discharge of latent heat puts on liquid and solid envelopes. We terrestrially experience heat, and have studied it during this latter cooling stage of our star, the sun, and of our planet. Now "æthereal heat" is known as well as "material heat," for, in the words of the

paper, "in hot bodies familiar to us, the heat consists in the energy of motion of the ultimate particles flying at great speeds hither and thither. So too in stars, a great store of heat exists in this form, but a new feature arises. A large proportion, sometimes more than half the total heat, consists of imprisoned radiant energy." That is, "heat is in two forms—energy of motion of material atoms and energy of æther waves". The science of heat is thus being developed, and a new theory of origin, as clearly shown by the many deductions based on the latest stellar intelligence, is awaited. In the science of light too, since Professor Einstein's mathematics led to the bending of our scientific measuring-rod, and the relativity of light has been established, there has been a quest for a more ultimate constant of reckoning. Now, the usual mode of measuring heat in terms of mass and temperature is being demonstrated as inadequate, and its supposed origin gravitationally shown to be probably incorrect. To the occultist, "Fire" is the origin of both heat and light, but the nature of that Fire has not been materially demonstrated. Will there now be adumbrated means of physically appreciating the nature of this basis of manifestation spoken of by Alchemist, Hermeticist and Philosopher? If so, the veil between scientist and occultist is becoming equally as thin as that between the scientist and the theologian. The Theosophist will remember the statements of Madame Blavatsky in *The Secret Doctrine* upon this subject, and in consequence will watch the trend of scientific research with interest. For such must reveal regions beyond mere space and time, and Einstein's region of simultaneity—man's region of consciousness of Self. In the garb of scientific formula, the truth will be of that more ultimate nature which in Theosophical terminology is called Monadic.

"The Universities in a National System of Education" was the title of the paper of the President of the Board of Education. The British Association doubtless has accomplished much by considering "those influences promoting a spirit of liberal enquiry as opposed to the rigid and exclusive system of dogma which, centuries ago, was the product of intolerant clericalism, and is now in modern democratic societies preached by revolutionary and class-conscious sects". The universities are realising that enhancement of capacity and training of faculty count for far more than any specific form of culture and instruction, which while fulfilling the needs of a traditional past and developing therefrom, is totally inadequate in the present education

of life for citizenship and enterprise. A process of enlargement is also going on, and the universities are about to play a much larger part in the life of the people than historical accidents had otherwise assigned to them. Our universities are to be truly national, not the peculiar privilege of sect, class, or persuasion. The paper makes a strong plea for recognition, as the basis of university life, of that spiritual Brotherhood, wherein those experiencing the widest divergencies of birth, circumstance and outlook on life, shall healthily co-operate and become educated in an atmosphere of tolerance, unprejudiced enquiry, and sincere endeavour to recognise greatness, wheresoever, however, and in whomsoever found. Also: "Any tendency against adventuring into unexplored regions must be resisted as a most deadly peril. Research and discovery are essential not only to the growth but to the maintenance of life and knowledge. To the universities we must look for highly trained men of affairs, as well as for leaders in every branch of professional life, that we might hope for that liberal interfusion of the humane spirit, which was the breath of the highest form of education, into the industrial life of the country, which would help to mitigate the asperities with which the struggle between Capital and Labour was too often conducted." Such ideas are of the spirit of unfolding life, and mark a policy which alone can secure to the nation those conditions of living required by incarnating egos whose genius, capacity and conscious power, operating in such well-tempered heredity, untied by the prejudices of tradition, caste and convention, shall enhance British greatness. Also if there be as healthy enquiry in the schools for teachers of tried teaching experience, possessing such ideals, as can give immediate effect to the words of Mr. Fisher, the Board of Education will ably second the high aims of its President.

Many other topics, as remote from each other as the habits of birds and the carrying capacity of sky-barges, were considered—all of interest, yet too numerous to comment upon. The first "Peace" meeting throughout dealt with matters calculated to carry forward knowledge on constructional lines, and by its deliberations prepared the way for the sane march of civilisation to a larger understanding and greater goodwill.

Bertram A. Tomes

REPORT OF THE SUMMER SCHOOL, BENARES, 1920

THEOSOPHICAL Summer Schools have been held annually at Adyar since 1917. From the beginning the intention has been to relate Theosophy especially to scientific thought with a view to equipping the workers more effectively to approach the large number of English-educated men who have some knowledge of science and who have tended frequently to become more materialistic, and to be unresponsive to an appeal through religious or philosophical channels. The efforts in the past have necessarily been on a comparatively small scale, because the period available has been only two or at the utmost three weeks, and the equipment and workers small in number. This year, in consequence especially of a letter communicated to *Theosophy in India* by Mr. Sanjiva Rao and Mr. Kunz, it was agreed by the General Secretary that a more organised effort to have an effective Summer School at Benares would be worth while, retaining the original idea of a survey of knowledge from the Theosophical point of view, especially scientific knowledge, by attempting this time to give the work the universal basis which is the ideal of the university. The work of organisation was in the hands of Mr. Sanjiva Rao and Mr. Kunz, the former at Benares and the latter at Adyar. Unfortunately, the time chosen to begin the Summer School was too early, as on the 15th of September, the opening day, very few were available for study, the registrants being eleven in number, but on the other hand, representing the United Provinces, Bombay Presidency, Bengal, Benares itself, Behar and Orissa (two workers), Sindh, Madras (three workers) and Mysore. As the work went on, others arrived at Benares and attended the lectures, etc.; but, in accordance with the experience at Adyar, admission to the classes was largely confined to those who could attend virtually from the beginning, as a constant enrolment of new-comers in the midst of the course tends to render it less cohesive and effective. Another defect in the arrangements was that the purpose and method of the work was not as well and as widely understood as it should have been, a considerable number of workers expressing their regret at their inability to attend except during the Dasarah holidays, which came only the second week in October.

The presentation of the study material, however, was carried out with exceptional thoroughness. The work was divided into departments—religious, sociological, scientific, and propagandist—the religious work being a survey of the vital elements of Hindûism in

the light of Theosophy, and the sociological including a scrutiny of history and of social structure in the light of Theosophy. The scientific work was along the lines found useful in the experience of Summer Schools at Adyar, but a striking departure was made by attacking the question of propaganda from the basic point of view, including not only rationale and psychology, but the artistic and cultural background from which sound propaganda can be made to originate successfully. I will deal with this important matter last, to give it special emphasis. Another special feature was the series of lantern lectures upon the basic principles of Theosophy, for which purpose all the illustrations in connection with Mr. Jinarajadāsa's forthcoming book were employed, as well as a very considerable number of new slides prepared from original charts and photographs of scientific subjects prepared by Mr. Kunz. The lectures were also unique in that they included invaluable demonstrations of certain chemical and physical phenomena, which are valuable to Theosophical lecturers. These experiments were performed by expert professors of the Central Hindū College, to whom the gratitude of the Summer School organisers is real in two senses: retrospectively for the help given this year, and in anticipation of even greater benefits next year!

I shall now present a memorandum of the work done in the different departments by the different individual lecturers.

1. *Sociology and History*: The work was organised by Mr. Sanjiva Rao, who himself gave five valuable addresses upon Theosophy and Sociology, tracing the development of the social structure from the individual through the family, symbolised by the father, the mother and the child, and interpreting the underlying formalism of Nature and of the spiritual organisation of humanity into the social structure, showing how the defects of modern civilisation, West and East, arise from the departure from those fundamental bases. His authorities were largely the works of Babu Bhagavandas and Mrs. Besant, and fortunately the former was present at the lectures and discussions, and gave his invaluable interpretations of the Hindū authorities, notably Manu, in the form of questions and answers; and Mrs. Besant herself gave illuminating addresses at the end of the Summer School, her subject being chiefly in the sociological group. Mr. Sanjiva Rao is preparing further material for the next Summer School, and Mrs. Besant's lectures will appear presently in print. They deal with the hierarchical government of the world.

The historical section in this department was undertaken by Mr. P. K. Telang, who opened his work with a fine survey of History as it is interpreted by Lord Acton and other ordinary historical scholars. His second and third lectures transferred the hearers' point of view to the Theosophical outlook, but unfortunately business called Mr. Telang away from Benares hurriedly and he was unable himself to conclude the discourses. Mr. Kunz contributed the remaining addresses to the students on the subject of the cyclic law in history.

Considerable interest was shown in this department of the work, and it is clear that the experience at Benares proved that Theosophy

has priceless wisdom to contribute to the solution of sociological problems, and the interpretations of history to that end.

2. The religious work was in the hands of the Hon. Rai Bahadur Purnendu Narayan Sinha, Mr. T. Ramachandra Rao, B.A., B.L., and Babu Bhagavan Das. The former gave three public papers on the Theology of the Purāṇas, and a number of discourses to the students only, including questions and answers on specific aspects of the Purāṇas, dealing in detail with the *Bhagavad Purāṇa*, the *Rasalila* and the *Brīṇḍabanlila*, in which he is recognised as a specialist. Mr. Ramachandra Rao contributed four most informing and inspiring addresses on the essentials of Hindūism, in respect to which his great and wide experience and his intense devotion and common sense were obvious. His long services in the cause of Theosophy, which he has not only studied but lived with such success, make him loved and respected, and at the same time give him the capacity for interpreting Hindūism from the life instead of from the form side. It is to be hoped that his work will be repeated and extended on a future occasion, as students cannot too much turn to these, our old and experienced members, for their inspiration and guidance through the complexities and profundities of Hindūism.

Babu Bhagavan Das was called away from Benares at the time when an opportunity presented itself for employing his well-known learning, but returned opportunely to hold two question and answer meetings on Manu, the Vedas, and other Hindū authorities. His work is well known for its scholarliness, and the readiness with which he can present apposite quotations, as well as for the wide range of his knowledge of the Hindū religion. At the next Benares Summer School it is hoped that he will be able to give us even more time along these lines.

3. *Science*: As it was not foreseen that we should have the help of specialists in the scientific field, this work, although very useful, did not attain the maximum of perfect organisation possible. Although not specially equipped in scientific work, Mr. Kunz undertook the responsibility of this department in view of the fact that no one else was available who felt himself competent to deal with science from the Theosophical point of view, although the membership in Benares itself includes several members of the Society whose knowledge of the different branches of science is far more perfect. Fortunately these men and their friends were most ready with help. The work in science included abnormal psychology, physics and chemistry, the astronomical basis of astrology, a thorough survey of the principles of evolution, beginning with the nebula and passing through geology and palæontology, and supplying detailed information by means of charts about the animal and vegetable kingdoms. The interpretation of evolution from the life-side was presented by other diagrams and then correlated. It is impossible here to deal adequately with the enormous ground covered, but the special thanks of the workers are due to Professor Rane for two compact and splendidly managed experimental lectures on Chemistry, and to Professor Dutta (also of the Hindū

University) for demonstrating X-ray, Cathode-ray, and Radium-ray, as well as high-frequency and other types of current to the students, and to Professor Gunjkar for a lecture on vibration and waves. The lantern lectures of Mr. Kunz above mentioned were the background for his work in science, and this department formed nearly half of the actual lecture work.

4. *Propaganda and the Philosophical Background*: This work was divided between Miss de Leeuw and Mr. Kunz, the former dealing with a number of important subjects interestingly, especially the basic principles underlying Theosophical work amongst women and children and the æsthetic principles which are important in regard to Lodge rooms and buildings. Miss de Leeuw made a special effort to bring out the importance of allying Theosophical work with natural forces, and especially in work with children, which she showed takes its origin properly from Nature, but that even in the Lodge room and in work amongst ladies, and in every variety of Theosophical activity, the basic principles of utility and order and balance are vital; and that an understanding of these principles is best obtained by observing the perfect proportion, economy and elegance manifested in Nature. Miss de Leeuw's lectures were illustrated by examples of order, good and bad, and it was the consensus of opinion amongst the workers that a departure along the lines she indicated would be invaluable to the Indian worker, and it was consequently agreed that a special effort would be made in the present and the immediate future to apply the principles which she inculcated. The discussion of propaganda methods extended on into the more common and well known fields, and in this connection the workers consulted and some of them made suggestions to the General Secretary.

Special lectures were given by different visitors to Benares and by one of the residents, Professor Lakshmi Narayan of the Hindū University, who gave two useful lectures upon the application of mathematical principles to Theosophical thought, one entitled "Orders of Infinity," and the other, "Sacrifice in the Light of Mathematics". A valuable lecture with lantern slides was contributed by Mr. Ganguli, from Calcutta, on Greek and early Indian and Buddhist Art of the far Northern Punjab. Mr. Kunz gave an extra lantern lecture on "What our Educational System Lacks," and also addressed the Training Department of the Hindū University on Education in America. Mrs. Besant's lectures have been mentioned above. One discourse was delivered by Dr. G. Srinivasamurti, who unfortunately was detained and was not able to give the series which was expected from him.

Another delightful feature of the Summer School was provided by the excursions to places of interest, which included the engineering department of the Hindū University, under the kind guidance of Mr. and Mrs. King, two excursions upon the river, and one to Saranath. The visitors also went to the celebrated temples of Benares; a visit to Jai Singh's observatory could not be got in to the time available, but will be accomplished on the next occasion.

It likewise proved impossible to find hours to present the lectures of Professor Kulkarni on the physical defects of children, but virtually all other portions of the intended curriculum were covered, and one or two unanticipated lectures were included, notably a discourse upon "The Occultism of Hats," for which Mr. Kunz must take the entire responsibility!

The special gratitude of the workers is due to Mr. Damodar Prasad and Mr. Wagle for their unfailing kindness and helpfulness in organising and assisting in the work, and to many others at Benares, especially Miss Veale, who in spite of their manifold activities found time to give much help in a variety of ways, and particularly in assisting to make the excursions the delightful episodes that they were.

The beloved General Secretary deserves the special gratitude of the workers for the readiness with which he assisted in every field of the work, especially in buying a large number of books, to which the students had access for intensive study. A list of these books will be printed in *Theosophy in India* at a future date. They have been deposited in the Benares Headquarters Library for use on future occasions. The result of his ready investment of force in the Summer School will no doubt be seen as time goes on, but I think it was the universal and sincere testimony of those attending, that the re-statement of the great Theosophical Truths in detail was immediately beneficial not only to the workers who attended throughout, but to many others whose part was comparatively smaller. At any rate it can be confidently said that an acceptable beginning has been made.

F. K.

CORRESPONDENCE

SUB-ATOMIC ENERGY

THE readers of THE THEOSOPHIST will be much interested, I think, in a quotation from the address of the Chairman of the Mathematical and Science Section (A) of the British Association last August 24th, at Cardiff, quoted in *Nature*, 2nd of September, 1920, page 18. Professor A. S. Eddington, M.A., M.Sc., F.R.S., said :

If the contraction theory [of stars, etc.] were proposed to-day as a novel hypothesis, I do not think it would stand the smallest chance of acceptance . . . Only the inertia of tradition keeps the contraction hypothesis alive—or, rather, not alive, but an unburied corpse. But if we decide to inter the corpse, let us frankly recognise the position in which we are left. A star is drawing on some vast reservoir of energy by means unknown to us. This reservoir can scarcely be other than the sub-atomic energy . . . sufficient in the sun to maintain its output of heat for 15 billion years.

It will be seen from the foregoing that the physical theory of the Universe has in fact been completely disrupted, that is to say, instead of a mechanical hypothesis we now have at least a hypothesis stressing theories of unknown energy rather than our forms of matter, leaving an opening for a future recognition of life as such. While it is true that there is still a danger of materialistic interpretation, it is now seen to be equally true that mere mechanics can no longer be supposed to explain the nebular hypothesis and everything that follows it. In short, we are having the acceptance of the views of Sir Oliver Lodge and Sir William Crookes regarding the relation of matter to ether; and those views, it is well known, are in complete consonance with the beliefs of the Old Greeks and Hindūs, which are in turn interpreted by Mr. Leadbeater in his article on "The Æther of Space".

God moves in every leaf that stirs,
In every coloured wing that whirs.
His is the victory and strife,
His is the all-inspiring life.

F. K.

THEOSOPHY AND "SPORT"

MR. JINARAJADĀSA'S and Lady Emily Lutyen's articles in the June number of THE THEOSOPHIST might, I think, be read together, so as to afford much food for enlightenment and thought. There are many Theosophists whose karma forces them with iron hand to live the life of the world, whether they will or no. To such it is a welcome idea that there are valuable Theosophical lessons to be culled from, and applied to, even such a mundane subject as sport! How, indeed, can a pursuit so engrossing as to fill three-fourths of the time and attention of the British nations—and to which other nations are daily devoting increasing attention—be alien to the spirit of that true Science of Life which Theosophy represents? The increasing interest in sport all over the world at the present moment, and the ever-widening field of athletic competitions, can hardly be due to chance. Much more likely is it that those who are guiding the destinies of the human race are actually encouraging this interest, knowing that it will prove a most powerful solvent of the world's troubles, and a healing balm for its hurts. Sport has long been known as a mighty and genial leveller of class divisions, the greatest democratic influence there is. Here in India, East and West meet under its benign and jocund influence; on the hockey and football grounds, and in polo and cricket, they meet and forget their animosities and divisions. Time alone is required to enable the magic blessing of sport to work with more and more effect in India, and the same potent influence is at work drawing together England, America, and the Continental nations; and, sooner or later, let us hope we shall find Russians and Germans joining in this healthy and strenuous field. That will be a time worth living for!

Speaking personally, I can testify to having applied the teaching of Occultism in sporting contests with considerable material, as well as spiritual, advantage to myself, in addition to an enormous enhancement of my enjoyment of the competitions. The bitterness of defeat has been done away with altogether, and the joy of winning has been no greater than the mere fact of playing the game itself; enabling one to taste for a brief hour the delights of a glorious spiritual life, unalloyed by any base emotion, and with no aftermath of reaction or regret. A joy like this communicates itself to spectators and players alike, "a good game" being one of life's keenest pleasures.

The quality I have found to exercise the biggest influence on one's form in a game is that of desirelessness. He who is free from the anticipation of either victory or defeat, free from anxiety about either, and ready to welcome either, has, by that equipment of mind alone, an enormous advantage, and for this reason: He himself, the higher part of him, is more or less passive, in the position of a spectator, not dormant or inactive, thoroughly enjoying the show, but taking no immediate part. His lower principles, his automatic mind and body, do all the fighting, and do it all the better for not being interfered with by the higher.

The brain learns its place, becomes quiescent, and ceases to worry the sympathetic nerves with excited messages more often wrong than right. The sympathetic nerves know their work, and in their turn refuse to over-excite the muscles at the wrong moments; muscles, nerves and eye work together, harmoniously and automatically.

Under these happy conditions, nervousness and worry, and panic, that spectre which so often brings disaster at critical moments, are absolutely eliminated. The player feels nothing but a soft, mild, yet stimulating glow of pleasurable excitement. No chances are given, few or no mistakes made, and every opening given unerringly taken advantage of. The player does himself full justice, *because* of the absence of fear and worry, and because the automatic mechanism of body and mind is not interfered with. These automatic principles are fully competent to do nine-tenths of the work unaided. They carry out the tactics of the combat; the remaining tenth part, consisting of strategy, being superintended by the will and higher part of the brain, which operates by pressing buttons here and there, so to speak, much as the commander operates on board a battleship, in the heat of action. The scope of this higher function, of course, varies in different games, being considerably more in tennis and boxing than in golf or billiards. But the great point is to differentiate and separate the two commands, and not to interfere unduly with the subordinate control, which, once the various strokes of the game have been thoroughly mastered, may be trusted to do its own work automatically.

The very tools and implements used in a game have, in competent expert hands, an automatic volition of their own, which requires to be left uninterfered with. A well-chosen tennis racquet or golf-club will do an enormous amount by itself, aided by the force of gravity and the slightest, most delicate guidance from the player's wrists and arms. All these little rhythms must be left to develop freely of their own accord, without jar or hurry; there must be no "pressing," whether in golf, tennis, billiards, or polo, if accurate hitting and delicately graduated strength is desired. All these ends can only be attained by the careful cultivation of the psychological quality of desirelessness, and the allied qualities of mind- and emotion-control.

Allied with these is the quality of confidence, faith. The player must "trust" himself. Over and over again, say in golf, a player is faced with a simple, easy stroke which he *knows* he can do quite well; and yet fear or anxiety steps in and he bungles it, simply because he allows his mind to be influenced by the consequences of failure, and so spoils the *rehearsal* of the stroke in his own mind, by a "suggestion" of failure. In golf and billiards this rehearsal (called by psychologists the *kinaesthetic equivalent*) is all-important.

The quality of "one-pointedness" is, of course, a *sine qua non*. If desire is absolutely eliminated, and mind and emotions kept strictly

under control, "one-pointedness" arises instinctively. A controlled mind means a concentrated mind; the player becomes blind and deaf and dumb to everything but the game, and when it is over he awakes, as it were, out of a delicious dream.

The startling analogies which the Royal and Ancient Game of Golf provides to the still more Royal and Ancient Science of Yoga must have struck many a devotee of the latter who seeks relaxation in the former! The ups and downs of a round of golf irresistibly recall the pilgrim's progress! The resemblance has apparently already struck the lay mind, to judge by the suggestive names given to various "holes" and "hazards" on certain golf-links! Golf stands without rival as a mental discipline and tonic. It is attended with pitfalls and disasters so manifold and ingenious as to suggest irresistibly the co-operation of sportive elementals in the game. Woe be to the unlucky player who loses his temper—he is at once made an object of pitiable ridicule! Let him laugh it off, and all may yet be well; or possibly misfortune may dog him to the end. One learns philosophy on the golf-links, but its make-believe worries are a reasonable and national counter-irritant to the more real worries of life.

Let not these analogies be considered fanciful or accidental. The divine radiation of the Path of Holiness is reflected in a thousand different ways in the ordinary trivial pursuits of men, and there is nothing anywhere touched by it which can be called common or unclean.

Life, as our teachers and elder students have frequently pointed out, is just a game. True, it is more serious and real than most games. We cannot afford to slack or shirk it; we must play it through, willy-nilly, to the end, and play it thoroughly, or we shall receive some very unpleasant attention from the Referee. No one can afford the shame and humiliation of being disqualified. We must play a man's part. But still, even so, the stress of modern life has been too over-emphasised for many, and the unfortunate who is "down and out" should remember that it is, after all, only a game. None of its penalties, however tragic and terrible, are irreparable; and despair is, of all illusions, the most absurd and misplaced. The greater the tragedy, the more abundant the hope and promise. Let us probe tragedy to its depths, but never lose our robust faith that all will turn out for the best in the end—"at last, long last, for all; and every winter turn to spring". The world has had enough, and to spare, of pessimism.

We need to play life more as a game, and less as a dreary and spiritless task. We need more of the animal spirits that carried us through this shocking war. And that will come when the invigorating influence of real, genuine sport permeates all strata of society and the field of business as well. There is no sense in going to office or workshop with a long, frowning face, as if one was a chained galley-slave or an overseer of slaves. There is every sense in bringing the zest of games into our work, and applying to it the

same healthy spirit of team-work and friendly rivalry. Whatever will bring out and foster that spirit is to the good ; all else is wrong.

And above all, do not let us cry and bewail our fate when the umpire blows his whistle, time is called, and the cricket stumps are drawn. For then is the time, not to be sorrowful, but to put away the playthings, change our muddy and dusty clothes, and sit down and talk things over. And then the scales will fall from our eyes, and the Great Purpose of the game will be made clear, and the Referee will become human again, and sit and talk with us. And perhaps other Teachers will join us, in whom we shall recognise mighty and successful Players of olden time, who have finished Their school-games, and are now instructing young souls like ourselves. Then we shall sit at Their feet, and drink in Their wisdom ; and we shall go over our past battles, compare notes, and laugh over our mistakes ; until, after a long, long rest, once more we shall be called to play the same game of life, amid other scenes, and perhaps on a greater scale, and for vaster stakes.

Gulmarg

H. L. S. WILKINSON

BOOK-LORE

What Religion Is, by Bernard Bosanquet, D.C.L., LL.D. (Macmillan & Co., London. Price 3s. 6d.)

The aim with which this little book was written is stated plainly by its author. "Now, I should think it a great thing," he remarks, "if I could help ever so humbly in guiding some minds to the right type of expectation, the true and open attitude in which they will have a fair chance to feel their religion in its fullness and its simplicity." And again: "Our purpose here is not to make any man doubt his religion ; it is only to offer the suggestion that, whatever his belief, he should take it so deeply, so in proportion, as not to lose contact with the complete attitude which makes it religion." With this idea in view Dr. Bosanquet defines religion, reducing the religious consciousness to its essence. He says :

Wherever a man is so carried beyond himself, whether for any other being, or for a cause or for a nation, that his personal fate seems to him as nothing in comparison of the happiness or triumph of the other, there you have the universal basis and structure of religion.

No one, he believes, is without some experience which can be classed with those to which the above description applies, although degrees and grades of such experience vary very much ; "and from this great centre, so extraordinarily simple, as from a knot or fulcrum, all life depends". But life is full of complications, and "religion" is necessarily many-sided. In his discussion of some of the main questions with which the religious consciousness concerns itself—sin, suffering, worship, freedom, progress—the author tries to lay bare the heart of each problem, avoiding details, controversial points, and special instances, emphasising always that aspect in each which contacts the simple basis of religion—the longing for self-transcendence, for "safety from isolation," which makes us give away our hearts to the best we know. And he urges that in judging those "systems of creed and ritual, or, more generally, of feeling and practice," which we call "religions," we should adopt as our touchstone the question: In how far, if at all, is this or that element in my "religion" instrumental in fostering that true religion of the

heart or in making more possible honest service of my ideal? "Any experience," he says, "entertained or pursued in a way hostile to the complete service and worship which faith embodies, is sinful"; and any attitude of mind or act which formal religion prescribes is a mere side-track from the point of view of true religion.

The chapters on sin and suffering will be found most illuminating. Here, as all through the book, the statements made are simple, yet profound. The thoughtful reader will find in them much matter for reflection, matter given him in a form which the mind easily retains, and of a nature likely to provide him with material for building towards spirituality.

A. DE L.

The Home and the World, by Rabindranath Tagore. (Macmillan & Co., Ltd., London. Price 6s.)

At first, perhaps, this book does not appeal to one very greatly; it suggests only a tale of an ideal Indian couple. Also the method of dividing it into three separate narratives, supposed to be written by three different characters in the story, is apt to be a difficult method of treatment and one that is often unsatisfactory to the reader. One has that uncomfortable feeling of a break in the rhythm, an interruption in the even flow of the story, as each character seems to break in upon the other. If, however, one is not discouraged at the outset but continues to read, one is amply rewarded. Tagore gives us, in his own particularly simple and vivid way, the difficulties that are besetting the Indian nation as a whole—labouring as it is to achieve its new birth—in the characters of three people. In this the three-narrative construction is a help rather than otherwise, as one gets a far better idea of the effect of the same circumstances and events on the characters. The form admits of greater freedom to the author, and carries with it a greater sense of conviction to the reader, than if the story were supposed to be told by one person.

The chief actors in the story are good types to have chosen for the illustration of Tagore's different points. There is the Wife, the Husband, and the Swadeshi agitator; and in the drawing of each, one sees the writer's knowledge of human nature and his strong belief that there is good in every one. Sandip Babu's communings with himself, and his arguments with Nikhil, all tend to show that though he was undoubtedly a dangerous firebrand, still there were good instincts not entirely crushed by his fanaticism. Sandip is a particularly interesting study just now, because through the drawing of this character Tagore

shows very clearly the pitfalls that may be, and indeed are, laid for the unwary by those who are better educated and are wilfully unscrupulous, as Sandip was. He was by no means blind to his own position; his actions were done deliberately and their results calculated; nevertheless Bimala had more influence upon him than even he himself imagined. He, who thought himself invincible, was vanquished by the purity which was essentially hers.

The author touches on the position of Indian women at the present day, showing how they too are in the transition stage—many of them eager for emancipation, many again shrinking from the change which it will bring into their daily lives. One of the most interesting features of the book is in the suggestion that one of the greatest problems Indians have to deal with at the present time is the harmonising of the old traditional life, built up on faith, with the new life which must be built up on knowledge. As a contrast to Sandip, Nikhil stands out strongly as the true lover of his country—the man who, knowing his own limitations, not blind to difficulties nor disheartened by failures, can go on working along the lines of humanity and common sense, towards the same goal of freedom as those whose methods lead to friction and even bloodshed.

E. B.

National and International Right and Wrong: Two Essays, by Henry Sidgwick, with a Preface by the Right Hon. Viscount Bryce. (George Allen & Unwin, Ltd., London. Price 1s. 6d.)

The two essays contained in this book proffer no burning words to kindle the sentimental moralist into flame at the mere suggestion of a difference in standard between public and private morality, or to give satisfaction to the ardent pacifist who condemns "militarism"—his connotation for the spirit of strife that leads to war. The author's opinions may perhaps even offend the enthusiastic advocate of arbitration as a means of settling disputes, for the essayist thinks it "inevitable that at least for a long time to come every nation in the most important matters . . . must to an important extent be judge in its own cause". But to those who have experience in government, in which sphere perhaps, more than in any other, man finds himself face to face with human nature as it is—with all its prejudices, selfishnesses, ignorances, misunderstandings, and even more primitive traits—to those, this careful sifting of the wheat from the chaff, in the problems of strife and right and wrong, will give renewed

determination to hold the balance, while preserving the idealism which marks the true statesman.

The morality of States, like that of individuals, develops; but, as has been cruelly demonstrated to us in these days, however much we may have deluded ourselves in pre-war time, the collective morality is very far below the accepted morality of the individual, and the admission of this fact is necessary to enable us to give balanced judgments on questions of international policy.

But although in the second essay the reader may be startled to find the modified Nietzschean doctrine, that "a moral acquiescence in war is at present inevitable," yet the author's answer to his question—"what is to be the aim of morality with regard to it?"—restores confidence. "To reduce its causes by cultivating a spirit of justice, and to minimise its mischievous effects by the prevalence of a spirit of humanity," surely gives scope for all forms of philanthropic preaching and practice.

M. W. B.

Sakuntalā, by Kalidasa. Prepared for the English Stage by Kedar Nath Das Gupta, in a New Version written by Lawrence Binyon. (Macmillan & Co., London. Price 7s. 6d.)

Lovers of Indian classical literature will welcome this attempt to adapt the ancient, well-known and well-beloved drama of *Sakuntalā* to the requirements of the Western Stage and the taste of Western audiences. This new version is, of course, considerably abridged; furthermore, in view of its transplanting to a literary land where many of the beauties of the original would be considered too exotic to attract, an effort has been made to reproduce faithfully what is universal in the work of Kalidasa, while adapting the form to the literary traditions of the audiences for which it has been prepared. That such is the object of the present edition is announced in the little Foreword by Lawrence Binyon.

One cannot help doubting whether such an effort can possibly be crowned with success. It would seem that the result must necessarily be rather bare and lifeless. For the universal must express itself in the particular, and when the particular is reduced to a minimum, the whole loses almost all of those elements in it which attract the mind and heart. It is largely because of those "too exotic" beauties which have been eliminated as unsuited to Western taste and tradition, that the noble

ideals upon which the drama is built have been able to work their spell. Stripped of these it is not likely that they will have much power. But time will show whether such experiments can succeed, or whether, if the West is to profit by the inspiration of Eastern literature, it will not be necessary for her to make an effort to enter into the spirit of the East rather than try to adapt—if not distort—the environment in which an idea has been most naturally presented, in order not to do violence to that innate laziness which deters most of us from even attempting to see life from a point of view other than our own.

Rabindranath Tagore writes an Introduction, not to the present version, but to the original. He takes as his text Goethe's quatrain in which the great master-poet sums up his appreciation of Kalidasa's exquisite creation, the heroine of his play. With Goethe's verdict the writer agrees, and he proceeds to point out the inner meaning of the play, and tries to show that "this drama is meant not for dealing with a particular passion, not for developing a particular character, but for translating the whole subject from one world to another". It is hardly necessary to say that the reader will find a study of his comments most illuminating.

A. DE L.

Old People and the Things that Pass, by Louis Couperus. Translated by Alexander Teixeira de Mattos, with an Introduction by Stephen McKenna. (Thornton Butterworth & Co., London. Price 7s.)

In the above extraordinarily vivid and detailed delineation of old age, middle age, and youth, one is confronted with a novel which will surely rank as one among the greatest of the present century. So minute is its characterisation, so haunting its atmosphere, that in parts it is positively painful in its realistic suggestion, dealing as it does with senility, decay, and the hint of an immense tragedy. It is with a positive sense of shaking off an oppression that, at the end of the volume, one learns that at last the shadow hovering darkly and lowering over the life of the chief characters has been lifted—even though it be by the hand of Death himself.

Harold Dercksz gazed before him . . . His eyes of pain started from his face, but he did not move from his chair. The Thing: he saw the terrible Thing! It was turning at the last bend of its long, long, endless path . . . And it plunged headlong into the abyss. It was gone.

"O my God!" cried Ina. "Papa's fainting!" She caught him in her arms.

The dark evening fell.

Mr. Stephen McKenna, in an admirably appreciative Preface, tells us:

The hero is eighty-nine, the heroine ninety-three; they have had their romance and lived their life; and the incomparable poetry-prose of Couperus shows them sinking into silence, brooding over the inconceivable time they have lived, and ever harking back to the tragedy on which their romance was founded more than two generations ago, on a storm-swept night in the Dutch East Indies. It is their secret link, hidden from children and grandchildren to the third and fourth generation. But one after the other suspects their secret, and the book shows the slow, inexorable unfolding of the tragedy, chapter after chapter, to generation after generation, on the brink of the grave which is not ready for them until the Things have passed.

It is an exquisite study with which we are presented, fine as a miniature painting, and reminding one of the work of Balzac, Flaubert and Tolstoy at their very best. A short extract, giving a description of the daily interview between the "Old People" to whom the book owes its title, will convey, better than any words of mine, some faint sense of the eerie charm and at the same time the chill, somewhat forbidding atmosphere of a remarkable work:

They were both silent, their eyes looking into each other's, chary of words. And quietly for a while they sat opposite each other, each at a window of the narrow drawing-room. The old, old woman sat in a twilight of crimson red curtains and cream-coloured lace and canvas blinds . . . She had only moved just to raise her thin hand, in its black mitten, for Takma to press . . . In the twilight of the curtained corner, against the sombre wall-paper, her face seemed almost like a piece of white porcelain, with wrinkles for the crackle, in that shadow into which she still withdrew, continuing a former prudent habit of not showing too much of her impaired complexion. . . . The loose black dress fell in easy, thin lines around her almost brittle, lean figure. . . . Besides the face, nothing else seemed alive but the frail fingers trembling in her lap, like so many luminous tapering wands in their black mittens. . . .

—and so on. Can one not see the picture before one's eyes?—a delicate etching from the sure and steady hand of a master.

G. L. K.

THE THEOSOPHIST



LAST month I wrote of the approaching Anniversary, and this month I have to chronicle its delightful success. More than six hundred delegates answered to the call, and crowded our Headquarters in all parts. Sheds were put up and sheltered many; available quarters vacant by absent students in Damodar Gardens were utilised. Young men attended at the stations, and their orange scarves, with "Theosophical Society" printed on them, must have been a welcome sight to many a wandering Theosophist, visiting Madras for the first time, and at a loss how to convey himself to Adyar, not knowing the language, and entirely at the mercy

of any gharriwalla (driver), who looked on strangers as prey, delivered into his hands. But these smiling young knights came to the rescue, and carried off the wanderer to the haven where he would be.

Inside the Headquarters was that swift yet unhurried activity which we have all learnt to associate with Adyar. "Yoga is skill in action" might well be the motto engraved on Adyar's great volume of work. A lady, who had been staying here for a few days, writes of her "very happy and unforgettable visit to you at Adyar; the whole atmosphere of the place is one of peace, but also of activity, and it is inspiring and encouraging to see that the *ideal* life has been *realised* by some people". Ideal? yes, we all strive after the ideal, but only we ourselves know how far we fall short of it. But to the persevering and honest ~~strivers~~ ^{passers} towards a beauty and a serenity which exist in the ~~passers~~ ^{passed} Āshramas of Those we seek to serve, the words come true that "our incompleteness is surrounded by Their Completion, our restlessness by Their Rest". It is not a peace of our making that so many feel as they pass through the portals of Adyar, or wander through its palm-groves: it is that Peace which ever breathes stillness into the waves of the outer world as they wash into the home of the Society of the Divine Wisdom, that Peace which is hidden in the hearts of those who abide in the ETERNAL.

As the Theosophical wanderers came home, they were gently captured, and, as they registered themselves, they were given a little ribbon badge as delegates, and were asked, if they had no objection, to attach to the badge a little slip, bearing their name. It was strange how the presence of a name broke down any little barrier of silence and strangeness; it seemed to give a sense of being at home in the Theosophical

family, and so many of the names were well known through their work, and to identify the unknown faces was evidently a delight.

The lectures, this year, were delivered in our old Cathedral, the great banyan tree in Blavatsky Gardens. They were at 8 a.m. this year, instead of in the late afternoon, as had sometimes been the case before. So the sun was behind the speaker instead of in his eyes, to his great advantage. Such a prettily decorated little platform had been erected, with lovely strings of flowers, and a kind of flower-umbrella over the speaker. The great crowd sat on the ground—some in the spreading branches of the tree above our heads—and the crowd was ringed round on two sides with chairs and benches, for any whose legs were too stiff for comfortable crossing. It was not a question of race but of habit and of flexibility of muscles, some Indians not being accustomed to sit cross-legged for long together, and some Europeans being, as it were, to the manner born.

And it was a delightful audience, intensely interested and unresentful of dryness, following, as only Indians can, the grave exposition of matters of vital moment, as the lecturer unfolded her subject, "The Great Plan". Responsive and absorbed, they were indeed an audience that anyone might be proud to address.

Bro. C. Jinarājādāsa spoke, on one day, of "India's Gift to All Nations," a lecture that I sorely wanted to hear, but I was compelled to be elsewhere. And Bro. James Cousins also lectured on "The Cultural Unity of Asia," another delightful subject. Their respective wives were the centre of the many Indian ladies who gathered here, for the Women's Indian Association held their annual meeting in the Adyar

Hall, while a Women's Conference, several hundreds strong, met in the Senate House of the University of Madras—a most inspiring and successful function. These two dear Indian-hearted women in western bodies have made a really wonderful movement in India, officered by women as well as composed by women, and there are many able and graceful speakers, who carry on the work of propaganda.

* * *

A very admirable Educational Conference was also held for a day and a half. On the second day the walls of the Hall were covered with most interesting charts, one of which fascinated me especially, for it was a chart of India, showing the numerous Universities that were scattered over the land, when students gathered from all parts of the known world to sit at the feet of her learned men, to bathe in the Wisdom of the East. Perchance those days may yet return, when India again rears her head among the Free Nations of the world. The Theosophical Trust, and the Theosophical Fraternity in Education met at Adyar, and the Society for the Promotion of National Education at the Young Men's Indian Association, to be adjourned hither. A very beautiful ceremony was performed one evening by the Fellowship of Teachers, studying in the National Training College. A play was also acted by students of the National High School, Guindy, under the Banyan Tree, a fitting stage for Rabindranath Tagore's *Autumn Festival*.

* * *

Masonic brethren were here in considerable numbers, and the space of our Masonic Temple was taxed to the utmost. We had two Craft Meetings and two of the Rose-Croix, all most inspiring.

* * *

Needless to say, we had our students' circles, who are the life of the T.S., and the Anniversary of the Order of the Star in the East—these, like the Masonic, closed to the public. Nor

must I forget the "Question-Answer" Meeting, always so much enjoyed, and a *Conversazione* under the Banyan Tree, a very joyous function. Nor must it be forgotten that the Indian Section had its Annual Convention, and gave a good report of itself. Nor must I omit the Jasan ceremony in the Pārsī Bangalow, an impressive Fire Ceremony. Nor the opening of a Gujerāṭi Bangalow, built by a Gujerāṭi lady, and opened by myself. Council meetings also had their place in these well-filled days. Now, do you not think, readers mine, that we had a very good Convention of our beloved Society? I am sure you would have thought so had you been here, and every one seemed so sorry to go away.

* * *

A good many of us were delegates to the National Liberal Federation of India, the body which was created in 1918 to carry on the great traditions of the National Congress. A few of us clung to the Congress as long as we could, despite the antagonism shown to us, but the Calcutta Special Congress of 1920 adopted the Non-Co-operation programme of Mr. Gandhi, and boycotted the new Councils, all Colleges and Schools in any way connected with the Government, the King's Courts of Justice, and various other things. The Creed of the Congress was to be changed so as to admit those who were against the British connection, and speakers at Calcutta, in open Congress, unrebuked, declared "war on the Government" and said other silly things. As the Congress Committees were all endorsing this wild policy, my friends and I decided not to go to the Congress, but to draw our forces together to oppose the Congress policy. We did wisely, as events proved. We had a fine Conference of Liberals and National Home Rulers, and met on a common platform.

* * *

At the Conference of the National Home Rule League we cut ourselves off from the Congress, re-affirmed our support

of the British connection, and resolved to co-operate with all political bodies holding political principles like our own. My readers know that, so far as I am concerned, I believe that the union of Britain and India is part of "The Great Plan," and is necessary for the helping forward of human evolution; I know that this union is part of the Plan for our Race which the Lord Vaivasvata Manu is carrying out; and as regards the insane policy now being forced on Indian politicians by intimidation and social boycott, and into which the ignorant masses are lured by promises of impossibilities, my position is exactly that voiced by Frederick Myers in his great poem *S. Paul*:

Whoso has felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny;
Nay, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

In last month's THEOSOPHIST, I explained my position towards the Congress.

* * *

The entry of my dear colleague B. P. Wadia into larger work in the outer world—as evidenced by his fine Labour work in Great Britain in 1919, and his being sent by the Secretary of State for India to the Washington Labour Conference as Adviser to Mr. Joshi, the Indian chosen by the Viceroy to represent Indian Labour there—has necessarily entailed a change in his work at the Headquarters of the Theosophical Society. His unexpectedly long absence in the United States, due to the many invitations he received to lecture there from Lodges of the T.S. and from other bodies, happened to coincide with great money difficulties to myself in India; these were partly due to the heavy losses caused by the depreciation of the English sovereign, decreasing by almost one-half the money I had collected in England for the S.P.N.E.; partly to money I had to advance to carry on that valuable movement; partly to the

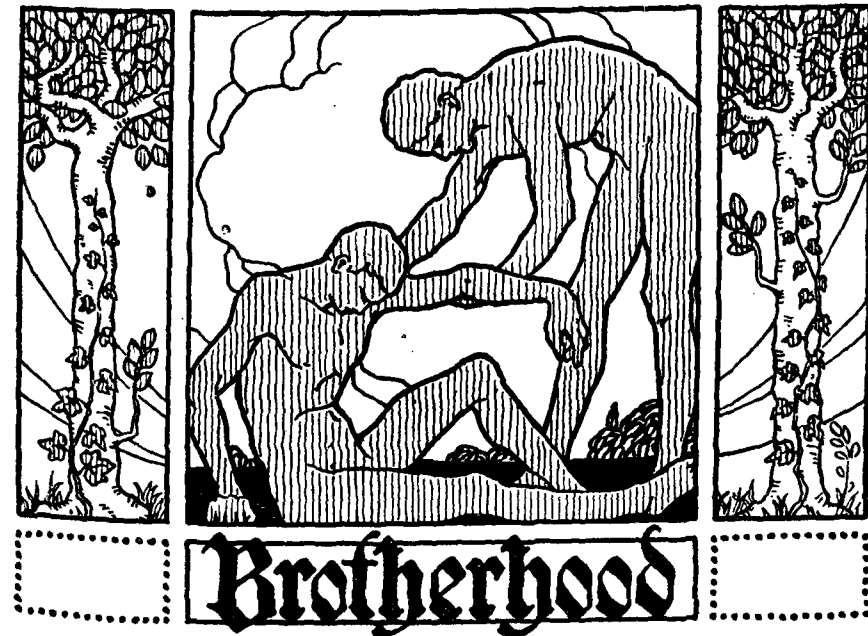
failure of foreign countries to pay the T.P.H. for the books supplied on credit during the War, and to the consequent entire cessation of my usual income from my book business from April, 1919, onwards; and to a small extent, to the dishonesty of two persons employed in the little Adyar Bank; added to these were the very heavy losses entailed in the establishment and upkeep for six years of my daily newspaper, *New India*, which has only begun to cover its expenses during the last few months. Had Mr. Wadia been here, he would much have lightened my burden, for he was the only man who knew the details of the T.P.H. and bank businesses; the bank had made a small profit each year and was a great convenience to residents in Adyar, but the two people noted above had dealt with it wrongly, and I, the only person in authority, had no knowledge of banking business, nor any right to deal with other people's money; so I paid off all the current and deposit accounts and refused to accept any more. I knew that Mr. Wadia, in future, would be much away and would be unable to manage it consecutively; I had no inclination to undertake a responsibility entirely outside my own lines of work; my "Chancellor of the Exchequer," the Treasurer of the T.S., was not in the least desirous of running a bank; nor would I allow it to be called *Theosophical*, if in any hands outside his or Mr. Wadia's. So every pie was paid off, deposits paid into a Madras Bank, and the bank closed. All this is no one's business, save my own, but cruel and malignant gossip, I learn, has been circulated in Madras and in London about my faithful colleague, and Mr. Wadia has been most unjustly slandered. This is my only reason for publishing the facts.

* * *

Let me add that Mr. B. P. Wadia has worked hand-in-hand with me here for thirteen years, and no shadow of

disagreement has ever arisen between us. No one could have had a better colleague and helper than he has been to me throughout. He has never taken a pie for his services, but has laboured like a paid man for sheer love and devotion to the T.S. and myself, and no one who knows him could ever doubt his absolute straightforwardness and utter honesty and honour. I have hesitated, indeed, to speak of these things, because I felt as if even to express my trust in him was a kind of insult to him and to our long comradeship, loyal on both sides equally. While his larger duties make it impossible for him to continue as the Adyar Manager of the T. P. H., he has been good enough to accept a place on the little Board of Directors, and also to fill the post—consistent with his work in other countries—of International Manager of the T. P. H. He is going to Paris for the World Congress, elected by the Convention of the Indian Section, at my suggestion, as its representative. Many people do not realise that to me, head of so many lines of work, it is a joy to see the young men, who have long looked to me as Chief, taking their rightful place in the great world-wide work, while another younger generation take their places round me. A leader's work is ill done if he does not prepare for the future, and see with delight the strength of those whom he helped in their younger days. All the world over, I see my "sons," shouldering responsibility, shaping their work, becoming in their turn leaders, but not breaking the old ties. And among these, I count my dear colleague and fellow-worker, B. P. Wadia.

(Concluded on p. 509)



SPIRITUAL SOCIALISM

By C. SPURGEON MEDHURST

IN the April issue of *The Atlantic Monthly* Count Hermann Keyserling, writing from Russia, and Professor Frank E. Spalding, writing in the United States, confide their anxieties lest irremediable disaster result from the failure of the New Age to provide new adaptations for the new thought. They write on different themes and independently of each other, but both agree that no force is so strong as an ideal, and that to convince Americans a thing is worth while, is to secure it being done. I am writing from China to supplement and support what these two gentlemen have said. Count

Keyserling's article "Peace or Everlasting War," and Professor Spalding's "Educating the Nation," are the reverse and obverse sides of the same shield. How far the writers will agree with me I have no means of knowing, but my purpose is to show how Count Keyserling's Internationale of Civilisation and Culture may be made a world-reality, and to supply Prof. Spalding's third educational object—Civic Responsibility—with a fresh driving-power. I am aware that what follows raises, in its turn, many unanswered questions; but we need not haggle over ways and means. The first essential is to agree as to standards; when these have been accepted we can consider how to apply them.

I

For many, life's glorious adventure loses itself in a weary, grey episode. They have missed the gateway of self-expression. To this we must attribute the general unrest and irritation of the hour. Circumstances cause self-repression. Even the Great War, the birth-pang of a new world-idealism, is sometimes voted a failure. Nevertheless, for man, disappointment never spells defeat. His emotional unrests are spiritual. Hence new bands of enthusiastic recruits continuously replace disillusioned veterans. In action often stupid and sensual, in essence man is ever excellent, wise, and holy.

This is as true phylogenetically and entogenetically as it is theologically. Racially and individually, humanity is never far from divinity. Behind the hereditary germ-plasm, constructed from the necessary chemical elements, and which registers the changes wrought by development, there is always the unseen but persistent life. What we see is the second-half of the curve. The whence of the start is hidden. Biology tells us that each individual has its origin in

a single cell, formed by the blending of the male sperm-cell and the female ovum; but biology cannot distinguish cells, nor from their appearance or construction say what organism will develop. This is the secret of the hereditary past, impressed on the plasm of the parent cells. Thinking backwards, we conclude that, at some remote period unknown, all vegetable, animal and human life commenced in a simple, single cell. But whence the functioning life from which it springs? The answer lies concealed in the superphysical. Matter, no less than mind, is divine. Man, created in the image of God, is imperfect, but his imperfections are but imperfect reflections of God's perfections.

Therefore, with Tennyson's Ulysses, man is ever "strong in will to strive, to seem, to find, and not to yield," even when, like a child, he is toying with a puzzle picture. There is a painted landscape—a farm house, a stream, a clump of trees, a flock of sheep, and the legend "Find the Shepherd". Apparently he is not there. The child turns the drawing this way and that, looks at it from every direction, and at length finds the hidden watcher of the sheep skilfully interwoven with the details of the scenery. Most of our troubles arise because our puzzle picture has baffled us. We have not yet seen that the laws of heredity, applied by an appropriate educational system, are the hidden shepherd. We have concentrated on the colours in the sketch, we have been attracted by different objects in the scheme, but the design of the artist has eluded us. Let the old Hebrew narrative recall us to ourselves:

And Aaron said unto the people: Break off the golden ear-rings, which are in the ears of your wives, your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hands, and after he had made them into a molten calf, he fashioned it with a graving tool, and he said: These be thy gods, oh Israel, which brought thee up out of the land of Egypt.

We have made money our god, yet money is never the first desire of unsophisticated man. The Bedouin of the desert despises the *baksheesh*-grabber of the city, and the Bedouin is the finer specimen. Just in proportion as we sense the significance of our recent Armageddon, our money-sense dies. Whenever there has been something big to be done—a cause to be served, lives to be saved, an adventure to be faced—the greater passion has killed the lesser, money has been cast aside without thought. The English-speaking world, to show its contemptuous impatience with the unimaginative economic cave-dweller, has found a new label for him. "Profiteer" is a term no honest man welcomes. A fresh ambition has seized our imaginations. A huge resolve is shaping to overthrow whatever robs any of the affection which is his due. There is no justice when affection is absent. Yet I doubt if the word occurs in any standard textbook on political economy; but the world's loudest cry to-day is for justice. Our quarrels are not disputes between the "haves" and the "have-nots," nor debates as to the distribution of profits, but a determined fight to find room enough for the soul-expansion of every man, woman and child in the world. We have at last perceived that "man does not live by bread alone".

The intensity of the new passion brings its own dangers, and we shall make a tragic mistake if we permit resentments to work injustices. The Allies cannot afford to treat their fallen enemy ungenerously. Demos cannot raise itself above the moral law. The service of the whole is the privilege of each. Unfortunately, through lack of adequate education, men are still strangers to themselves, to their chief responsibilities and their happiest satisfactions. They are, however, dimly beginning to understand something of the spirit of St. Francis of Assisi. St. Francis looked upon his feathered, hairy, scaly companions of the woods as his "little brothers". The Divine Life, in them as in him, gave them this equality, although their

functions differed. Men are born with differing capacities, and with desires varying with their mental outlook. Had we added no artificial inequalities to these which are congenital, we should have found no difficulty in living together comfortably and harmoniously. A perfect endowment is the heritage of none. Each is the complement of his neighbour.

If money and passion for power had not obtained an unholy paramountcy in our thoughts, we should have perceived these truths a long time ago, and have avoided much unnecessary suffering. The exaltation of money, as our only purchasing power, has driven man from his roof-gardens to his cellars, and caused a fall in all the values of life. Reconstruction commences with fresh definitions.

II

Men neither think, feel, nor aspire alike. Some find their best joy in their own thoughts, *e.g.*, writers, educators, and artists of all kinds. These want auditors as a matter of course, their most natural compensation being affection, applause, appreciation, respect; but their message deteriorates as it becomes entangled with finance. Few will deny that here is a type which, in any scientifically constructed society, should be lifted above monetary considerations.

The thoughts of a second type of mind centre on men. They form the administrative type—the legislator, the company director, the organiser, the general, etc. With minds of this order also, financial rewards are secondary—or, if primary, their work rapidly deteriorates; but as matters are now arranged, neither group can ignore bank balances. The foreign missionary who receives support from his home Board, irrespective of the nature or quality of his work in relation to that of his colleagues, suggests the ideal for these two types.

A third group find themselves most readily when they are handling goods or disbursing large sums of money. They are impressed by the physical needs of mankind. They engage in commerce. Owing to the complexities of modern civilisation, the happiness of the majority depends more on the altruism of the skilled producer and the distributor than on the work of either class one or two. For this reason merchants have been abused more than others; but, as the trader shares the One Divine Life with his fellows, it is a question whether he is naturally more mercenary, or whether, when he appears to be so, it is simply that he is succumbing to unnatural influences. Wealth comes to him more easily than to those following other occupations, and conditions compel him to manage all things with an eye to the ledger. Hence he produces for profit. Yet even the business man is never entirely hired by money. Money is an accident rather than an essential of the situation. Millionaires and multi-millionaires will continue toiling long after they have satiated every desire for riches. They, too, find themselves in their work. Were their business taken from them and their bank accounts left undisturbed, they would lose the joy of life; on the other hand, if they lost all material wealth but were allowed full opportunity to restore their fallen fortunes, they would still be happy.

There remains yet a fourth division of the human *gens*. It embraces the many who think best with their hands, who incline more to manual than to intellectual employment. Their natural compensation is play and amusements of sorts, ranging from grosser sensual gratifications to pleasures which are purely æsthetic. Again, here, as with the other groups, it is congenial labour ending in some suitable recreation, rather than coin, that is the goal; and, as with groups one and two, so with groups three and four, better work would be done if, as in the army, the worker were paid, instead of payment, the price of work.

Only one additional remark need be attached to this classification. If the financial fulcrum were out of the way, the question of non-employment would seldom arise. Unemployment does not mean insufficiency of work, but the difficulty of so shifting the compensation balance that all shall find in their work the indemnification which satisfies them.

We have, unfortunately, lost sight of this basic truth. While the events of 1914—1918, with their natural aftermath, have shaken our sense of security, they have not fully awakened us to a true estimate of the nature of things. Cinderella dreams of the Prince's ball, but the fairy godmother does not appear. In order to clarify our ideas let us think of humanity as a tree. A tree has one root, its sap ascends through a single trunk, but reaches to branches, twigs, leaves, flowers, fruits. The morphology of the tree during its passage from the soil to the sky is transformed, but its varied metamorphoses are but the effluences of a unitary life. The tree is a picture of mankind; and, as each of the four main divisions of the human race, with their innumerable subdivisions, are properly apportioned as to work and the satisfaction which arises from the right sort of work, the development of society will be commensurate with the normal many-sidedness of the giant oak or elm.

III

In a New Year's message to the British Empire, published over the signatures of the British Prime Minister and the Premiers of Canada, Australia, South Africa, Newfoundland, and New Zealand, there occurs the following statement:

Neither education, science, diplomacy, nor commercial prosperity, when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them . . . The co-operation which the League of Nations explicitly exists to fashion will become operative in so far as the consenting peoples have the spirit of goodwill. And the spirit

of goodwill among men rests on spiritual forces; the hope of a brotherhood of humanity reposes on the deeper spiritual fact of the Fatherhood of God. In a recognition of the facts of that Fatherhood and of the divine purpose for the world, which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered, harmonious life for all men. That recognition cannot be imposed by government. It can only come as an act of free consent on the part of individual men everywhere.

For the first time the British peoples have been officially summoned to correct their definitions. The call should meet with a response which is universal. America, as much as England and her Colonies, has been deceived by gross materialism. The obsession has made partners double fists when they should have clasped hands. Neglect of the "divine purpose" has led to the folly of correcting class legislation by granting opposing privileges to another class, while the Great Unorganised, whose rights are as inalienable as those of Capitalists and Unionists, but who are themselves neither the one nor the other, suffer from the prerogatives of both. Thus, although the accumulations of some bear little proportion to their services, the earnings of others are less than their deserts. We have plunged hysterically into the minutiae of arrangement before arriving at assured agreements as to fundamental principles.

In any spiritual social State, adapted to the spiritual constitution of man, the sphere of the operation of money would certainly be restricted. It might continue to circulate, but it would be degraded to a lower rank. To endeavour at this juncture to say what should be the exact status of money would be a premature effort. The determining factors would depend on the scheme of management and the principles of government adopted; but, by way of illustration and not as a part of the argument, I pause to show how comparatively easy it would be to revert to that now far distant period suggested by the word "usury". Usury simply means the use of money, and hence the practice of the use of money. If money earned

no interest, it would be no more than a convenient medium of exchange for facilitating distribution. Gold would circulate, but the money market would go. If there were, however, a new spirit of brotherhood, a new conscience as to the rights of men, a new interest in work, and a new idea of justice in regard to reward, lovingkindness and duty would take the place of *per centum* and profits. Capital would doubtless remain, as, if gold and silver continued the medium of exchange, the means of starting or of carrying on expensive enterprises would be otherwise unavailable.

With money no longer accumulating money because interest had been abolished, capital would be obtained as an army on active service obtains its supplies. Responsible army officers send requisitions through the proper channels, and the goods arrive, or do not arrive, as the case may be; but in any event the requisitioning body does not pay. What the Commissary-General demands is not money, but proof that the articles requisitioned are necessities. In the same way, interest on loans being no longer possible, capital would be applied for at the competent office, which would be under the direction of either class two or three. In lieu of interest it would have to be shown that the application was for the public good. In other words, capital would be handed out on principles similar to those governing the granting of monopolies to inventors by the Patent Office.

These considerations are, however, aside from our theme, and the subject may be dismissed in the words of that genial creation of Charles Dickens, our friend Cap'n Cuttle: "The bearings of this observation lays in the application of it."

IV

It only remains to show how values can be reconstructed. We dare not remain indifferent to their existing futilities.

Even medicine, since the discovery of hormones, chalones, vitamins, etc., is going behind the material, paying less attention to the microbe, and giving more thought to the conditions which enable the microbe to develop and prevail. Society cannot do otherwise in relation to civic affairs. We may be unable to wave the magician's wand and change everything overnight, but we can make sure that posterity shall live in a better world than that which we now know. The growing generation must be taught to live intelligently with well thought-out ideals. They must learn that there is one special line of activity for each person in the world by means of which he or she can find the self more readily than in any other kind of work. When, in the home and in the school, all are trained with this fact in mind, young people on entering manhood will naturally follow that particular sphere of labour for which by temperament and their own hereditary past they are best fitted, and will escape the prosaic boredom of the commonplace which is now threatening social stability. This accomplished, the soil in which discontent can grow will be very shallow. Those who are accustomed to think and work ideally will multiply. Those who are dissatisfied with their lot will rapidly diminish. Now, through the entanglement of their minds with occupations which are uncongenial, the best is smothered. But when new motives in society have made cleaner paths for the earnest steps of youth, middle age will produce a more promising life-crop, and old age will be a fruitful period, gathering around itself the aspirations of the rising generation and directing them in accord with its own longer experience. We dream of a better world. Behold, the materials for its reconstruction are at hand.

If all that has been here said is indeed so, surely we need a new band of enthusiasts who have caught a glimpse of the splendours of life and of the magnificent opportunities before all who make it their life work to mould the opinions and

mental outlook of the young. It is men and women of this stamp who will relieve the next generation of the prosaic boredom of the commonplace—everywhere rising up around us in resentful discontent, threatening our social stability. Our schools must be remodelled, and the moral superiority of a new moral order, such as that outlined in this article, made the sign-manual of education. The change would be comparable to the industrial revolution made possible by the automobile.

The giant strides of a hideous modernity are threatening our cherished deliberative culture, and it becomes a matter of the gravest concern whether all should not be kept under tuition until the age of twenty-one, and the practice of allowing learners to be also earners allowed to fall into disusage. A lengthened school term would secure young brains from undue pressure at a time when the mental powers require long periods of dormancy. It would also permit recreative pursuits to form a part of the day's work, instead of being hurried intervals snatched from study hours. A slower acquisition of the necessary knowledge would enable the young person to assimilate naturally, and as a matter of course, the new social standards. Civic ideals in the school should always be in advance of those in practice by the State.

Let the four divisions of mankind (*viz.*, the man who lives with his own thoughts, the man whose thoughts live with men, the man who prefers to handle goods or to control money, and the man who thinks best with his hands) be the skeleton around which school curricula are built, and let the bases of character and culture, without reference to organised religion, be the foundation of all instruction, nothing being given by the teacher without conscious thought on the part of the pupil; let the child be encouraged to follow as many hobbies as it desires, and the young man and the young woman, towards the close of their school careers, be guided by expert directors to the selection of the task which Nature has

apparently written against their names—and quite a new type of thinker will rapidly develop, a generation into whose hands the future of the world may be committed without misgiving. This is the only way to make the world safe for democracy, or democracy safe for the world.

Nerve-matter in youth is facile. Animals in a state of captivity, fed from the beginning with a strange diet, will starve rather than afterwards accept the food which is natural to their species. What men think and do when they have grown up, depends on the training they received when children. The English race has an exaggerated respect for established institutions; Americans pride themselves on breaking with the past, and care more for originality than for what has been. Again, British reserve is a decided contrast to Italian fluency; also in the average Italian writing there is a brilliancy which is absent from Anglo-Saxon models. Yet if the English child were trained in an Italian school, and the American raised under English tutors, or if the Italian were sent to school in the U.S.A. and there were no counter home-influences, their respective racial characteristics would be lost in the alien environment. The English child would display the Italian brilliancy, the American the British conservatism, the Italian the American practical bent of mind. This slight study in comparative education has been introduced to emphasise that if we formulate our ideals clearly, our children will make them realities. It may be that, owing to the selfishness of man, conscience is frequently a barrier to success, and love an obstacle to woman's ambition, but this is but a phase of the general distortion, attributable to our wrongful placing of life's values. All would have been different had we, in our impressionable years, received a more scientific, a more moral training. Every criminal is some one else's unsuspected neglect; every saint is some one else's unsuspected goodness. It is the same principle as that voiced

by the Christian Apostle: "As in Adam all die, so in Christ shall all be made alive." It was written into the legal code of the late Manchu dynasty of China that fathers were legally held responsible for the acts of their sons, even after the son had long attained his majority.

The most fitting conclusion for what I have written is the following excerpt from Ruskin's *Unto this Last*:

Nevertheless, it is open, I repeat, to serious question, which I leave to the reader's pondering, whether among national manufactures, that of souls of a good quality may not at last turn out a quite lucrative one? Nay, in some far-away and undreamt-of hour, I can imagine that England may cast all thoughts of purposive wealth back to the barbaric nations among whom they first arose; and that, while the sands of Indus and the adamant on Golconda may yet stiffen the housings of the charger, and flash from the turban of the slave, she, as the Christian mother, may at last attain to the virtue of the treasures of a heathen one, and be able to lead forth her sons saying: "These are my jewels."

C. Spurgeon Medhurst

POETRY AND SYMBOLISM

By HERBRAND WILLIAMS

IN order to examine the nature of poetry and to study its symbolism, let us consider it from two differing points of view, from above and from below as it were, from the life-side and from the form-side, in some such manner as we are taught in our occult studies to regard life itself. Let us first attempt to realise something of the ideas which the poet is trying to express; we may next study his method of translating those ideas to our limited waking consciousness, the development of his symbolism, and the laws under which he constructs his form; and finally we shall be able to some extent to estimate the value of the study of Art, and its place in our evolution.

A great thinker once defined poetry as "the Reason speaking creatively by Beauty," and went on to describe it as "synthesising all the arts in the realm of imagination, which is the creative world, and sending down thence the inspiration which evolves them into ever new types of the One Beauty". That we may understand this definition, let us turn to the Platonic system of philosophy, and apply thereto certain occult principles taught at the present day:

Now Plato held that above the shifting, ever-changing forms of the lower worlds, there is a plane—to use our modern term—on which are to be found the Ideas, of which those forms are but the transitory expression, but the shadows of Reality. In the Seventh Book of the *Republic* he gives us a beautiful allegory—of a cave, in which men are bound with their backs to the light, so that they can in no wise turn

towards it. There is a fire in the cave, and a low wall before the captives, behind which men are carrying vessels and images, even as players carry puppets in a show. All that the prisoners can see is but their own shadows, the shadows of one another, and the flickering forms of the images, cast on the walls of the cave by the light of the fire. And he describes how, when one of the captives comes to be released from his bonds, he turns stumbling towards the light, and is blinded thereby, and conceives that the shadows which he is accustomed to behold in the cave are more real than the true objects to which his attention is now turned. Gradually, however, he begins to distinguish the true from the false, and, as his power of vision grows stronger, he will contemplate not only the Ideas behind the forms, but also the Light of the Sun, which is the cause of all manifestation. And if he should at this point return to the cave, he would be dazzled once more on entering its gloom, and would appear but a fool to the dwellers therein, who know only the shadows, and who can discern naught of the Reality which gives them even the semblance of life that they possess. This is a myth of human existence in the world. The cave is the Hall of Ignorance in which we live and die; the Ideas can only be perceived by him who strives to reach the plane on which they are to be found; and the sun is the symbol of the Sun of Wisdom, the One Divine Self, the true Noumenon behind all phenomena, the living Heart of all things.

The same doctrine is taught in the *Phædrus*:

Now of the heaven which is above the heavens, no earthly poet has sung or ever will sing in a worthy manner. But I must tell, for I am bound to speak truly when speaking of the Truth. The colourless and formless and intangible essence is visible to the mind (*manas*), which is the only lord of the soul. Circling around this in the region above the heavens (the causal plane) is the place of true knowledge. And as the Divine Intelligence and that of every other Soul that is rightly nourished, is fed upon Mind and pure knowledge, such an intelligent Soul is glad at once more beholding Being . . . she beholds Justice, Temperance and Knowledge absolute, not in the

form of generation and relation, which men call existence, but Knowledge absolute is Existence absolute; and beholding other existences in like manner, and feeding upon them, she passes down into the interior of the heavens and returns home.

Phaedrus, tr. JOWETT

Plotinus, too, elaborates this Theory of the Ideas in his *Treatise on the Beautiful*, wherein he lays down a canon as to the nature of artistic inspiration. He says:

Where the Forming Idea has entered, it has grouped and coordinated what from a diversity of parts was to become a unity; it has wrought the diversity to a singly determined reality, stamping upon it the unity of harmonious coherence; for the Idea is a unity and what it shapes must become a unity in the degree possible to what is formed from diversity. And on what has been thus brought to unity, Beauty enthrones itself, giving itself to the parts as to the sum; when it lights on a natural unity indistinguishable into parts, then it gives itself to that whole: it is much as there is the beauty, conferred by Art, of all a house with all its parts, and the beauty that some natural quality may give to a single stone.

And thus it is that the material thing becomes beautiful, by partaking of the Reason that flows from the Divine. (Sixth Treatise of First *Ennead*, tr. STEPHEN MCKENNA.)

I will give but one quotation more, and that from a very different source, though here too we may trace the Platonic inspiration. William Blake, perhaps the greatest of English mystical poets, and the "Chanticleer of the new dawn," as W. B. Yeats says of him, has written:

The world of imagination is the world of Eternity. It is the Divine Bosom into which we shall all go after the death of the vegetated body. The world of Imagination is infinite and eternal, whereas the world of generation and vegetation is finite and temporal. There exist in that eternal world the eternal realities of everything which we see reflected in the vegetable glass of nature.

We could give quotation upon quotation to show how widespread is this Doctrine of Ideas in the philosophy of the world, both Eastern and Western, but we have now sufficient material for our present purpose. Let us therefore proceed to apply this doctrine to the study of poetry.

In the days of Plato and Plotinus, the keys to the inner planes of nature were guarded in the Schools of the Mysteries, but now much which has hitherto been kept secret is being given

openly to the world; thus we may more easily find the clue to the teachings of the great occultists of the past. We have certain hints about the nature of poetic inspiration scattered throughout the writings of occultists of our own time. There is an experience related by Mr. Johan van Manen, which has been annotated by Bishop Leadbeater, in which, during a temporary unification of the consciousness of the ego with that of the personality, he perceived an idea simultaneously as a picture and as a poem. It would seem that to the ego this is but one mode of perception, though to us it appears twofold.

We have heard also how the Great Ones, working on the first subdivision of the causal level, send forth ideas, which are apprehended by the sensitive soul, and being reflected through the personality into the lower worlds, become Art, or literature, music or architecture, according to the temperament of the recipient and the nature of the idea.

It would seem, therefore—and here we can but dimly guess—that the Platonic World of Ideas refers, in one of its aspects at least, to the world of abstract thought, the causal plane, the dwelling-place of the ego, where are to be found the archetypes of the forms that we know on the denser planes of being—

There the Eternals are, and there
The Good, the Lovely, and the True,
And Types whose earthly copies were
The foolish broken things we knew.

—as Rupert Brooke wrote; that the consciousness of the poet at the moment of inspiration is temporarily united with that of the ego, his true Self, and he is thus able in some measure to perceive the Eternal Ideas of that plane, either mediately or immediately, according to his development; that he endeavours permanently to retain what he has seen by creating a symbolical form which is capable to some degree of reflecting it, so that others in their turn may understand, who have not as yet his power of vision. Just as the idea of "triangle" or "tree"

comprises an infinite number of ever-changing forms on these lower planes, so it may be that the ideas with which the poet comes into contact are represented by many differing modes of expression in the great body of the world's Art.

Critics will tell us that the true criterion of Art is whether or no the artist possesses a great personality—an artistic personality as distinct from what we call the "personality" or "character" of the individual; that a true artist can see and express more of reality in the face, shall we say, of an old peasant woman, than many a lesser man would find in that of the greatest character in history. The true artist sees in that old woman something of the light and shade, the joy and sorrow, the pathos and richness of life itself; he has interpreted to others something which he has perceived by the light of his inner vision, and which, if we would but look with open eyes, we would find in many things that seem to us but common and dull. This "artistic personality" seems to be that power of mental vision which is born from the exaltation of consciousness which we have attempted to describe above.

We see, too, in the greatest poetry a glimpse of a still richer goal; we can trace in the noblest Art something of that realisation of the essential Unity of all Life which is ever the accompaniment of the unfolding of the intuitional principle, that Vision of the Sun of which Plato speaks in his allegory, that Oneness which enfolds within Itself all knowledge, all ideas—the Self within every living thing. This is the true life-side of Art, and it is, we are told, to be the heritage of all men in time to come. Art is in very truth the Divine Reason speaking creatively by beauty, the reflection of that Impulse which brought the worlds into being; and every true poem should be, and can be, a channel through which the One Everlasting Beauty may be reached by the earnest seeker.

We must now consider the method of expressing these ideas, so that they may be comprehended, at least in some

degree, by others who have not as yet seen them in their reality. No poet can ever fully translate his idea in all its pristine beauty, for even as no number of plane squares can ever make a cube—for a new dimension is involved—so too, no number of symbols, however lovely, can adequately express the radiant glory of the poet's original concept. Shelley points out this difficulty in his defence of poetry:

Poetry is not like reasoning, a power to be exerted according to the determination of the will. A man cannot say: "I will compose poetry." The greatest poet even cannot say it; for the mind in creation is as a fading coal, which some invisible influence, like an inconstant wind, awakens to transitory brightness; this power arises from within, like the colour of a flower, which fades and changes as it is developed, and the conscious portions of our nature are unpropitious either of its approach or its departure. Could this influence be durable in its original purity and force, it is impossible to predict the greatness of the result; but when composition begins, inspiration is already on the decline, and the most glorious poetry that has ever been communicated to the world is probably a feeble shadow of the original conceptions of the poet.

It is obvious that ordinary language will not suffice for the purpose of this interpretation, for such language is constructed to meet the needs of the waking consciousness alone. The very words and sentences that we use have to be charged with a deeper meaning than that which ordinarily they bear, that they may become symbols, even though imperfect symbols, to hint at the ideas lying behind the intellect.

Just as we have seen that the life-side of poetry can be summed up in the word "vision," so, too, can the form-side of poetry be determined by the word "technique," and this technique will comprise all the resources at the poet's disposal for the translation of his idea. We may in some measure compare the building of this symbolical vessel to the processes of White Ceremonial Magic, wherein a form is constructed on the physical plane by means of symbols, on the etheric by means of the will, and on the astral and mental planes by the forces of emotion and thought; so that the entire result

may serve as a vehicle for the radiation of the Hidden Light of the spiritual world, and as a means of conveying a mighty teaching to those assisting at the ceremony.

The poet, too, builds a physical form, using the ordinary language that we are accustomed to speak as a basis for his structure, just as the ceremonialist uses ordinary physical objects to serve as a focus for the power. This form is transfused and etherealised by the subtle power of emotion, which gives it beauty, and which is obtained by the use of rhythm, rhyme and assonance, vowel music and the interplay of consonants, even as the occultist employs certain mantrams to set in motion the forces that he desires. This delicate music conveys its own emotional meaning to the man's astral consciousness directly, without appealing to the mind at all. All this emotional and physical material is sustained, moulded and embellished by the power of thought, which gives it strength, coherence and accuracy. The poem must contain a surface intellectual meaning, though in some of the newer poetry this has been dispensed with, and emotion alone is used to symbolise the idea; and by means of the vast but vague power of the association of words, the poet can indicate both mentally and emotionally the more elusive portions of that which he is trying to portray. We have already seen how this rich and complex structure serves as the expression of an idea, which gives to it the crowning and essential quality of wisdom, without which all others would be of little avail.

The symbols through which a poet presents his idea may be drawn from several sources. He may take the events of the everyday life around him, and weave them into a symbolic form, to express his original concept. This method is to be found to a great extent in lyric poetry. He may employ a system of symbolism drawn from ancient literature or tradition—this was the method of the Greeks and the Elizabethans, and it is to be found principally in epic and dramatic poetry,

and especially in tragedy. Tragedy would be too terrible if its setting was taken from the everyday world in which we live. He may create an imaginary world of his own, as did Blake in his prophetic books, and people it with strange, symbolic figures, whose significance in the scheme is often obscure; or he may use the recognised symbols of some occult or mystic school, as Vergil did, and Dante and Goethe, and the creators of the pre-Renaissance mystical cycles of Europe.

In our study of poetry we must be careful to distinguish between poetry and verse. Poetry is the true art, whereas verse is but an imitation—but form without life, but a dream without reality; and we shall find both verse and poetry in the works of all the greatest poets in our literature, not even excepting Shakespeare himself. No man appears to have that Beatific Vision entirely at his command, and often a lovely form is built up, which corresponds to no idea, even though its intellectual meaning may appear to be sufficient, and though it may convey emotion to the reader. Such verse is, as it were, a mirror in which are reflected the events of its creator's own time, or others taken from the great Art of the world. Many rules have been laid down, by which we may distinguish between the two. I have heard it said—and I believe it to be true—that one great test of a real poem is the thrill felt on the first reading of it, with which comes the intuitive recognition of its inner potency. Another test is the feeling of universality, and yet another that of sincerity or depth. Those who understand will ever recognise the truth, and for the rest, no description can aid them in the slightest degree, even as no description of colour can make a blind man realise its nature, till, ceasing to be blind, he perceives it for himself.

We must be ready, too, to recognise the truth in new and strange artistic forms, that may often jar upon our sensitiveness, wherein the poet is trying to express an idea, new

perhaps to his generation, employing in his struggle to portray it what may seem to us to be a repulsive and obscure system of symbolism. And once more must we guard against that type of verse-maker who, seeing and reflecting the tendencies of his time, but blind to the higher vision, creates a similar strange form, so that he appears to the superficial eye to be in the forefront of creative art. I believe, however, that it is true that no man who has written only verse will ever live beyond his own generation.

A true poem has a genuine sacramental value, it is one of the methods of approach to the Eternal; it leads man, even as ceremonial leads him, to that Threshold where he may possess the Vision of Beauty of which Plato spoke, where he may know the Real from the Unreal, and may perceive the Light of the One both within himself and within all other forms. The greatest poets are ever those who can most completely identify themselves with humanity, in all its varying moods, in all its different grades, from the lowest up to the highest. Thus, in its deeper stages, poetry blends with Mysticism, though the methods of approach in the two systems are different. Rupert Brooke once said that at rare moments he had had glimpses of what poetry really meant, how it solved all problems of conduct and settled all questions of values.

We have considered the perception of the idea, and the building of the form to express it. We must next turn to the law underlying all systems of symbolism, the Law of Correspondences, and apply it to our study of poetry. We shall then be in a position to sum up and determine the value of poetry in our lives. Now the Law of Correspondences is to be found in all systems of occult philosophy. It was stated by the Rosicrucians in the words: "*Quod superius, sicut quod inferius*"—"As above, so below"—and modern students are taught to apply it both to dramatic and to literary forms of symbolic instruction. We may apply it also to the study of poetry, and

we shall find that it is this law which gives its great comprehensiveness to all true Art—the quality of depth, which is inherent in its very nature. We see by this that if a poet creates a true symbol of an idea, he creates a living thing, capable of a far wider range of interpretation than is often realised by its creator. It can be applied to many different grades or orders of experience; it may refer to the personal environment of the individual, to the trials and conquests of his own soul; or it may envisage the spiritual condition of a nation or a world, or may even reflect the creation of a universe. We are told that to every occult symbol there are seven keys, opening the doors of seven orders of experience, and it may well be true that there are many such layers of teaching enfolded within the symbols of poetry. It is true that these symbols are less clear-cut and more "fluidic" than those of Occultism, but none the less this law may apply to them also; and thus from Art each man may draw the living water that he needs for his own soul's growth, at whatever stage of development he may chance to be, without fear that it can ever fail him or run dry, for its source is fixed in the eternal. It is this law which gives its great potency to Art, I think, which makes it of such inestimable value in the lives of men.

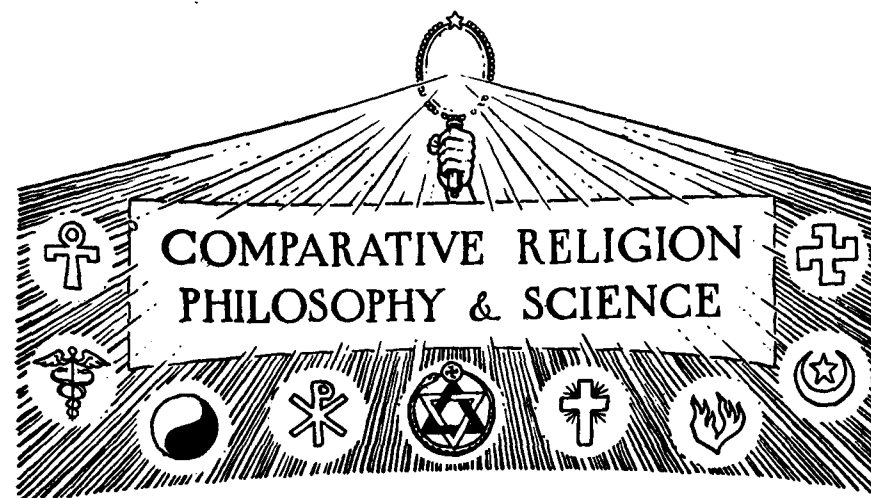
The realisation of Art in our lives is, we are told, necessary to each one of us at a certain stage of our evolution. It is one of the means by which we unfold the higher faculties of the soul, by which we purify and refine our subtler bodies, making them more responsive vehicles through which our true Selves can manifest. And as we refine ourselves, as we purify the lower nature, so do we allow the Light within to shine through, till we stand as radiant channels of the One Eternal Beauty for the uplifting of the souls of men. As in the Church there is a priesthood of the laity, so is there in Art also. We cannot all create—that is a higher power, and is given to but a few in our day—but we can all appreciate, and

thus hasten on our own development and that of others. But each must tread the Hidden Ways of Beauty alone—none can do more than point out the road—for we must rely upon our own intuition, upon our own power of soul. It is only when a man seeks for the inner meaning of poetry for himself, that he can in any way come into touch with the Reality behind it. "A truth is not a truth for him, nor a revelation a revelation, until he has seen it to be true for himself. As a man grows into spirituality, so will he grow into the perception of Truth." These words were written of the danger of dogmatic teaching in religion, but I think they apply equally well to the study of Art. As we grow in spirituality, as we begin to come into touch with modes of vibration higher than the physical, through our meditation, through our study, through our life, so do we appreciate ever more deeply the great Art of the world; so, too, do we perceive ever richer beauty in the common things around us. Even so shall we develop, until we ourselves become that Beauty, and lose ourselves to find Eternal Life, and know in very fact the One Dark Truth, the Heart of Silence, the Hidden Mystery, the God that is seated within the innermost Shrine of all.

And this end is foreshadowed by Plato:

He who has been thus far instructed in the things of love, and who has learned to see the Beautiful in due order and succession, when he comes towards the end will suddenly perceive a nature of wondrous Beauty. . . . Beauty absolute, separate, simple and everlasting, which without diminution and without increase is imparted to the ever growing and perishing beauties of all other things.

Herbrand Williams



THE CULTURAL UNITY OF ASIA¹

By JAMES H. COUSINS

Asia is one. The Himālayas divide, only to accentuate, two mighty civilisations, the Chinese with its communism of Confucius, and the Indian with its individualism of the Vedas. But not even the snowy barriers can interrupt for one moment the broad expanse of love for the Infinite and Universal, which is the common thought-heritage of every Asiatic race, enabling them to produce all the great religions of the world, and distinguishing them from the maritime peoples of the Mediterranean and the Baltic, who love to dwell on the Particular, and to search out the means, not the end, of life.

THESE words form the first paragraph of a book entitled *The Ideals of the East*, which was published in England in 1903. The writer of the book was Kakuzo Okakura, a Japanese scholar and artist of world-wide travel, who was sent to Europe and America by the Japanese Government in order to enquire into Western arts, and returned a firm

¹ A lecture delivered at the Convention of the Theosophical Society, at Adyar, 1920.

¹ *Symposium*, translated by Jowett.

opponent of the westernisation then setting in in Japan, through which she threatened to barter her birthright of Asian culture for the poor exchange of material prosperity as it is valued in non-Asian countries.

I take this paragraph as the key-note of this study, because, when I first read it after my return from a year's travel and work in the Far East, it gathered to a focus the clear but unrelated reflections which my mind had taken with regard to the cultural life which I had contacted—the culture of China and Korea touched lightly on the way to and fro, and the culture of Japan lived with intimately for ten months. Everywhere I was aware of elusive and flickering indications which led back through external differences to internal relationships, with glimpses of some deeply hidden root in which differences and relationships were united, a root whose name I perceived to be Asia. Everywhere also I heard expressions of reverence for India, and was told that no person had ever received such a welcome as a visitor from the sacred land several years ago—Rabindranath Tagore. Indeed, just as the Christian of the British Isles looks to Palestine as the Holy Land, his spiritual Motherland, so does the Buddhist of the Japanese Isles to India. And out of these things arose the mental image of a Great Being, having a mighty brain from which came forth the ideas that took to themselves incarnation in the religions of Eastern Asia—Hinduism and Buddhism—with their intuition, their intellectual adventure, their elaborate psychology; a Being having also a mighty heart through which thrilled the impulses that made for themselves instruments of expression in the religions of Western Asia—Christianity and Islām—with their fervour of devotion, their warmth of humanity, and their emphasis on action.

Asia is indeed one, and unique, in her mothering of the world's religious aspirations. But it is not our purpose to study the rise and history of religions as such; our aim,

rather, is to study that intermediate activity of humanity which lies between its religious function and its daily life; the activity of culture, in which the glimpses and urge of a deeper life are expressed through the symbolism of the life that we know—in literature which uses words and images drawn from everyday life for the expression of a life beyond the day; and the arts which take the sounds and colours of nature as means to the disclosure of “a light that never was on sea or land”. We have apprehended the truth that there is a vast culture which bears the stamp of a quality which we have come to recognise as Asian; and the question raises its head: “What is that quality? Can it be put into a memorable phrase? How has that inner quality shown itself geographically as to its sources, and historically as to its expression in the things of life?”

Okakura answers the first question. “The common inheritance of every Asiatic race,” he says, “is love for the Ultimate and Universal,” as distinguished from love for the Particular, which is expressed by races outside Asia. He also gives us a clue to the answer to the geographical and historical question when he states that it is this love for the Ultimate and Universal that has enabled the Asian races to produce all the great religions of the world. In other words, the elaboration of the religions of the world which have stood the test of time was given to Asia because she was fundamentally religious. She expressed herself naturally in religion, while other peoples have had to take over one or other of the religions of Asia in order to express themselves. That fundamental religiousness of Asia shows itself in every atom of her life where it is truly Asian; so that the study of the geographical rise and historical development of Asian culture, with a view to realising its unity, must take into account the history of religion, since religion is both the shaper and the carrier of Asian culture. Let us glance, then, at the geographical rise of the great religions.

On the tableland of eastern Persia, away back in the mists of antiquity, arose the primeval Āryan religion. From its ancient home it passed into Europe, and built up, in contact with early cults, the primitive religions of Greece, Rome, Germany, Scandinavia, and the British Isles. These early religions have passed away, leaving hardly a trace of themselves in the life of to-day, but leaving certain cultural tendencies and aptitudes that may be seen by those who have opened eyes. One example will indicate these tendencies and aptitudes. When Saint Patrick carried the Christian gospel to Ireland in the fourth century, he found a people with a spiritual instinct so acute that it regarded the new teaching as but a variant of the old Celtic teaching, and merged the old Āryan Faith with the new Faith—that was also Asian. For several centuries the old Brehon laws of Ireland (with their close affinities to Vedic laws, as shown by the jurist Mayne in his book *Ancient Institutions*) existed, but were ultimately overthrown by the Roman law of England in the seventeenth century. So subtly, however, had the Āryan influence intermingled with the culture of Ireland, that when once again, at the opening of the twentieth century, the ancient Asian spirit touched Ireland through the philosophy of India as conveyed to it through the works of Edwin Arnold and the Theosophical Society, there was an immediate response. Two poets (AE and Yeats) found their inmost nature expressed in the Indian modes. They found also the spiritual truths that Asia had given to the world reflected in the old myths and legends of Ireland; and out of their illumination and enthusiastic response arose the Irish Literary and Dramatic Revival whose influence at its highest was purely spiritual.

On the Iranian plateau the Aryan genius expressed itself also in the Zoroastrian religion. From Iran the same genius passed over into India, and gave out the Vedas. Out of those

arose Hindūism, which absorbed the old Dravidian culture. And out of Hindūism arose Buddhism.

Geographically, the next neighbour to the primitive Āryan culture is the Semitic. From its home in Western Asia it sent out the original Arabic, Hebraic and Ethiopian (African) religions. Through the Arabic the spirit of Asia passed into Islām, and through the Hebrew into Christianity; and through Christianity the spirit of Asia once again found its way across Europe, and thence to America. To-day America is sending Christianity to Asia—sending spiritual coals to the spiritual Newcastle! Thus the Āryan chain encircles the globe; and the spirit of Asia which, in the guise of Christianity, went on pilgrimage to “take up the white man’s burden” of care for the Particular, returns to its ancestral home to find its highest interpretation and fulfilment in the Asian “love of the Ultimate and Universal” which is the deepest truth of Christianity and of Asia.

In Eastern Asia the primitive Mongolian religions were supplanted in China by the philosophical systems of Taoism and Confucianism. In Japan the cult of ancestor-worship remains under the name of Shinto, the Way of the Gods. In both China and Japan, Buddhism took root and flourished after it had migrated from its birthplace in India.

Four great religions, therefore, remain—Hindūism, Buddhism, Christianity, Islām—and all these arose in Asia. Out of these arose four distinctive types of culture, and during the ages that have elapsed since the distant Vedic era, the spirit of Asia has endeavoured through interchange to make what was one in origin approach towards unity in expression. Hindūism remained the fixed point, with its tendency to assimilate all to itself. Buddhism, Christianity and Islām moved outwards, seeking to give themselves to all, carrying with them their accumulated treasures of literature, science and art. Let us follow some of the main threads in the weaving of the vast web of Asian culture.

As far back as the fifth century B.C., traders from China reached India through Burma and Assam, and opened the path by which Indian ideas of self-discipline by yoga practice reached China and influenced the cult of Taoism which was then defining itself.

In the year 139 B.C., during the Han dynasty, a Chinese envoy went across Central Asia to the River Oxus and there found goods for sale which he recognised as products of his own State. He found on enquiry that they came from India. This matter of trade with Western India was deemed of sufficient importance to be reported to the Emperor of China; but there was another thing which in the light of the future was of still greater importance, which was mentioned to the Emperor: that was—an Indian religion known as Buddhism. This report was made in 126 B.C. Half a century later, Buddhism was introduced officially into China by the Emperor Ming Ti, as the outcome of a dream which he followed up with a deputation to India. The deputation returned with two Buddhist priests who brought Sanskrit books and sacred pictures. A temple was built, and it and the imperial palace were decorated with copies of the pictures. Thus began the Buddhist influence in Chinese art which ultimately mastered it, and has characterised it to the present day.

For some time the trade route across Asia was closed by the Parthian (Persian) wars, but when it was reopened there went into China by it a number of Buddhist monks. These monks went from Persia and Eastern Turkestan, from which fact we learn that Indian cultural influence had passed across the mountains in Western Asia over the ancient trade routes that had carried the wares of China to the region of the Oxus.

Between the middle of the third century A.D. and the end of the sixth, China was ruled by Tartar dynasties who made Buddhism the official religion of China, and in the wake

of their expansion westward carried the cultural influence of Buddhism as far as Russia.

During the Tang dynasty (A.D. 618—907), when the Chinese Empire was consolidated, and Buddhism, which had been dethroned in India, made its home in China, there was much cultural change between the two countries. Refugee priests and artists from India found sanctuary in China. Three thousand Indian monks and ten thousand Indian families lived at one time in the Chinese capital, Lo Yang. These immigrants brought with them the perfect art-tradition of Ajanta and Ellora. They also gave a phonetic value to the Chinese characters for writing, and out of this innovation arose subsequently the Japanese syllabary which is at present in use. At the same time bands of Chinese pilgrims found their way to the holy places of Buddhism in India, collected mementoes and writings, and put on record the early geography of India.

The Tang dynasty was broken up by feudal powers in five phases. Three of these powers were Turkish, and make another link between the culture of Eastern and Western Asia. After half a century of turmoil and change, the Sung dynasty (A.D. 960—1280) reunited China. Peace reigned, and the cultural elements that had been gathered up in the previous thousand years began the process of give and take that has been the feature of religious interpretation and philosophical discussion in Asian hands. Confucianism, the traditional socialistic philosophy of the northern Chinese Tartars, was broadened. It took in elements from the Taoism of the South which had been influenced by Indian ideas. It gave out, through contact with the Arabs, the determinist idea that Islâm afterwards systematised. Thus the cultural threads were woven. In the controversies during the Sung period between the socialistic philosophy of Confucius and the individualistic philosophy of Taoism, the rivalry, though it had economic implications, was maintained at the level of the

intellect. The Asian idea of human unity rooted in the Spirit, with its practical application in a human comradeship that existed in the nature of things and was not contingent on adherence to any creed, had been epitomised out of the floating traditions of the people of Northern China five hundred years before Christ. It had exerted its influence for fifteen hundred years, and had infused through the whole Chinese body politic the idea of communal service. Europe was astonished in 1912 at what it regarded as the most backward of nations suddenly taking up the most advanced of political systems when it became a republic; but China had been a republic in all but name for a thousand years, a republic of mutual service and democratic spirit in the mass of the people.

While Confucianism and Taoism were rivals in philosophical statement, they were mutual encouragers of the arts. Confucianism saw in the arts a short way to the living of an artistic life, a life compounded of social harmony and beauty. Music, no less than men, acted as conciliatory ambassadors between groups of persons who had matters of difference between them. Poetry was made a happy link between political parties. Painting aided right personal conduct. Taoism laid stress on the arts as means to spiritual illumination; and out of Taoism, with its tincture of Indian Buddhism, arose later some of the distinctive classical art-forms in Japan.

At the close of the thirteenth century the Mongolians overthrew the Sung dynasty, and scattered to the winds of Asia the fruits of a millennium's cultural evolution. But you cannot scatter fruits without scattering the seeds that they contain, and we learn that, about 1256, a hundred Chinese artificers with their families were taken by one of the Mongol chiefs to Persia to prosecute their appreciated craft. In exchange for them some elements in Western Asiatic art found their way to China, and showed themselves in Arabic scrolls on early Chinese painted porcelain.

So much for the weaving of one aspect of Asian culture into the national fabric of another Asian people through the culture-bearing medium of the Indian religion of Buddhism. Let us look briefly at the interweaving process in the arts themselves. We have seen that the influence of India on Chinese art began in the first century B.C. with the official carrying of Buddhism to China. Chinese palaces were then transformed by enthusiastic rulers into Buddhist temples, and temples and palaces were decorated after the Indian manner according to the paintings and images carried from India by the first Buddhist missionaries to China. Afterwards began the process of variation that is the delight of the student of cultural migration. The original canopy or umbrella of early Buddhist ceremonial, multiplied to indicate rank, passed through the stone *stūpa* of Buddhist architecture into the wooden pagoda of China and later of Japan. Buddhist legend found its way into wall-carvings in stone. Large figures of the Buddha and the Bodhisattva were set up. As time went on, and the re-absorption of Buddhism into Hindūism in India set free the art-genius of Hindūism (while Hindūism as a religion remained at home) representations of ideas not originally in Buddhist art made their appearance—the *garuda* (bird), the seven-headed *nāga*, the four Mahārājas, Dhṛtarāshtra, and other figures. Thus Hindū art joined hands with Buddhist art in China. But it did not stop there. It influenced the old Chinese cult of Taoism to such an extent that Taoist temples were copied from Buddhist temples, and their interior decorations made after the Buddhist manner. The Indian style was transformed into the Chinese. Even the later distinctive Muhammadan style in architecture is masked by an exterior in the Chinese style.

In other arts and crafts there are the tokens of cultural exchange between India and China, but a detailed reference to them would overweight our study.

We have to hark back to the middle of the fourth century A.D. in order to take up another of the main threads in the web of Asian culture. The Tartar dynasty was then in the seat of Chinese sovereignty. It had adopted Buddhism as the official religion. It carried its influence as far west as Russia, where still there are half a million Buddhists, and it was the channel for the passage of Buddhist culture into Korea, from whence it went over to Japan.

In the year A.D. 369, Korea was divided into three kingdoms—Koguryu in the north of the peninsula, Pakche in the south-west, and Silla in the south-east. From the king of one of the Chinese border kingdoms a message was sent to the king of Koguryu by a Buddhist priest (a Tibetan), recommending the new religion, and sending texts and images. The king of Koguryu accepted the religion, and appointed the priest tutor to the crown prince. The result was a stimulus to education and artistic crafts. The kingdom became such a centre of enlightenment that its neighbour kingdom of Pakche, in the year 384, asked the Emperor of China to send them a priest. This was done, the priest being an Indian of great learning and repute, Marananda. A century and a half later the king Pakche recommended the Buddhist religion to the Emperor of Japan, with wide-reaching results.

Silla, the third Korean kingdom, received Buddhism about the year 424. The missionary priest, a Dravidian Indian, lived in a cave, and at his request through the king, artists were sent for, to decorate the walls of his rock temple. These decorations remain to-day. Thus religion and art maintained their traditional Asian comradeship. But they were not alone. Science studied the starry heavens thirteen hundred years ago, from perhaps the oldest observatory still standing on earth. Wisdom and scholarship, poetry, skill in essay-writing and in calligraphy, received the highest recognition. Commerce linked the eastern peninsula of Korea with the western

peninsula of Arabia. So powerful an influence did the kingdom of Silla generate, that before its decline at the beginning of the tenth century, it ruled all Korea. It was during this era, about the year 1218, that the complete Buddhist scriptures were printed from wooden blocks, two centuries before the year in which European history would have us believe that printing was discovered in Germany.

During the succeeding dynasty of Koryu, which lasted until the end of the fourteenth century, and the dynasty of Yi, which was terminated by the Japanese annexation of Korea in 1910, the externals of Buddhist religion and art suffered degeneration; and in 1472 Buddhism was abolished, its place being taken to a considerable extent by a Western Asian religion—Christianity with a non-Asian interpretation. To-day there are signs of a Buddhist revival; and those who have observed the spirit of religious toleration which rises naturally out of the fundamental Asiatic conception of the Universal in all things, are not surprised to learn that the editor (1917) of a magazine for the revival of Buddhism in Korea was a son of an elder of the Presbyterian Church, and that the Protestant father had his Buddhist son educated in Roman Catholic schools. In a similar spirit the two sects of Korean Buddhism have worshipped together in friendly recognition of a difference of method but not of purpose; and the same spirit in the art of Asia placed variants of Brahmā and Indra as guardians of the entrance to the shrine of the Buddha.

James H. Cousins

(To be concluded)

CONSCIOUSNESS AND ACTIVITY

By S. V. R.

I WISH to present in this paper a view of the relation of consciousness to activity and the relation of both to religion. I regard consciousness and activity as reflections of each other in the boundary of the human soul. It is possible to regard either as the reality and the other as its reflection, and according as we take one or the other as the reality we build up different systems of philosophy and religion.

2. The simplest form of consciousness is the sense-consciousness, and the simplest form of activity is the sense-activity. Sense-life—the inner life is consciousness and the outer life is activity—is the dividing region between higher forms of consciousness and higher forms of activity. The common boundary of sense-consciousness and of sense-activity is what may be called the boundary of the human soul, for when you pass from consciousness to activity you pass from within the soul without. The sense-life of a man is like the point where two straight lines or two areas or two volumes meet.

3. Desire is the next higher development of consciousness. You have the simple desires of a man for himself and his desires as part of an organic group of human beings—a family, a State, or the whole group of humanity. His desires as an individual man, whole in himself, lead to his economic activities. His desires as a member of an organic group of human beings, which is, however, smaller than the whole of humanity, give rise to his political activity. We trace in political science the development of a fully developed State

from the family group. His desires as a member of the human group lead to his ethical activities. Thus the consciousness which is desire leads to the purely economic, the political and the ethical activity.

In this region of activity we deal with the good and the evil—what is good or evil for the man as an individual, as a citizen and as a human being. The reflection of good and evil activities is the consciousness of right and wrong, and *vice versa*.

4. The consciousness of beauty is the next development. The corresponding activity is the artistic activity.

Next comes the consciousness of reason, which corresponds to the activity of truth in the outer world.

In both these cases man is regarded as an element of the world of matter. *Æsthetics* deals with the inner adjustment of this world of matter. Science deals with the outer adjustment of the matter—the world in relation to Space and Time. The material body of man is the intermediary between these forms of consciousness and activity—*æsthetic* and scientific. We have science divided into physical science and biological science. It deals with matter and such manifestations of life as have matter for basis.

5. We have next the consciousness of intuition. The corresponding activity is the activity in Space and Time. This is the consciousness from which Euclidean geometry and the theory of numbers are derived. When geometry deals with non-homogeneous space (*i.e.*, when it is non-Euclidean), geometry deals with matter and becomes a science.

Beyond the intuitional consciousness is the cosmic consciousness, which finds its reflection in activity as a member of a Cosmos built of life, matter, Space and Time—this Cosmos functioning as an organism in a more complex world. Cosmic philosophy deals with cosmic truth—the law of cosmic activity.

6. The religious consciousness is the highest consciousness which man, at any stage in his development, can conceive of. Godliness is an infinite consciousness and an infinite corresponding activity. Infinity is a relative term.

7. Starting from the sense-life of a human being, it is possible to study him either from the inside or from the outside. The more transparent is the boundary of his soul, the greater the correspondence between his inner life and outer life.

8. Civilisation is a process of progressive individualisation. It is the development of man into a higher and yet higher organism. It leads him from sense-activity through the economic, political, ethical, æsthetic, scientific, mathematical and philosophic activities to the highest form of life—the religious life. Civilisation is thus the outer process of man realising godliness. It is the religion of work—good, beautiful, true and righteous. The test of civilisation is thus the growing of man into goodness, beauty, truth and righteousness. The growth of civilisation implies successively the brotherhood of citizens, the brotherhood of man, the brotherhood of all matter, the brotherhood of all the Cosmos.

Europe has been attempting to develop godliness through civilisation, through the development of man into a higher and higher organism. Christianity, which teaches the doctrine of love of man for man, is thus a force which is in the direction of Europe's development. Christianity, however, deals with the highest development of man as man, *viz.*, with his development as a member of the organic group of humanity, but does not deal with his development into an element of the organic group of the material world or of something higher. Science and philosophy, which deal with entities larger than humanity, are thus out of touch with Christianity. But there is no antagonism between them and Christianity. What is needed for Christianity is its development to suit the modern advance of the life of Christian nations. It has to be developed

so as to consist, not merely of well-defined ethical truth with the more vague truth of the world beyond humanity, but so as to consist of well-defined ethical truth, plus well-defined scientific truth, plus well-defined mathematical and philosophic truth, in addition to the more vague truth of the world beyond life, matter, Space and Time. That is to say, Christianity has to recognise the life of matter and perform a further analysis of Spirit into Space and Time and Spirit beyond. The love that Christ taught towards men has to be expanded into a love towards all the universe. All love is understanding. It is not enough to deal only with humanity, as Christianity did two thousand years ago. It need hardly be noted that Europe has only imperfectly realised even the restricted religious consciousness which Christ taught. Christians have as a whole hardly yet realised the universal brotherhood of man.

9. It is also possible to develop godliness through the development of the inner life—consciousness. That is what Buddhism does. As Space may be regarded as developing from a point into an element of a line, thence into an element of an area and an element of a volume (and higher still, so far as it may be possible), so, too, the sense-consciousness of a man is like the point which, by successive additions and consolidations, becomes the desire-consciousness and thence higher forms of consciousness. Just as we take an element of a straight line as the element from which we can build up areas and volumes, so, too, desires are the elements whereby you can build up higher forms of consciousness. Thus the consciousness of family love, of patriotism and of philanthropy are developments of desires—not the annihilation of desires. As man develops into a member of a family, a citizen, a member of an organic group of humanity, so, too, his desires develop successively into various forms of consolidated desires. The development of the ethical consciousness, which is the

highest form of human consciousness, when humanity is considered as a whole by itself and not also as a part of something greater, is the disciplined development of desire. It is as untrue to consider that man gains more by selfishness than by family love, patriotism or philanthropy, as it is to consider that a man in developing his ethical nature kills his desires which are his elemental self. In building areas and volumes we do not annihilate straight lines, but on the contrary provide an infinity of them. Only we do not allow them to scatter themselves as they list, but form them into an organic group. So, too, ethical consciousness is made up of an infinity of desires consolidated into an organic group. It seems to me that the mistake of Buddhism has been to insist on the annihilation of desire. The instincts of man rebel against such a misconstrued truth. Thus Buddhism is in need of a more understanding development of consciousness, together with an emphasis on the development of activity which it has lacked.

10. Hindūism, however, as a whole, seems to me a more comprehensive attempt at attaining godliness than either Christianity or Buddhism. As in the case of the former, Hindūism preaches the doctrine of attaining godliness by means of works—good, beautiful, true and righteous. Witness the enormous development of Hindū civilisation in ancient times—the development of economics, politics and ethics; the development of art, the development of science and the development of spiritual life. As in the case of Buddhism, Hindūism also preaches the doctrine of the development of consciousness as a means of realising God. The Advaitic philosophy, which reached the position that Ātman is Brahman, passed from the lowest type of consciousness to the very highest that man can conceive. The Hindūs indeed, in the best days of Hindūism, made the most comprehensive attempt to attain godliness both within man and outside him.

11. It seems to me that the apparent victory of Hindūism over Buddhism cost its very soul. The soul of Hindūism was its balance between the inner and the outer life—between consciousness and activity. Hindūism became a one-sided religion like Buddhism, when it accepted the philosophy of the latter. The salvation of the Hindū, Christian and Buddhist world can be attained only by the rejuvenation of Hindūism into the sum of a richer Christianity and a richer Buddhism. Unequal development of consciousness and activity indicates a want of balance in the life of the man. It shows that the soul of the man is tarnished.

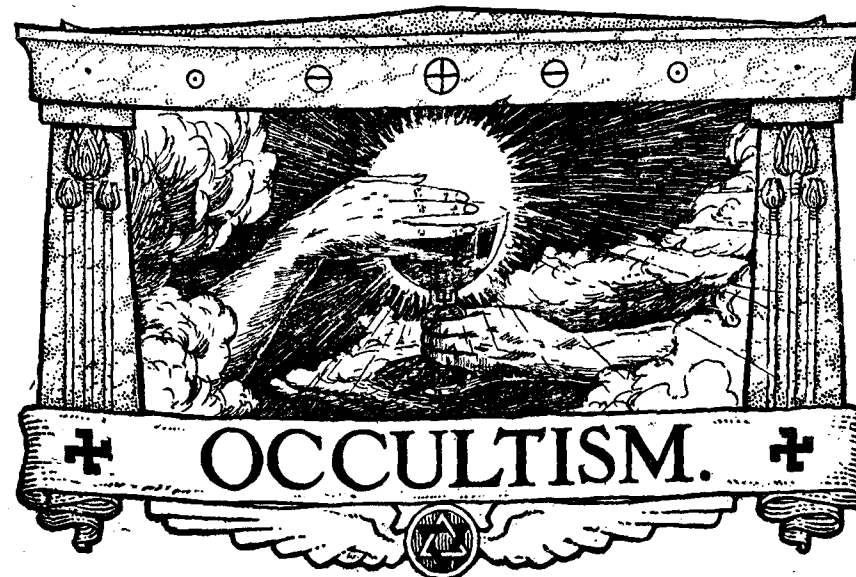
The Immanence of God and His Transcendence, the objectivity of the Universe and its subjectivity, the building up of the Universe by motion and by mass—these are all reflections of each other. If man wishes to progress towards God, let him develop progressively, and in an equal measure, both consciousness and activity. Godliness is infinite consciousness and infinite activity.

12. I have so far not referred to the fourth great religion of the world—Muhammadanism. Its central position is the acceptance of life as the will of God. If godliness is the infinite development of consciousness and activity, infinity may be reached either through the infinitely great or the infinitely small. As the group of Hindūism, Buddhism and Christianity deal with the infinitely great development of consciousness or activity or both, so Muhammadanism leads to godliness through the infinitely small development of consciousness and activity. This does not, however, mean that Muhammadans lack either consciousness or activity. What they do is to regard consciousness and activity not as emanating from man into God but as descending into man from God. The process is the same. The difference is in the direction of outlook. There is, however, a greater danger in the human being in Muhammadanism falling into inactivity and passivity,

through the obstruction of clear communion between him and God, than in the case of the other religions, where consciousness and activity proceed from man; and therefore at the worst proceed at least to a certain length, if not much of the way, to God. In both, of course, the tarnishing of the human soul leads to the obstruction of the communion between man and God. Muhammadanism, the youngest of the four great religions, is thus a complement of the other three in its outlook.

The often feverish development of consciousness and activity requires for its balance the coolness of a passive reception to the will of God. There is That which is higher than God—the Supreme Brahman, who sits ever and everywhere, undisturbed by joy or sorrow, by good or evil, by beauty or ugliness, by truth or falsehood, by righteousness or wickedness, by all that is and all that is not. Let man grow into God; but, even as he becomes God, let him be the child of Brahman, fostered in His Love and His Wisdom. Even as an infinite plane area is boundless and yet is bounded in relation to any part of it—small or great—so Brahman, the boundless, the unqualified, is bounded and qualified in relation to a part, be it the smallest atom or the veriest God. Muhammadanism emphasises the counterpoise to godliness. Even as there should be balance between the inner and the outer life of man—between consciousness and activity—so, too, there should be balance between the inner and the outer life of God—between godliness and that which is beyond. The salvation of the world lies in the rejuvenation of Hindūism into the sum of a richer Buddhism, a richer Christianity and a richer Muhammadanism. It is in India alone, the home of Hindūism, that such a synthesis can be attained, and I look forward to a future India which, having worked out such a synthesis, will not merely try to attain a richer godliness than it has attained in the past, but try to realise the Brahman Himself more vividly than it has done in the past.

S. V. R.



INITIATION AND THE SOLAR SYSTEM

By ALICE EVANS

INTRODUCTORY REMARKS

BEFORE entering upon the subject-matter of this article, I want to make certain statements that seem to me essential for the judicious study and comprehension of the ideas submitted in this and future articles. These statements are as follows:

(1) The following articles are written in an affirmative, dogmatic style *solely* for the sake of clarity. They are not couched in dogmatic terms because every assertion made is capable of demonstration, or because through investigation and long research their accuracy has been proved. The study of

the Law of Correspondences leads to certain conclusions, deductions and correlations in the mind of the student, which are here put forth in textbook style to facilitate apprehension. They are fundamentally suggestions, put forward by one student for other students, and depend for their corroboration or rejection upon the intuition of the reader. That intuition, coupled with a wise use of the reasoning faculty, must be the bar before which all presentation of truth in its many aspects and garbs must stand.

All that is asked of the reader is his willingness to reserve opinion until the case is stated. In these days of shattering the old form and building the new, adaptability is needed. We must avert the danger of crystallisation and contraction through pliability and expansion. The "old order changeth," but primarily it is a change of dimension and of aspect, and not of material nor of foundation. The latter have always been true. To each generation is given the part of conserving the essential factors of the old and beloved form, but also of wisely expanding and enriching it. Each cycle must add the gain of further research and scientific endeavour, and subtract that which is worn out and of no value. Each age must build in the product and triumphs of its period, and abstract the accretions of the past that would dim and blur the outline. Above all, to each generation is given the joy of demonstrating the strength of the old foundations, and the opportunity to build upon those foundations a structure that will meet the needs of the inner evolving life.

(2) The ideas that are elaborated here had their origin in the recognition of certain facts that are found stated in our literature, or commonly believed by Theosophists. These facts are three in number and are as follows:

(a) In the creation of the sun and the seven sacred planets composing our solar system, our Logos employed matter that was already impregnated with particular qualities.

Mrs. Besant, in her book, *Avatāras* (which some of us think the most valuable of all her writings, because one of the most suggestive), makes the statement that our solar system is "built out of matter already existing, out of matter already gifted with certain properties . . ." (page 48). This matter therefore, we deduce, held latent certain faculties that were forced to demonstrate in a peculiar way, under the law of karma, as all else in the universe.

(b) The synthetic Ray for our solar system is the great Love or Wisdom Ray, the indigo Ray. This Ray (which is numerically counted as the second Ray when the seven Rays are enumerated in order) is the blending Ray. It is the one which will, at the end of the greater manvantara, absorb the others in the achievement of synthetic perfection. It is the manifestation of the second aspect of Logoic Life. It is this aspect, that of the Form-Builder, that makes this solar system of ours the most concrete of the three major systems. The Love or Wisdom aspect demonstrates through the building of the form, for "God is Love" and in that God of Love we "live and move and have our being" till the end of æonian manifestation.

(c) The seven planes of Logoic manifestation, or the seven major planes of our system in the terms of Theosophical literature, are but the seven sub-planes of the lowest cosmic plane. The seven Rays of which we hear so much, and which hold so much of interest and of mystery, are likewise but the seven sub-Rays of one cosmic Ray. Our twelve Creative Hierarchies are themselves but subsidiary branches of one Cosmic Hierarchy. We form but one chord in the cosmic symphony. When that sevenfold cosmic chord, of which we form so humble a part, reverberates in its perfection, then, and only then, will come comprehension of the words in the *Book of Job*: "The morning stars sang together." Dissonance yet sounds forth, and discord arises from many systems. But in the progression of the æons an ordered harmony will

eventuate, and the day will dawn when (if we dare speak of eternities in the terms of time) the sound of the perfected universe will resound to the uttermost bounds of the furthest constellation. Then will be known the mystery of "the marriage song of the Heavens".

(3) The reader is begged to remember certain things:

(a) Due to the extreme complexity of the matter it is an utter impossibility for us to do more than get a general idea of the scheme; hence the futility of dogmatism. We can do no more than sense a fraction of some wonderful whole, utterly beyond the reach of our consciousness—a whole that the highest Chohan is but beginning to realise. When we recognise the fact that the average man is as yet only fully conscious on the physical plane (as we know it in its Fourth Round development), nearly conscious on the astral plane, and only developing the consciousness of the mental plane, it is obvious that his comprehension of cosmic data can be but rudimentary. When we recognise the further fact that to be *conscious on a plane* and to *have control on that plane* are two very different conditions, it becomes apparent how remote is the possibility of our approximating to more than the general trend of the cosmic scheme.

We must recognise also that danger lies in dogma and in the hidebound facts of textbooks, and that safety lies in flexibility of judgment and in a shifting angle of vision. A fact, for instance, looked at from the standpoint of humanity (and I use the word "fact" in the scientific sense, as that which has been demonstrated past all doubt and question), may not be a fact from the standpoint of a Master. To Him it may be but part of a greater fact, only a fraction of the whole. Since His vision is fourth and fifth-dimensional, His realisation of the place of time in eternity must be more accurate than ours. He sees things from above downwards, and as one to whom time is not.

(b) An inexplicable principle of mutation exists in the Mind of the Logos, and governs all His actions. We see but the ever-changing forms, and catch glimpses of the steadily evolving life within those forms, but as yet have no clue to the principle which works through the shifting kaleidoscope of solar systems, rays, hierarchies, planes, schemes, rounds, races and sub-races. They interweave, interlock and interpenetrate each other, and utter bewilderment is ours as the wonderful pattern they form unfolds before us. We know that somewhere in that scheme we, the human hierarchy, have our place. All, therefore, that we can do is to seize upon any data that seem to affect our own welfare, and to concern our own evolution, and from the study of the human being in the three worlds seek to understand somewhat the macrocosm. We know not how the One can become the Three, the Three become the Seven, and so proceed to inconceivable differentiation. To human vision this interweaving of the system forms an unimaginable complexity, the key of which seems not to be forthcoming. Seen from the angle of vision of a Master, we know that all proceeds in ordered sequence. Seen from the angle of Logoic vision, the whole will move in harmonious unison, producing a form geometrically accurate. Browning had hold of a part of this truth when he wrote:

All's change, but permanence as well . . .

and continued:

Truth inside, and outside, truth also; and between
Each, falsehood that is change, as truth is permanence.
Truth successively takes shape, one grade above
Its last presentment . . .

(c) We must remember also that beyond a certain point it is not safe or wise to carry the communication of the facts of the solar system. Much must remain esoteric and veiled. The risks of too much knowledge are far greater than the menace

of too little. With knowledge comes responsibility and power—two things for which the race is not yet ready. Therefore all we can do is to study and correlate with what wisdom and discretion may be ours, using the knowledge that may come for the good of those we seek to help, and recognising that in the wise use of knowledge comes increased capacity to receive the hidden wisdom. Coupled also with the wise adaptation of knowledge to the surrounding need, must grow the capacity for discreet reservation and the use of the discriminating faculty. When we can wisely use, discreetly withhold, and soundly discriminate, we give the surest guarantee to the watching Teachers of the race that we are ready for a fresh revelation.

(d) We must resign ourselves to the fact that the only way in which we can find the clue to the mystery of the Rays, Systems, Hierarchies, etc., lies in the study of the Law of Correspondences. It is the one thread by which we can find our way through the labyrinth, and the one ray of light that finds its way through the darkness of the surrounding ignorance. H. P. B. has told us so, but as yet very little has been done by students to avail themselves of that clue. In the study of this law we need to remember that the correspondence lies in essential essence and not in the exoteric working out of detail as we think we see it from our present standpoint. The factor of time leads us astray, for one thing; we err when we attempt to fix stated times or limits; all in evolution progresses through merging, with a constant process of overlapping and mingling. Only broad generalities and a recognition of fundamental points of analogy are possible to the average student. The moment he attempts to reduce to chart form and to tabulate *in detail*, he enters realms where he is bound to err, and staggers through a fog that will ultimately overwhelm him.

Nevertheless, in the scientific study of this law of analogy will come a gradual growth of knowledge, and in the slow

accumulation of facts will gradually be built up an ever-expanding form, that will embody much of the truth. The student will then awake to the realisation that after all the study and toil he has at least a wide general conception of the Logoic thought-form into which he can fit the details as he acquires them through many incarnations. This brings me to the last point I wish to make before entering upon my subject proper. This is that:

(e) The development of the human monad is but the passing from one state of consciousness to another. It is a succession of expansions, a growth of that faculty of *awareness* that constitutes the predominant characteristic of the indwelling Thinker. It is the progressing from consciousness polarised in the personality, lower self or body, to that polarised in the Higher Self, Ego, or Soul, thence to a polarisation in the Monad or Spirit, till the consciousness eventually is Logoic. As the human monad develops, the faculty of awareness extends first beyond the circumscribing walls that confine it within the lower kingdoms of Nature (the vegetable, animal, and mineral) to the three worlds of the evolving personality, then to the planet whereon he plays his part, to the *system* wherein that planet revolves, till it finally escapes from the solar system itself and becomes universal.

INITIATION

Some Definitions.—When we speak of initiation, of wisdom, of knowledge, of the probationary path, what do we mean? We use words so glibly, without due consideration of the meaning involved. Take, for instance, the word first mentioned. Many are the definitions and many are the explanations to be found as to its scope, the preparatory steps, the work to be done between initiations, and its results and effects. One thing before all else is apparent to the most superficial student,

and that is, that the magnitude of the subject is such that in order to deal with it adequately one should be able to write from the viewpoint of an initiate; when this is not the case, anything that is said may be reasonable, logical, interesting or suggestive, but not conclusive.

The word "initiation" comes from two Latin words—*in*=into, and *ire*=to go. It means, therefore, "the making of a beginning," or the entrance into something; when used by Theosophists it posits an entrance into the spiritual life or into a fresh stage in that life. It is the first step, and the consecutive steps, upon the Path of Holiness. Literally, therefore, a man who has taken the first initiation is one who has taken the first step into the spiritual kingdom, having passed out of the definitely human kingdom into the super-human. Just as he passed out of the animal kingdom into the human at individualisation, so he has entered upon the life of the Spirit, and for the first time has the right to be called a "spiritual man" in the technical significance of the word. He is entering upon the fifth or final stage in our present five-fold evolution. Having groped his way through the Hall of Ignorance during many ages, and having gone to school in the Hall of Learning, he is now entering into the university, or the Hall of Wisdom. When he has passed through that school he will graduate with his degree as a Master of Compassion.

It might be of benefit to us also if we studied first the difference or the connection between *Knowledge*, *Understanding*, and *Wisdom*. Though in ordinary parlance they are frequently interchanged, as used by Theosophists they mean dissimilar things.

Knowledge is the product of the Hall of Learning. It might be termed the sum total of human discovery and experience, that which can be cognised by the five senses, and be correlated, diagnosed and defined by the use of the human intellect. It is that about which we feel mental certitude, or

that which we can ascertain by the use of experiment. It is the compendium of the arts and sciences. It concerns all that deals with the building and developing of the *form* side of things. Therefore it concerns the material side of evolution, the matter in the solar system, in the planet, in the three worlds of human evolution, and in the bodies of man.

Wisdom is the product of the Hall of Wisdom. It has to do with the development of the life within the form, with the progress of the Spirit through those ever-changing vehicles, and with the expansions of consciousness that succeed each other from life to life. It deals with the life-side of evolution. Since it deals with the essence of things and not with the things themselves, it is the intuitive apprehension of truth apart from the reasoning faculty, and the innate perception that can distinguish between the false and the true, between the real and the unreal. It is more than that, for it is also the growing capacity of the Thinker to enter increasingly into the Mind of the Logos, to realise the true inwardness of the great pageant of the universe, to vision the objective, and to harmonise more and more with the higher measure. For our present purpose (which is to study somewhat the Path of Holiness and its various stages) it may be described as the realisation of the Kingdom of God within, and the apprehension of the Kingdom of God without, in the solar system. *Perhaps it might* be expressed as the gradual blending of the paths of the mystic and the occultist—the rearing of the temple of wisdom upon the foundation of knowledge.

Wisdom is the Science of the Spirit, just as knowledge is the science of matter. Knowledge is separative and objective, whilst wisdom is synthetic and subjective. Knowledge divides; wisdom unites. Knowledge differentiates whilst wisdom blends. What, then, is meant by the understanding?

The understanding, to my mind, might be defined as the faculty of the Thinker in Time to appropriate knowledge as

the foundation for wisdom, that enables him to adapt the things of form to the life of the Spirit, and take the flashes that come to him from the Hall of Wisdom and link them to the facts of the Hall of Learning. Perhaps the whole idea might be expressed in this way: Wisdom concerns the one self, knowledge deals with the not-self, whilst the understanding is the point of view of the ego, or his relation between them.

In the Hall of Ignorance the form controls, and the material side of things has the predominance. Man is there polarised in the personality or lower self. In the Hall of Learning the Higher Self, or Ego, strives to dominate that form, till gradually a point of equilibrium is reached where the man is controlled entirely by neither. Later, the ego controls more and more, till in the Hall of Wisdom it dominates in the three lower worlds, and in increasing degree the inherent divinity assumes the mastery.

The Aim of Initiation.—(a) Each initiation, therefore, marks the passing of the pupil in the Hall of Wisdom into a higher class, marks the clearer shining forth of the inner fire and the transition from one point of polarisation to another, entails the realisation of an increasing unity with all that lives and the essential oneness of the Self with all selves. It results in a horizon that continuously enlarges until it includes the sphere of creation; it is a growing capacity to see and hear on all the planes. It is an increased consciousness of God's plans for the world, and an increased ability to enter into those plans and to further them. It is the effort in the abstract mind to pass an examination. It is the Honours Class in the Masters' school, and its attainment is within the reach of those souls whose karma permits and whose efforts suffice to fulfil the aim.

(b) Initiation leads to the Mount whence vision can be had—a vision of the Eternal Now, wherein past, present and future exist as one; a vision of the pageant of the races with

the golden thread of pedigree carried through the many types; a vision of the golden sphere that holds in unison all the many evolutions of our system—deva, human, animal, vegetable, mineral and elemental—and through which the pulsating life can be clearly seen beating in rhythm regular; a vision of the Logoc thought-form on the archetypal plane; a vision that grows from initiation to initiation till it embraces all the solar system.

(c) Initiation leads to the stream that, once entered, sweeps a man onward until it carries him to the Feet of the Lord of the World, to the Feet of his Father in Heaven, to the Feet of the Threefold Logos.

(d) Initiation leads to the cave within whose circumscribing walls the pairs of opposites are known and the secret of good and evil is revealed. It leads to the Cross and to that utter sacrifice which must transpire before perfect liberation is attained and the initiate stands free of all earth's fetters, held by naught in the three worlds. It leads through the Hall of Wisdom, and puts into a man's hands the key to all information, systemic and cosmic, in graduated sequence. It reveals the hidden mystery that lies at the heart of the solar system. It leads from state of consciousness to state of consciousness. As each state is entered, the horizon enlarges, the vista is prolonged, and the comprehension includes more and more, until the expansion reaches a point where the Self embraces all selves, including all that is "moving and unmoving," as phrased by an ancient scripture.

(e) Initiation involves ceremony. It is this aspect that has been emphasised in the minds of men, perhaps a little to the exclusion of the true significance. Primarily it involves the capacity to see, hear and comprehend, and to synthesise and correlate knowledge. It does not necessarily involve the development of the psychic faculties, but it *does* entail the inner comprehension that sees the value underlying the

form, and recognises the purpose pervading circumstances. It is the capacity that senses the lesson to be learnt from any given occurrence and event, and that by means of these comprehensions and recognitions affects an hourly, weekly, yearly growth and expansion. This process of gradual expansion—the result of the definite effort and strenuous right thinking and living of the aspirant himself, and not of some occult teacher performing an occult rite—leads to what one might term a *crisis*.

At this crisis, which necessitates the aid of a guru, a definite act of initiation is performed, which (acting on a definite centre) produces a result on some one body. It keys the atoms to a certain pitch, and enables a new rate of rhythm to be attained.

(f) This ceremony of initiation marks a point of attainment. It does not bring about attainment, as is so often the misconception. It simply marks the recognition by the watching Teachers of the race of a definite point in evolution reached by the pupil, and gives two things:

(i) An expansion of consciousness that admits the personality into the wisdom attained by the ego, and in the higher initiations into the consciousness of the monad.

(ii) A brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden, and wherein he shares temporarily in the great plan of evolution.

After initiation the work to be done consists largely in making that expansion of consciousness part of the equipment in practical use by the personality, and in mastering that portion of the Path that has to be traversed.

The Place and Effect of Initiation.—The ceremony of initiation takes place on different planes, according to the initiation. The first two initiations occur on the astral plane, and are undergone in that body. The third initiation

takes place on the second sub-plane of the mental plane or the sub-atomic, whilst the fourth is staged on the atomic sub-plane, and the fifth on buddhic levels. We must remember that at the fourth initiation even the causal body is sacrificed, and the initiate stands bereft of all that could hold him to the three worlds.

Again, the four initiations, prior to that of the Adept, mark respectively the attainment of certain proportions of atomic matter in the bodies. For instance: at the first initiation one-fourth atomic matter, at the second one-half atomic matter, at the third initiation three-quarters atomic matter, and so on to the completion. Since buddhi is the unifying principle (or the welder of all), at the fifth initiation the adept lets the lower vehicles go, and stands in His buddhic sheath. He creates thence His body of manifestation.

Each initiation gives more control on the Rays, if I may so express it, though this does not adequately convey the idea. Words so often mislead. At the fifth initiation, when the Adept stands Master in the three worlds, He controls more or less (according to His line of development) the five Rays that are specially manifesting at the time He takes the *asekha* initiation. At the sixth initiation, if He takes the higher degrees, He gains power on another Ray, and at the seventh initiation He wields power on all the Rays, having taken the Bodhisattva initiation, that brings the synthetic Ray of the system under His control. We need to remember that initiation gives the initiate *power on the Rays* and not *power over the Rays*, for this marks a very definite difference. Every initiate has, of course, for his primary or monadic Ray one of the three major Rays, and the Ray of his monad is the one on which he at length gains power. The love Ray, or the synthetic Ray of the system, is the final one achieved.

Those who pass away from the earth after the fifth initiation, or those who do not become Masters in physical

incarnation, take their initiations elsewhere in the system. All are in the Logoic Consciousness. One great fact to be borne in mind is, that the initiations of the planet or the solar system are but the preparatory initiations for admission into the greater Lodge on Sirius. We have the symbolism held for us fairly well in Masonry; and, in combining the Masonic method with what we are told of the steps on the Path of Holiness, we get an approximate picture. Let me enlarge somewhat:

The first four initiations of the solar system, which bring a man to the Arhat level, correspond to the four "Initiations of the Threshold," prior to the first cosmic initiation. The Fifth or Asekha Initiation, corresponds to the first initiation, that of "entered apprentice" in Masonry, and makes a Master an "entered apprentice" of the Lodge on Sirius. The sixth initiation is analogous to the second degree in Masonry, whilst the seventh initiation makes the Chohan a Master-Mason of the Brotherhood on Sirius.

A Master, therefore, is one who has taken the seventh planetary initiation, the fifth solar initiation, and the first Sirian or cosmic initiation.

Evolution—a process of at-one-ment.—A point that we need to grasp is that each successive initiation brings about a more complete unification of the personality and the ego, and on higher levels still, with the monad. The whole evolution of the human monad is a progressive at-one-ment. In the at-one-ment between the ego and the personality lies hid the mystery of the Christian doctrine of the Atonement. One unification takes place at the moment of individualisation, when man becomes a conscious rational entity, in contradistinction to the animals. As evolution proceeds, successive at-one-ments occur.

At-one-ment on all levels—astral, buddhic, monadic and logoic—consists in continuous functioning; in all cases it is

preceded by a burning through the medium of the inner fire and by the destruction, through sacrifice, of all that separates. The approach to unity is through destruction of the lower, and of all that forms a barrier. Take, in illustration, the web that separates the etheric body and the astral. When that web has been burned away by the inner fire, the communication between the bodies of the personality becomes continuous and complete, and the three lower vehicles function as one. You have a somewhat analogous situation on the higher levels, though the parallel cannot be pushed to detail. The buddhic corresponds to the astral, and the two higher levels of the mental plane to the etheric. In the destruction of the causal body at the time of the fourth initiation (called symbolically "the Crucifixion") you have a process analogous to the burning of the web that leads to the unification of the bodies of the personality. The disintegration that is a part of the Arhat Initiation leads to unity between the ego and the monad, expressing itself in the triad. It is the perfect at-one-ment.

The whole process, therefore, is for the purpose of making man consciously one:

1. With himself, and those in incarnation with him.
2. With his higher self, and thus with all selves.
3. With his monad, and thus with all monads.
4. With the Logos, the Three in One and the One in Three.

Man becomes a conscious human being through the instrumentality of the Lords of the Flame, through Their enduring sacrifice.

Man becomes a conscious ego, with the consciousness of the Higher Self, at the third initiation, through the instrumentality of the Masters and of the Lord Maitreya, and through Their sacrifice in taking physical incarnation for the helping of the world.

Man unites with the monad at the fifth initiation, through the instrumentality of the Lord of the World, the Solitary Watcher, the Great Sacrifice.

Man becomes one with the Logos through the instrumentality of One we can know nothing about, a Master of the greater Brotherhood on Sirius.

In thinking of this matter of the attainment of the sons of men, we must recognise that as mankind completes one unification after another, the "Heavenly Men" on buddhic levels and on ātmic levels are completed, and in their turn go to the formation of the centres in the great "Heavenly Men" of the solar system. These seven Heavenly Men, in whose bodies each human monad and each deva finds his place, form the seven centres in the body of the Logos. He, in His turn, forms the Heart centre (for God is Love) of a still greater Entity. The consummation of all for this solar system will be when the Logos takes His fifth initiation. When all the sons of men attain the Asekha level, He achieves. This is a great mystery and incomprehensible to us. This much can be suggested: that He takes the fourth initiation in this fourth chain, and the fifth initiation in the fifth chain, having taken the third initiation in the moon chain.

Alice Evans

(To be concluded)

OCCULTISM IN RECONSTRUCTION

By B. P. WADIA

MANY are the associations and bodies of the learned and the energetic, in various spheres of life, associations and bodies which are strenuously endeavouring to contribute their share towards the reconstruction of the civilised world. Every one acknowledges that the civilisation of to-day is a debris of broken hopes, of shattered ideals, of calculations gone wrong, of plans proved failures. Equally is every one enquiring what is the way out of this chaos.

That the culture of materialism which inspired and guided our civilisation was bound to collapse, was well known to the student of occult history and the Sacred Science generally. H. P. B. clearly hinted at it; Mrs. Besant drew attention to the "changing world"; careful students of the ancient Purāṇas knew about it; readers of Destiny's pages in the heavens or on the earth's surface, as also the psychologist observing the fears and hopes and cogitations of human heart and head, were aware of the transformation that must take place. The Law of Karma demanded adjustment through an upheaval, and we are in the midst of one.

For us of the Theosophical Society certain questions suggest themselves in reference to the present world crisis. Is it possible that we could have in any way altered by our activities the course of events in the world which brought on the war? To put the question in another form—is it possible

that the Great Ones, with Their intimate knowledge of the evolutionary scheme and of the Law of Cycles, were unable to impress Their Society sufficiently for the purposes of averting the war? A study of Their views, as put forward by H. P. B., indicates that a catastrophe of some kind was due; even They could not have saved Europe from the upheaval which was its kârmic due. But it appears to me that it could have been possible, if our Theosophical knowledge had influenced the mind of Europe to a greater extent, so as to change its heart-impulses, that we might have to some extent made the task of destruction more humane and less barbarous. We certainly could have, at the end of the catastrophe, produced an atmosphere less dogmatic and less materialistic.

Of course, it is always easy to criticise after the event and say "we could have done better". As a matter of fact it is always possible, under all circumstances, to have done better! But what I want to suggest can perhaps more fittingly be illustrated than argued. Take one of our fundamentals—the principle the Society firmly holds, as emerging from its very first Object—the brotherhood of religions. I am one of those who believe that we of the Theosophical Society have so far not made sufficient efforts to give expression to that principle in a practical way. Mrs. Besant, in this as in other lines of Theosophical exposition, has done her share; as one of our best exponents and teachers she has done more than anyone else to preach, in diverse ways, the unity of all Faiths. That religion ought to be used to make peace instead of war, is a truth that Theosophy has established in a very substantial manner. But when we come to look at the practical manifestation of that Theosophical fundamental in the international world—well, it does not exist.

Our Society is one of a very few international bodies, and has its Sections and Lodges in every civilised country of the globe. But we do not seem to have endeavoured to co-ordinate

our work and unite our workers in a close international relationship. We ought to have been able to produce a body of people in the international world whose intellectual and spiritual kinship would have been a force sufficient to affect the course of the crisis and the *modus operandi* of the upheaval. Even to-day such a body has not emerged into being. Though we are international in character, we are isolated in membership.

Function depends on organisation, especially in this day and generation. I am not forgetting that organisation is often burdensome and stifles proper function; but believing as we do in the ideal of unity, in thought as in action, we ought to strive to unite in a way which will make the true Theosophical function not only possible but certain. What we have failed to create, and what is needed in the world to-day, is a more tightly knitted intellectual internationalism—intellectual because of the race to which we belong, but rooted in spirituality and idealism because we of the T.S. are the advance guard of that race.

The reader may well exclaim: "Why?" It sounds as if I want a Society within the Theosophical Society, and it might be objected that that is superfluous.

What I am advocating is nothing of the kind. I advocate neither a League nor a Church, nor any sub-organisation with rules and by-laws. But I feel that our international Society is not welded together. Just as the Lodges of our Society are knitted well together in Sections, so also our Sections should be bound in some tie of fellowship for the betterment of our members and for the service of the world. If we had had a Theosophical internationalism with a profound and real expression, it is likely that it would have served the very laudable purpose of indicating to those who work for political internationalism how to live in peace and harmony, and thereby a few at least of the very

cruel and inhumane aspects of the European upheaval would have been modified.

But what of the present and the future? What should be our attitude to the present situation? What can we contribute towards the reconstruction of the world?

Our special gift to humanity ought to be the same as that which is the special gift from the Masters to us of the T.S. H.P.B. said that Occultism was the study of the Divine Mind in Nature. The Divine Mind is at work at this hour, and the nature thereof, forming part of the Plan of Human Evolution unveiled for us in *The Secret Doctrine*, can be understood by students. As an organisation we are not yet sufficiently welded together intellectually and spiritually to focus our knowledge by a practical method and radiate it out for the benefit of seekers and enquirers among the advanced reconstructionists. Therefore, as individuals or groups of individuals, we must make an effort to render such help as we are capable of giving.

Mrs. Besant has truly described the war as a War of Ideals. I am one of those who hold that the war is not over, and will not be over till unmistakable proofs emerge that one set of ideals has come out triumphant. As things are at present, it seems as if the ideals of materialism have triumphed; but that is so because we look at victorious countries, where much of the innate poisonous force has not been deprived of vehicles of manifestation as it has in defeated realms. From the Theosophical standpoint the war should be looked at in a somewhat different manner: not as between countries and nations, but between embodiments, human and institutional, of the forces of dark materialism on the one hand and of vitalising idealism on the other. Though a Peace Treaty has been signed, the War of Ideals continues in almost every country of the world. The forces of materialism are still foregathering, returning to their charge again and yet again. Signs, however, are not wanting that they will fail.

Now students of Theosophy in their respective countries can side with the Forces of Spirituality and Idealism. The instruments available and the channels open for these Forces are, alas! insufficient in quantity and not rich in quality. Ours the task to increase their number and enrich them by right constituents.

This brings me to the question of Theosophical activities and service. Ours is a special kind of work in the world—not the task of indirectly feeding the forces of materialism but the task of spiritualising world activities. What does that mean? One aspect of it has been treated, though barely, in my contribution to the October THEOSOPHIST; other phases, in reference to details of the problem, must be left over for the future. Here it is my desire to present one particular factor, which needs to be studied and brooded over by our members.

If Occultism is the study of the Divine Mind in Nature, and if Mahat—that Divine Mind—is manifesting itself in the ever-unfolding Present and therefore at this hour, then it is possible to know of that manifested aspect and its salient features. The work of the student of the occult is to contact that manifestation of Divine Mind in the archetypal worlds, and to help its manifestation in the lower regions where human personalities live and move and have their being. There is, therefore, a twofold task before the student of the Esoteric Science: first, to undertake the yoga which will enable our minds to be the foci for the reflection of some aspect of Mahat; and secondly, to co-operate with the workings of that Divine Mind by such efforts in the world of action as would hasten its expressions along many lines.

The present craving for Idealism in the world is a sure sign that the time has come to free the intellect from the bondage of that particular aspect of it which works by divisions and subdivisions and tends towards the glorification of matter—if not dense, then subtle—and to bring out that phase which

functions by co-ordinating processes and is more attentive to the underlying laws which tend towards unification of all knowledge. In other words, the present tendency of the world towards Idealism means that it wants to enthrone Philosophy in the highest place, which has hitherto been occupied by Science.

In this fifth race, mind is principally the instrument of all human endeavour and expression. In the region of the heart, as also of the labour of the muscle, mind is a dominant factor. We are now witnessing one layer of mind-unfoldment torn to shreds, and a world-peace will not emerge until, from within, the new impulse produces its vehicle of manifestation. Signs are already visible of the construction of the new instrument and its early activities. These reflect themselves in world-movements and world-ideas; if the former are neither strong nor numerous, it is due to the paucity of the latter, and that is so because adequate efforts are not made to contact the Ideas in the archetypal world. The Masters are engaged in the task of pushing these Ideas into manifestation and ultimately into actional forms in the physical world, and those who want to serve Them must participate in that work.

This, of course, demands a purifying of our own intellect and mind-processes. It requires the gaining of the faculty to use the inner layer of our own minds; it means that we have to cultivate the philosophic rather than the scientific mind. For this purpose H.P.B. ever and anon advised her pupils to pass beyond *antahkarana*. In her classification of mind lies a clue to our present intimate work; but nowadays we move chiefly round and round the grooves of *kāmic* mind, let alone the scientific, and naturally, therefore, our many and varied activities do not succeed in establishing a philosophical basis. Our altruism in the main is instinctual and emotional—*kāma-mānasic*—but this does not mean that it is the reverse of good, for there are good instincts and emotions. These also are

wanted in the world; but the question is: Are we of the T.S. destined for that work? There are thousands in the world to-day with good instincts and good emotions, as is clearly evidenced by the wonderful altruism manifesting itself in every walk of life. It seems to me that ours ought to be a higher task—something that is superfine in service, something that is more profound in sacrifice. I have tried to indicate the nature of its source, and it conforms to the condition of the spiritual life, namely, that we have to strive to get that which we want to give.

What a glorious privilege the Great Ones gave us! Let us endeavour to grasp it and put in the necessary self-training towards that inner growth which will make us, very truly, channels of Their Power and Wisdom. If the world-process is not to fail as in the days of Atlantis, if in this War of Ideals the subtler powers of mind have to emerge triumphant over the grosser, then the advance guard of humanity, in its rôle of the pioneer, must make use of the new instrument which mankind as a whole will be able to use in a generation yet unborn. We of the T.S. have that special task, and a few at least among us ought fearlessly to take it up.

B. P. Wadia

RENTS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA¹

I

Time: 14,530 B.C. Place: Canada. Sex: Male.

THE shape of the Great Lakes at the time of this life was very different from what it is now, and the climate very much colder. The tribe into which Ursa was born as a boy was not an uncivilised one. Their houses were made of a sort of a double row of logs, filled in between with some kind of earthy substance, making thick, heavy walls. They lived by hunting, and when on their hunting expeditions they built temporary snow huts in which to live. These were somewhat like Esquimaux huts, with a close, muggy atmosphere within. In one of these may be seen a little brown baby, with little or no clothes on, and sprawling close to the fire. He is a rugged little fellow, and seems to be a person of importance in the tribe to which he belongs. He grows up a handsome, strong and keen-eyed young fellow, and a very good hunter. As the seasons change, the tribe change their hunting-grounds to the south and the west, coming somewhat into collision with other tribes who claim

¹ This series was transcribed in 1903. The clairvoyant investigation was made by Bishop Leadbeater, and an amanuensis took down in long hand his brief descriptions and comments. They have, however, not been revised by him.—C. J.

these spots of country as their own. This results in a good deal of fighting and means a hard life. Still, Ursa seems to enjoy it, and he takes great interest in the traditions of his people and the stories of their ancient heroes.

He was a very determined and rather unscrupulous young fellow. He married a daughter of one of the chiefs in his tribe; she was his own cousin Sirius. While he was fond of her in a way, he had an eye to the advantages gained through marriage with her, and was not quite nice about things. Through her, he obtained information about her father, the chief, which he afterwards used against him, in trying to supplant him.

She loved her husband devotedly, and all this was a very great grief in her life. Some children were born, and she was a very careful and devoted mother. Ursa, however, fell in love with a young woman, Gamma, and this fascination resulted in neglect of both wife and children. The loving wife tried to believe that it was only a temporary infatuation, and that he would come back to her. But he finally drove her away from the home, separating her from the children, whom he kept with himself. He took the new wife into the home, but Gamma did not look after the children as she should, and the first wife, Sirius, learning of it all, had a very bad time. She came to the house and begged to be allowed to see the children occasionally. But Gamma, seeing that Sirius still loved her husband, would not consent; and this state of affairs lasted for some years, the children becoming more and more alienated in this cruel way.

One day, while out hunting, Ursa met with a serious accident. He was badly and almost fatally injured by a bear. The new wife, a flighty and fickle thing, refused to nurse him or to have anything more to do with him. She took possession of all the valuables which she could find, such as furs, etc., and ran off with another and a younger man. It was some time

before Sirius heard of this condition of things, and when she did, she started out on a long journey through snow and ice to go and nurse him. She found him in a very dangerous state, the sadly neglected wounds and lack of food and care causing delirium and terrible suffering. She knew much of the herbs and potions of the time, and succeeded in nursing him back to life. But he was never quite the same afterwards. The shock of the accident and the subsequent neglect had quite broken him. Although he lived some years, he was never quite strong and well, and the accident was the ultimate cause of his death. His wife gave him the best of care during these years, and outlived him. He acknowledged the wrong he had done and tried to make it up to her, but of course things were not what they might have been. The children had for so long grown up away from her influence that they were not very happy, and owing to their father's weakness life was very hard for her.

II

Time: 13,600 B.C. Place: Poseidonis. Sex: Male

Ursa was born as the son of one of the chiefs of a tribe belonging to the second sub-race of the Fourth Race. He was a little brown thing, wearing a gold serpent twisted round his waist, and in the skin under it was tattooed in red the picture of the same serpent. This was the mark given to the first-born of the chief, and signified that he was the heir. The king or chief, Alastor, was a stern and severe father, who showed little affection for his children. The boy was an impetuous, wild creature and not over-scrupulous in his youthful life. In some of his entanglements, his mother, Cancer, a mild and submissive creature, contrived to shield him from his father by petty deceptions. But he fell in love, and became entangled, with his own sister Orion, who was exceedingly

beautiful, and this was discovered by the father. Although the morality of the times was not high, this was looked upon as a heinous crime, and the king ordered the execution of his daughter, and exiled his son.

The young man, however, contrived the escape of the girl, and they fled together to the woods at the borders of the country. He built a house, and there they lived a happy, free life, and two children were born to them, the eldest of whom, a son, Sirius, was tattooed with the red serpent. After a few years of this quiet life, Ursa tired of his wife and deserted her, leaving her alone in the wilds to support herself and her two children, Sirius and Vega, as best she might.

Ursa returned to his father, the king; and, like the prodigal son, was welcomed and forgiven. He did not, however, tell his father of the wife and the two children whom he had deserted, and very soon the King arranged a suitable marriage for him. He consented, though with some misgiving, to the arrangement, and the marriage took place. The second wife, Hesperia, was a good, ordinary sort of a person, but soon became discontented, as she felt that she had not all the love that might be expected from a husband, and that she did not receive as much attention as she perhaps naturally desired.

Children were born, and the eldest, a son, Pollux, was tattooed as being the heir to the kingdom. As time went on and Hesperia became more unhappy and discontented, and fell into the habit of what might be called nagging, Ursa grew to think more and more of the wife whom he really loved, and to regret his treatment of her. He also was not a little disturbed when he thought of the possibility of the discovery of his other son, through the tattooed serpent.

He arranged a hunting tournament, in which he and a party of friends went in the direction of the old home which he had made for his first wife. During the expedition, he managed to separate himself from his friends, and went to the spot where

he had lived with her. He found the little log cabin which he had built still standing, but the place was empty and deserted. He rejoined his followers in a very bad mood, giving vent to his feelings by ordering severe punishments and executions on small provocations.

His tribe or nation was subsidiary to the great Toltec Empire, which, as it grew more and more degraded, had demanded extortionate tributes from his people. As these demands became unbearable, they rebelled, and war followed. An army was sent to subdue them, and as the Toltecs were much better trained and equipped than those belonging to Ursa's kingdom, he knew that his men were unable to meet them in open field. He therefore resorted to clever tactics, decoying the enemy into narrow, dangerous places, where he had an advantage over them, and he succeeded in worsting them on several occasions when their numbers were greater than his own. He finally banked up a large flow of water, making a sort of reservoir at the top of a ravine; he then inveigled the enemy into this narrow valley, and letting out the water in a flood, succeeded in drowning all but a few of them.

After this great victory, there were joyful celebrations with bonfires, feasts, etc., at which his people gathered rejoicing, from all parts of the country. Among them was a fine-looking youth, and it was soon discovered, while bathing, that he had the red serpent tattooed round his waist. This news reached the ears of the king, Alastor, who called his son to him, and there was an angry scene. The result was that Ursa was compelled to issue orders for the execution of his son by his first marriage.

The son was cast into prison and closely guarded, but the father determined upon his rescue. The second wife, Hesperia, suspecting that he would attempt the escape of the son, resolved to thwart him. She constantly watched his every move. The prison was a curious labyrinth of stone walls or cells,

circle within circle, and every opening and passage from one to the next guarded by a soldier, with the son placed in the central cell of all. At night, the father, disguising himself, crept out, and bribed the outer and first guard, giving him a curious trinket, for which he disappeared. Thus Ursa entered the prison.

In the meantime his jealous wife discovered his absence, and stole along outside, watching for him. She found the first guard gone, and went into the prison. Ursa had gone on until he met the second guard. There was a furious struggle, and the guard was disposed of—choked to death. He went on until he came to the innermost cell and found his son, to whom he offered his freedom on condition that he would go away, never tell who he was, and never come back. The son replied: "No, I will not promise that. I promised my mother on her death-bed that I would come here and claim my kingdom, showing that I am the rightful heir." The father then implored him to go, under any conditions—but to go, to get out while there was time. The son then snatched away the disguise, and recognised his father, who admitted the truth. At this point, the second wife appeared and sprang upon the husband. She had followed him, found the murdered guard, and taken his dagger. Now a fearful struggle ensued in which both father and son were injured, and the wife killed.

Father and son then consulted as to the best course to pursue. The father had not quite as much determination as he might have, and at first they thought of going away together and leaving everything. The son was a fine fellow and finally offered to go away alone, to disregard his promise to his mother and never make any further trouble. But the father would not consent to this, and they talked through the long hours of the night, of the second "eldest" son, etc. Thinking of this second son, who had been brought to look

upon himself as heir, Ursa suggested dividing the kingdom between the two sons, or offering the second one a high post in the Government. But he finally decided that the time had come to set matters right if possible, and to undo the wrong of his life, so far as he could. He said to Sirius: "Come out with me and I will tell the whole truth, and we will see this thing through together. We won't mind what the king says, but will try somehow to straighten matters out." So they agreed to go to the old man and take counsel with him. This they did, and told him the whole story. Alastor was so shocked when he heard it all, that he fell into a sort of fainting or apoplectic fit, from which he never recovered, dying a few days afterwards.

Ursa then went to Pollux, the second son, and told him the whole story, saying that the first son must succeed to the kingdom. This was naturally a great disappointment to Pollux, who was not nice about it, and in a great rage he left his father. The father then called his followers together, told them the history of his life, and pointed out to them the true heir. The majority of them agreed to accept the real heir, and the golden insignia of his birth were placed upon him.

Pollux got together a few followers among the people, and they went to a neighbouring tribe with the story, asking their help to take possession of the kingdom with violence. They did not however succeed, and so they resolved to go to the capital of the Toltec Empire for assistance. Pollux then went to the Emperor and laid the case before him. The Emperor was weak and unscrupulous, and having been recently defeated by the young man's father, perhaps saw here a chance to be revenged. So, with the memory of his losses fresh in his mind, he agreed to help Pollux, on condition that, when placed on the throne, he would pay a large tribute to the Empire. The Emperor then issued an edict, and sent an army with him to enforce his claims.

In the meantime Ursa's followers were somewhat divided among themselves. While most of the people seemed willing to accept the eldest son as their King, still there was a good deal of fighting and the Government was sadly disturbed. However, they united against the Toltec army, and were plunged into war, during which they seemed to send somewhere for help, but failed to get it. Ursa's people, though very brave fighters, were principally hill-men with but little training, and the Toltecs, being much better equipped and on their guard against the manœuvres made in the previous war, gained some victories. In the midst of the war, however, a great rebellion arose in the Toltec kingdom, and the Emperor was obliged to withdraw some of his troops to defend the home Government. For this reason the war against Ursa was not prosecuted with great vigour, and he maintained himself very well against the Toltecs, even contriving to decoy the enemy into a swamp where he defeated them by some very skilful strategy. The country was kept in a state of war for many years, as the Toltec Emperor was busy attempting to quell the rebellion in his own kingdom.

During the last years of Ursa's life he was left more and more alone. As time went on, he became interested in religious ceremonies and ideas. He learned much from an old man in his kingdom, who is a sort of priest or bard (Mercury). He sang, or rather chanted, a curious sort of inspired song relating to religious matters, or, in times of war, songs that inspired and encouraged soldiers before battle. He was a very good man and wielded a powerful influence over Ursa for good. He told him in a kind of clairvoyant vision something of Ursa's previous life, showing why, in his love for his son Sirius, there was a curious mixture of resentment between them, although the son always loved the father. The bard described a scene of some past wrong done by the father to the son, and Ursa saw the karmic debt caused by having ill-treated the son in a

previous life. The father had an affecting scene with his first-born son, and decided to abdicate the throne and retire in his favour. Sirius now became king.

Ursa went into a cave and lived the last years of his life as a hermit, spending much time in meditation under the guidance of the priest, who told him that this holy life, just begun, would bear fruit in the far-distant future, and that this was the beginning of a course which should put him at the feet of God. Ursa had a great respect and love for the priest, and showed him every mark of reverence, always standing in his presence; and the tie between them grew very strong.

Sirius ruled the people well, coming to his father for advice and help in government matters, the father all the while full of repentance for his actions in early life. All the people paid Ursa great respect during his hermit life and saw that he was well cared for.

In the meantime the rebellion in the Toltec Empire had been subdued, and the Emperor again took up the cause of Pollux, the second son, by sending his army into the kingdom of Ursa. The king fought well, and did his best, but he was nearly killed in a trap set for him by his enemies.

Pollux conspired with an old duenna, Thetis, who was very much attached to him, for the downfall of the king. She contrived a plan which would betray Sirius into his enemies' hands. Pretending good faith with him, she found out something of his intended movements, in a small and secret expedition planned by him to obtain some special information. This she revealed to Pollux. The hermit father, however, had a sort of dream about the expedition and felt that somewhere there was some treachery in it. He went to meet Sirius as the latter was starting out with a handful of followers, and tried to prevent him from going. Ursa finally insisted upon placing himself at the head of the expedition, promising to get the information desired. Sirius remonstrated, saying that it was a

crazy proceeding of his father to go, but finally yielded and obeyed much against his will. Ursa succeeded in discovering the needed information, and sent a messenger with it to Sirius, before he fell into the ambush intended for his son. He was killed, and Sirius mourned his father long and deeply, especially as the priest explained to him that his father knew of the plot and took this means of saving his son's life.¹

C. W. Leadbeater

(To be continued)

¹ In this life, the wife of Sirius was Alcyone. The subsequent events of this life are narrated in "The Lives of Alcyone," No. XIII, THE THEOSOPHIST, September, 1910.

AFTER SIX YEARS

By T. L. CROMBIE

IT is a "far cry" to 1914, and yet most of those who had stayed in Adyar during the long years of the War must recently have gone back in thought to the December of six years ago when the Convention of the Theosophical Society was last held at Adyar. The world outside has undergone such catastrophic changes—the Society itself has undergone change—that one wondered what especial difference would show itself in the Convention of 1920 to mark the passage of the eventful years.

Until within the last few weeks before the meeting, the place of Convention was still undecided. The President's work in India might still have called her, as it has for five years, to attend the annual session of the Indian National Congress, and once again the Theosophical Convention might have taken its place in the activities of what is termed here the "National Week". However, the Gods saw otherwise, and to the delight of nearly every one, Adyar was eventually chosen.

The Convention programme was formidable. The number of subsidiary activities which claim a place in the proceedings seems to increase, and many different organisations—owing their original inspiration to the T.S., and started at various times for the betterment of humanity—conducted their affairs side by side with the proceedings of the Theosophical Society. The days of meeting were from December 24th to December 30th, but a little time before this people were coming in from all parts, and the Convention spirit began to settle itself upon Adyar. It is difficult to put into words, but there was—it was also noticeable

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in 1914 and in 1912—a distinct feeling of brotherliness and harmony abroad, which augured well for a happy Convention. Outside was hustle and somewhat of confusion. Many arrangements had to be made, the housing of many delegates had to be attended to. Adyar was full to overflowing. The numbers seemed to be greater than in 1914—certainly the European element was increased, for the cessation of the Great War has made possible the coming and going of members from many lands. The shadow of actual war was raised, but the shadow of its aftermath, the sad division in India itself, could not but be manifest. Manifest though it may have been, it must be said that differences of caste, creed, race, sex and colour were nobly put aside during the eventful days. The higher sense of Brotherhood reasserted itself, and good feeling was general.

The two most important events of Convention were, of course, the "T.S. Annual Convention" and the set of four lectures delivered by the President on "The Great Plan". At the Annual Meeting the President gave a summary of the various Reports sent by the Sections all the world over, and one found, on listening to these, that the change one had looked for was beginning to show itself forth. The Reports will be published in due course, and each reader may see for himself; but the idea that was gathered by the writer may be summed up thus. Mrs. Besant has recently shown the transition in the thought of a British Empire to that of an Indo-British Commonwealth. A somewhat similar change is evidencing itself in the T.S., and the Commonwealth idea, if it may so be described, is taking the place of the Imperial idea. A wave of sympathy went out to our Russian brothers in the terrible sufferings they must be enduring, and the last news received of the well-loved Mme. Kamensky told a tale of unflinching heroism for the Theosophical Cause. The sufferings also of our German and Austrian brothers must be very great.

The Banyan tree once again came into its own. Unchanged from 1914 was the scene—the same setting, the same splendid colouring of the Indian dress, the same cosmopolitan gathering, and, best of all, the same white-robed figure dominating all. “The Great Plan” was the title chosen, and Mrs. Besant traced in her four lectures what was her reading of the Plan, and how that Plan had been slowly working itself out from the beginning of manifestation, through the Chains, Rounds and Races of our System, down to the present day. The simple way in which this most tremendous and complicated subject was handled, was marvellous to all who heard, and none will forget the passionate peroration in the fourth lecture, where she urged India—for it is in this ancient land that the centre of struggle is between the Brothers of the Light and the Brothers of the Shadow—to co-operate with the Forces which make for unity and to reject those which would lead to disruption.

During the Theosophical week were held the usual E.S. meetings, the Indian Section Convention, and a Question-and-Answer meeting presided over by the President. Question-and-Answer meetings are very popular, despite the difficulty most people feel in formulating questions. A further public lecture was given by Mr. Jinarājādāsa on “India’s Gift to All Nations,” which, owing to threatening weather, was held in the Hall at Headquarters and not under the Banyan tree as advertised, and consequently was missed by the writer of these notes. It was, however, we hear, an excellent lecture and extremely well worked out. Mr. and Mrs. Jinarājādāsa returned to India just before the Convention, both looking much better for their prolonged tour in Australia and England. Another lecturer was Mr. J. H. Cousins, who talked on “The Cultural Unity of Asia”;¹ but this lecture was overlapped by a Masonic meeting, and one

¹ See page 439 of this number.

could not be in both places at once, so one must trust to the report, which spoke well of the lecture. An interesting Zoroastrian ceremony, the *Jasan* ceremony, was held one afternoon at the Pārsī Bungalow. The number of Pārsī brothers who were able to get from Bombay to Adyar was gratifying, and it was pleasant to think that the bungalow they erected six years ago was at last of some use to them. The Order of the Star had its Conference and also a meeting of the Brothers of the Star, which was addressed by the Protector of the Order, Mrs. Besant. Miss Bell’s energetic work in this Order secured for her a crowded and successful time.

The Educational Conference must have special mention, as it claimed the whole of the 29th December, and speeches in the Hall went on from early morn till dewy eve. Later on, under the Banyan tree, the students of the National High School gave a dramatic performance of Rabindranath Tagore’s *Autumn Festival*, and a pleasing and well-acted performance it was. This was followed by a fire ceremony, a ritual composed for the lighting of a camp fire, which was interesting in many ways, but a little long. Another ceremony that was worked was one in connection with the “Fellowship of Teachers,” which was liked by those who saw it, but showed a similar fault in being a little too long. Ritual seems to be coming more prominently forward in our subsidiary activities during these times, and undoubtedly must have a place, although one fears that the jollity of a gathering round the camp fire may be rather checked by a too elaborate ritual in the lighting and extinguishing thereof.

December 30th, 31st, and the New Year saw the departure of most of our visitors, all of whom expressed themselves pleased with the Convention. On every ground it may be said that the 1920 Convention was a success; it had everything to make it so.

T. L. Crombie

AN AUTUMN LOVE SONG

Oh Love of mine,
When shadows fall, and Destiny's dread voices call;
When all that once lay at thy feet,
Doth pass thee by with footsteps fleet;
Then, Love of mine, shall Love divine
Lay all his treasures at thy feet,
And lift thee lonely, to its seat.

O Love of mine,
When only pain flows in the cup thy lips must drain;
When fame and intellect and power
Desert thee, in thy bitter hour;
Then, Love of mine, shall bread and wine
Be brought thee in thy bitter hour,
To feed the life that fails its flower.

Oh Love of mine, when every hand
Be raised against thee—and thou stand
Reckless and proud, alone, adrift,
Spurned and forsaken—grief His gift;
Then, Love of mine, shall glory shine
Through human love, upon His gift,
And soaring, all thy burden lift.

EL HILAL

THE PRESIDENTIAL ADDRESS

BRETHREN :

With the deepest pleasure do I welcome you to the Forty-fifth Anniversary of the Theosophical Society, and once again to Adyar, its Central Home, the Centre consecrated by the lives and the work of H. P. Blavatsky, the lion-hearted Messenger of the White Lodge, and of H. S. Olcott, her devoted colleague, the President-Founder of our beloved Society. Since we last met here in 1914, the world has passed through the terrible War which she predicted, and it is still reeling under the effect of the blows rained upon it during those five and a quarter years of deadly struggle between the Forces which embody the Future and the Forces which embody the Past now outworn, the Lords of the Light and of the Shadow, the Sons of Love and of Hate. Still are we within the surge of the world-wide storm, still are we tossed on the waves of unrest and of danger. But beyond the clouds we see the Star, shining with purest lustre in the untroubled waveless azure of illimitable Space. Through the moaning of the wounded world and the cries of anger and of hatred, we strain our ears to listen to the footfalls descending from Himalayan heights, and to the clear voice which presently shall send out its music, breathing the soft irresistible command to the raging billows: "Peace, be still," knowing that they will obey and kiss His Feet, as they sink down into calm.

Once more we repeat our yearly invocation to Those who are our Guides amid the darkness, Those whom we know and love: May Those who are the embodiment of Love Immortal bless with Their protection 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 GENERAL WORK OF THE SOCIETY

Three of the whilom enemy countries that we could not receive Reports from last year—Germany, Austria, and Bulgaria—are again inscribed as active, but the fourth, Hungary, is still too shattered to take its place in work. Iceland has just separated itself from Denmark, in consequence of the difficulties and delays in communications between them. So we number thirty-one National Societies.

I must put in a word of protest against the unauthorised use of the title of "National President," attached to the names of visiting members to National Societies other than their own. The T.S. in the United States has steadily urged the use of this title, but it has not been authorised by the General Council, though put before it several times. I raise no objection to officers in a National Society calling themselves anything which the laws of their country may demand as a condition of local incorporation, or which they may prefer. But the title should not be used outside their own country, as the Constitution of the Theosophical Society recognises only one President, and the Constitution can only be changed by the vote of the General Council. That has declined to change its nomenclature. As I have received it, I am bound to hand it on.

Fifty new Lodges have been formed during the year.

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1920

1878	1	1893	344	1908	1,032
1879	2	1894	382	1909	1,125
1880	11	1895	401	1910	1,223
1881	19	1896	425	1911	1,329
1882	42	1897	487	1912	1,405
1883	88	1898	526	1913	1,483
1884	99	1899	558	1914	1,547
1885	117	1900	595	1915	1,578
1886	128	1901	647	1916	1,622
1887	156	1902	704	1917	1,677
1888	169	1903	750	1918	1,714
1889	199	1904	800	1919	1,784
1890	234	1905	860	1920	1,862
1891	271	1906	900		
1892	298	1907	958		

BRANCHES AND MEMBERS

National Societies	No. of Lodges	Active Members	New Members during the year	Remarks
T.S. in America ...	189	6,964	1,859	
" England and Wales ...	125	4,649	755	
" India ...	452	7,051	960	
" Australasia ...	22	1,902	312	
" Sweden ...	27	796	167	
" New Zealand ...	24	1,374	171	
" The Netherlands ...	32	2,049	282	
" France ...	51	2,144	495	
" Italy ...	23	392	66	
" Germany ...	...	...	...	2 reports, both claiming name
" Cuba ...	32	678	117	
" Finland ...	27	392	...	No report
" Russia ...	...	...	...	Closed by Bolsheviks
" South Africa ...	14	380	...	Number of new members omitted
" Scotland ...	21	724	106	
" Switzerland ...	13	249	...	
" Belgium ...	10	228	38	
" Java ...	17	1,063	...	No report, but list of members received
" Burma ...	10	192	29	
" Austria ...	13	311	241	
" Norway ...	13	346	36	
" Egypt ...	8	77	18	
" Denmark and Iceland ...	14	481	107	
" Ireland ...	7	110	20	
" Mexico ...	14	312	105	
" Canada ...	20	852	170	No report
" Argentine Republic ...	15	338	98	
" Chile ...	10	142	...	
" Brazil ...	12	1,324	...	
" Bulgaria ...	7	144	114	
Non-Sectionalised ...	22	686	111	
Grand Total ...	1,244	36,350	6,377	

The countries vary in the date of closing their year, so the figures are not quite up to date, but the matter is not important, as each states its own year's progress.

America once more records the largest number of new members, 1,859. India again comes next with 960—103 less than last year, and England and Wales third, with 755. Australasia has a record year, with 312 as against last year's 167, but we must remember that she

alone has had the blessing of the presence of my Brother, C. W. Leadbeater. France has 495 instead of last year's 337, which we noted as remarkable last year; there is evidently an increasing interest there in the teachings of the Wisdom.

We now turn, as usual, to the general work of the National Societies.

It is a matter for the deepest regret that in America, our oldest Section, the trouble mentioned last year has increased, and a most regrettable contest, carried on with exceeding bitterness on both sides, threatens the life of the Section. Earnest and good men and women are enrolled on both sides, men and women whose long years of faithful work deserve respect and gratitude from us all. The Report sent is a mere list of statistics, and we miss the usual interesting account always sent to us from Mr. A. P. Warrington, who is away from the States on a visit to Bishop Leadbeater in Sydney, enjoying a well-earned rest from his heavy and continuous work. He is succeeded by Mr. L. W. Rogers, General Secretary, a well-known worker in the States.

The T.S. in England and Wales sends by the hands of its excellent General Secretary a long and interesting Report. It tells us of the starting of a new National monthly publication in place of the *Vahan*. The Society has received a very cruel blow from the Government in the practical confiscation of its beautiful Headquarters in Tavistock Square, on which over £100,000 had been expended. It was taken by the War Office during the War, and we willingly gave way to the National need, and lived in restricted quarters at great inconvenience without complaint; at the end of the War, we naturally expected its return, but the War Office took advantage of our having a very long lease, the conditions of which as to finishing the building could not be fulfilled in consequence of its above seizure, and, refusing to give any date at which it would surrender the property, forced on us its sale to itself for less than one-third of the actual cash expenditure on it, to say nothing of the value of the lease. The Government treated us as its predecessors treated the Jews in the Middle Ages, compelling a forced gift to it of a fine lease and over £60,000 in cash. Such was the reward to the Society for its loyalty and sacrifice during the War. I shall see if any redress is possible when I reach England in May next. Meanwhile we have had to take a house in Bedford Square, and endure the crippling loss inflicted on us in this high-handed way with such philosophy as we

may. The Report mentions the Lambeth Conference, before a Committee of which the T. S. was represented by the General Secretary, the Rev. Messrs. F. W. Pigott and Scott-Moncrieff and Miss Charlotte Woods, who put before them the position of the T.S. in relation to Christianity, and were listened to with great courtesy. We owe thanks to the Conference for its fairness and impartiality. Another interesting and notable circumstance was the invitation to the General Secretary to take part in establishing "a League of Religions, to support the League of Nations in its aim of securing Universal Peace". The T.S. is itself really such a League, but it is natural that a new one should be founded. We must rejoice over the ever-increasing recognition of the high truth of Universal Brotherhood, on the fact of which our Society is founded, and the recognition of which is the condition of our membership. The work of the National Society is spreading out in all directions. It is very active in the distribution of free literature, and has this year issued a series of ten little books on the chief Theosophical teachings, priced at 1d. each, of which 20,000 were sold in the first three months. The Report closes on a note of high endeavour and hope, fully justified by the facts recorded, and we may cordially congratulate the General Secretary and all the faithful workers, as well as the National Society as a whole.

Our Indian Report opens with a note on the unrest and excitement, the rage and indignation of the year, and the consequent difficulties surrounding the work of a Society pledged to the principle of Universal Brotherhood, transcending race, caste, and creed. Our earlier work was to claim equality in status for Indian with European; now we have to remind Indians that Europeans are our brothers, and to strive, as did our ancestors on Kurukshetra, to fight for justice and liberty, without hatred against those who deny them. A marked feature of our internal work has been the establishment of a Northern Federation with its centre at Benares, like the Southern Federation due to the initiative of my dear colleague B. P. Wadia, with its centre at Adyar. Within the subdivisions of these, local conferences are held, to the great benefit of all. Bro. T. Ramachandra Rao is our most helpful organiser here, and we owe much to his inspiring work. The Summer School held in Adyar and elsewhere was copied and improved in Benares this year, Messrs. B. Sanjiva Rao and Fritz Kunz and Miss de Leeuw—much aided by our members on the staff of the Hindū University, who supplied help in

apparatus and instruction—being the chief workers, and Messrs. P. K. Telang and Bhagavan Das being also very helpful. Greatly increased efficiency is hoped for as a result of the much improved organisation. The spirit in the Section is admirable, full of warmth and enthusiasm; and we have reason to be grateful to Rai Bahadur Purnendu Narayana Sinha, whose strong brain guides the work, and whose big heart has room for all of us.

The Australasian Report shows much steady work and progress, much lecturing work having been done by the General Secretary, Mr. Chappel, Mr. and Mrs. Van Gelder and others. A Publicity Bureau has been established under Mr. Van Gelder's direction and Theosophical Circulating Libraries have been formed by some branches. The Section Magazine is a remarkably good one, much helped by Bishop Leadbeater. Bro. C. Jinarājādāsa presided "splendidly" at the Annual Convention, and he and his wife concluded their tour, during which so much light has been spread and inspiration given.

Sweden reports very active propaganda work, and much increased activity.

New Zealand speaks warmly of Mr. and Mrs. Jinarājādāsa in their long tour, as sources of inspiration and help to all who came into contact with them. The National Lecturer, Miss Christie, whose invaluable work has done much in building up the Section, has gone to England for a change, and Mr. Harry Banks, an old member and returned soldier, has taken her place. He shows the soldierly qualities of invariable cheerfulness and devotion. Many subsidiary activities are mentioned, which shall be noted in their place.

The Netherlands report "specially active" propaganda and many visitors, notable among whom were Bishop Wedgwood and Dr. Rabindranath Tagore, the latter coming as the guest of the Society and the Free Congregation, which together organised a fine series of lectures.

France is doing very well, and among its new Lodges is one as far afield as Tonkin. The first Lodge in Portugal is temporarily placed under the fostering care of France, but I hope that an Iberian National Society will be formed for Spain and Portugal. The World-Congress, put off this year, in consequence of my inability to leave India, will take place next year in Paris, on July 23rd, and France hopes that every National Society in the world will send at least one delegate. Bros. C. Jinarājādāsa and B. P. Wadia visited Paris this year

to the warm pleasure of our ever genial and hospitable French brethren. I would add my plea to that of my dear colleague Charles Blech, urging that all National Societies will make our first World-Congress a grand success.

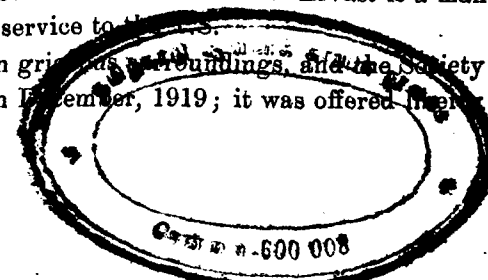
Italy reports little activity, in consequence of her terrible War and post-peace troubles, but we have full confidence in her future, in view of the deep devotion of many of her members. We send her loving sympathy.

Germany is in a very confused state, with rival divisions and secretaries. She has passed through such grievous troubles and is still so full of unrest, that the reconstruction of her National Society is beset with difficulties. I hope to be able to help her when in Europe.

Cuba is always devoted and energetic. It has virtually built the Mexican National Society, and speaks most hopefully of its future, to which it contributed nine of the Lodges previously belonging to it, but it has 32 left. I feel the necessity of good maps in these days and a better knowledge of geography than I possess, and shall promptly acquire it, both as regards southern North America and the new States in Europe. I send a special word of greeting to Bro. Rafael de Albear, for his most unselfish labours and his staunch loyalty to Theosophy.

In Finland Mr. Pekka Ervast wished the Society to be divided into two autonomous Sections, one for occult research, of which he would be the head, and one for political and social activity. This was impossible, but I wrote to him that he was perfectly free to form a body within the National Society for his line of study, the National Society itself remaining, and T.S. communications coming through its officers; the members who were not willing to accept him as teacher, did not wish to be classified as doing only political and social work, and they could not be compelled to take a label. This has not satisfied him, but he has finally formed a "Rose-Cross Finnish Occult Research Society," open to members of the T.S. and to others. This is, of course, an independent body, to which I wish all success if it does useful work, but I cannot recognise any "Occult Division of the T.S. in Finland". That is outside my jurisdiction as President of the T.S., and I am in no way connected with it. Mr. Pekka Ervast is a man of learning, and has done great service to the Society.

Our Russian brothers live in grim hovels, and the Society was closed by the Bolsheviks in December, 1919; it was offered in



if it would spread among the populace the teaching that not only was there no God, but that religion was the primary cause of ignorance and injustice and therefore the maker of revolution and wretchedness. Our noble Anna Kamensky boldly refused, after being subjected to long interrogation and insult. She escaped with her life, but remains in great danger, with some other well-known Theosophists, and we have no further news. The above does not come from them, but from a person who was in Russia at the time. Communication with the outer world is forbidden by the Tyranny, and we have heard nothing since October last. When I bade her farewell in London, when she took up the work of the T.S. under the Tsar's régime, I said to her in the words of the Christ: "Behold, I send you forth as sheep in the midst of wolves," but the far worse wolves of Bolshevism were then undreamt of. May the Masters' Peace be with Their faithful ones; all is well with them, for, living here or there, they live with Them.

In South Africa, the T.S. held its Annual Session for 1920 at Christmas, 1919, in order to hold it in Cape Town, when there were longer holidays. Nothing notable happened during the year, but steady work has gone on.

Scotland and Switzerland are late with their Reports.

Belgium is recovering and is working quietly.

Java has sent no Report; we only have the numbers of Lodges and members in a list sent in connection with the Presidential election in 1921.

Burma reports some propaganda, but much indifference. It has circulated some literature, and has interested a number of Burmese monks, who take part in the meetings. Dr. T. M. Manikam Pillai continues his useful work, but is now on leave in consequence of bad health; the passing away of a faithful brother, C. G. S. Pillay, is a great loss to the Society. Tilanka, the Secretary of the Bhikkus' Branch, has also passed over, and also another devoted member, Maung Thin.

The Report from Austria is touching in its simplicity and affection. One feels the suffering through which the country is passing, and the strength reaching it through the T.S.

Norway has sent no Report.

Egypt struggles on bravely with its cosmopolitan membership and its many languages—Arabic, Italian, Greek, Turkish, Armenian, French, English—a veritable Tower of Babel. It needs a publishing office, a library, and lecturers, to carry on propaganda.

Denmark is showing a much increased interest in Theosophy, and has now a Publishing House of its own. Iceland also is doing well, but is starting its own National Society for administrative reasons. It has eight Lodges, so is ready to do so, but Denmark will need to form another, as there are only 14 altogether.

The young T.S. in Ireland is almost paralysed by the political condition of the country, but Theosophy has a future in the Island of Saints.

Mexico sends in its first Report, cheery and hopeful. It has three magazines—one in Yucatan—and is carrying on an active propaganda.

Canada has sent no Report.

Argentine Report has come late, as has that of Chile.

Brazil has shaped itself successfully and promises well from its first Report. It is active in educational as well as in T.S. propaganda work.

Bulgaria also sends in its first Report, and gives a brief and interesting sketch of Theosophy in Bulgaria. It was first spoken of in the year 1900, when a group was formed in Sofia. Lecturing and publication began in 1904, and the first Lodge was established in 1907; work went on until 1912, when it was checked by the Balkan War. Little was done from 1912 to 1919, the principal workers being away in the War, but after peace was made, the movement rushed ahead; Lodges were formed and a National Society appeared, vigorous and vocal. It has 144 active members in seven Lodges. We warmly congratulate our good brother, Sophrony Nickoff, to whose steady and quiet work for twenty years this blossoming out is due, under the Master's blessing.

UNSECTIONALISED

Spain. The Presidential Agent for Spain, the noble Señor Don José Xifré, the devoted friend of H. P. B., passed away last September. May Peace follow him; we miss him sorely. Major Julio Garrido sends an interesting Report, showing ten Lodges working actively. They will probably soon be formed into a Section.

South America was our chief unsectionalised division, but there are now National Societies in the Argentine Republic, including Uruguay and Paraguay, Chile, and Brazil. We have no detailed Report of the remaining countries, but the following reaches us from Mr. Cousins:

there Dr. F. Vallas Vargas told us last year of two Lodges, one in Bolivia, and one in Peru, that were not working:

Bolivia. "Information has been received that a Theosophical movement has sprung up recently in Bolivia. The recently retired Bolivian Ambassador to Japan has intimated his intention of joining the T.S. and linking up the new movement with India." We shall be glad to hear further.

(A Report has reached us and will appear with other late ones.)

Danske-Landsloge. This independent Danish Lodge continues its regular work.

THE T.S. IN THE WILDERNESS

I have classified as "the T.S. in the Wilderness" some stray Lodges which, if they were Bishops, would be less politely described as *in partibus infidelium*.

The Nairobi Lodge. This Lodge works on faithfully amid the difficulties which surround all Indian work in the British Colonies. It records visits from Lieut.-Colonel Peacocke, Mr. van der Leeuw, and Mr. C. F. Andrews. Mr. Merry, from England, has come to stay.

The Barbadoes Lodge. The Centre in Barbadoes has become a Lodge, thanks to the efforts of Mr. Edward Drayton, who was elected as its first President. Lectures are given; a Study Class has been formed, and a Lending Library started.

The Isis Lodge (Portugal). This Lodge in Lisbon is, as above said, related to France, with the permission of the President.

The Polish Lodge. This also, for satisfactory reasons, is attached to France.

Turkey. There are seven Russian refugees, Theosophists, in Constantinople, and also one belonging to an American Lodge, who wish to organise into a Branch. They cannot hold public meetings without permission from the local Government authorities, but this can be obtained if they are chartered as a Lodge. The Lodge will be attached to Egypt, as the Egyptian General Secretary, Signor Veronesi, is willing to include it in the Egyptian Section.

SUBSIDIARY ACTIVITIES

Education, as usual, bulks very largely among these activities, and the T.S. Order of Service has taken on a new lease of life, thanks to the

energy of its British Secretary, Mr. Arthur Burgess. The Order of the Star in the East makes the most marked advance in India, thanks to its most hard-working Secretary, Miss Annie Bell. Let us look at them in turn.

The Theosophical Educational Trust (Great Britain and Ireland) sends a long and interesting Report. It is fortunate in receiving large financial support in England, and can thus go on its way, useful and free from anxiety as to means. It has seven well-equipped and flourishing schools, of which details are given. The Netherlands have instituted a National Trust as part of the International Theosophical Fraternity in Education, and have started a very small school as a beginning, with the hope that it will grow. Belgium, France, India, Mexico and Sweden have branches of this; Australia has a "Fraternity of Education," but we cannot claim it, as it has omitted the word "Theosophical".

The Olcott Pañchama Free Schools in Madras have lost the valuable services of Miss Kofel, who is retiring from work, on account of failing health. A loving farewell was paid her at Adyar, and needless to say she is very much missed, for she poured her whole heart and life into her work and was the friend of every teacher and child. The new Superintendent, Miss Orr, took over charge from her, and promises to be a worthy successor. I am glad to say that the Schools have received more financial help this year than is usual, but it comes from abroad.

The Musæus Buddhist Girls' College, Colombo, grows satisfactorily, but Mrs. Higgins sorely needs an English Theosophical graduate, who can succeed to her place, as her long years of regular work should now cease, and allow her to retire into well-earned rest.

The Society for the Promotion of National Education, which grew out of the Theosophical Educational Trust, issues its own Report, and is not one of our "activities," though largely worked by Fellows of the Theosophical Society.

Among young peoples' movements the "Round Table," the "Golden Chain," and the "Citizens of To-morrow" are among our offshoots, but—except of one in Chile—we have no Reports of them.

The Order of the Star in the East is markedly flourishing in India as mentioned above, but I have no Report in time for this Address. I make a special appeal for its organ, *The Herald of the Star in the East*, in which the Head of the Order is now taking

an active interest, and is sharing with the Editor, Mr. Wodehouse, the responsibility for the Editorial Notes. Brazil and Chile report progress briefly.

A very interesting Report comes from the T.S. Order of Service in England and Wales; the Anti-Vivisection League has been meeting regularly for study, and has given some lectures. The Braille and Servers of the Blind League does steady, unostentatious and most admirable work, of which details will be found in the Report. The League of Healing is very active. A "Brotherhood of Nations League" has been started, to "support actively in principle the League of Nations Covenant".

The Order of the Brothers of Service is one of the most valuable of our activities. It admits to its highest grade of Brother those only who are both intellectual and devoted, and have some specialised ability to offer for work in the world. One of its Brethren is Principal of a large College in Allahabad; another, a woman graduate, is Principal of the S.P.N.E. Girls' College in Benares. A group of young Indians, with Oxford and Cambridge degrees, are working in the S.P.N.E. University in Madras. Another, who stood first in mathematics at Allahabad University, is head of the University School. Another is Principal of a large Girls' School in Poona. Two more are just appointed Principals of Girls' Schools in the Madras Presidency. Another is the life of the Scout Movement in Southern India, though I fear we have to spare him to take up Mr. Woodward's work in Ceylon. Everywhere they are spreading the high ideals of "Education as Service".

HEADQUARTERS

The work in Headquarters has gone on increasing. We are recovering from the effects of the War, which almost destroyed our publishing business by the lessened demand for the "luxury" of books, and by the extraordinary fluctuations of exchange. We had to remit the whole of the debt due from our London Branch, some Rs. 40,000, as it had suffered like ourselves from loss of business and the depreciation of the English pound sterling. We suffered also from the bad management of our American Branch, which instead of paying us for the books sent out, calmly used our money for printing American editions of our books to our serious detriment. Happily Mr. B. P. Wadia

—to whom the whole success of our Publishing House is due—was in America, and he placed a more responsible Manager in charge, who is guiding the business satisfactorily. Mr. Wadia's effective management was much missed here, during his unexpectedly long absence "in foreign parts," and that absence was taken advantage of by two responsible persons, who were discovered by Mr. Schwarz in the dishonest manipulation of balances, and who vanished from the scene promptly on the discovery. As Mr. Wadia is again likely to be away in Europe for a considerable part of the coming year, and as I also have to be in Europe for some months, he has advised, and I have agreed to, the establishment of a small Board of Directors for the Publishing House, of which we are both members, so that the business may be effectively looked after in our absences. The Board has appointed Mr. Fritz Kunzas Managing Director, and we have the valuable services of Mr. Rajarama, who has been the very successful Secretary of the Kumbakonam Municipality for twenty-seven years, having thus a thoroughly sound knowledge of office management. Mr. W. D. S. Brown remains as Assistant Editor of *The Theosophist*, work he has long been discharging most efficiently; Mrs. Charles Kerr, who has carried on similar duties to *The Adyar Bulletin*, also with great efficiency, is obliged to go to England on the imperative orders of her doctor, and therefore has regretfully relinquished her work into the capable hands of Miss de Leeuw. We shall miss Mrs. Kerr much at Headquarters, as she has been a great helper in many ways, especially in our Masonic work. Mrs. Gagarin, Mrs. Adair, are old and faithful workers in the T.P.H. Mr. and Mrs. Barker have helped much during the year.

My old helpers, Rao Sahab G. Subbiah Chetty, B. Ranga Reddy, A. K. Sitarama Shastri and J. Srinivasa Rao remain as ever. Mr. A. Schwarz is a tower of strength in all financial matters, and keeps our T.S. accounts straight. Several of my best workers, Miss Arundale, Mr. Arundale, Mr. Yadunandan Prasad, Mr. Rama Rao, Mr. Trilokekar, Miss Herington, Mr. Huidekoper, all live here, but are swallowed up by the Society for the Promotion of National Education, as are Mr. and Mrs. Wood and Mr. and Mrs. Cousins away from here. Mr. P. K. Telang works in the Hindū University and the Benares S.P.N.E. High School for boys, and Pandit Iqbal Narayana Gurtu does the same. Our old friend, Miss Palmer, has come back home from America and works in the Benares Girls' School, and Miss Veale in the College. All of these

are away from Headquarters, but seem part of it, as they live in its atmosphere. Mr. Dwarkanath Telang is here, bearing the burden of *New India* management, while Mr. Shiva Rao helps effectively on the literary side, as does Mr. Natesan. Mr. V. R. Karundikar and his wife work hard among the poor. Miss van Motman looks after Leadbeater Chambers, and Mr. Ross is our artist, and is a great help.

The Library had 2,263 visitors during the year; 995 books and 22 MSS. were lent to approved students. The Director has edited twenty-four *Minor Upanishads*, classed under Samanṭa Vedānta.

CONCLUSION

Brethren, in your hands is placed the greatest of all trusts, the helping forward of the spiritual life of the world. For Those who rule and teach the world have sent the Society out into it, and pour out Their Life through it, far and wide, for the uplift of mankind. Many Masters help various Societies, for everywhere They seek channels for the outpouring of Their Life on the world. But into this Society of the DIVINE WISDOM, Their special Messenger, the Herald of the coming Teacher, the whole Hierarchy sends forth the stream of Their abounding Love and Strength, in order that the whole world may receive Their benediction. In the Āshrama of the two Masters who founded the Society is a map of the world, a map with living motion, whereon are traced in lines of glowing colours the great religions of the world, like rivers beginning at a source and with many branches and streams and rivulets irrigating with spiritual life the countries of the world. And our Theosophical Society is there, a line of living light, white light, since it is the custodian of the Ancient Wisdom, which sends its currents into every Faith; and every Lodge is a little flame, like an electric spark, and glows or becomes dim as it lets its light shine forth or grow feeble. And there They who sent out the life-current, glance at its streamings, and see how each little centre is shedding its light on the world, or is letting it grow dull and faint. Such is your trust, your privilege and your responsibility. The Eyes that never sleep are watching over the world in this hour of its travail. They see the helpers and the sluggards, the workers and the idlers. See to it, each of you, gathered here in the heart of the Society, that you do not prove unworthy of your charge, unfit for your trust. Go out into the world, and spread the Light.

ON THE WATCH-TOWER

(Concluded from p. 414)

MISS CHRISTIE, the New Zealand National lecturer, has been touring in Ireland with Miss Daphne Bright, and sends an interesting account. They first visited Queenstown, where they found a magnificent Roman Catholic Cathedral, terrible poverty and dirt, shop windows broken and boarded up, curfew at 10 p.m. About 20 people came to listen to a Theosophical talk, which resulted in one Roman Catholic and two Anglican priests preaching against Theosophy and thus drawing attention to it. Cork could only have afternoon meetings, and a few joined the Society; there were riots in the streets, and firing to clear them before dark. Dublin has a Lodge, and the travellers had a very pleasant time, audience of over a hundred in the Lodge room and library, which were packed. Belfast, full of Churches, each against the rest; firing in the streets, curfew at 10.30, people killed nearly every night, "nice people in the Lodge and out of it, as at Dublin," but "a totally different atmosphere". Coleraine, no Lodge, but "delightful meetings" in the drawing-room of a charming hostess; "no riots or murders"—a pleasant change, one imagines; a Presbyterian lady came because her brother had heard Miss Christie in Murwillambah, Queensland, on her only visit there, and had asked his sister to go to hear her if she ever visited Ireland. Bangor had one day, afternoon and evening meetings, no Lodge. Londonderry, where a small Lodge was founded by Mr. Harry Banks, who is now Miss Christie's junior in New Zealand; "riots, firings, and shootings, Roman Catholics and Protestants at each other's throats, yet outwardly a careless, happy crowd in the streets, and very earnest people in the Lodge"; a Star centre was formed, so "Mr. Harry Banks and I, the two New Zealand National Lecturers, are the parents of T.S. and Star centres in 'Derry'". A strange link between the widely separated lands. Miss Christie found many close similarities between the Irish and

the Indians; strange that both, just now, are in so much trouble with England; the hatred between Roman Catholics and Protestants is like that of the anti-Brāhmaṇas to Brāhmaṇas in the Madras Presidency, and the political hatred is as bitter as that of Non-Co-operators.

* *

This month sees the birth in England of a new Sectional Magazine, entitled *Theosophy*, but I have heard nothing of it beyond a printed circular, from which I take the following:

The Magazine will aim at keeping the members in touch with all new Theosophical developments and with news of our leaders in different countries. It will also have special sections dealing with new movements in Art, Literature and Philosophy, and with the latest discoveries in the worlds of Science, Comparative Religion and Psychical Research. The contributors to these sections will be our leaders in the Theosophical Society, and other well-known students both within and without the Society.

The price is 7s. 6d. annually to members, and 12s. to non-members.

* *

A correspondent sends the following; the "news" is rather ancient, but will be welcome to my readers as to myself:

Under the protection of Don José Xifré, Presidential Agent for Spain, and with the help of Don Manuel Treviño, National Representative of the Order of the Star in the East, a Golden Chain Group of little children was started and put under the direction of Doña Celine Guyard. The first group commenced on February 12, 1920, with 5 boys and 2 girls. The meetings are held at the rooms of the Madrid Lodge, T.S., regularly each Tuesday, and a quarterly journal has been begun. On May 31st Doña Celine Guyard delivered a special lecture on the subject of the education now actually given to children and what ought to be given, basing herself on the principles in *Education as Service*.

* *

We begin a new half-yearly volume in April, and it is proposed during the current year to concentrate especially on relating THE THEOSOPHIST more definitely to world affairs. The supreme test of the reality of our knowledge is in its application to the progress of modern thought in all departments. My readers will no doubt have noticed in the January number the opening of a department entitled "Echoes from the Changing

"World," as well as timely articles connected with large movements such as the present anti-Semitic activity, the recent advancement of science and the like. I appeal to Theosophists to extend the influence of this magazine as much as possible, assuring them on our side that we shall do everything from month to month to increase the usefulness of the publication in opening up lines of thought and action for our readers. Is it too much to ask that every Lodge and Centre should subscribe for one copy? THE THEOSOPHIST inherits the traditions of both THE THEOSOPHIST and *Lucifer*, and it is the only means of communication I have with the whole Theosophical Society.

* *

Madras gave a very fine welcome to H. R. H. the Duke of Connaught, when he came here to open the Reformed Council. All went well except the weather; we had three days of rain, which, however auspicious from the popular standpoint, were very unpleasant for the sightseers. The day of his arrival was wet in the morning and evening, but fair during his reception. The streets were crowded—so crowded that an hour and a half after he had passed, motors and carriages could only move at a foot-pace, and finally the police turned all the wheeled traffic off the main road, and sent us a long way round. Parties were many and successful; there were some most beautiful illuminations; people gathered wherever he was known to be passing and he was warmly received everywhere. We beflagged Headquarters by day and illuminated it by night. As I wrote in the January *Bulletin*:

Desperate efforts were made by the Non-Co-operators to spoil the proceedings, but they were a ludicrous failure. The gaily decorated streets were packed by festive crowds, good-humoured and happy; there was a fine military display. As I drove over the bridge and came in sight of our Headquarters, it flashed across the water its row of electric lights. Gay flags by day, and electric bulbs by night testify to the unswerving loyalty of the Theosophical Headquarters to the British connection and to the crowned Head of the Commonwealth.

The Duke sent a pleasant message of thanks after his departure, saying: "The days spent in Madras have greatly

heartened me in the Mission entrusted to me by His Majesty the King-Emperor, and will always remain among my most treasured recollections."

* * *

An interesting letter from our good Theosophical worker, Mr. C. Spurgeon Medhurst, from Pekin, has the following, which I transmit to my readers :

I wish, through you, to suggest Pekin as an exhilarating winter holiday resort for weary Theosophical workers; Indians, English, or Americans, ladies or gentlemen, who have private means and are socially inclined, should find Pekin unusually attractive and crowded with opportunity. Few cities are more interesting—I have just written an article in a local paper on Pekin's Romances—and one might go a long, long way without being able to find anything superior to a North China winter, with its cold, bracing air, and its abundant sunshine.

A student of history would discover much suggestive material here. China's future form of government is still unsettled. She is standing on the lower steps of industrialism and looking towards the temple. Her politics are a morass. Each of these three things is very much in activity. Where could a philosopher find a more promising field for investigation?

What should interest the suppositional Theosophical visitor most, however, is the opportunity for work. Presumably he would live in one of the hotels, and through their foyers there is a continual stream of people from all over the world, many of them influential persons. Again, it is the custom in Pekin that the stranger calls on the resident. He need not wait for an introduction, nor need he have any particular business in view, he just leaves his card with whomsoever he wishes to become acquainted. During the season, from October to March, there are many "at homes," receptions, and other public gatherings, all of which our T. S. visitor could attend. Possibly openings would also be made for him to lecture if he so desired.

From Pekin to Port Said, with another message. This time it is from the President of our Port Said T.S. Lodge. M. Henri Gerbaud, F.T.S., writes that he will always be glad to meet members of the T.S. who are passing through Port Said, and to help them in any way that lies in his power, if they will notify him beforehand of the date of their passage, and they should also give the name of their steamer. His address is, Ateliers Généraux, Canal de Suez, Port Said, Egypt.

VOL. XLII

No. 6

THE THEOSOPHIST



THIS is the last number of Part I of our Forty-second volume, concluding the last three months of 1920, and the first three months of the fateful year, 1921. Much has come about in India during the five months that lie behind us as we enter March: the first popular elections; the first Indian Ministers, responsible to the Legislatures; the opening of those Legislatures, four of them by the hands of the Royal Messenger of Peace and goodwill; the Viceroy's words that "autocracy is abandoned," repeated by the Duke; the King's message that the National Legislature is "the beginning of Swarāj within my Empire". The "great adventure," as

some call it, the natural and rightful advance of India to her place in the Commonwealth, as some of us regard it, has opened well. In one Chamber, the Council of State, we have the Resolution of the Hon. Mr. V. S. Srinivasa Sastri, an advanced Liberal, for a committee to examine the laws of a "repressive nature"—i.e., those in which liberty and property are placed at the mercy of the will of the Executive, instead of under the protection of the Judiciary—accepted by the Government, now nearly half Indian. In the second Chamber, the Legislative Assembly, we have the Resolution of Mr. Jamnadas Dwarkadas, a National Home Rule Leaguer, dealing with the Panjab tragedy, three parts of which, expressing regret for unnecessary humiliations and indignities suffered by Indians under martial law, establishing the principle that Indian life and honour are as sacred as English, and promising compensation to the families of Indians killed in the Panjab and elsewhere, were all accepted by the Government. The fourth, regarding the punishment of officers guilty of excesses, could not be re-opened, but it is understood that serious penalties were inflicted, and India is not a revengeful Nation. The condemnation and the regret expressed enable us to put the tragedy behind us. The heavy indemnities imposed have been remitted, so far as not collected, the city of Amritsar being relieved of a payment of Rs. 1,700,000. The irreconcilables remain, of course, irreconcilable, for how could they keep up their attitude, unless they nourished their grievances?

* * *

Another public event of importance is the visit to India of General Sir Robert and Lady Baden-Powell, the Chief Scout and Chief Guide. They came to knit into one organisation the various Scout organisations in India: the original B.-P. Scouts and the Indian Associations outside them. The chief All-India organisation was the Indian Boy Scouts, started by myself, and trained by Mr. F. G. Pearce and G. S. Arundale,

of which I was "Protector"; this spread rapidly in various parts of India; and as the Home Rule agitation was then very active and the then Governor of Madras was a great hater of the idea of Home Rule, he organised another rival organisation, though he had never troubled himself about Scouting for Indians until he saw how our Association was spreading, but had confined himself to English and Anglo-Indian boys. Under our present Governor, Lord Willingdon, the "Besant Scouts," and the "Pentland Scouts," as they were popularly called, amalgamated, and now we have merged ourselves in the B.-P. organisation. In the big joint Rally we had when Sir Robert was here, he announced the amalgamation; there was a very pretty sight: the Indian and British troops rushed into each other's ranks, shaking hands and cheering. Some of us saw a vision of the future in it, when the men, who are now boys, will work hand-in-hand for the service of the world.

* * *

How different a sight is presented by the Councils with their respective Governments working harmoniously for the people's good and these joyous ranks of boys of both Nations mingling as brothers, from the Non-Co-operation movement, motivated by race hatred, by the desire for revenge, and intended by very many to wrench away the bond between Britain and India. That mischievous crusade is, I think, weakening. The giving up of titles has been a ludicrous failure. The boycotting of the Law Courts has been taken up by very few. The boycotting of schools caused a sudden, excited exodus in Aligarh and Calcutta, but in both places nearly all the boys have returned to school and college. No other places have been seriously affected, but the preaching of disobedience to parents and general breaking of discipline has entirely demoralised the students. They break up public meetings, abusing speakers in foul language and using physical violence, blows and kicks. The most respected

public men are not allowed to address a public meeting, school-boys and young collegians shouting them down, and creating a pandemonium by stamping, yelling, blowing whistles and horns, and shouting "Mahāṭma Gandhi-ki jai!" Mr. Gandhi, having failed with most of the intelligentsia, is now beginning to stir up the masses, who have real grievances, and are easily inflamed. There lies the danger-point at present.

* *

Good news of Theosophical activity comes to us from many countries. The other day I was pleasantly surprised by receiving a letter from Vladivostok, announcing the formation of a Lodge of the Theosophical Society. The letter runs as follows:

THE THEOSOPHICAL SOCIETY,
VLADIVOSTOK—RUSSIA,

Naberejnaia 14—9
December 27th, 1920.

THE PRESIDENT, THEOSOPHICAL SOCIETY,
Adyar, Madras.

DEAR SIR,

We have pleasure in informing you that a Theosophical Society has been established in Vladivostok. Its Memorandum of Association is a modified copy of those governing similar Russian Societies; modifications relate to local requirements in regard to clerical side, and formalities concerning elections, etc.

The number of Members is constantly increasing; public lectures are held on Wednesdays and Saturdays and books are lent for reading. The Society has already in press the first issue of its own Magazine under the title of *New Thoughts and New Ways*.

The Vladivostok Theosophical Society is happy to greet yours with all the older Societies, and will highly appreciate any brotherly advice or help that may be rendered to it in order to facilitate the first steps on its Way to the Eternal Truth.

Yours sincerely,

E. MASLENICOFF,
Vladivostok Theosophical Society.

We welcome this new seedling of the Wisdom Tree.
May it grow and flourish.

* *

Next, Mr. C. Spurgeon Medhurst writes:

Several years ago some Theosophical friends visited Shanghai and I took them to visit a Taoist temple, the priests of which were old acquaintances of mine. We happened to arrive when a service was in progress and my friends wanted me to question the priests as to its purport. This was the answer, as literally as I can give it: "We have this service every afternoon in order to purify the thoughts of this neighbourhood."

Several times Buddhist priests in China have said to me, in answer to enquiries: "Unless the worshipper believes, there is no Buddha here, but only His image. If the worshipper thinks Buddha is here, He is here."

The same teaching is elaborated in the Chinese history of Hui Yuan, the founder of the Pure Land School of Buddhism. Some scholars, not without apparent justification, are inclined to believe that we have in this School a tradition of the teachings given by S. Thomas when he visited Asia, but purely Buddhistic in its terminology and its figures of speech.

* *

The members of the Argentine Section have arranged to publish small books on the great religions and philosophies of the East. Booklets are to be issued on the various divisions of Hindūism, on Buddhism, on Zoroastrianism, and also on the teachings of Confucius, Lao-Tse and Mencius. The great philosophical systems of India are also to be represented. The first booklet, which is on Buddhism, contains a translation into Spanish of three important discourses of the Lord Buddha, and also the statement of the fundamental doctrines of Buddhism, which Col. Olcott drew up, and which was endorsed by the Buddhists of the Northern and the Southern Churches, of Japan and Ceylon. The booklets are to be published extremely cheaply, so that they may reach a large circle of the public. Señor Don Napoleon Reys, in Brazil, is writing many articles in Spanish newspapers.

* *

Mr. A. P. Sinnett sends me the following, and I print it with much pleasure:

MY "TESTIMONIAL"

TO ALL WHO HAVE TAKEN PART IN ITS PREPARATION

No words I can use will sufficiently convey my thanks to the Theosophical friends all over the world who have contributed to the

"Testimonial" of which I find myself the deeply grateful recipient. Many of them are known to me, and—knowing me—will realise how profoundly I am touched by their affectionate and generous effort to smooth the remaining period of my stay on the physical plane. Already my friends of the London Lodge and others had softened by a substantial gift the pressure of financial worries, indirectly the result of my devotion to Theosophical work. The present important expansion of their undertaking, which has given it a world-wide character, does more than greatly enhance its practical effect—it has given me the intense satisfaction of knowing that innumerable streams of affectionately sympathetic thought have been flowing towards me for the many months during which the testimonial has been in preparation.

I do not know how much longer the Powers who control such arrangements will think it desirable to keep me, in spite of advanced age, in a condition to go on with the work I have been engaged with for the last thirty or forty years. At the moment of writing I am unconscious of any change, physical or mental, that has attended the passage of the last ten or twelve. So it may be that for some further period I shall continue, on this plane, to enjoy the fruits of your generous provision for my worldly welfare, which by these imperfect words I endeavour to acknowledge with a grateful feeling it is impossible, adequately, to express.

47 Ladbroke Grove

London, W. 11.

A. P. SINNETT

Mr. A. P. Sinnett has earned the deep gratitude of the Theosophical world, that he has done so much to deserve, and he works still for Theosophy as though he were as young as when he entered the Society.

* * *

From Blavatsky Lodge, Bombay, comes the news of the passing away of another old worker.

The following Resolution was passed unanimously by the Managing Committee in their meeting of the 10th February.

"The Managing Committee record with regret the passing away of Bro. Nairozji Aderji on January 26th, 1921. In him the Blavatsky Lodge has lost one of its oldest members, whose devotion and zeal for the Lodge were remarkable. He joined the Lodge in 1891, was its Hon. Librarian in 1898, and an Hon. Secretary in 1912, and took a most active part in the management of the Lodge. He used to stay in the Lodge Rooms, and look after the furniture and library, and many a time organised social gatherings. His services as a

lecturer and T. S. worker are worthy of note. The Committee sympathises in the bereavement of the family."

Our friends on the other side increase in number, but we know that they will return in due season, to spread the Light once more.

* * *

From England come many encouraging signs of steady and progressive work. Here is an extract of a letter:

My recent tour in the Welsh Lodges, etc., showed a strong, growing movement with some five devoted workers. Chester has been a long, long pull up, but the last time but one that Mr. Jinarājadāsa was over here, I took him to Chester to speak, and asked him to do something to establish a centre of spiritual energy. Ever since then, a steady movement began, not only in the T. S. but in the Cathedral activities. The Bishop became ill, and a locum tenens came. He preached and taught the Immanence of God, Nature's finer forces, etc. He remains as a Canon, and there is now a new Bishop of fine character and spiritual influence, and I have heard rumours about the new Dean being a very broad-minded and spiritual man. Now the T. S. Lodge is well established with good workers. Mr. Rogers gave a course of three lectures; result—a study-group of 22. I should like Mr. Jinarājadāsa to know this result of his effective help.

Southport Lodge is also doing well, very well; the President, Mrs. Towers, is developing into a brilliant lecturer.

The Belfast Lodge has issued a good three months' syllabus of weekly lectures. The Leeds Lodge is active as ever, and is in most useful relation with various progressive associations in the city; Mr. and Mrs. Clifford Best exercise a very harmonising influence. The T. S. Astrological Lodge, with the ever-devoted Mrs. Alan Leo as its President, has a three months' course of weekly lectures running. The new magazine, *Theosophy*, a monthly magazine for England and Wales, issues its first number, a quite promising one: we trust it will prove most useful to the Society. *The Herald of the Star* has some suggestive notes by J. K. We select one pregnant sentence on the coming changes:

We are none of us in a position to know exactly what changes are needed, and so we cannot commit the Order to details. But we do know, in a general way, that certain forms of so-called modern civilisation must disappear. We know that the future requires the abolition of extremes of wealth and poverty, that over-idleness must not exist side by side with over-work, that the domination of any class

or race over another must cease. Towards these general ends we should work—but work each in our own way. Not one of us has the same temperament or the same point of view as another, but we have all, nevertheless, a definite object before us—namely, to make the world better and so to prepare it to receive a superhuman Man. In order to achieve this end, we must first get rid of any personal or selfish motive and be filled with a profound desire to help our fellow men. From this desire such wisdom that we need for our guidance will flow.

* * *

The following extract, from a lecture delivered in London to the “Mystic Evolution Society” by Lord Clifford of Chudleigh, deserves consideration :

Investigations made by Professor Soddy of Oxford and himself, he said, led to the assumption that there were three, not two electrons. The first he defined as the “x,” or unknown, electron, which created all forms of life, growth, and variation, but which, as it conformed to all the conditions of infinity, could only be described as the force of nothingness. The second was the negative electron, that combined with the other two to create material existence. The third was the positive electron, that combined with the other two to create energy. As pure electricity obeyed the conditions of infinity, and not of finity, they must conclude that it was spiritual and divine, not material.

The world moves, my brothers. The above might have been said by H. P. Blavatsky.

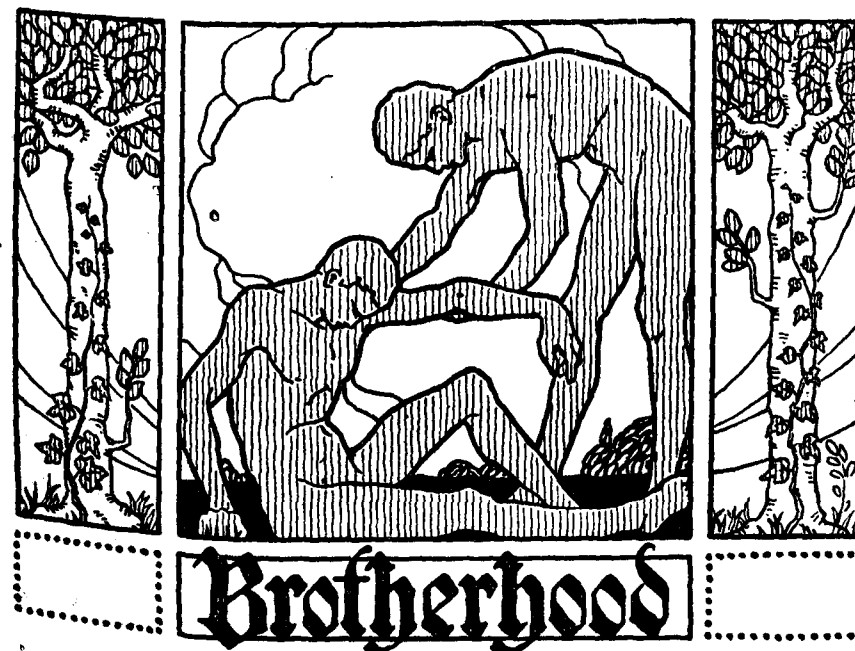
* * *

We are glad to note that the Britain and India Association continues its most useful work of drawing the countries together. It has just held four fortnightly meetings, beginning with chat and tea, after which follow a lecture and discussion. The lecturers were :

Mr. H. S. Polak, on “An Urgent Imperial Problem”.
 Prof. K. N. Sitaram, M.A., on “Some Ancient Indian Ideals”.
 Dr. Stella Kramrisch, on “Indian Art and Europe”.
 Mrs. H. Tata, on “Progress of Women in India”.

* * *

The South Indian Federation meets at Adyar on March 25, 26 and 27, and boarding and general accommodation are given to all delegates, provided they notify their coming by March 15, and send the registration fee of Re. 1. As I was among the South Indian delegates at the Annual Convention, I preside at the Calcutta Federation on the same dates.



PHYSIC AND FASHION

By ROBERT H. SPURRIER

WE have it on high esoteric authority that the rule of fashion is not unknown in the realm of medicine. To the attainment of this knowledge, it is true, uninitiated but enlightened laymen had reached aforetime, but to-day that which was spoken in secret is proclaimed from the housetop, and the truth which should be concealed from the Philistines is told in Gath and published in the streets of Askalon. For the statement made in 1911 by *The British Medical Journal* into the ear of the profession—the statement that

Remedies and modes of treatment, like systems of philosophy or fashions in dress, have their little day and cease to be. Back

numbers are graveyards of departed theories of which the various forms of quackery are the ghosts—

has been given widespread publicity through the medium of the lay press and by speakers from the public platform.

This statement does not apply only to remedies and modes of treatment belonging to bygone days; it applies with accumulated emphasis to the present-day theory and practice of medicine, that is to say, to the Germ Theory of Disease and the methods of medication and treatment to which it has given rise. This theory from its inception earned the ridicule and scorn of one whose "characteristic common sense" has recently received the commendation of a medical reviewer. True, it was many years ago that Florence Nightingale characterised belief in the germ fetish and belief in the witchcraft fetish as products of one and the same mental condition, but recent testimony, which confirms the sanity of her point of view, has recalled it to memory. Only some two and a half years ago Sir James Barr, M.D., LL.B., in the course of a caustic criticism of a contemporary declared:

On causation he is not the only writer who flies to that resort for the destitute, microbes and their toxins—to explain all the ills that flesh is heir to. (*British Medical Journal*, April 15th, 1916.)

To such an extent, however, have the medicine men of to-day succeeded in spreading the fear of the germ, that the writer of a leading article in *The British Medical Journal* has been constrained to cry out that

the fear of the microbe now haunts the minds of men till it becomes an obsession.

And just as, in days gone by, the mere belief in the power of witchcraft brought upon the ignorant and unenlightened the very evils they feared, so to-day it cannot be denied that belief in the baleful effect of bacteria is in itself an active agent in the causation of disease. Indeed, fear is the cause of many ills, and its dissemination by those whose function it is to

make men whole, alone suggests that medicine has gone astray on a road which is leading it away from the true art of healing. Dr. Bean, an American osteopathic physician, in his book on *Food Fundamentals* declares:

There is no greater menace to the health of the people to-day than the teaching about germs. The distorted truth about germs has shunted the vision astray from the real cause of disease and has resulted in blinded efforts to palliate and relieve, and a damnable continuance in unhealthful habits of living. Wrong teaching about germs has instilled into the minds of many a poisonous fear which in itself is a curse to good health.

There are, however, and always have been since its coming, medical men who wholly reject this theory; men who hold that the presence of germs in disease is the *result* and not the *cause* of it; who are convinced that the action of the microbe is beneficent and not maleficent, and maintain that, just as outside the human body they are used in the purification of sewage, so also, within the human body, one of the rôles they play is that of scavenger. This conception of the function of micro-organisms within the human economy was put forward very clearly by Dr. Granville Bantock in the *précis* of evidence which he gave to the 1906 Royal Commission on Vivisection; and Dr. George Wilson, one of the members of that Commission, in quoting from it in his reservation memorandum, says:

I may state very frankly at the outset that I feel bound to associate myself with the views of Dr. Granville Bantock on "the germ theory of disease" as set forth in his *précis* of evidence.

And, adds Dr. Wilson,

I can do this the more readily because he and I, as well as others, have arrived at similar conclusions from a very close study of the subject, quite independently of each other—he, in the first instance, from the surgical side, and I all along from the public health point of view.

Dr. Wilson proceeds to quote from the *précis*, and from his quotation the following is an excerpt:

Bacteriologists have long since discovered that in order to convert filth or dead organic matter of any kind into harmless

constituents, Nature employs micro-organisms or microbes as her indispensable agents. Thus, in the modern septic tank, which is now so largely used in the treatment of sewage, it is the action of micro-organisms . . . which dissolves the sewage, and it is the continuous action of these microbes which converts all manurial matter into the saline constituents which are essential for the nutrition of plant life. In the natural purification of filth-polluted streams, or in the conversion of dead animal or vegetable matter into the flora of the vegetable world, it is admitted that the micro-organisms play a beneficent part, and so I am prepared to contend that, however these innumerable and infinitely minute vegetable organisms may be designated, they always play a more or less beneficent part when they are found to be associated with disease, and that, however characteristic any micro-organism may be of any particular form of infectious disease, it cannot be classed as pathogenic, in the sense that it is the actual agent causing the disease . . .

The conclusions, however, to which Dr. Bantock, Dr. Wilson, Dr. Vincentini and others have come, as the result of their researches, have not interested the medical profession generally, except to excite its hostility; indeed, they have met with the usual fate that befalls heterodox opinion and have been despised and rejected of men. But it is significant that to-day criticism of the insufficiency of the germ theory to explain all the facts of disease, and recognition of the beneficent action of micro-organisms *within* the human body, are finding expression among the orthodox who have hitherto accepted it as a true theory of causation. So far back indeed as the year 1909 we find, in a leading article in *The Lancet*, the statement that

the bacterial theory of infectious diseases has been unchallenged for many years, and though it has not been upset, yet it must be acknowledged that there are certain facts for which the theory does not account fully.

The writer goes on to suggest that, as it is not at all rare to fail to find the causal organism in an individual case of disease; that, as many microbes which are considered to be disease-producing are frequently found in healthy persons; that, as there is a profuse diffusion of causal organisms without a corresponding production of disease, and as it has long been

known that a microbe can lose part, or even the whole, of its power to produce disease and that normally harmless microbes can become harmful; therefore some factor, other than the microbe, must play a complementary part to it in causation.

Subsequent to 1909 many other pronouncements have been made by medical authority, pronouncements which indicate a remarkable movement of opinion, not only away from the orthodox conception of the part played by germs in the causation of disease, but also in the direction of the unorthodox views of Dr. Granville Bantock and those who think with him; but within the limits of this article it is impossible to quote from more than two or three of them. One of the most suggestive and significant of these, perhaps, both on account of its tenor and also because of the status of the speaker, is contained in the Harveian Oration of 1912, in the course of which Sir James Goodhart, Bart., M.D., LL.D., delivered himself of the statement that

finality. . . pathology is still shifting. We have not yet reached finality. Even bacteria are probably results and not causes.

In the following year, the year 1913, we find Professor Dixon, F.R.S., giving it as his opinion that

the micro-organisms in the intestinal tract probably exerted a beneficent influence; the body depended on these extraneous organisms for the effectiveness of digestion.

This opinion, though limited in its application, it will be noted, to the micro-organisms of one specified area, *i.e.*, those inhabiting the intestinal tract, appears, subject to this limitation, to echo the views expressed by Dr. Wilson; but it echoes them neither as clearly nor as fully as they are echoed in an article which appeared in the issue of *Popular Science Siftings*, September 2nd, 1919, in which the writer says:

Medical theories concerning our commonest and most deadly germ diseases have been entirely upset. Independent investigations in various parts of the world have led to this conclusion . . . Medical

science found the various kinds of bacteria swarming in the different germ diseases and had no doubt that they were the cause of the trouble. Now science has shown that that view of the cause of disease is almost entirely wrong. . . . The old microbes were present in the disease, of course, but it has been found, we are assured, that they were comparatively harmless, perhaps beneficial, because they ate up dead organic waste matter in the system. . . . It had long been known that certain kinds of microbes were useful in cleaning up decaying matter in the outside world, but it is now proved that they perform the same duty within the human body.

Despite, however, the revolutionary change in orthodox opinion indicated in these and many similar utterances, the truth of the statement made in the pages of *The British Medical Journal*, that "it is the fashion of modern times to attribute everything to microbes," was never more apparent than it is to-day, and it is from this fashion that the prevailing remedies and modes of treatment take their rise.

In this connection it is a legitimate question to ask: "What are the results obtained by these remedies and modes of treatment—are they so successful in their application to diseased conditions as to carry the conviction that the theory on which they are founded is a true theory of causation?" It was said by One of old time, whose word and touch brought healing to many, that a good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit, and He went on to ask: "Do men gather grapes of thorns or figs of thistles?" It is, then, a pertinent question to put: "Are the fruits brought forth by this tree of modern medicine those rare and refreshing fruits which, borne only by the tree of life, are for the healing of the nations?" A partial answer to this question is to be found in the testimony of Dr. Exham, who, speaking from the presidential chair of the Shropshire and Mid-Wales Branch of the British Medical Association, said:

The germ theory of disease having been accepted, it was hoped by many that we should be able to manage disease better. Was this hope realised? Did the treatment of disease alter much, and were we more successful? Surely it was not so.

A further and fuller answer is supplied, involuntarily, in the pages of *The British Medical Journal* (January 16th, 1915) by Dr. J. C. McWalter, in these words:

The more recent biological and microbic conceptions of disease lead to even more crude therapeutics. Disease being caused by the presence of a pathogenic organism, the problem apparently was to kill the microbe! Hence there came an era of microbicidal treatment. It mostly ended in failure . . .

But a condemnation, even more damning than the above, is contained in the words spoken by the same doctor a few months later:

There seems to be little doubt that almost all our meddling methods of medication do more harm than good. (*The British Medical Journal*, June 12th, 1915.)

Proceeding now to examine more specifically the effects of the germ theory of disease as disclosed in the results of the remedies and treatments with which it is so closely associated, we hear the same lament of futility and danger arising from members of the medical profession. Take, for instance, the condition known as *pyorrhœa alveolaris*. In referring to this disease and its treatment, Dr. Vaughan Pendred writes:

It is high time that a strong protest was raised against the very modern craze of *pyorrhœa alveolaris*. As a general practitioner I have seen many cases that have consulted physicians, with the result that if nought else could be found the symptoms were referred to *pyorrhœa*—in several cases, I regret to say, in my experience, non-existent.

After stating that he had seen people rendered toothless because of the diagnosis of *pyorrhœa*, but that in not more than ten per cent of the cases had he seen the slightest advantage gained from the extraction of the teeth, Dr. Pendred roundly asserts:

Our profession is for ever flying off on some new scare that lasts three years and then dies, as indeed it as a rule deserves. Fortunately the greater part of these crazes are harmless, but this is causing an infinite amount of sorrow and injury. The claim that *pyorrhœa* is the universal cause of everything that avoids diagnosis is

too scandalously unscientific to need comment. Sometimes the removal of the teeth does good, but to sentence everybody, on the discovery of some baneful microbe, to have teeth removed—or all their teeth—is monstrous. It is gravely trying the general practitioner, who has a steadier, more equipoised mind than the consultant.

Dr. Pendred does not stand alone in his condemnation of this fashion. In an address delivered to the West London Medico-Chirurgical Society on October 8th, 1915, Dr. Leonard Dobson uttered a word of warning against the follies of fashion in medicine in general and of the pyorrhœa fashion in particular. He said: "There is too strong a tendency to follow fashion in the practice of medicine," and, proceeding to enumerate a few of the more recent ones, added:

At one time patients were put on soured milk, then came the turn for vaccines, and at the present time every patient is said to be suffering from *pyorrhœa alveolaris*—a craze which is responsible for the sacrifice of innumerable sound teeth.

Indeed, the extent to which this craze obsesses some members of the medical profession can be gauged from the statement made by one of them, that "mankind could live quite well at all ages without teeth". Apparently, too, in the opinion of some of them, mankind can live quite well at all ages minus a portion of the large intestine; and among the morbid manifestations which it is claimed can be cured by the operation of short-circuiting the colon, we find included "infection of the gums and pyorrhœa". The danger of the false doctrine that the big colon is merely "a common sink," combined with the brilliant advocacy of it by one of the leading surgeons of the day, is, we are told, that

Encouraged to regard the colon as of no account, the immature surgeons of two continents will inaugurate an era of short-circuiting, performing this or the yet graver colectomy for all sorts and conditions of disease in all sorts and conditions of men, women and children on the smallest possible pretext. (*The British Medical Journal*, January 24th, 1914.)

Truly a cheerful prospect!

Passing on to deal briefly with inoculation and vaccination, which also take their rise in the germ theory of disease, many are the medical witnesses who give weighty testimony of the futility and danger of these fashionable modes of treatment, but here again exigencies of space will permit of reference to three or four only, of the most striking. We will take first the testimony of Dr. William Bramwell, who, referring to the use of vaccines and sera, describes the administration of these remedies as, in some cases,

being fraught with the gravest possible danger and soul-harrowing anxiety on the part of the administrator. (*The British Medical Journal*, January 6th, 1912.)

Sir J. Dyce Duckworth's statement, which we will take next, if more guarded in expression, is none the less suggestive. Writing with special reference to pneumonia-vaccine in *The Lancet*, November 28th, 1914, he said:

I also prefer to begin with the older methods before resorting to vaccine treatment, and I would venture to suggest that some of us are now in danger of losing the older acquired knowledge of appropriate treatment for many common ailments.

An indication of the extent of the danger alluded to by Sir Dyce Duckworth is given in Dr. Bernstein's book on *Applied Pathology*, wherein he describes that "new product, the vaccinist" as

a man often young and lacking experience, trained for a few months at the fountain-head and treating disease, about which, owing to his inexperience, he can know but little, with a few chosen bacteria with which he has familiarised himself. (*The British Medical Journal*, September 27th, 1913.)

Perhaps, however, the most damaging confession is that made by Sir Watson Cheyne in the columns of *The Lancet* of February 27th, 1915. It is therein that he writes:

Just think how many millions of vaccine injections have been made in the course of the last few years, and in how very few cases

we can definitely recognise an immediate and marked improvement, as we ought to do if the treatment is to be justified. Think, also, how often we are in doubt whether such improvement as occurs in the course of the treatment is due to the vaccine or is a natural result of the actions of the body . . . I have used vaccines extensively . . . and I have in only two or three cases seen any result which I should not have expected without their use. I have seen lesions getting well in one part of the body, and yet, while still under vaccine treatment, fresh lesions breaking out in other parts of the body, and I have also seen bad and even fatal results follow the use of vaccines.

Sir Watson Cheyne draws a sharp distinction between the value of vaccines as *remedial* agents and their value as *preventive* agents. Speaking of their employment in the treatment of wounds of war, he says:

While I would welcome vaccines as a prophylactic measure, I think they are very broken reeds to trust to, once the organisms have established themselves in wounds.

A similar distinction between the general remedial and preventive value of inoculation and vaccination is drawn by many medical men, but evidence is accumulating to show that the futilities and disasters which attend the use of these remedies in the treatment of disease also attend their use in the realm of preventive medicine. Their absolute failure to prevent the 96,000 cases of medical illness which occurred amongst the troops in Gallipoli—not to mention Mesopotamia—in the absence of proper sanitary arrangements, appears to indicate pretty clearly the worthlessness of the so-called "protection" conferred by them. And indeed recognition of the fact of the failure of vaccination to protect against typhoid fever in the absence of proper sanitary and hygienic precautions has been made in the United States *Public Health Reports* of March 28th, 1919. In this document is reproduced in full an instructive circular entitled "Typhoid Vaccination No Substitute for Sanitary Precautions," written by the chief surgeon of the American Expeditionary Forces, in which attention is called to severe and fatal epidemics of typhoid

fever occurring among inoculated American troops. Further, in it complaint is made that medical officers have utterly failed to grasp the significance of reports and warnings issued weekly to them on the occurrence and distribution of typhoid fever among the troops—a fact, it is stated, which may be due to

a false sense of security under the popular belief that vaccination against typhoid and paratyphoid gives a complete immunity, even in the midst of gross insanitary conditions.

But perhaps more menacing than its futilities are the dangers of these treatments, which are convincingly described in a letter written by a Canadian soldier at Camp Sewell and published on August 5th, 1915. In it he tells of the perfect health of a contingent of 33,000 men who had been tested by rigid medical examination and had hardly known a day's illness. He goes on to describe how, after each of the three anti-typhoid inoculations, more and more illness crept into the camp, until, on the third, there ensued a fatal epidemic of cerebro-spinal meningitis and pneumonia. He concludes his letter as follows:

There is nothing for it but the Canadian Army is being drugged and doped to death, and to the point of inefficiency, by the medical man . . . From my point of view 75 per cent of the disease at Val Cartier, Quebec and Camp Sewell is traceable to vaccine and typhoid serum.

And an officer of a British Service battalion tells how, after inoculation, the men, from being "hard as nails," became demoralised, and about 10 per cent of them had to be sent home as medically unfit.

That the deplorable and dangerous results discovered in the evidence quoted in this article attend the application of the remedies and modes of treatment arising out of the germ theory of disease, will not surprise those who hold that "a science built on cruelty can never bring health to man"—to put it in the words once used by Mrs. Besant—when once they realise the close connection between the present-day theory

and practice of medicine and the practice of experimentation on living animals. We have it on the authority of the Report of the 1906 Royal Commission on vivisection that :

In the early seventies of last century a great impetus was given to the study of physiology and the experimental sciences generally. Physiological and pathological laboratories had recently been founded in England, and animal experimentation was introduced on a more extended scale than previously. The researches of Pasteur led up to the science of bacteriology and opened new fields of investigation which were eagerly pursued.

Indeed, so eagerly were they pursued in the bodies of living animals, that the total number of experiments rose from 317 in 1878 to 7,500 in 1896, and from 9,822 in 1897 to the high-water mark of 95,731 in 1910, falling to 62,877 in 1919. A useful estimate of the extent to which the germ theory of disease is responsible for this enormous increase, can be formed from statements made by the Chief Home Office Inspector in his official Report for the year 1896. He says :

The rapidly increasing knowledge of diseases caused by inoculable organisms has necessitated the study of the life history of such organisms by inoculation experiments and other measures . . .

and then proceeds also to explain that the discovery of antitoxins has led to their preparation on a large scale, and that the preparation of them has necessitated a large number of inoculation experiments. He adds :

The large increase of inoculations and allied experiments, which has been noticeable for the last few years, is likely to continue.

The inspector, Dr. Poore, was correct in his surmise, and so great has been the increase in this class of experiment—and we have this on the assurance of the Hon. Secretary of the Research Defence Society—that 95 per cent of the total number of experiments on living animals performed annually in Great Britain are inoculations or of the nature of inoculations. These are all performed without anæsthetics, the vivisector being under the protection of Certificate A ; and that some of

them cause great suffering to the animal victim of the experiment is a fact admitted by the Chief Home Office Inspector, who, in reply to a question put to him before the 1906 Royal Commission on Vivisection, admitted that

It is certain that in some cases of this group, that is, experiments performed under Certificate A, the infection or injection is followed by great pain and much suffering.

Corroboration of this testimony is afforded by the Principal Clerk to the Home Office, who admitted that inoculation experiments which may terminate in actual disease, "the disease being a painful process," are allowed in large numbers.

The extent to which this fashionable theory of disease, its remedies and modes of treatment, are inseparably associated with the practice of cruelty, is thus clearly established, and its reaction in terms of human suffering will be recognised as just and inevitable.

Much more evidence than has been given here of the futility and danger to humanity of the present fashions in the theory and practice of medicine could be given, did space allow. True, they are but fashions and will pass ; but until the theory does pass, along with its empirical therapeutics, until medical authority has learned to practice the virtue of tolerance, and medical opinion has ceased to be swayed by the particular superstition of the day and repudiated all association with vivisectional experimentation, the Ministry of Health, in spite of its potentialities for good, cannot fail to prove a curse and not a blessing to the health and well-being of the people, unless accompanied by an unfettered lay control in all fundamental questions of policy and right treatment. For there can be little doubt that the same influences which succeeded in making inoculation and vaccination *in effect* compulsory in the Army are seeking to gain complete control of the Ministry. And, gaining it, there is grave danger that the combination of

medical hierarchy and vested interest, which was behind the persecution of the men who refused these treatments, will display the same intolerant and tyrannical attitude towards the civil population, should it ever pass under its control. There is only too much reason to fear that they are seeking to impose their meddlesome methods of medication, to force their vaccines, and all the rest of the poisons they are now pouring into the human body—which, as Mrs. Besant says, are “lowering the vitality of the race,” “diminishing the resisting power of man,” and “making it [the body] a prey to innumerable diseases under the pretence of saving it from a few”—upon the large and growing number of people who believe that the way to health lies in clean living, pure food and moral self-control.

Thus would attention be diverted ever farther and farther from that line of true preventive medicine, which consists in the sweeping away of the slums and all the disease-breeding conditions of civilisation, and from the provision of an environment in which it is possible to live the clean, free, open, joyous life, apart from which there can be no true health either for a nation or an individual.

Robert H. Spurrier

THE MEANING OF BIRTH

By RICHARD WHITWELL

ONE might rightly and truly say that the main and vital problem of life is the realisation of the meaning of birth. For it contains all other problems, and to understand it is salvation, and the entering into complete deliverance from all the cramping conditions of the human spirit which, taken together, we embody under the term Evil. It touches life at the beginning, it touches life at the end, and it influences life all through. But dimly to apprehend its full content is to be filled with wonder and amazement. For as we approach it, the problem rises in marvel and grandeur until it enfolds the universe and we look into God's Plan—see into the heart of Good and Evil and, in all, the mystery of Birth.

Love is the one Life, and Love is always bringing to the birth. And the problem of the babe rises in wonder until it becomes the problem of Incarnation. There is truly but one birth, and that is the spiritual birth. When we use the word spiritual it almost suggests, to some, something partial, something incomplete. Yet really it is the whole thing, and implies the fullness. It is the full birth. We go through many births, many deaths, in each department of our whole nature: each is partial and temporary, witnessing to, and therefore symbolical of, the full and complete thing. It is the birth of the God, that is, of God in man. Life, or existence, flows on in one clear continuity till this be consummated. The soul, that pure essence in each, journeys on in one clear continuity through

existence, till at length it emerges in the splendour of God, finding itself at length in pure livingness, that is also both beginningless and endless. And wholly it is the infinite movement of the God-nature through all the spheres unto the Holy Birth, or Self-realisation at every point of the creation. Every human birth is an approach of the thread of continuity of a soul journeying through existence unto its own great realisation. With each it is a great journey, a mighty quest, a great overcoming, but he that overcomes shall receive a crown.

We hear much concerning life here and life beyond, of the first birth and the second birth, but truly there is but one life and truly there is but one birth. The first birth is in the Christian Scriptures referred to as "in Adam," and is into the physical, the outward, separate from the great consciousness, and truly the thread of our soul's continuity through existence had its first outworking there, right at the beginning; and truly our emergence, the birth of the God "in Christ," is implicit in the one Supreme Realisation; mystically we are there (as it were hidden with Christ), and it only awaits our unfoldment. The Resurrection-life is ours, abiding in our clear consciousness. This is the Reality. Till then all things are shadowy and symbolic. We abide in a world of symbols till Life inflows, disclosing the Real. For where the Real is not apprehended everything perforce takes on symbolic aspect. The human seedling is at first too delicate to bear the full sunlight of the Present. When it is able to absorb the full magnetism of the life-giving Ray, it will yield much fruit. Because of the meaning searching deeply through all things, everything partakes of a symbolic relationship to the unfolding life, corresponding to the degree thereof, witnessing to the Truth. There is then a perpetual and eternal witness of symbol till the Reality be manifest. The God ultimately comes, fulfilling all things. Then the symbol passes, disclosing the Real. This is indeed the Second Coming, as it is called—in

truth *the* coming. The first coming, the vision of the Real within the symbol, was as a breath of heaven, was itself symbolic, though supremely so, for He came to His own, and His own received Him not.

That God comes to His own is Life's great meaning; and therefore, for us all, the divine meaning behind our life is that in our whole nature we become a pure vehicle of the Holy Divine Spirit, a radiating centre of the creative goodness, releasing the Inward Splendour at that point of power where our selfhood melts into the pure life. All that we truly know or realise is in the look of God beholding His creation that it is very good. Such knowing is the Light shining through. Consequently all true knowledge is the Light of God's Presence that illumines all our being, so that we become one therewith. Although we seem to see, it is God seeing in us. Our consciousness is then as a dark chamber lit up. More truly our own it seems, and yet God is the actor, we (in the personal compass) the acted upon; the divine nature the seer, the human nature the organ of vision. There is then a point when the divine and human become mystically blended, when the human becomes the organ of the Higher Power. Unto this end we journey, and then the life, hitherto held in by the contraries, breaks out in glory, when the personal life loses itself in the cosmic.

Then the soul, absorbed in the wonder of it all, emancipated from the self-conscious state of its funny little fears and prides, and knowing its own nothingness, is at Rest. Self-freed, there is nothing to disturb our serenity and loving equipoise in the good Life. The soul is now fully alive and awake in the present tense, in comparison with which rich consciousness the preceding condition was but halting and imperfect, and as a restless dream. The one pure Love, the God-Life, is all in all, and divine meanings flash through every experience, and good henceforth is its own witness, needing

not an opposite for its demonstration. For Man henceforth is not apart from Light: he is Light. He is not apart from good: he is Good. Love is a living, active power within his whole nature and circumstance. The breath of this Life is too rarified for the selfhood: it could not live. At every moment the magic and marvel flow by in living streams, and the God-vision spreads everywhere in a pageant of glory, and the child of Life is absorbed in and at one with it all. Oh the height and depth of the wonder and richness of God! Who may declare that which cannot be expressed—so great, so passing wonderful is the goodness, abiding with infinite patience the soul's majority—aye, awaiting almost eagerly *that* day, and almost with divine impatience—and when it comes there shall be joy in heaven. Strange blending of great and small, that in God's sight there is no difference, and that at every point there is infinite concern, an infinite, flowing Love! Man's majority, of which we speak, is his birth indeed, unto which he passes through the initiations of experience, out of the kindergarten and adolescent stages of the realm of symbols. In the great content all things minister to the whole. Seen alone and singly, they bear imperfect witness, but from the higher standpoint they are seen to be interwoven with the Perfect.

Hence it is unwise to brush aside experience or visible facts as meaningless. It is better to search through their full content, and it will be odd if a little of the divine radium is not discovered among the debris: and then hold thine eyes lest it blind thee. There is nothing meaningless. Believe it, that thy heart be full of compassion unto all living things. Believe it, in order that Love may awaken at thy touch. Yet see things in the whole and not the partial sense, that thy compassion be lovingly strong, not degenerating into weak sympathy and commiseration. Do not "sit in the ditch" with your brother, but take his hand and lift him right out. All

that we see of the life around, and every living thing, take on marvellous meaning as they are related to the whole; there is not a sparrow falls but your heavenly Father knoweth.

There is a curious thought, that some whom we have met have held, that the married life is a fall from singleness, and is in its nature a partaking of the forbidden fruit. Perish the thought, with its dark implications, which these good people would not by any means admit! Some of our Puritan forefathers accepted the implications, yet did not hold to the thought. For it affects the generation of life and the manifold nature of experience, out of which through generation man journeys unto regeneration. It makes possible the renewal of the freshness of things that we see in little children, and it makes possible the passing unto "sweet enfolding Death," and man's periodic rest from his labours. If that thesis were correct, little children would be abnormalities, and their advent be regarded with hard eyes. Nay, they come fresh and fair from the loom of Nature, the purest living symbols of the holy realisation; the Master broke the same false inference of His disciples with the words: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Depths are in their eyes they never know, and about their ways heaven's radiance streams. And, as the poet speaks, "their whole vocation is an endless imitation," and all the time they are acting parables of life and of the deathless life.

Among the mountains in early spring I have seen tiny little lambs fresh from the heart of Nature, scarcely a week old, perfectly snow-white and marvellously beautiful in their every movement, looking, upon the green background, the very embodiment of purity and gentle sweetness, full of playfulness, gambolling this way and that way with quick, eager, happy movements. The sight could not but fill one with great joy and a feeling of something in Life that they represent. In a similar way do we find wonderful meanings, with richness

and variety, in all the little ones of Nature—a freshness, and sometimes, if we might use the word, a pure aroma that quickly passes as they get beyond the early days. With the little children, how much more is this the case. Heaven itself is almost open, for they symbolise almost the complete thing as at the threshold of Reality, for through their spontaneity the marvellous Truth is trembling to expression. It is indeed the spontaneity of the young things, utterly unself-conscious. Well might Wordsworth say of the little children that “trailing clouds of glory do they come”. And it is almost literally true, though they know it not.

And Blake :

When the voices of children are heard on the green,
And laughing is heard on the hill,
My heart is at rest within my breast,
And everything else is still.

Life in its detail is resolved into harmony in the light of God's seeing, and that is the pure witness in every one of the Truth, everywhere to be fulfilled, though they know it not. All things inwardly turn unto the truth, according as they have that light, and God is glorified in His creation. According as our eyes are cleansed and our ears opened, do we not find infinite marvel, even in the little thing just at our hand, or the bird-song that stirs us at daybreak, or the fragrant breathing of all things on a sweet April day. Look at this little primrose, nestling in a bed of moss, near the dark waters of a mountain tarn; is it not amazing—the delicate, marvellous, infinitely perfect workmanship of the Spirit of Life? Everywhere there is the witness of perfection, and man has the seeing eye, that Light indeed (in witness) that, looking on creation, beholds it very good. Truly it illumines all that it shines upon. Love moves among the symbols with the wand of awakening. The awakening primarily is in man, for he is the magic stone. Real in God's eye is the whole vesture of Life, but to man it is symbol-wise, till Love is fully formed

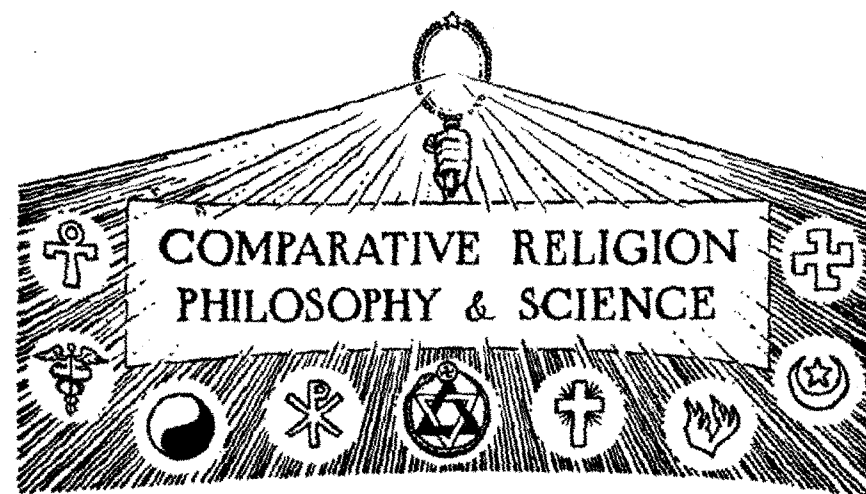
and God comes to His own in that marvellous birth, and man sees with the eyes of God.

As that light manifests in the soul, there is a breath of joy in all creation. Despise not then the symbol, despise not the purest living symbols, the little children, but know that it is because of inherent life that they are symbols, and that the very threads of order in the curious semi-dream consciousness that fills so large a part of human experience, is also a witness of inherent Life. Rather love, and bid the soul awake. It may be awakened everywhere. Form not opinions, but inform the pure opinion which is the perfect body of God's Love-light. Unreal as things are, the unreality is never absolute. It is through that rift of Truth that is everywhere, that salvation comes. With truth in our seeing and Love in our living let us go forth, renewing and re-creating. Let us invite God's purest symbols. Let us love them into Truth. Let us be taught of them, and learn through all something of the infinite lovingness of God, and the everywhere Love and Goodness, and see in them the Reality that is “wonderful”—teach, as we know in believing, the Reality amid the form, taking the little children and blessing them as Jesus did, seeing as He the token of a new humanity. We become co-operators with God, helping souls unto the birth, and there is no greater service than that of loving into life the little children, in whom there is a sacrament and linking of the visible and invisible worlds.

There is a perpetual stream of created life like sparks from the fire, and an instreaming and outstreaming like the winds breathing amid the poppied fields of sleep. Yet with man there is ever a measure, howsoever small, of wakefulness, whereby the Self is known. Hence we imagine a continuity of experience; and from form to form the soul journeys till it takes on a vehicle that is fit to express the great Love-consciousness.

Feeling something of the wonder and meaning of birth, let us approach the symbol of the little child. Then, within the Great Love and Wisdom, finding here sacred ground, approaching with clear-seeing eye, intent ear and simple heart, may we not touch the Reality, awaken it through the symbol. The Holy Family is realisable everywhere, and the little child, being the nearest approach to heaven, may be awakened unto the divine childhood through the potent alchemy of Love and Wisdom. The mind is so plastic during infancy and the early years, that with Wisdom to direct and Love to environ and control, there is a possible growth in grace and in favour, through near, loving affinity with God and man. Truly there is only One Birth, the Divine Incarnation; and with open vision we may see it everywhere. Through every child of life is it being wrought. The divine Incarnation interprets the whole of Life, gives meaning to the manifold experiences. It began with the earliest spark of Life within the great Dark: it ends with the consummation of all things. The great sorrows and joys witness this Birth. Through this mystery the holy fiat works and the Kingdom of Heaven comes. It is God giving birth to His own child.

Richard Whitwell



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from Vol. XLI, Part II, p. 454)

XI. THE EVOLUTION OF LIFE

OF all the perennially inspiring facts in life which Theosophy reveals, none is so overwhelming as the fact that Matter, Life and Consciousness are three aspects of one indivisible Unity. It is impossible to conceive of matter which is not living, nor of life which is not conscious. And when a man realises that all forms of consciousness, from that of an electron to that of a Dhyān Chohān, are embodiments of the one Logos; that, cribbed, cabined and confined though HE be there, yet HE is in the electron; then he begins to live in a universe of perpetual light, and Nature at work in realms

visible and invisible is one blaze of glory of the Ineffable. To know this, even merely intellectually, is to gain a new insight into everything in heaven and earth. But to feel it, to live it, is to discover an exhilaration and an enthusiasm of which he had not thought himself capable.

It was shown, in the section on "The Evolution of Matter and Force," that the consciousness of the LOGOS pervades all the processes in the building of the chemical elements. The same is true when we watch all the processes which we consider characteristic of life, as distinct from those of matter. At each stage of life, from the lowest to the highest, from a bacterium to an archangel, HE works, helped by HIS agents, with HIS plan before HIM. Nothing comes to birth by chance; nothing dies by chance; life and death are the warp and woof of HIS loom. Each organism contains, when the seed, as too when the tree, in life as too in death, one chapter of the Divine Wisdom to him who will study its processes.

What are the principles which guide the evolution of life? There are many, and one of them is that life grows in response to a stimulus from without. Stimuli from the world without are needed to rouse the slumbering life, whether of mineral, plant, animal or man. Heat, strain, pressure and other external impacts, which impinge on the slumbering life in a mineral, awaken that mineral to its higher possibilities of organisation. The fiery glow of a nebula has no meaning to us men, and we die, not grow, in that whirling mass of heat and pressure and movement. But to the chemical element, all that incandescence is as the breath of its life. Our earth, when it was one seething mass of lava, was impossible for us as a habitation; but it was as a fairy garden to the mineral, who rejoiced in receiving those fiery impacts and pressures which would have annihilated plant and animal organisms. An inner impulse in the life and a stimulus from the outer

environment are both necessary for the life's growth; without the impact, the life is dormant; with stimulus alone, but without the inner impulse, the form is dead.

A second principle to note is that life grows by building and unbuilding. A myriad deaths or unbuildings little matter for the life, so long as one opportunity can be seized to build a more fitting form. Life lavishly builds and unbuilds, ever seeking to build for itself that garment which is placed before it as its ideal. In all this process, there seems to be a terrible waste of forms; yet in reality there is no waste at all. The matter of the forms, after these are broken up, still remains the same matter. As for the life, that withdraws from the dying organisms, to reappear undiminished in the forms of succeeding generations. Since life is indestructible, it works at its self-evolution by experiment after experiment in the building of forms. (See Fig. 57.)

Perhaps the most vital principle to grasp is that, as life evolves, more and more consciousness is released. A successful evolutionary form means one through which the consciousness locked up within the life can manifest more fully. Simply to live means little for the life; but, while living, to think, to feel, to intuit, to aspire, however vaguely, however feebly, is what all Nature is striving for. There is not an electron that is not vaguely aspiring to be a fuller representative of the Divine Force of which it is a channel; each plant and each animal, from the dim recesses of its thought and feeling, is dumbly hoping and trying to be a larger mirror of the Divine Life which it contains. Life is ever striving to be more and more self-conscious, and, above all, to be conscious of the Great Plan, and of its own joyous participation in that Plan.

These principles of the evolving life are seen in operation in that struggle for existence which characterises the evolution of our vegetable and animal forms. Seen through the cold passionless eyes of a scientific materialism, Nature is "red in

tooth and claw with ravin"; what else may one think as he examines Nature with the magnifying lens of a botanist?

The gaily-coloured lid of the *Sarracenia* pitcher is bedewed in spring and early summer with drops of nectar, which lie on its inward surface, at least for the most part; not on both, as in the pennon of the *Darlingtonia*. A closer examination of its surface shows that these drops are at once helped to form, and if sufficiently large to trickle downwards by a coating of fine but short and stiff hairs which arise from the epidermic surface. Here, in fact, is in every way an admirably-constructed "attractive surface," and it is obvious as well as natural that the insects which sip the honey should travel down into the interior of the pitcher to seek for more. Beyond the lid surface, with its hairs and nectar-glands, they come upon the smooth and glassy "conducting surface," a well-paved path leading indeed towards destruction. In *S. purpurea* there are indeed a few fresh nectaries to be reached by this descent, a new secreting surface below the conducting one—in *S. flava* and other species not even this—but in all cases we soon reach the "detentive surface" of the whole lower part of the pitcher. This is covered with long, stout, bristly hairs, averaging say $\frac{1}{4}$ inch long, all sloping downwards into the cavity of the pitcher, and so presenting no obstacle towards descent, but much resistance towards return, as the finger can easily verify, or as the dead inmates of the tubular prison still more conclusively show. That so comparatively powerful an insect as a wasp or bluebottle can be thus detained may be at first sight perplexing; but we see that there is no scope to use the wings for escape, while legs and wings alike become entangled and held back by the stiffly-pointed hairs, which the struggling insect can at most only thrust along, and thus not break. Another captive soon comes on top; ventilation becomes checked, and the foul air rising from dead predecessors must still further check respiration; little wonder then that life must fail. Even in our greenhouses the leaf thus becomes filled, not only 1 or 2, but often 5 or 6 inches deep with dead insects; while observers on the spot, notably Dr. Mellichamp, to whom our knowledge is mainly due, have shown that there is normally a considerable amount of fluid secreted by the pitcher, although this does not seem to appear in European cultivation, and that this fluid has distinctly anæsthetic and fatal properties to insects immersed in it.

It is an old fact that while with us the bluebottle falls an easy and natural prey to this unwonted trap, being doubtless attracted like the wasp by that odour of decomposing carrion to which the bee and butterfly in turn owe their safety, a shrewder American cousin (*Sarcophaga sarraceniæ*) lays a few eggs over the pitcher edge, where the maggots hatch and fatten on the abundant food. In April three or four of these larvæ are to be found, but in June or July only one survives, the victor who has devoured his brethren. But nemesis is often at hand in the form of a grub-seeking bird, who slits up the pitcher with his beak, and makes short work of all its eatable contents.

For this bird in turn the naturalist has next to lie in wait, and so add a new link to the chain.

The larvæ of a moth (*Xanthoptera semicrocea*) also inhabit the pitcher, but devour its tissue, not its animal inmates; in fact, they spin a web across its diameter, as if to exclude further entrance of these, and then devour the upper part of the tissue, especially, it would seem, the nectar-glands, finally passing through their chrysalis stage within the cavity of the pitcher, and not, as in the case of the *Sarcophaga* larva, making their exit into the ground.

It is said that spiders also spin their webs over the mouths of the pitchers and wait to reap the profit of their attractiveness—again a point of almost human shrewdness.¹

The struggle for existence in the vegetable and animal kingdoms is a wonderful part of the Great Plan. Ever at its work of releasing more and more of consciousness, it strives to select those forms which are most responsive both to the inner urge of the life and to the changing environment. It works at selection first by multiplying forms, and then by segregating those most suited to survive in the struggle for existence. Hosts of Devas or Angels, higher and lower, are guardians of the multitudinous types of evolving life, and they carry on a fierce warfare, each Deva arranging for his charges to fatten on those of another Deva, slaying and counter-slaying, each concentrating on his own type of life and form as if it alone were intended to flourish according to the Great Plan. But since the death of a form is not the waste of the life, and since, too, each seeming loss brings with its experience both wisdom and force to the life, to help it towards its ultimate success, the ghastly warfare in Nature is a mimic warfare after all, for all the unseen Builders are one in their dedication to the needs of the Plan.

The conception that the life-energies in Nature do not work blindly nor at haphazard, but are guided by Builders, is not only novel to most, but startling to many. Yet the idea is as old as the hills. Mankind has ever believed in the

¹ Geddes, *Chapters in Modern Botany*, pp. 8—10.

greater invisible workers, Angels or Devas—that they ruled planets and stars, and that patron saints guided the destinies of nations. The belief is still vital in Hinduism and Buddhism; Zoroastrianism and Muhammadanism have it as an integral part of their teaching. It exists in Christianity, but is professed sincerely only by a few to-day. The belief in the lesser invisible workers is equally widespread; fairies of earth and water, air and fire, are well known in Oriental traditions; faith in their existence began to disappear in Europe only after the birth of modern science. But that such a faith is not irrational is well illustrated in this description of a process in embryology by Huxley, whose trained scientific imagination led him beyond the bounds of his temperamental agnosticism.¹

The student of Nature wonders the more and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection, perhaps the most worthy of admiration is the development of a plant or of an animal from its embryo. Examine the recently laid eggs of some common animal, such as a salamander or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globe. Let a moderate amount of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid and yet so steady and purpose-like in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller proportions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body, pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic microscope would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work.

This is exactly what happens. Myriads of Builders, great and small, are ever at work, building cells, guiding organs to

¹ *Lay Sermons, Addresses and Reveries*, chapter, "The Origin of Species".

form, moulding and colouring the flowers, selecting from the Mendelian "factors" those which are most suited to bring about the particular form, the model of which is placed before them by the Deva in charge. Nature is truly a factory, but so vast and stupendous that the imagination of man can but stand dazed at the sight of her many creations.

Stage by stage life evolves, and in these days we need but take some textbook of Botany or Zoology to see what is God's Plan for the vegetable and animal kingdoms. But while we study that plan, we must never forget that the plan is HE, and that it is HIS self-revelation that we are watching as the pageant of Nature passes before our eyes. The crude ideas of Animism professed by primitive savages are in some ways nearer the truth than the expositions of modern sceptical scientists; the former have discovered the truth as to the Life, while the latter have found the truth as to the Form. Both are blended and given us in symbol in Hinduism in its doctrine of the Avatāras (Fig. 93). An Avatāra is literally a "descent," and is specially used to describe the descents or incarnations¹ of Vishnu, the Second Person of the Hindu Trinity.

EVOLUTION ACCORDING TO HINDU MYTHOLOGY THE AVATĀRAS OF VISHNU			
1	Fish	Sea-Animal	} Animal
2	Tortoise	Amphibious (Transition)	
3	Boar	Land Creature	
4	"Man-Lion"	Animal-Human	} Transition
5	Dwarf	"Missing-Link"	
6	Destructive Giant	Primitive Man	} Human
7	Rāma the King	Ideal Man	
8	Krishna	God as Man	} DIVINE
9	Kalki (yet to come)	God as Man	

FIG. 93

In all the Trinities, the Second Logos is specially identified with the Life-Form activities in manifestation. Thus it is that the Avatāras are of Vishnu, and not of Shiva or Brahmā, the First and Third Persons of the Hindu Trinity.

¹ In the literal sense of the word, i.e., entering into flesh, into physical life for the first time. Compare in the Christian Gospel: *Et Verbum caro factum est.*—"And the Word was made flesh".

According, then, to the Hindu myth, the first stage in the Divine Revelation is marked by the fish, the creature of water. The statement that God was a fish seems revolting, until we grasp its inner significance. How that statement



FIG 94 Ravi Varma

appears to the Hindu imagination is shown in Fig. 94, which represents the popular idea of the Matsya or Fish Avatāra. The Avatāra came at the time of the "Deluge" to save the human race, and mankind in the picture is represented by the four rescued children, whose colours are white, brown, yellow and black. From them, after the "Flood," the human family was started once again, with its many

racess. The next higher stage is one of transition, as the life in water creatures slowly ascends to life in creatures of the land. Hence the Avatāra is the Tortoise, the animal both of land and water. The next stage in evolution is represented by a creature who lives completely on land, the boar! Next comes once again a transition, that of the Divine Life in animal forms as it slowly begins to manifest in human forms. This is the mythical "man-lion," the lion being taken to represent the highest stage of animal evolution. After the man-lion, the next stage is that of complete humanity, but of a primitive kind; and the Divine Life in the early stage of human activity is represented by the "dwarf," the primitive man. The human life, after ages of growth, becomes strong in body, with giant shapes, violent, selfish, destructive; yet

that life is God Himself, and so the Avatāra is Parashu Rama—Rama with the axe—whose energies were bent more on destruction than on reconstruction. Now comes the stage of the Divine Life as full and perfect humanity, and the Avatāra is Ramachandra, the ideal king of the Hindus, who reigned in India tens of thousands of years ago, and whose exploits and sacrifices for Duty and Righteousness are treasured in every Indian heart to-day. Comes thereafter the succeeding stage, when the perfect man is both man and conscious God, and so the Avatāra is that of Shri Krishna, who taught with authority, ruling and guiding men because He was God. A further Avatāra is promised, though our imaginations can scarce grasp what it is; the books say that Kalkī will come, riding on a white horse, again to establish Righteousness for the sake of men.

So life evolves, at each stage releasing more of the consciousness enshrined in it, and steadily becoming a fuller reflection of Divine Wisdom, Strength and Beauty. Whoso can dream with a mineral, feel with a flower, rejoice with the birds, sympathise with the cravings and delights of the animals, is a poet, a seer, whose imagination senses what is the Divine purpose for which they were planned. Not merely to look at a landscape, but to think and feel as each blade of grass, as each shrub and tree, opens its heart to the sun's rays, as each of them contributes its tiny note to Nature's wondrous harmony, is to transcend man's limitations and put on the attributes of an Angel, a Deva, and lastly of God Himself. It was not a beautiful phantasy but a most glorious verity which Coleridge saw when he sang,

And what if all of animated nature
Be but organic harps diversely framed,
That tremble into thought, as o'er them sweeps,
Plastic and vast, one intellectual breeze,
At once the Soul of each, and God of All?

XII. THE EVOLUTION OF CONSCIOUSNESS

Could one but understand what Consciousness really is, one would find the clue to all problems in evolution. For consciousness is the highest expression of that One Existence which is both the force and the matter, the form and the life.

OM! AMITAYA! measure not with words,
Th' Immeasurable; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought!

Yet such is the fabric of our nature that we *must* ask, and we can only find satisfaction in life as we deem to have found answers to our questions. The answer of yesterday may not satisfy us to-day; but we cannot be content to-day unless we find some answer for to-day, though we may discard it to-morrow. An intellectual grasp of how consciousness evolves does but take us part way to the realisation of what consciousness is. Nevertheless, the knowledge of how consciousness evolves is the science of sciences.

The first great marvel about consciousness is that the whole is in the part, the total is in the unit. For, though the consciousness in an electron be as a pin-point of consciousness, yet that tiny unit is linked to the vast totality of consciousness that is the LOGOS, and all of HIM is there, though we with our limitations can only find so much of HIM as makes the electron. Just as, when a myriad diffused rays of sunlight are focused by a lens into a point, all the rays' energies are there in that point, so is it with every type of consciousness ensouling every form. All possible revelations of consciousness are in each ensouled unit, great or small. The Mendelian biologist is but stating the occult truth when he says that "Shakespeare once existed as a speck of protoplasm not so big as a small pin's head".¹ Place a lens before a great panorama extending for

¹ Bateson, Presidential Address, British Association, 1914.

miles; the lens will bring all the rays from the panorama into one focal point. The whole landscape will there exist, and yet no picture will there be to be seen. It is only as we get away from the focal point, that picture after picture will appear on a screen placed to reflect the rays, according to the distances from the point where we place the screen. According to the distance is the size of the picture; and according to the size will be the legibility of the picture's details. The picture is all there, in the point; it is only as we get away from the point that the picture steps out of nothing towards us. This is an apt illustration of the evolution of consciousness.

The evolution of consciousness is also as the drawing aside of a curtain which screens a light; the action of drawing the curtain aside adds nothing to the light. Having nothing to gain, the Light yet wills to banish the Darkness. Till we ourselves consciously identify ourselves with the Light, we shall not realise why It so wills. Its action is both a sacrifice and a joy; the sacrifice comes from enduring a limitation, the joy from a giving. To partake of that Sacrifice and that Joy is to attain Divinity.

The evolution of consciousness in man is by giving. The principle of growth for the animal and vegetable kingdoms is competition, rivalry and self-seeking; the principle of growth for man is co-operation, renunciation and self-sacrifice. The LOGOS is eternally sacrificing HIMSELF on the cross of life and matter; only as man imitates HIM does man grow into HIS likeness. This is the great principle ever to keep in mind. The consciousness in man unfolds its hidden possibilities stage by stage, but without self-sacrifice there is no passing from one stage to the next stage. Man must die to every remnant of the brute in him, though it take hundreds of lives. When, after many births and deaths, self-sacrifice has become instinctive with him, then does he know that sacrifice is joy, the only conceivable joy.

Before consciousness can e-volve, it must first have been

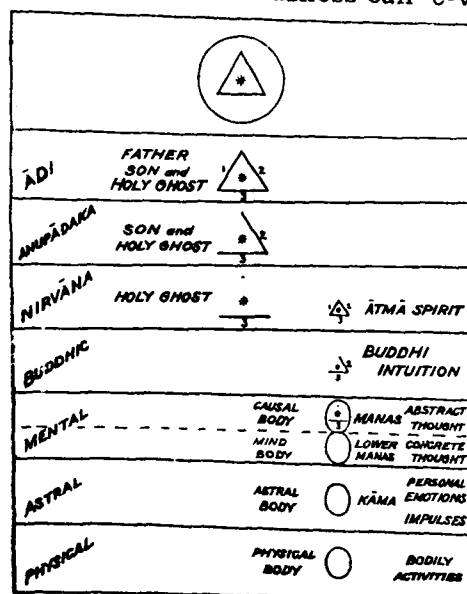


FIG. 95

involved. It is that process of involution which we have outlined in our next diagram, Fig. 95. There are in it seven horizontal divisions to mark the seven great planes "of our solar system; and above them all is the symbol of the Unmanifested LOGOS, before cosmic processes begin. As the first step of involution, HE descends on to the Ādi plane; there all the three great Aspects, as Shiva, Vishnu and Brahmā, or Father, Son and Holy Ghost, function in perfection. When the LOGOS descends to the next plane, the Anupādaka, HE endures limitation, for HIS aspect as the First LOGOS is there latent, and only the aspects as the Second and Third LOGOS can find perfect expression. At the next stage of descent, the LOGOS undergoes still further limitation, and on the plane of Nirvana, the Third LOGOS alone can fully manifest, the aspects of the Second and First LOGOS finding it impossible to manifest Their attributes on that plane.

Perhaps it may be difficult to some to grasp how an omnipotent LOGOS should suffer limitation, as HE descends from plane to plane. We can grasp the idea if we take an example from our knowledge of space relations. We all know what a cube is; it has three dimensions, of length, breadth and height. To every one who can walk round the cube, and look down upon it, and look at its bottom by lifting the cube, it is a solid object, having

six square faces, with twelve bounding lines. But suppose we put ourselves into the consciousness of a microbe which is on a piece of a paper, a microbe which is unable to lift itself out of the surface of the paper. Then, when the cube is placed on the paper, the microbe, coming up to the cube, and walking round the cube where it touches the paper, will see or feel only four equal, impenetrable lines; with its highest imagination, it may be able to conceive of a square, that is, a plane surface bounded by four equal lines. But, since the microbe cannot leave the plane of the paper, the cube will never be able to reveal itself to the microbe as a cube. The cube may present its six faces in succession before the microbe's eyes; but the microbe will say each time: "It is only a square." So too, when any object of three dimensions appears to a consciousness which knows only two, that object undergoes a limitation. That limitation is not its own nature, but it exists with reference to the power which the object can exercise in the two-dimensional world. Similarly is it with the limitations which the LOGOS undergoes as HE descends from plane to plane. In HIS nature, HE is ever the same; but as HE works on the planes which HE creates, HE suffers limitation plane by plane, according to the materiality of the plane.

During all the period of the descent of the LOGOS on to the three highest planes, the human Monad is within HIM. This fact is symbolised in the diagram by the tiny star within the Triangle. There is never a moment when each of us as a Monad does not live and move and have our being in HIM. Though we know nothing of HIM, though we, knowing, yet go contrary to HIS Will, in all the stages through which we have gone, from mineral to plant, from plant to animal and man, no

separation from HIM has ever been possible. Thus speaks the ancient stanza of *The Secret Doctrine* :

The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of Māyā. It stops in the First, and is a Metal and a Stone ; it passes into the Second, and behold—a Plant ; the Plant whirls through seven changes and becomes a Sacred Animal. From the combined attributes of these, Manu, the Thinker, is formed.

And ever the Spark hangs from the Flame. The sense of individuality, as a doer, begins in the Monad when, on the plane of Nirvana, it finds itself as a triplicity of Ātmā, Buddhi and Manas, separate from the Flame as a spark, and yet gaining from the Flame all the qualities of the fire. The triple Monad, on the plane of Nirvana, is a miniature LOGOS, in all ways in the image of HIS Maker. It is represented in the diagram by the little triangle.

Just as the LOGOS underwent a process of involution, so too does the Monad in his turn. All three aspects of the Monad reveal themselves on his true plane, that of Nirvana. The moment he descends to the Buddhic plane, he undergoes a limitation, and his aspect as the Ātmā is veiled, and only Buddhi and Manas manifest themselves. So one side of his triangle becomes unmanifest and latent. Similarly, when he descends one plane lower still, to the mental plane, he undergoes a further limitation, and in the causal body, which he forms there, only his aspect as Manas appears, the other two being latent on the higher mental plane. Now only one side of his triangle, its base, can manifest.

Once again, there begins the process of involution, and now of the Ego who lives in the causal body. When the Ego descends into incarnation, he undergoes limitation plane by plane, as he makes successively the mental, astral and physical bodies.

The evolution of consciousness is the process of releasing the hidden energies, first of the Ego, then of the Monad, and lastly of the LOGOS, through the vehicles made on all the planes. The mode of releasing the consciousness of the Ego, by the process of training his vehicles, has already been dealt with in Section VI, "Man in Life and in Death," where the process is described with the aid of Fig. 53. After the Ego has gained the requisite control of his vehicles, the next stage in the expansion of consciousness comes when he enters the Great White Brotherhood, and he is taught at the First Initiation how to function in full consciousness on the lowest sub-plane of Buddhi. Then, for the first time, he begins to know, by actual realisation and not by mere belief, the unity of all that lives, and how his destiny is indissolubly linked with the destiny of all those myriads of souls who with him form Humanity. Nay, more, he realises that they are a part of him, and that all those divisions of "I and Thou, mine and thine," which mark existence on the planes below Buddhi, are illusions. He has now, at this ascending stage on the Buddhic plane, realised two sides of his triangle.

Further expansions of consciousness, at the Second, Third and Fourth Initiations, give him mastery of the remaining sub-planes of the Buddhic plane, till, at the Fifth Initiation, that of the Asekha, his consciousness works directly on the plane of Nirvana. The triangle of the Monad is now complete, and the "Eternal Pilgrim" has now returned home, "rejoicing, bringing his sheaves with him".

Him the Gods envy from their lower seats ;
Him the Three Worlds in ruin should not shake ;
All life is lived for him, all deaths are dead ;
Karma will no more make

New houses. Seeking nothing, he gains all ;
Forgoing self, the Universe grows "I" ;
If any teach NIRVANA is to cease,
Say unto such they lie.

If any teach NIRVANA is to live,
 Say unto such they err; not knowing this,
 Nor what light shines beyond their broken lamps,
 Nor lifeless, timeless, bliss.¹

At this stage of the Asekha Adept, the Monad knows, by direct realisation, the marvel of marvels—that, spark though he be, he is the Flame. He is thenceforth the Christos, the Anointed, crowned with that kingly crown which, as the Son of God, he went forth “to war” to gain. From this time, the triangle of the Monad is in direct contact with the Triangle of the LOGOS, though only with one line of it, with its base, which is the aspect of the “Holy Ghost”. Hence Christian tradition tells us that there are two baptisms, one of water and the other of “fire”. John the Baptist could give the first baptism, with water; but only a Christos could give the second, with the Holy Ghost and fire: “I indeed baptise you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost, and with fire.” It is when the Monad is so baptised “with the Holy Ghost and with fire,” that he can say in triumph and in dedication: “As the Father knoweth me, even so know I the Father . . . I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die . . . I and my Father are one.”

To further heights still, inconceivable now to us, does the Eternal Pilgrim go, making, on the Anupādaka plane, his Buddhi one with the Buddhi of the great Triangle, and at last, on the Ādi plane, making his Ātmā one with the eternal Ātmā of all that is, was and ever shall be, the LOGOS of our System.

Man's ascent to Divinity can be studied from many points of view, and another such is given in the next diagram,

¹ The Light of Asia.

Fig. 96. The fundamental thought in it is that, as is the kind of impact on a consciousness from outside, so is the discovery of the world by that consciousness. Response to impacts, physical, astral, or mental, gives us a knowledge of the world; according to the type of response is the expansion of consciousness in the individual. A stone responds, in the main, only to the impacts of heat and cold and pressure; therefore it knows only the physical world. A plant responds to astral vibrations of like and dislike, and hence it has an instinct of adaptation to environment; it knows both the physical and astral worlds, though the latter only dimly. The animal responds to the vibrations of the lower mental world, and so thinks as well as feels; it therefore knows the physical, astral and mental worlds, though the last only vaguely. But man is capable of being affected by the higher mental world, which means that his vision of the universe is from that plane.

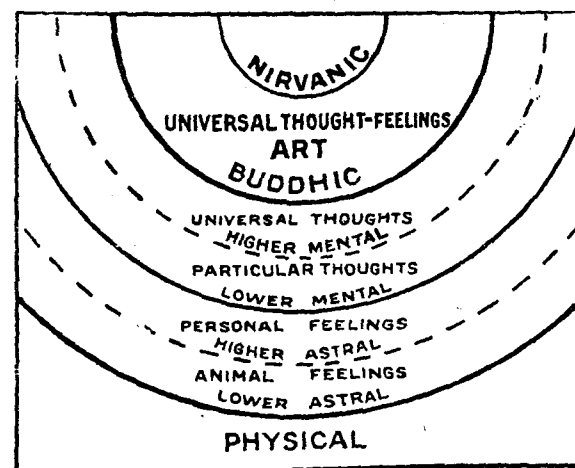


FIG. 96

The lower astral world is thrown into activity by animal feelings in man, like anger, lust, envy and jealousy. As man's astral body gets refined, and he is capable of affection, devotion and sympathy, though they may be strongly tinged with his

personal needs, he discovers the higher astral world of feeling. In a similar fashion, the disjointed, unrelated thoughts which we have about things in general enable us to contact the lower mental world of particular thoughts. It is only when we can arrange our ideas into categories of thought and feeling, and discover laws from them, that we reach up to the vision of the higher mental world. To think with the causal body is to rise above particular thoughts, and to come to those universal thoughts of religion, philosophy and science which characterise the philosophic mind.

Beyond the highest attribute of pure thought, man has yet another faculty, or instrument of cognition, which, for want of a better term, Theosophy calls by the Hindu philosophical term *Buddhi*. Its characteristic is that by it an object is known not by examination from outside, but by identification with it by the knower. *Buddhi* is a mode of consciousness which is neither thought alone, nor feeling alone, nor both simply combined; yet it is both at once, and more, a kind of indescribable thought-feeling. One can only say that when *Buddhi* affects the higher mental plane, the mind grasps universal concepts; and that when the force of *Buddhi* is reflected on a pure astral nature, the tenderest of sympathies result. It is a Divine Intuition, surer than science, because it judges not only from a past and a present but also from a future, more precise in understanding than the profoundest emotion, because at will the knower is the known.

If already words fail to describe what *Buddhi* is, how may one describe that faculty of the *Monad* which expresses itself on the *Nirvanic* plane? Suffice it to say that, as *Buddhi* is different and more wonderful than pure thought and pure emotion, so is the *Ātmā* aspect of the soul more wonderful still than *Buddhi*.

The cultural growth of humanity will not be complete till all can function on the plane of *Nirvana*. So far, the highest

achievement of mankind has been to touch, through the efforts of a few geniuses, the *Buddhic* plane through Art. But it is as if only yesterday that mankind discovered that there was a realm of being where man could fashion objects of beauty that are joys for ever, and create not for a day but for all time. When the genius, whether of religion or art, of philosophy or science, breaks through into the *Buddhic* plane, what he creates has the essence of art. If as scientist he deals with nature's facts, he conceives and presents them so artistically that his science is luminous with intuitions; if as philosopher he creates a system, he broods with tenderness on both the small and the great, and enwraps them with a beauty and unity. The ethical precepts of the great Teachers are revelations of the purest art, for their commandments are universal in their applicability to all men's problems, and un-ageing in their freshness and beauty at all epochs of time.

Any one expression of art contains within it the characteristic of all the others; a picture is a sermon, and a symphony is a philosophy. When *Buddhi* gives its message, religion is science, and art is philosophy; it is only on the lower mental plane of particular thoughts that the unity breaks into diversity, and he who cannot sense the unity through one particular expression sees the particulars as contradicting each other. Man the thinker, the lover, the doer, when the *Buddhi* is awake in him, achieves a unity of himself which he cannot reveal except on the *Buddhic* plane.

Mankind is being taught to attain to *THAT*, which exists out of time and space, by using time and space. Our highest tool of cognition, so far, is creative art. How its various aspects are related to each other is one of the problems in philosophy; one

mode of their relation is suggested in our next diagram, Fig. 97. In literature of the highest type, we have both a brilliant

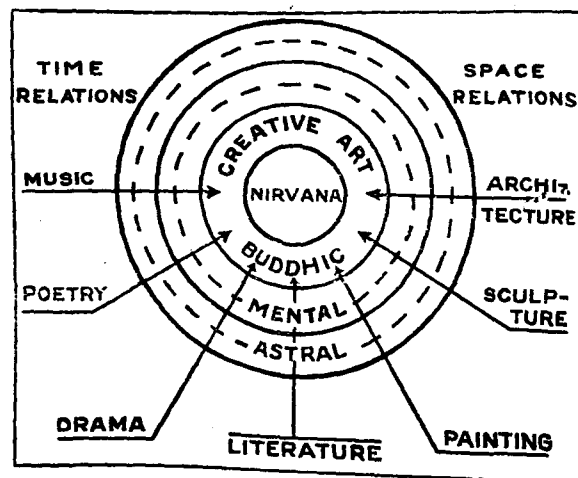


FIG. 97

“word-painting” and a graphic dramatisation of events and ideas. From literature, according as time-values or space-values are dealt with, the arts develop. On the side of time, literature leads to drama, and drama tends to poetry, and poetry through its essential musical quality leads on to music. On the side of space, the word-painting of literature is linked to painting, and painting in two dimensions rises to a three-dimensional manifestation in sculpture, and sculpture to those wonderful abstract conceptions of rhythm and beauty which architecture gives. It is not difficult to see how drama, narrating events in time, is related to painting, which depicts events in space. Sculpture is like a dumb poetry, while poetry sculptures image after image from the matter of the imagination. The description of Goethe and Lessing, that architecture is “frozen music,” gives us the clue to the relation between music and architecture.

All the forms of art lead man’s consciousness to grasp those values to life which the Monad finds on the Buddhic plane. The artistic sense of humanity is rudimentary as yet,

but with the growth of Brotherhood more will be sensed in life of art. On the other hand, with the development in men of their artistic sense, there will be a greater power to realise Brotherhood.

Lastly, when we have come to the utmost limits of artistic creation, and begin to feel in us powers and realisations not expressible even in the highest art, then shall we know those activities which characterise the Monad on his true plane of Ātmā. But how we shall join Nirvana and this earth of ours into one realm of action is a mystery of the future.

* * * * *

To understand fully the evolution of consciousness is to solve the mystery of God’s nature. Yet since all life is HE, and since we too are fragments of HIM, our growth in consciousness is both a discovery of HIM and a growing into HIS likeness. Yet while we discover HIM, it is ourselves whom we discover. This is the mystery of consciousness, that the part is the Whole. But to know this is one thing, and *to be* this another. To be the Whole is only possible as we act as the Whole, and that is by giving ourselves as fully and freely to all within our little circle of being as the Whole gives of Itself to all within the vast circle of Its Being. It seems incredible that we shall ever be capable of imitating the Whole. Yet because that indeed is our destiny, HE has sent us forth from HIM to live our separated lives. That the only life worth living is to join in HIS eternal Sacrifice, is the testimony of all who have come from HIM and are returning to HIM.

C. Jinarājadāsa

(To be continued)

THE CULTURAL UNITY OF ASIA

By JAMES H. COUSINS

(Concluded from p. 449)

FROM Korea Buddhism passed, as we have seen, into Japan.

Some opposition to the acceptance of the recommendation of the Korean king (552) was encountered from Japanese nobles who had a vested interest in the retention of the indigenous Shinto ritual; but the influence of Prince Wamayado (born 573) carried Buddhism into favour; and while the prince preached the Buddhist ideal, he also emphasised the ethical value of the teachings of Confucius, and so began a tendency to religious fusion and tolerance which persist in Japan to the present time.

Japanese art, which had already been moulded by the influence of China, responded to the new impulse. Temples began to rise, and artists, inspired to concrete representation of the *Butsu* (more than man), erected huge statues cast in bronze, and made others, smaller in size, out of wood covered with lacquer. These beginnings of Buddhist art in Japan came through China and Korea; but later, in the Gupta period of Indian history, Indian artists went direct to Japan, and carried on the

work of infusing the spiritual quality of Indian sculpture into the strength of China which has been carried across to the island empire. Japan herself gave the touch of *finesse*, and thus completed the Asian trinity of artistic quality—the spiritual intuition of India, the keen intellectuality of China, the æsthetic sensibility of Japan.

Buddhism was now (eighth century) the religion of Japan. The Emperor Shomu called himself the “slave of the Trinity”—Buddha, the Law, and the Church. It was he who erected the colossal Buddha at Nara, the largest cast-bronze statue in the world. It is said that the Japanese artist, Giogi, was dying just as the statue was nearing completion. A monk from India arrived, and was asked, as a native of the holy land of eastern Asia, to carry out the unveiling ceremony.

Japanese painting shared in the stimulus from India. Early in the eighth century the walls of the temple at Horyuji, near Nara, were decorated in the Ajanta manner, and to-day, under the jealous care of the authorities, these venerable paintings remain, the classical ancestors of the pictorial art of Japan, inspired by Indian ideas and executed by Korean artists. Music, too, in Japan spoke the soul of Asia. The musicians of the Imperial Court to-day (notwithstanding the encroachments of Western music) play the ancient *bugaku* or dance music which originated in the era to which we are referring—a combination of the *Hang* music of China and of Indian music. The very name of the favourite Japanese musical instrument, the *biwa*, is said to have been derived from *vīṇa*.

In the era to which we refer in Japan, literature shared in the widespread dissemination of the Asiatic spirit through the spread of the Buddhist religion and culture. Poems that began a long succession have come down to us charged with the special genius of the Japanese race, charged also with the religious zeal of the time. Here is a translation of a little

lyric made by the Empress Komio (consort of the Emperor Shomu who raised the Nara *Daibutsu*—Great Buddha):¹

Flowers for the Lord—but wherefore shed
Defilement from these mortal hands,
Or to the living give the dead?
Here, in the windy meadow-lands,
I offer these ungathered flowers
To Buddhas whom the past set free,
To Buddhas of the present hours,
Wild flowers to Buddhas yet to be.

In the ninth century (the Kyoto period of Japanese history) there was felt in Japan a second cultural influence arising out of the movement in India towards the fusion of Hindūism and Buddhism. A new sect arose in Japan which proclaimed the familiar Indian doctrine of the unity of all beings in the Absolute. The members of the sect directed their worship towards the Buddha, but held him to be one of many manifestations of Divinity. They granted the efficacy of all disciplines towards spiritual realisation, and found truth in all forms of expression. Their own method was *mantric*, and they called themselves the sect of the *Shingon*, the True Word. The influence of this sect on art was profound. It made eligible for art-expression all phases of life, and it gathered around the calm image of the Buddha a fellowship of divine figures taken straight out of Hindūism. Maheswara is there, still with his symbolical trappings of skulls, snakes, and tiger-skin. Kāli is there, with blood-sacrifice chastened to offerings of the red-juiced pomegranate. Saraswatī Devī plays her *vīṇa* in Japan. The Goddess Lakshmī brings luck there as in India. The Japanese villager offers his earliest worship of the day to the Breaker of the Path, the elephant-headed divinity, called Shoden in Japan. These images remain with us to-day, and in the midst of the confusion of modern Japan through the impacts of the non-Asiatic genius, speak to us of

¹ Quoted from *The Adyar Bulletin* of October, 1920.

that era over a millennium ago, when a new impulse in religion and the arts led only to a deeper enrichment of all life.

Up to the time to which we refer (the ninth century) Japanese culture was inspired and guided from the Asian mainland, but with the opening of the tenth century and the Fujiwara epoch a change took place. The Tang dynasty in China broke up under the onslaughts of feudal powers that kept the country in turmoil for fifty years and severed its diplomatic connections with Japan. The cultural effect of this turmoil was twofold. The culture of Eastern Asia was carried to the borders of Europe on the one hand, and on the other, Japan was cut off from the continent and thrown back upon herself. Then she essayed the task of building up a purely national polity and culture, taking as material the heritage of her continental ancestry, but shaping it to the racial spirit that had incarnated in the Island of the Far East. The Japanese language, heretofore neglected in favour of the classical Chinese, and regarded as only fit for women, became the favoured literary medium, and women writers of romance and satire, of philosophy and poetry, led the national awakening. A great movement of religious devotion, a reaction from theological discussion and asceticism, stirred the people. The feminine aspect of Divinity was given prominence in Kwannon, a personification of the gentler qualities of the Buddha.

The effect of this psychological change showed itself markedly in the arts, as they developed towards the future perfecting of the characteristics summed up by Okakura—"that tender simplicity, that romantic purity, which so tempers the soul of Japanese art, differentiating it at once from the leaning to monotonous breadth of the Chinese, and from the tendency to over-burdened richness of Indian art. That innate love of cleanness which, though sometimes detrimental to grandeur, gives its exquisite finish to our

industrial and decorative art, is probably nowhere to be found in continental work." In this era were made the beginnings of the Noh drama with its constant Buddhistic element.

The Fujiwara era closed in 1186. The feminine influence, good in itself, was degraded by sense-gratifying men into effeminacy, and the Fujiwara barons went down in the weakness of perverted culture before the uncultured but powerful family of Minamoto, who established themselves at Kamagura, near Tokyo, and brought in a new era in the history of Japan. Feudalism was developed. The *samurai*, a military monastic order, was established, which sought liberation through the practice of mind-control taught by the *Zen* (*dyan*) sect of Buddhism. The people now began to assert themselves, and the philosophy of the Buddha became obscured by the smoke of threatened torment after death, as religion was distorted into an instrument of punishment. Art suffered likewise from the hardening that comes of insularity. Painting takes on muscular strength and motion, instead of spiritual power or delicacy, and glaring realism in pictures of *post mortem* punishment indicate a lowering of æsthetic sensibility.

Individual consciousness, heroic exploits, exalted human personality—these were the main forces of the era, and, directed through the stern genius of the *samurai*, and the nakedness of the *Zen* discipline, they found a simplified expression in the arts of the succeeding period, the Ashikaga, which has been called the classical era—1400 to 1600. The impulse of artistic creation, formerly largely directed towards the expression of spiritual ideas, was now turned towards decoration and personal use, with an austerity of purpose that devoted an infinitude of craftsmanship to the inside of a box or to undergarments, and covered these with external simplicity.

A total reversal of this simplicity followed in the periods of Toyotomi and Tokugawa, which terminated in 1868 with

the restoration of the monarchy and the break of feudalism. During these pre-restoration eras the feudal barons vied with one another in the ornate decoration of their palaces, shrines and tombs, which, being made of timber, lent themselves to minuteness in carving and colouring. The original cultural impulses had passed into modifications and around corners that hid its origin and deeper significances. Then came influences from beyond Asia that have created the complexity of present-day Japan—the scientific and commercial spirit of Europe and America. What will follow we cannot forecast, but the recollection that only half a century ago the barons of Japan were capable of a great act of renunciation in order to restore the long-overshadowed Mikado to his place of power, gives hope that Japan may still be capable of responding to the urge of the Spirit of Asia.

Thus far we have confined our study to the Asiatic mainland and the Japanese Empire. But our realisation of the extent and character of this vast process of cultural unification would be incomplete without at least a passing reference to the migration of the thought and art of the continent to the Asiatic islands, Ceylon, Java, Sumatra, where splendid remnants still stand to tell of the glory that was Asia and the grandeur that was India. Fuller reference might also be made to the development of Burman and Siamese civilisation as influenced by the sea-going people of the Eastern Coast of India. Obviously also we must take account of the influence of Muhammadan culture in its phenomenal spread, within a century of the Prophet's death, as far west as Spain and into Sind on the east; and its later epoch-making influence in India by its gift of a special refinement and poetical quality to the arts.

We return, with a fuller comprehension, to the central thought of our study—"Asia is one"; and again, by way of summary, hear our Japanese scholar and artist, as he makes

the shuttle fly before our eyes in the hand of the unseen Weaver of the Destinies of the Nations:

For if Asia be one, it is true also that the Asiatic races form a single mighty web . . . If the history of Delhi represents the Tartar's imposition of himself upon a Muhammadan world, it must also be remembered that the story of Bagdad and her great Saracenic culture is equally significant of the power of Semitic peoples to demonstrate Chinese, as well as Persian, civilisation and art, in face of the Frankish nations of the Mediterranean coast. Arab chivalry, Persian poetry, Chinese ethics, all speak of a single ancient Asiatic peace, in which there grew up a common life, bearing in different regions different characteristic blossoms, but nowhere capable of a hard-and-fast dividing line.

In all this process the influence of India is felt. You may feel your way along the great concentric thread in the web of Asian culture from Russia to China, and you will touch on the way radiating threads from the Indian centre, at Samarcand, at Tibet, and elsewhere. Within the era of cultural exchange India takes the place of originator; not through seniority, or by force, but by the silent and deep pressure of the basic truth which it has been given her to utter, the truth of the unity of all things in the Divine Mind. And this truth has found its expression in action in the simple perpetual attitude of *give, give, give*. That is the business of a fountain-head. Its subsequent waters may be turned into the heady wine of ethical disquisition in China, or may turn the wheels of handicraft in Japan; but the fountain-head may be only truly itself by simply flowing. India announces, so to speak, the fundamental attitude of the Water of Life—to *flow*, "without money and without price"; and the wells of the world's inspiration and knowledge are kept sweet because of that flowing; and the flow is itself but the response to the far-off call of the ocean in which all the streams of humanity will find their unity, and all the winds of human passion be folded in a "peace past understanding".

But India has been not only an originator in her sending forth of the religious and cultural impulse of Buddhism and

of Hindūism. She has not only sat high among the cloudy sources of things in eternal contemplation; she too has searched out the Particular—but her search has not been for the thing itself but for its indications of her open secret of the involved Divinity. To religion, philosophy and the arts she has given richly. She has given richly also to the exact sciences. Okakura summarises her contribution to science thus, and links up the eighth century with the twentieth:

In India (in the seventh century) we catch a glimpse of the great river of science which never ceases to flow in that country. For India has carried and scattered the data of intellectual progress for the whole world, ever since the pre-Buddhistic period when she produced the Sāṅkhya Philosophy and the atomic theory; the fifth century, when her mathematics and astronomy find their blossom in Aryabhatta; the seventh, when Brahmagupta uses his highly developed algebra and makes astronomical observations; the twelfth, brilliant with the glory of Bhāskarāchārya and his famous daughter, down to the nineteenth and twentieth centuries themselves, with Ram Chandra, the mathematician, and Jagadis Chunder Bose, the physicist.¹

English authorities on these matters appear to perpetuate an error with regard to Bhāskarāchārya, which we refer to because it brings out an important point with regard to India's contribution to science. The poet Longfellow, in his novel *Kavanagh*, refers to Bhāskara as the author of *Līlāvathī*, a treatise on mathematics called after his daughter. But it appears that Bhāskara was both mathematician and astronomer. In his work *Sūryasiddhānta*, in the twelfth century, he posited that the earth moved round the sun. This was probably at least three hundred years before Copernicus (1473—1543) rediscovered for Europe the ancient heliocentric theory which Pythagoras had accepted centuries before Christ, and which is claimed to have been known to the early Āryans from certain references to the fixed position of the sun in the *R̥g-Veda*.

¹ This was written in 1902, the year of the publication of Bose's *Response in the Living and Non-Living*.

In the seventh century, to which Okakura was referring, he says :

The whole energy of Buddhism was thrown upon this scientific research into the world of the senses and phenomena, and one of the first outcomes is an elaborate psychology treating of the evolution of the finite soul in its fifty-two stages of growth and final liberation in the infinite. That the whole universe is manifest in every atom ; that each variety, therefore, is of equal authenticity ; that there is no truth unrelated to the unity of *things* ; this is the faith that liberates the Indian mind in science, and which, even in the present day (1902), is so potent to free it from the hard shell of specialism, that one of her sons has been enabled, with the severest scientific demonstration, to bridge over the supposed chasm between the organic and inorganic worlds. Such a faith, in its early energy and enthusiasm, was the natural incentive to that great scientific age which was to produce astronomers like Āryabhatta, discovering the revolution of the earth on its own axis, and his not less illustrious successor, Viramihira ; which brought Hindū medicine to its height, perhaps under Susrūta ; and which finally gave to Arabia the knowledge with which she was later to fructify Europe.

I have put these facts before you in their special bearing on the cultural linking up of Asia ; not merely as a pride-inducing or entertaining academic study ; but because, in my search for a clue to the present collapse of European civilisation, I have perceived that that downfall has come about through the simple negation of the Asian message of unity. We have spoken much, we Westerners, in recent years, of the "Fatherhood of God" ; but, with that spirit of exclusiveness and superiority which has, no doubt, been given to us for some subtle purpose in the Divine Plan, we have reduced the Universal Parenthood to the limits of one of its formulations by the human mind ; and we have narrowed down our interpretation of its corollary, "the Brotherhood of Man," to the professed adherents of one particular expression of ineffable truth. We make brotherhood contingent on colour, creed and conduct, and not on the simple truth of human kinship. Thus we have opened the way to the development of contempt for others who are not of our view, and to that religious ferocity which made the history of Christianity in Europe (despite its

inherent Asian gentleness and tolerance) a record of unchristian persecution that makes us blush to-day.

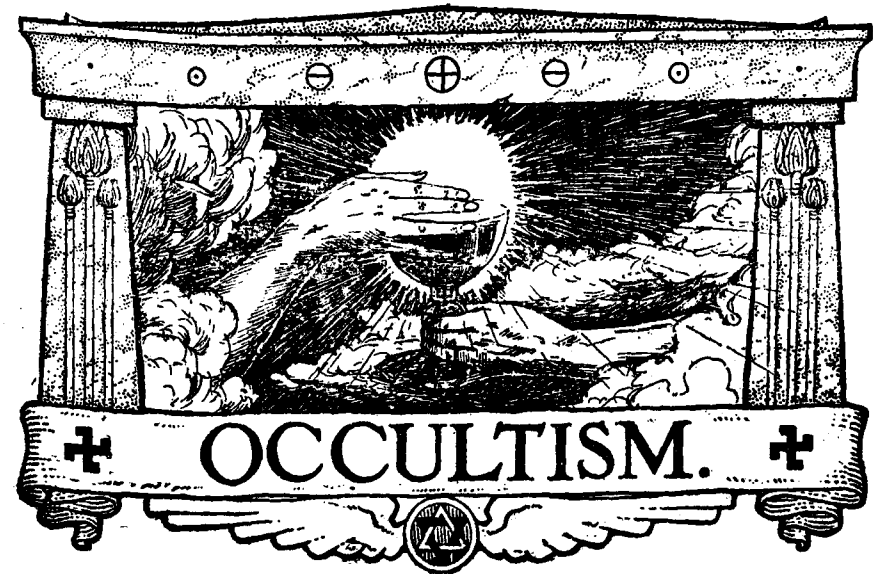
What Europe needs for her salvation, and what Asia needs for her restoration to the place of spiritual originator from which she has fallen by putting a gulf between precept and practice, is a return to the universals that are wrapped up in the four great Asian religions that are active to-day. The true Spirit of Asia speaks in the Upanishad which says : "Whoever beholds all living creatures as in Him, and Him—the Universal Spirit—as in all, henceforth regards no creature with contempt." The Lord Buddha said : "Be like unto brothers, one in love, one in holiness, and one in zeal for the truth." The Christ said : "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." The Prophet of Islām said : "Fear God with all your might, and hear and obey ; and expend in alms for your soul's weal, for whoso is saved from his own greed shall prosper." These are not four separate and mutually exclusive truths, but one truth in its two aspects of principle and practice—the truth that there is one Divine Power energising the multitudinous activities of the universe, and arising out of that truth an attitude of kinship to all creatures, irrespective of distinction. This truth is taught in the Asiatic religions, it is expressed in the culture of Asia, and out of that truth alone and its practice in every detail of life will come "the healing of the nations".

James H. Cousins

THE INEVITABLE AWAKENING

. . . AND on that day I whispered
To my storm-tossed heart: "Wait!
For the knowledge that MUST come
At last!"
And it did come. But now,
Musing awhile beside the limpid stream,
With quenched thirst, and vision inward turned,
Somehow I understand 'tis not enough:
Knowledge from books, from ancient manuscripts,
From well-loved comrades and from Nature's school,
Does not suffice nor bring the dawn
To the long-waiting watcher in the silent night.
Somehow I know there comes to every soul
His high appointed hour—nearer perchance
Than earthly eyes may guess—when Māyā's veil
Rolls backward, and the slumbering God awakes
For whom there is no wisdom-shaking doubt,
No barriers of separateness, nor loss . . .
And so I wait, nor passively but purposefully wait,
For that awakening which MUST come
At last.

IVAN TLASANEFF



INITIATION AND THE SOLAR SYSTEM

By ALICE EVANS

(Continued from p. 472)

THE PROBATIONARY PATH

THIS Path precedes the Path of Initiation or Holiness, and marks that period in the life of a man, when he definitely sets himself on the side of the forces of evolution, and works at the building of his own character. He takes himself in hand, cultivates the qualities that are lacking in his disposition, and seeks with diligence to bring his personality under control. He is building the causal body with deliberate intent, filling any gaps that there may exist, and seeking to make it a fit receptacle for the Christ or buddhic principle. The analogy

between the pre-natal period in the history of the human being and that of the development of the indwelling Spirit is curiously interesting. We might look at it in this way :

1. The moment of conception, corresponding to that of individualisation.
2. Nine months' gestation, corresponding to the wheel of life. Nine is the number of man.
3. The first initiation, corresponding to the birth hour.

The Probationary Path corresponds to the latter period of gestation, to the building in the heart of the babe in Christ. At the first initiation this babe starts on the pilgrimage of the Path. The first initiation stands simply for *commencement*. A certain structure of right living, thinking and conduct has been attained, and the form the buddhic principle is to occupy has been built up. We call that form "character". It has now to be vivified and indwelt.

Thackeray has well described this process of building in the words so often quoted from one of his books :

Sow a thought and reap an action ; sow an action and reap a habit ; sow a habit and reap character ; sow character and reap destiny.

The immortal destiny of each and all of us is to attain the consciousness of the Higher Self, and subsequently that of the Divine Spirit. When the form is ready, when Solomon's Temple has been built in the quarry of the personal life, then the Christ-life enters, and the glory of the Lord overshadows His temple. The form becomes vibrant. Therein lies the difference between theory and making that theory part of oneself. One can have a perfect image or picture, but it lacks life. The life can be modelled on the divine as far as may be ; it may be an excellent copy, but it lacks the indwelling Christ Principle. The germ has been there, but it has lain dormant. Now it is fostered and brought to the birth, and the first initiation is attained.

Whilst the man is on the Probationary Path he is taught principally to know himself, to ascertain his weaknesses and to correct them. He is taught to work as an invisible helper at first, and for several lives is probably kept at this kind of work. Later, as he makes progress, he may be moved to more selected work. He is taught the rudiments of the Divine Wisdom and is entered into the Hall of Learning. He is known to a Master, and is in the care (for definite teaching) of one of the disciples of that Master, or, if of rare promise, of an initiate.

Classes are held by initiates of the first and second degrees for accepted disciples and those on probation between the hours of ten and five every night in all parts of the world, so that the continuity of the teaching is complete. They gather in the Hall of Learning, and the method is much the same as in the big universities—classes at certain hours, experimental work, examinations, and a gradual moving up and onward as the tests are passed. A number of the egos on the Probationary Path are in the department that is analogous to the High School ; others have matriculated and are in the university itself. Graduation results when initiation is taken and the initiate passes into the Hall of Wisdom.

Advanced egos and the spiritually inclined, who are not yet on the Probationary Path, attend instructions from disciples, and on occasions the large classes conducted for their benefit by initiates. Their work is more rudimentary, though occult from a worldly standpoint, and they learn, under supervision, to be invisible helpers. The invisible helpers are usually recruited from amongst the advanced egos. The very advanced, and those on the Probationary Path and nearing initiation, work more frequently in what might be termed departmental work, forming a group of assistants to the Members of the Hierarchy.

METHODS OF TEACHING

Three departments of instruction watch over three parts of man's development:

1. Instruction is given tending to the disciplining of the life, the growth of character, the development, if I may put it so, of the microcosm along cosmic lines. The man is taught the meaning of himself; he comes to know himself as a complex complete unit, a replica in miniature of the outer world. In learning the laws of his own being comes comprehension of the Self, and a realisation of the basic laws of the system.

2. Instruction is given as to the macrocosm, the amplification of his intellectual grip of the working of the cosmos. Information as to the kingdoms of nature, teaching as to the laws of those kingdoms and instruction as to the working of those laws in all kingdoms and on all planes, is given him. He acquires a general deep fund of knowledge, and when he reaches his own periphery he is met by those who lead him on to encyclopædic knowledge. When he has attained the goal he may not know every single thing there is to know in all the three worlds, but the way to know, the sources of knowledge and the reservoirs of information, are in his hand. A Master can at any time find out anything on any possible subject without the slightest difficulty.

3. Instruction is given in what I may term *synthesis*. This information is only possible as the buddhic vehicle co-ordinates. It is really the occult apprehension of the Law of Gravitation or Attraction (the basic law of this, the second, solar system) with all its corollaries. He learns the meaning of occult cohesion, and of that internal unity which holds the system as a homogeneous unit. The major part of this instruction is usually given after the third initiation, but a beginning is made early in the training.

MASTERS AND THEIR DISCIPLES

Disciples and advanced egos on the Probationary Path receive instruction at this particular time for two special purposes:

(a) To test out their fitness for special work lying in the future, the type of that work being known only to the Guides of the race. They are tested for aptitude in community living, with a view to drafting the suitable ones into the colony of the sixth sub-race. They are tested for various lines of work, many incomprehensible to us now, but which will become ordinary methods of development as time progresses. The Masters also test for those in whom the intuition has reached a point of development that indicates a beginning of the co-ordination of the buddhic vehicle, or, to be exact, that has reached a point where molecules of the seventh sub-plane can be discerned in the aura of the ego. When this is so, They can go ahead with confidence in the work of instruction, knowing that certain imparted facts will be understood.

(b) Instruction is being given at this time to a special group of people who have come into incarnation at this critical period of the world's history. They have come in all at the same time throughout the world, to do the work of *linking up the two planes, the physical and astral, via the etheric*.

This sentence is for serious consideration, for it covers the work that a number of the newer generation of the Theosophical membership have come to do. In this linking up of the two planes people are required who are polarised in their mental bodies (or, if not polarised, they are nevertheless well rounded out and balanced) and can therefore work safely and with intelligence in this type of work. It necessitates primarily people in whose vehicles can be found a certain proportion of atomic sub-plane matter, so that direct

communication can be effected between the higher and the lower via the atomic cross-section of the causal body. This is not easy to explain clearly, but if considered along with Mrs. Besant's diagram in *A Study in Consciousness* on page 27, may prove an explanation of some matters that are apt to puzzle.

We must recognise two things in pondering the subject of the Masters and Their disciples. First, that in the Hierarchy nothing is lost through failure to recognise the law of economy. Every expenditure of force on the part of a Master or Teacher is subjected to wise foresight and discrimination. Just as we do not put university professors to teach the beginners, so instruction in the Masters' schools is properly ordered and graded. All progresses under the law and with wise judgment.

Secondly, we must remember that each of us is recognised by the brilliance of his light. This is an occult fact. The finer the grade of matter built into our bodies, the more brilliantly will shine forth the indwelling Light. Light is vibration, and through the measurement of vibration is fixed the grading of the scholars. Hence nothing can prevent a man's progress forward, if he but attend to the purification of his vehicles. The light within will shine forth with ever greater clarity as the refining process goes on, until, when atomic matter predominates, great will be the glory of that Inner Man. We are all graded, therefore, if I may so express it, according to the magnitude of the light, according to the rate of vibration, according to the purity of the tone and the clarity of the colour. Who our teacher is, depends therefore upon our grading. Similarity of vibration holds the secret. We are frequently told that when the demand is forceful enough the Teacher will appear. When we build in the right vibrations and attune ourselves to the right key, nothing can prevent our finding the Master.

Groups of egos are formed :

1. According to their Ray.
2. According to their sub-ray.
3. According to their rate of vibration.

They are also grouped for purposes of classification :

1. As egos, according to the egoic ray and age.
2. As personalities, according to the sub-ray which is governing the personality.

All are graded and charted. The Masters have Their Halls of Records, with a system of tabulation incomprehensible to us, owing to its magnitude and its necessary intricacies, wherein these charts are kept. They are under the care of a Chohan of a Ray, each Ray having its own collection of charts. These charts, being in many sections (dealing with incarnate, discarnate, and perfected egos), are again all under the care of subordinate guardians.

The Lipika Lords, with Their vast bands of helpers, are the most frequent users of the charts. Many discarnate egos, awaiting incarnation or having just left the earth, sacrifice their time in devachan to assist in this work. These Halls of Records are mostly on the lowest level of the mental plane and the highest of the astral, as they can be there most fully utilised and are most easily accessible.

Initiates receive instruction direct from the Masters or from some of the great Devas. These teachings are usually imparted at night in small classes, or individually (if the occasion warrant it) given in the Master's private study. The above applies to initiates in incarnation or on the inner planes. If on causal levels, they receive instruction, at any time deemed advisable, direct from the Master to the ego on causal levels.

Disciples are taught in groups in the Master's *āshrama* at night, if in incarnation. Apart from these regular gatherings

to receive direct teaching from the Master, a disciple (for some specific reason) may be called to the Master's study for a private interview. This occurs when a Master wishes to see a disciple for commendation, warning, or to decide if initiation is desirable. The major part of a disciple's tuition is left in the hands of some initiate or more advanced disciple who watches over his younger brother, and is responsible to the Master for his progress, handing in regular reports. Karma is largely the arbiter of this relationship.

Just at present, owing to the great need in the world, a slightly different policy is being pursued. An intensified training is being given to some disciples by some Masters who have not hitherto taken pupils. The press of work on the Masters who do take disciples being so great, They have delegated some of Their most promising pupils to some other Masters, drafting them into small groups for a brief period. The experiment is being tried of intensifying the teaching, and of subjecting disciples, not initiated, to the frequent strong vibration of a Master. It involves risk, but, if the experiment prove successful, will tend to the greater assisting of the race.

Alice Evans

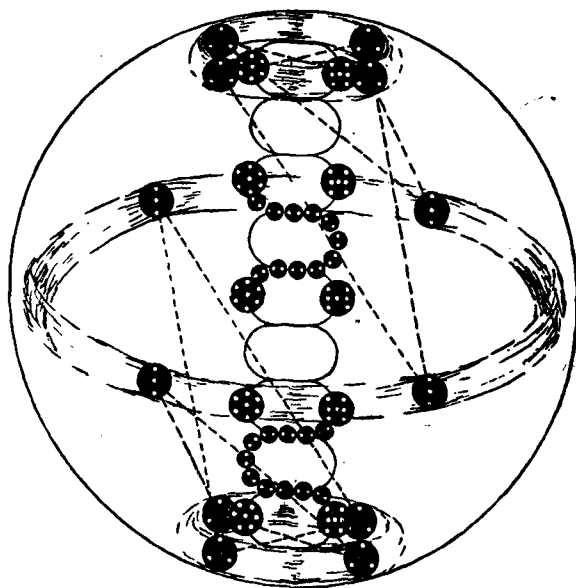
(To be concluded)

THE WATER MOLECULE

By F. K.

THE work which Mrs. Annie Besant and Mr. C. W. Leadbeater began in 1895, in drawing diagrams and pictures—if they may be so called—of the chemical atoms as they appear to trained clairvoyant vision, when that vision is backed by a will sufficiently strong to hold the lively little things still for observation, has been continued by them at various times subsequently. Mr. Sinnett mentions those beginnings in the first chapter of the revised edition of *Occult Chemistry*, and opposite page 8 therein he gives the original diagrams of the first three elements so dealt with. Two of those are hydrogen and oxygen, the components of water, but it is only this year (May, 1920) that, nearly all the elements in their atomic and super-atomic states having been laboriously charted, Mr. Leadbeater has had the opportunity to indicate the structure of one, the first and happily most important, of the molecules, that of water.

I have made a diagram of it from the sketch which was made under Mr. Leadbeater's directions, after having made a model, which we have here at Adyar. The diagram is self-explanatory to those who have followed *Occult Chemistry*, and to those who have not it will mean little—save to the stereo-chemist, who may find it of immense interest. He too must go to *Occult Chemistry* if he would understand the full significance of the drawing. The student will note that I have shown the ultimate physical atoms as white dots against a



THE WATER MOLECULE

The hydrogen atoms (two, as indicated by the formula H_2O) revolve around, and symmetrically with respect to, the oxygen atom, which consists of the two spirals forming the axis. The oxygen atom consists of a positive spiral bearing the disks $::$ and a negative indicated by $:::$ which are very brilliant and active. The dotted lines indicate merely the lines of force holding the hydrogen triangles together, put in here so as to make the hydrogen atoms more easily identifiable. The elliptical shading suggests the gyrations. The surrounding circle indicates the spherical wall which the molecule makes for itself by its motions.

black background. This was merely for convenience and vividness. Likewise for convenience I have indicated only portions of the two-atom parts of the two oxygen "snakes," but all the rest of the atoms are drawn in full. The shaded lines indicate that the whole is whirling round the axis of the oxygen molecule. There are other motions in the gaseous and liquid states, characteristic of those states; but probably in the solid state, that of ice or the snow crystal, the molecule as a whole is quiescent, though its component parts still continue to gyrate. That is to say, the whirling on an axis ceases, but the three-atom hydrogen and other component particles still continue to spin in place. Perhaps at absolute zero even this motion ceases.

It is obvious to the merest tyro that when the spinning on the axis ceases, the hydrogen particles, being equidistant on the greater and lesser circles of the little globe, form, in sections which are at right angles to each other, hexagons. It is this which conditions the shape of all water (snow) crystals. They are always hexagons when produced in freedom, and can never be anything else, because, as one sees from the molecule, its components are themselves hexagonal.

I have made no attempt to make a correct proportion in the drawing between the diameter of the ultimate atoms (white dots) and their relative distances from one another, because we have no data on this as yet, and because it is most likely that the distances as compared with the diameters would make a diagram impossible on the page size at our disposal. No doubt the proportions are comparable to those in the solar system.

It is a source of interest to compare the early and later diagrams of hydrogen and oxygen, and see how from those earliest years the gradual noting down of facts whose significance was not then understood—as indeed they are now only most partially comprehended—has led slowly to this result of

the drawing of the water molecule, which brings us to an explanation of the shape of the ice crystal—blindly perhaps, but inevitably. An interesting comment on the care and accuracy of the observers! Indeed, Mrs. Besant said the other day, when the model of the water molecule was shown to her, that it would be useful to those who do not understand the labour and care involved in the work of the occultist-chemist to have a whirling model for the delectation and confusion of the unthinking! The reader can imagine this intricate system of fiery dots gyrating in every conceivable direction, as a whole and internally. That will give some idea of the extraordinary labour the investigators have gone to for what seems so small a result. We have made little use of this material as yet, but perhaps when, if ever, the bewildered world needs just a little less of our valuable attention, we may be able to turn seriously to the study of chemistry from the occult point of view. When that is possible, we shall put the two of the one kind with the two of the other kind of chemistry, and make something more than four!

F. K.

RENTS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA

(Continued from p. 489)

III

Time: 12,000 B.C. Place: Peru. Sex: Male

URSA'S parents in this life were Vega and Pomo. He was a little red-bronze baby boy with straight black hair, fond of bright stones, and wore a row of jewels hung about his neck. He was a handsome boy, but pettish and bad-tempered, crying unless everything went just as he wanted it. The home was built of reddish stone set on the slope of a green hill-side, terraced down to the river, across which was a great bridge built with enormous arches, and of masonry far surpassing in workmanship anything the world can produce to-day.

Here is a scene in Ursa's boyhood days. It is a bright day of brilliant sunshine and blue sky; he stands in the door of his house, looking out and down the hill. He is in an unhappy and peevish mood, almost crying, when he sees a boy friend coming up the hill with a curious animal (a goat or llama) trotting after him. This boy, Vajra, is somewhat older than Ursa, and has flashing black eyes. He is very friendly, and soon Ursa is smiling and happy, playing with the goat. The

goat stands upon his hind feet and knocks Ursa over, and, as is his habit, Ursa grows angry and begins to cry. Vajra speaks sharply to him, and goes off down the hill, carrying the goat with him, and leaving Ursa feeling abused and ill-tempered. Soon after, however, Vajra returns, takes Ursa up in his arms, shakes him, and says that perhaps he is not to blame after all.

Vajra was a very clever, erratic young fellow, and as they grew up, Ursa admired him very much. He stood by him and always spoke in his favour in his absence. Vajra had a sister, Lacey, a bright-eyed humble little girl, who is Ursa's constant playmate and to whom he is very devoted. Her parents were Castor and Herakles. Ursa often visited them and their children; and Herakles, the mother, though worried and harassed with many family troubles, was very kind to the young visitor.

As the boy grew up, he improved somewhat in self-control, although he was rather idle and much given to grumbling. He had some failings which have since been eliminated, but he did not half do his work; he never seemed to have his heart in it.

His family was closely related to a very high family in the State and belonged to the governing class, whose duties were the care and supervision of the people. He was however very proud, and rather despised the people whom he was called upon to govern, instead of thinking only of their welfare. As he grew older, and was given responsibilities, he was rather slack, and regarded his work as a bore. He spent much of his time dreaming day-dreams of ambitions, and wishing mainly that he belonged to a still higher family than he did. But being very conventional in his ideas, he kept himself somewhat under self-control for pride's sake. He then tried to overcome some of his characteristics, which, to say the least, were not entirely suited to the ruling class, whose chief ideal then was unselfishness. He did what was expected of him, but with

very little life, and chiefly because he cared much for the opinion of others.

He married the little girl friend of his boyhood, and Lacey contrived to inspire him with more enthusiasm in his work, and in many ways was his salvation. He had relapses, but she always brought him round and did part of his work for him. He was put in charge of an outlying district in his father's country, and had an office something like that of a Judge of to-day, but with much more executive power. He looked after his small town, and relied much upon his wife's judgment in different cases. She inspired him to the development of some will-power. They had four children, one of whom, a son, Alastor, caused them some little trouble.

Later he was promoted to the charge of his father's province, Vega having gone on to a higher position. While Governor of this province, a curious case was brought to Ursa to decide, on appeal from some lower officer's decision.

A man, who stoutly asserted his innocence, was accused of having murdered his wife and sister. He had been last seen walking with them away from the town, and towards a lonely spot of country. While no bodies were found, appearances were very much against him, as he could not explain his own whereabouts for several days, or account for the disappearance of the two women. Ursa was inclined to decide against him, and to sentence him to exile, when a messenger came to him from his wife, saying that she must see him before he decided the case, and on no account to give his decision until he had heard what she wanted to tell him. He rather resented this vague message, and reluctantly announced that he would postpone his decision until the next day.

When he went home, his wife told him that she felt a strong impression during the day to warn him to postpone his decision, as she believed that more information would come the next day to throw a new light on the case. He was

inclined to be annoyed with her, as his pride told him that she had put him in a foolish position with no sufficient reason.

During the night, she had a curious dream, the details of which she could not remember on awakening in the morning. She was however positive that it was connected with the missing women, and that the decision ought to be delayed, awaiting some unexpected turn of events. So Ursa went to his office, feeling impressed that some news would come that would change the situation. He delayed proceedings at every turn, waiting for he knew not what, and at the last moment, when he could make no excuse for further delay, the news came. A messenger in great haste arrived to say that the younger sister had been discovered, and there was a great scene in the Court room. She had been found senseless among some rocks, and had been carried home.

It was a long time before they could bring her to consciousness to tell her story. Then it was made known that the accused man was subject to intervals of catalepsy and sleep-walking. At times also he appeared not to be quite himself, and as if dominated by some outside influence, which made him unaccountable for his actions. In this condition he had wandered off with these women into a lonely defile, miles away from home, they not realising his true state nor questioning as to his purpose. At last a change came over him, and he sank into a stupor. The women were frightened and tried to get help, and lost their way. They finally returned to where they had left him, only to find him gone. He had awakened, returned home, and gone to sleep with no memory of what had happened.

The two women wandered in the woods several days and nights, without food, until the wife fell over the edge of a rocky ledge and seriously injured herself. The younger sister, not being able to carry her, stayed with her until she died, and finally, utterly exhausted, fell senseless, where she was fortunately found in time. The man's mind was a blank

concerning it all, with not the slightest memory of his wanderings in the forest. But for the intervention of Ursa's wife he would have been unjustly condemned.

Ursa lived to be an old man, after retiring from active service. His life was on the whole a good one which developed some will-power. He loved his wife dearly, did very well for the children, and especially for the son mentioned above. He had a long Devachan.

IV

Time : 9,600 B.C. Place : Atlantis. Sex : Male

The city in which Ursa was next born was a very corrupt one, and its surroundings were about as bad as could be. It was at the time of the greatest degradation of Atlantis, when nearly everybody knew something of magic and used his powers unscrupulously. The Lords of the Dark Face were at the height of their supremacy, just before the submergence of Poseidonis.

Ursa was born in a good family for the time, though that was not saying much. He had a Turanian kind of face, and was a boy very much like himself in a previous life. But the worst of it was that this time society ran in the same direction as his bad qualities did, and these were developed, in place of being repressed as they were by the conventionalities of the previous life. In his early life, there were many discreditable scenes. He was passionate and impulsive, and involved a good many other people in his selfish pleasures. There were two or three young women to whom he did not behave very honourably.

Later he married Erato, a good woman for the time and place, but he did not treat her very well. Being wealthy, he gave himself up to pleasure and led a dissolute life. In Erato's

"Lives," Ursa is thus described: "His character did not improve with time; he became dissipated and had round him people that his wife was thoroughly disgusted with. He also took to drink or drugs of some kind, and soon became bloated and coarse-looking. Later he took up magic of a very doubtful kind, magic of all kinds being practised by great numbers and more or less known to all, and as there were everywhere professors of the art, who for a consideration would give instruction, it was not difficult to find a master."

He fell under the influence of one of these men whom he admired very much, and who had many dark, if not black, powers. This man taught Ursa some magic, and set him to some rather horrible practices to develop his will-power, though not for a good purpose. He failed however, not having sufficient will power for the final tests—practices of a very loathsome nature; and so he was cast off as a pupil.

His wife, Erato, was warned by an old seer that the destruction of the country was impending, caused by its state of wickedness. But Ursa refused to believe it; he laughed at the story, saying that the old man was mad, or had some purpose in thus frightening his wife. She could have taken the warning and saved herself by escape, but she refused to leave her husband, and they met death together at the sinking of the island.

V

Place: Arabia. Date: Not fixed. Sex: Female

In a great desert country, with no trees, not far from Arabia, Ursa was next born as a girl, a dark brown little thing roaming round in the sand. As far as one can see, all is yellow

¹ "The Lives of Erato" was the first series ever done, in 1893. Erato's husband, Ursa, was not then recognised.—C. J.

sand, dotted by red rocks, and it never rains. The child was the daughter of an Arabian of a common family, belonging to a tribe with a good deal of black magic practised among them. The father was a poor man, and the child was taught very little. She grew up petulant, and rather revengeful in her nature.

Later in life, she was badly treated by a man to whose establishment she belonged, but who did not marry her. He was very fond of her for a while, and then grew tired of her, and gave his attention and affection to some one else. She had a child, a boy, whom he sold into slavery, and she was naturally resentful. She tried to kill him, but he drove her away from the establishment, with many insults. She made a vow to herself that somehow she would wreak vengeance upon him. She gave constant and bitter thought to the means of attaining this end.

Meanwhile, she spent years of her life with this undying hatred in her heart, trying to discover her child. Brooding over her wrongs with fierce resentment, she developed a very strong but undesirable nature. She undertook long journeys on rumours of the whereabouts of the child, and when unsuccessful came back to work schemes against the man whom she hated. She laid a deep plot to bring him to open disgrace, and just at the moment when all was in her hands, and the time had come for exposure, she obtained news of her child again.

This time the clue seemed very certain, and the boy was said to be dying. She struggled with herself to decide whether she would try and save the child, or consummate her revenge upon his father. She finally decided to go to the child, but before starting she went to the man, laid bare her plot, showing him that he was in her power, and asking what he meant to do about it. He mentally resolved to kill her, but was politic in his actions. At this point, she told him that she

was about to start on a long journey to find the son, and so had abandoned her plot. He was suspicious, and determined that he must dispose of her—that he was not safe while she was at large.

She succeeded however in leaving the town, and in reaching her son, whom she found, as was reported, in a dying condition. She nursed him devotedly, declaring that he should not die. She poured her own vitality, strength and will-power into him until he recovered. She thus weakened herself seriously, and did not live long after it. Her son was worth the sacrifice, and he lived to be a great man after her death. He became a chieftain, a leader and organiser of men.

C. W. Leadbeater

(To be continued)

ECHOES FROM THE CHANGING WORLD

H. G. WELLS ON A COMMON CONSCIOUSNESS IN MAN

"AN unconscious occultist"—a favourite expression of H.P.B.'s—is becoming more and more applicable to some of the most advanced minds of the present day. Mr. Wells is a good example. His article in the December *Review of Reviews* on "The Organisation of a Common Consciousness in Man" (the third of a series on "The Probable Future of Mankind") shows a grasp of the situation, as it exists in the world of to-day, that is almost prophetic in its insight. To comment on it further, would be to deprive the reader of the freshness peculiar to a first impression, so an extract has been chosen, as containing four points for Theosophists to take up—or leave for others with more energy, if with fewer opportunities: (1) The necessity for organised action, to prevent the masses again drifting into the net of the militarist politician; (2) the recognition of responsibility by the few on whom such a change of mentality depends; (3) the inspiration to be gained by realising the great changes produced by the Founders of Christianity and Islām and their immediate followers; and (4) the broadening and humanising of the narrow and aggressive patriotism instilled in schools and colleges.

"The catastrophe of the great war did more or less completely awaken a certain limited number of intelligent people to the need of some general control replacing this ancient traditional driftage of events. But they shrank from the great implications of such a world control. The only practicable way to achieve a general control in the face of existing governments, institutions and prejudices, interested obstruction and the common disregard, is by extending this awakening to great masses of people. This means an unprecedented educational effort, an appeal to men's intelligence and men's imagination such as the world has never seen before. Is it possible to rationalise the at present chaotic will of mankind? That possibility, if it is a possibility, is the most important thing in contemporary human affairs.

"We are asking here for an immense thing, for a change of ideas, a vast enlargement of ideas, and for something very like a change of heart in hundreds of millions of human beings. But then we are

dealing with the fate of the entire species. We are discussing the prevention of wars, disorders, shortages, famines and miseries for centuries ahead. The initial capital we have to go upon is as yet no more than the aroused understanding and conscience of a few thousands, at most of a few score thousands of people. Can so little a leaven leaven so great a lump? Is a response to this appeal latent in the masses of mankind? Is there anything in history to justify hope for so gigantic a mental turnover in our race?

"A consideration of the spread of Christianity in the first four centuries A.D., or of the spread of Islām in the seventh century, will, we believe, support a reasonable hope that such a change in the minds of men, whatever else it may be, is a practicable change, that it can be done and that it may even probably be done. Consider our two instances. The propagandas of those two great religions changed, and changed for ever, the political and social outlook over vast areas of the world's surface. Yet, while the stir for world unity begins now simultaneously in many countries and many groups of people, those two propagandas each radiated from one single centre and were in the first instance the teachings of single individuals; and while to-day we can deal with great reading populations and can reach them by press and printed matter, by a universal distribution of books, by great lecturing organisations and the like, those earlier great changes in human thought were achieved mainly by word of mouth and by crabbed manuscripts, painfully copied and passed slowly from hand to hand. So far it is only the trader who has made any effectual use of the vast facilities the modern world has produced for conveying a statement simultaneously to great numbers of people at a distance. The world of thought still hesitates to use the means of power that now exist for it. History and political philosophy in the modern world are like bashful dons at a dinner party; they crumble their bread and talk in undertones and clever allusions to their nearest neighbour, abashed at the thought of addressing the whole table. But in a world where Mars can reach out in a single night and smite a city a thousand miles away, we cannot suffer wisdom to hesitate in an inaudible gentility. The knowledge and vision that is good enough for the best of us is good enough for all. This gospel of human brotherhood and a common law and rule for all mankind, the attempt to meet this urgent necessity of a common control of human affairs, which indeed is no new religion but only an attempt to realise practically the common teaching of all the established religions of the world, has to speak with dominating voice everywhere between the poles and round about the world.

"And it must become part of the universal education. It must speak through the school and university. It is too often forgotten, in America, perhaps, even more than in Europe, that education exists for the community, and for the individual only so far as it makes him a sufficient member of the community. The chief end of education is to subjugate and sublimate for the collective purposes of our kind the savage egotism we inherit. Every school, every college, teaches directly, and still more by implication, relationship to a community and devotion to a community. In too many cases that community we let our schools and colleges teach to our children is an extremely narrow one; it is the community of a sect, of a class, or of an intolerant, greedy and unrighteous nationalism. Schools have increased greatly in numbers throughout the world during the last century, but there has been little or no growth in the conception of education in schools. Education has been extended, but it has not been developed. If man is to be saved from self-destruction by the organisation of a world community, there must be a broadening of the reference of the teaching in the schools of all the world to that community of the world. World-wide educational development and reform are the necessary accompaniments of a political reconstruction of the world. The two are the right and left hands of the same thing. Neither can effect much without the other."

WELL DONE, PROFESSOR!

Men of science are often blamed for the instruments of destruction developed by warfare, for it is generally forgotten that they can seldom foresee the uses or abuses to which their discoveries are afterwards put. Before war was declared in 1914, a memorial from prominent scientific men was sent to the Prime Minister, urging that no effort be spared to avert the calamity of war; and, now that the Powers of Darkness have made undisguised overtures to science, Theosophists will be proud, though not surprised, to find one of the greatest of our modern scientific pioneers indignantly repudiating the insult conveyed in this attempt to degrade the noble ideal of understanding Nature's laws. It is to be hoped that Professor Frederick Soddy's colleagues will support him in the dignified stand he has made. *The New Republic* of New York comments as follows:

"While neither dreadnoughts nor army estimates can multiply unperceived, researches in chemical warfare, even on a very small and inconspicuous scale, can produce poison gases far more deadly than any used or developed during the war. Just lately, the British

War Office invited a number of scientists to become members of a committee to develop to the fullest extent 'both the offensive and defensive aspects of chemical warfare'. One of those so invited, Dr. Frederick Soddy, a Professor of Chemistry at Oxford, refused indignantly, as he 'felt that universities and scientific men stood for something higher than anything that had yet found expression and representation in governments, particularly in their international relations'. This is a brave and independent view to take, and if all scientists, on whom Governments have till now always been able to rely for the deadliest improvements in warfare, were to take Professor Soddy's lead, war could not so easily continue to be increasingly horrible and destructive."

"THE FIVE STATES OF MATTER"

Under the above title there appears in *The Scientific American* an excellent summary of the latest views of physicists regarding the constitution of matter. There is nothing of special interest to Theosophists in the definitions given of solids, liquids and gases, but the properties attributed to "radiant" and "ionic" matter closely resemble those found by the occultist.

"*Radiant*.—Radiant matter is that which is existing capable of being transferred from one substance to another, or being condensed and focused. Light and heat are the two most common occurrences of radiant matter. Of course the argument that is still advanced, that light is not heat, may be considered, but the fact that radiant heat traverses space with the same velocity as light, tends to disprove that theory, so that with great probability, if not certainty, light and heat may be considered radiant matter or varieties of it.

"One of the characteristics of the radiant state is that it is capable of passing through certain substances without being perceptibly absorbed. This is not a true scientific statement, in so far as probably there are no bodies that are perfectly diathermic.

"*Ionic*.—Ionic matter is capable of being transferred through space without changing its natural state. It is capable of existing anywhere, and might be termed etheric or kinetic matter. It is the unity atom, potential matter, or the protyle of Sir William Crookes. It is the cause of the evolution, or genesis, of the elements, together with its accompanying phenomena. It is the electrical phenomenon responsible for all matter.

"It differs from the other four states, as it is invisible, so indefinitely small that it possesses the property of being able to penetrate all other matter, but still so great in latent properties that

under certain conditions it is responsible for other conditions and states of matter.

"As is noted, the differences between the five states of matter are very indefinite, in fact, so obscure that they terminate into each other. It is similar to those (literal) changes of matter which some state are physical and others chemical. However, when the true nature of these changes is understood, it is probable that it will be able to account for these properties.

"In studying the states of matter, the idea of the law of periodicity or the cycle law, such as has been demonstrated by Mendelieff and Meyer, in the formulation of the periodic table through the grading of atomic weights, and by Sir William Crookes, through his differentiations of protyle by means of the vibration frequency and space of the hydrogen atom, has been forced to be taken into due consideration. To illustrate the law of periodicity or scientific equality, if the ionic state of matter is responsible for the radiant state, the radiant for the gaseous state, the gaseous for the liquid state, the liquid for the solid state, could not this process be reversed when the last-named state is reached, and it be responsible for the ionic state, therefore a cyclic process? Or, upon the hypothesis of Sir William Crookes, the unity atom being hydrogen (?), the differentiation of the elements and their various states can readily be explained."

HOW DO BIRDS SOAR?

The name of Handley-Page is already famous as that of one who has done much to bring the aeroplane to its present efficiency; so one would imagine that if the problem of soaring birds could be solved by the ordinary laws of aerodynamics, Mr. F. Handley-Page would not be the one to own himself beaten. But, according to the following extract—taken from a summary in *Nature* of a paper read by him and Dr. E. H. Hankin before the Cambridge Philosophical Society—he admits that some hitherto undiscovered source of energy must be granted, in order to account for the upward and apparently effortless planing of motionless birds. Theosophists will doubtless look wise and murmur "etheric force," but can we tell either the naturalist or the airman anything that he can connect up to in his programme of research?

"The source of energy used by birds in soaring flight is not yet clearly known . . . That soaring flight is not due to the lifting effect of lateral gusts is proved by the fact that the flying-fish, when at highest speed, carries its wings inclined so that the wing-tips are

on a lower level than the body. In this case, if lateral gusts were operative, their only effect would be to drive the fish under water.

"Certain facts suggest that turbulent motion is, in some unknown way, the source of the energy of soaring flight. But light objects, such as feathers or aerial seeds, may be seen floating in the air in the neighbourhood of soaring birds, and exhibiting only slow and equable movement. What form of turbulent motion can be imagined that enables a bird weighing 10 lb. or more to glide without effort to a height of 2,000 metres or to travel horizontally for indefinite distances at a speed of 50 miles an hour, and yet is unable to disturb the course of a piece of thistledown? Thus the facts of the case appear to offer insuperable difficulties to all theories that have hitherto been put forward as an explanation of soaring flight."

"THE SECOND COMING"

Mr. W. B. Yeats, the poet-mystic, has surely voiced the present groaning of creation in the significant lines to which he gives the above title. It is one of ten poems of his which appeared in *The Dial*.

"Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold,
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.

"Surely some revelation is at hand;
Surely the Second Coming is at hand.
The Second Coming! Hardly are those words out
When a vast image out of Spiritus Mundi
Troubles my sight: a waste of desert sand;
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs, while all about it
Wind shadows of the indignant desert birds.

"The darkness drops again, but now I know
That thirty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born?"

CORRESPONDENCE

THE LOGOS AND KOILON

MAY I, as an earnest student of the matter for many years, endeavour to answer the questions put by Mr. Khandalavala in his letter in *THE THEOSOPHIST* of October, 1920? The remarks of C. W. Leadbeater on hyper-space, and Professor Einstein's theory read in their light, will, I think, afford the solution your correspondent seeks.

The ordinary scientific theory of space is that it is three-dimensional, similar to our earth-space, and extending in infinite directions everywhere from the earth, or sun, as a centre; secondly, that it is filled with æther, an unknown, homogeneous substance, which interpenetrates matter; and that suns and planets swim in this sea of æther without disturbing it in any way, so far as is known.

Einstein has shown this theory to be untenable. Since the path of a ray of light is not straight, owing to light being subject to gravitational influence, it follows that the Euclidean straight line is an impossible conception, to which there is no prototype in Nature. Moreover, owing to the finite velocity of light, objects which are separated in space are separated in time also, and, everything being at the same time in motion, it is impossible to reduce objects to a common chart, or frame of reference. There is a time-element in all space, and this makes Euclidean geometry, based on a static field of reference, impossible.

The reason for this is made still plainer by the clairvoyant researches of C. W. Leadbeater. We know that the seven planes of nature extend outwards from the earth, like concentric shells, or zones interpenetrating each other, but of greater and greater radius as we proceed outward from the dense to the rarer. Deducting the portion of each plane which is common to the planes next below it, we have left a series of concentric shells. The first, or physical plane, is occupied by the earth, its atmosphere, and four grades of etheric matter rarer than the atmosphere, but less rare than the interplanetary æther, extending up to a distance of several hundreds of miles above the earth's surface. This comprises the earth's physical plane, and is the field of operation of all the phenomena known to us, including light, electricity and magnetism, which are

vibrations of terrestrial ether, and not of interplanetary or interstellar æther, as science imagines.

Next comes the astral plane, a zone or shell of astral matter extending up to the orbit of the moon. Next is a shell of mental-plane matter, extending, possibly, to Mars or beyond. After this come three formless planes, which we may picture as shells extending outwards, further and further, into space, though they transcend in character any of the geometrical forms with which we are acquainted.

C. W. Leadbeater states that Euclidean or three-dimensional space is confined to the earth's physical plane entirely. Outside it, as far as the moon's orbit, we enter on a new sort of space, comprising a fourth dimension superadded to the familiar three, and conferring on it entirely new and unfamiliar properties. Beyond this again, on the mental plane, a fresh veil or limitation is removed, and space is still further metamorphosed. Beyond the mental plane, as above stated, space, as we know it, has vanished, become transformed into something else—like space, and yet vastly different!

Coming now to the cosmic planes, we must imagine, similarly, seven spheres of greater and greater radius, extending outwards from the sun. Within the first is comprised all the planets of the solar system, with their seven attached planes, from the physical to the highest spiritual or *mahā-para-nirvāṇic*. The other six radiate outwards towards the fixed stars, possibly including some of the stars which belong to the same cosmic system as ourselves. In all these seven cosmic planes space must become successively metamorphosed, possessing properties such as no kind of geometry that can be conceived of by man could adequately describe.

Now, with this thought in our minds, let us try and imagine That Space within which dwells the Nirguṇa Brahman, the All-Supreme. Evidently it must transcend in property the highest of the cosmic planes. What would remain, supposing all the millions of stars with their cosmic spheres, all the planets with their sevenfold planes, were removed? Blank void—nothing that we can have any idea of! No dimensions that we can conceive—no height, or length, or depth—nothing finite or infinite, would characterise it. It would indeed be something without parts or magnitude, although transcending and including all magnitude. Infinite void space is the nearest picture we can make of it in our minds.

Such, I conceive, is koilon. Rather than describe it as "filling all space," we should say it "swallows up all space". It is *not* space at all, but unmanifest space—the *root* of space, as its substance is the root of matter. The Logos, before manifestation, must be imagined as residing in this space—the words "residing in" being taken as our nearest effort to represent an unthinkable idea.

Herein lies the answer to Mr. Khandalavala's questions. He confuses this transcendental space with terrestrial space as known to us, which is something quite different. He asks: "If koilon is everywhere in space, what extra space is there to give habitation to

the bubbles?" Koilon, however, is not *in* space, but out of space; space is not formed until the bubbles are formed: when they are formed, *occupied* space, that is, *matter*, possessing *extension*, comes into existence; and this occupied space is the only space known to us as such.

Supposing we were able to fly about the celestial spaces and take samples of the æther in a bucket from different parts, we should probably only find koilon about midway between adjacent solar systems, away from matter altogether. Within the neighbourhood of stars, the koilon is modified and transformed into the stuff constituting the various cosmic planes above described.

Further, there can be no such thing as a "straight" path through space; space has nothing corresponding to straightness. The path taken by light varies according to the stratum of space crossed, each stratum having its own separate geometry, of more or fewer "dimensions" as the case may be. The nature of the vibration itself also undergoes a metamorphosis. What we speak of as "light" is a vibration of the earth's etheric envelope. What form that vibration takes in the interplanetary and interstellar spaces we have no idea, nor can we tell at what rate it is propagated.

Future generations will point to Einstein as the Galileo of the twentieth century, for he is the first to free men's minds from the remaining shackles of geocentric cosmogony. He has shown that Euclidean space is a hole-and-corner space, and is no proper foot-rule to measure the universe by. He has shown that Time cannot be separated from Space; that Space is, in fact, Space-Time. It is a dual vibration, which appears to us now as Space, now as Time, according as one string is damped and the other active or the reverse. The separating factor of Space is not distance—not so many miles or billion miles—but *difference of vibration*. To properly attuned souls, a million miles is no further off than the next room, and yet cosmic abysses may yawn between me and the friend I meet every day!

We need to revolutionise our ideas of what Space is, before we can understand.

A. L. S. WILKINSON

"CAN WE BE OPTIMISTS?"

IN the October number of THE THEOSOPHIST appears an article entitled "Can we be Optimists?" the writer of which would seem to be seriously at fault in his conception of the meaning of "Optimism," confounding it with foolhardy lack of providence, combined with incapacity to accept the result of one's rashness in a consistent spirit of cheerfulness! At any rate, this is the impression conveyed by his explanatory illustration.

This debasing of the noble philosophy of Optimism to the level of a happy-go-lucky insensibility to the actual conditions of life, is as unwarrantable as would be the degradation of Occultism to the

standard of the third-rate séance room; and the conclusions drawn are no more reliable than those of the critic in the latter case, who should dub Occultism a mixture of fraud and delusion.

In order to arrive at a somewhat truer estimation of the value of Optimism as a philosophy, it is essential that we should have a sympathetic insight into the fundamental truth upon which the philosophy is based. It seems to me that even the careless "optimism" of the man who, according to Mr. Whitby and the authorities he quotes, has never grown up, is based upon the instinctive belief that at the root of all is God (or Good), and that however much our own momentary interests, as we conceive them, may be crossed, Good will be the ultimate outcome.

The justification of this belief, notwithstanding the visible "facts" of life, lies in the intuition which appertains to the philosophy of Optimism—that the world is not a collection of "objects" and a series of "events," but an ever-flowing "stream" of Life, in which all "things," all "times," all "states of being," are inseverably interconnected, merging one into the other without interruption or cessation; the "future" continuously becoming the "present," the "there" becoming the "here," the "unknown" becoming the "known". It is this "stream of becoming" which constitutes life, evolution, the world, and which the optimist senses, and senses as Good. He does not regard some fragmentary section which his mind may choose to imagine it has isolated from the whole, and call *that* good: he endeavours to contact the whole stream of life, and realise that *That* is Good. The true optimist looks upon the "present" as merely the "field of vision" in which his powers of cognition are focused, and the "field of action" in which his powers of self-expression are working, and realises that the "present" is perpetually moving, ever expanding from past to future, from powerlessness to powerfulness, from unknowing to all-knowing; and he intuits that that, also, is Good.

That the majority of "optimists" may be unable to explain the grounds of their optimism, is of no more weight as an argument against the reality of such grounds, than is the inability of the majority of mankind to explain the grounds for their belief in God any evidence against the reality of God. Indeed, belief in God and Optimism are essentially identical, for one cannot believe in the Universal God and disbelieve in the Eternal Good!

Mr. Whitby's final lamentation—that "optimism . . . robs the martyr of his halo and the hero of his crown. For who but a fool would give himself to the stake for a cause whose triumph was inevitable; who would face hopeless odds, endure lifelong adversities, brave countless dangers on behalf of an ideal whose realisation *could safely be entrusted to the mere mechanism of evolution?*"—provokes the retort: "Thank God for such 'fools'!" The dismal prospect which he holds before us as the outcome of "optimism," is nothing but a bogey, for it is based upon the fundamentally mistaken assumption that man—any man—can, even for a moment, detach himself from the "mere mechanics of evolution". The martyr and

the hero, the saint and the mystic, and all the glorious host of "God's Fools," as well as the average man and he who is below the average, are all part and parcel of the "mere mechanics of evolution," and willy-nilly must bear a hand in its fulfilment. What distinguishes the hero from the coward, the saint from the sinner, the artist from the loafer, is that the one more or less consciously identifies himself with the forces of evolution, while the other still regards himself as a separate being, and consequently their victim; so that while the one has the joy of co-operating in an extended sphere, the other is compelled to drudge in a restricted one.

True Optimism never yet robbed the martyr's stake nor the hero's grave. True Optimism causes the eyes of the hero to shine with unearthly brilliance as the Divine Energy within urges him forward. True Optimism breaks from the lips of the martyr in psalms of praise, as the Divine Life sustains him. True Optimism shines in the face of the saint as the Divine Love enfolds him. True Optimism enwraps the mystic in Light as the Divine Vision entrances him. True Optimism upholds the artist, poet, musician, reformer, when the Divine Creative Powers within impel them to endeavour to translate into the world of forms the Ideas they have sensed, even though they know with what lack of appreciation they will be received. Yea, true Optimism radiated from the Christ in a blaze of Joy and Glory, as He poured out the fullness of His Life and Love, crucified in fulfilment of the inviolable Law of Good.

C. M. JAMES

ON BEING HUMAN

THERE is an unreal and a real tendency towards brotherhood. The unreal is that which loves a very abstract fellow man, a kind of divine essence, far removed from the turmoil of everyday life; which is blind to human failings and tries to ignore them. The real brotherliness loves man as he is, with his failings, loves him in his actual struggle of everyday life. The first loves an imaginary man, the last a real and living man.

How many of us love our friends in this human way? What we generally do is to make an image of them as we want them to be, just as we make images of our enemies as we should like them to be. It is these images we love or hate, and when any man does not come up to our image of him, it is him we blame. We should blame only ourselves. No man has a right to expect a man to be according to his image of what he should be. It is unfair to the man in question, because *he* will have to suffer when the image is not correct. Why do we always thus deal with illusions instead of facing realities? Why do we thus force our fellow men to wear masks of perfection and hide their failings? Because we lack the courage to take life as it is.

An incredible amount of suffering is caused by this unreal brotherliness. All the agonies of men living double lives, in their efforts to seem what people want them to be and what yet they cannot be, all the misery of social cant and falseness, is due to this terrible sin of forcing living men into the plaster casts of our imagination.

I have seen leaders of spiritual movements "adored" by their followers and trampled upon when they proved different from what these followers made them to be. The injustice of it! It is self-love which makes us adore an imaginary leader of our own creation, instead of the real man; self-love which makes us turn back upon him because—he is what he is. Oh for the man who will love his fellow men as they are, who will love them, and love his leaders, with their faults and imperfections! He only is the true friend, he only is human, he only knows the meaning of brotherhood.

We distinguish between decent men and criminals. This is theory. Every man is decent and criminal, or, putting it in human terms, every one has got faults. We should never be shocked in discovering these in our friends. If we are, it is but a proof that we loved an imaginary friend, not the real man.

In fact, sometimes I think we can only love men *because* of their faults. The perfect is beyond our love; it is Love.

Let us be human and love our fellow men as they are.

J. J. VAN DER LEEUW

A CORRECTION

MY attention has been drawn to a slip in "A Note on Evolution," in the January THEOSOPHIST. In the passage (p. 356): "The Seventh Root Race will then rise from the seventh Aryan sub-race," I should have said "from the seventh sub-race of the Sixth Root Race". I am obliged to the friend who has pointed this out, and gather that the error would have been corrected by most readers for themselves.

F. K.

BOOK-LORE

India's Nation Builders, by D. N. Bannerjea. (Headley Bros., Ltd., London. Price 7s. 6d.)

Short biographical notices of men prominent in the awakening of India have their special value in these transition times, when data which can help accurate judgment are of importance. The volume before us should find a place in all libraries where English is read, both in East and West; but especially is such a book valuable to the British people, for the sources of their information on men and things Indian are too seldom free from obvious prejudice.

This book, written for English people, seems singularly free from bias, if we take it for granted that the writer is inspired by that love for his home country which all must feel who are not dead to honour and aspiration. It is both useful and cheering. The fifteen men to whom we are introduced one after the other in its pages, come from all castes and varieties of religion; and, though Brāhmaṇas—represented by Ram Mohun Roy, Bal Gangadhar Tilak, Dayanand Sarasvati and Kali Charan Banurji—naturally preponderate, yet Pārsis and Muhammadans, outcastes and high castes, poor men's sons and rich men's sons, are seen equally rising to eminence by their innate capacity and inborn love for, and understanding of, the needs of their Motherland and the spiritual ideals for which she stands. The eye of the seer might perceive this cluster of men, and others like them, as born with a haunting, vague remembrance of a past life in the times of India's greatness, trailing such "clouds of glory" that they are impelled to make an effort, however unworthy, to restart their countrymen on the path to freedom and self-control.

The author has endeavoured to create an atmosphere for each celebrity he tells us about, before he goes into details of the circumstances of their lives; and he has succeeded so well that we feel as we read that we are making their acquaintance as one of their understanding friends; we may not agree with everything they do or say, but we can yet realise that they are doing the best they can for their country—as they see it. This makes the volume as delightful to read as the Preface tells us that it was delightful to write.

Rabindranath Tagore is the first name taken, and we are a little sorry that half a dozen lines are not added to note his birthday and lineage. It is quite true that he is now so much before the public that journals give all these details; yet we hope this book will be read long after the press ceases to tell us constantly all about him, and our children will require to be told these things, even if we do not. Perhaps in other ways this biography is the least satisfying in the volume. Tagore is a poet, and he does not take our breath away when, for example, he tells us (p. 37) that "there was a party known as the Indian Congress; it had no real programme," because we do not accentuate the "was," but take it merely to be a humorous and idiomatic reference to a party which may still exist, but which Dr. Tagore considered to be then without a programme. Of course he may have been speaking prophetically, which calls to our mind Mr. Gandhi and his present Non-Co-operation, unheard of in India when the biography was written, although his work in South Africa was on the same lines. As a young man, Gandhi was made much of in London, when he "scorned delights and lived laborious days," and we cannot wonder that the contrast he found in South Africa, where Boer and Britain regarded him as a "nigger" and would not permit him to sit in the same car with them, was a great shock and embittered his outlook on life. The story of his father's passive resistance to brutal treatment shows whence he inherited his force; to tie the Thakur Sahab to a tree was not the way to induce him to apologise.

Many of India's Nation Builders have had to free themselves from caste prejudices before they could try to free India. Every one of them has had some troubles of the kind, although they did not all run away from home, as did Surendranath Bannerjee, when he was young and wished to accompany Romesh Chunder Dutt and Behari Lal Gupta to England to be educated. We notice that most of the remarkable men in this book have either travelled in England, or been intimately acquainted with well-bred Englishmen or Americans, and the fact seems to give us a little insight into what we are told is the benefit of the British connection. The Indian can brood and suffer, and proudly retire from all contact with insults that he dreads more than death itself; but it is from the Briton at home that he learns how to combine, and steadily strive to right the wrongs of his countrymen at the same time that he lifts the lowly amongst them.

Mr. Archer's mischievous book is hardly worth the pages devoted to it, for even a superficial reader soon finds out how meagre is the comprehension of Indian thought and life which it displays.

The story of Sir Syed Ahmad Khan, and how he founded the Aligarh College, can in these pages be read side by side with that of men who to-day are opposing his life work, but we lack space to do more than refer readers to it. We are glad to see that the Author is fair to the Theosophical Society as a factor in the uplift of India (p. 138), though he is mistaken when he considers it the "most outstanding feature" of the propaganda; all who have studied the accredited writers on Theosophy understand that men who acknowledge universal brotherhood must necessarily feel with the oppressed in every land. It is India's own dormant greatness, as a thought-breeder in the past, as the Mother of the great spiritual Teachers, that focuses upon her the help of such a powerful leader as Mrs. Annie Besant, who knows that to help to awaken India to be worthy of herself is to give to the whole world a spiritual outlook on life that it most sorely needs.

A.

Modern Saints and Seers, translated from the French of Jean Finot by Evan Marrett. (William Rider & Son, London. Price 4s. 6d.)

In search of the root of a sane religion the author of this volume has sought out and studied many curious sects and sub-sects, which to-day represent the effort of the race to establish itself upon a firm basis on which it may erect the structure of a renewed and intensified spiritual life. He looks for his material chiefly in Russia and the United States, and with the exception of one or two cases his examples are all offshoots of one kind or another of the Christian Faith. It is within this fold that all the restlessness is found. Curious and varied are the forms which this effort to intensify the spiritual life is taking, especially among the emotional and mystical people of Russia, where the Divine Men, the Self-mutilators, the Stranglers, the Fugitives, the Inspired Seers, and numbers of other enthusiasts, are trying to put a lop-sided creed into practice.

The book is not a scholarly treatise but a series of popular sketches, some of them very slight indeed. Judging by the very brief account given of the Theosophists, under the heading "The Reincarnationist's Paradise," one cannot help wondering in how far the other phases of thought described have been fairly treated. Under the rather pretentious sub-title: "Part III, The Depths of the Subconscious Mind" are included—(1) Sects in France and Elsewhere (all polished off in eleven pages); (2) The

Religion of Murder, an account of the Thugs, who worship the Goddess Kālī by strangling as many human beings as possible without being found out; (3) the Theosophists. As regards the latter, most of the author's information seems to be based on what he has heard of Theosophy as represented by Mrs. Tingley, and although not unfair in the sense of unsympathetic, the account is so fragmentary and yet ambitious, that it would make a rather unsatisfactory impression on the mind of a reader uninformed on the subject.

The Mormons are described and analysed at some length. The "Latter-day Saints" seem to have commended themselves to the writer as successful in applying their ideas of communism to everyday life and practical affairs. He gives a really very interesting account of their fraternal colonies. Of Christian Science Mr. Finot remarks:

There is something almost disconcerting in the ardour and devotion of Mrs. Eddy's followers. Truly in the success of Christian Science we see one more proof of the ease with which a new religion can be started if, in addition to faith, it concerns itself with man's earthly welfare.

In conclusion we are told that all these strange sects are working together, consciously or unconsciously, for the re-establishment of the Gospel of Christianity, and are thus worthy of sympathetic study. All through the book one feels that the writer himself has approached even the most bizarre in a brotherly spirit.

A. DE L.

Occultists and Mystics of All Ages, by the Hon. Ralph Shirley. (William Rider & Son, Ltd., London. Price 4s. 6d.)

Here is a collection of short sketches of the lives of Apollonius of Tyana, Plotinus, Michael Scott, Theophrastus Paracelsus, Emanuel Swedenborg, Count Cagliostro, Anna Kingsford and Edward Maitland, written in attractive style and with considerable sympathy. For people who require a general idea of the times and difficulties of these great mystics, the book should prove one of great interest. It seems a pity that reference has not been made to the various sources of the information supplied, in order that further study could be made easier for those who would enquire further. But books such as this are helpful as showing that there has always been a survival of Occultism in Europe, even in times when the Esoteric Wisdom was driven below the horizon by bitter persecution.

A. W.

Sea-Change, by James H. Cousins. (Ganesh & Co., Madras. Arice As. 12.)

A new book of poems by Mr. Cousins is always welcome, but the above collection is of more than usual interest. The poems herein were written during his recent visit to Japan—hence the title—and it is evident that the sea voyage and novel surroundings have provided Mr. Cousins with fresh material for poetic treatment. The old philosophic undercurrent is as characteristic as ever; but it is more than ever a joyous and vigorous philosophy, full of spontaneous and paradoxical touches of thought and feeling, and tinged throughout with a sense of the wonders and beauties of Nature—both great, as in "A Nuptial Ode," "A Planetary Conjunction," and "The Volcano Asamayama," and small, as in "Before a Golden Lily," "Poet and Cicada," and "A Song in Time of Rain"—of the last three, the first is a finished specimen of Mr. Cousins's art.

Among the "Other Poems" are some short but striking pieces of writing. "The Boon" is perhaps the most powerful of any, and we only refrain from quoting it because readers of THE THEOSOPHIST will have already seen it. A splendid piece of righteous satire is "The Two Crosses"—"in celebration of the occasion of a Christian prelate's not refusing the *croix de guerre*"—but a still finer summing up of the author's vision of the war is "Vox Populi—Vox Dei, 1914—1918"; we choose this for quotation:

"The People's voice,
It is the Voice of God."
O ancient boast!
Fulfilled in bleeding host
And cross-crowned sod.
Yea, from thy pierced side
Whence blood and water flow
From death and grief, we know,
People! we know
Thou art a God—and crucified
Twixt thief and thief,
Shape-changing Lust
And blindness called Belief.

The book is a worthy successor to *The Garland of Life and Moulded Feathers*, and the very moderate price is a lesson to English publishers of fancy volumes whose covers often appear to be an attempt to conceal the flimsiness of their contents.

W. D. S. B.

What is a Dogma? by Edward Le Roy. Translated by Lydia G. Robinson. (The Open Court Publishing Co., Chicago and London.)

A most clever and ingenious little book, raising again, and yet so quietly, the problem of what the boundary is between what can be proven and what can be taken on faith. The author does not answer the question; he only sets you thinking. And he does not tell you where to stop. He really asks for answers from those whose "profession" it is to answer—"the professors; the religious orders and the priests". Those answers are not in the book. If you cannot answer for yourself, then you are left to seek one whom you accept as an authority.

There is much to think about in a small compass, for the writer is a keen thinker and brings out some of Paul Carus's ideas. The Publisher's Preface tends to give a leading thought or bias to the reader, but is on the whole fair. Still, we should have preferred to have it follow M. Le Roy's exposition of his question, rather than anticipate it, for it says dogmatically that "the dogma is a symbol," and "dogmas are truths". Of course it is so if you want it to be so, but that sort of dogma is not really in the author's mind—read him. M. Le Roy states his ground as to obedience explicitly: "The obedience we intend to render is not a simple obedience of formulas and motions . . . in short, an obedience of reasonable men and free agents, not of slaves or mutes." He refers to "those who make orthodoxy a monopoly or a standard" as "representative of nothing in the Church"; but is that so?—does his reception at their hands not disprove his assertion? The volume is dedicated "to those loyal and disinterested questioners of broad minds and upright hearts"; truly—but are they in control of the organised activities of the Church—any Church?

But to the title; can one really separate the "dogmatic formula" from "the reality that underlies it"? Certainly dogma that is objected to is not merely a working hypothesis. If we hold that "God is," many will agree; but add the words "a Person," and you have a very different theory. One who accepts the added last two words raises a whole realm of controversy as to the meaning of the word "person"; and its explanation on p. 70 does not half remove the objection. He says: "Any dogma whatever seems like a limit to the rights of thought . . . opposed to the very life of the Spirit"; why then come back to—"its [Christianity's] dogmas primarily concern conduct rather than pure reflective knowledge"? That kind of dogma has never raised a question; but there are dogmas that do, and we are afraid that the writer is only too glad to "catch a

glimpse of a possible solution". Does he not really side-step the real obstacle and ignore it? The recourse to authority is "entirely inadmissible in the realm of pure thought"; we agree—there is the dogma that the soul rebels at, who has caught a glimpse of his true relationship to the Godhead.

But the book is readable—very well worth while—if you can keep your mind clear of the sophistries and substitutions that the realm of theology is so prone to.

A. F. K.

Spirit Experiences, by Charles A. Mercier, M.D. (Watts & Co., London. Price 9d.)

We are regaled here with a delightful skit on the methods of Sir Oliver Lodge in connection with his researches into the subjects of telepathy and Spiritualism. The first chapter especially is refreshingly amusing and worded with such ingenuity that for a few pages one was inclined to rub one's eyes in amazement and murmur: "Is this really, as it claims to be, the conversion of so hardened a sceptic?" However, the doubt persists but a few moments after one's introduction to the "two youthful ladies with the genuine and artless manner" who assist the writer to several of his "psychological beliefs". The following little passage is really worth recording as a sample of the rest:

I am sure I voice the opinion of every worthy Spiritualist whose opinion is entitled to consideration when I say that it is the number of the experiments, not their character or even their success, that ought to weigh with us. The reasonableness of this attitude must be evident to every one who is not blinded by slavish adherence to the methods of science. The doubt that may be felt of the conclusiveness of any one experiment must be set against the doubt that is felt of another, and when the experiments become very numerous and there is a serious doubt of every one of them, the doubts cancel one another, and we are entitled, and indeed bound, to accept the whole series of experiments as conclusive.

Sir Oliver Lodge, if he has read *Spirit Experiences*, is probably almost as much amused as the rest of us, and it must be confessed that one is inclined to cry "*habet*" on occasions. Sarcasm however, clever though it may be, fortunately breaks no bones, nor does the fact that an investigator has somewhat rashly exposed himself to it, affect the question of the genuineness of certain telepathic and spiritualistic phenomena. Dr. Mercier's little book will prove a godsend to many who have an idle hour and desire to laugh.

G. L. K.

MAGAZINE NOTICES

Theosophy is the name by which the new magazine of the English Section, T.S., will henceforth be known; and the first number promises well for a career of usefulness. In the "Outlook" Mr. Baillie-Weaver explains the reasons which have led to its inception, and outlines its scope, which includes the aim of interesting people who have not gone the length of joining the Society. Its predecessor, *The Vāhan*, has maintained its high reputation under great difficulties; but now, we read, the increased cost of production has precluded its free distribution to members. This January number opens aptly with an article by Mr. Sinnett on "The Progress of Theosophical Teaching," in which he emphasises the place of knowledge in spiritual development. Speaking of recent additions to Theosophical teaching, he writes: "I look back on all writings belonging to that period [the last century] as preparatory, elementary teaching compared to that which is available for us now"; but on the other hand it may be said that there is more in some of the earlier books than meets the eye. Mr. Jinarājadāsa has chosen for the title of his article "Our Immediate Message"; those who have heard or read any of his recent lectures will easily guess what is the message which he regards as most vital to the present-day needs of humanity. It is here summed up in the words: "Man is God," and there is no doubt that he is right in his contention that, without this doctrine of the Divine Immanence, work for brotherhood is lacking in inspiration. It is a pleasure to find Mr. Dunlop's name among the contributors, and his views on "The Mystery of Matter" are as suggestive as ever. Dr. Chella Hankin deals with the problems of psychoanalysis in her usual able and balanced manner, and Mr. E. L. Gardner promises us three more fairy photos, even more remarkable than the first two. Miss Clara Codd is at her best in the beautifully worded essay "Prayer without Ceasing," and under the attractive heading "In the Study" will be found notes of scientific and sociological interest—in this number by Messrs. Ransom and Bibby respectively. A photograph of the President—one of the best ever taken—is sent with every copy. We welcome this excellent production and wish it all success in its mission of popularising Theosophy.



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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1921,
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ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
General Secretary, Chilian Section, T.S., per 1920—21, £5	70	15	8
" " French " " " 1920,	161	4	9
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Adyar
10th March, 1921

A. SCHWARZ,
Hon. Treasurer.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1921, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Miss Nellie Rice, Honolulu, for Food Fund, £1. 7s. 11d....	19	0	10
Mr. S. Seshadri Aiyar, Bellary, for Food Fund ...	5	0	0
Krotona Lotus Circle, £2. 11s. 2d. ...	36	0	0
Donations under Rs. 5 ...	3	0	0
	63	0	10

Adyar

10th March, 1921

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Dumfries, Scotland...	Dumfries Lodge. T.S....	7-1-1921
Roanne, Loire, France ...	Vajra " " ...	1-2-1921
Antibes (Alpes Maritimes), France ...	Helios " " ...	8-2-1921

Adyar

9th March, 1921

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1921, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	RS.	A.	P.
Indian Section, T.S., Balance of dues, per 1919--20 ...	397	9	6
Mr. and Mrs. S. R. Drayton, Penang, per 1921 ...	29	2	0

DONATIONS :

Miss I. Pagan, Adyar, for Garden Expenses ...	15	3	4
	441	14	10

Adyar

11th April, 1921

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1921, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Mr. T. R. Lakshmanram, Madras ...	10	0	0
Vasanta Ladies' Lodge, Adyar ...	12	0	0
Mr. O. T. Nanjunda Mudaliar, Mysore ...	5	0	0
A Friend, through Mr. Surya Narayan Agrawal, B.A., Etawah ...	15	0	0
A Friend, Bhuvaneswar ...	5	0	0
Dr. Y. M. Sanzgiri, Bombay ...	15	0	0
Mr. F. M. Dumri, T.S., Karachi ...	48	10	0
Late Bro. Narain Rai Varma, through Mr. Jamshed N. R. Mehta, Karachi ...	2,251	2	0
Donations under Rs. 5 ...	2	0	0
	2,363	12	6

Adyar

J. R. ARIA,

10th May, 1921

Ag. Hon. Treasurer, O.P.F.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in Spain," was issued on 28th April, 1921, to Major Julio Garrido, General Secretary, T.S. in Spain, with its administrative centre in Madrid, Spain.

Adyar

J. R. ARIA,

5th May, 1921

Recording Secretary, T.S.

NOTE. The list of New Lodges is held over till next month, for want of space.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1921, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Cuban Section, T.S., 604 members for 1920, \$ 100.00 ...	370	0	0
Saturn Lodge, T.S., Shanghai, 7 members ...	56	6	0
Nairobi Lodge, T.S., British East Africa, Dues of 23 mem- bers for 1921 and Fees of 2 new members ...	93	14	0
Mr. Wickramanayaka, Galle, Issue of Charters ...	15	12	0
Sattva Lodge, T.S., Geneva, 111 members, £27. 15s. 0d. ...	428	11	10

DONATIONS :

Mr. B. Italia, Bombay, for painting the walls of Head- quarters Building ...	500	0	0
	1,464	11	10

Adyar

13th June, 1921

J. R. ARIA,

Ag. Hon. Treasurer

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1921, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
A Friend, for Food Fund ...	10	0	0
Order of the Star in the East and T.S. members in Calgary ...	42	0	0
Mr. M. Manuk, Hongkong ...	26	8	0
„ J. I. Haglund, Seattle, U.S.A. ...	17	6	0
Small Donations from a Collection Box ...	2	6	6
	98	4	6

Adyar

A. SCHWARZ,

11th April, 1921

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Lisbon, Portugal ...	Osiris Lodge, T.S. ...	15-2-1921
Raufoss, Norway ...	Syvstjernen Lodge, T.S. ...	18-2-1921
Progreso, Yucatan, Mexico...	Amado Nervo „ „ ...	22-2-1921
St. Etienne (Loire), France...	Service „ „ ...	1-3-1921
Dover, Kent, England ...	Dover „ „ ...	8-3-1921
Guildford, Surrey, England...	Guildford „ „ ...	11-3-1921

Adyar

J. R. ARIA,

11th April, 1921

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1921, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	RS.	A.	P.
Mr. W. H. Barzey, Sierra Leone, West Africa, for 1920, £1 ...	15	0	0
„ C. C. Halling, Tasmania, for 1921—1922 ...	24	12	0
Mme. M. V. Sakelarie, Bucharest, and Mr. M. Nenitesan, Bucharest, for 1921, 10s. ...	7	7	8
Danske Lodge, T.S., Denmark, 5 new members, £2. 10s. 0d. ...	37	10	10
Brazilian Section, T.S., for 1920, £24. 14s. 9d. ...	374	8	6

DONATIONS :

Mr. A. Schwarz, Adyar, for Repairs, "Olcott Gardens" ...	600	0	0
	1,059	7	0

Adyar

J. R. ARIA,

10th May, 1921

Ag. Hon. Treasurer.

Location	Name of Lodge	Date of issue of the Charter
Buitenzorg „ ...	Pakoekoehan Boger „	12-4-1921
Bandoeng „ ...	Giri Lojo „	12-4-1921
Salatiga „ ...	Salatiga „	12-4-1921
Pekalongan „ ...	Pekalongan „	12-4-1921
Cheribon „ ...	Cheribon „	12-4-1921
Lisbon, Portugal ...	Visconde de Figavière	13-4-1921
Galle, Ceylon, Adyar		
Headquarters ...	Maitri „	18-4-1921
Ferozabad, Agra, India ...	Sri Krishna Lodge, T.S.	26-4-1921

Adyar

30th May, 1921

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1921, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Egyptian Section, T.S., 77 members for 1920 ...	35	10	0
Australian „ „ for 1921, part payment ...	305	0	0
Danish Lodge, T.S., 2 new members for 1921 ...	21	13	0
	362	7	0

Adyar

11th July, 1921

J. R. ARIA,

Ag. Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1921, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Mr. H. Robins, Johannesburg Lodge, T.S., South Africa, 10s. ...	7	3	0
Bath Lodge, T.S., England, £1. 4s. 0d. ...	18	1	9
Portsmouth Lodge, T.S., England, £1. 15s. 4d. ...	26	10	10
Mr. R. Davidson, Sydney, £2. ...	30	8	0
Blavatsky Lodge, T.S., Fort, Bombay ...	100	0	0
Mr. W. D. Koot, Madisoen, Java, for August 20 to April 21.	584	0	0
Poona Lodge, T.S. ...	21	0	0
A Friend, Adyar ...	21	0	0
Mr. Manilal N. Doshi, Ahmedabad ...	10	0	0
	818	7	7

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1921, are acknowledged with thanks :

DONATIONS:

	Rs.	A.	P.
Mysore Lodge, T.S., White Lotus Day Gift	...	7	0 0
Surat Lodge, " " " " " "	...	24	0 0
Mr. R. Surappa, Belur " " " "	...	8	8 0
Shantidayak Lodge, T.S., Moradabad, for Food Fund	...	7	0 0
Mr. Seshadri Aiyar, Bellary, for Food Fund	...	5	0 0
Maharashtra Lodge, T.S., Poona City, for Food Fund	...	7	0 0
Mr. O. T. Nanjunda Mudaliar, Mysore " " " "	...	5	0 0
Rai Bahadur B. Ganga Prasad, Mainpuri, U.P.	...	50	0 0
Mr. N. M. Desai, Indore " " " "	...	17	5 0
Lotus Lodge, T.S., Mandalay, White Lotus Day Gift	...	10	0 0
Bhavnagar Lodge, T.S., Kathiawar, for Food Fund	...	39	8 0
Major D. Graham Pole, T.S. in England and Wales, £5.15s.	...	89	8 0
Sri Krishna Lodge, T.S., Bombay, for Food Fund	...	20	0 0
Indraprastha Lodge, T.S., Delhi, White Lotus Day Gift	...	21	0 0
Donations under Rs. 5 " " " "	...	11	8 0
		322	5 0

Adyar

13th June, 1921

J. R. ARIA,

Ag. Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Krotona, Hollywood, Cal. ...	Besant Lodge of Krotona, T.S.	16-10-1920
Alhambra, Cal. ...	Alhambra Lodge, T.S.	30-10-1920
Pannahyba, Pianhy, Brazil...	Maitreya	17-11-1920
Fortaleza, Ceara, Brazil ...	Unidate	17-11-1920
Victoria, Estado do Esperito Santo, Brazil ...	Blavatsky	17-11-1920
Cachoeira, Estado do Rio Grande de Sul, Brazil ...	Lotus Blanco	17-11-1920
Rio de Janeiro, Brazil ...	Orfeo	17-11-1920
Rio de Janeiro, Brazil ...	Pythagoras	17-11-1920
New Orleans, La., U.S.A. ...	Crescent City	13-12-1920
Yakima, Washington, U.S.A.	Yakima	16-12-1920
Lavras Minas Geraes, Brazil	Bhagavada Gotama,,	25-12-1920
San Salvador, Central America, Cuba ...	Alethea	1-1-1921
Cleveland, Ohio, U.S.A. ...	Annie Besant	29-1-1921
Santa Ana, California, U.S.A.	Santa Ana	31-1-1921
Okmulgee, Oklahoma, U.S.A.	Okmulgee	5-2-1921
Vasteras, Sweden ...	Vasteras	7-2-1921
San Antonio, Texas, U.S.A. ...	Amor	8-2-1921
Gulfport, Mississippi, U.S.A.	Gulfport	19-2-1921
Muskogee, Oklahoma, U.S.A.	Muskogee	25-2-1921
Baton Rouge, La., U.S.A. ...	Truthseekers	26-2-1921
Kungsbacka, Sweden ...	Excelsior	14-3-1921
Halmstad, Sweden ...	Mot Ljuset	21-3-1921
Youngstown, Ohio, U.S.A. ...	Youngstown	24-3-1921
Llandudno, Wales ...	Llandudno	2-4-1921
Keighley, Yorkshire...	Keighley	2-4-1921
Montmorency (Seine and Oise), France ...	Christ	9-4-1921
Burhanpur, India ...	Omkar	12-4-1921
Batavia, Java ...	Jokarto	12-4-1921
Poerbolinggo ,, ...	Poerbolinggo	12-4-1921
Lawang ,, ...	Lawang	12-4-1921
Pasoeroean, Java ...	Pasoeroean Lodge, T.S.	12-4-1921
Modjokerto ,, ...	Modjokerto	12-4-1921

	Rs.	A.	P.
Brought forward	818	7	7
Torbay Lodge, T.S., Torquay, England	8	0	0
Mr. Chester Green, Boston, Mass., \$5.00	20	3	9
Mr. Defaris, Banka, Java	40	6	0
Donations under Rs. 5	2	0	0
	889	1	4

Adyar
11th July, 1921

J. R. ARIA,
Ag. Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Buenos Aires, Arg. Republic.	Himavat Lodge, T.S. ...	8-11-1920
Mexico City, Mexico	Dr. Franz Hartmann Lodge, T.S. ...	20-4-1921
Lisbon, Portugal	Horus " " ...	4-5-1921
Paris, France	Silence " " ...	4-5-1921
Norwood, London	Norwood " " ...	7-5-1921
Putney, London	Putney " " ...	7-5-1921
Ipswich, England	Ipswich " " ...	7-5-1921
Orebro, Sweden	Arjuna " " ...	25-5-1921
Lisbon, Portugal	Krishnamurti Lodge, T.S. ...	31-5-1921
Brahmanbaria (Teppera), India.	Brahmanbaria Lodge, T.S. ...	1-6-1921
Tezpur, Assam	Gautama " " ...	4-7-1921
Muzhappalangad, N. Malabar.	Sri Rama " " ...	4-7-1921

Adyar
9th July, 1921

J. R. ARIA,
Recording Secretary, T.S.

VOTING RESULT OF THE PRESIDENTIAL RE-ELECTION

THE total number of recorded votes for the re-election of Mrs. Annie Besant as President of the Theosophical Society, up to the evening of 5th July, 1921, was 17,421 in favour, 89 against, while the remaining 11,643 are neutral or invalid.

Egypt and Canada were late in sending their voting result. Egypt voted 44 in favour, and 17 did not vote. Canada 844 in favour, and 8 neutral. Sweden sent 168 more votes in favour, and England sent 43 more votes in favour and 2 invalid, and Russia, being unapproachable, no notice was sent to her. Some of the Sections did not send the total number eligible to vote, so we took last year's figure as such. Thus the grand total of eligible voters comes to 30,066 out of which 18,520 voted in favour, 89 against, and 11,457 neutral and invalid, etc.: in other words, counting the percentage, 61.59 in favour, 0.29 against, and 38.10 invalid, neutral, etc.

Thus an overwhelming majority of those who voted re-elected Mrs. Annie Besant as the President of the Theosophical Society for a further term of seven years from 6th July, 1921.

The details of votes of different National Societies are as follows:

ENTITLED TO VOTE	NATIONAL SOCIETIES	FOR	AGAINST	DID NOT VOTE	REMARKS	PER CENT VOTED
7,546	America	3,176	7	4,363	...	42.1
4,220	England and Wales	1,929	2	2,252	37 Spoilt votes	45.7
3,629	India	2,696	53	723	157 Neutral	75.7
1,902	Australia	822	2	1,078	...	43.3
729	Sweden	305	...	424	...	41.8
984	New Zealand	983	1	...	...	100
1,993	The Netherlands	1,268	9	635	81 Non-valid and blank	64
1,009	France	1,009	...	...	...	100
388	Italy	309	1	75	3 Neutral	79.9
71	Germany	63	...	8	...	88.7
601	Cuba	500	...	101	...	83.1
392	Finland	257	...	135	...	65.5
...	Russia	...	...	...	...	75
360	South Africa	270	...	90	...	53.4
730	Scotland	384	6	340	...	60.6
249	Switzerland	151	...	98	...	80.7
228	Belgium	184	...	44	...	52.7
1,110	The Nether. Indies	583	2	525	...	100
194	Burma	194	...	...	...	100
311	Austria	311	...	...	...	100
346	Norway	345	1	...	...	72.1
61	Egypt	44	...	17	...	100
458	Denmark and Iceland	458	...	...	...	67.7
127	Ireland	86	...	41	...	100
223	Mexico	223	...	...	...	99.0
852	Canada	844	...	...	8 Neutral	60
338	Argentine Republic	203	...	130	5 voted for C.J.	100
142	Chile	142	...	...	...	100
208	Brazil	208	...	...	...	95.1
144	Bulgaria	137	...	7	...	82.8
263	Spain	218	...	45	...	...
29,808		18,302	84	11,131	291	...

NON-SECTIONALISED

ENTITLED TO VOTE	NAME OF THE LODGE	FOR	AGAINST	DID NOT VOTE	REMARKS	PER CENT VOTED
29,808	Carried over	18,302	84	11,131	291	...
134	Danish Lands Lodge	115	...	19	...	85.8
31	Saturn Lodge, Shanghai	31	...	...	...	100
29	Nairobi, Br. E.A.	18	5	6	...	79.3
20	Barbados	18	...	2	...	90
3	Sokaren, Finland	3	...	...	...	100
10	Karma Lodge, Peru	10	...	...	...	100
10	Ecuador Lodge, S. America	10	...	...	...	100
21	Unattached Members	13	...	8	...	61.9
30,666		18,520	89	11,166	291	...

Adyar

14th July, 1921

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1921, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Presidential Agent, Spain, Charter fee and dues for 1921, £12. 10s. 0d.	194	4	4
Mrs. Suzuki, Yokohama, Hongkong, dues for 1921	46	8	0
Dharma Lodge, T. S., Switzerland, a new member, £1. 5s. 0d.	19	11	0
	260	7	4

Adyar

11th August, 1921

J. R. ARIA,

Ag. Hon. Treasurer.

xvi SUPPLEMENT TO THE THEOSOPHIST SEPTEMBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1921, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Mrs. Dovalosky, Auckland	10	7	9
Besant Lodge, T.S., Bombay	31	0	0
Southampton Lodge, T.S., White Lotus Day, Gift, £1. 10s. 0d.	16	2	6
Miss Vida Stone, California, U.S.A., per Miss E. Orr	134	0	0
Mr. Jamshed N. R. Mehta, Karachi, (Narain Rai Varma Fund), Supplement	300	0	0
"Theosophical Fraternity in Education," U.S.A.	130	0	0
	621	10	3

Adyar

11th August, 1921

J. R. ARIA,

Ag. Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Victoria, Br. Columbia, Canada	Brotherhood	17-6-1921
East Finchley, London	East Finchley	27-6-1921
Poona, India	Besant	9-7-1921
Cochin, S. India	Cranganore Bhagavati	29-7-1921

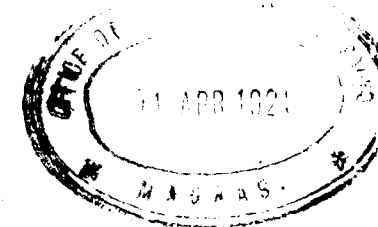
Adyar

2nd August, 1921

J. R. ARIA,

Recording Secretary, T.S.

Printed and published by J. R. Aria, at the Vasanā Press, Adyar, Madras.



No. 7

VOL. XLII

THE THEOSOPHIST



WE begin with this Number the second half of our THEOSOPHIST year ; October, November, December, January, February and March lie behind us, and we begin with these Notes our second part, April, 1921. And the Editor opens it characteristically in a mail train, and is speeding along through her beloved Rājputāna, that country of warriors and bards, of chivalry and devotion, where life was less cherished than honour, and love was more precious than gold. Who can rightly gauge its glamour or define the urge of

its landscape. The rugged hills, the sandy deserts, the leafless trees with their flaming orange-red blossoms, the river-courses, now foaming torrents, now sandbeds that throw back the burning heat of Sūrya, the Deva-Father of a mighty race of Kings. I glance out of the window, across a sandy plain flecked by flame-tongues of flower on skeletons of trees that stretch bare branches to a blue-grey sky, and above them, bounding the view, is a rocky, barren range of hills. And now comes a village, with cottages all stone-built, for stone is plentiful in Rājputāna, and cattle-yards, and we run into a station; stalwart Rājput elders, with the beard divided, and each side turned up upon the ears—some of them policemen, old soldiers evidently; pretty Rājput women, with sarī dropped half-way across the well-cut face, bearing on their heads basket, or water-pot, or milk-vessel, heads so proudly held, figure so stately, that one wonders that race should show itself so plainly in women so lowly, till one remembers the legends that tell us of Rājput maids of lowliest station dying as readily for country and for Chief as ever a maiden of long descent might do. The Highlander and the Rājput had many traits in common, and were nursed on songs of ancestors, wondrous brave and wondrous devoted to the Head of their Clan; courage and devotion nourish proud character and stately port, a hand swift to strike, but never a dishonourable blow, a heart fiery but tender, defiant before the strong, but gentle to the weak.

* * *

But what has this dreaming to do with the first Volume of Part II of 1921? The only link is the Editor, writing for the magazine with hand and pencil, but withal awrapt in precious memories of the gallant Rājputāna of the Past, called up by the Rājputāna of To-day, seen through the frame of a railway window.

* * *

Let us turn to two questions which are causing some trouble in two of our most earnest sections, England and Australia; I think, in both the countries, the trouble is only in two capital cities, London and Sydney (New South Wales). One was as regards the Action Lodge, London. It held a "Memorial Meeting for Terence McSwiney". Lady Emily Lutyens, who was in the Chair, explained the object of the meeting; she pointed out quite soundly that the proceedings of any Lodge did not involve the Theosophical Society. She was right, because every Lodge is autonomous, subject to the general Constitution. We have special Lodges in the T.S. formed by members who share each other's views on some subject; Buddhist Lodges, Ladies' Lodges, Christian Lodges, a Musalmān Lodge, and so on. The "Action Lodge" was formed specifically to take active part, inspired by the Theosophical spirit, in movements in the outside world. Lady Emily was also right in explaining that the particular meeting in question was not called to assert a political opinion, but only to do homage to a man who starved himself to death for an ideal. How often have many of us said that in honouring a man who died for his convictions, we did not necessarily agree with the man intellectually; we might utterly disagree with him, but we might honour the moral strength which "made the supreme sacrifice" rather than betray his convictions. He may have died for an error, he may have sacrificed to a false God, but his character has grown while his head has betrayed him. The question is so important that I repeat this paragraph from the *Bulletin*, and also print the addresses of Lady Emily Lutyens, Dr. Haden Guest, and Mrs. Despard on the occasion, so that members may see how definitely they put the essential view, and did not commit even themselves to a view on the political side.

* * *

But I venture to think that Lady Emily Lutyens is putting one point rather wrongly: she says that the "Theosophical Society as a whole" remains neutral amid the controversies of the time, and thinks that this is because its members have "a desire to remain neutral and not to compromise itself or its members," or because the members are indifferent and apathetic.¹ One reason for this neutrality is that members hold *varying* and even opposing opinions on many of the problems of the time, and if it took one particular side, members not agreeing with that side would have to leave. We are associated for certain definite objects, and we have no right to commit members on other matters. Many of our members are very hard workers in various activities in public life, but if the Society were to be committed to all their opposing views, it could not last for a month. If a small group in the Geographical Society insisted that the Society should commit itself to a belief in the Athanasian Creed, they would probably be told that the Society had no opinion on it as a Society. Are we to shut out of the T.S. earnest seekers after the WISDOM, because they are Monarchists, or Republicans, or Tories, or Socialists? Eager partisans of unpopular opinions are apt to forget that it is this very refusal to commit the T. S. to opinions outside its Objects, that enables them to be members, and to find strength and inspiration from its teachings. I would earnestly pray members to help me to guard the liberty of the T.S., of its Sections, Lodges, and individual members. Every Fellow of the Society has a right to his views and to his own expression of them. No one else is committed by a Fellow, a Lodge, or a National Society. We have among us every variety of conservative, liberal, moderate, extreme views on every religious, political and social opinion. "Let us stand fast in the Liberty" we profess, for "where the Spirit of the Lord is, *there* is Liberty".

* * *

¹ See "Memorial Meeting for Terence McSwiney," pp. 88—94.

The other case is less complicated. Some members of the Sydney Lodge, Australia, while inviting to its platform priests and bishops of the Liberal Catholic Church, refuse to print their ordinary courtesy titles on the syllabus. Now a Lodge need not ask any particular person to lecture on its platform; but if it does invite him, it is bound to put his name on its syllabus with whatever adjuncts are used in his religious or social community. If I invite a Pope to lecture in my Lodge, and he accepts, I must give him his papal name and prefix, "His Holiness, Pope Gregory XVII". I cannot print as his description, "Signor Paulo Venezia". As a mere matter of courtesy, this should be obvious. Many Roman Catholic priests and Nonconformist ministers have lectured for us; we do not refuse to print "The Rev. Father Vaughan," or "The Rev. Dr. Clifford". It is said that, where the L. C. C. is concerned, to give the usual prefix "the Rev." or "the Rt. Rev." is to commit the Lodge to belief in the Apostolic Succession, and that H. P. B. did not accept it. But those statements are surely in the first case untrue, in the second irrelevant. The Roman Catholic Pope and priest both believe in the Apostolic Succession and in everlasting hell. I may wish to hear their views on these or any other subjects, without accepting these or any other of their tenets. The Rev. Dr. Clifford does not believe in the Apostolic Succession, nor probably in everlasting hell. Yet a Lodge may listen to both with profit, but is not committed to either view by giving them both the prefix usual in their several communities. No Lodge has the right to pick out a particular religious community, and force on it any view of a section, or even of a majority, of the Lodge. No one in a Lodge is committed to any views of any speaker. This is so obvious, that only prejudice could allege it as regards the views of one community only. H. P. B.'s statement is irrelevant in the discussion, as no member of the T. S. is bound to accept H. P. B.'s views, any more than they are bound to

accept those of Mr. Sinnett, of the Rt. Rev. C. W. Leadbeater, of myself. No one would have protested more strongly against her views being made into a Theosophical orthodoxy than H. P. B. would have done.

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M. Paul Richard—co-editor with Mr. Arobindo Ghosh in that remarkable and valuable magazine, *Arya*—left with me a little pamphlet entitled, *League for the Equality of Races*. It starts by remarking “that a durable peace and the safety of all [Nations] depend on their respect for each other—on Equality”. The League in question “first took birth in Japan”. While the Peace Conference was meeting in Paris, there was a Conference of thirty-seven important Associations in Japan. The Conference approved the idea of the establishment of a League of Nations, but protested against the racial discrimination included in it; the Japanese looked to the Peace Conference for “the final abolition of all racial discrimination and disqualification”. The Japanese delegates very properly brought in an amendment to the Constitution of the League, affirming the principle of Racial Equality, and obtained a majority of votes, but President Wilson, who was presiding, declared it to be rejected, as unanimity was necessary for the adoption of such an amendment. The Japanese called another meeting in Tokyo of the thirty-seven Societies—political, religious, press, army and navy veterans, and so on—and passed a declaration: “The Japanese Nation refuses to join a League of Nations founded upon the maintenance of racial discriminatory treatment.” As they had been defeated on the League of Nations’ constitution, they decided to form themselves into a permanent organisation and to try to federate the Asian peoples. This is the origin, as described by M. Paul Richard, and the “general object” is “to proclaim the principle of Democracy as between the races” of mankind, and “to ensure respect for human dignity in every man, whatever be his race or colour”. For

Asia, its object is practically to form a Federation of the Asian peoples, “the League and the Congress of the Nations of Asia”. India is offered help in her problem of equality within the Empire by associating it “with the larger issue of the equality of all races in Humanity”.

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Much turns on what is meant by the word “equality”. If it means that every individual shares in the One Life and will unfold that Life by evolution, then it is true. If it means that all individuals and races are at the same stage of evolution, then it is false. I admit that my cannibal brother shares with me in the Divine Life, and that it is my duty to try to help him, if I come into contact with him; but I deny that he is at the same stage of evolution that I am, and should refuse to share in his dinner of human flesh; I should decline to eat with him, even at the risk of being denounced as unbrotherly.

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Nor am I in sympathy with the idea of shaping Europe, America and Asia into two camps; the provocation comes from the White Nations, but that is no reason why we should take up their challenge, and help them in carrying out a division injurious to Humanity as a whole. Is Japan ready to go against racial discrimination in Asia, and to establish racial equality between herself and, say, the hairy jungle tribes of Borneo? The question is not so simple as some think.

* *

The news from Vienna continues to be very sad. We give publicity to the following:

HELP VIENNA'S CHILDREN!

Many thousands of Viennese children are severely endangered to fall a prey to consumption, rachitis and scrofula. The generous organisations for placing children abroad, however, seem to have come to an end more or less, although there are many left, who badly need a stay of several months outside of Vienna, but who have never been able so far to leave this unhappy town, over which a heavy

cloud of despair and famine is brooding. Every child that can be rescued from the fate of slowly starving to death will prove in the future to have been verily a treasure saved. Therefore it is proposed to found a new Children's Home near Vienna in the coming spring. It is the purpose of these lines to ask the help of all kind-hearted people to further this aim. A group of men and women, who have devoted themselves to active social work, the Action Lodge of the Austrian Theosophical Society "Adyar" (Headquarters: Vienna IV, Theresianumgasse 12), most ardently desire to assist in relieving the misery still prevailing among the children here. Now it so happens that an opportunity lends itself to realise the object in view. On the outskirts of Vienna, upon the Wolfertsberg (Hütteldorf), the settlement "Eden" is to arise in the coming spring. We have the possibility of erecting a Children's Home in a charming hill-country in the grounds belonging to this settlement. (Address of the settlement "Eden," Vienna VI, Liniengasse 33 or I, Himmelpfortgasse 9.)

In order to be able to build the Home already this spring on the site kept reserved for us by the architect of the future little garden-city "Eden," prompt financial help is required. It shall be a Children's Home, that could permanently lodge 20 to 25 of the most needy children, or, in case it should be impossible to get sufficient money for this, we should, to commence with, simply take in as many day-boarders during the summer-months. There they could recuperate themselves, be educated and invigorate themselves all round. Arrangements have been made that a kindergarten and an open air forest-school for the children of the neighbouring settlements are to be linked up with the Children's Home. This Children's Home shall become a place where children will be prepared for the coming happier era in a spirit of active love for mankind; it shall be a centre from which health, beauty and joy shall radiate far abroad throughout the world of the little ones. The children will also be brought up to a practical knowledge of farming, as the field and vegetable-garden of the Home are meant to help to supply its kitchen. A sum of £1,000 stlg. (one thousand only) suffices to carry out our plans. Our most earnest appeal goes forth to those who, like us, are full of an ardent love for the children whom we want to save for, and to carry over into, the light of the new day already dawning, and we rely on them to help us with contributions themselves and to canvass for us by spreading this appeal far and wide amongst their friends or through newspapers. All sums will be gratefully accepted and duly signed for; proper use being made thereof, the undersigned vouch for. To call this new effort into life we especially rely on those countries abroad who up to the present have so wonderfully helped the Austrian children already. Little folded hands dumbly asking for help show us the way across national hatred to the Kingdom of Mankind and an Empire of all-embracing love, as indeed this plan originates with the Austrian National Section of the (International) Theosophical Society and Universal Brotherhood (Headquarters, Adyar, Madras, India).

Contributions may be sent care "Allgemeine Depositen-Bank," Vienna, in favour of "Action Lodge, Vienna," in America to the

National City Bank, New York, in England to the London branch of the Banca Commerciale Italiana, in Switzerland to the Schweizer Bankverein, Zurich, or to the Schweizer Kreditanstalt, Zurich, in the Netherlands to the Amsterdamsche Bank, or to the Rotterdamsche Bank or to Driesen & Co., Amsterdam, Heerengracht, in Germany to the National Bank für Deutschland, or to the Kommerz-und Disconto-Bank, in Italy to the Banca Commerciale Italiana, in France to the Banque Nationale de Crédit, Paris, and to their branches crossed "Allgemeine Depositen-Bank," Vienna, payable to "Action Lodge, Vienna".

The Action Lodge of the Austrian National Section of the Theosophical Society "Adyar," Vienna IV, Theresianumgasse 12: Richard Weiss, Ph.D., *President, Action Lodge, Vienna*; Hans Schiff. Hanna Wertheimer. Karl Riedel. Fritz Engel. Icio Josefsberg. Hanna Richter. Walther Klein, Dr. jur., *President, Art Lodge, T.S., Vienna*; Professor Hans Hüber. John Cordes, *General Secretary, Austrian Section, T.S., "Adyar"*.

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I pass on to my readers what seems to me to be a very well-inspired suggestion. Mrs. Tuttle Leembruggen is "Marjorie Tuttle," who from quite young youth has been an ardent Theosophical worker, and is well-known and honoured throughout the United States. I do not know so well the second name, and will take it on trust from "Marjorie Tuttle". Let us see how many of our Lodges are willing to take it up and to help the Olcott Pañchama Free Schools. They have a long and honourable history, and now present about 200 Cubs (young Scouts), a very promising set of youngsters. All contributions should be sent to A. Schwarz Esq., Theosophical Society, Adyar, Madras S., India. Here is the letter:

DEAR MRS. BESANT,

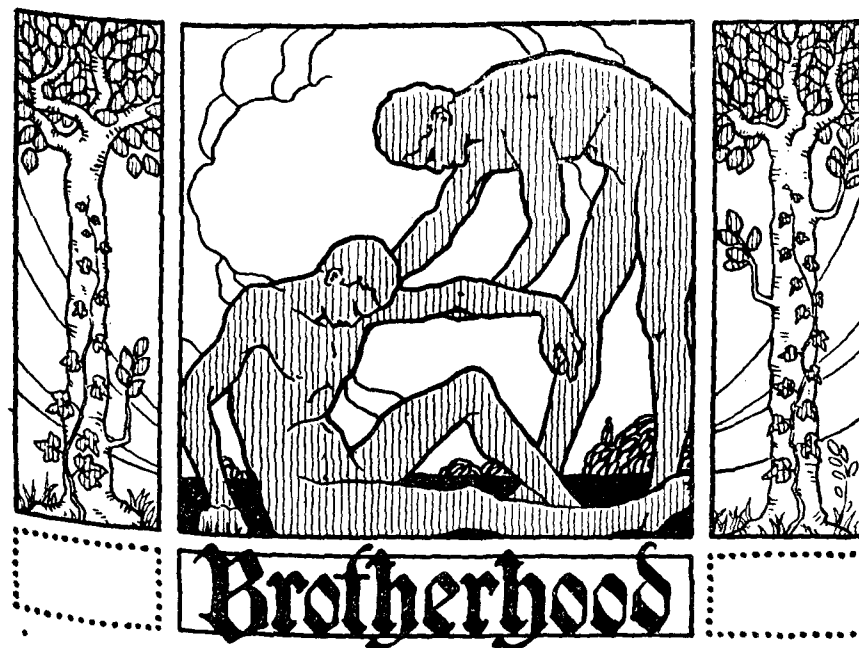
All Theosophists have heard of the constant need of the Indian Pañchama children who come to the Olcott Schools eagerly seeking education, although often nearly fainting from hunger. From time to time spasmodic attempts are made by some T. S. member or Lodge to swell the funds to feed and to educate those pathetic little helpless ones; some donations are collected, and then the matter is forgotten again until a new appeal wrings our hearts.

In regard to all the activities sponsored to-day by the T.S., there is a strong tendency often to turn to the revered memory of H.P.B. and ask ourselves: "What would H.P.B. say about this?"

A very old Theosophical worker, only middle-aged in years but old in service, Mr. Jagadish Chandra Chatterji, B.A. (Cantab.), has left India for a visit to Europe and America, in both of which countries he is fairly well known, though many years have passed since his last visit. He is a fine Samskr̥t scholar, and has done some excellent work along lines of research in Kashmir, and he won his Cambridge degree by a research thesis. He has been known to me from boyhood, and is the son-in-law of my old and much-valued friend, Rai Bahadur Gnanendranath Chakravarti, who helped so much in the nurturing of the Central Hindū College, was Pro-Vice-Chancellor of the Benares Hindū University, and is now Vice-Chancellor of the just-founded Lucknow University. Mr. Chatterji would like to do some lecturing among Theosophical Lodges, and I am sure that I may count on the kindness to him of all my Theosophical friends. His address will be J. C. Chatterji Esq., c/o Messrs. Thos. Cook & Son, 245 Broadway, New York City, U.S.A.

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The Theosophical colony in Florence, Italy, has lost an earnest Fellow of the T.S. and a devoted worker, by the passing away of Signor Giovaspino Cavallini, for a long time President of the Florence Lodge. He and his equally devoted wife were called the Father and Mother of the Lodge, which met in their beautiful house. They have given it to the Lodge for its home, and for the helping of the working. Our faithful members gather on the other side. Peace be to them all.



HOW TO BUILD THE NEW ERA¹

By ANNIE BESANT

FRIENDS:

I am glad to be able to make even this very short visit to you. It is literally a visit of a few hours. I propose to speak to you who are students and members of the Society as to your duty at the present time in view of the great changes which have come and are coming on the world, and the work that you ought to be able to do in helping your fellow-countrymen to solve their problems rightly. For knowledge is not fruitful unless it is applied, and very little is gained by people simply

¹ A lecture to members of the T. S. at Glasgow on Monday, June 30th, 1919.

Which of the activities with which Theosophists now concern themselves would most win her approval?"

Can any of us doubt what H.P.B. would say in regard to the Pariah Schools started by her comrade Colonel Olcott? Ever the champion of the oppressed and downtrodden, utterly generous to the weak and suffering, would not her voice and pen often be vigorously raised on behalf of these Indian outcaste children? Every year on May 8th, White Lotus Day, Theosophists in practically every country are wont to gather to pay tribute to H.P.B. Hardly a Theosophist so busy or poor or ill, but that he strives to join a White Lotus Day tribute. Could we not, then, try to institute a custom of asking that tribute to take the form of some donation to the Pariah children? Surely every Theosophist would, in the enthusiasm of that day, gladly offer at least some pennies in the name of H.P.B. if the matter were brought to his attention. And one can conceive that H.P.B. would be far more grateful for aid offered in her name to the little brown babies of India, than she would be for the flowery nothings we are accustomed to utter on White Lotus Day.

Probably every General Secretary would gladly co-operate with such a plan if asked, would appoint some one in his Section to receive and forward White Lotus Day offerings, and would give the idea publicity and encouragement preceding each May 8th. It is proposed this effort be made on White Lotus Day, because that is the one Theosophical anniversary that seems to be universally observed in every country. If this were done in every land where there is a Theosophist, there might be an ever greater income once every year which would gladden the heart of Mr. Schwarz, Treasurer of the Olcott Pañchama Schools.

Could not each of us imagine on White Lotus Day that the voice of H.P.B. speaks to us on behalf of the outcaste children of India, who cry for education and sufficient food to keep them from fainting at school?

MARJORIE TUTTLE LEEMBRUGGEN
AGNES P. KREISEL

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While speaking of youngsters, I should like to say a word of congratulation to the Golden Rule Lodge, Co-Masonic Obedience, on the "Golden Rule Cottage," 1 S. Andrew's Road, Shoeburyness, England, which it has supported for the last nine years, as a Co-Masonic charity. Children are taken from very poor homes in London, and are given a few weeks in the country, with pure surroundings and nourishing food, and all the delight the country gives to children from the noisy, dirty, overcrowded

rooms of the slum population. Over 200 children had this joy last year. The brief report says:

To see a happy party of twelve or sixteen children sitting down to dinner or tea with healthy appetites, enjoying milk puddings, home-made bread, and well-cooked, wholesome food, is a sight to cheer the most depressed philanthropist; for often these same children, when at home, seldom assemble to a meal and "never touch milk puddings". When a family live in one or even two rooms, what chance have the children of decent, to say nothing of family life!

The increasing need of such homes of love and healing is felt more and more by all those lovers of children who know anything of the crowded dwellings of our great city. If, in 1911, the children needed to be taken from the turmoil, the dirt, and the crowds ever struggling for room to live, the years of war, of deprivation and tension, have increased that need a hundredfold. So far has this need been recognised, that public bodies in the more enlightened cities of the kingdom, are arranging to give the children attending the day schools a period of school-time in the country. We do more than this; for in addition to country surroundings we give the little visitors to Golden Rule Cottage a loving family life, a home simple but sweet, and guardianship gentle but careful. How many of those small visitors, when grown up, will carry the ideal of that home in their hearts, and when they themselves become home-makers, how many of them will reproduce, or aim at reproducing at least, that ideal! For the good work of Golden Rule Cottage does not end, we believe, when it builds up the poor physique of the child, strengthens its nervous system, and rekindles hope and childish laughter. This it certainly does, but, in addition, each little child who enjoys its hospitality becomes a means of carrying the love, of which the Cottage is a symbol, to all those with whom it comes in contact.

"Only two hundred in the year," some may say depreciatingly. Only two hundred little lives given a taste of happiness and wholesome living. Surely not to be despised. If every Lodge had such an offshoot, the two hundreds would be thousands. And if all the Masculine Lodges had such a little appendix, more than 600,000 children would have "a good time" each year. I know how great are the British Masonic charities in Asylums and large Homes, but these little homely cottages dotted over English home-like scenery, have a charm that the big Asylum cannot have. The joy of freedom is so great to a little child.

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sitting down to read, to study, and to talk over things, unless the knowledge they have gained by their study and their discussion is turned to the service of their fellow men. The more we live the principles we know, the better do we come to know them. There is a profound truth in that saying ascribed to the Christ: "He that doeth His will shall know of the doctrine." For the real test of truth is found by endeavouring to live it, and during all these many years of the Society's existence you have been seeking after truth and trying to find it; now comes the time when the value of your search is to be proved by your power of service to your fellow-countrymen.

Now, leaving aside—because I have not time to deal with it at present—leaving aside the great order of human evolution as you have learned to trace it in your Theosophical studies, through races and sub-races and so on, let me come at once to the four great Laws of Nature which lie at the root of all healthy reconstruction of Society. Just as a building must have solid foundations, so must the reconstructed building of Society be based on certain great laws in nature, without which it cannot endure. The reason why there have been so many destroyed civilisations in the past is merely because they were built without regard to the Laws of Nature; hence they could not endure. And the reason, I think, why the civilisation of India—which you must remember stretches right back to the time of Assyria, Babylon, Nineveh, Ancient Egypt, and so on, contemporary with the whole of these civilisations of great culture, great learning of all kinds, great trade and commerce and enormous wealth—the reason why that is still alive and has the power of being revived, revivifying herself and rising again to a mighty Nation among the modern Nations of the world, is that she was built on right foundations. The fact that she was so built has given that marvellous endurance to her polity, so that, despite wars and invasions such as other

Nations had, she has never been destroyed. She has always gradually assimilated her conquerors and gained something fresh from the very wars which at first might have seemed to threaten her vitality. So immense is the benefit of a right foundation. All the others you only know because you dig up their graves, and their graves may contain some fragments which have endured, and you can thus try to reconstruct the way they lived. India alone lives still, a great Nation, with, as I said, this prospect of new growth and greater vitality, as part of your own great Commonwealth.

Let us then look at the four Laws to which I have just alluded. I will name them first. First, of course, comes the Law of Karma; then the Law of Reincarnation; then the Law of Brotherhood; and then the Law of Sacrifice. Those are the four foundation-stones on which the New Era must be erected, and it would be well to think of them in the order in which I have named them. You might have expected me to name Brotherhood first. I did not do so, because the understanding of those I have put first and second precedes the effective realisation of Brotherhood, and makes it the inevitable result of truths that you have already studied.

Think for a moment, then, of Karma; and let me ask you, even before I speak of them as separate laws, to remember what we mean when we say a "Law of Nature". We only mean a certain definite sequence of events, a sequence which has been established as invariable, so far as our experience goes, by repeated and repeated experiments. Do not think of them as commands; and I am obliged to warn you of that, because so many people, even among ourselves, think of laws as commands, and they very much cripple themselves by thinking of them as commands which they ought to obey, and to treat with some mysterious kind of reverence. In fact, very often people talk about them a great deal too much without understanding their real nature,

and so make them excuses for all kinds of foolish action, throwing their own responsibility on the law, and making the law an excuse for their own default of action. That is especially the case with the Law of Karma. Now, a Law of Nature, as I have said, means nothing more than a certain definite sequence. It does not mean that a thing must happen, but that it will happen under certain circumstances; that a change in conditions will make a change in the happening; that a Law of Nature gives you power, not compulsion; and that your power of playing with the Laws of Nature depends entirely upon your knowledge. If you are ignorant, I grant you are at their mercy and may be tossed about anyhow; if you have knowledge, you can use them for your own purposes, and they simply then become enabling forces, so that by utilising them you are able to bring about that which you desire to obtain. Law does not cramp; it gives strength, provided you know. For laws that are inconvenient to you can simply be balanced against other laws, and so you neutralise them. Laws that serve your purpose, those you at once work with, having cleared away all the obstacles which otherwise might have opposed their free action.

Think then of the Law of Karma as you think of every other Law in Nature; for it is the fundamental law of all. Think of it as a series of conditions that you can discover, as a power by which you can bring about that which you determine to achieve. And always remember that it naturally divides itself into three sub-laws, as you might call them, affecting different parts of your own nature, and bringing about different results in the outer world. I am only recalling them to you, for they are quite familiar: Thought builds character; Desire creates opportunity; Action brings about circumstances. I put them shortly; I need not go into them, because they are all in print and you can study them, and probably you all know them thoroughly well already.

Now knowledge of the Law of Karma in its three branches puts into your hands the power to create the conditions which you desire, and to bring about the results which you desire to see in your world, to create the New Era practically, through the efficacy of those forces which you can direct to bring about a desirable condition of things. Your thought, of course, has much to do with that, and that is part of your duty to the world. You have learned something of the power of thought; you have learned something of the concentration of thought; you have learned something of the way to direct thought; and having learned these elements of thinking, you can begin to utilise your thought in order to spread amongst all the people among whom you live the ideas by which you desire to stimulate them into action. You hold up before them great ideals, remembering that an ideal is a fixed idea with a bearing upon action, and that on the ideals which dominate the minds of a Nation depend the constitution of the Nation, its polity, the way in which it arranges itself for the whole of its National work.

Above all other things are right ideals, ideals the very greatest that you are able to conceive. Never be afraid of proclaiming an ideal because it is so great as to seem to be for the moment unattainable; all great ideals are unattainable at once, but to see them in front of you enables you to guide your path aright; and you will always live from hand to mouth in your social and political schemes of reform, unless those reforms are worked out to obtain a good end, to realise a good ideal. It is the great fault of our political work that politicians as a rule do live from hand to mouth. They see an evil, they try to correct it; and in correcting one evil they very often open the way to half-a-dozen more. So that, having made a reform, they need a number more reforms in order that they may correct the errors

which their first reform has brought about. The consequence is that a great deal of time is lost and a great deal of energy, and much worse than those losses is the depression which follows on finding that that which you have believed to be productive of happiness leaves the world very much as it was before you struggled to attain it.

Take care then of your ideals; and remember that as your ideals are intended to inspire, they must disseminate inspiration. They must be addressed to the highest part of man and not to his lower nature. Remember that, in trying to put your ideals before your countrymen; do not appeal to that which is base in them, but appeal to the good within them, and then they will fully respond to your appeal. Do not be afraid of pitching it too high. Emerson was quite right when he said: "Hitch your wagon on to a star." Your wagon may not get there, but it will go in the right direction, and as a dry matter of fact all those who have experience of crowds know that they do respond to the appeal to the higher far more than to the lower. I do not mean that you may not drive a crowd by a low ideal. You can fire a crowd with a desire to plunder its neighbours, but it will not last; it does not raise enthusiasm, it only raises passion; that which really makes a crowd enthusiastic is some great ideal of courage, of heroism, of sacrifice, that the individuals in the crowd might not be prepared to imitate, but they feel that it is great and noble; and a recognition of the greatness is a step towards the realisation of the greatness in every one who is able thus to respond. The knowledge of the Law of Karma, that "thought makes character," is a thing that you must never forget in your schemes of reform. Think out your ideal; present it as lucidly, as eloquently as you can to the minds of the people round you; see that every scheme of reform may be tested by the ideal, and so you may understand which would be loss of time in working out, and which would be

a step upwards along the mountain path that you are climbing.

Then remember that "desire makes opportunity". That which the individual or the Nation perseveringly and insistently desires, that they will have an opportunity of obtaining. That is a very fruitful truth, and it makes us very careful, if we are wise, as to what we do desire. For if we desire in a mistaken direction, when the desire is realised we are apt to be more disappointed than pleased. Hence the need of taking care of what we desire. Opportunities for the realisation will always come. That is part of the Great Law. The reaction to a desire on your part, which is the sending out of an attractive force, brings towards you the object of desire, as a magnet attracts a piece of soft iron. Therefore, that which you will to obtain is that which you will have opportunity to realise, another reason why you must also be careful of your ideals from the emotional side, as well as on the side of intelligence. Then the action which causes circumstances means, put into a sentence—if you spread happiness around you, Nature will answer you by taking you into favourable conditions. To spread happiness as widely as it is possible to go, not hoping for personal return but for the general good, striving to improve conditions wherever they are evil, to make them uplifting wherever they are down-pulling—that is the activity, the right activity, which should animate every one of you. And if you will work out in greater detail than I can do now, how you may bring about that which you believe to be the best for your Nation, remember then the three elements of thought, of desire and of action, put these on the right lines, and you may be sure that that which is now only a dream, will become a realisation among you.

Pass from that which, in many ways, all-important as it is, is the least complex in the explanation; come to the bearing of the great truth of Reincarnation on the institutions of the

better by working alone? Now there are some things in which a man must work alone—a genius, if he is going to carve a statue. The idea must be his; the hands, in the best work, must be his; but even in that there is a certain amount of co-operation with those who quarry out the marble, those who, sometimes, after the genius has formed his model in clay, use mechanical means in order to reproduce the model. But the greatest sculptor always has a hand in the marble as well as in the clay, and puts those touches with his own hands to the marble that make the marble live, instead of being only a shaped block. Such work must be, and must remain, largely individual. You could not have your Executive making a statue which would be worth having. But there are many things that can be done better collectively, in which men, joining all their efforts together, produce a result greater than the sum of their individual efforts would be. They multiply each other's forces; they do not only add them. Wherever that is the case, there the collectivity should act. But it should act with the will of the whole, and not in opposition to it, or compelling it.

That new idea, the most ancient idea really of all, of what a State should be—a large family—that is one of the ideas on which the future Order, instead of the present Anarchy, will be based. Now the moment you think of man as consisting of a man, a woman and a child, in that moment the thing you recognise first is not a right, but a mutual obligation. The relationship which grows out of their being together lays down certain obligations, necessary if the family is to continue. Those will vary according to the position in the family of its various members. While children are very young their parents protect them, train them, educate them; as they grow older they become, so to speak, partners in the family; later on again, when the parents are very aged, then they pay back to their parents, in their age and weakness, the protection

which the parents gave to them in their childhood and its accompanying weakness. That is the true model of the State. While the bodies are young, they have rights and we have duties towards them. You have no rights over the child, only duties to perform to it. One of the great and mischievous blunders of the present civilisation—it is almost past, I am happy to say—was the idea that the children were to be so very submissive and obedient before their parents, that the relationship was one of fear more than of love, and therefore a child had to be forced into a certain shape which the parents thought it ought to take, instead of growing “as the flower grows, unconsciously, by opening itself to the sun” (to borrow a very beautiful phrase from a Theosophical book). Of course, in modern education that is being now entirely revolutionised, and the duty of the teacher is no longer to teach the child what he thinks the child should know, but to teach the child what the child wants to know—a profound difference in education. It is a very necessary difference, too, because it turns education on both sides into a delight, instead of tyranny on the one side and cowardice on the other.

Then, there ought to be a working age of man, in the sense of his productive activity in ordinary objects, the necessities of life, clothing, housing, etc. That ought to be in the full vigour of manhood, when the body is strong and is best able to carry heavy burdens of responsibility and of labour. But youth and age ought to be free from physical toil. The youth is training for it. The elders can do better work for the Nation than the work of the hands. All the people who make up a Nation, in the better time that is coming, will divide out these periods of the human life as they used to be divided in very, very ancient civilisations. There will be two periods in which people will be supported by the labour of others, who will produce all the necessities of life, and the mid-way period in which the work

sentence. There is no fundamental inequality. A baby is as human as the grandfather; there is only a difference of age. Each passes through all these different stages, and our world is made up of people in all the stages, and Society should adapt itself to all these stages, and place within reach of the people in every stage that which helps them to advance most rapidly. You do not help your baby to grow healthily, if you feed it on what you yourself are eating at your maturity—especially if you happen to be a meat-eater. But even suppose you are wiser than that, you do not give the baby everything that you yourself have, because you would therewith give it indigestion. Now, that is perfectly true also of the intelligence of people, and the emotional nature of people. They want different kinds of food according to their age and to their powers. That makes Society the complex thing it is.

That is why in education we should try to find out what it is the child needs for his development, and not force upon him that which we think he ought to assimilate. Education ought not to be, and it is beginning not to be, here, a kind of Procrustes' bed on which you put the child, and if he is too long for it you chip a bit of him off, and if he is too short for it you drag him out until he fits it. Education ought to be a constant, slightly pressing force on a child, helping him to develop that which is already within him, and which the education is to bring out. And it should be founded, not necessarily on the idea of reincarnation, but on the scientific view that a child comes into the world with certain qualities, although science does not know how he gets them; it comes to the same thing in practice, that the child has limitations and has also needs. So you have what they call the Montessori system, which is based on this fundamental idea, that the duty of the teacher is to find out what the child wants, and then to put in his way the opportunities which will enable him to satisfy those needs

of his nature. And that is true of all the people around us—not only of the children—that every growing and grown-up person should have surrounding him the conditions that enable him to be at his best, to do the things he has capacity for and likes to do, because the likings of the person are simply an outer expression of his inner capacity; and if every one did the work he wanted to do, then work would become a joy instead of a drudgery; and what remained of drudgery that nobody wants to do would, where possible, be done by machinery, and where machinery could not do it, the hours, in which it must be done for the health and welfare of the community, would be very short, and the people who did it would be highly paid, because on them the disagreeable work would be put which ought to be recompensed by abundant leisure and abundance of objects of enjoyment, so as to counterbalance that which they are doing for the helping of Society.

Of course I know that turns things terribly upside down from the present standpoint. But when a man is standing on his head, it is rather a good thing to turn him upside down and put him on his feet. Society very largely stands on its head at the present time. It overpays some and shamefully underpays others. It overworks some, and keeps others in a condition of idleness which does the man even more harm than overwork, because it makes him rotten and corrupt. Once more I go back to an old principle. I am very antiquarian in some of these things, but the things are so old that they sound quite new nowadays. The idea was one that Lord Haldane set out lately—to my great delight, because I had thought it was purely Eastern, and I wondered where he had got it from—that the rewards of labour are of different kinds, and should be suited to the nature of the labour and the needs of the person who does that labour. He put it in the form that gain (by which he meant, of course, money)

is not the only reward of labour. Fame or power are equally rewards, and they should not all be the rewards of one set of people, while another set of people have very little or none of them.

Work that out—for it is only a phrase. It means that work which is in itself a delight, like the work of the artist, which the man would do because he wants to do it, and he finds a joy in doing it—great creative work is always an intense delight to the person who is the creator—that ought not to be paid largely with money. The man does not need it; he is doing what he wants to do. He is exercising faculties that give him joy in the exercise, that bring him fame, that bring him honour, that bring him respect from the whole community. Why pour out upon him, then, your money, in addition to all this which makes him already rich beyond his fellows? He does not need it. A great masterpiece of art is not paid for by thousands of pounds; it is paid by the joy of creation, the love of humanity which goes out to the great artists. That is quite enough for him; he is rich in that. All that he needs in addition is a competence and a beautiful home.

But the man who cleans out your drains, the man whose work is of the brutalising kind, that is the man that you want to surround with the refinements and the luxuries of life. His work coarsens him; you must counterbalance that, or rather, prevent it, by making the work so short every day, that it has no time to coarsen his nature. And you will be busy giving him objects of refinement all the rest of his time, so that you may culture him and help him to develop and to grow, and to become a man and not a flesh and blood machine that does the disagreeable work of the community for it. And is that so unnatural? For remember, as I have sometimes told my Indian brethren, who have castes for particular kinds of unpleasant work, as you have here (though you do not call them castes or outcastes), I have often said to them, that it is to such people

we owe all our comfort and all our refinement. If we are refined, it is because they do the dirty work. If we are cultured, it is because they do the brutalising work. And if they were not there to do it for us—and we force them into it, we treat them with contempt because they are lower and less cultured than ourselves—we should have to do it for ourselves, and clean up everything for ourselves. We forget that we owe them gratitude for that from which they save us, and we ought to repay them by making a clean life for them, and not the brute life into which they are driven by Society.

That is what Reincarnation teaches; if sometimes these people are born with very little mental ability and very little beautiful emotion, it is not because it is not in them, but because it is not yet time for it to come out, and show itself as with us. They are the children of the State, the children of the family, and therefore they need so much more than we elders need; we ought to have in ourselves enough for our happiness, for our enjoyment. We do not need all these outside things that we crowd round ourselves continually. And so we have to learn to put those into the hands of those who need them far more than the educated and the cultured do, and to make everything that is beautiful in art, everything that is inspiring, that is elevating, that is refining, common and free as the air of heaven to every child of our Nation, who is born amongst us. Then we may begin to say we are a civilised people. But as long as we live by sucking out the lives of others, so long are we mental and moral cannibals and not a civilised people at all, and the sooner we realise that the better. Now that is to lead to this Law of Reincarnation. You see at once how it would affect what we call the criminal classes. We should not be punishing them as we do now; we should be helping them to improve; we should surround them with conditions which would attract them towards improvement, making industry attractive instead of detestable.

There are some signs of improvement in this respect to-day. I believe they do not use much now in prisons such punishments as the treadmill, a most ghastly form of useless labour, making all labour detestable to the men who did it, and only making them worse than when they came into the hands of the authorities. But the system needs to be reformed—reformed away to a very great extent and entirely changed in spirit, so that instead of meeting your prisoner with harsh discipline and brutality you would meet him with gentleness, meet him with kindness, give the chance of responding to something else than the brute in him; and so gradually the better nature would grow up within him. For it has been found by experiment that many of the roughest boys in your slums, who would not listen to a sermon, who would slight any form of discipline, if you put at the head of a class of them some young man who does the things that they admire, who is strong and agile, who can run and leap and play well, and do all the things that to them are the great things for a man to do—he can do anything with them. He can lift them up, refine them, culture them, and make them gladly submit to a discipline which will make them more like himself.

That is the line of reform to take, modified to suit your conditions so as to give the greatest help. I do not mean that you should allow a homicidal lunatic to run about in your streets and murder anybody he comes across; that would be absurd; but I do mean that where you are dealing with the very worst criminal, the congenital criminal, you should surround him with conditions that will improve him gradually, while restraining him enough to prevent his injuring Society, just as you put a smallpox patient in the hospital. He is diseased in another way, and may need to be segregated for a time. But you do not punish your smallpox patient; you try to cure him; and you should not punish your criminal, but should try to cure him also. The whole thing is disease of different

parts—in one, disease of the body; in another, disease of the mind; in the third, disease of the emotions; and the fundamental disease is ignorance, out of which you want to raise your patient.

Then you will find that when these laws have been worked upon, Brotherhood comes as a matter of course. Brotherhood is the recognition of the true life-tie between one and another, that must be worked out in our human Society. And realise that Brotherhood means that you will not be content for any person to be in your community with less than you would be content with for a brother or sister by blood; otherwise you should not use the word. If you remain indifferent to the degradation and the misery of women, and if you would resent your own sister being thrown into that miserable class, then you should resent it as much for those who are not sisters of your blood, but sisters of your life; and you should be as uneasy, as eager, and as unresting, so long as one man or woman is degraded, is miserable, is starving, is ignorant, is sinful, as you would be if your own blood-brother or blood-sister were in that miserable condition. Until you have some feeling of that kind, it is hardly worth while to talk about being in the nucleus of Universal Brotherhood, which is what the Theosophical Society is supposed to be.

You have to feel these things, not only to talk about them. You have to be dissatisfied to have good food while others are starving. And the only way that you have a right to the food that you eat is if you are trying to spread good food amongst other people, by giving your energies—mind and heart and body—to spread amongst others the comfort that you yourselves enjoy. Along that road Brotherhood will be recognised as the law of human Society.

And then you will be able to reach up to the Law of Sacrifice, in a sense the highest law of all, the law which is embodied in those beautiful words descriptive of the Christ,

that though He was rich, yet for our sakes He became poor, that we by His poverty might become rich. That is the Law of Sacrifice in a phrase. It is the great Law, that service is the glory of human life, that the stronger you are the greater is your duty of service, and that if you have one power, whether it be by ability or in any other way, the only justification of the power that you hold is that it is yoked to the service of your fellow men. That is the great Law of Sacrifice. "He that is greatest is he that doth serve"; not by dominance nor by rule, not by arrogance nor by pride, not in those does the true greatness of human life consist. History tells us of many Conquerors, of many mighty Emperors, of many Generals who laid waste whole countries, of many whose greatness was built on the bodies that they helped to slay. But while history does remember their names, does in many cases look on them with a strange admiration, the greatest names in history, that shine out as the stars shine in the sky, are not the names of conquerors, but the names of Servers, not the names of emperors, but the names of the great Teachers of mankind. A deeper reverence, a wider sovereignty, a profounder love, a more passionate adoration gather round the Buddha, or the Christ, or Muhammad, than any monarch or any general can ever hope to win.

Moreover, while the first appeals only to the admiration based on the terror of mankind, the other appeals to hearts by love, by compassion, by tenderness, and by sympathy, and that is the true power—the power used to lift and not to subjugate, the power used to help and not to trample down, the power used to take others to a higher point even than you yourself have reached, in order that at last all humanity, bound in the one great body, cells in one mighty frame, may find that Liberty which is the essential characteristic of a human being. For as God is free, so is Freedom man's natural atmosphere.

Annie Besant

ADDRESS TO NEW MEMBERS

ON THEIR ADMISSION TO THE THEOSOPHICAL SOCIETY¹

By ANNIE BESANT

MY BROTHERS,

I am very glad to welcome you here to-day to admit you into the ranks of the Theosophical Society. You will have noticed, in reading the First Object of the Society, that we speak of ourselves as "a nucleus of Universal Brotherhood". It is right that you should all thoroughly understand that the Theosophical Society does not pretend to make the Universal Brotherhood; Universal Brotherhood is there already; it *exists*; people are brothers whether they know it or not; you can neither make nor destroy it, for all are brothers because all draw their life from the One Life, the Father-Life of all that is. What we really do is to recognise the Brotherhood; we say definitely that we *recognise* the truth of Universal Brotherhood, and that recognition is of great value, because it helps others also to recognise it. The word "nucleus" simply means a centre wherefrom the forces that make for Brotherhood go out, organising and vitalising it in the physical world. You all ought to be little centres of Brotherhood by virtue of the fact that you have recognised it as the Law of Life, and in that it is always implied, as an honourable obligation among us, that we will not attack the religion of other people in any opprobrious terms or in any harsh language. It does not mean that you may not argue on a religious question, that you may not discuss another's religious beliefs with him for mutual help and instruction; but it does mean that you may not assail them harshly. There is a Brotherhood

¹ Delivered at Adyar, on Monday, December 27th, 1920. The President, in admitting new members, always addresses them on these lines.

of Religions as well as a Brotherhood of Humanity, and we make it a matter of honour that no one shall attack with harshness the religion of a brother man. Nor do we deny—in saying that our object is to form a nucleus of Universal Brotherhood without distinction of caste, colour, race, creed or sex—we do not deny the fact that these exist; but we do say that the spiritual Brotherhood does not take account of sex, colour, race, creed or caste; it is above and beyond them all; the unity of the Spirit is not trammelled by these temporary differences.

In coming into such a Society and recognising the Brotherhood of all men, certain obligations fall on you, and the first and greatest of these is to live in a brotherly way; because the life that a person leads has a far greater effect than any words the finest orator can speak. Live in a kindly way; do what you can to help and cheer those around you; be ever ready to help; but remember that this does not mean that you force your opinions on others. Remember also that it never implies monetary obligations; the Brotherhood should never be used for physical gain; if a man is poor and you can help him, you will help him whether he is a Theosophist or not, because he is a brother-man in distress.

Your next responsibility is to the people of your own religion; you can help them more than people outside can do. If you learn things among us that are helpful, that explain away difficulties and obscurities in your religion, the knowledge you gain here you can give to them; we do not ever try to make a convert from one Faith to another, because in all these religions a man can find all he needs, if he will live his Faith; but it may happen that one particular Faith, into which he was not born, may for kârmic reasons appeal very strongly to a particular man, and he may then wish to change his religion outwardly; but we must never make any effort to persuade any man to change, for we know that there is no advantage in one religion over another—they are all

ways to God, and he has, in most cases, been born into the religion which suits him best.

Then comes your responsibility to your Lodge. You will most of you join a Lodge. Try to make that Lodge a part of your own life, a real interest in it; if you really care for a thing, you think of it constantly, you see what you can do for it, you have it always in mind. The Lodge should have that place in your heart; if you are a student, if you are a doctor, if you have studied philosophy, keep your Lodge in mind when reading; all knowledge is very helpful, yet each of us cannot study everything; but each one can share his own knowledge with the rest of the members, and in that way all will be benefited. I have sometimes heard people complain that their Lodge meetings are dull. If you ever find your Lodge meeting dull, remember one thing; do not blame other people for dullness; blame yourself. Say to yourself: "If I had not been so dull, the meeting would have been livelier." For you cannot change other people, but you can change yourself. Try always to be a source of inspiration to your Lodge.

One other thing. Let the people in the town in which your Lodge is, always find in the Lodge workers and helpers in any good cause. Give any time that you may have to the helping of others, in whatever ways are needed. Let it be recognised in the town that workers may always be found in the Lodge of the Theosophical Society. You will remember that it was once said by a great Teacher that wherever there was a Lodge of the Theosophical Society there should be a sensible diminution of unhappiness, poverty and ignorance. And also never forget, as a reason for always attending your Lodge whenever possible, that when you meet together in a Lodge you give an opportunity to the great spiritual forces to pour down into it and to spread out all over its neighbourhood. Wherever people gather together for spiritual purposes and are high-minded in their desires, there the Great Ones, who

ever seek opportunities for helping mankind, can pour Their Life down into the meeting, and it is distributed over the neighbourhood. That is really the greatest use of a Lodge.

Such are the duties which fall on you as members of the Theosophical Society. There is one advantage which we do not talk about outside, of which I will tell you now. The Society does not consist only of its outer membership. There is inside the Society an inner body, consisting of circles, one above another, reaching from the youngest member newly admitted, to the R̥shis Themselves, who gave the Society to the world. In these inner circles earnest and devoted people are taught deeper truths; they have certain forms of meditation, the object of which is to make them more useful to the world, and to enable them to tread for themselves the path that will lead them to the Master, to a true Guru, as in the elder times—a path that each man must tread for himself, which no one can tread for him. People cannot come into this inner body until they have proved that they are of some value, until they can show a couple of years of useful work, of human service, in their Lodge; if a man is not working with what he has, it is no use giving him more. No one ought ever to *ask* you to come into these inner circles; the impulse must come from yourself; if you want help in leading the higher life, that is a good reason to enter, but you should never be asked. If you come in, you will not find it easy; your lives will become very much more difficult, and people should never enter except from their own spontaneous and deep-seated wish.

After giving the signs, etc., the President concluded:

MY BROTHERS: I have only to wish that you may in future, looking back on this day, see it, as many of us have done, as the beginning of a new and higher life, so that you may be glad you entered the Theosophical Society. And I will also wish that you may be so useful to the Society and to the world, that the Society may be glad that on this day you were, by the mouth of its President, welcomed as BROTHERS.

Annie Besant

STEPPING HEAVENWARD

By L. L. H.

Quot homines tot sententiæ. Variety is the fundamental characteristic of the Manifest, for only through variety, as has been often pointed out, can something of Infinity be imaged in a finite world. And so those great Sons of the Highest, through whom He woos his prodigals back to a realisation of their proud prerogative, are indeed "fishers of men," display curious deftness in the angler's art of suiting lure to prey, become "all things to all men" in Their unwearying endeavours to waken slumbering souls.

Consider the variety of the appeal made to ourselves. Besides the Sermon on the Mount, that marvel of saving doctrine; besides the Sermon in the Deer-park of Benares, with its profundities of Wisdom; we have been offered choice among *Light on the Path*, *The Voice of the Silence*, *The Path of Discipleship*—based on the brilliant expositions of the mighty scholar Shankara—and *At the Feet of the Master*, fragrant with the tenderness and sweetness of a Christ to be; and, as if that were not sufficient, as if love divine could never do enough for the straying pilgrim soul, we have these noble words of H. P. B.'s—if indeed they be not rather His that sent her, as I, for one, believe:

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception.

Let us consider for a little this presentment of the steps upon the Way.

A Clean Life. "Cleanliness," we have often heard, "is next to godliness"; but perhaps the saying has not received the attention it decidedly deserves. A nation's saws and proverbs frequently embody in their homely phraseology truths of undoubted value, and so it is in this case. The importance of bodily cleanliness, of purity of air, food, drink, environment, needs nowadays no argument; it is one of the things well understood of all, taken for granted, recognised as the key to the healthy functioning of every tissue, every organ of the physical frame. But the precise significance of this very fact we recognise may not be seen, for it is easy to forget that the body physical and all its complex mechanism are but carefully constructed channels wherethrough energy may flow. Block up the pores with dirt, choke other organs of excretion with effete matter of one grade or another, render impure the nerve tracts, throw out of gear the ganglia, the brain—and physical man, instead of being the radiant god he should be, a fountain of health and strength to all with whom he comes into contact, a dispenser of vitality imbued with human characteristics to the sub-human world about him, is a poor, decrepit thing, at best a dependent on the vitality of others, at worst a running sore in the body politic, a centre of miasma and of plague.

Without a perfect physical instrument it is impossible for the real man to express himself in physical perfection; and cleanliness of body, in a far deeper sense than we in general attach to the too easily uttered phrase, is one condition of full manifestation on this plane of Earth. Be very sure that in that far era when mankind will be, in H. P. B.'s soul-thrilling words, "a race of glorious Adepts," cleanliness will have been at length attained, godliness being its concomitant; *Namo Nārāyaṇāya* will be then no act of faith, but the natural

salutation to being beyond all question temples of the Holy Ghost.

So far good; but man lives in a fivefold world, and is possessed of a correspondent fivefold instrument of self-expression; cleanliness on one plane of being is a small matter.

There is that a Heaven seems without,
But is found within a Hell . . .

And, since forces necessarily work on their own levels, obey the laws of their own special orderings of the greater Unity of which they are but parts, it is indeed possible that the "devil" may make for himself the appearance of "an angel of light"; that a being physically clean, radiant with physical vitality, beautiful to look upon in form and feature, grace itself in movement, may yet be astrally a leper, or mentally a devil. H. P. B.'s "race of glorious Adepts" will be clean all through—physically, astrally, mentally, morally, spiritually; and though undoubtedly her opening dogma is definitely to be associated with the waking world, it must not be forgotten that each plane of the fivefold world of man's activities is itself fivefold, a mirror of the whole of which it is a portion. To the physical life as a whole, and to the outermost sub-plane of every other higher "life," her words apply. In each of the five worlds by cleanliness alone can man reach godliness; and he who would become a God, would realise his Selfhood, make potent all the wonder that awaits the means of its expression, must look into his astral and his mental life, make himself ware of foulness in these bodies also, and commence the herculean task of purification. If, like the hero of the ancient myth, he turn the stream of the One Life upon the noisomeness he finds there, he will succeed more swiftly than he dared to think; and with the purging of impurities away, the real man of him will shine forth inevitably on his

little world; he will become a healing, helping force to all about him.

An Open Mind. In our age of riotous egoism—the entirely natural exaggeration of our last characteristic, thought—there is perhaps no quality more difficult of attainment than an open mind. The Wisdom from Below will never give it; it counsels separateness at every turn. It is the Wisdom from Above which, when it reaches the desire world, is “without partiality”. It is our desires, of course, which close our minds—our personal attractions and repulsions. We “like” and “dislike” persons, places, things, conditions, forms of service; and because of these likings and dislikings we continually turn down avenues that we should not have entered, and pass by those down which we should have gone with shouting and with song. Till the eyes are incapable of tears; till the ear has lost its sensitiveness—till our absurd self-tenderness is flung aside once and for all; till the voice has lost its power to wound—till not alone the wish to hurt but even that to justify oneself has faded; till the feet have been washed in the blood of the heart; till every personal interest, gross or subtle, has been deliberately and resolutely put away—till then our minds will not be fully open. The open mind implies that “tolerance” of which Shaṅkarāchārya tells, the acceptance of all that is, the recognition that “all roads lead to Rome,” all ways to the same goal of self-realisation; and therefore to the substitution for the old carping, cavilling, and judging, the old fulminant “oughts” and “ought-nots,” of a sweet and wholesome will to help souls where they are. Far though we may seem from such a consummation, the distance is unreal, is due to the mirage in which we live. *Ce n'est que le premier pas qui coûte.*

Far hath he gone whose foot
Treads down one fond offence.

The forces that we deal with are accelerative; and he who but begins to move, soon finds himself speeding with incredible and yet increasing swiftness towards his goal.

A Pure Heart. What does that imply? Consider the Boḍhisattva's striking saying as to what defiles a man:

But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man.

The word is the expression of the thought, whether in speech, strictly so called, or any other form. The Boḍhisattva offers us a picture of the impure heart, crowded with personal and separative thinkings, certain eventually to be wedded to desires, with issue in the world of action. A pure heart is a heart clean of these things, clean of all personal and separative thinkings. “As a man thinketh in his heart, so is he”—well may the understander of that truth cry to the God within him, his true Self: “Create in me a clean heart, O God, and renew a right spirit within me!” Create—for that calm, quiet instrument of service the incarnate monad seeks is yet to be; renew—for the Spirit never was or could be separative in its aim, has but become entangled and confused in “the tumultuous shadows” of these lower planes.

Can we command our thought? Undoubtedly we can; the mere asking of the question shows us to be under the illusion of the Wisdom from Below, to be speaking as weak and helpless fragments, not as the magnificence of Deity we are. The man with the muck-rake had but to straighten his back, lift up his head, to see the symbol of his kingship! The prodigal among his swine had but to sink into himself for memory to trumpet forth his royal lineage! If we but grasp the truth which reasoning or intuition offers us—the truth that we are He—if we but begin to rise from the *soham* of

perception to the (a)hamsa of divine activity; we shall soon have a heart so crammed with loveliness that there shall leave our mouths, express itself in one way or another, no defilement more.

An Eager Intellect. Above the concrete thinkings now, into the world of abstract thought which alone makes knowledge possible, we rise; and here keenness is required of us. For we must see things as they are, no longer as they appeared in the light of personal thinking and desiring. No step—so H. P. B., our glorious Guru, taught us—can be omitted. There is much glib talk of “cosmic consciousness” among the indolent, as though the Ladder of Light had but two steps: this niggard, waking world of man’s, and—God’s own bountiful Sphere. But think: beyond our waking world lie region upon region—worlds of desire, of thought, of formulation, intuition; above them all the Light World; and not yet have we touched the fringe of God’s own outer Realm. Above these stretch the Worlds of the Holy Spirit, Son, and Father; above them, yet again, the Sphere of the One God; and then—then we have but reached the Garden wherein God walks in Person in the cool of the Day, the physical cosmic plane. Into the Heights beyond the grasp of our still wingless intellect, rise Worlds on Worlds beyond. But such measure of Divinity as we can comprehend to be ours indefeasibly is all we need to-day; if we, knowing ourselves Gods, begin determinedly to live the life of Gods, our minds will very soon recognise their masters, bow down to them, and serve them!

An Unveiled Spiritual Perception. That is the last great step, and it means—Initiation. It is but when the first ripple of the life of the One Initiator, the Ever-Living Banyan, flows into the consciousness, enhancing every power, that the veil falls; that “he,” “I,” “this,” and “that” lose the last shred

of their old meanings; that “lives” flash marvellously into Life—a oneness never, never again to be concealed by any veil at all. Then, then it will be possible indeed to love one’s neighbour as one’s Self, simply and effortlessly, as one walks and breathes; then virtue will go out of one at the least “touch”; then brotherly kindness will be swallowed up of love.

That is our goal; it is on that our eyes should be unwaveringly fixt, it is towards that our every strength should bear us. Did not the Bodhisattva urge us on? “Strive,” He said:

Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception; step by step must the shining stair be trodden, if we would climb, anticipating the slow process of the ages, to the Temple of Divine Wisdom at its head. Let us perfect ourselves for Master’s service now.

L. L. H.

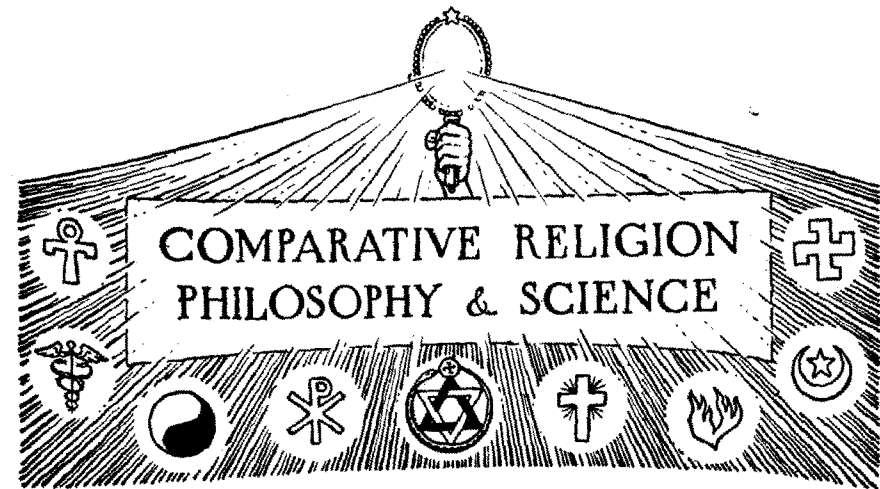
BITTER-SWEET

BITTER aloes give a flower,
Swinging bells, waxen white.
Here the honeybirds have dower
Of the honeybird's delight.

Black beneath from beak to tip
Of a joyous jerking tail,
Yellow necked, with yellow wing,
On the aloe stem they swing,
Sip, and cheep, and sip, and sail
Out and back, cheep and sip,
Till the eye of one who sees
Glimpses Beauty's mysteries;
And the joy of leaf and wing,
Swinging spray and waxen bell,
Through the thrilling heart-strings tell
Tears have other springs than grief.

Now they scan the bells, with ear
Sideways set as if to hear
Honey-music's crystal strains
Echoed from the earth's deep veins;
Singing crystal beat by beat
Through the heart of all that lives;
Ringing through the swinging sweet
Flower the bitter aloe gives.

JAMES H. COUSINS



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from Vol. XLII, Part I, p. 563)

XIII. THE INNER GOVERNMENT OF THE WORLD

AMONG the many startling ideas which confront the inquirer into Theosophy, one of the most significant is that there is an inner Government of the World. The international life of the world throughout the ages seems so purposeless to us in most ways, that one is thoroughly in accord with the dictum that the history of the nations "is, indeed, little more than the register of the crimes, follies, and misfortunes of mankind". It seems scarcely credible to the sceptical mind of to-day that every event in the world's happenings is being used and guided to fulfil a Divine Plan. Our religious faith is sufficient to believe in a *far-off* "divine event to which the whole creation moves," but when it comes

to believing literally that not a sparrow "shall fall on the ground without your Father," our faith is of the heart and not of the head. Yet no more wonderful fact exists in nature than this revealed by Christ; it is literally true that not a sparrow falls without that event being noted in a Consciousness, and without a Love enwrapping the sparrow as it falls, and guiding it beyond the gates of death to a happier life. Here on this globe of ours which spins round the sun, Mighty Beings guide every event; and the crimes, follies and misfortunes of mankind, as too their heroisms, sacrifices and dreams, are used by Them to achieve that particular part of the Plan of the LOGOS which is intended for fulfilment as the days and months pass one by one.

The facts as to an inner Government of the World have been long kept as the most precious of secrets in the Ancient Mysteries; but with the opportunities now dawning for men of a swifter evolution, what was once hidden is now revealed. To many, no doubt, the revelation will mean nothing at all; in some it will give rise to mockery; in a few it may call forth both a new insight into life, and a new determination to throw themselves heart and soul to further "God's plan, which is evolution". It is for the sake of these last, who long to understand in order to justify to the brain the faith that is in their hearts, that a great body of occult knowledge has been revealed to men through the Theosophical Movement.

Throughout all the pages of this *First Principles*, the one dominant theme has been that all that happens in Nature, in life, and in the heart of man, is the Self-revelation of the LOGOS. It has been shown that HIS Life reveals itself stage by stage, and that all forms of life and consciousness are related to each other in a ladder of evolution. An atom and an amoeba contain HIS Life; but more of HIS Life is revealed in a Dhyan Chohan or a Planetary Logos. On this earth of ours, all of us men are embodiments of HIS Life, and we

reveal HIM more fully than can our younger brothers of the animal creation. In an exactly similar way, there are Beings higher than man who reveal more still of HIS Life than can man. It is They who form the inner Government of the World.

Each globe within the Solar System has a body of HIS Ministers who carry out HIS Plan for that globe. This body is called the "Hierarchy" of the globe, and the Hierarchy on our Earth is known in tradition by many names, the one now chiefly in use being "the Great White Brotherhood". This Brotherhood is not a mere association of Supermen, but a living Body which contains the Life-energies of the LOGOS. It is truly a "Grand Lodge above," the pattern of every Grand Lodge that has ever been, and its mighty Officers ever labour from noon to noon without ceasing. The Adepts of the Great White Brotherhood work in true hierarchical order, according to their qualifications, each having his work to do in a particular department of the Plan.

It has been just said that the Great White Brotherhood contains the Life-energies of the LOGOS. As the LOGOS, when in manifestation, works as a Trinity, so all HIS energies flow through three Ministers, who are the representatives for this Earth of HIS triple nature, and who are the channels of the energies of that Triplicity. The Great Triangle, "eternal in the heavens," is that of LOGOS as the First, Second, and Third LOGOS—Shiva, Vishnu, Brahmā, or Father, Son and Holy Ghost. Its representation here on earth is another Triangle, composed of three Great Adepts, known as the Lord of the World, the Bodhisattva, and the Mahāchohan. The First brings down to humanity the energies of the Ātmic or Power aspect of the LOGOS; the Second, as the World-Teacher, is the channel of HIS Wisdom aspect, and performs for humanity that mysterious function which is the "Atonement"; the Third is the channel of HIS Divine Mind, and

reveals to earth all those activities which are typical of the Third LOGOS, the "Holy Ghost".

Though the LOGOS in activity is a Trinity, there is an aspect of HIM as the Unmanifested; similarly is it with the Triangle of the Hierarchy of this Earth. Behind the Great Three—the KING who rules, the Prime Minister who plans, and the General who executes—is a Fourth, the Silent Watcher, who in an earlier æon was the Lord of a World, and now "watches and waits" behind the Three, but doing what mighty actions for man and God we scarce can conceive.

The grades of the Hierarchy which rules the world are set down briefly in Fig. 98. The Head of the Hierarchy is that lofty Being who rules and orders all events on this globe for men and for angels. Within His consciousness is recorded everything which happens on all the seven planes of our globe. Since His aura pervades the entire earth, He is aware of all that happens within that aura, and no act is so secret but He knows, no injustice too small but He records it. THE

THE GREAT WHITE BROTHERHOOD							
INITIATION							
TENTH	SILENT WATCHER						
NINTH	LORD OF THE WORLD						
EIGHTH	PRATYEKA BUDDHA	BUDDHA					
SEVENTH	MANU	BODHI-SATTVA	M A	H A	C H	O H	A N
SIXTH	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN	CHOHAN
FIFTH	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA	ASEKHA
FOURTH	FIRST RAY	SECOND RAY	THIRD RAY	FOURTH RAY	FIFTH RAY	SIXTH RAY	SEVENTH RAY
THIRD							
SECOND							
FIRST							

FIG. 98

KING, as He is often named, is not an Adept of our humanity; the position which He holds is too lofty an one to be filled by any Adept of our human evolution. He is a mighty Adept of the great Venus Scheme of evolution, and came thence to take charge of the evolution of this Earth, six and a half million years ago, after humanity had been transferred from the Moon Chain to the Earth Chain. Without His *fiat*, none can be initiated into the Great White Brotherhood, and it is His Star which flashes in assent over the head of the Adept Initiator, as a sign that He accepts the Initiate into His Brotherhood. Hindu tradition, which knows of Him, calls Him Sanat Kumāra, the "Eternal Virgin-Youth," for His Body, though physical, is not born of woman, but was made by Kriyāshakti or will-power, and it never ages, and He is in appearance not a man but a "Youth of sixteen summers". He is the Will of the LOGOS incarnate for men, and yet is His mighty Love as vast as the ocean. Round Him stand the Four Great Devarajahs or the Rulers of the Elements, who adjust the karmas of men, and the great Devas and Angels are as His courtiers, ready to do His bidding. All earthly kings, whose dynasties have gained His Benediction as a recognition of their selfless service for men, have that mysterious "divine right of kings" as a part of their invisible heritage. When the crown of England is set upon the head of her King, a far-off reminiscence of the tradition as to the Great King of the World is seen in the little globe which is placed in the King's left hand, and in the sceptre, or Rod of Power, which is placed in his right. For of a truth, this earth of ours, large though it be to us, does lie in the hollow of His Hand, and verily not a sparrow falls but He knows.

With Him are three Pupils and Assistants, who too came from Venus; They are named in Hindu tradition Sanandana, Sanaka and Sanātana, and all the glorious Four are called "mind-born Sons of Brahma" and "Lords of the

Flame". The four Lords of the Flame have been also called "the Head, the Heart, the Soul and the Seed of undying knowledge". When the life-wave shall pass from Earth to Mercury, it is these Three who will become in turn Lords of Mercury, and guide all evolution on that globe. They are known in Buddhism as Pratyeka Buddhas, the "solitary Buddhas," for They do not teach, or establish world-religions. They are on the First or ruling Ray, while the Buddhas are on the Second or teaching Ray. But They stand at the level of the Buddha, though Their's is not the rôle of the World-Teacher. Hence the curiously misleading description in popular Buddhism of Them as solitary or "selfish" Buddhas. Their love is as great as that of the Buddhas, but They give to men not Wisdom but Power.

The Buddha Initiation is the highest achievable on this earth on the Second Ray, and it is taken by a Bodhisattva or World-Teacher as the crown of His work of ages for humanity. After founding religion after religion, He gathers, in the last of His lives, all His pupils who are ready to enter the various grades of Initiation, and He is born with them on earth. Then He gives a great world-religion, and after the work of that physical body is over, He passes to loftier work on other planes. As He passes from humanity, He hands over to His successor the duties of the World-Teacher. The last of the Buddhas was the Buddha Gautama, and His successor in the office of World-Teacher is the Bodhisattva Maitreya.

On all the remaining five Rays, from the Third to the Seventh, the highest Initiation, as a member of this humanity, is that of the Mahāchohan. This office is held by only one Adept at a time. According to the dominant influence in evolution, at any given epoch, of a Ray and its Sub-rays, is the type of Adept who holds the position of Mahāchohan. He is the great "Keeper of the Records" of the evolutionary processes of the globe, and supervises and directs all the activities

of the members of the Great Brotherhood, as they develop stage by stage the great Plan. He has been described as one "to whose insight the future lies like an open page".

The Adept of the First Ray who takes the seventh Initiation usually enters thereafter upon the arduous duties of the Manu of a Root Race on a globe. His term of office begins with the slow gathering of the egos who are going to work under Him at the commencement of the new race, and through all the successive sub-races as they appear one by one. During the hundreds of thousands of years of the history of a Root Race, He directs the building of variant after variant of the sub-races, Himself incarnating in each sub-race to set the form for it. After His work as Manu is completed, He passes on to take the eighth Initiation as a Pratyeka Buddha, and æons later to take the ninth Initiation, that of a Lord of the World. Only two Manus now remain with humanity, the Manu Chakshusha who founded the fourth Root Race, the Atlantean, over a million years ago, and the Manu Vaivasvata, who founded the fifth Root Race, the Aryan, about sixty thousand years ago.

A careful study of Fig. 98 will show that, on all the Seven Rays, there are Adepts up to the level of the Asekha Initiation.¹ At this stage, the Adept can make one of the seven choices, as to his future work (see Fig. 73). If he decides to continue to work with our humanity, he works on and finally takes the sixth Initiation. After this, he may, if he so chooses, leave his work with humanity, and take up work elsewhere. But if he decides to continue with humanity, he then qualifies himself to be a Manu, or a Bodhisattva, or a Mahāchohan, and takes the seventh Initiation.² The Adept who is a Mahāchohan, after his

¹ The first, second, third and fourth Initiations will be dealt with in the next section, on "The Path of Discipleship".

² There are, however, Adepts on both the first and second Rays, who have taken the seventh Initiation, and who do not hold the offices of Manu or Bodhisattva, but do other work in the great Plan.

period of office is over, once more makes his "choice". If he chooses still to continue to work with humanity as an official of the Hierarchy, he must transfer himself either to the First or Second Ray, in order to proceed to take the eighth Initiation. Similarly too the Adept who holds the office of Buddha, if he chooses still to take office in the Hierarchy, must transfer himself to the First Ray to take the ninth Initiation.

The Adepts of any Ray, who leave humanity from the Asekha level upwards, will take elsewhere those Initiations for which they have not qualified themselves on earth. One Ray is not better than another. All the Initiations can be taken on all the Rays. But since only three Lords of the World are required during a world-period, and only seven Manus and seven Buddhas, and only a certain number of Mahāchohans, not all Adepts as a matter of fact qualify for these offices, and the majority of them "enter Nirvana" after the Asekha Initiation, and pass on to work which does not bring them directly in touch any more with our humanity.

The work of the world, visible and invisible, is under the direction of the Adepts of the Great White Brotherhood. Into Their hands the LOGOS commits His Power, Wisdom and Love, and They distribute the energy of the LOGOS into all the many departments of human activity. Religion and philosophy, science and art, commerce and development are inspired and guided by Them; either incarnating among men, or from the invisible, They move men and nations as pawns on a board, striving to win men over to co-operate with the Divine Plan. They are constantly hindered in Their work by the unwillingness of men; yet since They may not coerce men's wills, They toil with a patience that has no bounds and They inspire and guide all, brooding over men's good and evil with infinite love and understanding. The "Everlasting Arms" of the Great Brothers enfold humanity, and while They labour to complete the Plan, no ultimate failure is possible for mankind. Because

They, once weak and sinful as we are to-day, have now achieved Perfection, the vision of Perfection for us some day is not a dream but a reality. In Their love is our comfort, and in Their strength is our peace and salvation. To serve Them is to gain the certainty that all things move in the direction of the Good, the True and the Beautiful; to be accepted of Them as Their assistants and helpers is to enter on the path that leads to Deification.

C. Jinarājadāsa

(To be continued)

THE STUDY OF BIOLOGY IN RELATION TO EVOLUTION

By LEONARD C. SOPER

THE conclusions of the leading authorities on Biology, the science of the form-aspect of evolution, are remarkable as indicating how a study, from the standpoint of forms alone, of the laws governing the evolution of life gives to those conclusions a kind of "unstable equilibrium". To illustrate this, we will examine the main lines of biological research separately.

Variation.—Darwin's opinion—that "our ignorance of the laws of variation is profound; not in one case out of a hundred can we pretend to assign a reason why this or that part has varied"—is still true for the man of science. But it is important to notice the frank admittance by a leading biologist "that it is of the essence of a living thing to change". A single cell is a complex personality, expressed in terms of cytoplasm, centrosome and chromosomes, especially the latter. Biology does not pretend to offer any explanation of variation, but it can indicate conditions that promote or obstruct it, and in some few cases elucidate its mode of operation.

Discontinuous variations, arising suddenly and thereafter breeding true (technically "mutations"), are generally accepted as the origin of fresh species of *plants*, even if the evidence as to the birth of *animal* species in like manner is open to question. The discontinuous variation which is not a reversion to an ancestral type, nor due to the suppression of factors present in the normal type, may be tentatively explained (in view of the

little that is known) as the experimenting of the deva-builders, who may arrange for the union of the germ-cells having the necessary "factors" in the same way that the breeder selects for mating those animals that have the Mendelian "factors" which he desires to fix in his herd. A good example of the discontinuous variation is the Shirley Poppy, which through careful breeding has become a distinct species.

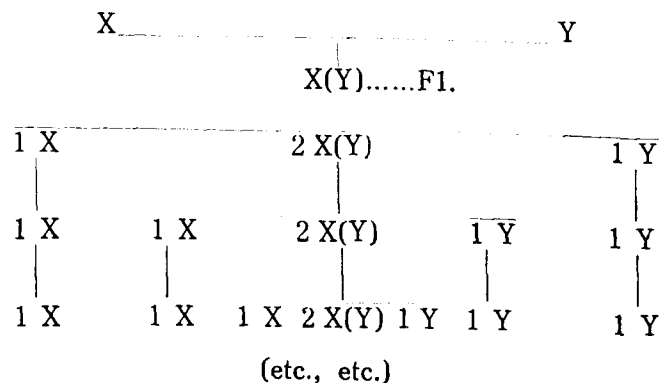
The very frequently occurring minor variations on either side of the normal, arising from relatively unimportant "factors" in the male and female germ-cells that gave rise to the plant, probably have no great significance.

As we pointed out, there is not sufficient evidence as to the origin of species in the animal kingdom by mutation, but this may be because the types have for the present become fixed, and the evolution of the nervous system is receiving most attention.

Transmission of Acquired Characters.—Observation and experiment alike seem to point to the conclusion that a somatic (body) variation, produced by environmental conditions, cannot be transmitted by the parents to the offspring, at least in multicellular organisms producing offspring by the union of male and female germ-cells. In the case of unicellulars, the question does not arise, as there is no distinction between somatic and germ-cells, the one cell fulfilling the functions of both. We may anticipate a query by saying that we are not disputing the occurrence of changes in the germ-cells *with* changes in the body cells, as opposed to changes in the former *through* changes in the latter—a distinction necessary to clear thinking. The drunkard may poison his whole system so that the poison may soak through to and affect the nutritive stream, and thence the germ-cells—a very different matter from the inheritance of a structural modification produced on a particular part of the body by something in the environment, such as the twisting of the arm through an accident.

Though it be true to say that every germinal quality is acquired, in that it requires an appropriate environment in which to develop, and every acquired character is germinal, in so far as the organism must have the possibility of it, yet we cannot connect germinal variations with anything in the environment and say: "Here is cause and effect."

Mendelism and Inheritance.—One of the greatest advances in the study of biology was made when Gregor Johann Mendel formulated his famous "law" for the inbreeding of hybrids. Characters are inherited through numerous and distinct "factors" (either singly or in groups), each of which is of such a nature that both it and its opposite cannot exist in any germ-cell at the same time (*e.g.*, horns and hornlessness in cattle). The simplest case is when a germ-cell having a "factor" (dominant) is crossed with one not having that "factor" (recessive). The offspring (technically the first filial generation, abbreviated to F1.) are all like the dominant parent (say X). When these are inbred (self-fertilised), the offspring are of the two original forms in the ratio of three dominants to one recessive. The recessive (say Y) plants breed true when self-fertilised, but the dominants produce, in the proportion of 1:2, "pure" dominants which breed true, and "impure" dominants which again produce a mixture of dominants and recessives in the ratio of 3:1. A diagram will make this clear.



Let us take a concrete case of two kinds of nettles. When *Urtica pilulifera* L. and *Urtica dodartii* L. (the former having a dentate leaf margin which is absent in the latter) are crossed, the hybrid offspring all have dentate leaves. When the hybrids are inbred, the resultant offspring have dentate and entire leaf margins in the proportion of 3:1. The latter (recessive) plants breed true. Those with dentate leaves produce in the proportion of 1:2 plants with dentate leaves which breed true (dominant), and plants which when inbred produce the above proportion of 3:1.

(For cases in which paired dominants are crossed with paired recessives, and for the crossing of two pairs of contrasted characters, the reader is referred to the textbooks dealing with the subject).

A large amount of experimental work is in progress at the present moment, and formulæ are being sought that will show the theoretical result when organisms with many contrasted characters are paired. But it must be remembered that, up to the present, Mendelism is only true for averages, and not for individuals. There are many instances where the actual result does not agree with that theoretically expected, as, for instance, the cases of variable inheritance. Moreover, experiments of Prof. Towers and others show that the environment plays a part in the changes in the Mendelian inheritance. Prof. Towers proves that it is possible to create "a series of behaviours in which the same characters are dominant to the complete exclusion of others, dominant to a lesser degree, or in which there is a complete blend between the two in the F1. generation, or the appearance of both parental types in F1., and both breed true".

It is easy to realise the importance of these facts to the agriculturist, horticulturist, etc., enabling them to produce in many cases with certainty a desirable breed of cattle, or variety of flower. With regard to Mendelian inheritance in man,

there is still a great deal to be done, but there is evidence that Mendel's law holds good for eye-colour and night-blindness.

Heredity and Sex.—The answer to the question as to what determines "maleness" and "femaleness" seems to be different for each order of life, even for each species. The "accessory chromosome" theory covers about a hundred species, including man. In some of these the female cells, and consequently the egg-cells, have one more chromosome than those of the male, while half of the spermatozoa have the same number of chromosomes as the egg-cells of the female, and half have one less. The extra chromosome is known as the accessory or X chromosome. The fertilisation of an egg-cell by a spermatozoon with the same number of chromosomes gives rise to a female, and the fertilisation of an egg-cell by a spermatozoon with one fewer produces a male. In other cases there is an X chromosome in half the spermatozoa, and what is known as a Y chromosome in the other half. The Y chromosome is smaller than its fellows. The fertilisation of an egg-cell with the X chromosome by a spermatozoon with an X chromosome gives a female, while the union of an egg-cell with the X chromosome with a spermatozoon with the Y chromosome gives rise to a male. The results may be expressed in the form of an equation thus:

Spermatozoon X	plus Ovum X	= Zygote XX. Female.
Spermatozoon no X	plus Ovum X	= Zygote X. Male.
Spermatozoon X	plus Ovum X	= Zygote XX. Female.
Spermatozoon Y	plus Ovum X	= Zygote XY. Male.

The theory of the Mendelian character of maleness and femaleness seems to explain the cause of sex in some instances. The theory naturally falls into three divisions: (1) The male alone is a sex-hybrid or heterozygote, the female being a homozygote (recessive). (2) The female is a heterozygote, the male being a homozygote (recessive). (3) That both sexes are

sex-hybrids or heterozygotes. Each of these is supported by actual cases, but (2) apparently covers the greatest number. We will analyse experiments with the common currant moth, *Abraxas grossulariata*, to show the working of the theory. The females are heterozygous, producing equal numbers of male and female-producing ova. The males are homozygous, and all the spermatozoa are male-producing. Therefore, when a male-producing spermatozoon fertilises a female-producing ovum, the result is a female (since by hypothesis femaleness is dominant over maleness); and when a spermatozoon fertilises a male-producing ovum, the result is a male.

We find that changes in the environment, such as the lessening or increasing of the nutrition of the parents, alter the proportion of the sexes expected according to the several theories.

It seems that a single germ-cell contains the potentiality of both sexes, and this supposition is supported by such a case as the bee. The drone has a mother but no father. We must therefore seek for a theory as to why the germ-cells of the female develop into male- and female-producing ova, and those of the male into male- and female-producing spermatozoa. We believe that such a theory is found in the thesis of Profs. Geddes and Thompson, in *The Evolution of Sex*, that "femaleness" is a dominating cell-anabolism (the constructive aspect of metabolism), and "maleness" is a dominating cell-katabolism (the destructive aspect of metabolism). An instance of this is Volvox, a ball-like arrangement of cells, from which under normal conditions reproductive units detach themselves to form other colonies. If nutrition is checked, some of the cells turn yellow and break up into smaller units (spermatozoa), while others become larger (ova), the small cells fertilising the large cells.

From this and other instances we are forced to conclude that the basis of sex lies in the difference of anabolic and

katabolic changes, having their expression in the large ovum, the accessory chromosome, etc.

It is interesting to speculate as to the reason or reasons which determine whether an entity shall incarnate in a male or female body, in the three kingdoms, seeing that cases are known where a female body has never been taken in the human kingdom.

Perhaps some of those curious cases of men with a woman's point of view and temperament, and of women with a masculine mentality, are due to the difference between the sex of the physical and that of the emotional and mental bodies, and that the "manly" man and the "womanly" woman are those in whom all three are in harmony.

The Influence of Biology on Sociology. We see that Biology emphasises the importance of environment when estimating the probable result of heredity. Though the evidence of the transmission of acquired characters is small, yet in the environment we have a potent factor in determining whether undesirable qualities shall be expressed and desirable elements repressed, or *vice versa*. We endorse Heine when he says that "a man should be very careful in the selection of his parents," not only because of what he will inherit from them physically, but also on account of the "social" inheritance, the environment in which these inherited traits will grow or atrophy as the case may be.

We owe to Galton's law of filial regression the suggestion that Socialism should aim at the improving of the mass rather than the individual. For according to this law there is a general tendency of the human race to approximate to the average—a truth open to statistical proof, and a necessary corollary of the fact that an individual inheritance is composed of a large number of ancestors who in the mass represent the average level of the race. We should not then expect most of the children of exceptional parents to be themselves

exceptional or more so, and conversely the children of parents below the average to be as far below it or lower. (We know from observation that the reverse is true in many cases.)

One of the pressing questions to be solved by the worker for improved conditions is why highly developed sections of the community tend to become infertile. Is it natural kârmic reaction to the selfish isolation and anti-social attitude of these classes?

In conclusion, we hope to have shown that in his studies the biologist inevitably touches the life within the form; and little wonder that he fails to construct theories to cover all the facts, seeing that "the ways to God are as many as the breaths of the children of men".

Leonard C. Soper

A SOUL IN BONDAGE

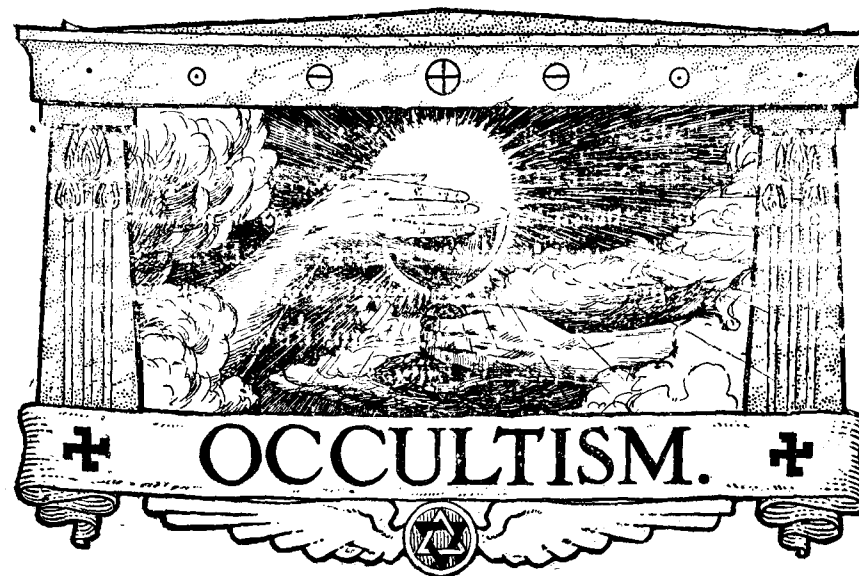
ANGUISHED, I cry to thee,
Tossed in this raging sea.
Black waves sweep over me;
Down, down, full fathom deep
Into the slime there creep
Strange shapes that cling to me.
Ah! They are binding me
Hand, foot and limbs from thee,
Hear thou my tortured cry
Storm-tossed from earth to sky.

Lashed to the waves I fight,
Blindly towards thy light,
Star of my darkest night.
See how these sinuous coils
Fast hold me in their toils;
Finer than spider's thread
Grip they, like weights of lead,
Bondage my daily bread;
Blindly seek I thine eyes,
Thou who dost bid me rise.

Dim phantoms beckon me;
Sweet syrens of the sea
Stretch out their hands to me;
Soft arms around me creep,
Soft voices lull to sleep
Pain that would rise and fight
Upwards towards the Light.
Still in the deeps of me
Thy voice keeps calling me
Out of my sleep to thee.

They too would have me sink
Down in the slime and drink
Waters that foam and stink,
Storm-driven, far from port,
Fast in Fate's vortex caught.
Still through the raging sea,
Down to the soul of me,
Gaoler and goal of me,
Beckons through blackest night
Thy Star of radiant light.

EL HILAL



"THE DREAM PROBLEM"¹

By BHAGAVAN DAS

THE questions to which this article suggests answers are as follows:

1. Who is it that sleeps? who is it that dreams? and who is it that wakes up?
2. If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep, was waking and is now dreaming? and what reminds him on awakening that he it was who was dreaming when asleep?
3. If the personality in each state is different, what becomes of the waking-state personality during dream, and what of the dream personality during waking state?

¹ In 1917, Dr. Ram Narayan, Editor of *Practical Medicine*, Delhi, India, published a volume which is entitled as above on the cover, and is more fully described on the title-page as "The Dream Problem and its Many Solutions in search after Ultimate Truth". It is a symposium by many writers, Eastern and Western. Dr. Ram Narayan has now again circulated a questionnaire. The answers received will be published in a second volume. The following have been written by Bhagavan Das.

4. If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

5. Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go, and is any of them eternal and unchangeable?

6. Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world and *vice versa*?

7. If, as some contend, the waking world is as unreal as the dream world, and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world), it may be asked: Why is this so-called higher state of illumination also not a dream in relation to a second higher state, and this in relation to a third one, and so on *ad infinitum*?

8. Is it possible for a dreamer to remain cognisant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

9. Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?

10. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?

11. To what extent is it possible to be cognisant of one's own dreamless sleep state, while sleeping?

12. What is the state of consciousness of a person after the so-called death of his body, *viz.*, does his personality survive and does he know that he is dead?

13. How can the created beings of the waking world, and dream creatures of the dream world, know their creator and dreamer?

14. Is there any ultimate Reality, eternal, conscious and ever-present in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?

1. Who is it that sleeps? who is it that dreams? and who is it that wakes up?

For all practical purposes, wherever there is a connected memory, there it may well be presumed that it is the

same embodied individual soul, self, or *jiva* that sleeps, dreams, as well as wakes. The sole test of such identity and continuity through successive moments, minutes, hours of wakefulness, seems to be memory. The same is the test and proof through successive periods of waking, dreaming, slumber.

Universal Consciousness focused and individualised in and by a piece of matter (which piece of matter is then in turn called a living body) and looking before and after, having memory and expectation, of some sort, faintest or most developed, is a *jiva*, a soul, a self.

2. If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep, was waking and is now dreaming? and what reminds him on awakening that he it was who was dreaming when asleep?

In the waking condition, when a person is intensely occupied with any object, he does not remember about himself as occupied at a previous time with some other object. When he is playing and joking and laughing with his whole heart, he does not remember himself as crying over a misfortune a month before. When he is struggling in the water to save himself from drowning, or is frenziedly trying to unfasten a window to jump from a house on fire, he does not remember that he is the same person who was enjoying a picnic with friends a week back. The person who is committing an error in working out a mathematical problem, or in transacting a financial piece of business, or in conducting a diplomatic affair, does not recognise himself as erring at the time. Afterwards, when he has recovered from his erroneous mood, he sees his error and the alternative right course as well; *i.e.*, he can picture himself not only as in the right mood *now*, but also as having been in the wrong mood *then*. The tranquil mind knows its tranquillity and also its excitements; the excited mind knows only the latter. The erring person knows only the error, and he knows it as the truth; the recovered person knows both the error and the truth discriminately. So the slumberer (in

sushupti) knows only slumber, and neither dream nor wakefulness; the dreamer (as dreamer) knows slumber and dream and not wakefulness; the waker knows all three; but he knows all three, not when he is absorbed and lost in vivid scenes or other experiences of the waking world, but is also partly indrawn, intuned, *i.e.*, is not only perceptive but is apperceptive as well.

The parenthetical qualification "(as dreamer)," in the last sentence, seems to be necessary to meet the case of dreams within dreams, which are not unknown though not frequent. In such, the dreamer passes (in what, from the standpoint of the wakefulness of this physical world, in which I am writing, is all a dream of a few minutes) through many days and nights; and in these "days" he is "awake" and remembers about the "dreams" of those "nights," but he is not conscious of the things of *this* physical world (in which I am writing and which is his normal waking world), not conscious of them as being things of his normal-wakeful-consciousness and distinct from those of his dream-wakeful-consciousness and his dream-dream-consciousness. It may perhaps be helpful to add similar parenthetical qualifications, in the same sentence, also after the words "slumberer" and "the waker," thus: (as slumberer) and (as waker).

The waker knows, desires, acts, and at the same time is aware that he knows, desires, acts. And the more constant and clear this awareness, this apperception, this *anu-vyavasya*, this *pratīyay-ānupashyātā*, this *nija-bodha*, is, the more advanced and balanced and wakeful (in the fullest sense, inwardly and outwardly) the soul is. But the dreamer (as such) or the man in a reverie (a milder degree of dream) only knows, desires, acts, and is not aware that he knows, desires, acts.

If, however, a person would do the necessary practice, he would, it seems (see *Yoga-Sūtra*, I, 38), gradually "wake up" on the dream-plane; and then that dream-plane would

become a subtler extension of the waking plane; and his slumber-plane would then apparently become his dream-plane and a subtler one his slumber-plane. This need not be regarded as mystical or mysterious, though difficult to achieve, of course. We seem to have a good analogy in the affairs of the physical-plane life. The infant in arms opens his eyes and sees the things around. But his relation to, his response to, his reaction upon, these things is very different from that of the adult. It is very similar to that of the adult dreamer to and upon his dream things. The man plunged in reverie is in much the same condition. Self-knowledge and self-forgetfulness, apperceptive consciousness and instinctive consciousness, are opposed; and yet also they are, in a sense, continuations of each other. To the infant, as to the person in reverie, and the person in dream, subject-self and object-not-selves are not deliberately distinguished from each other.

An attempt may be made here to discern the characteristics of waking, dreaming, and slumbering, and what is known in Samskr̥t books as the *turiya* or fourth state.

Individualised Spirit, subject, self, soul, *jīva-ātmā*, not distinguishing itself from matter, object, not-self, bodies, things—this may be said to be dreamless sleep, slumber, *pralaya*. This "not distinguishing" may be described either as the two being merged into one, or as the self being retired into itself, or as the subject turning away from the object and ignoring it. The opposite condition, *i.e.*, the individual self actively distinguishing itself from not-selves, things—this may be said to be wakefulness. The fuller and acuter this distinguishing, the more complete the wakefulness. When it is deliberate and, so to say, complete, apperception is explicit. The condition midway between wakefulness and slumber, the subject slowly turning away from (or slowly turning towards) the object—this may be said to be dreaming. Building castles in the air, "wool-gathering," the reverie, imagination,

memory, the wakefulness of the infant, the impulsive instinct of animals, of the savage, of the child, of the uneducated, etc., may be said to be varieties, allies, degrees, of dreaming; as self-conscious discrimination, mature consideration and judgment, deliberate action, may be said to be varieties or degrees of wakefulness, alertness, wide-awakeness. Psychologically, there can be only these three subjective and relative states of consciousness and experience, though the objects, in relation to which these states may arise, may be of any plane or world or degree of density. All these three states will be possible relatively to any and every object. The soul, retired away from an object (whether turned "inwards" into itself or turned "towards" another object) is sleeping, relatively to that object; facing it, it is waking, relatively to it; in the midway condition, it is dreaming, relatively to the object from which, or towards which, it is turning, and also relatively to all kinds of other pseudo-infinite objects stored within its own infinite being, and which it may be passing in review and playing with in reverie.

Metaphysically, there is the fourth state, *ṭurīya*, which transcends all the three empirical states; in which, so to say, all these states are perpetually appearing and disappearing and alternating and rotating (for, while turned towards all possible objects, *i.e.*, including all objects simultaneously, it is also turned away from them all, *i.e.*, rejects and denies them all, and at the same time, at once, and eternally); and without the support of which, none of the three states would be possible; for changes are impossible except against the background of the Changeless, and moving bodies cannot exist and move except in the lap of moveless space. (See *The Science of Peace*, for a fuller description of this Universal Consciousness, *i.e.*, the Nature of the Universal Self.)

From the above it may appear that the three psychological states are, in a sense, continuous (though slumber and waking

may also be regarded as opposed); that slumber may, in a certain sense, be regarded as very like the Universal Consciousness, though also as its very opposite, in the same way as an image reflected in a mirror is like the original, and yet is also its opposite; that slumber may be regarded as the blankness (*laya*), whether momentary or prolonged, which intervenes between, and also interlinks, two appearances in Consciousness; that dreaming and wakefulness may also be said, in a sense, to be degrees of one another; and that Universal Consciousness may be regarded as that which interlinks all, blankness and appearances, or slumber, waking, and dreaming; as that, indeed, of which all particular and distinguishable states may be said to be modifications, as sunshine and shadow may be said to be condensation and thinning of diffused radiance, or solid and gaseous of liquid.

The *Yoga-Vāsishtha* word, *bhāvanā-dardhya*, is significant. It implies that the objective "waking" world is a "condensation" of consciousness (the other worlds, of dreams, etc., being less vivid or dense). The modern psychological terms "eject," "project," "preperception," "solipsism," etc., connote ideas which are allied to this. But the metaphysic of the distinction between the pseudo-infinite grades and strengths of individualised consciousness and their powers of creating "fools' paradises" (which are as much *actual facts* in the worlds of subtler matter as private parks and pleasaunces are in this), on the one hand, and the Universal Consciousness and its ejection, projection, or injection, of the whole world-process, including all possible individualisations and "fools' paradises," on the other hand—this metaphysic should be borne in mind.

3. If the personality in each state is different, what becomes of the waking-state personality during dream, and what of the dream personality during waking state?

The personality cannot be different in the different states, for if it were so, there would be no remembrance on

waking. Where there is continuity of memory, there continuity, *i.e.*, identity, of personality may be presumed. But the opposite does not necessarily follow; that is, absence of memory does not necessarily mean difference or discontinuity or break of personality. At the same time, it may be said that where there is utter inability to connect oneself in memory with an alleged past experience, there the present personality or (even the finer and more persistent form of it, known as) individuality, is for all practical purposes, different. And yet again, hypnotic experiments show, and psycho-physiological and chemico-physical science supports the view, that though memories of past experiences may and do become so overlaid with later ones as to be beyond recall by normal voluntary waking effort, still the impress or photograph of them remains indelibly upon the nerve-cells or atoms of the physical or superphysical bodies which form the vesture of the soul; and that by special processes of stimulation or "exhibition" (*vyutthāpana*) of the old, and inhibition (*nirodhana*) of the new impresses (*samskāras*), the old ones may be thrown into relief anew, as writing in invisible ink on being touched with appropriate chemicals.

All such problems of personality or individuality, of its ebbs and flows and changes, its mergence into other personalities or individualities and emergence back again out of these others, its breaks, its lapses, its reunions, its expansions and contractions—these problems are difficult to solve except with the help of the metaphysical doctrine that all individuals are in inner *essence* One, and in outer *forms*, vehicles, bodies, tenements, vestures, sheaths, endlessly diverse yet *interconnected* by that essential Unity. The billows, the waves, the ripples, intermixing and separating, come on to the shore of the ocean. We can fix our eyes on any one, and keep tracing it through its mergences and emergences into and out of the others; and then, suddenly, it is gone; and

also, all the time, its substance, the water, of which every one of these waves is made up, is changing every moment continually, now forming the material or sheath of one and now of another. "Nothing in the world is single; all things by a law divine, in one another's being mingle." To those who believe in the fundamental, and not merely the illusory, separateness of egos, such problems ought to be insoluble, apparently. To those, on the other hand, who feel that the *One* runs through the *Many*, and that the *Many* are all organised and unified by, and indeed contained in, the One Consciousness, they ought to be easier of solution.

4. If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

The answers given above to the second and the third questions, cover this to some extent. "External" and "internal," while in one sense opposed, are, in another and very literal sense, continuations of one another. This paper and pen and ink that I am using, are "external" to "me". The pictures of them on my retina are "internal" to "me". But are they not also continuations of one another? The rays of light, the vibrations, the radiations, of the superfine material substance, ions, electrons, or however else it be called, from the "external" object, form or bring about a complete "internal" miniature, which, in turn, can be made "external" to another beholder. The metaphysical doctrine is that so-called thoughts and ideas are also pictures and movements in still subtler matter, mind-stuff, layer after layer, *ad infinitum*. *Prakṛti* is *Jada*; and *chitta-mahat* or the mind, and *buddhi*, *manas*, *ahamkāra*, the three aspects, faculties, functionings, of the mind, also, are all transformations of *Prakṛti* or Root-matter, the Primal Object. Hence "external" and "internal" are only degrees of one another

from the standpoint of metaphysic, but are opposed as self and not-self, subject and object, from the standpoint of the illusion of the "separate individual".

Even so, the dream-world and the waking world are continuations of one another.

The Dreamer as dreamer cannot distinguish the dream-world from *this* waking world. As said before, there are, now and then, cases of systematic, orderly, realistic dreams, in which the dreamer goes through days and weeks, and maybe months and years also (all within a very short time by our proper-waking computation), and so passes through dream- "waking" days and dream- "dreaming" and dream- "slumbering" nights, over and over again; so that we have *dreams within dreams*, as the play within the play of Hamlet, or the stories within the stories of the *Pañchatantra* or the *Purāṇas* or the *Arabian Nights*. But, ordinarily, to the dreamer, his dream experiences are as haphazard, orderless, meaningless, unintelligible, without any causal sequence, as the experiences of an infant, carried about helplessly in the arms of its mother, are to it. A bird comes into its vision, and disappears; a light flares up, and dies out; a sweet taste is felt and lost; a hard or soft touch causes pain or pleasure and ceases. Its eyes are closed; forms and colours disappear. Its ears are closed; sounds vanish. It is carried to one window, one scene becomes visible; it is carried to another window, quite another view is presented. Is it all subjective? Is it objective? Is it internal? Is it dream? Is it real? The infant does not discriminate. By and by, especially when it begins to toddle about on its own legs and use its own *will*, the causal sequences begin to be understood, distinctions begin to be made, and order begins to appear in the haphazard. It is similar with dreams, it would seem. He who begins to take his dreams in hand, will probably gradually develop discriminating knowledge of, and also corresponding power of deliberate voluntary action

in, the dream-world as *external* to himself; though now, before such practice, it is more internal than external, as the infant's waking world is more internal than external.

The Ultimate Creator of the dream-world, and all possible worlds, is the same as that of the waking world, *viz.*, the Universal Consciousness.

5. Are there any other worlds (astral, mental, spiritual, etc.), besides the two commonly known worlds of dream and waking states, where men after death are believed to go, and is any of them eternal and unchangeable?

As to the metaphysical argument for a multiplicity of worlds, *The Science of Peace* may be referred to. Planes, grades, degrees of density or subtlety of matter must be pseudo-infinite; and there must be a corresponding pseudo-infinity of worlds. Even on the physical plane, we have so many subdivisions, a rock-world (the lithosphere), a water-world (the hydrosphere), a fire-world (the ignisphere), an air world (the atmosphere), and then the mountain-world, the forest-world, the snow and ice-world, the mineral world, the ocean-world, the arctic-world, the tropical world, etc., not to mention the scientific world, the literary world, the artistic world, the religious world, the commercial, the capitalist, the agricultural, the industrial, the naval, the military worlds, etc.

No such world, made up of limited things and experiences, can be eternal and unchangeable. The only thing Eternal and Unchangeable is the Universal Consciousness, the "I" in its fullness, which includes and contains all these pseudo-infinite worlds at once, here, now, all-ways.

6. Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world and *vice versa*?

Yes, according to the traditions, and now also according to researchers and experimenters in psychical and spiritualistic phenomena; and, apparently, by means somewhat like those of telepathy and thought-transference. How does

the soul pass from its own dream-world to its own waking world; its own *ālam-i-misāl* or *ālam-i-malakūt* to its own *ālam-i-nāsūt* or *ālam-i-shahādāt* (in the terms of the Sūfis); its own *sūkṣhma-sharīra* to its own *sthūlu-sharīra* (in the terms of the Vedānta); its own astral or subtle to its own physical or gross body; its *madhyamā* speech to its *vaikhari* speech (in the terms of the philosophy of Samskr̥t Grammar)? How do I translate and lead the *thought* that springs up in my *mind*, first into *words within* the mind, and *then* into my physical nerves and vocal apparatus, and finally, into *words and actions outside* the mind? Apparently along the connecting links of a continuous, unbroken and pseudo-infinite gradation of subtler and denser matter. I can make my voice reach an ear which may be hundreds of yards distant, but which is connected with my mouth by air. The physical light from a physical star, billions of miles away, reaches my physical eye on this physical earth, along the medium of some subtler superphysical material "ether". One operator can now reach another, thousands of miles away, by "wireless". If the subtler intervening matter conveys causes of sensation and emotion and thought, from a distant, grosser object to a living organism made up of that same grosser matter, and to the mind ensouling it, then it ought also to be able to convey similar causes, belonging to its own (the subtler) plane, to such a living organism. It should therefore be possible by practice, and evolution, and extension of faculty, for "dreamers" to impress their ideas on the "waking" physical brains of others.

If by the words, "a person in the dream-world," which occur in the question, is meant, "a person who is one of the dream creatures of the dreamer," and not the dreamer himself, then the answer would be: In somewhat the same way as a "spirit" of the superphysical worlds may communicate with his friends in the physical world.

7. If, as some contend, the waking world is as unreal as the dream world, and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world), it may be asked: Why is this so-called higher state of illumination also not a dream in relation to a second higher state, and this in relation to a third one, and so on *ad infinitum*?

When it is said that, in strictness, the waking world is just as unreal or real as the dream-world, and that, otherwise, the distinction is only comparative, it is perfectly true from a certain standpoint. Even in the waking world, there are hundreds of worlds interwoven as aspects, as said before; whichever interests anyone and enthralls his heart, that, for the time, is real to him, and all the others comparatively unreal.

Yet there is a chance of a misunderstanding.

As said before, waking, dreaming, and slumbering are three subjective or psychical conditions of the individualised consciousness. Waking is the condition in which the individual subject on the one hand, and particular objects on the other, are distinguished from one another, by that subject, with or without clear apperception ("I am aware that I know, desire, act on, these objects"). Slumber is the condition in which the individual subject does not so distinguish itself from the object; or, in other words, in which the individual self is, for the time, merged in the Universal Self, and all particular objects are, to it, merged in the No-thing ("I know No-thing") which is included in the Being of the Universal Self. (For fuller exposition of this idea, see *The Science of Peace*.) Between the state of slumber, on the one hand, and waking, on the other, comes the state of dream as half and half. Beyond, and supporting, permeating and including all these three changing, alternating, rotating states, is the Permanent Unchanging State of the Universal Eternal and Infinite Consciousness in which All is Here and Now; as all the successively readable words describing the events of history are

simultaneously present in a book; as all the successive experiences of many years are now simultaneously present in memory.

But the "waking world" means the *world* of the physical plane (*bhū-loka*); "the dreaming world" means the *world* of the astral plane (*bhuvar-loka*); and so on, *ad infinitum*. When a being whose waking consciousness works in a body made up of what we know as and call physical-plane material, is tired, for the time, of working on that plane (another and perhaps more correct way of saying it, is that that body is tired), he, so to say, doffs that heavy leather apron, suited for the heavy day's work, and dons a sleeping-suit of lighter stuff, and goes from his workshop into his bed. But a being whose normal "waking" body is made of that same sleeping-suit stuff, would have to put on some still more fine material for his "dreams" and his "slumbers".

The only "higher state of illumination" is, we may say, really not a *comparative* one. It would be better to call it just "the state of illumination," and not *higher* or *lower*. Apperception seems to be the essence of that state, so extended, gradually, by the thinning of the veils of the waking, dreaming, and slumber vehicles, as to include all these.

As to the nature of such *mokṣha*, and of the complete apperception, the reader interested in the question may look into *The Science of Peace*.

8. Is it possible for a dreamer to remain cognisant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

Here, again, we must distinguish between "dreaming" and the dream-world, or the *sūkṣhma*-world, and its grades and degrees, *i.e.*, *ālam-misāl* or *malakūt*, *pitṛ-loka*, *bhuvar-loka*, *svarga-loka*, *deva-loka*, etc. For a dreamer to remain cognisant of the fact that he is dreaming, is to begin to "wake up" on that plane, *i.e.*, to begin to exercise his will deliberately, and

to pass, on that plane and in that world, from the condition of the helpless infant to that of the adult, and to convert that state and plane from "dreaming" into an extension of the waking plane and state, by a corresponding extension of faculty. The means to acquire this power are suggested in Yoga books; and various methods of *dhyāna*, *ṭasawwur*, meditation, are apparently followed by different schools of Yogis, Sūfis, Mystics. (See *Yoga-sūtra* and *Bhāṣya*, i, 35, 38; ii, 44; iii, 25, etc.) The idea running through most of such methods seems to be to put the *body* to sleep, but keep the *mind* awake. The continuous mental repetition of a *mantra*, particularly the *Om* (a-u-m) sound, whatever the work one may be engaged on, is said to be one of the most frequent of such devices: thereby, gradually, the mind comes to remain awake, repeating that sound, even when the body has fallen asleep.

9. Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?

If by "cease" is meant "stop" or "become broken," then that is what happens in the majority of cases. For most of us, the consciousness, "I am dreaming so-and-so," is practically simultaneous with waking up and the vanishing of the dream and is getting obliterated from the mind, unless by special effort we impress and engrave it on the mind, in the first moments of wakefulness, before attending to anything else, and while the body is still lying quiet.

Such mental exercises with "dreams"—of impressing them on the mind—in the mornings, when dreaming is passing into waking, and also in the evenings—of letting the body go to sleep, but keeping up a very thin thread of wakeful consciousness unbroken—after getting into bed, when wakefulness is passing into dreaming, and all kinds of curious "visions" and "pictures" pass before the mind's eye in the dozing state which is midway between "dreaming" and

"waking," something like deep reverie—such exercises would probably be helpful in bridging the gap between the two worlds (the *laya*-centre, the moment of deep slumber or *sushupti*, the dark chamber through which the soul flits back and forth between a "sun"-lighted room of wakefulness on the one side and a "moon"-lighted room of dreaming on the other) and extending deliberate voluntary wakefulness into the subtler world, and making it continuous with this denser world, for the person cultivating the exercises.

The two varieties of dream pictures, (i) hypnagogic, "leading into sleep" (Gr. *hypnos*, sleep, Skt. *sup*, to sleep, *svapna*, dreaming), and (ii) hypnopompic, "leading out of sleep," have somewhat different features and supplementary qualities, and both may be usefully exercised with.

To some temperaments at least, hypnagogic visions seem more amenable to control. This seems natural too, since we *begin* here with wakefulness and its accompanying deliberateness. The objects, the things, the living creatures, human or other, in such visions, seem to be realistic and lifelike (*i.e.*, like those of the "real" waking world), but small, as if at a great distance, or as if looked at through a reversed telescope. Some clairvoyants declare their visions to be similar. Voices heard through telephones are similarly thin and "small".

Passing from the state of "dreaming" to the state of "wakeful" experiencing of the dream-world, the experiencing of the "realities" of that *plane*, may be compared to the turning from the reflection of a landscape in a not very clear and smooth mirror to the landscape itself. The reflection and the original are both real; they are also continuous with each other by means of the connecting rays of light. Yet there is a difference between the two. So with dream-visions and the *things* of the dream-world. Dream-visions or dreamings may be said to be reflections, on the blurred mirror of a sleepy mind, of the "realities" of the dream-world (these "realities"

of the dream-world, the *bhuvar-loka*, the astral plane, being themselves more or less subtler counterparts and reflections of the "realities" of the denser waking world). Suppose the substance of a looking-glass could be wax-like and changeable in shape; the reflections in it would be continually changing their distortions. Somewhat similar seems to be the case with the ordinary dreaming mind. Practice (the yogic *Samyama*) would make the surface perfectly smooth and flat, and further practice would enable the beholder to turn from the reflections to the originals. Wireless telegraphy and telephony provide analogies very helpful for the extension of human faculty and the evolution of new biological "receivers" or organs. If we can hear very distant sounds, and round and through objects, we may well become able also to "see" round corners and through opaque things and at great distances, and "see" things of superphysical matter too.

But all such exercises mean a great strain on the psychophysique, and also dangers, as to a child walking out of the parental house without a nurse. Special habits of life seem to be necessary for the successful pursuit of such practices; and the Indian traditions say that an experienced teacher is ordinarily very desirable for Yoga-exercises; this is but common sense, seeing that the guidance of a professor or demonstrator is ordinarily very desirable in the laboratory for practical study or research work connected with any science. Indeed it is a very great desideratum that such matters of psychical, superphysical, spiritualist experience should be systematically studied and experimented with, and investigation of them taken up and pursued in the true scientific spirit and the scientific ways, under proper conditions and safeguards, as chemistry and physics and biology are studied in laboratories. In this case, the main safeguards would be, as all *Yoga* traditions indicate: (i) the addition, to the scientific spirit, of the guidance of certain metaphysical principles which would

minimise errors, and (ii) the observance of some strict or even ascetic rules of living, of self-control and self-denial, and the cultivation of a high degree of altruism, to prevent disaster to all concerned.

It may be noted here that if by the word "cease," in the question, is meant "cease as *dream* and continue as wakeful experience," then what has been said above, and in answer to the preceding question (No. 8), will cover the point.

10. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?

The answer to questions Nos. 8 and 9 cover this also. The analogy to the waking experience should hold good. As it is possible to stop, alter, or create (*i.e.*, bring about) one's wakeful experiences, so should it be possible with "dream" experiences, but after the "dream" has become converted into a "reverse," and then into an extension of the waking world. When that has been done, the person is no longer an infant in arms, helplessly looking out of the windows he is taken to, but a child and then an adult, able to walk out at will, into any of the scenes disclosed. The "dreaming" will then have been replaced by a *yoga-siddhi*, a superphysical accomplishment. A minor degree of it may consist in simply polishing and properly shaping the mental mirror and turning it in any desired direction, and reading it, but not turning from it to walk out into the landscape; this would be a kind of clairvoyance in the subtler world.

11. To what extent is it possible to be cognisant of one's own dreamless sleep state, while sleeping?

The traditional answer seems to be that it is possible, by practice, to preserve a certain fine thread of awareness, *i.e.*, waking consciousness, even during dreamless slumber, without changing it into the experience of a subtler dream-world and waking world. But the metaphysical indication seems to be that the *turiya*, fourth, or transcendental condition is always

actually here and now present in and with every state of consciousness, including subconsciousness, superconsciousness, and unconsciousness (which may be regarded as varieties of dream and slumber), of every individual, and is not amenable to any practice, to any change, to any gradation or degree-marking.

12. What is the state of consciousness of a person after the so-called death of his body, *viz.*, does his personality survive and does he know that he is dead?

On this question, there is much valuable information to be found in Theosophical, Spiritualistic and psychical research literature, the volume of which has been steadily growing; and in the old Samskr̥t books, if they are read and interpreted in the light, and with the help, of the clues provided by this new literature.

Generally speaking, the law of analogy seems to hold good throughout all the worlds. It seems to be at the bottom of all induction. After all, there seems to be no other way of understanding unfamiliar things than by the analogy of the familiar. The metaphysical law and fact of the Unity of Consciousness is the parent of the law and fact of Continuity in the World-process, and the grandparent of the law of analogy running throughout all the planes and worlds and departments of Nature.

From the empirical (*vyāvahārika*) standpoint of the separate individual *jīva* or soul, and its limited, finite, changing, and successive experiences in time, space, and motion (as contra-distinguished from the transcendental or *pāramārthika* standpoint of the simultaneously all-including Universal Self, and its unlimited, infinite, eternal and motionless changelessness)—from the empirical standpoint, a soul is born into this "waking" physical-plane world after dying in the "dream" superphysical-plane world; and, *vice versa*, after dying "here" it is born into the "hereafter". As the

physical-plane seed, egg, embryo, gradually differentiates out into all the complex tissues and organs of a living organism, and reproduces seeds, and the whole organism then tumbles back again into the homogeneous elements, so, apparently, does a superphysical seed, egg, embryo. The astral, *sūkṣma*, or dream-body, is said to begin as a homogeneous "egg," and gradually to develop *chakras*, centres, organs, and then to pass back into the homogeneous dust of that plane. A seed of thought gradually develops into a complicated speech, a long story, a multiplex system of thought, and then, itself disappearing, leaves behind seeds of memory and thought in the minds of the speaker or writer himself and of his listeners and readers. It should be noted that "gradually" may range from a lightning flash to an æon. Nothing is destroyed; form changes; and even forms, being facts having existence, have this much immortality that they are *revivable*, and are revived, from time to time. Personality being a very intense fact, though illusory, ought certainly to survive, and to be revivable periodically. More on this question will be found in *The Science of Peace*.

13. How can the created beings of the waking world, and dream creatures of the dream world, know their creator and dreamer?

The continuity of gradation of density-subtlety between so-called mind-stuff and so-called matter-stuff, both being matter, has been mentioned before. The image in the sculptor's mind becomes materialised in the stone statue. Thought-forms may be materialised more directly (*i.e.*, with apparently but not really less intermediation of instruments and means) by sufficiently intense wish and will. "The parent is born over again as the child." The parent sets apart a "portion" of his-her body, intensely vitalised, centralised, made into a vortex, a whirlpool (and in a certain sense "individualised"), by his-her strong emotion, and a "portion"

of consciousness flows or is drawn into it from the Universal Ocean of Life; or, in other words, Universal Consciousness becomes focused in it as an individual. It is much as if a very skilfully and completely constructed mechanical automaton should develop a self-moving soul of its own. Thought-forms, intensely vitalised by the strong emotion of the wisher-thinker, and becoming semi-individualised, are called *kṛtya* in Samskr̥t and "artificial elementals" in Theosophical literature. As waking-world parents and waking-world progeny know each other, so may dream-creators and dream-creatures know each other consciously. But then, they are no longer "dreams" in the subjective sense of the word. They have become objective to each other.

I am not quite sure if I catch the meaning of the question rightly. (i) "How can the created beings of the waking-world . . . know their Creator?" This question seems to be answered by the analogy of parent and child. (ii) "How can the created beings . . . of the dream-world know their creator and dreamer?" This is answered above. (iii) "How can the created beings of the waking-world know their . . . dreamer?" If this question is also meant, as it may be, in the sense of: "How can Shakuntalā know Kalidāsa?" or "How can Hamlet know Shakspeare?"—then the answer is the same as in the case of the second sub-question, for the waking-world of the third is the same as the dream-world of the second, it being "waking" as between the creatures among themselves, and "dream" in their relation to their creator, and yet, also, no longer "dream" but a subtle extension of the waking world.

14. Is there any ultimate Reality, eternal, conscious and ever-present in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?

Yes, there is, *viz.*, that 'I,' 'I,' 'I,' that Consciousness, which no one has seen beginning or ending; that

is the Ultimate, Eternal Reality in which and by which all things live and move and have their being—even quite obviously, so that he who runs may read, if he will only look. The laws and facts of Metaphysic are, one may say, veritably visible to even the eyes of flesh, and there is absolutely nothing mystical or mysterious or sensational about them, any more than about anything else; but the eyes have to be turned in the right direction. If we look westward, we naturally cannot see the things that are eastward. If we look outside, we cannot see the inside. If our heart, if our eyes, cling to the Finite, they cannot obviously apprehend the Infinite. If we cling to *Matter*, we cannot find the *Spirit*. If we clutch the part, we cannot grasp the Whole. But if we embrace the Whole, all parts are included. If we find the Spirit, all Matters are found therein also, for, obviously, Consciousness invests every "object" with all the existence it has. Achieve Righteousness, and all good things else will add themselves; for the essence of righteousness is Universal Love, and that is the sensing of the essential Unity of all Life, and in that Unity are all things in their best and most lovable aspects.

This Heart of all Religions is necessarily present in every creed and every religion. *But*, the eye will not turn from the Finite to the Infinite without sorrow and suffering and frustration and *vairāgya* and *viveka*. The Dawn of the Spirit comes to each sleeper whenever he awakes; and each one awakes at the end of his particular night, in accordance with the cyclical periodicity of his psycho-physical vestment, his own mental-material sheathing, his own individual nature; and then, to him, the distinctions of waking and dreaming and slumbering vanish, and the whole of the World-process remains one Perpetual Dream.

Bhagavan Das

RENTS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA

(Continued from Vol. XLII, Part I, p. 594)

V

Time: 7,000 B.C. Place: Northern Africa. Sex: Female

URSA was next born as the daughter of a chieftain in a mountainous country in the north of Africa, somewhere near the Atlas Mountains. The father, a good enough type of the fighting savage, was kind to the child. She was taught to ride and, even while quite a baby, could manage a pony very well. She was a creature of tremendous will-power, the result of the previous life. She grew up an attractive young woman, and, as was the custom in her tribe, the suitors for her hand engaged in a feat of arms to prove who was the worthiest to have her. After the contest, however, she declined to accept the victor for a husband, as she did not care for him, and had conceived a preference for one of the defeated contestants. Her father, provoked by her stubborn refusal to marry the victor, locked her up in a tower. She contrived to escape, and ran off with the young man of her choice, who,

she claimed, was unfairly treated in the contest, or he would have won. In making her escape from the tower, she killed one who was placed there to guard her. She went with her husband to some other country to live, but before long grew tired of him. She also discovered that he already had a wife, or rather a previous entanglement. She probably had little patience with him, and he became disgusted, and finally deserted her, leaving her stranded and penniless in a strange land.

She would rather have starved than return to her father, and so she decided to set out on a long pilgrimage to find a sacred shrine of which she had heard. She found the place, and attached herself to the community which had the shrine in charge. There were women in the community living a good life, somewhat like in a Catholic nunnery. They claimed to heal diseases by prayer, and there was much good in the life. She did not specially care for the religious life, but was thankful for a place to live, and stayed on until she got into some kind of quarrel with the authorities of the monastery, perhaps for refusing to perform some menial task allotted to her which had grown irksome.

So she started out again, and after many hardships reached Egypt. Here she met with good fortune. Announcing herself proudly as the daughter of a chieftain, she made a good impression on the noble family of a governor or high official, who took her into the family as a guest, entertaining her for some time. The governor's nephew, Sirius, fell in love with her, proposed marriage and was accepted. His family naturally opposed this, claiming that they did not know really who she was. But the objections were overruled, and eventually they married.

During her somewhat stormy life, she had realised the danger of her impulsiveness, and determined to overcome it. She set herself the task of bending her strong will to the will

of her husband, and to the welfare of his life and position. He rose to a position of some importance as the governor of a province in the kingdom. She took her place beside him as a handsome, gracious woman with a great intellect. She was very ambitious, thinking what she would do if her husband were the Pharaoh. Her husband was very devoted to her, loving her perhaps even more than she did him.

She studied the religion of Egypt, learning quickly and easily. She met with valuable instruction from the priests in the temple, and became intensely interested in everything connected with the religion of Egypt. She took part in some of their ceremonies, in which she stood behind the priest, waving in the air some kind of instrument, while he performed the ceremony. The instrument was a wooden framework called a *sistrum*, which rattled when shaken, and it was supposed that the sound of it kept certain elementals away during the ceremony. She studied with great enthusiasm, and caught meanings of the teachings in a very intuitional way. She gathered together many details in such a way that she was able to interpret the whole meaning. Having been told small matters, she discovered for herself some of their mysteries, much to the surprise of the priests.

They were forced to admit her into a higher degree, which usually admitted only men, in order to allow her to take an oath or vow which would ensure her keeping secret these mysteries which she had learned by herself. She was very devoted to the temple, and made in this life a distinct line of connection with the Masters, some of whom were the priests. She learned to control her impulses, but it seemed to take the latter part of her life to accomplish it. Near the end, there was some trouble with her husband's sister and relations. The last few years of her life were spent in terrible suffering from a disease that the doctors were unable to cure. It was a long continued lesson in patience, during which her husband

was devoted and ceaseless in his care. She bore it well and died in the odour of sanctity.¹

VI

Time: 6,000 B.C. Place: Japan, Sex: Female

Ursa was born again as a girl, the niece of the grey-haired Emperor of Japan. At his death, he was succeeded by his son, who was dissipated, and much under the influence of women. His cousin, Ursa, was an eager impulsive creature, very wilful and selfish. Among the patriotic leaders in the country, there appeared a young man, Circe, who was very much in love with the little princess, and intrigued to put her on the throne in the place of her dissolute cousin. He succeeded in his plan, and they tried to murder the young king, but he escaped. The young leader wanted to marry the Queen, but she refused because he was not of royal blood. Later, to make her position on the throne more secure, she married the dethroned King, much against the advice of the young man who loved her, and who had placed her on the throne, and whom she had made Prime Minister.

She dismissed him because of his opposition to her marriage, but her choice of a husband proved very unsatisfactory. She discovered him in a plot to reinstate himself on the throne; and, in a passionate fit of rage murdered him, making great trouble in the kingdom thereby. It roused strong feelings against her among her great lords. She dominated those around her, and resented a word against her ideas, regarding her will as law to which all ought to bend. Because of her rash, impulsive and haughty ways, she quickly surrounded herself with danger on all sides.

¹ NOTE.—Alcyone was the daughter of Sirius and Ursa in this life.—C. J.

The Prime Minister, in spite of his disapproval of her behaviour, now came forward to help her. He had a wonderful art of managing people, and commanded great respect. He knew how to govern wisely, and had the executive power of a general administrator. He seemed to know how to call forth the best from men in rather a remarkable way, and he finally succeeded in smoothing away the difficulties of the moment. The young Queen owed him a great deal, as he helped her many times in her long reign. He was politic, while she was impulsive and would bear no contradiction. Everything she said had to be done at once; people had to obey immediately, or "off with their heads". She drove the Prime Minister away several times during her reign, because he would not do as she wanted; then, finding herself in the wrong and in trouble, she called him back.

She was inclined to follow her own whims instead of attending to the welfare of the people. She insisted on travelling for amusement when she ought to be at home, attending to Government matters. While on one of these tours in China, the part now Korea, she fell in love with a Chinese prince; she does not appear to have waited for him to propose marriage, but took matters into her own hands. She announced her intention of marrying him. The Prime Minister sensibly advised against it, as it was not a good connection for political reasons. So she again dismissed him for his opposition, and married the prince. The marriage brought her great suffering. She could not live in China with him, and he could not be King in Japan, so bitter quarrels ensued.

The Prime Minister turned up again and did his best, but there was not much that could be done, and after a final quarrel, she packed the husband off and out of the country. Not satisfied with this, she declared war on China, against the advice of the Prime Minister, who said it was "no way to treat a fellow". She, however, dressed herself in man's clothes and

led her troops into China. She was not successful, as China's soldiers were better armed than her own. Some of her lords held back, and as rebellion arose at home, she had to return to settle affairs in her own country. The Prime Minister contrived to reconcile her quarrelling lords, and succeeded in quelling the rebellion.

The Prime Minister was now content, but not so the Queen. She insisted upon pursuing the war with China. He thought she had enough to do at home, but she took her army into China, and this time was successful. But after taking her husband prisoner, she did not know what to do with him. Eventually she let him go, and turned him adrift, and he went home with his army. She returned to Japan, where she had left much discontent behind, because of the heavy tribute exacted from the cities to carry on the war.

She gradually settled down, and toward the end of her life she had a sort of vision which made a great change in her in the last few years of her reign. Some great Being appeared in this vision, and told her that she thought far too much of her own wishes for a ruler, and far too little of the welfare of those she ruled; that her aim should be not to live purely for herself and her own pleasure, but for the good of the country whose Queen she was; that until she learned to consider others' happiness before her own, she would never have such a high position and so much power entrusted to her again. Because of this vision she became very religious, but with her usual impulsiveness of never doing things by halves, she now tried to make every one follow her into her religious life and activities. Among the feudal lords of her time, many curious ideas and feudal customs prevailed, which ran counter to her ideas of religion. She tried to compel her people to follow the new way in matters religious, and found many old and accepted conventions standing in the way. People did not understand her, and she made much

trouble for herself by trying to make people and things come over to her way, whether they would or not. Only the Prime Minister understood. But about this time he died, and she then realised what he had done for her. She said that to him she owed all she had, and so she gave him a gorgeous funeral.

• During the remaining years, she tried to rule for the good of her people; she used much more persuasion, and did less and less beheading. She tried to convince the lords that the actual feudal methods were wrong, but they were old fighting men and did not agree with her. They thought that she was getting a little mad, and others that she was becoming a saint. When her death came, it was rather a relief to them all.

C. W. Leadbeater

(To be continued)

MEMORIAL MEETING FOR TERENCE MACSWINEY¹

LADY EMILY LUTYENS, who was in the Chair, said:

FRIENDS: I want to begin this evening's proceedings by just explaining exactly the purpose of this meeting. I understand there have been a good many protests already made to the General Secretary, some of them couched in rather violent terms, about this evening's meeting, and of course many people think that it is a meeting called for a definite political purpose. Now first of all, I want to make quite it clear that no meeting that is held by any individual members of the Theosophical Society, or by any individual Lodge in the Theosophical Society, can bind or compromise the Theosophical Society as a whole; and therefore no one need have any alarm as to their own position in regard to this or any other meeting that may be held. But this Lodge was formed fundamentally for the purposes of action, because a great many of us have been feeling during the last few years a certain amount of irritation on realising—amid these, to my mind, stupendous events that were passing in the world around us, this the greatest time, perhaps, that ever happened in the history of the world—that the Theosophical Society as a whole, owing to this desire to remain neutral and not to compromise itself or its members, seemed to remain in a state of indifference and apathy with regard to these great events that were passing in the world around us.² It was to enable Theosophists to give expression to their Theosophy in word and in deed, without fear or favour, that this Lodge was founded. We definitely founded this Lodge in order that we might take part in any action that we thought desirable with regard to events in the world. We are perfectly entitled to hold political meetings if we desire to do so; that is within the right of any individual Lodge, and there have been protests about this Hall being used for meetings of this description. Now this Hall is hired by the Action Lodge, and it does not in any way compromise, again, the Theosophical Society if we are holding a meeting here. This Hall is let to many different societies, and I have not yet heard that the Executive Committee of the Theosophical Society makes enquiries either as to their morals or political views before letting it, and therefore we are perfectly within our rights as a Lodge to take this Hall; we are hiring it on the usual terms, and the T. S. is not in any sense compromised by our action. I want to make this very clear, so that if any of you should receive protests and criticisms of this meeting, you may be in a position to know exactly how we stand in the matter. Nobody need have come to the meeting had they not wished to do so, but again I would like to emphasise the fact that

¹ Held at Mortimer Hall by Action Lodge, Theosophical Society, November 1st, 1920.

² See remarks in "On the Watch-Tower".

the meeting was not called for a political purpose, it was called together so that Theosophists might have an opportunity to give expression at least to their admiration for a man who has died for an ideal. Whether we agree with the action of the Lord Mayor of Cork or whether we disapprove of it, I do not see how, as Theosophists, we can fail at least to bow our heads in reverence before a sacrifice so supreme, and realise that that man lived the ideals which Theosophists are so fond of preaching. (Applause.)

• One of the great fundamental teachings of Theosophy is the belief in the Divine Spirit in man, the belief that the Spirit is stronger than matter, and that those who live the ideal life, believing in that Divine Spirit, ought to be able to overcome the weaknesses of the flesh; and yet there are very few of us, very few members of the T.S., to whom we could point, who have really lived that life, although we may talk a great deal about it. But here we have a great example of one whose Spirit has triumphed over the flesh, whose ideals have won a place in the history of the world and the history of idealism. And so it seems to me that we can come together to-night, men and women of every political complexion, whether we agree with the policy or not, and together can do homage to a life so lived, and a life laid down for a great ideal. And so I want to ask all of you who are here to-night to go through this meeting in that spirit, to try and put away from you any thoughts of controversy, any thoughts of hatred and bitterness, and let us just meet here together to-night as Theosophists, and try and offer our homage and our gratitude for a great life and a great death. (Applause.)

We are now going to have the music of which you have the programme, and I am sure that will have a very harmonising effect upon the meeting. (Applause.)

PIANOFORTE MUSIC FOR THE MEMORIAL MEETING
OF TERENCE MACSWINEY

THE SEVENTY-FOUR DAYS

Moussorgsky: Impression

"AND DEATH SHALL BE NO MORE: DEATH, THOU SHALT DIE!"

Brahms: Trio from Sonata

OUR PART

Chopin: Prelude

Major Haden Guest:

Every day, almost every hour of the days that go on, make the present world, the present town we are living in, seem to me more and more to resemble the battle-fields of France during the War. And more and more, too, there comes out, there emerges, that strange something about those battle-fields, that almost incommunicable something to those who were not there, the fact that in the middle of the fighting, the destruction, the death, there was an extraordinary peace, there was

an extraordinary elevation of spirit, that one was raised above any trivial questions of ordinary life, one was raised above any question of one's own death—or otherwise perhaps it would have been impossible to remain there if that had not happened—and one seemed to enter for the time being into the realisation in daily life, in the ordinary way, of great spiritual happenings of which in ordinary times of peace before the war one was very often oblivious. And that life in which we are now living seems to me more and more to be approximating to that field of struggle, of tremendous endeavour, which in a way, smaller than the present way, the world war showed to us. And more and more one is reminded of the *Bhagavad-Gītā*, more and more of the battle-field on which, you remember, Arjuna saw on both sides, standing as he did between the armies,

uncles and grandfathers, teachers, mother's brothers, cousins, sons and grandsons, comrades,

Fathers-in-law and benefactors also in both armies; seeing all these kinsmen thus standing arrayed . . .

Seeing these my kinsmen, O Kṛṣṇa, arrayed, eager to fight, my limbs fail and my mouth is parched, my body quivers, and my hair stands on end,

and so he goes on, and at the end

Arjuna sank down on the seat of the chariot, casting away his bow and arrow, his mind overborne by grief.

And that is very much the situation at the present time. We are all of us, willy-nilly, in a tremendous battle in which on both sides there are those we love, those we care for, those in whom we trust; and yet there are only two courses: one, to sink down and throw away your weapons, and the other, to take part on the side which you choose. And it is difficult to choose, very difficult to choose; but here to-night to do, pay tribute to a great warrior on whichever side he stood—whether it was your side or whether it was his side does not matter for the moment—because a great soldier fell under heroic circumstances, and we pay tribute to him whether he belonged to our army or the army opposed to us. And you know too how in the *Bhagavad-Gītā* the answer to Arjuna's questionings is—the Blessed Lord replies to Arjuna, speaking of death, speaking of suffering, speaking of the difficulty of choice and the fear that he might by his action inflict evil, and says:

Thou grieveest for those that should not be grieved for, yet speakest words of wisdom. The wise grieve neither for the living nor for the dead.

Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter.

And so he goes on, and we who are as Theosophists realising that, or trying to realise that, suffering ourselves, very often perhaps intensely suffering ourselves, yet trying to rise out of that suffering into the larger view, endeavouring to take part in the fight in the world, can pay homage to a man who, whether right or wrong—and it matters nothing to me whether you think him right or wrong—took his side and, in a most gallant way, fought his fight. I cannot imagine

any fight more difficult to fight than the one he undertook, not only to conquer outward enemies, but every day, day by day, to conquer the cravings of his own body—it must have been too sometimes the cravings of his own mind, the reasonings of his own mind—absolutely subduing himself by his Spirit. And we who believe in the Spirit, we who believe in this Spirit which guides, which conquers, and which shall in the end subdue, are glad to greet in the world this warrior who had learned in practice that lesson so well. And in the beginning, when Lady Emily explained about this meeting, she spoke of our having encountered opposition and protest—we cannot enter into the world of action without encountering opposition and protest, you cannot fight without finding those arrayed on the other side; they may be right and you may be wrong, but you certainly cannot by any possible chance hope to escape conflict; action means necessarily in this world conflict, and all that we can hope to do is, by keeping before ourselves the spiritual view of life, by speaking truth, by thinking truth, by endeavouring to act truth, to do that which is the highest and the best in us.

Often during the War I had to do with funerals and the burying of men, sometimes our own men, sometimes Germans, and as far as I could, I never made any difference between those on my side and those on the other side. And on this greater field of battle on which we now are, it is not so much that we are met here to-night to pay tribute to MacSwiney, but that we are glad that in the world-fight in which we are all engaged there are such great spirits as MacSwiney; we are glad also to emphasise the importance of the Lord Mayor of Cork, because infinitely more important and significant for the world is this happening than many of the things that are recorded at greater length in our papers. It means and points to the real spiritual happenings in the world, the fact that men are now ready to do greatly and to dare more than they have done before. That heroism which was almost a commonplace in the War is going to become greater even in this time of after-war. At this time, when civilisation and the whole world is crumbling to ruins in every country, when Europe and Russia, and England itself, are shaken with great and mighty forces, ours is no time to stand aloof and take an easy neutrality, deluding ourselves with little thoughts, with little feelings, with little sayings. Ours it is to come forward into the world and act. If an Action Lodge could not speak at a time like this, it could not be an "Action" Lodge. (Hear, hear!)

And I am not going to say whether I agree or disagree with Mr. MacSwiney's politics or the actions he took—that seems to me trivial, almost unimportant from our standpoint here this evening—we greet him as a great warrior who has passed; we greet him as one who shows that Spirit can triumph, even through the long and almost unendurable agony of months, over matter; we greet him as one of the advance guard of the greater world into which we are moving, rapidly moving; we greet him as one who shows the way to the world in which we shall by the power of Spirit conquer the power of matter. (Applause.)

Mrs. Despard :

FRIENDS: I am not going to say this evening that I find it particularly easy to speak, because I have been feeling from the very depths of my being that which has been happening—not only this wonderful sacrifice that has been made by this great warrior of whom Dr. Haden Guest has been speaking, but the other things which are happening as regards Ireland. I was in that great procession on Thursday; I was not able to walk the whole way, but I walked from St. George's, Southwark, to Norfolk Street, Strand; the end of the procession naturally I did not see. We had a long time to wait before it started, and many of us were tired even before we started on the journey. But that which impressed me more than words can possibly describe was the attitude of the crowds on the route. I do not know what sort of crowds there were later, but as we passed through Southwark and its neighbourhood, they were poor people, very poor indeed, women who had come out, many of them, with little children in their arms and at their skirts; they had come out, and I believe that their idea was to do honour to one who had done a noble and a great deed. Many of them no doubt, like ourselves, had been watching day after day how that struggle was going on, and in that crowd there was a most absolute silence. I knew many of those people, here and there I was recognised as I passed, but it was in a quiet, a very, very silent way. We all felt the solemnity of the occasion.

There are many things that come to you in thought, and since I took part in that procession, one of the things that has come to me—I have been thinking of it a great deal—and it is this, that what has happened, that great sacrifice, that long drawn-out agony—I was watching it day by day, and day by day I saw the friends and relatives of the Lord Mayor, and heard of what was passing—and it seemed to me, and it seems to me now, that that has lifted the whole great and terrible tangle of Irish affairs, and the relations between Ireland and England, on to a different plane altogether. We seem now to see the spiritual side of it, the spiritual side of what is going on. Some people may not be able to understand it, but I, being Irish myself, I do understand, I know the history of Ireland, I know what a highly spiritual people Ireland was in the old time, and in this struggle that has been going on, while there are many things that are sad, many things that are evil and dreadful, it has a great spiritual force behind it; and this that has been done, this great sacrifice that has been consummated, has illustrated and emphasised that side of it. "Greater love hath no man than this, that a man lay down his life for his friends."

I have heard from day to day the few words, spoken in great bodily weakness but in marvellous mental clearness and strength, that were spoken by the Lord Mayor; over and over again he reiterated the same thing, that what he was doing, that what he was suffering, he was suffering for the sake of his country, he was suffering that others by-and-by might reap; and that is what has come to me, thinking over this that has happened.

It may, perhaps, interest some of you who may not know so much of this question, and about the personality of the Lord Mayor of Cork, if I tell you one or two little things about it and him! After the death—and it was by murder—the killing of the former Lord Mayor of Cork, MacCurtain, who had been greatly loved by Terence MacSwiney, after his death it was difficult to get anyone to take the position, and he voluntarily came forward, and I am told by his friends that when he came forward—and he was a personality who was much admired and much loved, and had really and truly much power amongst the people—he said: "I know what the end of this is going to be for me, but I take it. I take this position for the sake of the country." I do not think he quite knew what was going to happen, but I think he rather thought of his predecessor's fate. It was for a comparatively trivial thing that he was imprisoned, and then he told me that it was absolutely necessary for him to protest against what he conceived to be the injustice, not only to himself but to his country which he so dearly loved. In the beginning he gave himself up; he did not believe, he did not think either that he would be released or that he would be able to stand out; but as the time went on day after day he was true to his determination, he would not flinch from that which he had undertaken, he was ready to lay down his life, as he has done. And when we consider it, when we just think of the prolonged agony it was, and this attitude to life and of the messages he sent to his brothers in Cork, some of whom are lying very ill, some of whom are now at the point of death, some of whom had suffered longer than he had done, those messages were full of wisdom, those messages were clear and calm.

Well now, my friends, I am glad that we of the Action Lodge, we members of the great Theosophical Society, I am glad that we are holding this service, that we are offering this tribute, that we are offering this homage to one who, whatever we may think of his political point of view, is indeed a hero; and the day that we have chosen is called "All Saints' Day". It is a day when we think of the holy and blessed ones throughout the great history of the world—and I believe myself not only throughout Christianity but in the times that were before Christianity—those great and heroic souls who had, whether in living or in dying—because in living it is sometimes harder than in dying: there is a greater sacrifice—these who have suffered, given themselves and died, they are helping us, in spirit and in truth, making it easier for us to carry on this great struggle in which we are engaged—and, friends, it is a great struggle, and I think myself it is going to be an even greater struggle than it has been—and what I want to leave with you is the thought that every one of us should determine what our own part is to be, that every one of us will accept responsibility. I was thinking, when I spoke of the Lord Mayor of Cork, of one who was to me a hero in my girlhood, one who did not die in the same manner, one who for many years lived a life of martyrdom, and I am thinking of MacSwiney, the hero, the patriot, and of the silent life which was full of privation, full of disappointment, and of the heroic way in which he lived that life. That heroism, that goal, is open to us all; and as we meet here to-night, let us

think of those who have thus lived, who have thus endured, who have thus died; and in the trials and even the tempests that may be before us, in this difficult time that may be before us, let us be full of courage and hope in the remembrance of that which they have done and are doing—that Terence MacSwiney has joined that great host I do not doubt for one single moment; and that that sacrifice of his will be for his country's help, that, too, I do not doubt. The victory, the victory is theirs, the victory is ours, my friends; we may not see it yet, but it will come.

And there is one little thing that has happened since, which makes me just feel that the heaven is working; there is a town which was sacked again last night, and in the midst of the sacking and burning there came a certain number of priests, and even the Black-and-Tans, who absolutely risked their lives in trying to put out those flames and in helping the unhappy people. Now does not that just seem as if this spirit was beginning to move? It is the only sort of spirit that is going to bring about the solution of this great and terrible problem, these problems that are before us—because you know the problem of Ireland is only one, is only part, of these great problems that we have to face.

I do not know whether I shall be right or wrong, but I am going to venture to ask of those who are present to think of that boy, for he was little more than a boy, who was suddenly done to death to-day. I am not going to say anything about it, whether it was just or unjust. I am simply going to say that that spirit in great pain in great suddenness has passed away, and let our charitable thoughts follow him so that he may be helped after he has passed away. And with every one of us, let there be that which was in the lives of these who are risking their lives now; let us have the great spirit, the spirit of divine adventure, which is ready to make the plunge into the unknown, which is ready to risk everything, which is full of determination, full of courage. And, my friends, if that is the case, then we shall help to bring about a better time; and the coming millions will bless us, for then the way will be made smoother because we have lived, because we have been ready to suffer, and because we have sought to help the world in this time of great sorrow.

I commend this to you with all my heart and soul, and I pray that this little service, which is being held by the Action Lodge, may bear its fruit in greater and higher and better thought-out action for the good of the world and of humanity. (Applause.)

Lady Emily Lutyens:

FRIENDS: I think it would be very nice, before we close this meeting, if we all stood up for a moment and sent out thoughts to the great warrior to whose death we pay homage, and to all those who have given their lives for ideals. May Light Eternal shine upon them, may Peace perpetual bless them.

BOOK-LORE

The Inner Government of the World, by Annie Besant. (Theosophical Publishing House, Adyar, Madras. Price As. 14.)

Theosophists will be interested in these lectures, not only for the matter they contain, but also, perhaps mainly, because in them we have a subject, which we have been accustomed to think of as rather difficult, and suitable for discussion only among members of the T.S., presented by our President to an audience composed, in part at least, of "inquirers". These were public lectures, and presupposed in those who attended them no study of the previous writings of Mrs. Besant or Mr. Leadbeater. It is an interesting sign of the times that the speaker should have chosen the Occult Hierarchy as her theme, but it must be remembered that her hearers were, with only a very few exceptions, Indians, and that the Indian who knows anything at all about the Hindū Scriptures is, even if not clearly, at least vaguely familiar with many of the conceptions at the root of teachings such as those here put forward.

After a brief Introduction, explaining the method of Occultism and the relation between the Theosophical Society and individual opinion, the lecturer proceeds to her task. The outline-summary which follows is masterly in its inclusiveness and in the absence of confusing detail. The speaker begins at the beginning—with Īshvara, the Īshvara of our solar system, and by the end of the first lecture has brought her audience to our world and to the time when, in the middle of the Third Root Race, the Great Kumāras founded the Occult Hierarchy, dividing it into the three groups familiar to the Theosophical student. Lecture II deals with the method of evolution, man, races and sub-races, and the Manus. The Buddhas and Their work are dealt with in Lecture III, and then we are given a glimpse of the plan according to which the world's history proceeds. The Root Races and sub-races are presented not so much as matters of peoples and nations and kings, but as embodiments of

the ideals which, in succession, are elaborated upon earth. This brings us to the present.

The present part of the Plan that is working out is the passage towards what men call Democracy, the rule of the people, to pass on later, not into the Socialism of Hate, that was preached by Karl Marx, but into the Socialism of Love, which expressed itself in that famous maxim in which the State was again seen as founded on the family, of which the rule is "from every one according to his capacity, to every one according to his needs".

Finally Mrs. Besant draws attention to the special significance of the situation in India, and she asks: "Which way the scale will turn, who can tell but the High Gods?" The last few paragraphs are full of meaning for all to whom the stirring events affecting the relations between East and West are matters of vital interest, and should be read carefully by those who are trying "to see, however dimly, the line along which evolution may best travel, travel by love and peace, higher and higher".

A. DE L.

The Nations and the League, by Ten Representative Writers, with an Introductory Chapter by Sir George Paish. (Fisher Unwin, Ltd., London. Price 7s. 6d.)

We all realise that the world is more awake than it was last century. Inventive science has made swift strides; easy communication has broken through many of the barriers that encouraged individual nations to dream selfishly, unconscious of the wants and aspirations of others; and the war-drum has completed the awakening. Masonry, Theosophy and Scouting have popularised the ideal of Brotherhood everywhere, and the peoples are prepared, as they never were before, to make a united effort for the common good.

So it is natural that the League of Nations, whose conception has been the dream of the biggest men of the past, should be born on the "great moral tide now running in the world," as Wilson so graphically put it. True, the bickering of profiteers, and of nations unbalanced through their wounds, are menacing its life whilst yet in the cradle, but that very danger calls up all honest men to form a living guard around it, men who with tongue and pen and daily toil, of hand as well as mind, will promote its influence and growth in every possible way; men who feel, with the present editor of *The Review of Reviews*, that pious men should pray God to touch this planet with a star and end the folly of it all, if, as some students of life hold, war will always happen because life itself is a continuous warfare and one man lives only at the expense of another.

Looked at from this point of view, we confess that we are somewhat disappointed in the contents of this book. The learned writers seem rather to be making excuses for the League than expressing the sure foundation of hope for their countries' quick advance, which its unity in diversity gives.

By far the most impressive chapter is the first, in which Sir George Paish explains to us the urgent nature of the question—whether Europe can be preserved from destruction—and how the answer depends upon how far she can obtain credit until her productive power can be restored. Only international credit can restart and re-stock Europe, he explains, enabling the £4,000 millions debt incurred during the War to be paid off; and "the organisation capable of making such an issue is the League of Nations, which has been founded, not only to prevent war, but to defend and promote the collective welfare of all peoples, and whose credit, when fully formed, will be placed upon the income and wealth of the entire world".

Dr. Luiji Brentano, the German contributor, compares the League to industrial tribunals, and asks why disputes about markets or the acquisition of Colonies can only be settled by men fighting each other for four years, killing eleven million men, wounding twenty-four million, squandering a fifth of the world's wealth, and destroying an incalculable amount of property; and why such questions cannot be peaceably discussed and settled by an International Court of Arbitration. Incidentally he tells of the stupendous stimulus given to the German spirit of invention by the War (p. 258), and this is of peculiar interest just now, when the Allies and Germany are haggling over her non-payment of the penalty imposed. M. Leon Bourgeois and Andre Mater, for France, naturally accentuate the "justice" side of the League work. Mr. Butler, for America, writes on patriotism and looks forward to the day when patriots of all nations will co-operate. Belgium, through Louis Strauss, recognises Germany's necessary place as a customer and producer in the world market; Holland and Norway take up various sides of the same view.

Reading this book and the newspaper controversy over the indemnity payment by Germany, we should feel rather downcast if we could not refresh ourselves with the Theosophical outlook.

A. J. W.

Labour in Madras, by B. P. Wadia. With a Foreword by Col. Josiah C. Wedgwood, M.P. (Ganesan & Co., Madras, India. Price Rs. 2-8.)

The interest this little book will have for Theosophists is twofold: namely, the nature of the work recorded, and the fact of its being undertaken by a Theosophist. As regards the former, it is evident, on reading the addresses given by Mr. Wadia at the weekly meetings of the Madras Labour Union, which form the principal contents of the book, that the inception of the Labour Movement in India was consciously directed to the spiritual as well as to the material uplift of the masses; on the latter score, it is instructive to note how the principle of brotherhood has been practically and successfully applied in this case under the inspiration derived from a study of Theosophical teachings.

The first Trade Union in India, we read, was formed on April 27th, 1918, at a meeting of a small religious society in the industrial quarter of Madras, where Mr. Wadia had been invited to meet some of the workers in the textile mills and advise them as to how they could proceed to remedy their grievances. At the men's urgent request he had previously made enquiries and found that their appeal for assistance was justified; so he recommended the method, already successful in other parts of the British Empire, of organisation into a Trade Union. But the idealistic standpoint from which this proposition was moved and carried is probably unique in the history of Labour, at least as far as it has yet been written. The relation which the speaker at once established with his audience of "illiterate" and hitherto despised "mill-hands" was expressed in his opening words—"My brothers". That the use of this greeting was not merely a platform trick is shown by the tone of genuine comradeship which runs through all these addresses. The two key-notes that are continually being struck are self-respect and self-reliance, and the reason given for this call to free manhood is one to which the Indian heart instinctively responds: "You are divine."

The seed did not fall on barren soil; in the face of great hardships and determined opposition from the employers, the men held fast to the spiritual ideals set before them by Mr. Wadia, and proved themselves capable of a solidarity and self-sacrificing endurance that eventually compelled recognition. In the difficult and continually changing situations that arose during a lock-out, they always upheld the course of action prescribed by the President of their Union. Incidentally, this book is a striking piece of evidence for the policy

adopted, namely: goodwill under all circumstances; negotiation or arbitration whenever possible; and a complete absence of violence.

Soon after the Union of Textile Workers was formed, others were called into being—by the Tramwaymen, the M. and S. M. Railway Workshop, the Printers and, to their lasting credit, the Rickshawallas—glimpses into which are included in this book. There are also brief records of some of Mr. Wadia's activities in England on behalf of Indian Labour—his appeal at the Glasgow Trade Union Congress and a memorandum on "Labour Problems in India"; a propaganda note to the Labour Party Conference at Southport; his statement submitted to the Joint Committee on Indian Reforms and his evidence before that Committee—also in America, where he attended the first International Labour Conference as adviser to Mr. Joshi, and subsequently travelled about the country lecturing. A useful summary of the proceedings of the Washington Conference is given.

The book is dedicated by the author to Mr. Kalyanasundaram Mudaliar, who translated his speeches into Tamil, and is preceded by a sensible Foreword from Col. J. C. Wedgwood, M.P. In his Preface, the author points out the main lines on which Labour legislation should proceed, and speaks of "a new orientation" of Labour to replace the "old and time-worn methods". Certainly the Labour Movement in Madras, and in the whole of India, has made such rapid strides that "events of yesterday stand glaringly revealed to-day already as facts of history". We have gained much inspiration from reading this unassuming little chapter in history, and look forward to the next chapter which, we surmise, will deal with the events following Mr. Wadia's return to Madras in August, 1920.

W. D. S. B.

Great Gaṅgā the Guru: or How a Seeker Sought the Real, by Kavita Kaumudi. Decorations by Mrs. E. G. Coyle. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 6s.)

The cry of the imprisoned soul for God echoes out from individuals and from heart to heart throughout the ages; and now and again it is caught and translated by some devotional soul into the language of one particular people. Such a translation is the one before us, and it will have its appeal to certain types of mystics who crave an expression for the emotion that uplifts them. To paraphrase our Chinese friends of old: the mystic life that can be written about is not the real mystic life, and this ancient truth is repeated by Kavita Kaumudi when she tells us: "The essential parts had necessarily to

be covered by such a veil as only the pure and the good could lift." The writer had "to speak sufficiently and yet to remain silent"—a difficult task indeed!

The venerable scholar, Thakur Dwijendranath Tagore, encouraged her effort and wished to see it printed, but relentless war was raging on her return to London, and it was not until "this year" (no date can be found in the book) that the MS. could be placed in the publisher's hands. (Since the war we have searched in vain for the date of several other volumes, and we wonder why the date of publication is often now omitted.)

The book is an allegorical presentation of Mother Gaṅgā, as the Great Guru, directing the Seeker after the One and cheering him on his way, until he shall have attained the heights whence he can realise that, for the lower nature of man, the Pyre is at the beginning of the path which leads to "the Death of the Shadow and the Birth of the Radiant". "How can I ever feel alone when God is everywhere?" asks the Seeker. "Alone-ness . . . is the only field in which entire independence can be developed and radiated," answers Gaṅgā. "No king will share his palace with another king." Even hope must be placed on the funeral pyre, for that which we seek is beyond anything the human brain is capable of hoping for.

The most poetic portion of the book is the picture lesson, "Fearlessness"; yet we read it with a certain conviction that strong indeed in flawless purity must be the man or woman who can habitually use such sensuous language, comparable to passages in *The Song of Solomon*, and remain untainted. The warning of Gaṅgā was indeed needed:

E'en to an issue great, pass not an impure gate.
Desire all slain must be.

The science of the soul, like the science of biology, uses simple, plain language when speaking of natural facts, and no one is offended, while devotional love in all ages has expressed itself in song and imagery; but we find ourselves in accord with Rabindranath Tagore when he remarked to Kavita Kaumudi: "The philosophy of the Vedānta and of the transcendental should be conveyed rather by the medium of prose than that of metric writing."

The book is well printed and bound, and the decorations do much to add to its attractiveness. A fine picture of Dwijendranath and Rabindranath Tagore together forms the frontispiece.

A.

The Church and Psychical Research, by George E. Wright. (Kegan Paul, Trench Trübner, & Co., London. Price 3s. 6d.)

The author of this book feels the need of a dispassionate review of such of the experiments of psychic research as bear on Christian beliefs, and it is to accomplish this end that his book has been written. He separates Spiritualism, *per se*, from the more scientific and judicial experiments of the Society for Psychical Research, feeling rightly that the opinions of such erudite minds as Myers, Barrett, Lodge, etc., cannot be overlooked, whereas the more detailed and doctrinal views of the Spiritualistic bodies are more difficult to reconcile with the views of the Churches.

To begin with, there is a clear summary of the reasons for the repulsion with which the Churches regard all attempts to probe beyond our physical world, and the point is insisted on throughout, that many of the clerical objections are not made so much from a profound knowledge as from an absolute ignorance of the records and methods of psychic research. In this same chapter the uses which psychical researchers make of particular words, such as "subliminal," etc., is clearly stated, thus avoiding all misapprehension on the part of the reader.

The means of communication are next dealt with, and then there are over sixty pages devoted to the general evidence which the S.P.R., after fifteen years of close study, consider clearly proved. This portion is interesting to those who are familiar with this subject; but the general impression on the outside enquirer might be one of confusion, as so much important matter is crushed together. The general objections, and the invalidity of such, are next dealt with by quotations from the Old and New Testaments; and here again psychical matter is intruded, which is rather bewildering at first sight.

The culmination of the book ends with the sane advice not to consider any communication as verified, either by trance, automatic writing, or other means, until all means have been taken scientifically to eliminate fraud, whether conscious or subliminal. This book may well be put into the hands of clerics who with more zeal than knowledge wish to arise and throw down the ramparts of Spiritualism, provided that they are also given at the same time some elementary book on these lines, such as *Spiritualism* by Arthur Hill, which does not attempt to compress so much matter into so little space. This compression and lack of continuity, shown in the chapters on Church matters, is a stumbling-block to the casual reader.

D. C. B.

Certificates of Pain, Pain and Anaesthesia, Animals and their Response to Pain. Three pamphlets, being chapters from a forthcoming Manual on Scientific Research. (The Theosophical Society Order of Service, London. Prices 3d., 4d. & 6d.)

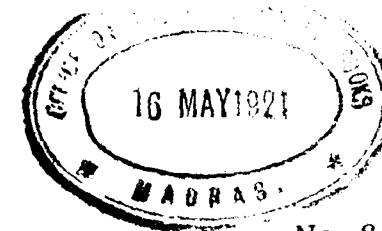
These pamphlets deal with the question of vivisection; a topic which is continually engaging the attention of brave souls who revolt at the horror and cruelties incident in the laboratories established for the purpose of medical and surgical research through experiments on animals.

The literature on this subject is extensive—some of it quite convincing; much of it emotional and extravagant, inclining the rational reformer to exclaim: "Save me from my friends!" The chief value of these pamphlets is that the findings recorded are based entirely on investigations of the Royal Commission on Vivisection. The evidence presented comes from the experimenters themselves. They naturally minimise the cruelty involved in the experiments, and put over against that cruelty the great knowledge obtained, which can be applied to saving human life.

Even under the most rigid conditions of anaesthesia and careful technique they are forced to confess that the animals still undergo much pain and suffering, often severe and prolonged. Some of the experimenters frankly admit that the suffering of the animals has no effect on their æsthetic feelings. These higher feelings are subordinated to the demands of science, which they claim are far above any consideration of pain or suffering which the animals have to endure. They continue to advance the well known argument that vivisection has been the means of discovering the cause, and consequently the removal, of many of the epidemic scourges that have swept the world from time to time; also that modern surgery owes its effectiveness to experiments on animals. Granting these claims, and after reading these booklets, based upon the testimony of the experimenters themselves, one is profoundly impressed with the horrors and cruelty involved in obtaining that knowledge.

For propaganda work these pamphlets are among the best written against vivisection. They make no extravagant claims, but present cold-blooded facts. It is hard to arouse the public conscience on this profound subject. The experiments take place behind closed doors. These pamphlets should prove valuable ammunition in the cause of anti-vivisection.

G. H. W.



VOL. XLII

No. 8

THE THEOSOPHIST



LET me begin with a piece of good news—the Theosophical Society in Spain. Long ago, when I joined the Society in May, 1889, a young Spanish noble, Señor Don José Xifré, used to come to see H.P.B., for whom he conceived a deep and loving reverence. Fired by her, he returned to Spain, and with another young Spanish noble, he began quietly among his friends and acquaintances to speak of the Divine Wisdom, and he and his friend translated into Spanish the little Theosophical literature then in existence. His friend died early, but Don José Xifré continued the work alone. Gradually he attracted two or three, and from one to another the teaching spread. Hated by the Roman Catholic Church, but

protected by his rank and wealth, and at a pinch by his good sword, he worked steadily on, never flinching, never wavering. There came into being a Lodge at Madrid, and a Spanish magazine; a Lodge at Barcelona; and so on, slowly, very slowly. And now, on March 28, 1921, six months after the Spanish Pioneer went Home, there comes an application, sent by Major Julio Garrido, Presidential Agent since Don José left us, signed by the delegates of nine Spanish Lodges—Cadiz, Zanon, Alicante, Bhakti, Valencia, Fraternidad, Arjuna, Barcelona, Madrid—asking for a Charter. Welcome, Spanish Brothers, who have lighted the lamp of Theosophy in Spain, and for so many years have kept the flame burning through storm and calm. Few are the European countries now where that light is not burning.

* *

The ordinary newspapers seem to be having a good many notes and news that touch on topics allied to Theosophy. One discussion on "The Subconscious Murderer" raises interesting points. A man named Quarmby "lived a blameless life till middle age". Then he went to live with a woman. He had been hypnotised, it was said on his trial, and a leading psychologist told a reporter of *The Daily Chronicle*:

I hold very strongly with the French school, that a normal person cannot be hypnotised. I have hypnotised some hundreds of men and women, and I am convinced that it is only the hysterical, and, therefore, the abnormal person, who can be deeply hypnotised.

I should therefore regard any criminal who could be hypnotised as abnormal; whether the abnormality is of such a degree as to acquit the criminal of the responsibility of murder, is a highly difficult point; in this matter psychological science is not in harmony with the law. The law stands in these cases where it stood fifty years ago; the science of psychology has made enormous strides.

No statement seems to have been made that the hypnotiser had suggested a murder, as has sometimes been done in France, by way of experiment.

* *

The defence set up was that

the murder was done in a moment of insanity as the result of irresistible impulse. Medical men were called to testify, so far as the evidence can be put into plain language, that the impulse had frequently surged up in Quarmby, was resisted for a time, and at last became uncontrollable. "The subconscious mind," as his counsel put it, "got the better of the conscious mind." The jury convicted, and the judge passed sentence of death.

Mr. Justice Darling, in the Court of Criminal Appeal, stated:

The law of England has not recognised that theory of all those slabs of intelligence, beginning with the unconscious base and finishing with the conscious mind.

In some countries the defence set up might have prevailed, but there was, against it, evidence of premeditation. The *Daily Telegraph* remarks:

A good many years have gone by since Schopenhauer and Hartmann speculated upon the part which unconscious will and unconscious intelligence play in our world. The psychologists have followed the metaphysicians, and we have heard much of the subconscious self, the subliminal self, the unconscious self, as explanations of phenomena of all sorts and kinds. We need not question the reality of some activities in the human mind of which we are not continually aware; but to pass from that admission to allow plenary authority to the theories of individuals upon the time and manner in which the subconscious part of a criminal swamps his consciousness, is to open the door to the wildest travesties of justice. Human justice may, and will always, err. It is not on earth that all hearts are to be open and all desires known. But we shall not show a surer justice or a wiser mercy in abjuring the principles which have been slowly formed by the evolution of law and by the common experience of mankind.

This would probably be the decision of the man in the street, but the problem of responsibility under such conditions remains. The aforesaid "leading psychologist" stated:

It is possible that ideas repressed over a long period may cause a man to commit murder. I once had a woman patient who told me that at the age of 14 she was suddenly seized with a fierce desire to kill. The desire had lasted for years. She lived in constant fear that she might commit murder. There is psychological treatment for such cases, and I was able to cure this woman of her impulse to murder. It is more than possible that, if repressed desires and memories could be treated psychologically, we should be able to prevent murders.

which is little suspected by their victim. Between some armies of them war is continually waged, each trying to outwit the other, and the wonderful "contrivances" of Nature, the protective colourings, the lines on a drooping lip which guide the honey-sucking robber to the sweet store he plunders, are the work of their dainty fingers. For Nature is not unconscious nor purposeless, but full of delicate fancies and purposeful activities, and we might perhaps speak of the fairies as part of her subconscious mind.

* *

I reprint here an appeal which I wrote for last month's *Bulletin*, for I know that there are many Theosophists who desire to co-operate with the Great Plan, in consonance with which India and Great Britain are linked together for the helping of the world. Theosophists, all over the Commonwealth, have been taking much interest in the political awakening of India, and in England, Australia and New Zealand they have founded useful Leagues, to draw together Great Britain with her Overseas Dominions and India. I want to ask those who realise how vital is the continuance of the connection between Britain and India to help our efforts here by spreading in their own countries reliable information about India. I appeal only, of course, to Theosophists in the countries within the Empire. To this end I have published the following circular, addressed to "Friends of India":

It has been found impossible to supply sufficient articles and news from India to make *United India* what it was intended to be—a weekly, conveying Indian thought to India's friends in Britain. There have come to me from England suggestions that work for India could be better carried on by a weekly published in India, filled with Indian news and with articles written here by myself and Indian friends; and I was asked if I could not publish a weekly edition of *New India*, with the weekly articles, notes, and Indian news, which would keep English friends in thorough touch with the movements here, instead of *United India*, in which so much was necessarily written by English friends in England about India. I have decided to do this. In addition to the articles, etc., above noted, the paper will be illustrated, giving the

bi-weekly cartoons which appear in *New India*, and other pictures, as well as the weekly supplements, when these will be interesting abroad.

I appeal to all those who are interested in the movements now going on in India, that affect the whole question of the future relation of India to the Commonwealth, to help me in this effort to keep the two great countries of East and West in living touch with each other; and specially do I appeal to all members of the Theosophical Society, who believe with me in the Great Plan, and in the vital importance for the future of humanity of the connection between Great Britain and India, to help me in the gaining for this weekly link a large circulation in Great Britain and the Dominions. It was because I saw that this connection was endangered unless India became a Free Nation in the Commonwealth, that I started the Home Rule League to focus India's growing sense of Nationhood on union instead of rupture, for this union is a world question. Intensely as I desire autonomy for India within the Commonwealth, I would rather see it delayed for a season than see a rupture which would be ruinous, not only to India and Great Britain, but would delay human evolution. I appeal to all true and instructed Theosophists to aid me in this great work.

Subscriptions at the rate of £1-4 yearly, or 12s. half-yearly, will be received on behalf of Mrs. Besant by the Theosophical Publishing House, 9 S. Martin's Lane, London, W.C. 2, and by other T.P. Houses.

Much injury to the Commonwealth is being done by the crusade against Indians, carried on especially in South Africa, and it is only in Theosophical Lodges there that Indians are welcomed on terms of equality. The British Commonwealth is on its trial. All the Dark Forces are working for its destruction.

* *

Letters come to me from the United States of America, asking for my advice on the election of the General Secretary. Among the duties of the President of the Theosophical Society is not included advice on the election of the officers who form the General Council. The duty of the President is to welcome and work with the officers elected by their National Societies according to their own best judgment as to the man or woman who will serve them best. The President of the Society is its servant, not its master. The General Secretary should be the best available member in his country, and should be elected

There is no doubt that lesions in the brain change character. A good man has been known, as stated by Ferrier, to have been changed much for the worse after a piece of iron rod had traversed his brain. "Responsibility" in the criminal law can only mean: does a man relate his action to its consequences? It may be argued, with much evidence to support it, that all crime is disease—lack of development, or over-development, of a certain part, or parts, of the brain.

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An overwhelmingly strong impulse, surging up from the subconscious mind, belongs to a different category, and is not related to the consciousness working in the physical brain. Dr. Bernard Hollander discoursed on it as follows:

As regards the question raised at the Court of Appeal, of the difference between the conscious and subconscious mind, there is no dividing line between them—the two merge into one another.

All our memories are stored in our subconscious mind, and all our innate motives of conduct arise from it. Indeed, we are fully conscious only of very few things at a time: those which make an impression on our senses and the things we think of at a particular moment.

No psychologist, and certainly no physiologist, has yet been able to explain what that subconscious mind really is, whether it is more than a useful assumption to explain mental processes. There is a great deal of nonsense written on the subject, and the judges acted rightly in dismissing the subconscious theory of crime from their consideration.

Probably much more nonsense will be written about it, until students recognise the complexity of the constitution of the human body, or bodies. Memories cannot be said to be "stored" anywhere. Rather is it that possibilities of vibration exist in, say, an atom, the results of many volitional activities; and that one of these possibilities may be called out, may respond, to a similar vibration striking the atom from without, and the response flares up and causes an act of violence.

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The Manchester Guardian, again, has the following interesting passage on a fact well-known to Hindūs and to many Theosophists—the "Human Aura". It writes:

The existence of a luminous zone or aura emanating from the human body, which an English doctor, Walter Kilner, claims to have rendered visible by means of a chemical substance making the retina sensible to radiations of short wave-length, is regarded by René Sudre, as expressed in a paper read at the International Metaphysical Institute, as almost certain. The abundance of proofs leaves hardly a doubt, he declares, according to the *Excelsior*.

Enquiries made by the paper among eminent French scientists brought a statement from Daniel Berthoulat, member of the Institute and Academy of Medicine, that "if the aura exists, which appears to be not unlikely, what can we conclude? These radiations may be a result of the activity of cells. Like odours, like the phosphorescence of plants, they may belong to the physical realm and not to the metaphysical. It is certain that there exist in us a number of unknown forces."

René Sudre further considers that Kilner's investigations bring into question again the famous N-rays of Blondat, hitherto considered as a gigantic observation error.

Many attempts have been made to photograph this aura, our "etheric double," and Sir Arthur Conan Doyle has published some interesting pictures thereon.

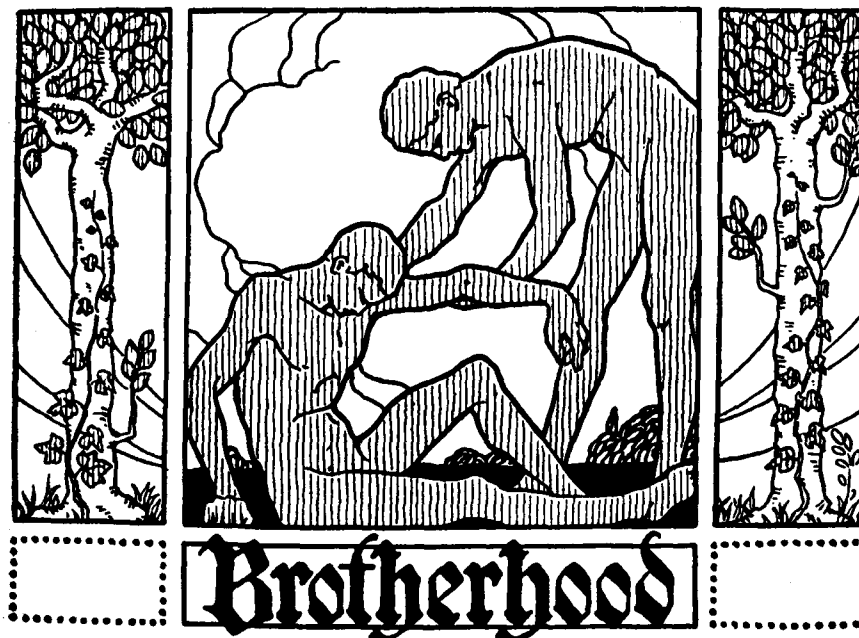
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Yet another intrusion of the newspaper world into our preserves, are the photographs and discussions about fairies. Here, again, Sir Arthur is much to the fore. The "little people" seem to be coming to their own, after having been ignored by a "scientific age". Many children see them, and will talk about them when not laughed at by their elders; and, anyhow, they go on their merry way, some playful, some mischievous in a gay, irresponsible way, loving the flowers and the animals they tend, very angry with the clodhopper who cuts off with his swinging cane the heads of the flowers he passes, in his foolish pleasure in destruction and utter want of reverence for beauty, and trying to revenge themselves by little tricks and annoyances, the origin of

for that reason. He or she is to represent the United States, not the President, on the General Council. That all the members of the Council will work for the general good of the Society and the particular good of their National Society, where that good is consistent with the good of the whole, as it must be if really "good," is taken for granted. I, on my part, take it for granted that anyone elected by the States, or other country, will be "loyal" to me in all that is consistent with his duty, will support me if he thinks I am right, and oppose me if he thinks I am wrong. Loyalty to a President does not imply the blind acceptance of a policy laid down by that officer. The policy of the T. S. is not to be imposed upon it by one person, but is to be a policy jointly agreed upon by all, where the whole Society is concerned. Personally, I do not want as Councillors children who look to me for orders, but competent men and women of sound reason and balanced judgment. Individually, we are all free. Corporately, the Council decides. Personal affection, personal devotion, are not to bias the officer's judgment or outweigh his opinions.

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Our readers have often heard of the International School at Amersfoort in Holland. It has issued its courses of lectures for 1921 from April 23 to September 17, and the syllabus is really a remarkable one. The courses are literally from A to Z, and are thus designated—twenty-six of them. Any of these could be taken up, I presume, by a person of fair knowledge and culture, desiring to study a special subject, or section of a subject. Information can be had by applying to the Administrator, International School voor Wijsbegeerte, Doodenweg, B. 7, Amersfoort, Holland.



NEUTRALITY IN THE THEOSOPHICAL SOCIETY

OPENING ADDRESS BY MRS. ANNIE BESANT, P.T.S.,
OF THE DISCUSSION AT THE ANNUAL CONFERENCE
OF THE LONDON FEDERATION, ON OCTOBER
18TH, 1919, TOGETHER WITH A SUMMARY
OF HER CONCLUDING REMARKS¹

FRIENDS :

You will have seen on the notice papers the subject on which I am to open a discussion this afternoon. The subject thereon given is "Neutrality in the Theosophical Society".

¹ The report of this published in 1919 (I think) was not very accurate, and as the subject is important, I reprint it from a verbatim report, kindly sent to me, adding a few foot-notes and slight verbal amendments

There has been a good deal of discussion, not only lately, but almost all through the existence of the Theosophical Society, as to how far it should abstain from the advocacy of any particular teaching, or of any particular line of action. It might be profitable, I think, especially if you remember the discussion that took place here with regard to the reorganisation of the Society at your annual meeting, for us to look a little into the question, and see what differences of opinion may exist upon it amongst ourselves here in this Federation. With regard to teaching, I can easily see there may be doubts in the minds of many of the members, and just because there may be doubts, it is desirable that we should discuss this matter.

We must start, I think, with our First Object as a basis—that the Society is to form a nucleus of the Universal Brotherhood of Humanity. Now taking that as the very basis of the Society, the proposition that I shall put to you will be that if any teaching or any line of action controverts that Universal Brotherhood, the Society as a whole should not commit itself either to that teaching or to that line of action, but that if it does not controvert it, the Society should be neutral thereon.

Taking it on this ground on which I am putting it, which is that of entire neutrality with regard to any teaching or any line of action that does not controvert that basis of our Society—that is, that it should not be a creed, a condition of membership—the very first thing which might naturally arise as a question would be: “Well, your Society exists for the sake of propagating certain doctrines; if that is so [and this is undoubtedly true] can it be said that the Society is neutral, so far as regards those particular doctrines?”

Let me take as an illustration the teaching of Reincarnation. Can it be said that the Society is neutral as regards that teaching? I am taking one, a certain teaching, which we

exist as an organisation to propagate in the world. Personally, I think we have no right to commit the Society to that particular teaching, so I am putting to you what might be called a very radical view of neutrality. I hold that view with regard to every great truth. However strongly any individual amongst us may hold it, however great may be the majority in the Society that supports it, and however necessary any of us may believe it to be for the further evolution of mankind, we ought not, as a matter of principle, to commit the Society as a whole to that teaching.

This brings us, of course, to a very fundamental point in our discussion. I do not suppose there is one among you who feels more strongly the truth of Reincarnation than I do. That is not to me a matter of *belief* at all, but it is a matter of *knowledge*. I cannot doubt the truth of that doctrine. Why then should I not be willing that the Society should commit itself to the teaching of a thing as to the truth of which I feel certain? My reason is based on the relationship that exists between the presentation of a truth, and the acceptance of that truth by any individual. If a thing is true, it cannot need to be enforced by any kind of organisation. It is of the essence of truth that when it is stated, every one who is able to understand it, who has reached the point of evolution from which the understanding of that truth becomes possible, cannot help accepting it. That is to say that I believe that the recognition of a truth depends on the evolution of the individual who is confronting that truth. I know that either he can see it to be true, or he cannot. If he can see it to be true, he does not need to have it made into a creed which he accepts. If he cannot see it to be true, then, it seems to me, to put it forward as a creed is unfair to the seeker after truth, and tends to make him accept it before he really understands it, and is in a position himself, personally, to see it to be true.

Now I do not believe the truth gains by being forced in that way on anybody. Truth, to me, is a self-luminous thing, and the seeing of the truth depends on the eye which sees it. If you cannot see it by its own light, it means (a) that there is prejudice or bias in your own mind which prevents you from seeing that truth. You may have been hypnotised into disbelief or non-acceptance. If there is no intellectual or emotional bias in the mind, then, (b) if you cannot see it when it is presented, it means that you have not reached that particular point in your evolution which enables you to see it: it is below your mental horizon, and nothing is gained by making it a kind of half-duty to believe it, or making it an attraction to believe it, or placing anything in the way which would lead you to believe it before it has come to you as self-luminous.

That is a point I wish to submit to you for your consideration. Is there a true relationship or not between the human being and truth? You may say, would not that be against teaching a truth or arguing for a truth? No. The argument may clear away difficulties which are in the way, it seems to me, and tend to destroy prejudice or bias in the mind, and that is, from my own standpoint, all that argument is intended to do. Anything that tends to dominate the mind and push it towards an acceptance which is not full and whole-hearted, appears to me to be both incompatible with the nature of truth, and unfair to the person who is not yet able to see it and therefore ready to accept it. While, of course, it would be an exaggeration to say that there is any kind of persecution in laying down a creed or dogma with regard to any particular truth, there is something of the same spirit in it, and it tends to lead—if a person is not cultured—to persecution, and a certain tendency to look down on the person who does not believe, and to make a sort of orthodoxy which it is proper to believe.

Now if for a moment you look at your own mental constitution, I think you will find, on careful consideration of it, that the intellect in you is, as a great Hindū scripture says, "of the nature of truth". That really means that your intellect is so formed that when the note of a truth is struck, your intellect responds to it. If a falsehood is stated, your intellect rejects it, not by a process of argument but by accord or discord. It is like the striking of a musical key; the note which is in tune with it will be given out by the responsive article and be in harmony, whereas the note that is too high or too low makes discord.

It is, I think, because I so thoroughly realise that the nature of the intellect is truth, that I feel rather strongly on this, and desire so intensely to avoid the slightest pressure to lead an individual to accept a truth before it is in perfect accord with his own nature.

Now, intellect in us is that aspect of Divinity which shows out that truth-nature. It is not part of the transient personality, as we call it, but is of the very essence of the individual. It is really the reproduction of that aspect of the Monad, joined to an atom of the mental plane. Not a reflection, as sometimes we used to say, but rather a reproduction. It is an aspect of the Monad with an atom of the mental plane attached to it; that is intellect. Hence, it cannot be deceived by a falsity the moment it is unfolded enough to appreciate the difference in its relation between truth and falsity. The action is an action of the Life, and not of the vehicle in which that Life is contained. It is part of that Divine Consciousness which is ourselves; not the action of the sheath in which Consciousness has veiled itself. And hence, when that truth-principle of the intellect is unfolded enough in you—that aspect of the Monad, of the God within, which is the turning of himself outwards to contemplate the outer Universe—

nothing can deceive his vision, nothing can cloud his knowledge.

Now, if you do not take that view of the relationship of the individual and truth, you will very likely object to the position I take up with regard to the neutrality of the Theosophical Society. To me, the great value of the Society lies in the fact that the people who come to it are those who are in search for truth, who are dissatisfied with the conceptions of truth in which they have been brought up, and are looking for something higher, deeper and fuller than the doctrines they have been taught in the outer world by authority and are expected to accept. The searcher after truth does not need that somebody else shall try to press it upon him. He has to find it out for himself, and no one else can find it for him. Others may help him by clearing away obstacles, but no one can help him to real knowledge; that is a matter of internal growth and unfolding. There is no one, however wise and great, who can really convince another of a truth so that he can assimilate it and make it part of his own nature. That must always be the action of the God within—the truth within recognising the truth without. If you try to hasten that process by some external pressure, or bring into that endeavour any sort of side desire—agreement with others, and sympathy with others, and the wish to be in accord with those around you and who are largely sympathetic to you—you cloud the truth-vision, and bring in secondary motives which will soil and becloud the purity of the intellectual vision, and in soiling its purity you are likely to delay its unfolding.

Many of us have suffered very much in the past in breaking from the faith in which we were born and probably educated. Now only those who have gone through that tremendous wrench know what it means to have the heart of your life torn out of you, torn out of you by force of resentment

and anguish. But I think no one who has gone through that experience wishes to hand on a legacy of a similar suffering to those following after him. Rather would they leave the mind and intellect entirely free, leaving truth to have its own effect on both. Just as it is not necessary to tell a person to see the light, so it is not necessary to tell an individual to see truth; for he cannot help seeing it, if it is within the compass of his vision. And that is the point of view I would put to you for your discussion; not for your acceptance, because I should be wrong if I desired to do anything more than put the matter before you as I myself see it, and leave it to you to judge whether it appeals to you or not.

Now in the light of that suffering which many of us have undergone in the past, there is one view of one's present grasp of truth that appeals very strongly to one, in connection with this neutrality in the Theosophical Society; and that is, that however much we think we know, we only know fragments, and the relationship of those fragments to each other will be very much modified by the larger view of truth to which in the future we shall be able to attain by the extension of our consciousness.

Anyone of us who has passed through the experience of a definite enlargement of consciousness, knows that the world after that extension looks very different from what it did before; not because the actual truth has changed—you find it there in the new world—but its relationship has changed to you and to other truths. Instead of now seeing it as a fragment, you see it as a part of a whole to some extent, and that relationship to other parts of the same truth changes the values of that truth as you knew it. It is very much the same as if you looked at a picture through a hole; if your picture were covered, say by a sheet, and a hole were made in that sheet, you would only see that part of the picture which was just under the hole. Now, looking at that, it might

simply be a patch of blue, and when your picture was unveiled you would find that the blue might prove to be a part of a flower, or a piece of the sky or of a garment. Now your view of that piece of blue after the sheet was removed would be very much changed; you were right as to the colour, but you have only now found out, by seeing it in relationship to other parts of the picture which were hidden by the sheet, to what that colour belonged, and even the shade of the colour may be modified by other colours round it. That is very much like what happens with an expansion of consciousness. Your blue has not changed, but it has changed its relationships. It has proved to be a part of something. When you saw it before, it was isolated, and now it is not so; hence your view of it becomes very, very different. You have not found it out to be untrue in itself, but your estimate of its values has profoundly altered.

I do not know in what direction this appeals to me more than in the truth of reincarnation. It makes all the difference in the world, as an intellectual proposition, viewed from the standpoint of the personality and the standpoint of the individuality. The aspect from the centre and the aspect from the circumference are very different things, and you have the focus of view altered with a change of consciousness. This might occur to you several times in your life, but when this has taken place but once in your life, it makes you very chary of forcing your views on others, because you realise how partial your former view of the truth had been. I do not know whether you will feel that that tends to a sense of uncertainty; I think not; but it *does* mean a certain modesty in presenting your views and the realisation of how enormous is the amount you do not know; and therefore a greater readiness to listen to anything which seems to be related to the thing you think you know, in order that you may get people who are looking at it from other angles of vision to relate their

views with your own, that is, so far as you may be able to assimilate their views. This makes you, in fact, assume to all people about you, the attitude of a learner rather than that of a teacher, because anybody else may have obtained a glimpse of a particular part of the truth you have not got, and you may learn from others, perhaps more generally ignorant than yourself, something you did not before possess. Watch the result of this attitude towards truth and of people who are searching for it—and, therefore, inevitably finding some of it. It will make you very anxious not to force a view which may not be congruous to their whole mental equipment, and which may therefore tend to put them out of focus rather than to make that view more clear; for our mental eyes, like our physical eyes, are different. We are all looking through spectacles, and it does not follow that the spectacles which may suit your eyes will suit mine. Hence one realises that one ought to remain in a position of what I might call “unstable equilibrium”. You may have your equilibrium, but you can very easily move it a little or shake it a little by means of some new truth; and every bit of truth you learn tends to make you more and more stable, although it seems to force you at first to reconsider your attitude. That is really the way we grow.

Now looking at that, one hesitates to build up a new orthodoxy, however sure one is of one's particular grasp of truth. For one realises that the great change of values that I spoke about may be a change which may come to anybody whose mind has been growing along lines different from those along which one's own mind has been developing. One realises that it is not so much a grasp of isolated truths that matters, as the development of the power of the intellect to unfold itself, and so to become capable of grasping more and more truth—and *that* is the real thing in evolution.

The things you can learn from another person are of comparatively small value to the unfolding of the intellect. But when we seek to unfold faculty, rather than to accumulate masses of facts from others, then we begin to realise that any struggle with the truth, which enables us to unfold a little more of the inherent power of the intellect to assimilate truth, is of far more value to human evolution than the acquisition of a large amount of second-hand knowledge. There again comes in a reason. When one realises that one's grandchildren will know, as a matter of course, many of the things that we have learnt by struggle and continuous and strenuous effort, and that they will go further than we have gone, then we desire to leave the path as clear as possible for them to walk in themselves, unhampered by the views *we* may have held in our own lifetime. To some extent that is selfish of us, for *we* have to come back in the future too, and we do not want to have the yoke of our own past thinking put on us while we are young. Coming back with higher faculties to appreciate things, we do not want to have to break a number of yokes before we can pursue our search after truth.

That is why I wish the Society to be neutral. Also for its own sake it is important, for every barrier you put in the way of a person coming into the Society, may mean the loss of some one who would be of the greatest value to it, if he is allowed to grow into it instead of being pushed into it. Every doctrine made into a dogma¹ may prove an obstacle preventing some one from joining us, and we want within the Society as many *thinkers* as we can possibly have. Now, a thinker has difficulties, but not so the person who echoes other people's thoughts. There is no particular value to the Society in a large number of people coming into it who are merely

¹ By "dogma" I mean a doctrine, *i.e.*, a teaching, enforced by authority. The Society exists to spread certain doctrines, *teachings*, to make them familiar to the world, so that all may have the opportunity of being attracted to their study. It teaches nothing as dogma, nor does it exist to hold dogmas.

echoes. Those people are not much help to us. We want people who bring to bear upon truth their own power of thought, and who do not act merely as sounding-boards. We have too few *thinkers* amongst us, and the thinkers outside will be repelled if truth is not properly laid before them, until by its own inherent force it has convinced them of its reality. We shut out the most valued of recruits if we insist upon certain doctrines on authority.

One ventures to think that this was in the mind of the Lord Buddha, when He told His hearers not to accept a thing on authority, not even, He said, "if I have taught it," and you cannot go higher in authority than to Him. If a person was not to accept a truth because the Lord Buddha taught it, I cannot conceive of another authority who would suffice. He who *was* Wisdom, did not desire that His own disciples should accept a thing because He said it. And that always remains in one's mind as the sign of a Great Teacher. The greater the Teacher, the more He desires not to force the student, because He knows the evolution of the intellect cannot come by force.

Suppose we should, as a Society, teach authoritatively the doctrine of Reincarnation, make Reincarnation a dogma of the Society. We should get plenty of people coming in from the East, because they already believe it. On the other hand, we should keep away many in the West, because they do not like it, and would almost always reject it the first time they hear it. But we do not want to keep them out of the Society; we want them to come in and study, and think and argue for themselves, and not take second-hand arguments—the promise of that time which shall come in the future, when no man shall teach his brother, for all shall be taught of God, the Inner God.¹ That seems to me a far greater ideal than the

¹ "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."—*Jeremiah*, xxxi, 34.

ideal of a Society bound down by acceptance of certain doctrines as known at a particular time. It will grow with the growth of thought, and will never be out of date.

Now, how far does this neutrality go? Clearly it does not mean that individual members of the Society are to be neutral. Every individual must be left free to press any point that he believes to be of value, and to express any truth that he thinks he has found, and to contradict anything he thinks to be erroneous. You cannot limit the freedom of individual Theosophists intellectually, or in the field of action. You must leave them to find out their own way and to work out their own thought.

But what about a Lodge of the Theosophical Society? Should that be neutral or not? That is, I think, a matter for a Lodge to decide for itself. Personally, I think it is a healthier Lodge, where you get people of different thoughts to argue things out and discuss them. But I know of nothing in our Constitution which would prevent a number of Theosophists, who think along similar lines, joining together to pursue certain lines of study or action for which there is a certain basis of common acceptance. This has been done, and with very good results. Take, for instance, Ceylon. Colonel Olcott formed a number of Buddhist Lodges there, and now most of the Lodges there are Buddhist Lodges. You have to judge how you are more likely to spread thought, and whether it will be useful to form a Lodge for any particular type of person and so affect a larger number of people. There is nothing in the Constitution of the Society which prevents the formation of Lodges holding any particular truths, or doctrines, as a basis of admission to that Lodge. You can have, for instance, a Christian Lodge, if you like. There you would take a certain basis as accepted, and you would start from that platform, and work out perhaps the deeper meanings of certain truths, accepting certain views as shared

by every one in that Lodge and therefore taken for granted.

We have had in India Islâmic Lodges, Lodges to which only Muhammadans or Musalmâns could be admitted, and I cannot see anything in that which is undesirable, if people wish to do it. A Lodge is autonomous and can make its own rules, and provided there are plenty of Lodges that are free, without regard to special doctrines, there is no reason why people should not join together along lines of research, taking for a basis truths on which they are already agreed. I do not think personally that that touches the neutrality of the Society, but the Society as a whole must not commit itself to any particular line of doctrine or of action, and thus commit its members. That is why I always insist that the Society is not committed to any views I personally hold, for I take very definite lines of action, but they commit no member, nor keep out anyone.¹

All subjects of education, of religion, and of social or political reform are clearly subjects on which we must remain neutral as a Society. We cannot commit ourselves to certain religions, educational reforms, or lines of social reform, or political thought—all these are clearly subjects on which we must remain neutral as a Society. A man may be against many lines of social reform, and yet be a good student and a helpful member of the Society. Nor could we commit ourselves to any political views, or schools of thought, because we are international, and the views of each Nation will be different. But there is nothing in any one of these schools of thought which should disqualify a person for membership in the Theosophical Society. These seem to me to be the broad lines that all should accept, and that is what I mean by the Neutrality of the Theosophical Society. We must not commit ourselves

¹ I may add, as a corollary, that no member should leave the Society because of the views or actions of any other member or members, with whom he does not agree. It is his special duty to stay in, and put forward his own views, thus preventing the Society from becoming a sect. He is just the man the Society needs.

to any particular line of thought or action *as a Society*. That is why I did not agree with many of the persons who took part in your discussion regarding the reconstruction of the Objects, at your Annual Convention some time ago. I do not believe we should make a belief in the Masters a condition for coming into the Society; and if one does not think that that which is really the heart of the whole movement should be made a dogma, a doctrine which must be accepted, one should certainly not be ready to think it for anything less.

I do not deny that you might get some accessions through dogmas. A dogma does make for accession to your ranks, but if the Society is what some of us think it is, one which is to endure throughout the generations to come, which will appeal in the future to wider, deeper and greater minds, then, just in order that the Society may live on in the future and remain that Wisdom-Religion which is the root of every religion, which embraces all and repels none—for the sake of that, I think, we should be in favour of the Neutrality of the Theosophical Society.

ANNIE BESANT

A discussion then followed, after which Mrs. Besant emphasised the fact that she was speaking about the Neutrality of the Theosophical Society as a Society, and not of individual neutrality, as to which there seemed to be much confusion of thought. Regarding the question of propaganda, this is done by individuals and not by the Society as such.

There is no reason why individual members should not put forward their belief in the Masters. Such a belief is truly an enormous force, and there is no reason why members should not put it forward, and say they hold it, and speak of the help it is to them, and the strength they gain by it; but they must not commit *the Society* to that. Although I have spoken strongly of the Neutrality of the Society, yet I speak as

strongly as I possibly can of the existence of the Masters. Not that the Society accepts it, but that many people have found it an incentive to their work. One reason why that belief should not be made a creed is this; in the Christian Church we can see that the belief in one Master has caused separation from other peoples of the globe and cut them off. This might in the same way lead to one Master being made unique in the future, as it has led to the uniqueness in Christianity of one particular Master, and thus might shut out others who follow other Masters; others with equal devotion and faith are repelled when the One is put forward as the *only* One to love and worship.

Mrs. Besant said she disagreed with Mr. Lazenby when he said: "It does not matter what you believe." It does matter what you believe, but she did not want people to be forced to believe anything or to be forced to agree—and that was a very different thing. It is said in the *Gītā*: "The man is compact of his belief; that which his faith is, he is even that" (*Bhagavad-Gītā*, xvii, 3). One's actions are based on one's beliefs, or the action will be without point and energy. This was part of the error made at the time of the Reformation, that it did not matter what a man believed. Unless one thinks rightly, one cannot act aright.

It was suggested by a speaker that neutrality seemed to be of the nature of compromise. Mrs. Besant thought that individual neutrality was very different from the neutrality of the whole Society, which does not commit itself to any particular view. One ought to have very definite views of one's own—views for which one is willing to suffer. Compromise is a matter of action, where two persons are trying to find a middle path on which both can go. But on matters of principle one should *never* compromise. No Occultist can be neutral between two

contending forces, in individuals, in the Society, or in Nations. That is very different. The definite reference to "occultist" in her remarks on the War was due to the knowledge of the fact that two forces were therein contending; one which would throw evolution backward, and one which would push evolution forward. In such a matter, no one who was an occultist could remain neutral, but the Society could not pronounce on that, because very many of the members of the Society knew nothing about it.

Replying to Captain Ransom, Mrs. Besant thought that if there were only one Lodge in a town, that Lodge should not identify itself with any definite line of thought or action.

Mrs. Besant said she must point out the loose manner in which some had interpreted her words; she did not say the Society was *the* nucleus of Universal Brotherhood, but *a* nucleus of *the* Universal Brotherhood—two very different things.

With regard to practical investigation along the lines of psycho-analysis, etc., Mrs. Besant pointed out that she only wished members to follow along the same lines as they would do in the case of other scientific enquiries and research. There was no reason why people should not investigate such subjects as hypnotism and mesmerism, so long as they knew what they were doing and the nature of the forces amid which they were operating. But in an ordinary Lodge of mixed people, such investigations were not wise. Such experiments and investigations are only useful and safe for those people who had already studied the subject and were aware of the dangers. All these things required knowledge, level heads, calm judgments, and a hold upon the results which have already been attained; otherwise there was risk of considerable danger.

And so with Spiritualism. It was not wise to rush into Spiritualism with professional mediums. But there are some people who understand the subject well, and these might well try to find out some of the hidden laws of nature in the astral world. All such scientific research should be left to be carried out by scientific students in a scientific manner. Man was too delicate an instrument to be tampered with, and psychic explosions might be more destructive than physical.

When a disciple receives an order as to his line of conduct, the Master giving the order raises the disciple to a higher level of consciousness, giving him a temporary expansion of consciousness, thus enabling him to see the matter from a higher level, and to guide his conduct in the light of that higher level, which by his own self he would not be able normally to reach.

Mrs. Besant rather anticipated that the question of neutrality and conduct would have been raised, and hoped that it might be discussed on some future occasion.

overcome; for the nature which best serves humanity is not only quick to sympathise but strong to help.

It is on the mother that the child depends fundamentally to interpret and supply its needs, and in this capacity the human as well as the animal mother is astrally sensitive. During the period of the child's early infancy the mother exercises this faculty, to a greater or less degree, intuitively and almost unconsciously; but how few mothers deliberately cultivate this God-given faculty and extend it into a power of interpreting the child's astral and mental needs as well as the physical. The average mother is all too apt to feel that her duty lies mainly in guarding the physical well-being of her child, while she looks on, and marvels or grieves proportionately as she approves or disapproves of the embryonic expression of a soul's innate qualities.

Thomas Edison had a wise mother, for she recognised that his capacity for self-education was far in excess of that of the ordinary schools of his day; so, though the neighbours expostulated, maintaining that at his age boys should unquestionably be at school, she avowed that "her boy was different," and refused to interfere with his business of selling newspapers, the proceeds of which were invested in mechanical and electrical apparatus, in experimentation with which he spent all his spare time.¹ This instance has nothing directly to do with the astral nature and health, but is an example of a mother's ability to recognise genius in her son, the lack of such recognition often causing much suffering to a child. However, mother-evidence to the contrary, there are very few Thomas Edisons, and there is no doubt that the granting of such license even to the exceptionally bright boy would be the opposite of an advantage to him.

I have in mind the brief story of another boy, who at the age of twelve entered into a newspaper-selling contest with

¹ *Boy's Life of Edison*, Medowcroft. (Harper & Brothers, Publishers.)

boys of the village in which he lived, a scholarship for a business course in a city school being the objective of the winner. The little fellow displayed such fine business ability that his victory in the contest seemed from the start to be almost assured. As to what he did with the money he earned, nobody seemed to be specially interested; but after a while it began to be observed that "Danny" was a very steady customer at the "soda-water fountain". He "treated" the other boys occasionally, but himself he "treated" constantly. There was nothing to hinder; his parents were busy and he had plenty of money, while the onlooker was simply amused at this display of affluence. Eventually he won the contest. His parents were proud and friends congratulatory. At the fall term he entered the business school, but had been there but a short time when he became so ill that he was sent home, and in a few weeks died, it was announced, from "some sort of stomach trouble". There is a general tendency in these days for parents to be lax to the degree of positive neglect, the attitude being reactionary, no doubt, from the repression and severity of past generations, but equally detrimental to the child who, left unprotected against the dangers of an unrestrained desire-nature, often forms habits which mar his whole life. (That American institution, the "soda-water fountain," to say nothing of the unrestricted access to sweets offered at our candy counters, is as much a menace to the American child as was the bar to his irresponsible elder.)

Broadly speaking, there are three classes of influence to which children are commonly subjected, which, acting through the astral centres, produce reaction in the physical, detrimental to the normal processes of the vital functions: (1) The influence of diet. (2) The influence of fear, unintentionally aroused. (3) The influence of fear, intentionally aroused.

As to influence (1), the food which appears on the table of the ordinary American family in comfortable

THE RELATION OF THE ASTRAL BODY TO HEALTH

(ESPECIALLY AS REGARDS CHILDREN)

By C. E. MARTINEZ

As evolution proceeds and the physical body evolves, *i.e.*, appropriates finer and finer combinations of matter from the outside world, it becomes responsive to more and more rapid vibratory waves, and the man becomes more and more "sensitive". Racial evolution largely consists in this ever-increasing sensitiveness of the nervous system to outside impacts; for health, the sensitiveness must remain within the limits of elasticity, *i.e.*, the system must immediately regain its normal condition after distortion. (*The Riddle of Life*, by Annie Besant.)

AS we note, in our Theosophical studies, the close relation of the astral centres to those of the sympathetic nervous system,¹ and follow this up into the physiological connection between the nerve centres and the organs which perform the vital functions of the body, we may, by a little ordinary reasoning, trace to astral disturbance some of the insidious causes which lie at the root of various ailments, mostly chronic in their nature.

Aside from obvious astral influences, where unguided appetites or unchecked passions lead to acute illnesses or total physical breakdown, there are subtle causes which start the individual on the road to ill-health, causes which, all-unobserved at the time, are disturbing the nervous equilibrium and by constant repetition often interfering with the vital

functions. These are cases where the sensitive, or supersensitive, nervous system does not immediately regain its normal condition after distortion, as would specially result when continually recurring disturbance has taxed the recuperative powers, culminating in time in a state of habitual nervous depletion.

When we find an adult thus afflicted, it may often be discovered that the condition has arisen through shock, caused by a definite happening—fright, grief, severe physical injury, illness or personal misfortune perhaps, which has preyed on the mind, and through the mind and cerebro-spinal system been communicated to the sympathetic nerve centres. But while many cases of nervous and functional disorder can in some of these ways be accounted for, the majority have no such history and are looked upon as purely temperamental. Partly temperamental, would more accurately express it, for in many cases the condition is due to habit contracted in childhood; a certain habit of abnormal nervous reaction to outside influences. Temperamental, it is true, but bearing the mark of that advanced racial evolution referred to in the above quotation.

Let the adult, by introspection, try to discover if he is not thus over-sensitive in regard to certain things or subjects, and then let him proceed to reason himself into a more balanced attitude toward them.

To the child of this over-responsive temperament much assistance may be given by way of wise training and protective oversight; for while he must be prepared to meet the coarser contacts which will surely reach him in later years, he must be protected against any strain which might impair the restorative attribute of elasticity while his vehicles are in the making. The aim must be to preserve the sensitive qualities, while the tendency of the delicate organisation to retreat or shrink from the spectacle of suffering is gradually

¹ See *A Study in Consciousness*, by Annie Besant, Chap. VII.

circumstances is not only in itself a tax on the digestive organs of the young child, but arouses in his astral nature a desire to indulge in food both over-rich and over-stimulating, to the neglect of the more wholesome and simple viands on which the young body best thrives. Or, when the parents insist on a certain proportion of these latter, how common a thing it is for the child to be bribed into compliance with the promise of sweets to follow? Not having been hungry enough in the first place to eat normally, a quantity of food is taken into the stomach so that more may be added in the shape of a purely astral indulgence. The wise parent not only supervises a child's diet but trains the child, both by example and precept, to choose a rational and balanced meal. Horace Fletcher gives some good advice on this subject, and as an instance tells of one of his grandchildren refusing the airy dainties served at a juvenile "party" and demanding "something to eat," with a preference for brown bread. But important as is the question of diet, it is not the only factor to be taken into account, for there are certain emotional influences which through nervous reaction can and do inhibit metabolism to an extent not generally suspected. And this brings us to the consideration of influences (2) and (3), for, though the inception of these two causes differs, the effects of fear, whether intentionally or unintentionally aroused, are in this respect the same.

Often we hear adults recount, with more or less amusement, reminiscences of their childhood where an absolutely ridiculous sense of fear would take possession of them under constantly recurring circumstances, or it may be a chronic state of embarrassment that was felt in the presence of certain people who teased or poked fun at them. More seriously, we frequently hear them tell of actual suffering endured under unjust punishment, severe restraint, or fright intentionally produced as a measure of insuring discipline—a favourite method of ignorant nursemaids.

By the way, what has become of the ignorant nursemaid? Some of her type have evidently received an education (?) and may be recognised in those instructors of the young who use her methods, and are still to be found in some of our public schools. Charles Dickens recognised this type, and graphically depicted its effect on the normal child, as in the case of *Nicholas Nickleby*; while in the story of *Paul Dombey* we trace the insidious cruelty that may be practised upon an intelligent and supersensitive child in the endeavour to force the development of mature qualities, the junior member of the firm of Dombey and Son, born into the responsibility of upholding the dignity of that austere partnership, being the victim. "We'll make a little man of him," is the assurance given to his father by the head of the select school to which the boy was entrusted, and, all unheeding of Paul's appeal—"I'd rather be a child," the process is commenced, but never finished, as so pathetically recounted in the words of the illustrious author. Dickens had that deep understanding of his fellows and intense sympathy for the child which betokened no small trace of the buddhic consciousness in his soul. It would be well for the student of psychology and child-culture to make a study of Dickens's juvenile characters. Children need to be carefully studied, and above all need sympathy and understanding, so that they may be at ease in the presence of their elders. As a rule they are not, and this state of being not at ease means a discordant state of the astral body which, by reaction, becomes a drain on the nervous vitality, often resulting in chronic functional disorders.

Without intending it, many parents and teachers are doing an incalculable amount of harm simply through their ignorance of child-nature. In a home where a special point was made of enforcing rigid table etiquette upon the young members of the family, a little girl visitor was made distinctly uncomfortable and nervous by the attitude of the parents, who

constantly criticised and reproved their own children, though of course omitting anything of the kind in reference to the small guest. This child, however, through sympathy, was fully as much, if not more, affected than the others, and suffered accordingly throughout the meal, the intended pleasure having for her been converted into a trying ordeal. One wonders how far-reaching the results might be to the digestion of a sensitive child compelled to eat habitually in such an environment. Also one questions what lesson of etiquette or politeness is being taught by such positive rudeness on the part of parents.

A teacher in one of the lower grades of a primary school, in talking to the mother of one of her little pupils, remarked: "I cannot understand why A. (mentioning the child's name) is so afraid of me. She is such a little dear, bright and well-behaved. I never have occasion to reprove or punish her, yet she seems so timid." On investigation it was found that, with children not preternaturally good or awed into such semblance, this teacher was inexcusably severe, resorting even to corporal punishment at times in full view of the class. The child in question was continually being stirred up through sympathy with others, besides being in constant fear of calling down like punishment upon herself through some slip or error. Many other children were no doubt being subjected daily to the same strain, aside from those who came under the teacher's active displeasure. Surely such teachers do not realise that they are laying the foundation for some of the numerous cases of nervous breakdown which come to pupils later under the strain of High School work.

Though there is at present a definite effort toward reconstruction in educational systems, there has been in the past, and still is, altogether too much tendency on the part of elders to gain control of the child by working in the wrong way upon his emotional nature; threat of punishment

and promise of reward keeping him in a vacillating condition between fear and elation, which cannot but be detrimental to the development of harmony in the astral nature. And it is upon a harmonious condition of the astral body, reflecting itself in the sympathetic nervous centres, that good health largely depends—good health, which may be defined as a harmonious interaction of the involuntary vital functions.

Harmony, Motion, Inertia, such are the qualities, matter-born; they bind fast in the body, O great-armed one, the indestructible Dweller in the body. Of these Harmony, from its stainlessness, luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one. (*Bhagavad-Gītā*, XIV, 6–7.)

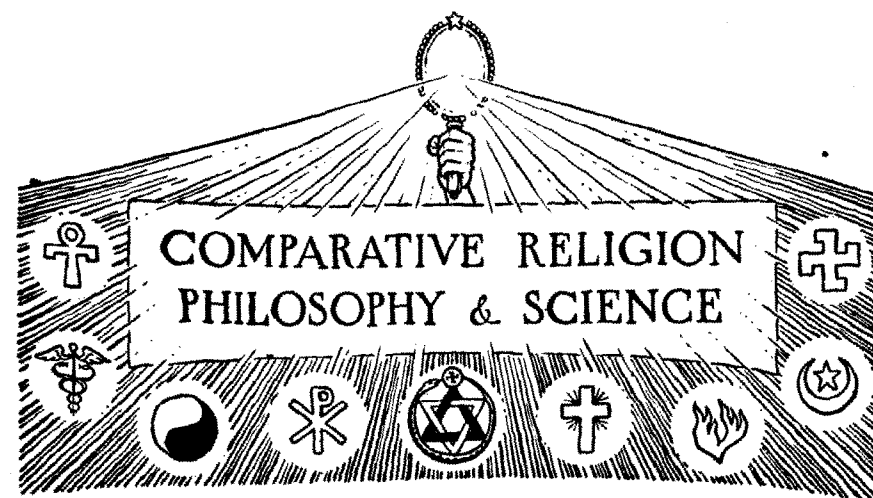
Besides the disadvantages that come to the child through the ignorance and lack of sympathy he encounters in the physical world, there are influences coming directly to him from the astral world from which he needs protection. In *The Hidden Side of Things* (Vol. II, pp. 11 to 16) Mr. Leadbeater gives in detail a description of malignant forces existing on the astral plane, derived directly from the atrocities committed by human beings, which react upon the human race, "particularly upon those least able to resist them; . . . upon the children, who are more delicate and sensitive than the hardened adult". So upon this consideration alone it is easy to understand why all children, and especially highly sensitive children, need constant protection and sympathetic supervision; for not only does the building of a child's character depend upon turning him away from these evil influences, lest some germ of the same kind be aroused into activity within him, but the very health of his physical body may be endangered by that nameless terror which exists for so many children when alone or in the dark.

Only the occultist and the occult student can know directly of these hidden influences and trace their effects on the physical through its connection with the more tenuous bodies, and by occult knowledge some of the many ills arising

from these insidious influences may undoubtedly be cured. But what can be done by those who have not yet attained to occult powers? By study of these theories and by closer confidential relations with the children it is possible to gain a much deeper insight into the wonderful mystery of child-nature, and in the light of that wisdom to do a fair amount of preventive work. So may the child of the present and future be saved from much which is harmful, such as we ourselves, perhaps, endured, which for us more or less marred the "joyous period of childhood," and which now, perhaps, is accountable for some of the nervous tendencies and lack of perfect health that hinder us on the path of service.

"He who has forgotten his childhood and lost sympathy with the children, is not the man who can teach them or help them."

C. E. Martinez



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from p. 49)

XIV. THE PATH OF DISCIPLESHIP

AS the Ancient Wisdom unfolds to the gaze of the seeker the majestic plan of evolution, there are some whose hearts burn within them with an overwhelming longing to consecrate themselves to that Plan. All things in life lose their savour after the Heavenly Vision is seen, and nothing thenceforth is possible except to give utterly, holding back nothing, to an Ideal of service, devotion, or renunciation. The noblest impulses in man are the manifestations on earthly levels of an expansion of consciousness in the heavenly realms; the vision of an ideal brings with it the promise of its attainment. For within man is the Way, the Truth and the Life; he but needs to be roused from his lethargy to recognise the Light which burns in his Soul.

The awakening of the soul has many stages; and the influences of all forms of culture are brought to bear on him to make the Divine Spark within him to shine forth as a flame. In the long history of the soul's unfolding of consciousness, there comes the stage when he is clearly recognisable as committed not to self-seeking but to altruism. The soul is then on earth the man or woman of ideals, who, however often tempted to betray the ideal, never finally renounces it, even at the cost of suffering and humiliation.

It is at this stage that there enters into the soul's life One who shall guide his expansion of consciousness to greater heights of realisation. This is a "Father in God," a Master of the Wisdom, who has watched the soul's struggles life after life to be true to his ideal; He now comes to make a bond with the Soul as Master to disciple. The stages on the Path of Discipleship, leading up from the man of ideals to the Initiate of the Great White Brotherhood, are given in Fig. 99. The first stage is that of

STAGES IN DISCIPLESHIP
INITIATE
"SON OF THE MASTER"
ACCEPTED PUPIL
PROBATIONARY PUPIL
MAN OF IDEALS

FIG. 99

the Probationary Pupil, when a Master of the Wisdom puts the aspirant "on probation". This is done either on the physical or the astral plane, but more usually on the latter. At the Master's command, the aspirant is conducted to Him by a senior pupil, and the Master formally puts the candidate on probation. It is at this time that the Master makes what is known as the "living image"; it is a living replica, fashioned by the Master's will, of the pupil's astral and mental bodies. The living image is kept near the Master, and it is so magnetically connected with the pupil that it records perfectly the effects of the latter's thoughts and emotions as he does his work in life. The Master examines daily this living image, to see from it how far the pupil is succeeding or failing. Needless to say, when He so examines, it is not merely as judge; He sends through the living image to the pupil such purification and strengthening as the latter will allow himself to receive.

The act of being put on probation is the response to a demand, made by the pupil to the Guardians of Humanity, to be given opportunities for a swifter evolution than is normal with the generality of mankind. The response brings with it a readjustment of the individual's karma; this karmic readjustment has the aim: (1) of freeing the individual slowly from such types of karma as handicap him from exercising a greater usefulness; (2) of giving him opportunities for a wider knowledge, especially the knowledge of the hidden truths of nature; (3) of bringing to him new opportunities for self-expression through Service. The probation or proving of the pupil consists in testing him to see how far he can withstand the shocks of his karma, and remain without diminishing in his altruism, in spite of the fact that his life becomes more barren of those satisfactions and delights which make life worth living for most men. He is also tested to see if, as a worker, he can sufficiently adapt himself to be a worker in the Master's Plan. For each Master of the Wisdom is the centre of a large number of activities, which He has undertaken to

foster as His contribution to the Plan of the LOGOS; an aspirant, therefore, is put on probation less to gain knowledge from the Master and more to train himself as an apprentice to help the Master in His work. The probationary pupil must therefore be ready, if necessary, to change his methods of work to fit himself to those of the Master; he must be ready to co-operate with his fellow-apprentices; and in all ways he must prove that an Ideal of work weighs more with him than his personal satisfaction as a worker.

When a Master takes an aspirant as a Probationary Pupil, it is with the expectation of presenting him for Initiation in that

QUALIFICATIONS FOR INITIATION	
1.	DISCRIMINATION
2.	DESIRELESSNESS
3.	SIX POINTS OF CONDUCT : i. <i>Self-Control as to the Mind</i> ii. <i>Self-Control as to Action</i> iii. <i>Tolerance</i> iv. <i>Cheerfulness</i> v. <i>One-Pointedness</i> vi. <i>Confidence</i>
4.	LOVE

FIG. 106

life. It does not follow that the pupil will succeed, because a Master has responded to his aspiration; he has a karmic right to be given the opportunity, but what he makes of that opportunity depends on himself. Still, if he "means business," and will be guided by the senior pupils of his Master, he is more likely to succeed than to fail. If he strenuously works at the qualifications for Initiation, then the Will to Good in nature will help him with illumination and strength. These qualifications are given in tabular form in Fig. 100; they are taken from *At the Feet of the Master*, by J. Krishnamurti. The author of that priceless gem gives the explanations and comments on them which were given to him by his Master when he was prepared for Initiation. The aspirant who is seeking the Master cannot do better than take that little book, and study it, and live it.

If, after seven years of testing, the pupil on probation is found to have grown in self-sacrifice to man and to God, his Master then finally accepts him as a pupil. The living image is dissolved, and the Master makes with the accepted pupil an inward link which, even if temporarily broken by the pupil through failure, will be felt in all lives to come as drawing him to his Master. When accepted, the pupil is given the right to a mystical experience, which is of the greatest inspiration to him in his work. When any matter arises which he cannot decide out of his own experience, he may test his judgment by the judgment of the Master on the matter. This is done by raising his consciousness for the moment so as to touch the fringe of his Master's consciousness. If he can free himself from the prejudices of his personality, and knows how to guard himself against the idiosyncrasies of his judgment, then such a possibility of testing his judgment by the criterion of the Master is one of the greatest privileges in life to which the pupil can attain. It enables him to distinguish between what is more useful and less useful, between what is more helpful and less helpful, as he works for men in the name of his Master.

There are some pupils put upon Probation who have shortened the usual seven years between Probation and Acceptance into one year, or even less; but such fortunate souls are few, for it means that behind them, as they enter upon Probation, there exists a great accumulated karma of Service, which gives them the strength and the opportunities which others have not earned. The interval of time between the various stages on the Probationary Path depends upon the initiative and the capabilities of the pupil; if he is forceful and determined, he may override obstacle after obstacle and "enter the Path" swiftly; or, if he lets opportunities slip by, he may spend decades in one stage before passing to the next. All pupils receive equally the inspiration of the Master, but each assimilates from it according to his capacity.

A still closer link between Master and pupil takes place at the next stage, when the pupil becomes the "Son of the Master". More and more the pupil's hopes and dreams begin to reflect the wondrous life which the Master lives among His peers, and slowly the pupil becomes as a cell in the living organism of his Master. He grows to be a ray of his Master's consciousness, and he comes to possess a depth of wisdom which is not his, but is given to him for use by his Father in God. Nevermore can the pupil be alone; in griefs and in joys, in darkness and in light, the Master's consciousness enfolds that of the pupil, even though at times the pupil may not be aware of that glorious fact. Now, as he works for the plan of his Master, whether the world accepts him with acclamation or martyrs him, he works not as a solitary craftsman, but as a younger brother by whose side toils an elder and more expert Brother.

His commandments grievous are not
Longer than men think them so;
Though He send me forth, I care not,
Whilst He gives me strength to goe.
When or whither, all is one,
On His bus'nesse, not mine owne
I shall never goe alone.

At each stage, from Probation to Acceptance and to Initiation, the Master formally presents his pupil to the Mahāchohān, the Keeper of the Records of the Hierarchy; the pupil's name and rank are entered by the Mahāchohān in His imperishable Record.

Coincident usually with the stage of the Son of the Master, the pupil is presented by his Master to the Great White Brotherhood for Initiation. The Master thereby affirms to the Brotherhood that his pupil is sufficiently fit in his ideals and in his life, and by the balance between his good karma and bad, to share in the mysterious life of that august Body, and to be a channel of Its forces to the world. Besides his own Master, a second member of the Brotherhood, of the rank of a Master, has also to stand sponsor for the candidate. The presentation is made in the first instance to the Mahāchohān, who then appoints one of the Masters to act as the Hierophant Initiator. Either in the Hall of Initiation, or in some other appointed place, the candidate is formally initiated at a stately ceremony. What happens to the candidate is truly an "initiation," i.e., a beginning. It is the beginning of a new form of existence, where the personality becomes steadily more and more merely a reflex of the Ego, and the Ego himself begins to draw upon the powers of his Monad.

The Soul of Man is in truth that highest part of him which is the Monad; but from that moment when the Monad made the causal body out of the animal Group Soul at individualisation, the "Spark hangs from the Flame by the finest thread of Fohat". The Ego, though linked thus to the Monad, has had, up to the moment of Initiation, no means of communication with that highest aspect of himself. But at Initiation, at the call of the Hierophant, the Monad descends into the causal body to take the vows of Initiation. From that moment, the "finest thread of Fohat" becomes as a bundle of threads, and the Ego, instead of hanging merely as a "spark," becomes

as the end of a funnel, which reaches downwards from the Monad and brings life and light and strength. From the time of Initiation, there comes into the Initiate a virility and a power of resistance of which he was not capable before, and he finds thenceforth in his own self a Rock of Ages which nothing can shake.

After his Initiation, the candidate is taken by his Master, or by a senior pupil, to the Buddhic Plane, to be taught to function there in his Buddhic vehicle. This means that the causal body must be transcended. Here now happens what has not happened before. Each night, when he left his body to work on the astral or the mental plane, his physical body, or his astral—one or both, as the case may be—has been left behind on the bed, to be donned when he returned to them. When he leaves the higher mental plane for the Buddhic plane, he of course leaves his causal body; but this causal body, instead of remaining with the physical, astral and mental bodies, vanishes. When the pupil, from his Buddhic vehicle, looks down on to the higher mental plane, no causal body is there any longer to represent him. It is true that, when he returns, he finds himself in a causal body again; but it is not the causal body which he has had for millions of years since the day of individualisation, but a causal body which is a replica of that age-long house of his. This experience shows the Initiate that he is not the Ego, but something more transcendental still; he knows now at first hand that his “self,” to which he has clung from the time of individualisation, is no true self at all, but only “that thing which he has with pain created for his own use and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality”.¹ Also, with his first Buddhic experience, the Initiate knows, not merely believes on faith, the Unity of all that lives—how all men’s lives, their griefs as their joys, their

¹ *Light on the Path.*

failures as their successes, are inseparable from his life. Thenceforth, his standard of all things has changed; he has shifted his centre from that of his personal self and its interests to that of a greater Self, the “great Orphan,” Humanity.

At Initiation, the Soul “enters the Stream” (Fig. 101). This is the ancient Buddhist phrase, which describes the great transition which takes place in the life of the Initiate. He enters the great tide of the Will of the LOGOS, which has determined that, on this Earth Chain, the majority of our humanity shall reach Initiation before the great day of testing in the Fifth Round, when the laggard souls must drop out of evolution, as the failures of the Earth Chain. They drop out, not for ever, but only for an age; when the next Chain begins, they resume their evolution, after their long rest, at that level whence they dropped out of the Earth Chain. This is that “eternal damnation” with which the

STAGES ON THE PATH	
5	ASEKHA — THE MASTER
4	ARHAT — THE VENERABLE
3	ANĀGĀMI — NOT-RETURNING
2	SAKADĀGĀMI — ONCE-RETURNING
1	SOTĀPANNA — ENTERED-THE-STREAM

FIG. 101

ungodly are threatened in Christianity. But it is not a condemnation, but rather an evolutionary arrangement for those souls who must drop out because they cannot keep pace with their more spiritually equipped fellows. Nor is it eternal, but only, as in the original Greek of the *New Testament*, "æonian," that is, for the period of an æon or dispensation. But he who has "entered the stream" is "safe" or "saved"; and, slowly or with speed, he will "attain Nirvana," the goal of human perfection, before this Earth Chain is completed. Therefore the Initiate is called in Buddhism *Sotāpanna*, "he who has entered the Stream".

It is said that usually seven lives intervene between the First Initiation and the Fourth, that of the *Arhat*, and that similarly between the *Arhat* and the *Asekha*, seven more lives are necessary in which to do the required work of purification. Each Initiation means an expansion of consciousness, and each must be prepared for by adequate experience and self-training. But while one Initiate may take the full limit of time for the work to be done, another may condense it all into a much briefer period. It is largely a matter of the accumulated karma of the individual, *i.e.*, of the work done in past lives, and of the strength and purification achieved by him in them. But all who "enter the stream" reach to the "furthur shore," that is, to the bliss of Nirvana.

The stages on the Path of Holiness, as this process of spiritual unfoldment is called, are marked by expansions of consciousness, and by the gift by the Great White Brotherhood of new knowledge and new powers to the Initiate. The Brotherhood requires from the candidate, before he can pass from one stage to another, a record of work done for humanity, a freedom from specified mental and moral defects, and the possession of certain spiritual faculties. In particular, there are ten "Fetters," which the candidate must cast off one by

one, before he can finally come to Adeptship. After the candidate has "entered on the stream," and before he can be given the Second Initiation, he must show, besides the record of work which he presents, that he is free of the first three Fetters; these are, according to the Buddhist classification: (1) *Sakkāyadiṭṭhi*, (2) *Vichikicchā*, and (3) *Sīlabbataparāmāsa*.

The first Fetter, *Sakkāyadiṭṭhi*,¹ means "the delusion as to one's individuality or Self". Many a man thinks of his self as the physical body; and he identifies himself with its lusts and cravings, with its health or want of health, with its persistence during life, or with its death. A man more evolved will identify his self with his "temperament," with his professions of belief, his religious and æsthetic ideas, and with his sympathies and antipathies. Only very few, who are capable of dispassion and analysis, will begin to realise how most of the ideas and emotions which a man thinks are his, are in reality a garment that he wears, a garment which is less of his own making and is more made for him by his sex, race, caste and religion. And all, except the supreme idealists, instinctively make a distinction between their personal selves and the humanity of which they are units. To get rid of the Fetter of the Delusion of Self is to know what the real Self is—that It is the Heart of all that lives, and that Its gain and good come only from the gain and good of the Whole. The Buddhic experience, when the causal body vanishes, leads the way to the Initiate to discover by experiment and experience what is that true Self in him which has no part in the limiting forces of "race, creed, sex, caste or colour".

The Second Fetter, *Vichikicchā*,² means "Doubt". This is doubt as to "God's Plan, which is evolution," especially as to that part which concerns the growth of the individual by

¹ Sanskrit, *Sva-kāya-dṛṣṭi*.

² Sanskrit, *Vichikitsā*.

the process of Reincarnation, in accordance with the Law of Karma. There are many stages in doubt, from rank disbelief to the acceptance of a truth as a "working hypothesis". In practical conduct, the noblest lives have been lived by men and women who have had only working hypotheses as to the nature of existence. A lofty idealism, based on working hypotheses, will lead a man through the gates of Initiation; but there comes the time when some at least of his working hypotheses must be living facts of his inmost consciousness, facts known to be true because, by outer experience and by inward realisation, they are evermore part of his individuality. The fetter of Doubt as to the fundamental laws governing human evolution must be utterly thrown aside before the soul can pass to the second stage.

The third Fetter, *Sīlabbataparāmāsa*,¹ means "affectation of rites and ceremonies". It was the Lord Christ who pointed out in Palestine that "the sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath". It was the same great truth which the Lord Buddha proclaimed, when He held reliance upon prayers and invocations, upon rites and ceremonies, to be a superstition, from which the wise man should be free. Rituals and ceremonies, when scientifically constructed, are like any other piece of scientific mechanism; they are storers of energy or conductors of force. But they are to be slaves to do man's will, not masters to control it. This is the true attitude towards rites and ceremonies. They are not necessary, nor indispensable, for wise conduct, or for a co-operation with the Divine; they are useful, especially to souls of certain temperaments, to help them to attune their wills to the One Will. But, without rites and ceremonies, the same work can be done by earnest striving and aspiration, each man for himself, and without help of

¹ Sanskrit, *Shīla-vrata-parāmarsha*.

priests or Devas or Angels. The advice and guidance of men or supermen, of earthly or heavenly denizens, are only useful to enable a man to look up and not down, forward and not back; but these helpers cannot tread the Path for him, nor lead him to salvation. A man must "save" himself. To know utterly that within one's own self, and not without, is "the Way, the Truth and the Life," is to cast off for ever this fetter of Superstition.

When the Master finds that the pupil has transcended the first three Fetters, and has to his credit the requisite amount of work done, then He presents the pupil once again for Initiation. As before, in a similarly stately ceremony, the Hierophant opens up at Initiation new possibilities of consciousness in the candidate, and entrusts him with those secrets and powers which appertain to the new stage. The Initiate of the second grade is called *Sakadāgāmi*, "he who returns once," for only one more physical birth is obligatory on him, and at the end of his next physical life he can, if he so chooses, complete the remaining stages of the Path without returning to incarnation. As he passes on to the next Initiation, new faculties must be evolved, and a yet larger record of work must be achieved. There are no Fetters to be cast off between the second and third Initiations; but the higher mind must be made a mirror of the Divine Intuition, and trained to conceive and elaborate those truths which the mind cannot discover, unless implanted in it by a faculty greater than the mind. When the higher mind has become the tool of the Intuition, and the pupil's record of service is adequate, he is presented by his Master for the third Initiation. He becomes then *Anāgāmi*, "not returning;" for birth in a physical body, unless he so chooses, is no longer necessary in order to attain to the final goal. The work can be done in the invisible worlds, and the Initiate can from there, if he so decides, proceed to the Fourth and Fifth Initiations.

Between the third and fourth Initiations, two Fetters must be cast off: *Kāmarāga*, sensuality, and *Paṭigha*, anger.

Of course, long before this, all the cruder forms of sense gratification and anger will have been eliminated by the Initiate; but there are subtle forms of these two Fetters which bind the aspirant as firmly as their cruder forms enslave the man of the world. In addition to freedom from these Fetters, and the record of work, the candidate must show that he has acquired mastery over some of the invisible worlds, and that his brain consciousness can be made, when necessary, a true record of his life on higher planes. At the fourth Initiation, he becomes the Arhat, "the venerable".

During all the stages—*Sotāpanna*, *Sakadāgāmi*, *Anāgāmi*, and *Arhat*—the Initiate is *Sekha*, a "Disciple," under the instruction and supervision of a Master of the Wisdom. The next stage is to become *Asekha*, "no-more-disciple," the Master.¹ He is a Master of the Wisdom, that is, he has within him all the capacities and powers which are requisite to know all that concerns the evolution—past, present and future—of the Planetary Chain to which he belongs. But before this stage can be reached, five more Fetters must be cast aside, the hardest of all.

Lo! like fierce foes slain by some warrior,
Ten sins along these Stages lie in dust,
The Love of Self, False Faith, and Doubt are three,
Two more, Hatred and Lust.

Who of these Five is conqueror hath trod
Three stages out of Four; yet there abide
The Love of Life on earth, Desire for Heaven,
Self-Praise, Error and Pride.²

The five Fetters which the Arhat must cast off before he can take the Fifth Initiation, that of the *Asekha*, are *Rūparāga*, "desire for life in worlds of form," *Arūparāga*, "desire for life in worlds of no-form," *Māno*, "pride," *Uddhachchha*,

¹ These five stages on the Path probably correspond to the five stages in Hinduism, known as: 1. *Kūṭichaka*, 2. *Bahūdaka*, 3. *Hamsa*, 4. *Paramahansa*, 5. *Atīta*. In the Festivals of the Christian Church, the five Initiations are symbolised in the life-story of the Christ by five great Festivals, commemorating (1) the Virgin Birth, (2) the Baptism, (3) the Transfiguration, (4) the Crucifixion, (5) the Resurrection and Ascension. (See *The Hidden Side of Christian Festivals*, by Rt. Rev. C. W. Leadbeater.)

² *The Light of Asia*, Book VIII.

"self-righteousness," and *Avijjā*, "ignorance". What the true significance of these terms is, it is difficult to say; but knowledge about these five Fetters is not essential to those who have not yet entered the Path. Suffice to say that, before the Fifth Initiation can be taken, man must put on the attributes of the superman; he must become the Christos, "the Anointed," who has come "unto the measure of the stature of the fullness of Christ".¹ This is the great Day for which the Monad went forth, a "kingly crown to gain"; and when he gains it, he gains it not for himself but for all creatures, human, sub-human and superhuman. All Nature rejoices in his achievement, for one more Saviour of Humanity has joined the ranks of those who live to give utterly as the LOGOS gives. It is said that when one of our humanity attains to Perfection, "all Nature thrills with joyous awe and feels subdued. The silver star now tinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: 'A Master has arisen, a MASTER OF THE DAY.'"²

* * * * *

"Know, O disciple, that those who have passed through the silence, and felt its peace and retained its strength, they long that you shall pass through it also . . . Give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight." These are the words of a Master of the Wisdom, uttered to those who seek to serve God or man or an Ideal. There awaits each man and woman of noble instincts and pure enthusiasms such a life of delight as those only know who have become Disciples. It is a delight which comes not from ease

¹ St. Paul, *Ephesians*, iv, 13.

² *The Voice of the Silence*.

and the fruition of dreams, but from ceaseless toil in the noblest cause which man's imagination can conceive. To look up, and see God, and to know that one can be His messenger; to look down and see men's ignorance and misery, and know that in one's hand is the power to lessen both for them; to look round at Nature and to know that one can become her prophet; to look within and know that a Light is there, to lead men from the darkness of death to a new day—it is these things which inspire those who have torn the veil of self-interest which enwraps them, and have seen something of the Hidden Light and the Hidden Work. It was said by the Rishis of India, of those who see the Heavenly Vision: *N'ānyah panthāh vidyate 'yanāya*—"No other path at all is there to go". To those who have seen what the LOGOS does, and through that, what the LOGOS is, there is indeed "no other path at all to go". The Path is full of toil, and renunciation of hopes and dreams, and weariness; yet are the days and nights, when treading that Path, suffused with a keen enthusiasm inspiring to new hopes and to new dreams, and filled with the delight of knowledge and mastery. It is said in a book of occult maxims: "When one enters the path, he lays his heart upon the cross; when the cross and the heart have become one, then hath he reached the goal." And that goal is a Transfiguration. To that Transfiguration the LOGOS calls us, and to go whither HE calls is to discover what has never yet been revealed.

Enter the Path! There is no grief like Hate!
No pains like passion, no deceit like Sense!
Enter the Path! Far hath he gone whose foot
Treads down one fond offence.

Enter the Path! There spring the healing streams
Quenching all thirst! There bloom th'immortal flowers
Carpeting all the way with joy! There throng
Swiftest and sweetest hours!¹

C. Jinarājādāsa

(To be concluded)

¹ *The Light of Asia*, Book VIII.

THE SHADOW OF THE BUDDHA

AN INCIDENT IN THE LIFE OF HIUEN-TSIANG

By F. HADLAND DAVIS

THERE are, according to Taoism, only Eight Immortals, but I should like to add another to that shining company of Celestials, and my choice would be, not a follower of Tao, but Hiuen-Tsiang, the famous Chinese Buddhist priest. He deserves that distinction, for his life's quest was a more intimate knowledge of the teaching of the Lord Buddha. In order to obtain that wisdom, which he could not find in China, he journeyed to India, and notwithstanding many hardships and many perilous adventures, he returned with joy to his own country, bringing with him no less than 657 volumes of Buddhist scriptures, over seventy of which he translated into Chinese, while twenty horses carried 150 relics of the Buddha. We cannot overestimate his work in reference to Buddhism, but he was more than a scholarly priest with an unquenchable thirst for divine knowledge. He was gracious, devout, brave, and possessed in full measure those stirring qualities that made him supremely fit to carry his great mission to a successful issue.

Hiuen-Tsiang was born about the year A.D. 600. We are told that "at the opening of his life he was rosy as the evening vapours and round as the rising moon. As a boy he was sweet as the odour of cinnamon or the vanilla tree." When only thirteen years old he studied the *Mahāyāna Sāstra*, and,

having read it twice, he "remembered it throughout". At this time he was a boy preacher, for it was his custom to expound from a pulpit "the deep principles of Religion to the bottom". His remarkable aptitude for the study of Buddhism so much impressed his elders that they solemnly declared that Hiuen-Tsiang was destined "to make the sun of wisdom shine again". That, indeed, was Hiuen-Tsiang's own conviction, but in China he was aware that his studies were hampered by insufficient and faulty texts. He knew of many sacred books that would throw fresh light upon the Master he loved and served so well, but those books were not to be found in his own country. He was filled with an overwhelming desire to visit India, and sought some happy omen that should point to ultimate success. In answer to his prayer he dreamt that he saw Mount Sumeru standing in the middle of a great sea. As he walked upon the stormy waves, desiring to scale the sacred mountain, "he saw a lotus of stone burst as it were exultingly from the deep". Failing to stand upon the flower, which receded at his touch, he found himself at the foot of the mountain. As he gazed dejectedly at "its craggy and scarped sides," he leapt into the air, and at the same time a whirlwind caught him and carried him to the summit of the mount. "Looking around him on the four sides from the top, he beheld naught but an uninterrupted horizon; ravished with joy, he awoke."

It was a happy omen, and, indeed, a prophetic dream, for though Hiuen-Tsiang's journey was fraught with many dangers and with many obstacles, he was destined to triumph in the end. "This poor priest," said Hiuen-Tsiang, referring to himself, "aims to reach the Western world to search after the Great Law—if he does not in the end reach the land of Brahmanas—there is no return to the eastward, it matters not if he dies in the mid-route". And again: "Though they cause my body to be cut up as small as the very dust, I will

never return." That was the noble spirit that governed his quest. He was prepared to lay down his life for a treasure he knew to be incorruptible. There was no looking back for him. He sought the Lord Buddha over bone-strewn plains and ice-bound mountains, in dense jungles and by the side of roaring rivers. He sought a lotus that never fades, the Lotus of the Law. He set out to find a beauty that is imperishable, and in that perilous journey that occupied sixteen years of his life, he never for a moment sought his own or expressed a single regret. He gladly offered his life for a noble purpose, and because he did so, that brave soul was rewarded in the end.

It is not my intention to describe, even in outline, the wonderful adventures of Hiuen-Tsiang. These may be read in *Buddhist Records of the Western World* and in Hwui Li's *Life of Hiuen-Tsiang*. I select one incident associated with his travels, because it seems to me the most beautiful, and one that reflects more than any other the spiritual nature of this Chinese saint.

Although Hiuen-Tsiang, during his memorable journey, was constantly studying the most abstruse Buddhist texts, he did not, as is so often the case, miss the spirit of the Law by paying exclusive attention to the letter. In reading his life I have been impressed by the reality of his faith. In the Chinese Paradise there is a lake of beautiful lotus flowers, that have been created by those on earth whose thoughts were constantly fixed upon the Celestial Regions. I feel that many a lotus bloomed upon those serene waters because Hiuen-Tsiang dreamt so much of his future abode. He may have been one of those rare saints whose soul is seen in Heaven while his body remains, not dead but unconscious, upon the earth. Such cases have been recorded in reference to the Chinese Paradise. Hiuen-Tsiang did not regard Buddha as a metaphysical problem, but as a Divine Presence that permeated his life and actuated all he did. He did not presume to see

the Lord Buddha in all His Majesty, but he most earnestly prayed that he might be permitted to see the Shadow of his Master, and we shall learn in what manner his prayer was answered.

Now Hiuen-Tsiang was informed that to the south-west of the city of Dipankara there dwelt in a cave the *Nāgaraja Gopāla*. It also came to his knowledge that many years ago, the Tathagata tamed this *Nāga*, and left him his shadow in the cavern. He was told that the road to this cave was infested with robbers, and that many pilgrims who had set out to see the Shadow of the Buddha never attained their object, having been set upon and killed by these outlaws. But Hiuen-Tsiang was not daunted. He replied to those who would fain restrain him from making so dangerous a journey: "The Shadow of the true Body of the Tathagata, during a hundred thousand *kalpas*, can with difficulty be met with; how much rather, then, having come so far as this, should I not go to worship it? As for you, advance on your journey slowly, and I will rejoin you after a little while."

When Hiuen-Tsiang reached the city of Dipankara he entered a monastery, but no one there would accompany him as a guide. Leaving this religious house, he chanced to meet an old man who knew the cave, and they set out together. Having travelled a few *li*, they met five robbers who rushed upon them, sword in hand. Removing his loose cloak, the Master of the Law displayed his religious vestments. Recognising his sacred calling, the robbers were abashed and asked him where he was going. Learning that the priest desired to see the Shadow of the Buddha, they spoke of brigands who, having no respect for religion, would kill him. Hiuen-Tsiang replied: "Robbers are human beings. I am now going to adore Buddha; though the road be filled with savage beasts, I have no fear; how much less should I fear you, who are my human benefactors?" The robbers were touched by these gracious

words, and allowed Hiuen-Tsiang and the old man to continue their journey, and without further adventure they reached the cave.

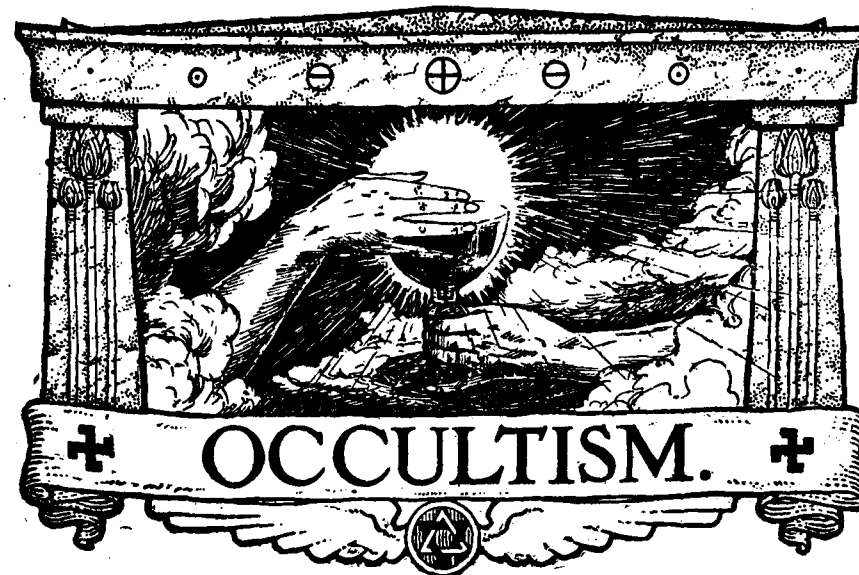
While Hiuen peered into the dark cavern, the old man thus addressed him: "You must enter and pass straight on to the eastern wall; when you touch that, stop, and then go backwards fifty paces and no more; then face the eastern wall and look; the shadow is in this place." When Hiuen-Tsiang had carried out these instructions, he prostrated himself many times in his worship of the Buddha. He looked steadfastly at the eastern wall, but no Shadow of the Master was to be seen. He did not grow weary of his quest, nor did he doubt for a moment the possibility of a spiritual manifestation. Conscious of his shortcomings, he cried aloud, and with a contrite heart ardently lamented those sins that seemed to veil his celestial vision. We are told that "with his utmost heart he paid his worship and recited the *Shing-kwan* and other *sūtras*; he also repeated the *gāthas* of the Buddhas, making one prostration after each verse".

At last the faith of Hiuen-Tsiang was rewarded, for suddenly a wonderful light, about the size of an alms-bowl, appeared on the eastern wall. The light increased in brilliance, and then disappeared. It had assumed no human form, and there seemed no definite promise that it would do so; but this Chinese priest was not the kind of man who would have sanctioned that cry of a weakling: "Hope long deferred maketh the heart sick." He would rather have said that where hope is strong it can wait for ever. So great was the faith of Hiuen-Tsiang that "he vowed within himself that, if he did not see the Shadow of the Lord of the World, he would never leave this place". While he continued to worship, the miraculous light again appeared, and this time it lit up the whole cave as if the roof had been hung with stars and the air were thick with a cloud of fire-flies. While Hiuen-Tsiang stood

filled with reverential joy, the Shadow of the Buddha appeared upon the wall. We read: "Bright were the divine lineaments of his face, and as the Master [Hiuen-Tsiang] gazed in awe and holy reverence, he knew not how to compare the spectacle; the body of the Buddha and his *kashāya* robe were of a yellowish red colour, and from his knees upward the distinguishing marks of his person were exceedingly glorious; but below, the lotus throne on which he sat was slightly obscured. On the left and right of the shadow, and somewhat behind, were visible the shadows of Bôdhisattvas and the holy priests surrounding them."

A sceptical commentator suggests that the shadow was a "pious fraud" produced by means of a magic-lantern, and asks if such contrivances had at that time been introduced into India from Persia. For my part I dismiss such a materialistic explanation, and I dismiss it because I am convinced that the spiritual nature of Hiuen-Tsiang was capable of coming into close touch with things divine. As the old man, a Brahmana, who accompanied Hiuen-Tsiang to the sacred cave, observed: "If it had not been for the sincere faith and prayers of the Master, this could not have happened." The tempestuous Omar cried: "There was a door to which I found no key." But Hiuen-Tsiang found the key, the one key that matters, and we may be sure that he has long since passed into the Light where there are no shadows.

F. Hadland Davis



THE OCCULTIST AND HIS CRITICS

By HERBERT ADAMS

H. P. BLAVATSKY once said that "if a man would follow in the steps of Hermetic philosophers, he must prepare himself beforehand for martyrdom". No zealous student of the occult can progress far in his studies without realising the truth of that statement. He quickly finds, too, that he must, in the words of the same writer, "be ready for everlasting encounters with friends and foes". When the student first meets with these experiences on his path, he is liable to waver and examine very seriously the grounds of his belief. He has, even at that early stage of his endeavours, found new strength and deeper insight; yet, in the conscientious expression of the new life which has come to him, he encounters blunt opposition from the most unexpected sources, and then he really begins

to count the cost. It is at this critical point that many have turned back and made peace with their tempters. They were not strong enough for martyrdom.

There are others, comparatively few, who set their faces to the task from the very beginning and never look back. For them the call of the soul has been so emphatic that they yield to it heart and life, and are totally reckless of the future. They scarcely needed to count the cost; they entered the arena fully prepared to pay any price. In one clear vision they glimpsed the goal and are conscious of a perfect assurance that all obstacles on the way thereto will be met and overcome. These are the strong ones who elect to follow in the steps of their great predecessors. Such as these the world needs above all others at the present time.

The prevailing opinion in the world concerning the occultist is that he is a dreamer and impractical. They who best know the world are the least disturbed by the world's opinion. No intelligent man, I suppose, will deny that the best in the world, whether of literature, art or science in all their manifold expressions, originated in the minds of men of genius. Well, the genius is a dreamer; he is the medium through which operate powers and influences which he neither understands nor can adequately control. Such as he receives he gives, and is very often an irresponsible agent. But his gifts are always a blessing to humanity; although that is generally realised after he is dead. If this is the common lot of genius, what must be the fate of the man of vision, who is the super-dreamer? Most people dream, chaotically enough; more organised are the dreams of genius, beautifying life and civilising men; but the sculptured dreams of the occultist surpass these and build a cosmos.

Let us obtain a glimpse of the work and character of the super-dreamer. He is a master-builder engaged in the monumental work of building the soul of man. And if there is any

person in whose presence the little intellectual men of our day feel uncomfortable, it is the spiritual enthusiast, the man who believes divinely in the human soul. His simple dignity and authoritative speech have a magic of their own which is not to be overcome. There is something eminently disconcerting in that quiet impressiveness and unusual influence, born of vision and certitude, which threatens to set floating every cherished idea of the unspiritual. It argues a great deal, and should teach the latter many lessons, that in the face of all opposition the power of that august personality remains unhurt. The occultist is completely dedicated to the lofty work of the spiritual evolution of mankind. He has perfect knowledge of the spiritual forces in man and of the method of their discipline and manifestation. For him, direct inspiration and spiritual communication are daily experiences. He brings a new interpretation of life from superphysical levels of consciousness, making existence infinitely grand and significant. He does not deny that man must stand with both feet firmly upon the earth, handle material things, and adjust himself in all the relations of life. In this respect he is, in fact, the most practical of men. But if that were the whole of his philosophy, he would undoubtedly be as foolish as those of his contemporaries who deem this phase of it sufficient. No, he bears witness also to the divine light which, emanating from the shrine of his own inner being, sheds its radiance upon the whole panorama of human life and reveals its purpose in the cosmic scheme.

The occultist is the revealer of truth. His mission is to give light and open up the sources of spiritual knowledge in man. He stands far ahead of humanity as a whole. He sees it struggling blindly along the weary path of life behind him. From that vision compassion is born, and that compassion is the secret of all his power. When perfect love acts, it has nothing to fear from malignant men or spirits of hell. Let the

critics of the world's Saviour bear that in mind. If, after many endeavours, they find the terms of his royal mission above their comprehension and antagonistic to the accepted rule of the academy and the market-place, let them at least show their better nature by accepting in silence the proffered gift. Time will surely prove that the gift is a priceless one.

What a pathetic spectacle is the man who refuses enlightenment in a world like this? He is virtually dead, and little remains but to bury him with his forefathers. I once gave to a minister of the gospel an accepted occult work, sincerely believing that it might illumine his world of facts and raise his message to the level of spiritual enthusiasm. He returned it with the remark: "I am too rational." How many so-called spiritual teachers are too rational to remove the veil and look into the face of Truth! That is why they are a menace to the spiritual life of the nation. By what authority does that man consider himself the messenger of Truth who is content to study the laws of nature and refuses, either through bigotry, or fear, or self-satisfied indolence, to investigate the laws of the supernatural, which alone can give true spiritual knowledge? What right has he to teach in the name of Jesus, who does not understand the Master because he fears to follow him? What right has he to condemn the occultist who does understand the Master, because he has followed him even to the Cross, and speaks a wisdom which only dawns upon the darkness of that last hour? On every hand one meets with persons who pride themselves upon their religious status in society, yet the first breath of genuine spiritual truth upsets them; consistent men who fear, for personal considerations, to revise the musty ideas thrust upon them in their youth by ignorance and prejudice. On referring to the world-wide work of a remarkable occultist, I was asked whether that teacher was consistent! But what has revelation to do with consistency? Consistency is the everlasting enemy of

progress; what has a great soul to do with it? Was Jesus consistent? No, he was a perpetual surprise, and did the most unaccountable things. Was St. Paul consistent? No man wrote a bolder confession of his inconsistency. These teachers followed the Spirit that liberates, not the letter that binds. I wonder how many more centuries will elapse before Christians will realise this and follow their example.

The occultist is giving to the world the complete history of man. Science has done its best to prove conclusively that man is primarily of the earth and cannot exist apart from it. Now we know that its conclusions are childish. Theology, too, stands arraigned before the world and will have to be re-written, or suffer the fate of an exploded myth. It shuts its eyes to the irreproachable light which accredited psychic investigation is flashing full in its face, choosing to call that which it cannot understand, because it is too bigoted to investigate it, the work of the devil. I have little to say here about Spiritualism; I know its value and its dangers. If, however, it is one of the avenues which lead to the Great Light, students of the laboratory and the Church may profitably join hands and take a few steps in that direction. They would then at least show some signs of life and initiative, be in a position to verify the knowledge we already possess, and perhaps add more to it of an interesting and inspiring character. It is certainly better that the explorers along this avenue should be thought a little mad, as pioneers usually are, and even lose sight of a companion now and then during the strange adventure, than that they should sit with the critics on the banks of Lethe, loving darkness and stagnation, fearing light and revelation, and become a byword to future generations. But I am concerned with the occultist who lives in the Great Light and is conscious of an indisputable mission to men. Every man with a mission is entitled to respectful consideration, and receives it—unless his mission be a spiritual one. Yet the life of the

occultist is a sacrifice to the world ; and the reason that he so willingly suffers the derision of his enemies is because they most need the sacrifice. It is to the materialist he first speaks of an invisible world and the means of cognising it. He knows that without a spiritual interpretation life must ever remain an amazing and grievous enigma.

The profound ignorance of otherwise sensible men in the matter of their own soul-life and spiritual possibilities is truly astounding. It is difficult to know how to begin to direct their thought to the inaugural truth of spiritual science—their own identity. Their manifest astonishment is almost disconcerting ; one has said too much, and would willingly retreat to silence and neutrality, but it cannot be. And these are the men who, rejoicing in their sordid ineptitude for spiritual truth, and shouting an unmodified denial of all beyond their own infantile vision, endeavour to silence the oracle of divinity and with profane hands to crucify afresh the Son of Man.

It may be asked whether I include in this sweeping denunciation those ministers of religion who ridicule the occult sciences and psychic research. Certainly I do ; there is no alternative. Professing a more sacred calling in the world than their brethren, the spiritual exaltation of the people, they are the more culpable. I do not know a more pathetic, yet surpassingly ludicrous spectacle than that of the ministers of God denying the grand fundamental of their apostolical mission, and choosing to walk in darkness rather than in the light. They appear to labour under the influence of a hideous obsession in standing before the world as the acknowledged exponents of the inspired Word, and at the same time vehemently impugning those forces and instrumentalities by which that Word was recorded. The Bible is an impressive spiritual and psychic phenomenon, the production of spiritual seers and mediums, for which the occultist has a reverential regard. And the judgment awaiting those

who preach this Word, yet deny its secret doctrine, will be this: instead of from pulpits, wisdom and prophecy will cry with inspired voice in the market-place ; Pentecostal fires will fall upon those sitting by the common hearth ; and the learned priest will descend from his eminence to receive grace and illumination from the tongues of the unlettered.

The occultist is writing the true history of man. That is one of the many duties imposed upon him which do not exist for other men. He will execute that duty in spite of anything his contemporaries may say or do. He knows that it is futile to expect complete justification from the men of his own time, and therefore he is unmoved in the face of all opposition. It is enough for him to remember that his teaching has the corroboration of every great soul before and since the advent of Jesus, and of Jesus himself, who also was an occultist. Never are the critics more flagrantly mistaken than when they write down the occultist as a mere visionary, and an enemy to reason and religion. "God geometrises," Plato said ; so does the occultist, and in a way which has staggered many a mathematician. Nothing could be more illogical and presumptuous than the attitude of these critics who would have us believe that the last word of Infinite Wisdom has been spoken to man ; that all the heavens of revelation were finally sealed when Jesus ascended to a greater ministry invisible. They do not realise that by refusing the enlightenment handed on by the chosen messengers of the great Brotherhood of Masters, they are impeding the predestined spiritual evolution of humanity.

But sublime is the patience, ineffable the peace and certainty, of the illumined seer. With Spirit attuned to the mighty rhythms of the unseen universe, and compassion his guide, he passes swiftly onward through the incarnations, ever bearing humanity's cross until suffering love shall have transformed it into a glorious Crown.

Herbert Adams

A FRAGMENT ON MEDITATION

By PETER DE ABREW

JUST as the physical body of man needs nourishment for its healthy growth, so does his spiritual body need equal attention for its development. Founders of all religions, and their Initiates or *Illuminati*, have spoken of this subject, recommending it to the earnest attention of their followers and devotees. Of these Founders of religions, Shri Krishna and Gautama the Buddha laid much emphasis on the subject of meditation, prescribing tried methods for its exercise as an absolute necessity for the spiritual evolution of man. Having reached the stage of humanity, and yet going round the weary cycles of birth, man is privileged now to be conscious of his pedigree and see the spiritual enlightenment awaiting him as his heritage. To work up to gain it, and be liberated from the rounds of incarnations, is the acme of the Dharma or teachings of these two Indian Masters.

This paper is only a fragment on the subject of meditation as taught by Gautama the Buddha. It is called a fragment, for indeed it must necessarily be that, as we are told that the human mind which is untrained is capable, so far as the Master has discovered, of restlessly rolling in the sea of mind with 84,000 thought-waves. To control them and conserve their energy is the immediate object of meditation. And besides, there are other methods recommended by other Masters; so all the more is this only a fragment.

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A FRAGMENT ON MEDITATION

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Taking a crude example, we might compare the untrained mind of man to a bull let loose in a paddock or field of grass. He wanders all over the field, never stopping at any particular spot for any length of time, and nibbling the grass here, there and everywhere. To tie him to a stake and thus make him concentrate his attention on a particular spot where the grass grows best, should be the policy of the wise farmer. So is the untrained mind; it does not stay at one particular point, with sustained effort to think out a subject and make the best use of it. It wanders and wanders, dissipating its energy. To check that roving habit, to bring the wandering mind to a centre, to train it to think and to think rightly, and thus to speak and act rightly, and to produce the results of such exercise on the superphysical planes, is called meditation—the *summum bonum* of mentality. Thus, with the aid of the intellect and consciousness, the possibility of entering planes higher than the physical is laid open to the student who would cultivate the Science of Meditation.

For the purpose of this essay, man is classified under three headings, in that he is a bundle of desire (*lobha*), anger (*dhosa*), and ignorance (*moha*), qualities which exist in every man to a more or less intense degree. We also find in this bundle of gross elements qualities which might be termed the finer forces in man; they are also three in number, and are faith, intellection or mental energy, and wisdom. The thoughtful man will readily perceive that he is an interesting mixture of those qualities, and he will further see that it is his work as a man—in fact it is the object of life—to eliminate the grosser from the finer forces which constitute the true man. This elimination has to be done methodically. As the chemist does his work in his laboratory to obtain the desired results, so does the alchemist work to obtain spiritual refinement. He is the occultist and the true Theosophist, working in the Divine Laboratory of the mind, to be one of the band of Nature's Hierarchy.

In parenthesis, it might be remarked that herein lies what is truly called "Education"—the leading out of the finer qualities in man and the killing out of the grosser elements in him. The educationist has therefore a very great responsibility divinely vested in him, to lead out his charges on the lines indicated above.

We shall divide the School of Meditation into three grades, as it necessarily must be divided. And it must be distinctly understood that the whole life of the student must be based on meditation. The three grades are the preparatory school, the middle school, and the upper school.

THE PREPARATORY SCHOOL

In this school the student has to master the elements of Logic. With a knowledge of that subject, he exercises, according to the best of his abilities: (1) Right Belief. (2) Right Thought. (3) Right Speech. (4) Right Action. (5) Right Means of Livelihood. (6) Right Exertion. (7) Right Remembrance. (8) Right Meditation.

In these exercises of the preparatory school the student goes through the operation of cleansing his mind and also his body. The period of this course will depend entirely on his endeavours. He will be his own judge and master, and he will know his own progress; and should he feel honestly capable of entering the middle school, let him join this, resolving to keep a good hold of himself.

THE MIDDLE SCHOOL

He must now begin to exercise the eighth of the qualifications—Right Meditation—of the preparatory school, with more earnestness and fixity of mind than before. This school is the portal to the spiritual planes, and

he must take himself in hand seriously and not "look behind".

Before we enter into the general aspects of the curriculum of this middle school, we will attempt to follow out the method of meditation to be adopted from now onwards in this and the upper school. The methods are four, viz., (1) *Etha-dhagra-Bhāvaya*, (2) *Samadhi*, (3) *Vimutthi*, and (4) *Marga*.

These are the four crucibles of the occultist or the student of Theosophy. Let us try to understand what they are.

(1) *Etha-dhagra-Bhāvaya* means concentration, i.e., bringing the wandering mind to a centre, and not letting it get loose, but compelling it to remain steadily fixed, as when tying up the wandering bull to a stake.

(2) *Samadhi* means placing in the mind a controlled collection of thoughts on any subject under meditation.

(3) *Vimutthi* means the analysis of such collected thoughts and discrimination between them, such as sifting out the real and fine from the unreal and gross.

(4) *Marga* is the incinerator, where the unreal and gross elements are burnt out, never again to take root, sprout or be vivified.

In his meditation, the student of this school will religiously follow the four methods enumerated above, at each session of meditation. Each one of them must receive its full consideration. With the practice he has had before in the preparatory school, it must be assumed that he is now better fitted than before for his exercises.

POSTURE IN MEDITATION

There are two postures recommended; as a matter of fact both of them should be adopted in turns, to relieve the monotony. They are either (a) seated cross-legged on the ground or floor, or (b) a gentle walk of any distance between

thirty and sixty yards. This must be in a straight line, and it must be neither longer nor shorter than the prescribed distance. A longer walk tends to fatigue, and a shorter needs too many turns back, and they are in both cases an obstruction to meditation by distracting the mind.

A PRELIMINARY EXERCISE

During the leisure intervals of the day a preliminary exercise is suggested as a helpful recreation; it is called the *Kasina Bhavana*, or an aid by models to concentration of the mind. You find out your chief failing and its corresponding element or colour, which is shown in the subjoined table. Make a model of the element or colour, put it before you, and repeat its name, over and over again, perhaps for hundreds of times daily, till you can visualise it without the model, or see it with your mind's eye. This helps to concentrate the mind and strengthen it, however mechanical the operation may be. It suggests an act of self-hypnotisation; but, as there is no danger of that, this *Kasina Bhavana* is a helpful method of exercising the mind for its successful concentration.

THE KASINA BHAVANA TABLE

<i>Chief Failings</i>		<i>Elements or Colours</i>	<i>Pali equivalents</i>
1. Thoughtlessness	...	Earth	... <i>Pattavi</i>
2. Restlessness	...	Water	... <i>Apo</i>
3. Anger	...	Fire	... <i>Thejo</i>
4. Desire to nurse one's physical body	...	Air	... <i>Vayo</i>
5. Inordinate desires for emotional pleasures	...	Blue	... <i>Nila</i>

- | | | | |
|--|---------|-----------|--------------------|
| 6. Inordinate desires for intellectual pleasures | Yellow | ... | <i>Pitā</i> |
| 7. Love of adorning the physical body | ... | Blood-red | ... <i>Lohitha</i> |
| 8. Inordinate attachment to faith | ... | White | ... <i>Odata</i> |
| 9. Attachment to one's own physical good looks | Crimson | ... | <i>Manjita</i> |
| 10. Love of criticism, constructive or destructive | Space | ... | <i>Akāśa</i> |

As models of Air and Space cannot be made, the student is advised to follow in thought the air that touches his body; and in the case of Space, let him travel in imagination through a limitless sky. With regard to the colours and the elements and their models, the student is recommended to make the model about the size of the moon, not quite full. For instance, for Fire concentration, get a round vessel about the size of a large bowl and fill it with burning cinders. Then, realising that your chief failing is anger, rapidly repeat the word "*Thejo*," or Fire, for say half an hour, if you can. Repeat this operation daily, till you begin to see fire in your mind's eye, and then, whenever that weakness of anger takes hold of you, you will see fire, and you will with a mental effort control your anger with the fire now visualised. Thus this method of concentration helps thoughtfulness and meditation.

It was remarked before in this paper that man is a bundle of two sets of three gross and three fine elements. In this middle school the student's time will be taken up with meditation on those factors, following the methods recommended. We will deal with them consecutively.

Settling down in one of the postures recommended, the student begins work. Firstly, he cleanses the mind of

any worldly thoughts he has at the moment. As a vessel is washed out and cleaned before putting any food into it, so clean out the mind and fill it with thoughts on the mayavic or illusory nature of the physical body, on the permanency of the spiritual body, and on cultivating Compassion or *Maitri*. Thus consecrating the mind, the student will then resolve on the subject of his meditation; and that is the gross desire-element which is the first on the list. His mind will soon begin to wander and be distracted by some outside agency, but he must pull up his mind and with an effort concentrate his thought on the subject. He is bound to be attacked like this every day, but he must persist till he conquers. His thoughts should be directed to ways and means of thinning this gross element of desire and finally wiping it out of existence for him. He should then meditate on the illusory nature of the physical body—its impermanence and its decay or decomposition. These thoughts are then analysed carefully with discrimination, and thus he will realise the absolutely illusory nature of the physical body, and a consequent indifference to its wants is bound to arise. Here comes in the result of this meditation, namely, the thinning of the desire-element.

The next meditation is to remove anger. This has to be attacked with thoughts on mercy and kindness, and especially by sending such thought-forms to those who make you angry. It was ignorance on the part of him who made you angry, and it was also ignorance that made you angry. Then, with the power of analysis, the great harm this emotion does to you and all around you must be realised, and thus anger is gradually reduced.

The third subject for meditation is ignorance. It is an impossibility for the thoughtless student to meditate; he is not strong enough to think steadily on any subject, and brood or dwell on it. He is recommended, therefore, to follow in his

mind's eye his own in-breathing and out-breathing. As a matter of fact this exercise should be followed in the preparatory school, but in the middle school the student is enjoined to think of the root of ignorance and the results of ignorance and how to get rid of ignorance. Theoretically the practice of virtue with every breath he takes is the method prescribed. It is a life's work, and its results will be observed in the work of the student of the upper school.

So far, we have attacked the gross elements of a mixed constitution and thinned them to a degree—only thinned or modified, for it would be impossible, except under special circumstances, to eliminate them finally, without going through perhaps many incarnations. Anyway, it is consoling to know that such thinning out of a gross body is bringing us nearer to the goal of Bliss and decreasing the cycles of existence.

Now the student has to meditate on the three fine forces of his nature, *i.e.*, faith, mental energy or intellect, and wisdom.

(1) To increase and strengthen faith (*Sardha*), meditate on the life of the Master, His teachings, and the work of the Brotherhood; a true realisation of these three will develop his faith. In this and all meditations, the four methods enumerated above must be observed.

(2) To increase and strengthen mental energy or intellect (*Vitharka*), meditate on the composition of the physical body, which necessarily involves, as a prerequisite, a knowledge of physiology and chemistry, of the decomposition of the body and the distribution of physical atoms in the elements. This meditation, if preceded by the necessary study, is sure to result in a development of the intellect.

(3) Finally, to increase and strengthen spiritual wisdom (*Buddhi*), meditate on the virtues and their practical application to life, and thus develop buddhi.

We now come to a very interesting stage of the life of the student, who is ready to enter the last stage.

THE UPPER SCHOOL OF MEDITATION

Here it is assumed that he has passed fairly well through the four sections required in meditation, *viz.*: (1) Concentration of mind. (2) Placing in the mind a controlled collection of thoughts. (3) The analysis of such thoughts. (4) The burning or eliminating of gross elements.

The pupil must now realise that he has successfully fulfilled the four sections of his meditation. An analysis is made of the thoughts produced at this stage of his work, which must necessarily be of the finest forces of his nature, and by a sustained effort he holds them under control, without the least interference from distractions. He *becomes* the controlled thought, being absorbed in it. This is the result of his meditations in the first three sections, and is called *Parikarma Samadhi*, or the first act of the three sections of meditation.

This absorption leads the aspirant to the second act of meditation. It is called the *Upachara Samadhi*, or being near the boundary of spiritual enlightenment. It is a very important situation—it is the junction where *Samadhi* and *Marga* meet. It decides whether the pilgrim advances to higher realms, or is thrown back to go through the mill of life again, till he is ready to enter that portal. The latter course will depend entirely on the intensity of the sparks of the gross elements yet clinging to him when he has to go back. The student is now on a plane which cannot be seen with the physical eye; it is a state of consciousness produced by the second act of meditation, called *Upachara Samadhi*, just mentioned. The distinction between the two acts is that *Parikarma Samadhi* is produced from the mind-plane, while the *Upachara Samadhi* is the result from the plane of consciousness.

The aspirant is conscious of a light, which he breathes and in which he lives. It cannot be seen with the physical

eye. It is comparable to that light which one sees on a very clear, cloudless dawn, immediately before sunrise. The pupil is no longer near the boundary. He has made further progress and he is at the bank of the boundary of *Marga*, the Stream; this state of his consciousness is called the *Anuloma Sitta*. He is as if expecting the Sun to rise any moment, and burn up the slender remains left from the already thinned gross elements, thus eliminating them entirely from his constitution, for they have been pulled up by the roots, never to sprout again. This is practically done with the fire of spiritual wisdom or *buddhi*, which now illumines the pupil, and finally he finds that there is no space or time in his consciousness for concepts of desire, anger, or ignorance. He becomes an Initiate and enters the Stream.

Such, then, is the method laid out by Gautama the Buddha for meditation; a fragment of which has been described in this article.

Peter de Abrew

RENTS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA

(Continued from p. 87)

VII

Time: 4,000 B.C. Place: Egypt. Sex: Female

THE scene of this life is laid on the edge of the river Nile. There are two houses, about a half a mile apart, which are divided by a fence. Each house is set in the midst of great gardens spreading round it, and ending in terraced steps at the river's bank. Each house is built round the three sides of a hollow square, opening towards the river. In the garden of one house is a large pond, where many coloured fishes are swimming. A little girl is standing at the edge, and throws in crumbs to feed them. A big cat comes up and dives into the water, a rather unusual procedure for the cat of nowadays. The girl (Ursa) has a little brown face, level eyebrows and wavy dark hair. She plays much with the little boy next door, Vega, who loves her very much; he makes for her tiny bows and arrows and toys, which she thinks very wonderful. This boy and girl belong to opposite branches of the first sub-race. She is brown and white, but he is of a bronze-red colour, that of the American Red Indians. The father of the

little brown girl was an Indian King who was defeated in battle, and yielded up his kingdom to his conqueror, promising to make no attempt to regain it, on the condition that his people should be allowed to live in peace under their own laws, and not be subject to slavery or the drain of heavy taxes and military discipline. Under this promise he had left his native home, and settled with his family on the banks of the river Nile in Egypt.

Here is a scene which took place shortly after the birth of the little girl. An old man sits beside the mother, who is lying on a couch, covered with a thin, shimmering cloth of gold, and a tiny little brown baby at her side. The old man is reading the horoscope and describing the future life of the little one; he says that she will see great sorrow or trouble, but that her life will come to a happy and peaceful ending. He says there will come an opportunity for a great sacrifice, which will prove of great value, if she rises to the occasion.

We see her later as a little girl with a curious greenish blue stone hanging round her neck on a fine woven gold chain. It was given to her by the little boy living next door, the playmate of whom she was so fond. They wandered, hand in hand, in the woods, playing out the old mythological stories which had been told them. They pretended to be Sita and Rama in the old Indian story.¹ The little girl belongs to an ancient family of the Solar Race, and the boy is the son of one who stands high in the service of the Pharaoh. His father, Markab, is so deeply immersed in affairs of state that it swallows up all his time and attention, and he makes a poor father to his children. There is an older son of this family, named Menkā (Sirius), an elder brother of the little boy; he is a dark and rather stern-looking young man who is fond of

¹ C. W. L. was surprised to see this *Indian* story being enacted in Egypt in play by the children; it was then, to find out how this could be in Egypt, that he looked up the girl's parents and their history, and saw her father's Indian origin.—C. J.

telling them stories, forgetting his business cares and troubles, which seem to have fallen rather early on young shoulders.

The little girl seems to be much alone, with no playmate except the little boy Senefru (Vega). She was an impulsive, wilful little creature, subject to fits of temper and rage, but very charming when she had her own way. She does not go to the temple for religious teaching, as was the custom of the country, but has religious instruction at home. She is also taught two languages, one easily written at ten years of age, and the other the Egyptian. She seems to be taught some quite useless accomplishments. She learns some strange dances, and plays very well on some queer musical instrument, a little resembling the *vinā*, yet quite different. It looks like a half pumpkin, hollowed out and bridged over with pieces of wood, and traced with pearls, across which were strung silver wires. It was played like a harp by picking the wires. She has a curious toy for painting pictures, for she does not learn to draw, but has stencils of trees, men, houses, and all kinds of objects, and these are combined and painted.

When the father transported his family and treasures from India to Egypt, he brought with him some magnificent jewels, and among them a gorgeous necklace, which on state occasions the young girl is allowed to wear. The jewels in the necklace are so arranged that the smaller stones are at the back, increasing in size towards the front, with a great green heart in the centre, out of the top of which comes a little crown of tiny rubies, brilliant and sparkling. All the jewels are held together with such fine filigree work as to be almost unseen. Below and around the necklace, hangs a fringe of fine gold threads.

In the home of Senefru's father, there lived a captive of some foreign nation, held as a hostage by the Government. This was Mercury. He was of a calm, strong, noble nature, and was very kind to the little girl, and he could quiet her in

her fits of temper. He could soothe her when no one else could. On one occasion, when she was in a furious rage, he put his hand gently on her head, and she, looking up at him, began to cry. He carried her away and talked to her, after which she came back radiantly happy. He lived with the family of Menkā for two years, and later, when free, studied Egyptian Philosophy.

About the age of twenty, we find the boy next door going away to live in some other country, and another young man appears on the scene, with whom Ursa falls desperately in love. He was not at all a desirable person, and the parents naturally objected. She was a very determined young woman, and they eloped, but were pursued, and Ursa was brought home; after which there was a great scene. However, she persisted in her desire, and made another attempt to escape, but was discovered by a faithful serving-woman, whom she disposed of in a very unconventional way. The girl, in the midst of all this trouble, takes a very foolish vow, that since she is not allowed to marry the man of her choice, she will never marry at all. Being strong in her nature, her passions lead her to do things for which she is very sorry afterwards. Her mother is very much worried and upset over this vow, as she regards a vow as sacred, no matter how foolish it may be. The young woman is very resentful, gloomy and sullen, cherishing her grief for ten years.

During these years great changes have taken place next door, for the neighbours, Menkā and his family, have seen great trouble. The father had died, and because of business losses the home had to be given up; the elder brother, Menkā, had found another and smaller home where he was able to care for the family. He had recently regained his fortune, bought back the old home about this time, and so returned there to live. Ursa and Menkā's younger brother Senefru, her child playmate, come together again, when she is about thirty years of age, and she begins to wish she had not made her

foolish vow. It was the beginning of a long, bitter struggle between her love for Senefru and what seemed her religious duty. She battles with herself until she falls ill, when one day the Priest of the Temple (Mercury) comes to see her. She tells him her troubles, and he shows her that as her vow was a very wrong and foolish one, it is not, under the present conditions, a binding one. He assures her that she will do no wrong to marry. She soon grows well and happy, and marries Senefru, the little friend of her youth. Two children are born, one a strong, tall boy, Andro, with bronzed features and dark eyes, and a girl, Draco, of a timid, shrinking and affectionate nature. Later in life, Draco falls under some influence that is not good.

The son falls in love with a very undesirable young person, Lili, lowly and not of refined antecedents. The mother, who is proud of her son and has built high hopes for him, bitterly opposes the marriage. The son was stubborn, and, with an unreasonable puritanical idea of reforming the young woman by marrying her, became defiant, and married without his mother's consent when about twenty-five years old. The father was inclined to let the young man go his way, and learn by experience; but the mother, in spite of her deep love for her son, never quite forgave him, and there was always this nagging trouble in her life, lasting many years. The son's marriage proved disastrous, and naturally the mother never became reconciled to it. There was a life-long barrier between them, and neither would give in. Andro is interested in Mercury's teachings, and Sirius is very kind to him, though not approving of his marriage. Towards the end of Ursa's life, her husband, Senefru, tells her of a serious youthful indiscretion, before their marriage. While it is a great shock to her and a hard lesson, she rises to the occasion and says: "Let us forget the past. Let us go and study in the temple." Here they come closer into touch with Mercury.

Senefru dies before his wife, and some trouble comes to Ursa later through her daughter.

VIII

Time: 1,900 B.C. Place: Arabia. Sex: Female .

The next life begins in the oasis of a desert, set in a plain of sand as far as the eye can see. At the base of a low hill, and at one side, are set a quantity of low, black-covered tents, and around are a few trees and springs of water. Out of one tent there crawls a little brown baby girl, Ursa. She is blessed with a very good and loving mother, Lacey, who saves her much trouble in later life, but her father is a rascal.

In this tribe, the Chief is Sirius; and his wife meets with a serious accident, and a long illness follows, during which her life is despaired of. Ursa, by this time a young woman of wild, untamed and affectionate nature, appeared as nurse, and attended the wife of Sirius for weeks, until she succeeded in bringing her back to health. Ursa worked so unceasingly that she utterly exhausted herself, but she would take no pay for what she had done. She had nearly killed herself by her exertions, but spurned gold as if it were an insult. It was love and not gold that had inspired her to fight this battle with death. But it was love, not for the wife but for the husband. Sirius was utterly blind to the true state of things, and never knew of her love for him to the end of his days.

On returning to her home, however, she confessed it all to her mother. In her despair, Ursa was on the point of committing suicide. But her mother, being very wise and loving, made matters easier for her, and succeeded in saving her from the act. About this time there were some people of rather bad reputation (Phoea among them) living in a town to the north, who tried to get a hold upon her. She was a

well-formed and handsome young woman, and they hoped to make use of her as a clairvoyant. She learned from them some magic arts of doubtful character; and, with an image of Sirius before her, she debated if she would use these arts to win his love, or, failing that, punish him for not realising her love for him. She experimented each way, but when the critical moment came, her better nature came to the front; she broke the image and gave the whole thing up. She confessed the matter to her mother and there were great scenes. The father, who was a dissolute man, tried to arrange another marriage for her. He insisted upon this, but she utterly refused to have anything to do with his plans.

C. W. Leadbeater

CANCER TIDES

A REVERIE ON THE MAGIC OF THE SIGN

By EL HILAL

IN childhood, looking back from these maturer years, she seemed to companion me unceasingly, as the pale reflection of a lonely child. She would steal into my room at night, watching me with sorrowful eyes, in whose depths was mirrored, even then, "the great longing". She never spoke, but I knew so well all that she would say; how the soul-hunger that looked at me from those wide eyes swept it like a surging sea.

I saw, too, how the tender, foolish words, so constantly repressed, lay heaped and crushed like the petals of some sweet flower in her pitiful heart. She was with me so constantly that I scarcely knew at last which was the real self—I who suffered, or she whose suffering I thus witnessed. Yet in this curious duality of actor and spectator there lay comfort—nay indeed, even at times a grim and almost voluptuous satisfaction; a riot in the lurid lights and deeper shadows of sensation turned in upon itself through this reflected other self.

I rose with her to pinnacles of fame; dropping as suddenly into the abyss of desolation. There were moments fraught with tense tragedy, in which she died. I saw her lying with folded hands, still and pale beneath a canopy of

flowers. My own tears flowed with those of the stricken family, in an agony of remorse and unavailing regrets.

But as childhood sped away behind me, she followed in its wake. School, friends, and a hundred fresh interests and amusements crowded the vision out. In youth, those gilded, dreamy years of dawning womanhood, she came again, but only in moments of rare beauty—over the moonlit sea, through the snowy blossoms of the first wild cherry against a sapphire sky, on the trail of autumn's dying splendour in wood and hedgerow. Oftenest of all she stole upon me at sunset, lingering in that secret hour of black shadows and amber glow that marked his setting—a veiled figure with eager, outstretched arms. Those were impassioned moments, a pressing outwards towards I knew not what of wonder and longing beyond the veil—an ecstasy shrouded in a haunting sadness.

Later, as the years advanced, she grew again familiar, and the radiance of her vesture—that magic of mystery—grew less. Sombre-hued, with empty, craving hands, she appeared to me then—her portion, pain and the bitterness of unrequited love—as it were my second self, bone of my bone, flesh of my flesh, persistent, tireless servant of my mood.

In that ceaseless hunger for human love, Life and Death pass by—remorseless custodians of Destiny. She alone remained, with her gnawing hunger, her empty arms, her aching, aching heart. Ever veiled, almost formless, she wrapped me round as a sea mist. In moments of realisation I knew that it was indeed but her cloak thus enveloping my senses, whose inner lining shone with mysterious beauty.

It was not until the cup of bitterness had been drained to the last dregs that she lifted at last a corner, revealing but a glimpse of its radiance. Through that wondrous shining of a myriad iridescent colours I gazed at last into those fathomless eyes . . . The sun was there, the moon and all the stars. Within the deeps of their yearning tenderness I beheld the

World's Mother and marvelled at my long blindness. In the cup of those outstretched hands she held us all. From the waters of her loneliness she distilled sympathy—fleet servant and comforter of grief.

. . . I saw her smile . . . and toss me, as she passed, into the Greater Glory—a fragment of her veil.

El Hilal

MORNING IN THE PLAIN

MOUNTAIN and cloud take on each other's guise,
In distant shadowy lines of grey and rose;
The stretch of yellowed grass more yellow grows,
The stagnant pools reflect the brightening skies.
A fisherman his net now early plies
And stops to hear, while gold the date-flower glows,
The riotous commotion of the crows
At the repeated marvel of sunrise.

The black-stemmed palms with tufted helms appear
Like warriors dark that march in endless file;
Yet nigh his hut the labourer with a smile
Guides peacefully his plough without a fear.
Full easily his hours he can beguile—
His world, his universe, within one mile.

D. M. Codd

CORRESPONDENCE

"A NEW DEPARTURE IN RELIGION"

THE following has been sent to Mr. Jinarājadāsa, for publication in THE THEOSOPHIST.

I have read your article entitled "A New Departure in Religion" in the August number of THE THEOSOPHIST. I am inclined to think that generally readers will be driven to erroneous conclusions. They may conclude that I have upheld the impossible position of one person belonging to two or more Faiths at one and the same time. I therefore wish that you read the following statement carefully, and publish my ideas in the same journal, so as to prevent such misconceptions. (Owing to lack of adequate terms I find it very difficult to express Buddhist ideas in English. However, I am doing the best possible.)

1. One who admits a non-Buddhist to Buddhism need only see that the candidate believes in Buddha, Dharma and Sangha, and the Law of Karma, and that he repeats the formula of "taking refuge in the Triple Gems".
2. Giving up or not giving up his former religious beliefs is a matter that rests entirely with the candidate. It forms no part of the duties of the person admitting him to Buddhism.
3. Whether one says or not that he renounces his former religious beliefs when he becomes a Buddhist, it virtually amounts to his renouncing his former religious beliefs.
4. Strictly speaking, it is by the continual study of comparative religious beliefs, and the consequent expansion of knowledge, that one renounces all non-Buddhist views and becomes a Buddhist.
5. Generally, belief in the Three Gems and the Law of Karma is quite sufficient for admitting one to Buddhism.
6. Even if one cannot renounce his former Faith entirely, while embracing Buddhism, it is better that he should be a Buddhist than a non-Buddhist, for there is the possibility of his renouncing his former non-Buddhist belief as he advances in the knowledge of Buddhism.

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7. The person who accepts Buddhism, renouncing all his former non-Buddhist beliefs as a result of his profound knowledge and realisation of the doctrines taught in Buddhism, becomes a Buddhist of the highest order.

8. It is not possible for a *Prithagjana* (one who has not become *Sotāpanna*), of whatever religion, to become a Buddhist who has renounced all non-Buddhist beliefs.

9. One is able to discard all non-Buddhist beliefs only when one has become a *Sotāpanna*. Before that state is reached, all non-Buddhist beliefs cannot be entirely given up.

10. It then follows that, as there are Buddhists at times holding non-Buddhist views, there may be non-Buddhists holding Buddhist views.

I am,
Very sincerely yours,
M. NĀNISSARA,
High Priest,

Vidyodaya Oriental College, Maligakanda, Colombo

NOTE BY C. JINARĀJADĀSA

It seems evident from the venerable High Priest's pronouncement that there are several grades of Buddhists. Therefore, only he is a perfect follower of the Lord Buddha, a "full Buddhist," if one may so put it, who has "entered the Path," and become a *Sotāpanna*, one "who has entered the stream". All who, not born in Buddhism, now enter Buddhism through the opportunity granted by the venerable High Priest himself (see THE THEOSOPHIST, August, 1920), and who do not formally, before becoming Buddhists, renounce the Faith in which they are born, become only Buddhists of a lower grade. Also, it is clear that all who have *not* "entered the stream" are not full Buddhists, but belong to this lower grade, even if they are by birth Buddhists.

Under the permission granted to me by the High Priest, I shall continue to admit into Buddhism all who care to enter this "lower grade," incidentally mentioning that since, by general consensus of opinion of Buddhists in Ceylon and Burma, there are *no Sotāpannas* in Buddhist lands, even among the yellow-robed *Sangha* of to-day, all Buddhists everywhere must therefore belong to the lower grade and not the higher. Those who henceforth enter Buddhism, without renouncing their first Faith, will at least be in a very goodly company.

A REPLY FROM BELFAST

BELFAST, as a city, is unfortunate in the reports which are made on it by some of the Theosophical Propaganda Lecturers who visit it. An impression is given by Miss Christie which ought not to be allowed to pass without some correction, all the more so as the citizens of Belfast as a whole have remained staunchly loyal to the Throne, through an exceedingly trying crisis, and have saved Ireland for the Empire by the influence exerted on other parts of the country and in Great Britain.

I am certain that Miss Christie would not wish to convey a false impression; but, in the present conditions, such may easily be conveyed by the brief reference to Belfast in her report. Whatever may have been the religious condition of Belfast in years gone by, when by its geographical position Protestants and Roman Catholics were brought into rather acute relations with each other, it is untrue to say of Belfast Churches, that "each is against the rest". My own experience is that, although the dominating theology is not so liberal as in Britain as a whole, yet the spirit of tolerance prevails in a marked degree, as shown by the fact that eminent Presbyterian ministers have preached from the Cathedral pulpit, and that without attracting special attention.

The inference from Miss Christie's report is that the disturbances prevailing about the time of her visit were of religious origin, in fact a battle between Protestants and Catholics.

A well known and highly respected Ulster gentleman had been brutally assassinated, and this came as the climax of long provocative action by Sinn Feiners in Ireland, which had been patiently endured, largely on the advice of Sir Edward Carson. The limit had been reached, a meeting of the men in the shipyards was held, and on the spur of the moment it was resolved that all Roman Catholics should leave the yards at once, no distinction being made at the time between Roman Catholics and Sinn Feiners. A few days later, however, Roman Catholics were permitted to return to their work, on pledging themselves to be loyal to the King. Any known Sinn Feiner, Catholic or Protestant, was put to the test. The men refused to work with members of a political organisation which used murder as its weapon. That rule holds good to-day. No Roman Catholic, as such, will be interfered with, if he is a loyal man. Unfortunately, individuals, for whose utterances the Roman Catholic Church cannot be responsible, have given only too good reason for having to identify Sinn Fein with Roman Catholicism, as, for example, priests preaching "Killing no murder," and "Hate England"; and at the present moment there is the article advocating this policy, appearing in the current number of the *Catholic Theological Quarterly*, which the Government has under consideration.

The work of the Belfast Lodge is sufficiently difficult as it is, without being brought at this present time, even by implication, into

any compromising position. Propaganda Lecturers coming to Ireland, if they are to do any good, must be silent, even in private conversation, on the subject of politics.

JOHN BARRON,

President of the Belfast Lodge.

THEOSOPHISTS AND THE PROBLEMS OF SEX

It is rather a curious thing that Theosophists, who claim to be pioneers, appear to be so behindhand in the consideration of a group of problems to which the outside world is perhaps giving more attention than to any other questions at the present time—namely, the problems of sex. It is true that Mrs. Besant, in her pre-Theosophical days, played a prominent rôle in one of the most heroic efforts to spread amongst the poorer classes in England the knowledge of what we now call birth-control, though for social and economic rather than racial reasons. It is also true that another great Theosophist had the courage of his personal convictions in the face of a storm of popular protest.

It may justly be urged that if prominent Theosophists had taken up these problems, an altogether disproportionate amount of attention would most certainly have been drawn to those particular questions, and this would have had the effect of obscuring the main ideas and teachings which, most of us hold, it is the special function of the T. S. to spread. But this does not, it seems to me, absolve those members who are *not* prominent from trying to face and solve these problems in the light of what we believe to be a fuller knowledge than those outside our ranks possess.

First there is the racial and economic question of birth-control, with the big fact to face that contraceptive measures are chiefly used exactly by those classes which on the whole are eugenically the most fit for parenthood.

Then there is the more social and "moral" question of the sexual relations between individuals, and we have to face the fact that, in certain grades of society in the West, amongst thinking men and women, relationships are being entered into by larger and larger numbers, based upon mutual agreement and generally recognised as being of a more or less temporary nature, terminable at the will of either party, and unproductive as regards offspring. This seems to be becoming more and more considered to be the common-sense course of action between cultured people, who appear in other ways to be the most "advanced" in evolution from our Theosophic standpoint.

Lastly there is the personal problem which faces every man or woman who aims at that control over all his bodies which is the *sine qua non* of Occultism. We all know in theory that we are not

our bodies, and that "it must always be you that controls the body, not it that controls you"; and on the strength of general statements of this sort a good many would-be occultists aim at complete celibacy, and many of these, having already highly strung and nervous temperaments, become impossibly overstrung with the continual strain, some ending as nervous wrecks and others succumbing to a sudden reaction in the opposite direction. Psycho-analysis has shown what an enormous part of the average man's or woman's thoughts relate directly or indirectly to sex, and needless to say this has the greater force because it is for the most part secret or unexpressed. And after all, Theosophists generally are not so much above the average that they are likely to differ very much from others in these respects, except in one particular—that we have a far stronger *motive* for gaining control over our bodies than other people, and that we work consciously at thought-control.

The question for us seems to me to be: Have we as Theosophists anything real to contribute towards the solution of these several problems? As pioneers are we going to recognise that the old Western ideas of marriage, for example, are gradually passing, to be replaced in no far distant future by altogether bigger and broader ideas? What attitude are we going to take on the question of Eugenics, with an excessively low birth-rate all over Europe and an enormous shortage of eugenically fit male parents? And what is our attitude towards the unmarried mother? If we know more than others, surely we have a duty to society, the greater in proportion to what we believe to be our greater knowledge, to give our best towards the solving of these great problems, as well as our duty to ourselves, as would-be occultists, of trying to understand this primary physical force in ourselves. I believe, our leaders refrain from any clear pronouncement on these questions for the reasons I have indicated above, though we have been given to understand that the solutions of materialistic scientists, economists, or sociologists are not really satisfactory solutions from the higher standpoint; but I believe it is all the more "up to us" to do our duty in this respect.

"ONE OF THE RANKS"

THEOSOPHISTS *versus* OUR MEMBERS

WHY is the Theosophical Society unpopular with some of the deepest and truest thinkers along Theosophical lines—men and women who are bending every effort of brilliant intellect and well-trained intelligence to the service of humanity? They do not spend time in theorising about sub-races and karma, seeking out congenial "vibrations" and where to live, or explaining to their fellow mortals, after one reading of *The Secret Doctrine*, the meaning of the entire universe—as does the average member of the Society. These people are living the life, while the so-called Theosophists are talking about it, or struggling for the *sensation* of having attained it.

That the average member of the Theosophical Society is further from living the teachings of the great Theosophical literature than the average Christian is from living the teachings of the Christ, is the reason why most of the strongest intellects among real Theosophists are repelled at the thought of joining the Society. You find them working for humanity as successful business men or women, as artists or doctors, scientists and writers, political and civic reformers; you ask them: "Why this selfless struggle to elevate humanity? And when they answer that the evolution of humanity must be hastened and that the few who see the way must work for the many and lead them, you say: "But that is Theosophy!" And sometimes your worker will smile mysteriously and say: "Yes, I am a Theosophist at heart; I love the literature; but I am distinctly *not* a member of the Society—I have no time for bickerings and contentions; I have my work to do." And, looking within the Society, what do we find as the average type?—I, of course, do not allude to the half-dozen serious workers that may be found throughout a Section in each country, but the average type of *member*. You find, as a rule, the dabbler in metaphysics, who has made a failure in the practical walks of life; instead of doing any useful work, he will sit all day languidly turning the leaves of a Theosophical book or writing an article that is never published, or arguing with a fellow member as to H. P. B.'s condemnation of Christianity or the virtues or iniquities of the Liberal Catholic Church, or the karma that must descend upon those holding other views than his own. Ask the "Theosophist" what time a train leaves, or in which direction you will find the railway station; and if you are guided by his answer, you will invariably miss your train.

Or you may find a more devotional type—a type not uncommon in the Roman Catholic Church—and more often she will tell you that there are only two kinds of people in the world—"those who know and those who do not know"—and she turns to her devotions with a sense of spiritual satisfaction and superiority that is enjoyed by the convert to one of the Christian Churches. But look into the personal life of this devotee, and you will often find her ready to go out and teach the word of the Master to a benighted world at the expense of the Society, while her unfed, unclothed children are looked after by the other members of the community, and a well-meaning husband lurks somewhere, hoping for a divorce and the opportunity to marry some well-balanced person who can hold his home together and make his children clothes. The type that looks upon the Society as a channel for airing his own personal views of life, is probably the most serious menace to its dignity and standing.

Men who have utterly failed to win a livelihood in open competition with their fellow mortals will join the Society and preach Socialism, the Single Tax, and every other possible explanation for their personal failure. Ask one of these preachers on the equality of man and the equalising of service and reward to pay his board bill, to do his bit of gardening or carrying for the benefit of the community, and you will usually find that his engagements to occupy the lecture

platform are too pressing. If he is not actually sent out by the Society—as he too often is—he at least always prefaces his remarks with the assertion: “Of course I am a *Theosophist*,” and: “*We Theosophists think*,” etc. It is to this type, and to the unfortunate habit of the Society of allowing anyone to call himself a Theosophist for the payment of \$3 a year, and air his own personal views in the name of Theosophy, that so much of the open bickering and splitting of the Society occurs. He violates many or most of the precepts laid down in *At the Feet of the Master*, descending to inaccuracies, accusations and retaliations when the business of the Society falls into his hands. As he is usually a person who has reached middle life without having won a position of trust and responsibility in other organisations, he is not trained for the work; and chaos ensues, and the efficient, well-trained man of the world looks on and says: “I enjoy their literature, *but* I am not a member of the Society; I value my position and standing in my business and profession, and I can do the work of Theosophy more efficiently if I am not associated with the *present* organisation.”

In a word, nine-tenths of the members of the Society are not Theosophists in accordance with the precepts of the Masters’ teachings, and fifty per cent of the workers for humanity are Theosophists at heart, unwilling to associate themselves with the activities carried on in the name of Theosophy.

That a few leaders have demonstrated that Theosophy can teach efficiency, self-control, and mental and moral abilities and attainments of the highest order, no one denies; but why is every inefficient human failure permitted to call himself a Theosophist for the annual payment of the price of one meal!

Of course this is written by an American who can only speak from experience in American Lodges.

C. W. S.

QUARTERLY LITERARY SUPPLEMENT

The Threefold State: the True Aspect of the Social Question, by Dr. Rudolf Steiner. (George Allen & Unwin, Ltd., London. Price 5s.)

The social problems which the War has brought to the surface and made unbearably acute can only be solved, in Dr. Steiner’s opinion, if men will strike out boldly along new lines. The old blunders will only be succeeded by endless new ones, unless the old methods and traditional way of envisaging the whole question can be discarded for more enlightened effort. “The men of to-day,” he tells us, “have deliberately to work their way out of what has become worn-out and lifeless, and this involves a much more radical change than most people are aware of.”

This necessary change can only be based on a recognition of the spiritual life as a factor in daily affairs, on the serious evaluation of a spirituality “which informs the actual life of men, and which shows itself no less active in mastering the practical tasks of life than in constructing a philosophy of the universe and of existence capable of satisfying the needs of the soul”. The present chaos is due to the fact that the working classes—who are the chief factors both in the problem and in its solution—have lost touch with the realities of life and are groping blindly without assistance for something which will sustain their souls and make them conscious of their dignity as human beings. This want can only be satisfied in a social body where room is made for the development of that spiritual something which, if only men would recognise it, is intended to “manifest itself in a grip of practical affairs and is not a special preserve of the hidden soul, a side-current accompanying the full tide of real life”.

To make possible this incarnation of the spiritual aspect of every man in his everyday self, the State must be regarded as threefold. There is no absolute centralisation in the human body, and the body social should in this respect work in a way analogous to the living complex of man’s natural body. There are three systems in the human organism: the “head-system,” which includes all that has to do with the life of the nerves and senses; the “rhythmic system,” which

covers all such rhythmic processes as breathing, circulation, etc.; and a third, which consists of all the activities of those organs which are concerned with the "transformation of material". Each of these systems has its own separate, autonomous relation with the outer world, and yet on their proper interaction and co-working the health of the whole body depends. Just in the same way the three parts of the State must develop autonomously and yet mutually sustain each other. These three parts are: the economic system, the political or equity system, and the system which comprises everything which has to do with spiritual life. As things are at present, the equity-State, or political State in the more restricted sense, dominates the other two systems, in fact extends its power over the complex of the social order; and more and more the social movement, unaware of its real needs, is tending to centralise all power in that one system.

Dr. Steiner's views naturally bring him into disagreement with many of the most modern developments of reform. Obviously his views on current questions regarding State education, State interference of every kind, Capitalism, schemes for the upliftment of "the masses," and so forth, make his advice as to a resolution of their many difficulties very much out of the ordinary. It comes as something of a surprise, for instance, to find one who is so obviously absorbed in the welfare of the workers, regarding Capital as one of the main instruments of the spiritual life, and setting his face with determination against any limitation of freedom in its use.

It would take us too far afield to try to do more than indicate the lines of thought along which Dr. Steiner leads the reader in the four exceedingly interesting essays which are comprised in this volume. We can only recommend the book to Theosophists as one representing a definite effort to base daily life for all men on their spiritual needs.

A. DE L.

When Labour Rules, by the Rt. Hon. J. H. Thomas, M.P. (W. Collins Sons & Co., Ltd., London.)

No one who reads the signs of the times, and especially no Theosophist, can doubt that within a very few years we shall have a Labour Government. Those who want fairly precise information as to what changes the Labour Party have pledged themselves to introduce, should read this book. As a propagandist effort, it is admirably written, being pervaded by an air of sweet reasonableness, eminently calculated to persuade and to disarm suspicion and opposition. As a

result, it has been well received, even in hostile camps. The "jam" may at times appear rather too much in evidence, with the object of concealing the "powder"; but the sick patient, if he is wise, will swallow both, knowing that the bitter medicine which is concealed will make him well.

Many of us are rather in doubt whether the new order of things is to be Socialism, pure and simple, or whether Capitalism is to remain in a sort of muzzled form, deprived of its power for evil, and retaining only its capacity for good and healthy stimulus. According to Mr. Thomas, this latter is what his Party is aiming at. They fully realise that money is a great power for good, as well as for evil. All that they propose to do is to harness it, by judicially directed State control, in such a way as to prevent it from becoming the Frankenstein it has been in the past, and to ensure that it shall be the servant of human needs, and not a Minotaur, devouring men, women and children, and becoming plethoric and inert in the process. This sort of thing, says Labour, is bad for everybody: bad for the worker, because he becomes an over-driven, starved cab-horse; bad for Capital itself, because it induces laziness and apoplexy, which sooner or later finds relief in the periodical blood-letting of war. It is far better to live rationally and not eat too much, and so prevent illness, than to do what most rich people do—stuff themselves into a condition requiring purges, mineral waters, forty-day starvation cures, or actual bleeding and poulticing, and so on. And the same thing applies to the social organism, which is quite capable of remaining healthy and happy, and living peaceably with its neighbours, provided it has a government which exercises proper supervision over every part of the organism, and refuses to allow any one organ to aggrandise itself at the expense of the rest. This is the pith of Mr. Thomas's sermon, and of course it only needs to be stated to command assent.

A drastic increase in the powers of government, and a corresponding limitation of the power of greed—this is the idea. It is no longer to be tried by the halting, hesitating, makeshift methods of the Coalition Government, but whole-heartedly, thoroughly and scientifically. There are three levers by means of which the sick patient is to be placed on the road to health: (1) the limitation of industrial profits; (2) a drastic increase of the death-duties; (3) compulsory work, of some useful, suitable sort, for everybody.

These three agencies, combined, will provide enough money to make everybody comfortably off, as well as leaving plenty of surplus for the State to carry out its beneficent schemes, which include: the limitation of hours of work; the nationalisation of schools and

universities; of insurance; of hospitals and State medical service; of land, coal, transport, heat, light and power; of roads, canals, harbours and shipping; of the liquor trade; of armaments; of theatres and operas; the municipalisation of the bread and milk supply, and control of house building; State endowment of motherhood; State subsidisation of invention and research; and so on.

In all these nationalisation schemes the owners of vested interests are to be bought out at a fair price, not an unfair one. Profiteers will soon find themselves "cornered," for the more property the State acquires, the stronger will its position grow in the market, and the more private property will depreciate. Hence the scheme of State purchase is not so visionary as it appears at first sight. The irresistible force of karma is already at work, depreciating the value of railway shares, and making them ripe for the State to pluck; they will soon be had for the asking, or offered without.

These nationalisation schemes will of course bring enormous wealth to the coffers of the State, not merely by bringing in the incomes of the existing concerns, but by enormously adding thereto, owing to the elimination of waste due to competition and overlapping. The schemes are therefore eminently practical financially. People who think them Utopian in this respect forget the tremendous increase of wealth which can be brought about by co-operation. Mr. Thomas points out that nationalisation will not favour any one class, but benefit all, including the present "black-coated poor," who are ground between the two millstones of Capital and Labour, at present. An incalculable amount of wealth is lost to the nation at present by the operations of stock-exchange gamblers and stock-market riggers. When profits are limited to, say, 15 per cent, a vast amount of unhealthy stock-market activity will automatically vanish, to the immense gain of fair and honest trade, and the benefit of the whole nation.

Labour is to be given an equal co-partnership with Capital in the management of all industries, that is to say, every Board of Directors is to have its duly elected Labour representatives, who must have an equal voice with the shareholders in the management of the concern. The method of this co-partnership would, of course, need careful working out. The Managing Director should not be a private nominee of the most influential shareholders, as at present, but one who has passed through the ranks and risen by sheer merit plus length of service. In these co-partnership schemes we may say, parenthetically, that a lot may be learnt from the Co-operative Societies, who have fairly well solved the problem of the democratisation of industry.

Further planks on the Labour platform are: the abolition of Secret Diplomacy in international affairs; the protection of Subject Races with a view to their gradual enfranchisement; Free Trade; Dominion Home Rule for Ireland, subject to Ulster remaining united with England if she wishes (nothing is stated about the Irish army or navy); a capital levy to write off part of the war-bill; a universal currency, to do away with the exchange evil; standard rates for Labour all over the world; municipal banks for financing municipal enterprises; municipal relief for the infirm or disabled; ample Old Age Pensions; clothing and feeding of school-children; municipal coal-distributing agencies; equal pay for men and women; and a democratically elected League of Peoples, instead of the present feeble and abortive League of Nations.

Labour also aims at the reformation of the House of Lords, by the substitution of the elective for the hereditary principle, the disbandment of all hereditary Peers (including "Lords Spiritual"), and the dissolving of the Second Chamber concurrently with the Lower, so as to have both Chambers of the same political complexion. The Monarchy, of course, remains as at present.

The publishers' advertisement rightly characterises the book as a "direct and honest statement, and a book that should, without in any way desiring to overstate the case, be read by every single intelligent citizen of the British Empire". So says our reviewer.

H. L. S. W.

The Message of Plato, by E. J. Urwick, M.A. (Methuen & Co., Ltd., London. Price 18s.)

Professor Quiller-Couch says somewhere that, for a book rightly to be called epoch-making, it must bring to its age something that that age definitely lacks. And this is exactly what Mr. Urwick has done. He has offered a new interpretation of Plato's teaching, based on the ancient wisdom of India, the Vedānta Philosophy. In his opinion Plato is primarily a religious teacher, concerned, like all religious teachers, with the answer to the question that civilised man has been asking from time immemorial: "Master, what shall I do to inherit eternal life?" And in the *Republic*, the crown of his life's work, we find Plato's reasoned answer to that question. The *Republic*, Mr. Urwick maintains, is not the place in which to look for Plato's views on political and social problems. Those questions were dealt with in the *Laws*; as far as they arise or seem to arise in the *Republic*,

they are of subsidiary interest to the ethical and religious teaching which forms the main theme.

Why then has Plato put his spiritual teaching in the shape of a political allegory? For the same reason that, in our childhood's days, led nurse to give us our powders well camouflaged by a spoonful of jam. Plato saw that his countrymen were suffering from the fever of over-civilisation. He saw also that the recognised practitioners of the time, the Sophists, were only making the patient worse. In his eyes the only remedy was religion, not the time-worn orthodoxy of the Homeric poems, but the true science of the spiritual life—in a word, mysticism. But the Athenian public would never trouble to read a treatise on mysticism, though they were deeply interested in ethical and political questions. Accordingly Plato, with consummate art, put forth his deepest spiritual teaching in the form of a discussion on personal and political morality, confident that all who were ready for the deeper knowledge would penetrate the veil.

Plato's religion is simply the Vedānta, slightly modified to suit Western minds. In books I—IV and VIII—IX of the *Republic* he deals with the Lower Path, that of Pursuit of Ends in the world. The Righteous man, symbolised by the Righteous State, on this Path had the Sāttvic Guṇa or Quality (the Guardian or Brāhmaṇa Caste, the intellect) controlling Rājas (Auxiliary or Kṣhattriya Caste, the Passions) and Tamas (Merchant or Vaishya Caste, the animal lusts). In books V—VII he deals with the Path of Spiritual Realisation or Religion, the ascent from the Cave of mundane affairs (a pure Vedānta simile) to the glories of the Spiritual or Intelligible World and the contemplation of its Sun, the Good.

Once we have grasped the fact that Plato is a follower of *Gñāna Yoga* or the Path of Wisdom, and that all his teaching must be interpreted on two different levels, according as he is treating of the Higher or Lower Paths, the problems and paradoxes with which the *Republic* abounds no longer present any difficulty. His Communism and his banishment of Art, to name only two of them, when rightly understood, do not brand him as inconsistent or a visionary, but afford very strong internal evidence that this interpretation is correct.

It would be hard to improve on Mr. Urwick's treatment of his theme. Never turgid, verbose or obscure, he maintains an appearance of easy mastery over language throughout his supremely difficult task of exposition. One might say that he had caught, not only Plato's meaning, but something of that indefinable charm and lucidity of expression which has never been surpassed in prose literature.

Theosophists will welcome this book for two reasons. First, in spite of the general recognition of Plato by Theosophical writers as a great Initiate, and the frequent allusions to the profound occult truths to be found in his works, no one, in modern times at any rate, before Mr. Urwick, has definitely expounded his teaching as he meant it to be understood. And secondly, it is very gratifying that a book of such importance from the Theosophical point of view should have been written by some one quite unconnected with the Theosophical Society or any other body of people which the world despises as "cranks". Though Western thought denies a hearing to the recognised exponents of Theosophy, it can hardly refuse to listen to the same truths expressed by the Head of the Ratan Tata Department of Social Science and Administration in the University of London, and author of *The Philosophy of Social Progress*.

Not that there is any chance of his views being widely accepted as yet; he has attacked too many comfortable orthodoxies for that. But in the future, when in the light of fuller knowledge the work of the various commentators and critics of Plato comes to be weighed and compared, we believe that Mr. Urwick will be recognised as the first interpreter of Plato, since the school of Henry More, who really understood his master. And that is why we have called his book epoch-making.

R. C. F.

The Philosophy of Conflict, and other Essays in War-Time, by Havelock Ellis. Second Series. (Constable & Co., Ltd., London. Price 6s. 6d.)

The volume under review contains twenty-four essays, full of original thought, showing throughout an almost unique quality of the author, which seems to combine scientist, philosopher and artist. The present review will deal chiefly with those essays which touch on the two main themes of the book: war, and sex problems—both especially in relation to the recent European War.

Four essays deal directly with the question of war and wars, from different aspects. "On a Certain Kind of War," after showing the absurdity, on the part of the recently belligerent European nations, of that side of national pride which manifests as hatred of other nations, in view of their very mixed origins, leads us on to the somewhat unusual thought that if the Great War was in a sense a civil war, "it is civil war that is most likely to be fought from ideal motives and for great principles". And the writer thinks we can

justly say of Britain's part in the European War that it was "inspired at the outset by an exalted idealism".

The next essay elaborates the thought summed up in the significant phrase: "*Vae victoribus!*" of which Dean Stanley was the originator many years ago. The writer makes clear to us the paradox of the position of those who fight militarism with the weapon of militarism—Satan casting out Satan. The French Premier's inspired outburst of "Our aim is victory!" shows the general avoidance of the real problem. His own conclusion is that militarism is "a weapon which, under certain circumstances, must inevitably be used, but a weapon only to be used with extreme precaution . . ." In another essay on "The Star in the East" he says:

We arose in noble wrath to slay the spirit of greed and arrogance and hate in the hearts of our enemies, and in the measure in which we succeeded we concurrently planted the seeds of the same passions in our own hearts.

But he has hopes that we may begin to see "the supreme advantage of the political method of seeking definite ends, over the military method of seeking an abstract victory," and that is, that the former "opens the possibility for the belligerents to realise that the ends, so far as they are legitimate ends, which on each side they seek, are the same ends".

Consideration of "The Origin of War" takes the problem further back, and the author finds that both love and reason are powerless to stop war. It can disappear only through a process of sublimation. Its two chief causes are already decaying. The excessive birth-rate is falling, and "necessarily falls with every rise in culture" (another scientific half-truth?). "Excessive industrialism has likewise passed its climax" and "there is no more world to fight for". And in another essay he shows us the way in which he believes the solution will come:

To many of us nowadays it seems just as possible to establish peace between groups of individuals as we have found it possible between individuals themselves . . . with an "international police to keep the peace between nations".

In the essay which gives its title to the volume a very necessary and true distinction is drawn between conflict—the genus, so to speak—and war—one particular species. Nearly all the arguments between pacifists and militarists confuse the two, so that it is "much as though an attack on the poisonous qualities of deadly nightshade were to be met by an enthusiastic defence of the potato"!

We now pass on to a subject which Theosophists, great and small, appear to be curiously averse to facing—the group of burning questions which can be summed up as the "Problems of Sex". Mr. Ellis here

enters the realm which, by virtue of the most prolonged and patient investigation, he has made peculiarly his own, as all know who have read his monumental volumes of *Studies in the Psychology of Sex*. In "Eugenics in Relation to War" and the following essay on "Birth Control and Eugenics" he makes out an almost unanswerable case in favour of the adoption, both in theory and practice, of Eugenics, as the only solution in the present state of Society, in Europe at all events. In the former essay he brings us face to face with three main questions: (1) the relation of the fit members of the community to the unfit ("fit" and "unfit" of course referring to fitness to produce offspring from the personal, social and racial standpoint); (2) the influence of the venereal diseases ("even war," he points out, "is less destructive to humanity"); and (3) the position of women in relation to sexual problems. Each of these three questions he elaborates in subsequent essays. The latter essay, dealing with the first of these three questions, urges the necessity for birth control, especially in view of the enormous decrease, for which the War has been responsible, throughout Europe, in the number of males eugenically fit for parenthood. In three directions, he urges, we can work "even individually": the first is "by increasing and promoting the knowledge of the laws of heredity"; the second, "by popularising a knowledge of the methods of birth control"—that is to say, by spreading information as to the use of contraceptive measures—

the one and only method which places in the hands of the whole population possessed of ordinary care and prudence the complete power to regulate, limit, or, if necessary, altogether prevent, the production of offspring, while yet enabling the functions of married life to be exercised, without any vain struggles to attain an ascetic ideal or any wasteful impoverishment of physical or spiritual well-being.

And the third is "by acting in accordance with our knowledge".

Space forbids more than the mention of the remaining essays. All are written with the same clarity and originality, and even when the author deals with familiar figures like Luther or Herbert Spencer, we seem to see them from a slightly new aspect which changes all the proportions. That on "Psycho-Analysis in Relation to Sex" is an excellent and easily understood exposition of this big subject. Other essays deal with: "The Unmarried Mother," "War and the Sex Problem," "The Mind of Woman," "Equal Pay for Equal Work," "The Politics of Women," "The Drink Problem of the Future," "Rodo," "Mr. Conrad's Work," "The Human Baudelaire," "A Friend of Casanova's," and "Cowley".

S. H. D.

The Verdict—? by Tertium Quid, with a Preface by H. A. Dallas. (Kegan Paul, Trench, Trübner & Co., Ltd., London.)

This volume is yet another of the very numerous works which appear nowadays, and of which one feels one is getting a little tired—dealing with certain phenomena encountered at sittings with well known mediums. The object on the part of the writers of these experiences is no doubt praiseworthy, each usually claiming that he has obtained evidence of the survival of bodily death under conditions by which fraud was practically eliminated. *The Verdict—?* is such a book, and to some will no doubt prove helpful and interesting—the “Book Test” being very well attested and apparently ruling out telepathy, which was the object aimed at.

As one who has read probably some scores of similar records of experiences, one is inclined to ask whether the collection of even millions of “test cases” by others is really of value. Occasionally, when such collecting is undertaken by a man of world-wide scientific reputation, it is conceivable that the attention of the sceptic may be arrested and an impetus given to individual enquiry. Such was doubtless the value of the researches of Frederick Myers, Sir William Crookes, and others; but since then, what more have we gained by the prolific outpouring of spiritualistic literature during the last decade? The communications are usually unsatisfactory and feeble in the extreme, contradictory in their nature, and seldom, if ever, illuminating; and while so little is known as to the nature and capacity of the subliminal consciousness, it is very rarely indeed that one feels that a case has been made out into which that subconsciousness might not possibly have entered.

However, all this is, I confess, merely one viewpoint; and to those who are encouraged by the perusal of apparently successful “tests,” the above may be recommended as quite a pleasantly written and well-balanced presentment of the case for the “departed”.

G. L. K.

Nerves and the Man, by W. Charles Loosman, M.A. (John Murray, London. Price 6s.)

Medical science collects facts and deduces principles from them, but until lately was more concerned with ill-health than health. The author approaches many truths, but too often the cart is found before the horse, and results are mistaken for causes. The mind is thought

to govern the will, when it is the realisation that will is supreme that leads to control of mind.

The advice as to education, fear, deep-breathing and general rules of health are good, and, if adopted before the “nervous breakdown,” would render it impossible. “Health is contagious, as disease is”; and “few of us realise what an enormous influence our thoughts have upon our health”. But the science of yoga assures us that that influence is paramount. The lines of poetry are well chosen.

A. W.

MAGAZINE NOTICES

The Herald of the Star for March maintains the quality to be expected from the international and official organ of the Order of the Star in the East. In his Editorial Notes the Head of the Order calls for individual effort to resist the lethargic influence of public opinion and to examine every question for its true value; he also urges every member to help to make the magazine self-supporting, and announces an International Star Conference at Paris for two days, so that those attending the International Conference of the Theosophical Society may be able to attend this also. A very able and complete account of the religion of Mithra is contributed by W. Loftus Hare, whose thorough methods of investigating religious history are as invaluable as they are rare. Perhaps there is less known about Mithraism than about any other religion that has played such an important part in human development; the chief facts relating to its doctrines, ritual and ethics are here laid before us in a concise and attractive form. Under the title “Secret Societies and World Unrest” Mrs. Annie Besant continues a series of articles written in reply to the charges made in *The Morning Post* against secret societies such as Continental Masonry, and the Jewish nation, of being responsible for a world-wide conspiracy against Christianity and law and order. Even President Wilson and his “fourteen points” are tarred with the brush of Bolshevism by this discoverer of mares’ nests, and it is well that such plausible and influential representations should be refuted. Under the heading “Notes from a Library” is a pleasantly written review, by S. L. Bensusan, of an autobiography recently published with the quaint title of *Seventy Years Among Savages*—that of Henry S. Salt, the humanitarian reformer.

The first number of *To-Morrow*, "a monthly illustrated journal of the new spirit in education and citizenship," promises well for the accomplishment of this object, under the editorship of Mr. G. S. Arundale. The magazine opens with messages of encouragement from a number of the foremost public men of India, including Lord Willingdon, the present Governor of Madras, so that there should be no lack of influential support. Among the various precepts as to how the world should behave to-morrow, there is at least one refreshingly accurate disclosure of the world as it exists to-day: namely, an interview with Colonel J. C. Wedgwood. In reply to the opening question: "What would be your general idea as to the difference between the world before the War and the world after?" came the candid confession: "The only change I can see is that we have got more brutal than before; there is more hatred in the world now than there was. It will probably get better, it cannot get worse." On the other hand, one of the most reassuring articles is one by Dr. J. J. van der Leeuw, the first of a series entitled "The World's To-morrow". In it an account is given of an Association of "Practical Idealists" organised by the writer in Holland and since taken up by other countries, including India. *To-Morrow* is well illustrated, mainly from photographs, but some of these suffer from being a little undersized; the design of the cover is distinctly pleasing.

VOL. XLII

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THE THEOSOPHIST



MR. T. H. MARTYN has a very interesting article in our Brotherhood Section to-day, on "The Basis of Harmony in the Theosophical Society," and with its main thesis I cordially agree, that diversity, not uniformity, is essential to our Society, to its well-being and to its progress. While the saying of a musician—that "Harmony is the science of discord"—may sound startling, it contains a profound truth. The beauty of music does not lie in a monotone but in a chord, and in a chord are notes which, out of the chord, would make a clashing discord, but in the chord are so combined as to add to it a richness not otherwise to be obtained. It is strange under how many disguises orthodoxy raises its head in the T.S., as though the dark forces which ever seek its destruction knew

that in orthodoxy lay its surest undermining. Just now, in the United States, the cleverly-named "Back to Blavatsky" movement subtly endeavours to use a revered name to discredit those whom she most trusted; that all Theosophists should study her books is entirely true, and to neglect them is folly; but the cloven foot is shown when her authority is used as final in connection with the "apostolical succession". Even were her words designed to combat more than the Roman view, it would only be another case in which, in denouncing an exaggerated presentment, she seems to strike at the truth which underlies it. The work of a pioneer, however splendid, cannot always, in clearing the field, avoid pulling up some wheat with the tares. How often have we found difficulties in her use of the word "Christianity" in her onslaughts on its popular presentment, when Christians have taken her attacks as though they were levelled at the teachings of the Christ.

* * *

In H. P. B.'s case, as in the cases of all those who are called "leaders," it is well to remember that truth expands to us as we expand in capacity: we owe to her a profound gratitude for her splendid work in bringing the Light of the Ancient Wisdom into a world darkened by materialism; but ill should we repay her, if we put "loyalty" to her as an infallible revealer, beyond loyalty to Truth as its light grows brighter. She taught us not to believe blindly what she said, but to verify what she said, and to use the faculties she helped us to evolve, to discover for ourselves, and bade us fearlessly to proclaim our discoveries. No Occultist demands belief for his discoveries, but seeks for verification or disproof. He expects to make mistakes, and is thankful to anyone who points them out. Loyalty to a leader does not imply acquiescence in all his views, and it would be a degradation to free men to accept a leader, did such acceptance mean compulsion to agreement with all he says or does. Leadership

belongs to the world of action, rather than to the world of thought; truth shines by its own light, and seeing it depends on the eye of the seer, not on the truth.

* * *

Let me take an illustration from Mr. Martyn's article. He speaks of "the effort of the twentieth century" as being made "around 1975". Many of us believe that long before that time the World-Teacher will be among us, a very different Being from the ordinary messengers who in the last quarter of a century carry the WISDOM to the West. But while the absence of belief in the near coming of the World-Teacher would make incongruous Mr. Martyn's presence in the "Order of the Star in the East," it makes him no whit less a member of the Theosophical Society. An F. T. S. is under no obligation to believe this, nor any other doctrine or belief. Nor do I agree with him that prominent workers claim to be the mouthpieces of the Hierarchy. I do not know any who make such a claim. But surely it is inconsistent, under these circumstances, to make H.P.B.'s reading of a phrase of a Tibetan Teacher, addressed some centuries ago to a group of his followers, a direction to the T.S. of the twentieth century, outlining its work for one hundred years. The T.S. does not even assert the existence of the Hierarchy; how then can it be bound by the direction of a Buddhist Lama? The "present Objects" of the Society were not laid down by H.P.B., still less by any superhuman Teacher. They have been changed several times, and were last hammered out by a small committee. Surely Mr. Martyn, after so admirably defending our liberty, should not try to fetter us with a direction certainly not given to the then non-existent T.S., but to a group of Tibetans, the authority of whom is not imposed on the T.S. According to H. P. B., moreover, the "opportunity" was limited to a little under the twenty-five years of the last century. There was nothing about establishing a nucleus in the century between 1875 and

1975. That is a new form of orthodoxy, no better than any other. And why should it be said that "she failed"? It seems to me that she made a splendid success.

* *

Lastly, I must enter a word of protest against Mr. Martyn's diatribe against the many useful activities carried out by members of the T.S., and his attempt to narrow their work. How is the nucleus to be formed, if the effort to realise Brotherhood is not to show itself in active service of our brothers? If H.P.B.'s ideas are so important, what of the direction through her that Theosophy should be made practical, and that round our Lodges there should be a sensible diminution of poverty and other evils? As is so often the case in controversy, Mr. Martyn is largely right in what he affirms, and wrong in what he denies. But that is only my own view, and I do not claim to be infallible!

* *

A remarkable healer, by name Tabu Wiremu Ratana, a Maori, has lately attracted much attention in New Zealand. The *Otago Times* has bestowed on him a leading article, tracing his psychical genealogy to Paracelsus, through Van Helmont, Fludd and Mesmer, drawing its inspiration and its facts, as it frankly acknowledges, from Mr. Frank Podmore's book on Mesmerism and Christian Science. It takes the usual tone of the man in the street, and refers the cures of the "newly arisen Maori healer" to faith and emotion—not very luminous as an explanation, since it explains the little-understood by the less-understood. Ratana's fame has spread to England, and the *Manchester Examiner* prints an article from a New Zealand correspondent, who states that 4,722 people had signed their names as cured in a period of eighteen months. One of these, a wealthy farmer, after his cure left a bank note for a considerable sum behind him secretly, but Ratana knew it and cried out that some one had left money and that it must be taken back ;

it seems that he has never taken money, as he looks on his power as a gift from God. He heals in the name of the Christian Trinity. Mr. H. M. Stowell, a New Zealand Government official, who visited Ratana's village, gives an account of two cures he witnessed, one of a man blind for thirty-two years, and another of a lame man. The correspondent of the *O. W. Times* says that Ratana was a farmer, dairying and wheat growing, and gave up these occupations a year ago to devote himself to the sick of his race. About 3,500 Maoris, well and sick, assembled at his village last Christmas, to assist in the opening of an undenominational church built by Ratana, mostly with his own money. A number of cures were performed, over three hundred. The people were generally wealthy and endowed with good appetites, it seems, judging from the following account of the daily consumption of food, which

included eight bullocks, 20 sheep, 20 pigs, and 350 large loaves of bread, 50 tons of potatoes, six tons of sugar, dozens of boxes of butter, 1,500 dried sharks, 15,000 fresh and smoked eels, many sacks of mussels and pipi, 30 bags of mutton birds, and 1,400 tins of biscuits, besides hundreds upon hundreds of tins of jam and fruits. Several hundred turkeys, ducks and geese were also drawn on to supplement the daily ration.

Here is an extract from one of the many papers sent to me :

One Wellington business man, at present on a holiday visit to Wanganui, decided to go to Ratana and investigate matters for himself. In an interview with a pressman he admits that he went to the Maori gathering yesterday in a critical and rather sceptical mood, but he came back feeling that he had seen a most wonderful man, and convinced that Ratana possesses marvellous powers. "Seeing is believing," he said to the reporter, "and in this case the evidence of my eyes is enough for me. I personally saw and interrogated five people who were blind, and who now enjoy the blessing of sight. I learned that during the holiday season Ratana has treated 347 cases, of whom 17 were totally blind, and in every case—man, woman, or child—a seemingly complete cure has been effected. Here is one typical instance, of the *bona fides* of which I have no reason to doubt: A young girl, hopelessly crippled, was driven out in a taxi. At the time of her arrival Ratana was conducting service in his church. They told him of her arrival and of her sorry state, and he said: 'I will

come to her when the service is over.' 'But she is in terrible pain,' they pleaded. 'Go back to her,' he replied, 'and you will see that the pain has passed away.' They went, and found it so; and later, when Ratana came, he said: 'Come, child, walk with me to the church.' Her friends, smiling through their tears, told the healer that his command was vain, as the poor girl could not move hand or foot, much less walk; but Ratana only smiled (he has a rare and winsome smile), and, turning to the girl, he said again: 'Come, walk with me to the church,' and to the amazement of her friends the suffering girl got out of the taxi and walked to the church."

Here is his own simple account of the beginning of his work:

Ratana was asked how he came to start the movement. He answered quite naturally and frankly, and with confidence: "I was reading in the New Testament. I came to the passage where the centurion appealed to Jesus to heal his servant, who was very sick and at the point of death. Jesus commended this man's great faith. He healed the sick servant even while he spoke; for when the messengers sent to Jesus by the centurion returned, they found that the servant was healed even at the moment Jesus spoke; so I said to myself: My word, yes. I believe that is quite feasible. So I started out on my work in that assurance. I have carried out the pattern to the fullest extent of my ability.

"A sick pakeha need not necessarily come to me. If he likes, describing his ailment and assuring me of his entire faith in the Holy Trinity, he can write to me, and I will reply; and cures could be effected in such cases."

He has cured two or three Europeans, but for the most part confines his work to his own race. It is a most interesting case of the power of a strong faith over material things. It is evident that Ratana pours his own Prāṇa—life-breath—as the Hindū calls it, and thus vitalises exhausted cells and tissues. He himself becomes exhausted when he has performed many cures. He smokes incessantly—a curious habit under the circumstances, and one likely to shorten the term of his usefulness.

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* * *

I like this prose-poem which "Marsyas," our New Zealand Theosophical poet, has sent me. Like all he writes, it is melodious, a quality I love both in prose and poetry. Shall I confess that I cannot quite accommodate myself to the

unmelodious, unrhymed, metre-less "poem" of the new poetic art? In this, which is a prose-poem, there is not metre but there is rhythm, and then it *is* prose.

AWAKE O WORLD

Awake, O World, for the time is verily at hand when He for whom thine heart hath ached shall come.

Fear not, O World, for He is gentle and compassionate exceedingly, and filled with tenderness, and cometh but to save.

Be brave, O World; draw nigh Him, nothing doubting: for even as in Jerusalem of old He would have drawn men unto Him, had they but willed, so would He now.

Be wise, O World, and yield thee to the magic of His Love: will, this time, to be drawn to Him: let Him not look on thee and long for thee in vain.

Rejoice, O World, for once again He crieth to the heavy-laden: "I will give you rest." Leap at the glorious opportunity to enter that co-partnership of joy, to become yoke-fellow of the strong Son of God. Truly "there is a tide in the affairs of men, which, taken at the flood, leads on to fortune," and such a tide is running now.

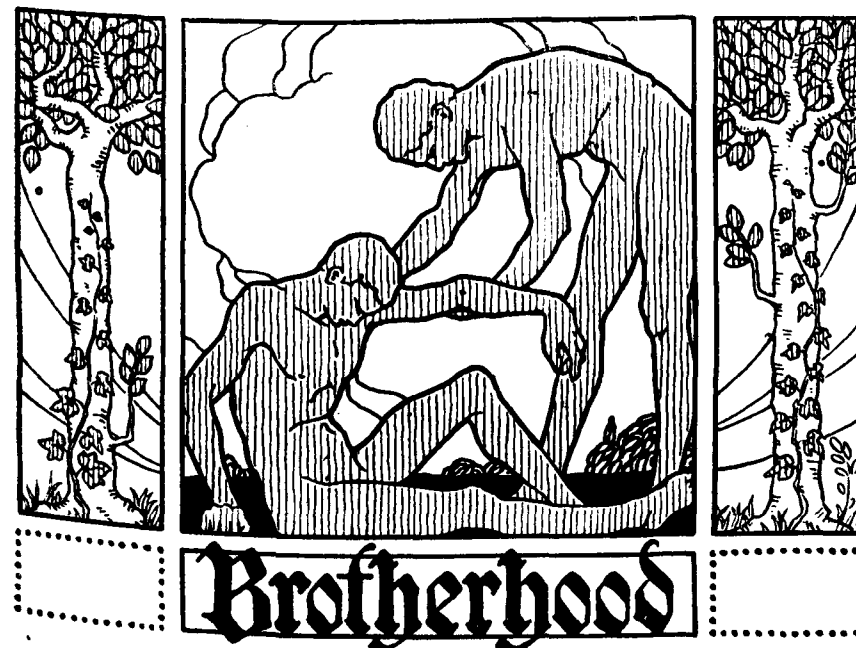
Loose thee, O World-Ship, from thy too careful moorings; set every sail to the great Wind that blows directly to thy Goal; and all, and more than all thou ever dreamedst of Peace, Joy, Strength, and Wisdom, yea, of all Things sweet and beautiful, shall dwell with thee for evermore.

AWAKE O WORLD

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* * *

For a short space I must bid my readers good-bye. I leave Madras by the Postal Express on May 27, and Bombay in the P. and O. SS. *Caledonia* on May 28. Landing at Marseille

and taking the Special to London, I should arrive there about June 13 or 14. Then will follow a month of "intensive" work in England and Wales, and a visit to Scotland, mainly on law business. Then to Paris, going aside, if possible—*i.e.*, if there be time before the Paris Congress—to Amsterdam and Brussels. If there be time, once more, I want to turn aside to Geneva before leaving for India, where, at present, my chief work lies. It is a time at which no one who loves India would willingly leave her shores; all I can do is to return as quickly as possible, and to serve her to my utmost while away. There are signs in Mr. Gandhi's latest pronouncement that he is inclined to give up his aggressive propaganda against the Government and to confine himself to the harmless "men, money and munitions" of his Bezvada Committee meeting. If so, he will personally cease to be the dangerous enemy of India that he has been since he proclaimed his fourfold programme of Non-Co-operation, and will be engaged in a harmless, if somewhat useless, propaganda, which need not be opposed. Will the Ali brothers be wise enough to follow their "Guru" along this path of harmlessness, or will they feel released by his change, and proceed to the path of violence which their outrageous speeches portend? To that question I will attempt no answer. It may have come ere this is in my readers' hands. Whatever may come, I stand for the connection between India and Britain, for constitutional advance to Home Rule through the Reform Act, by whole-hearted Co-operation with the Indian and Provincial Governments. Thus I see my duty, and I can no other.



THE BASIS OF HARMONY IN THE THEOSOPHICAL SOCIETY

By T. H. MARTYN

PROBABLY few words are more used or less understood in the Theosophical Society than the word "harmony," and its relatives. "We are a very harmonious Lodge, you know," lisps the gentle secretary of a quiet little centre of our movement in some great city. She means that her Lodge has established some measure of *uniformity* which suits the temperament of the few people who comprise its active spirits. Nobody ever dreams of disturbing the agreeable somnolence by anything savouring of change; or, if they do, the consensus of

opinion in that Lodge is that no risks should be taken lest its "harmony" be disturbed.

Again, at an important Convention some consequential officer appeals for "harmony," first and foremost, during the proceedings that are to follow, and most of those present will considerably abstain from breaking new ground, lest a warm discussion be promoted and the supposed harmony be disturbed. Once more, "harmony" is mistaken for uniformity. Or if by any chance some much-daring brother shall happen to think independently, and to arrive at conclusions differing from those of the majority, he may be quite sure of hearing something about the supreme requirement in the T.S. of "loyalty to our leaders". The particular "leaders" are different people in different places, and may be local celebrities, writers of well known books, the President of the Society, or others, as the user of the phrase may conceive it. Like many another catchy expression, this has become quite a slogan with the least thoughtful, and its only meaning—if indeed it has any meaning at all—is that there is a form of orthodoxy in our Society defined by somebody who in the mind of the user of the phrase is a "leader," and that any variance from this "leader's" views is disloyal—in other words, heterodox.

The President of the Society has often enough discountenanced blind obedience and such-like poses of "loyalty," but that does not cure a bad habit in the type of member under review: and this weakness flourishes to-day, in spite of the lack of encouragement it gets from real leaders in the movement.

The fact is that harmony is not uniformity at all. Uniformity would be a very wrong word to apply to the Theosophical Society. Uniformity is its poison, not its food. The day we secured uniformity—if we did secure it—on that day the Society, as regards the purpose of its promotion, would die. It was formed to embrace the widest possible diversity, a diversity so

unlimited that the word uniformity could only be used to satirise it. To embrace all colours, castes, creeds and both sexes; to spread in all countries and amid all environments; to appeal to the impenetrable imagination of the East, and at the same time to the matter-of-fact logicity of the West, is no business of any kind of uniformity. From foundation to roof-cap, the whole structure is established in diversity; it knows nothing and *can* know nothing of uniformity. All the same, that is no bar to harmony; rather it seems to be a necessary preliminary to that true harmony which must prelude the word of peace in a world distraught and bewildered.

We shall understand this if we get at the real meaning of the word "harmony". The dictionary defines harmony as "a fitting together of parts so as to form a connected whole". What greater mission has the Theosophical Society than the fitting together of parts so as to form a connected whole? Its parts are fragments of humanity, drawn from every corner, not of a parish but of a world. The Great Architect has planned a world of many parts, containing at one and the same time every possible variety of race, creed, caste and colour. The aim of the Founders of the Theosophical Society is to provide a miniature of this world, as it actually is, a miniature of the greater whole. This miniature or nucleus is to form the training-ground where mutual consideration and tolerance can be developed and brotherhood practised. When the practice of brotherhood has been worked out in the nucleus, it is to spread abroad into the world at large, and the nucleus is to grow and expand into universal brotherhood. That was apparently the design of the Founders, prompted by the wisdom of the Elder Brothers of humanity. And what a common-sense plan it was! Being a demonstration in actual practice under existing conditions—not imaginary ones—it embraced the highest spiritual conception of mutual service and tolerant love for all. Is it any wonder that this grand ideal has appealed to

the imagination and inspired the effort of many big-hearted men and women?

With much labour and with many disappointments, with failures followed by renewed effort, this piecing together of the many parts that must form the nucleus has proceeded, and continues to proceed. If eventually success crowns the effort of those in its ranks who have seen the vision splendid of ultimate attainment, there will some day be established a perfect, finished model in this *nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour*. It will, when complete, embrace every extreme and include a proportion of every race. Up to the present we have only made a beginning, and modestly refer to our Society as international rather than universal, but even as an international society our fringes are still rather ragged. We are well represented in British-speaking parts of the world and in India. We have some sort of light burning in several countries on the Continent, but outside Great Britain and one or two other countries we cannot claim to have a great hold on any European centre, and in some quite important ones we are still practically unknown. In China, Japan, Mongolia, Africa (excepting the South) and Russia—countries where dwell more than half the population of the world—we have as yet hardly secured a footing, and perhaps do not claim a half-hundred members in the whole of them, though it is good to see that efforts are now being made to interest China and Russia. We have a long way to go yet, before we can hope to round off our model, and provide for our mighty Inner Founders the nucleus which H. P. Blavatsky deemed it our First Object to secure.

I doubt if this obligation has yet forced itself on our collective consciousness; if it had, we should perhaps have made more vigorous attempts, ere this, to adapt ourselves to the needs of the peoples who know us not. Our missionaries would perhaps have gone to them, our Lodges and Sections be

established among them, and we of the nucleus would be learning in reality what *universal* brotherhood actually is.

With so much of our preliminary work still unaccomplished, it is natural, perhaps, that we should not yet have discovered the true basis of harmony for such a miscellaneous assortment of the human family as we are drawing, and must draw, into our ranks. Yet the result aimed at can only be secured if the true laws of harmony are recognised and followed; and, as a musical author defines it: "Harmony, paradoxical as it may seem to the lay mind, is the science of discord." Harmony "the science of discord"! There we have our true battle-cry; not the emotional platitude of "harmony the product of uniformity," which so often misrepresents our aims.

H. P. Blavatsky, after founding the Theosophical Society, set out to define its aims, to follow its probable course in the world, and to anticipate the difficulties and dangers it would meet. On this subject she wrote pregnantly a little before her death, and more than once of late the chapter in *The Key to Theosophy* on "The Future of the Theosophical Society" has been referred to. Truly that—in the light of our forty-five years' experience—is a very important chapter, and one can only hope that it will never cease to be widely read and widely quoted, until the process of the suns brings us to the year 1975.

Every such attempt as the Theosophical Society has hitherto ended in failure—Madame Blavatsky tells us—because it has degenerated into a sect. The tendency to become sectarian was, she declares, inherent in her generation. "All our members," she writes, "have been bred and born in some creed or religion . . . are more or less of their generation both physically and mentally, and consequently . . . their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, . . . they cannot be freed from such inherent bias, or at least taught to recognise it instantly, and so avoid being led away by it, the

result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die."

If, however, our Society succeeds better than its predecessors have done, then it will be in existence as an organised, living and healthy body, when the effort of the twentieth century is made around 1975. The general conditions of men's minds and hearts will have improved, a large and accessible literature will have been accumulated, and a numerous and *united* body of people will be ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, and an organisation awaiting his arrival. Earth will be a heaven in the twenty-first century, in comparison with what it was in her time.

All this, however, is preceded by H. P. B. with the inevitable "if": *if* the Theosophical Society survives, *if* it lives true to its mission—to its original impulses—through the hundred years from its founding in 1875. And there are many dangers which this mission has to outlive. First and foremost be it noted that to establish itself in diversity, and from and with so much diverse material to build a nucleus of the Universal Brotherhood of Humanity, involves a thorough mastery of the science of discord, which is harmony.

The alpha and omega of the science seem to be: first, to preserve the individuality of all its parts, of every fragment which goes to make up the nucleus; and second, to inspire the co-operation of all these strongly developed units for the common aim of the Society.

Each member should be encouraged to think out everything for himself, or he will lose his efficiency; also, by mutual consent and in practice, there must be the widest freedom of expression. There will be the greatest diversity in habits of thought, modes of thought, and expressions of

thought, naturally. Because one member—claimed as a leader or not—thinks one way, there can be no reason why any other should not think differently and say so, without being regarded as disloyal, or Theosophically heterodox. There can indeed be neither disloyalty nor heterodoxy in a rightly understood basis of harmony in the T. S. A Chinese mandarin is not likely to think along the same lines as an Australian Labour leader, nor a negro lawyer in the same terms as an Italian sculptor; but each may have something to gain by hearing the other's views. We only profess to agree—be it remembered—on the necessity for the nucleus as a living actuality.

It is, perhaps, the losing sight of this fact that causes many of our difficulties. The Society has two subsidiary Objects. In theory, having attracted an adherent by its nucleus of the Universal Brotherhood ideal, it invites him—but does not command him—to become a student of, or at any rate to encourage the study of, comparative religion, philosophy, and science; and further, to investigate the unexplained laws of nature and the powers latent in man. These Objects are as second and third to the first; but no doubt some new members join us because of an attraction to them which perhaps is more potent with them than the appeal of the first and most vital Object. Of students we have attracted a few; of people attracted by "Occultism," a multitude; and, true to all tradition, this class is not noted for balanced judgment or practical wisdom. Largely because of them, we find spread about the world to-day many reminders of the past failures of the Theosophical Society. In one Western city alone, there exist several Lodges which have from time to time been thrown off from the parent organisation in its troubled motion through the century; some of these cast-off fragments are at work to-day for the original aims of the Founders, enjoying a big membership and pursuing widespread activities, but lost to the parent Body.

If we had learned the secret of harmony, these would still be stars in the crown of a truly international society; to-day they are warnings of a possible failure. If in the future we strike the key-note of "fitting together the parts so as to form a connected whole," one can hope that they will all be drawn in again by the overwhelming power of great tolerance, and the mastery of the "science of discord," which is harmony.

When reviewing the history of the Theosophical Society since the death of H. P. B., one outstanding fact suggests itself: our worst periods of disunion seem to have been those when prominent workers claimed to be the mouthpieces of the Hierarchy. In America, on the Continent, in India, and elsewhere, prophets have arisen from time to time, professing to speak for the Great Ones whom many believe to have been the inspiring influence behind Madame Blavatsky and Colonel Olcott in forming the Society; and this "occult" interference, if I may so term it, seems always to have been accompanied by disintegration. One of our troubles seems to have been much the same as was that expressed by another battler for the Theosophical ideal ages ago; and we find the brethren declaring: "I am of Paul, I of Apollos, and I of Cephas."

This opens up the question of guidance. Do the Great Ones guide their Society by endeavouring to keep it running on the lines laid down by its Founders, and which we are discussing? Or have They from time to time varied Their plans and endeavoured to transmit their desire for variation through the mediumship of chosen members?

This question I do not pretend to answer; but, as pointed out, we know that things have not gone well when the prophet has arisen in the past, and we have to recognise that it is extremely difficult at any time to transmit directions clearly to the physical plane. Older students, familiar with the Kiddle incident, published in the first edition of *The Occult World*, and other facts in our history, will be acquainted with the

difficulty which even Masters have in transmitting Their own thought through physical-plane agents. Then there is that ever-present difficulty, that if the Society is to be directed in this way, members of it must assume the infallibility of the agent, or the direction as such will be valueless. It seems only necessary to mention this, to show how impracticable any such method of influencing the movements of a Society like ours must prove. If we accepted an infallible mouthpiece, we should become right away a sect, a band of followers, intent on maintaining the uniformity imposed by a leader, and cease to be a nucleus intentionally made up of divergent interests, and of clear-thinking, practical workers for the definite end we have in view. With an infallible leader whom we had to follow, we might of course become anything: a political party with a more or less international programme; a community of yogis, withdrawing to mountain recesses or to some form of monastery; a band of wandering mystics like the troubadours; a secret society; or a new religion with approved Orders; and in any such event the Society would certainly confirm the fear of its Founder, and "drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die".

But after all, why look for new directions in regard to our aims? Have we any right to expect them? Can any direction be clearer than that which outlines our work *for a hundred years*. If the directions were to be altered, why was the term not limited to, say, forty years, or any other period. No! we have just one hundred years given to us, from 1875 to 1975, to *establish this nucleus*; then the task is completed so far as the present Objects of the Society are concerned, and new direction will be given by "the new torch-bearer of Truth," as H. P. B. describes him. He will succeed where she failed, because, assuming we do our work thoroughly, he will have this trained and united nucleus to work through, made up of units from

every race on the earth. He will find ready to his hand cultured students, and capable, self-dependent and efficient men and women, belonging to every country. He will be able to select agents and missionaries who can speak in every language, be familiar with the peculiarities of every people, and its respective line of thought and tradition.

There are still fifty-five years to go, and there is no reason why we should not succeed in the great work; but to do so we must recognise where we have failed in the past, and are failing to-day; and having done that, we must scrape the barnacles off our good ship and set sail once more without encumbrances.

To-day we are far from being free from narrowness and sectarianism. Both are painfully rife. Some members do not appear altogether free from a sense of fear of being outspoken, a fear such as religious mediævalism imposed on Europe. I have before me as I write—all of late date—three documents; it was the perusal of them which suggested this article. Two are letters from different hemispheres. The first is from an old and widely known T. S. worker, placed very high indeed in the records of unselfish service for the Society. He has to explain in his letter: "I am face to face with this proposition; people will *not* understand that you are not against high personalities because you stand for a principle, or an opinion which is different from theirs." The second letter is from a hard-working ex-Lodge-President. She finds herself practically ostracised by many old friends in her Lodge, because she does not see eye to eye with them in regard to certain new (so-called allied) activities which have been adopted by the Lodge. This, it may be explained, is one of those Lodges—of which there are now many in the Theosophical Society—which use their Lodge rooms for Church Services and other functions, as well as for the ordinary round of Theosophical work. The third document is the Presidential Address at the Forty-fifth

Anniversary of the Theosophical Society, held in December last, where the oldest Section in existence, which also is almost the largest, is described as in danger of its very life because of a "regrettable contest, carried out with exceeding bitterness on both sides".

Little is to be gained by enlarging on our domestic troubles, or many more illustrations might be quoted to show that just now they are, like human nature, "generally prevalent". Is it possible that the cause for these may be to some extent found in the fact that we have in practice departed from our original programme somewhat seriously, by introducing into our list of "Objects" some new ones which the Founders did not include, and which perhaps Those behind them took care should not be included? That in doing so we have diverted the vision of our members from our one chief aim, and let it get blurred and in part forgotten? Is it possible, indeed, that we have added unwisely to the normal difficulties of our great task, burdens that are too heavy to be borne? Barely half way through our allotted time, with a mere start made with our real work of establishing the universal nucleus, we find ourselves surrounded by quite a family of unkempt starvelings, which we, in the fullness of our hearts and with the best of intentions, have adopted, and which we are straining ourselves to nourish into healthy life. Possibly they have made for disruption rather than harmony, and introduced cross purposes, dissension and faction into our already rather nerve-racked household, in which case we must either increase our powers of resistance, break down under the strain, or get rid of some of our encumbrances, before we can get back to normal.

In conclusion, a review of this subject—difficult indeed to enlarge on without being suspected of disloyalty or some other vice—would suggest that we shall make for harmony as we subscribe to simplicity. That we shall promote it as we

confine ourselves to carrying out the expressed aims of the Founder of the Society. That we shall succeed in proportion to our real and not pretended freedom in thought and expression. That the finest salve for all wounds, old or new, is good-naturedly to agree to differ more widely. That the greatest of all our slogans remains sublimely true: that every man is divine and capable of perfecting his own conduct and his own judgment. Finally, that loyalty to the Theosophical Society is the one standard of the loyalty that should be expected from its members.

T. H. Martyn

THE MEANING OF GUILD SOCIALISM

By G. D. H. COLE

FOR those who are able to stand aside sufficiently from the turmoil of present-day affairs, national and international, to take a general view of the position, the outstanding feature of the last two years has been the increasingly emphatic refusal of those who hold power in the various countries to consent to changes which are indispensable, if the industry and society of Europe are to be rescued from irreparable disaster.

Everywhere, it is clear that the whole social and economic order is breaking up; but, instead of seeking for ways of rebuilding society on new principles, and creating a system more responsive to the wills and intelligences of the men and women of to-day, the ruling classes in industry and politics are offering the most determined resistance to even the smallest readjustments in which they see any threat of a real transformation. They are unable to imagine the possibility of any social order other than that under which they have actually been living. They cannot believe that men will respond to any other motives than those to which the appeal has been made under the capitalist organisation of industry; and they are therefore struggling to reconstruct society on the basis of these already discredited motives, although it is manifest that they have largely lost their power to govern men's lives and ways of action and feeling.

In the sphere of industry particularly, the disastrous consequences of this policy are not slow in making themselves manifest. The real causes of the disorder of the European industrial system at the present time are two. In the first place, there is the shattering blow delivered to the system, not so much by the war, as by the wholly artificial conditions which the so-called "peace" terms have created. These interpose intolerable barriers in the way of effective economic intercourse; but this by itself would not suffice to destroy European society. For, if that society were sanely organised in other respects, it would be impossible for these artificial economic barriers to be retained at all. A society sanely organised would have no difficulty in breaking them down, and in tearing up the Treaty of Versailles. We must therefore look further for the fundamental cause of the present disintegration; and we shall find it in the steadily decreasing belief of the majority of men in either the desirability or the inevitability of an economic system based on private capitalism.

The capitalist system has depended in the past on the co-operation of the workers—a co-operation often compulsory, but to some extent also voluntary—because the working class seldom, and only at abnormal moments of crisis, actually challenged the whole capitalist order of society. This state of affairs is rapidly changing. The working class is not, indeed, becoming as a whole consciously revolutionary; but it is becoming very much more conscious of its strength, and very much more definitely critical of the economic system under which it finds itself compelled to work. Unable, and unprepared for the moment, to overthrow this system by any catastrophic movement, it is nevertheless undermining it by methods which are largely unconscious. The amount and quality of production in industry are deteriorating, as the worker comes to see less and less reason why he should do his best for a system which he believes to be largely anti-social in its effects.

Everywhere employers complain of the decreased productivity of labour; but they refuse to recognise that its fundamental psychological cause is a positive and rapidly growing disbelief in the justification of capitalist conditions in industry.

The fundamental problem of industrial reconstruction is, then, a problem of motive. If the motives on which the appeal to the workers under capitalism has been almost exclusively based—the motive of fear and the motive of greed—are becoming less and less effective as means of making the workers put out the effort which is required to produce the wealth which the world needs, some other motive must be brought in to take their place.

The fundamental belief of Guild Socialists is that this new motive can be no other than the motive of *free communal service*.

What then, is this "free communal service," of which Guildsmen so constantly speak? First, it is "communal" service. This means that in the work which he does, the ordinary man must be able to have the consciousness of an end that is worth while. He must know that his work is being done because it is definitely useful, and that it will actually be put to a use which he is able to recognise as socially desirable. In other words, whereas now, the direction to which productive energy is turned is determined almost solely by considerations of private profit, the idea of communal service involves that it shall be turned exclusively to communal use. At present there is always a wide gulf between *human demand*, the need of men and women for goods and services, and *economic demand*, the ability of these same men and women to pay for the goods and services which they need. One of the fundamental problems of society is to make human and economic demand coincide, both because it is indispensable to any decent living together of the human race for them to coincide, and

also because only when the worker feels that there is this coincidence, and that he is producing in response to a real human need, will he any longer, with his own consciousness of power behind him, consent to do good work.

But I said not merely communal service, but "free" communal service. By this I meant that the worker must be conscious, not only that the end to which his labour is directed is worth while, but also of giving his service freely. However good the end may be, the best work will not be secured by driving men to it, or by the subjection of them in the doing of it to an externally imposed discipline and control. The best service is *free* service, and this freedom implies and involves the principle of industrial self-government. We must set the worker free to serve; and we must place in the hands of the workers whose co-operation is necessary for the rendering of a particular service, the task of organising that service in the common interest.

That is why the National Guilds League, the organisation which represents the propagandist activity of the Guild Movement, declares in its statement of Objects that it stands for the "establishment of self-government in industry, through a system of democratic National Guilds". Be it noted that it stands for this system, not simply because this self-government is a human *right* of the producers, which social organisation ought to recognise as a right, but still more because it is their duty and responsibility. It is a wrong way of considering this solution to say that the workers claim all the power of control in industry. It is much truer to say that the whole body of citizens who need goods and services, must thrust upon those who alone are able to make these goods and render these services, the responsibility of organising and controlling the performance of this task under democratic conditions of industrial self-government. The Guild organisation which we suggest, is in one sense based on a recognition of human rights;

but it is also quite as clearly and distinctly based on the recognition of duties and responsibilities.

We work, then, for self-government, both in industry and in such non-economic services as education. And in working for these ends we are not merely Utopian. We take as a basis, as the organisations through which alone the principle of self-government can be practically established, the associations which the workers by hand and brain in these industries and services have created themselves for their common protection under capitalism. We work in and through the Trade Union Movement, in the widest sense, including not only the Trade Unions of manual workers, but also the rapidly growing Unions established by various sections of the non-manual workers. We want to bring about a fusion of aim and point of view between the workers manual and non-manual, and to get them to combine in a single organisation for the carrying on of each industry and service for the benefit of the whole community.

A working model of this organisation is furnished by the Guilds which have been created in the Building industry during the past two years. The Building Guilds are distinct from the Building Trade Unions; but they are based upon them, and created by them. In the Guilds, not only the manual workers, but the organised groups of professional and technical workers, have a definite place and a recognised share in the control. The Guild is an inclusive "service" organisation, capable, if it is given the opportunity, of carrying on the whole of the building industry, from the start to the finish, of every type of construction. The principle on which the Building Guilds work is that of free service to the community and the consumer at cost price, without any element of profit.

The Guilds in the Building industry insist, as Guildsmen will insist everywhere, that this cost price must include the

charge of maintaining the worker at a reasonable standard of life, without the insecurity and fear of starvation with which he is confronted under capitalist conditions. The Building Guilds are based on "industrial maintenance". That is to say, they insist on the elimination of the fear of unemployment by the granting of continuous pay to the Guild workers. According to Guild economics, this continuous maintenance of the worker, that is, the payment of the "reserve of labour," as well as those who are at any moment actually at work, is a legitimate and necessary part of the real cost of production.

In many parts of England the Building Guilds are already at work erecting large numbers of houses directly for the public authorities, without any element of profit. They are met with the strongest opposition from the Building trade employers and from capitalist forces generally, and every possible pressure is being brought to bear upon the Government, with a considerable measure of success, to prevent them from getting a fair chance of development. But they have already given an object lesson in the possibilities of free industrial service: and, even if they are crushed by capitalist opposition, the force of this example will not be lost.

We do not pretend that the precise methods which have been employed in establishing the Building Guilds, in an industry which requires only a small element of fixed capital, are practicable through the whole range of industries and services. Probably, in the majority of industries and services, the chance for Guild development will come only with the transference of the industry from private capitalism to some form of public ownership. The scheme put forward by the Miners' Federation of Great Britain, whereby the State would become the owner of the mines and would entrust their management to a special organisation, in which the organised miners would have at least a half-share of the responsibility for control, would not, indeed, have created a Mining Guild; but it

would have been a very important step in the direction of a Guild, and would, if it had been adopted, have probably led before long to further steps towards full industrial self-government.

The method defined by the miners may, then, prove to be the necessary method of advance in a number of other great industries and services, and especially in those which, like the Post Office or the teaching profession, are already under public ownership.

But, while Guildsmen are waiting for big developments on these lines, which involve a considerable transformation of the machinery of Government as well as of industry, they are by no means idle. Their task, for the moment, is to stimulate every possible experiment in Guild organisation, such as those which have been made by the Building Guilds and elsewhere; to assist every tendency in the working-class movement, and among the professional organisations, which is of help in preparing the workers for the task of assuming the responsibility of control. Their aim is to encourage every constructive tendency in the Trade Union and professional Movement that makes in this direction, and so gradually to create the conditions which will make possible that fundamental transformation of the economic and social system on which the possibility of a rescue of European civilisation from complete collapse seems now to depend.

Guildsmen are sometimes criticised for sketching in too great detail the structure and organisation of the new society to which they look forward. This in itself matters little, in comparison with the immediate constructive tasks with which they are confronted. When they sketch the future, or become "Utopian," they do so only because they believe that, in order to work well in the present, it is necessary to have the greatest possible knowledge of the end to which the immediate work is directed. We cannot, indeed, know fully what the new

society will be. There is no game that humanity loves so well as the old game of "cheat the prophet"; but we can, by endeavouring to formulate as clearly as possible our ideals, very greatly help ourselves and use that foresight in confronting our present difficulties. This is the utility of Guild Socialist speculations about the future society. I have chosen rather, in this article, to lay stress on the fundamental principles for which Guildsmen are working, and on the immediate tasks which they have in view, than to outline the structure of the society to which they look forward.

I have done this because, after all, *les systèmes meurent; ce qui restent, ce sont les sentiments et les idées*. Whatever may be thought of many of the speculations which I and other Guild Socialists have made concerning the structure of the coming society, I am at least sure that, on the fundamental question, Guildsmen are in the right. The only possibility of restoring sanity is to make an appeal to a new motive in industry and in society, and to connect this new motive directly with a new form of social and economic organisation. The motive that is needed can, I believe, be no other than the motive of free communal service, and the form of transition that seems to me to be immediately connected with this motive is some form of industrial self-government, such as that which Guild Socialists are assiduously preaching among the workers "by hand and brain".

G. D. H. Cole

A CHINESE GENTLEMAN

By C. SPURGEON MEDHURST

PROBABLY few readers of THE THEOSOPHIST could give a clear description of the mental furnishings, of an average unsophisticated Chinese scholar, whose pristine purity has remained uncontaminated by modern thought, or Western civilised improvements. What follows is an outline of the general thought-life of such an individual. His type will diminish as the Europeanisation of China progresses, but he still exists by tens of thousands in the remoter villages of interior China. In the subsequent paragraphs he is supposed to be answering the enquiries of a visitor, as to what are the most important things in life.

"Order (*Tao*) is the 'Supreme Ultimate'. There is the Order (*Tao*) of the Heavens; there is the Order (*Tao*) of the Earth; there is the Order (*Tao*) of the wind, the Order (*Tao*) of the streams and of the configuration of the landscape. There is also the Order (*Tao*) of man.

"When man conforms to the Order of Nature there are abundant harvests, and the rhythmic swing of the *Yin* and the *Yang* (the negative and positive principles of Nature) are undisturbed. Then gods, ghosts, and man, the leader of all living things, share the benign Vital Forces. There being no discordant influences, the demons are inactive.

"Man is a little 'heaven-earth' (microcosm of the Macrocosm), and so long as he preserves the moral pentad—

goodwill, uprightness, correctness, wisdom, fidelity—and the social pentad—ruler and subject, father and son, husband and wife, elder and younger brother, friend and friend—Heaven will assuredly bless.

“But ah! the pity of it! because frequently man has no Order (*Tao*), there is no proper succession of events. Man's thoughts are confused. Nature is disturbed. This is why our Emperors transacted the important affairs of State two or three hours before sunrise. At that time the restless thoughts of men are stilled by sleep. The wise have for the same reason erected temples on the hill-top or in the secluded vale, for there man's agitating thoughts are less likely to start uneasy vibrations.

“As for myself, I am indeed fortunate. [I am here interpreting the man's inner thought. If he were actually speaking, he would depreciate his own virtues and decry his ability.] I have lived in this place for over five hundred years. Did not my ancestors settle here on the accession of the Mings? Have not the ancestral tablets always stood in their appointed places in the Hall of Ceremony? Always, from year to year, the proper feasts have been spread for the dead. Our family merit is not small, and that is the reason of our continued prosperity—old age, offspring, official preferment and wealth.

“The graves in the burial-place are always clean and in repair. Their sites were carefully chosen. Their geomantic influences are favourable. The dwellings of the dead, no less than the houses of the living, accord with Nature. Thus, the ghosts being invigorated, the living are benefited, and Heaven sends its benedictions.

“It has never been our custom to stint expenditure at funerals, and the full periods of mourning our family has always observed. Every Easter (*ching ming*) we have visited the graves with appropriate gifts in our hands, nothing has ever been omitted which could add to the dignity of the dead.

Every event of importance in the clan has been humbly announced to our ancestors; and as Virtue is never friendless, it has never happened to us, as to some, that an enemy has wounded (deflected) Nature's beneficence by digging inauspicious ditches and so draining the flow of the Life-Giving Forces, or, by erecting inconvenient, lofty edifices, obstructed the Influences.

• “Are these matters important? Indeed they are, but no less important is the proper care of the living. Due respect must always be shown from the younger to the elder. The family must be perpetuated. A man who did not take a concubine when it was evident his wife would not bear him a son, or a wife who in such circumstances opposed the woman who was to supply her deficiency, would be a traitor deserving a living burial. You know, of course, that any children born of the second wife belong to the first, for no one can displace the spouse.

“Again, if a member of the elder generation were sick and needed broth, who among us would not, at any time, furnish a slice of his own flesh for the soup? This is a greater merit than praying to the gods. I should be ashamed of myself or my child if there were hesitation here in the hour of need.

“Do I believe in the innumerable gods housed in the shrines and temples which we see in every direction? Well, I will tell you. My fear of the devils and malignant entities is greater than my faith in the goodwill of the gods. Have you not noticed the walls in front of every front gate, and how often the streets are crooked? That is because devils move in a straight line. That is why you can never walk from the road straight into a house. I have heard something about wonderful self-moving carts in your honourable land, which are swift even as the lightning. If I saw one of those, and a devil were behind me, I should run quickly

in front of it, that the demon following might be knocked down and killed.

"Ah! yes, I had forgotten. You were asking me about the gods. Listen then! There is nothing supernatural in the temples, unless a believer goes there to worship. If one thinks Buddha is in the temple, he is there; when there is no one to do Buddha reverence, only his image is there. This is true of all the gods.

"Better than burning incense and leaving offerings in the temples is the practice of virtue. We should do good because it is right and not because we want happiness; we should avoid evil because it is wrong and not in order to escape misery. However, one's rewards are ever according to one's deeds. The most important quality is Sincerity. Sincerity is heaven's Way (*Tao*), sincerity is also the way (*Tao*) of earth, and the attainment of sincerity is the duty (*Tao*) of man. One is not far from *Tao* when one refrains from doing to others what one would not have others do to oneself.

"It was by this Way (*Tao*) that the Sages merged their energies with the energies of the Heaven-Earth. I myself cannot aim at this. It is mysterious, it is profound! I hope, however, to attain to the sincerity of the Princely Man. When the Princely Man fails, he does not blame another, he looks for the cause within himself. Although my virtue is small. I yet know that All within the Four Seas are Brothers, and I remember that all under Heaven are One Family. That is why I am ever ready to contribute to works of beneficence, such as the repair of public highways or the opening of soup-kitchens for the poor.

"Alas! alas! many do not think of these things. There are many small-minded men who think of gain instead of righteousness, and who hope to practise their sly tricks without harm to themselves by observing lucky days, consulting astrologers, and watching for auspicious omens. Yet

I, who say this, believe in horoscopes. How could the correct location of the grave be found without a horoscope? Could a marriage be successfully arranged, or any other important undertaking be carried out properly, if the influences of the stars were neglected? But it is useless to rely on these things alone. Heaven only blesses the good.

"What are you asking for? A single precept for the conduct of life? 'Reciprocity' should be your guiding principle, and you should learn to accomplish everything by not doing anything."

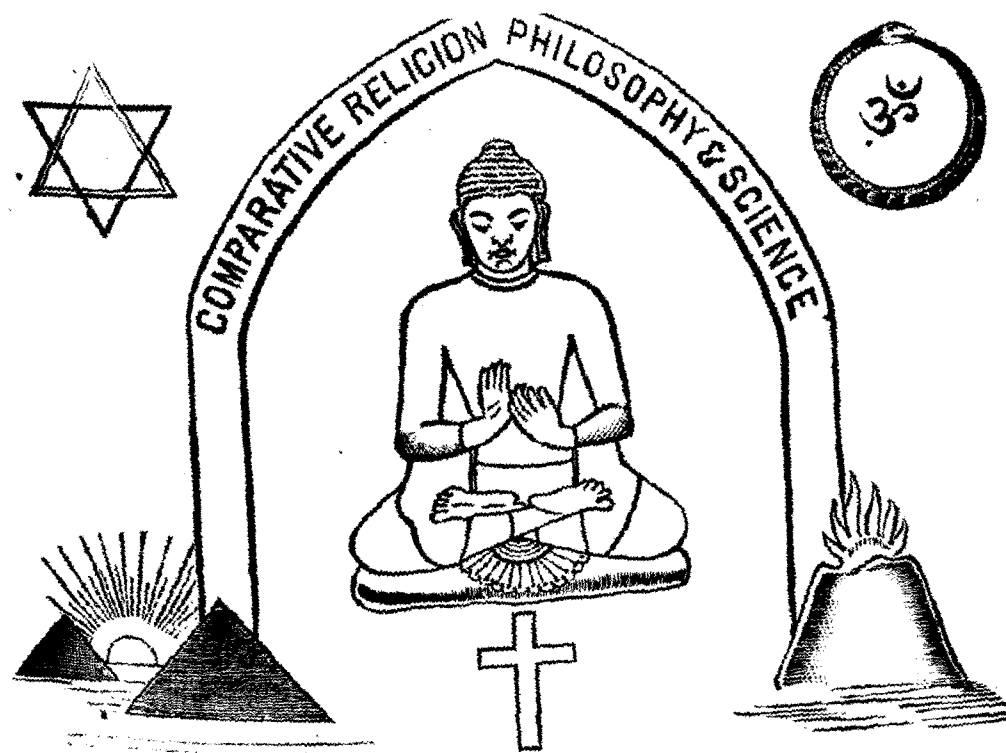
In the last sentence my suppositious Chinese friend means that that action is perfect which is not weighted by desire for results, but is performed for its own sake alone. Western students, accustomed to logical and close thought, may find the above somewhat whimsical; but is it not a remarkable confession of primitive reverence for Nature, as well as an amazing mixture of undifferentiated religion, magic, science, and philosophy? It is also noteworthy in that it lays its stress chiefly on the motive in man and the invisible in Nature.

P.S. Since the above was written, I have received a letter from India suggesting that a professed Christian minister would by his profession be removed a greater distance from the people. A few words, explaining the difference in this respect between China and India, will throw still further light on the recesses of the Chinese mind. As a matter of fact, since ceasing to be a missionary, I have found it less easy than before to get close to the Chinese as regards the fundamentals of life. As a missionary I was expected to talk religion; it was my business; as an alien engaged in earning my living, I am suspected of ulterior motives if I talk much on religious topics.

The Chinese are just now passing through a mental crisis. The old order is crumbling. The head of the "social pentad"

—minister and ruler—disappeared when the Republic appeared. This has loosened the roots of morality. De Groot, in *The Religious System of China*, asserts his conviction that on the death of the old system the Chinese will cease to be Chinese, and total disorganisation, anarchy and destruction will follow. Disillusionment—political, social and religious—is the prominent note of the present Chinese mood. Incoherence of organisation prevents it being properly faced. The result is an uncoordinated individualism and perplexity, leading to opinions and actions which are bizarre. And last but not least, China's material struggles, and her plunge into modern industrialism, are making her forget the dignity and poise of the teaching she inherited from her Sages.

C. Spurgeon Medhurst



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Concluded from p. 152)

XV. "GOD'S PLAN, WHICH IS EVOLUTION"

THERE is a saying attributed to Plato which is full of significance; it is, "God geometrises". In that saying we have the great proclamation of the Divine Wisdom that there exists a God of the universe, and that all Nature is a creation by HIM after a plan. Modern science, with her

doctrine of evolution, acknowledges a "design in Nature," but that design to the scientist is merely the result of the mechanical interplay of natural forces, and it in no way warrants the belief in a Creator. But the Ancient Wisdom in no hesitating voice proclaims that every part of Nature's design reflects the plan of a Divine Mind. This "God's plan, which is evolution," is not mechanical; what seems a "fortuitous concourse of atoms" is the resultant diagonal of the energies of the LOGOS, and their quantity and direction as they operate are determined by HIM at each moment of time.

It is difficult for the modern mind to imagine our Solar System as a living organism. Yet that is what it is. The sphere in space, whose centre is the Sun and whose radius is the distance from the centre to the second trans-Neptunian planet "P," is the physical body of the LOGOS, and HIS mind directs all the activities within that vast sphere. The magnitude of that Mind baffles human imagination; only a few glimpses here and there of Its wonders do we gain as we study creation. Looking at that Mind with the heart, It appears as infinite Love: looking with the imagination, It is infinite Beauty. When the mind looks at Its activities in visible Nature, there is revealed a fascinating geometrical design. Why "God geometrises" we may not know till our little minds can directly contact HIS great Mind: we can but look with our eyes and ponder on what they report, and what they report is order, rhythm and beauty.

There is a force in physical matter which seems as the very root of that matter; this is electricity. No one yet knows what is electricity, nor what is magnetism, the force induced by electricity. Unknown as these two forces are in their true nature, we yet know that as one of them, magnetism, operates, geometrical design at once appears. When needles are fixed upright in corks, each needle made into a magnet with a north

and south pole, and when the corks are allowed freely to float in water, and when over the floating needles there is held a powerful electro-magnet, the result is shown in Fig. 102. When only one needle floats, it comes under the magnet;

on the introduction of a second cork, with needle upright in it, the two corks range themselves side by side; three form a triangle; four a square; five a pentagon; six a pentagon with a needle at its centre. The experiment has been carried to 52 needles; with 51, the circles are of 6, 11,

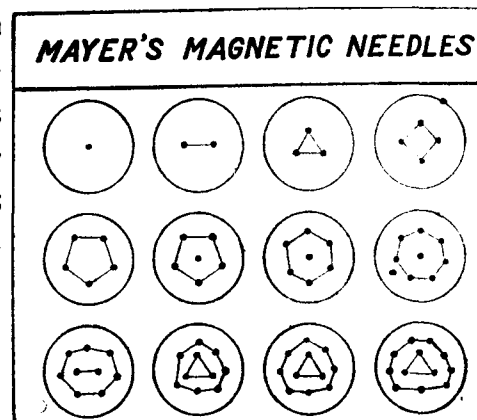


FIG. 102

14, and 19, with one needle in the middle. With 52 needles, the circles are the same, but instead of one needle, two form the nucleus round which the circles are grouped. Why do the magnets arrange themselves in these geometrical designs? Because so to act is "God's plan" for magnetism. For everything has a work to do, mapped out for it in that Plan. Even at this very beginning of physical forces, "number" and geometry come into play. It was this that Pythagoras taught when he said that the universe is constructed according to "number". Everywhere we look, a geometrical design appears. And as rhythm in structure and movement means music, the universe makes music as it works at its tasks. The electrons make waves as they rush through the ether; but their notes are scarcely within the audibility of the average clairaudient ear. But the note which the Earth makes as it circles the Sun, pushing its way through the æther, and the harmonics of that note, can be heard. Each visible and invisible planet has its note, and the "music of the spheres" is not a phantasy but a most sober verity.

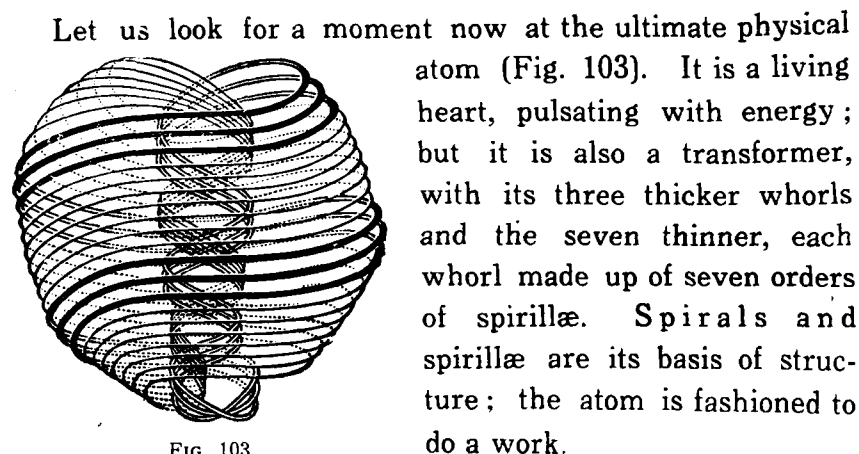


FIG. 103.

In the three whorls flow currents of different electricities, the seven vibrate in response to etheric waves of all kinds—to sound, light, heat, etc.; they show the seven colours of the spectrum; give out the seven sounds of the natural scale; respond in a variety of ways to physical vibration—flashing, singing, pulsing bodies, they move incessantly, inconceivably, beautiful and brilliant.

The atom has—as observed so far—three proper motions, *i.e.*, motions of its own, independent of any imposed on it from outside. It turns incessantly upon its own axis, spinning like a top; it describes a small circle with its axis, as though the axis of the spinning top moved in a small circle; it has a regular pulsation, a contraction and expansion, like the pulsation of the heart. When a force is brought to bear upon it, it dances up and down, flings itself widely from side to side, performs the most astonishing and rapid gyrations, but the three fundamental motions incessantly persist. If it be made to vibrate, as a whole, at the rate which gives any one of the seven colours, the whorl belonging to that colour glows out brilliantly.¹

Why has the atom this peculiar shape, and these many motions and functions? Because that is “God’s plan” for the atom. Out of its tiny life the LOGOS expects a co-operation, and age by age the atom is being trained by HIS agents to perform that duty. And when men are willing to do their duty to the full, then the atom and mankind will join in a common work with a forcefulness not now possible.

Order, rhythm and beauty are more evident to our minds when we look at the shapes of the chemical elements.² The

¹ *Occult Chemistry*, by Annie Besant and C. W. Leadbeater.

² See Section X, “The Evolution of Matter and Force”.

five “Platonic Solids” (Fig. 104) give us the axes of structure for all the elements. Verily God geometrises, as HE builds the bricks of matter out of which the Solar System is to be

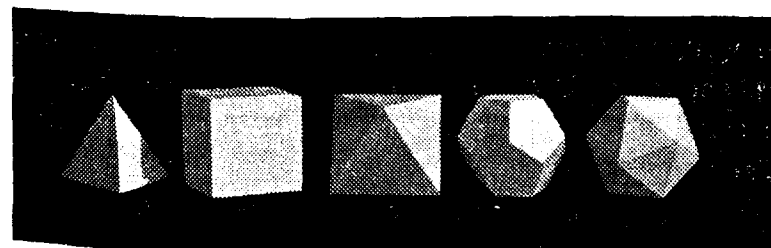


FIG. 104

made. Why is Calcium a tetrahedron and Phosphorus a cube? Because it is God’s plan. For each element has its part in the great plan; each gives to the universe its own revelation of the nature of the LOGOS. Each is a mirror of the inexhaustible fullness of the Divine Life; each is a channel, both to bring down to earth the energies of that Life, as also to conduct upwards and inwards to It the response which Nature gives.

When we come to the molecular world, who that has looked at minerals has not noted how crystals carry out geometrical design to perfection? The precision of their angles is often more perfect than can be achieved by the most accurate of man-made measuring tools. After building angular solids, exquisite for symmetry and beauty, the mineral life next fashions out of them solids with curves; one can but perennially marvel at the ingenuity of the mineral as it arranges tiny crystals of quartz and other minerals to make spirals (Fig. 105). The life activities of the mineral kingdom are a glorification of the Divine Mind,



FIG. 105

which thinks "in numbers," and shapes the combinations of the elements ever into forms of order, rhythm and beauty. Each mineral carries out God's plan for it, and the crystal world is a mirror of those geometrical laws of the Divine Mind which the artist senses and the mathematician conceives.

As the life of the LOGOS expresses itself in more pliant forms of matter, the rhythm and the music become ever more complex with each higher stage. Each plant is built rhythmically, the place of leaf on

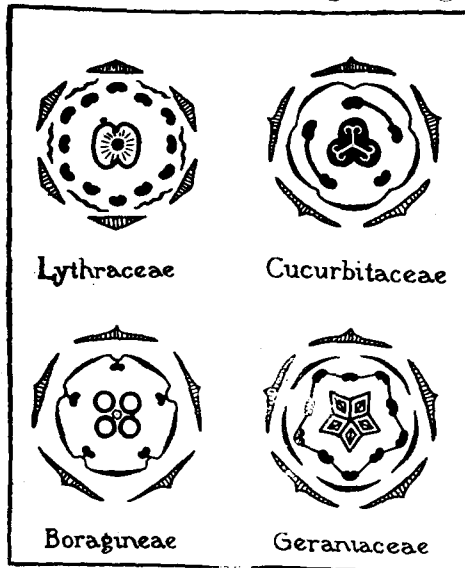


FIG. 106

twig, and branch on stem, being fixed by laws of geometry and design. When we look at the flowers, then each flower, built as it is according to "number," is as a chord in a great musical octave. Consider the arrangement of sepals and petals, of stamens and ovaries, in any flower, and the geometry of the mineral life reappears in new variations and combinations at the next stage as the vegetable Group Soul; surely God geometrises as He builds the four types of Fig. 106, the Loosestrifes, Gourds, Borageworts and Geraniums. And when we come to the life of the animal kingdom, how exquisite is God's geometry in the shell of the Nautilus (Fig. 107). Beauty is there clear to our gaze; but what of the laws of mathematics in its curve, and of mechanics in the moulding of its chambers? In the Nautilus, surely a Grand Geometrician is visibly at work, and HIS Mind is full of rhythm and melody.

In all the myriads of creatures of the animal kingdom, God geometrises as in the plant and the mineral. But HIS

geometry is less evident as the animal moves. Yet the movement of every muscle illustrates laws of motion, and a higher beauty is in the animal than in plant or mineral. Grace of line and limb and movement, with a complexity of rhythm difficult to analyse, characterises all the forms of the animal world. In each animal God geometrises, and teaches its duty in HIS plan.

So "God's plan, which is evolution," is worked out in each order of creation, from the atom to the animal. And

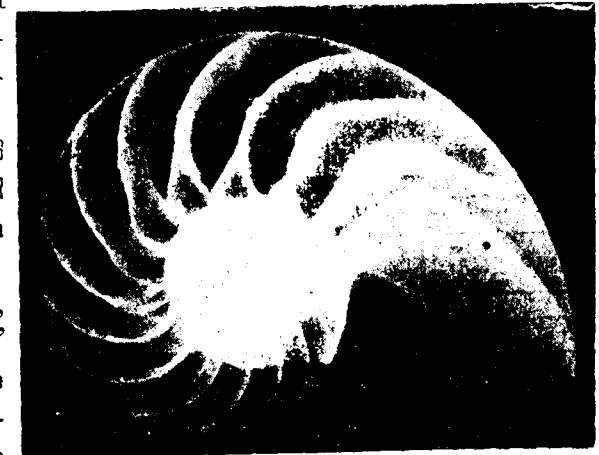


FIG. 107

when the animal life individualises to become the habitation of a Monad, a Son of God gone forth to realise his Divinity, then the whole life of man, did he but know how to live it, is one harmony of thought and feeling and action, bodying forth in worlds visible and invisible form after form of beauty. Every atom and cell in his vehicles then springs forth to give its love of order, rhythm and beauty to make his life as a melody in the eternal symphony of the LOGOS. For we make music wherever we go, with all our bodies—physical, astral, mental and causal; either we amplify the great chords sounded by the LOGOS, and weave out of them melodies of our own, or we mar the music of Nature, and introduce discords which reverberate and cause confusion in the melodies which others, more noble than we, are trying to weave.

God's plan for men is to unfold their latent Divinity. For that, the LOGOS sends us forth out of HIMSELF to live our separate lives, bound on a wheel of birth and death, and birth

again, and each life is as a day in the School of Eternal Life. There we learn, taught by HIS Messengers, what are the lessons necessary for us in order to pass from one class to a higher (Fig. 108). God's plan for the savage is selfishness, with an ever-insistent "I want it," in order to strengthen

SCHOOL OF ETERNAL LIFE	
STAGE	MOTIVE OF ACTION
THE MASTER	<i>Not I but the Father</i>
THE DISCIPLE	<i>In His Name</i>
SPIRITUAL	<i>Let me help you</i>
CIVILIZED	<i>We will share it</i>
SAVAGE	<i>I want it</i>

FIG 108

the centre of his individuality. But after many lives as the savage, God's plan for him changes, and "We" not "I" becomes slowly the lesson which he must learn: he must now co-operate with the LOGOS by sharing, not by asking for himself alone. Comes then the later stage, when he must be spiritual, with the key-note of his life a desire to share the burdens of others. "Let me help you," is the way that God's plan speaks to the heart of the man aiming at spirituality. God's plan for the Disciple is to live in the name of his Master, becoming day by day a nobler warden and saintlier almoner of the blessings which his Master creates for the world. At the last stage of all, that of the Master of the Wisdom, God's plan is fully achieved, and the soul lives in an indescribable unity of man and God. "I seek not mine own, but the will of the Father," is the motive of his action. As he alone can know, and none below the level of his achievement, he realises what the Sages meant when they said, "I am the Self," and what Christ meant when He proclaimed, "I and my Father are one". And this wonder, which is each moment's experience for the Master of the Wisdom, is God's plan for all men, the savage and the civilised, the spiritual and the Disciple. And HE will fulfil it in HIS own good time, winning the co-operation of all, of the sinner as of the saint.

For that purpose alone has HE sacrificed HIMSELF to fashion a universe for our habitation and growth. Where HE works, no failure is possible, and to join HIM in HIS work is to feel deathlessness and mastery.

This God's plan is not, as it sometimes seems to our eyes, a round of weariness and pain, an implacable Fate which wrings out of man many griefs for each joy which he creates for himself. To the babe that tries to walk, there is stress of limb and anxiety of mind as he makes his first steps; but if a mother's joyous face and laughing eyes are before him to encourage him, the effort of body is little, compared to the final bliss in her loving arms. So is it with all life. If, from one angle, evolution seems an unending stress, from another it is an exhilarating play. It is the great Game which the LOGOS plays with us, and the laws of Righteousness are the rules of the game.

The joyousness which is the undercurrent of Nature's processes must be sensed by each for himself, out of his own experiences. It may take many a life before he can say, in spite of all that he has suffered, that Love is the fulfilling of the Law; but his evolution is incomplete till he knows for himself that the heart of things is indeed Love and Joy, and that all the tragedy of evolution is only a passing phase. One of the mystery teachings of the past is that the universe is at play while it is at work. Hinduism teaches that all manifestation is the "dance of Shiva," and the same doctrine was taught in the Eleusinian Mysteries. One of the experiences of the initiated in those Mysteries was to feel what was in the sacred basket; these were the playthings of Dionysus, the Divine Child. Tradition

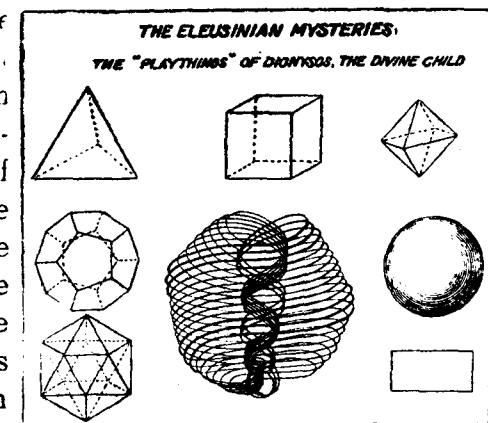


FIG. 109

reports that they were the dice, the spinning-top, the ball and the mirror. What they were in reality, we have in Fig. 109. The "dice" were the five Platonic solids, which give the axes for the growth of the chemical elements and crystals; the "top" was a model of the ultimate physical atom; the "ball" was a model of the Earth, and the mirror was the symbol of the seven planes on which are reflected what the LOGOS fashions on high. These were the "playthings" of the LOGOS as the Divine Child, and the initiates at Eleusis were taught to sense beneath the processes of Nature a deep under-current of joy.

We have so far considered God's plan largely from the standpoint of man, as the individual and as the unit, and only here and there gained a glimpse of the Plan in its larger aspect. There remains only to attempt to see the Plan as a whole. Could we but step outside the limits of the planes of our globe, then would we see the work of the LOGOS for the Solar System as a whole. Those who are able to see that work in its entirety say that the appearance of the Solar System from high planes is as the sight of a wonderful cosmic flower of many petals and colours, with a great golden pistil which is the Sun, the heart of the Flower. Each of the seven Planetary Logoi permeates the whole system with His influences, but the matter affected by one type of those influences forms a great ellipsoid in space, the major focus of which is the Sun, and the minor focus the planet of the Planetary Logos. These ellipsoids of influence are changing in their relation to each other, and those changes are partly indicated by the changing positions of the physical planets. So the Solar System, as the LOGOS and HIS seven great Assistants work with HIM, appears as a great Flower of many petals, with a great glowing, golden heart at its centre.

¹ See *The Inner Life*, by C. W. Leadbeater, Vol. 1, under "Symbology," for a fuller description.

Whoso can attain to this vision of the work of the LOGOS, can never have a shadow of doubt as to HIS Love and Might and Beauty. Each vision of the Truth through religion or philosophy, through science or art, or through philanthropy and service, leads the soul one step nearer to the goal, which is to live and move and have his being in full consciousness, and with exceeding joy, in the LOGOS of our Solar System.

CONCLUSION

In a swift survey, we have seen what the Ancient Wisdom says of man and his destiny, of Nature and her message, and of God and HIS Work. There is no philosophy to equal Theosophy in its idealism, in its hopefulness, and in its all-embracing tenderness. It reveals to the intellect so stupendous a panorama of life's activities in worlds visible and invisible that the mind of man is at first stupefied, and then transported with its entrancing beauty. Above all, the Ancient Wisdom does not speculate, but speaks with authority. "These are the eternal facts of Nature," say the Teachers of the Wisdom, and They ask us to live a life of idealism, because no other life is possible for reasonable men and women who desire to act in the light of truth and not under the sway of error. Well may the enquirer into Theosophy ask, confronted with its seeming dogmatism: How can I know for myself that all this is true?

Knowledge is of many kinds—what the senses report, what the mind sees, what the heart conceives, and what the intuition knows. One or other of these, or all, are for a man avenues to truth, according to his temperament. We are not all alike, and the value to each of us of the world and its happenings varies according to what we seek from life. As is the fabric of a man's mind and heart, so is his vision of life. But while what is a fact to one man may perhaps be an illusion to another, there is one test of truth which is the same

for all. Truth is what compels. A fact of Nature, when once viewed honestly and clearly, thereafter draws all one's nature to act in accordance with it; its compulsion may be swift or slow, but such is the effect on the mind of the Thing—that is, that the mind can never free itself from the power of that Thing. Furthermore, if what the mind has seen is a vision of Truth and not an illusion, the vision grows day by day, ever revealing larger horizons. Doubts may surge up one after another, but a million doubts cannot invalidate one truth. The soul who thinks that he has grasped the truth can patiently fight on, slaying one by one the hosts of doubt as they arise.

If these many truths of Theosophy are facts in Nature, then they will prove themselves so in time to every one. They must sooner or later be built into the fabric of each man's thinking, if a man is to think truly in accordance with *all* facts. They can be *seen*, one by one, as the faculties necessary for sight are developed; but to see all, from the atom at its work to the Solar System as it carries out the will of the LOGOS, is not for each one of us at our present stage of limitation. As the consciousness grows, and faculty after faculty is added, more and more facts will be seen. One by one, each fact, which is at first merely believed in, will be seen with direct vision, and relied upon with an unassailable certainty. To all, there will come the direct vision, but the full vision will come only when the soul becomes the Master of the Wisdom.

Till that day, we can at least each act in the light of the vision of truth which each has. If we will only realise that not only the five senses and the mind are the avenues of sight, but also the aspirations, the imagination, our loves and our spirit of sacrifice, then truth will pour into our natures from many avenues which are now barred by us. Life is a greater thing than can be known by merely one instrument of cognition, the mind; the mind is a useful instrument to record, but a very limiting one for vision.

There is no surer way for the enquirer, if he desires to prove one by one the truths of Theosophy, than to put into practice one great truth which can be readily accepted. That is the truth of Brotherhood. Let a man remember that another is as himself, that the same life of Nature flows in both, that what is hard for himself is hard for the other too; let him, looking at his neighbour, say: "This is myself, in a hitherto unknown aspect of me"; let him study with patience this mysterious part of himself that is outside him; then let him see if, as he grows in charity and longsuffering, he is not mysteriously impelled to discover about man and God truths of whose existence he was not aware. Loving action is Divine Wisdom at work, and whoso acts lovingly must inevitably come to the Wisdom.

This is the surest way to prove that the truths of Theosophy are realities, and not the beautiful creations of some philosopher's brain. If a man cannot believe in all the teachings of Theosophy, let him at least act as Theosophy teaches. He will then find that the word "Theosophy" describes a wonderful Reality. And when he knows, with every fibre of his being, and in each moment of time, that all that he is—his highest love and sacrifice, his fullest faith and offering—is that Reality in him, and that apart from IT he has no existence, then he will find in himself an instrument of knowledge with which he can discover all for himself. For God's Truth is within a man's own nature; it is not an utter stranger to him, but rather the companion of his dreams. Because man is Divine, the Wisdom is his heritage. Nay, not Wisdom alone, but Power also—power to dare, to suffer, and to conquer. This sense of victory, which brings with it all joy, is the gift which the Ancient Wisdom gives to all who cherish her.

C. Jinarājadāsa

INERTIA AND THE MYSTERY OF EVIL

By ZAHAZ D. RUDHYAR

INERTIA is the principle according to which a system or entity tends to keep the same mode of equilibrium. As there are two generic forms of equilibrium, *viz.*, stable and unstable, we have accordingly to consider two kinds of inertia: one dealing with stableness, the other with unstableness. In the first case we have the inertia in force during pralaya; in the other, inertia as we see it manifesting throughout manvantaras.

With the first one we will not deal here, for it transcends almost every notion we are able to grasp. We may only approach this mystery in using the series of negative numbers, which simply gives us the counterpart of the Universe as we can conceive it now. The second mode of inertia, or manvantaric inertia, is a somewhat easier subject to treat of. Yet it has been so much misinterpreted in its secondary manifestations that we need to come back to the essence of the force in order to understand its outer as well as its innermost aspects. When we speak of manvantaric inertia, we mean "unstable inertia," or the principle according to which the motion conveyed by a given impulse tends to perpetuate itself throughout space and time.

The first idea arrived at is this: we cannot really conceive, during a manvantara, of any form of inertia which is not unstable in its essence. If we appear to be able to conceive such a thing as stable inertia (for example, the

inertia of a stone resting upon the ground), it is because we limit our examination to a fragment of the system instead of considering the whole. In fact motion is everywhere, as soon as manifestation is. Motion and inertia are the two poles (positive and negative) of manifestation. Manifestation, or the Word, is the result of a continual interaction of motion and inertia; so that there can be nothing as pure motion, or absolutely unstable motion, and nothing as pure inertia, or absolutely stable inertia. Therefore, when we speak of an inert system of qualities, we speak of one in which the pole of inertia has become predominant. Were it possible that one system of qualities in the whole Kosmos could become *absolutely* inert, the whole Kosmos would fall, *de facto*, into a state of utter crystallisation. On the other hand, should motion ever become unrestrained by inertia in the tiniest atom, the whole Kosmos would explode at once. We will find an exemplification of this assertion when we see that the power for good or evil of any being is necessarily limited.

Inertia, we said, is the principle according to which the motion conveyed by a given impulse tends to perpetuate itself. What does it mean in terms of subjective life? It means that inertia is the tendency by which any fact or sensation seeks to repeat itself indefinitely.

Let us take an example: you experiment through contact with a sensation of pleasure. Your body likes it. You crave for its repetition; not because you want anything new, but because you like the old vibration and want it back, exactly as it was. *That is Inertia*, and also, using another name, it is *Evil*.

The monad in projecting an ego, the ego in projecting a personality, is subservient to the principle of motion or activity. This principle may be termed also desire for consciousness. Now, consciousness is the epiphenomenon of experience. You make an experiment; a sensation is felt;

this feeling pushes forward your consciousness. Repeat this process, and you have the story of the whole Universe. Thus, to live is to get sensations—as many as possible in the shortest possible time.

Suppose you have 12 billion sensations to pass through, in order that the monad may attain full self-consciousness. These 12 billion sensations mean that, 12 billion times, the monad has to contact 12 billion *different* parts of the Universe. Suppose now that each contact be perfect, conveying to the monad an exhaustive view upon the point touched, and that therefore no repetition of the same contact be necessary for further information: suppose that these contacts come in uninterrupted succession through the incarnations of the monad on all planes, never any time being wasted in unnecessary experiments, the cycle of the monad would be completed in an incomparably short time. (When I say monad, I mean, as well, Logos.)

Now, why is it not always so? Because of the force of inertia, which makes the vehicles of the monad repeat contacts for their own selfish pleasure, contacts which do not bring anything new in the way of consciousness to the monad. Inertia is the voice which, in low imperative tone, utters the "Again!" after all sensual enjoyments. And the pleasure is craved for, and experienced again, *not* with the aim of informing the monad, but satisfying the body; of working, not on the side of activity, but on the side of inertia, not for life but for death.

Incidentally this is a key to the axiom: "Kill out sensation." To kill sensation, as ordinarily conceived, would mean immediate death. But there are two kinds of sensations: the sensations which mean inertia, and the sensations which mean activity (from the point of view of the Spirit). Only the first ones have to be killed, because *they make the monad waste time*, and to waste time is the only evil, spiritually considered.

As we said above, the monad has to learn certain lessons, to experience a certain number of contacts. These contacts cannot be experienced all at once; or, at least for our material intelligences, it is *as if* they had to be distributed over a certain line of extension, which we call Time. Therefore the only aim, the only ethical standard, of the monad is not to waste any time in repeating exhausted contacts, and to crowd the new ones into the shortest possible duration. Any wasting of time means evil, and that only because, Eternity being posited, a monad will always succeed in reaching the goal. *Speed is, then, success.*

If we consider all that has been catalogued under the name of evil, we find that, at the bottom of any of these things is the unnecessary repetition of a perfectly normal and progressive action. There is no action which *in itself* is bad or anti-progressive; and there is no action of which a conscious repetition will not be, in the end, evil; for not to advance means to retrograde. The shell of the molluscs was once a progressive instrument of life; but the forces of inertia kept the making of a shell going on when the vital value of it had been outlived; and the shell became the cause of the retrogradation of these lives.

We have, in fact, thousands of shells in every kind of matter. Build a thought-form by the repetition of a pleasant or even easy thought, and you have a mental shell; all vices are astral shells; you may have even buddhic shells, such as the desire for sacrifice in some souls who would like far better to be crucified than to make a little effort in a new direction. All these shells not only cost time to build, but stop any new influx of the spirit. They may cost years, centuries, to the monad.

All acts bringing what is now fateful karma, were once good. Selfishness has been necessary in some previous system, or even race; but the selfish act brought pleasure to the body, and

the body remembered, when the previous evolution had to be recapitulated in the new one, and refused to go beyond, to make the necessary effort to break the habit of old. And the action is repeated, each time with an augmented and ever more noxious effect; as the speed of a falling stone increases by geometrical progression, so does the effect of an evil act; for every act builds in the auric egg an image, and this image grows stronger and stronger; and the stronger it grows, the more it attracts similar vibrations. Here again we have a sort of shell, more potent because of a dynamic character, calling back for continuous reactions from outside.

Even in the cosmic hierarchies do we see how the repetition of a good impulse becomes evil. We speak of the Fallen Angels, of those who refused to serve Jehovah passively, and fell through pride. Jehovah here acted along the line of inertia (at least it may be supposed He acted so), because his plan, which once was good at the beginning of man's evolution, became bad when repeated at the time when humanity was ready for self-assertion. He personally liked, maybe, to see man as a passive reflection of his glory. But this desire was a form of inertia; and the Lucifers had to break it, and they have to break it still: for the shell-thought-form of passive obedience to God is not yet crushed, and humanity is still in part the reflection, purely passive, of its gods, or half-gods. So the Fallen Angels were, and are still, the great revolutionaries, the breakers of shells, the breakers of the ossifying power of Saturn—as Christ has been and is—Saturn or Satan, the elder of the Elohim, the principle of inertia, ruler of the bones, of the form-side of things, the crystallising power which enframes every bit of life, which by framing separates, by separating induces to pride, and by pride exalts the black magician.

But Christ opposes Saturn. The black magician finds a white Initiate to balance his influence. And both, power of

destruction, as well as power of regeneration, are necessary to life. For without Saturn, earth would become a molten sea; yet without the Christ-life in all its forms, it would soon become a frozen desert.

Here we come to the great problem. We said, in speaking of the monad, that inertia caused a waste of time, and slowed down terribly the evolution of the monad towards Godhood. But on the other hand, a continual precipitation of new experiences, or an almost complete eradication of the force of inertia in the monadic system, means a superabundance of activity: the bodies soon resemble speeding machines, overheated, and explosion may ensue (madness, death), which would mean a terrific delay in the construction of new bodies and all that is implied therein. As we said previously, should a tiny atom succeed in annihilating in itself entirely the force of inertia, it would at once explode, and with it all the Kosmos.

So we see that the problem is twofold. Too much inertia and time is wasted; too much activity and time is also wasted. Should you repeat sensations for selfish use, the incarnation is only useful to the monad in very few instances; should you accelerate the speed of the bringing forth of new sensations, the incarnation may be totally wasted, making another long waiting in the astral world necessary.

Yet if we consider both eventualities, we see that the second one is, *in our present phase of consciousness*, far the less dangerous. For even sudden death may mean another set of astral experiences, and possibly not so much loss of time; whereas the bulk of humanity is so much ruled by inertia that this force seems to be the real arch-enemy. Thus it has come to be considered as the primordial form of evil, and all the secondary forms of inertia have been put under the same qualification.

To study all these forms of inertia would not bring us nearer the answer to the problem of evil. For what they

would show us would be all the stages of manifestation of inertia on different planes; yet we should not see why inertia is apparently more dangerous than activity, why, in following inertia, we lose in the present much more time than in giving way to intense activity. For the two poles, inertia and activity, are equal in fact. Why should one be termed Good, the other Evil?

Two solutions seem possible: (1) Our Solar Logos, or system, happens to be one in which inertia, having primordial pre-eminence, is, for the sake of equilibrium, the thing to be fought. (2) Inertia is predominant during one phase of the existence of any system, and activity during another; and we are in the midst of a period where inertia is ruler of the world.

Most probably these two solutions are both true in some respects. The first finds a basis in the theory, already brought forth by students of the Divine Wisdom, that we, in our normal consciousness, function in the Second Aspect of the Logos, or, in more concrete yet less adequate terms, that our present solar system is evolving more especially, and bringing to perfection, the Second or Love Aspect of Godhood. Such a theory would suggest the existence of a previous solar system (previous, not necessarily in terms of time, but rather in terms of qualitative evolution), where Intelligence, or, better, the *Morphogenic Power* of the Third Logos, was a ruling factor; and also of a third system culminating in the perfection of the Power of the Will Aspect. The fact that we function on this Second Ray of development explains why inertia is a danger to our evolution. For every principle of the Logos is both positive and negative. Thus to positive Will corresponds negative indifference, or neutralness; to positive Love, negative inertia; to positive Intelligence or Activity, restlessness or selfishness.

Love is the binder, the co-active element; therefore it is the passive, conservative factor in mankind as in the Universe; it is inertia. Now we understand that where Love is the goal,

the co-active forces have necessarily preponderance; the negative aspect of these forces is then the great danger, is then termed evil. In the same way we should see that in the first system, or Third Ray of development (corresponding to the Third Logos, the first to be manifested), restlessness or selfishness was the great evil. The tendency then was, *not* to repeat actions, but to scatter all forces in a ceaseless pursuit of sensations never exhausted, to indulge in a restlessness destructive of any real and deep understanding.

But the second solution of the problem is also true; and it is true, because, in fact, these two solutions are the same. In the first we had considered things from a cosmic point of view, whereas in the second we restrict ourselves to a smaller cycle of manifestation. The three solar systems are co-existent, as everything is if we reach the plane of co-existence. On a lower plane we find that all cycles are but one ratio of qualities, differently termed according to the denseness of *mâyâvic* veils. So we see that each Race or sub-race, in so far as it is a cycle, functions through three systems, as first we said the whole solar system did. First, evil is more joined to the idea of unrestrained activity (as in the new races, *e.g.*, the American); then inertia becomes the arch-enemy, then neutralness or indifference, as in many dying races. But in the same way in which the seven sub-rays of a major Ray are all tinged by the colour of the Father-Ray, inertia remains always the dominant factor, the original conception of evil, for this reason only—that we belong to the manifested pole of the Absolute.

And such is the conclusion reached if we go a step further in our cosmic analysis. Evil, did we say, is that which causes a loss of time to the monad. Too much activity is also evil, in so far as it means waste of time. What, then, is the rapport of Time and Evil?

Evil, being that which gives more duration to the series of monadic experiences, may be said to be in reality one in essence with Time. Were the multiple experiences of the

monad instantaneous, there would not be any time. Time has reality only as a function of the speed with which the series of experiences unroll themselves for the monad or the Logos. If this speed increases, time has less weight; does it slow down, time presses more heavily upon the being. Time, being all in the succession of our feelings or sensations, being inconceivable except as the weft of these feelings, is really identical with Evil.

But it is identical also, subjectively, with the quality of Extensiveness. For the more extensive (from the material point of view) the Universe, the more numerous the experiences, and the more time is needed to encircle the Universe. We may even go so far as to say that, in this respect, Extensiveness is only an aspect of Time; for the only thing that counts with the Spirit is that which separates the end of a cycle from its beginning, the Nirvāṇa from the Birth. And *that* is counted only by the subjective succession of sensations, therefore ultimately in terms of Time.

The longer the road, the more weary the pilgrim. Everything that shortens the road is joy, is good. The road is the Extensity. But the road counts only as a motive for steps, steps only for what they bring to us subjectively. The succession of these subjective states is Time. At the limit, we find that the only Evil is that there is a road and a pilgrim, that there is *something*.

"Where there is nothing, there is God," was it said. But shall we not say as well: "Where there is nothing, there is Good"?

But what does it mean, if not merely that we call the Unmanifest Good, that we call the Manifest Evil? Yet both are two poles of the Absolute, and in the Absolute there is no Good, nor Evil—there is nothing that *is*, and nothing that *is not*. And all differentiations, all these phantoms that we, monads or Logoi, oppose as children, merge into the Silence, the Darkness, the Peace, that is the Ineffable GLORY.

Zahaz D. Rudhyar

STAR DUST

BEING CERTAIN SAYINGS OF SUJATA

By D. W. M. BURN

BEAUTY for me is only in the life behind the form. Oft have I seemed to find in the outer world the realisation of some dream, but to discover later that it was none. With that discovery the radiance left the form. I threw it from me as one throws away a nutshell. How can I waste a thought or an emotion on an empty husk?

It is monotony that tries us shrewdlied, that proves us men or less than so; but who can serve God truly that cannot wait? And the end of waiting is no revel of delight, but a lonelier post to hold, a duller road to sit beside, a longer watch. Yet shall the Soul be satisfied; is not the greater burden Master's own "Well done"?

Once I know where a brother is upon the Way, his sayings and his doings move me not at all; his attitude to life explains him, and nothing else concerns me.

Is Beauty dragged through the dust? Then God would have it so; it will transform the dust, weave out of it a Robe of Glory.

Once, Guru, I rebelled for your sake; I would have had you free, known, loved of all. Now I rejoice in bonds which by entire acceptance have become fine instruments of service.

Once when these tides of mirth and gladness swirled about me, I let them carry me away; now I perceive that they increase responsibility. What do they signify, if not that the real man of us has reached some goal long struggled for, so that down into the outer rushes the joy of that attainment, the sense of quickened life, of self-expansion, that makes of Earth a temporary Heaven? And there lies danger. We are so unaware of hatred at such times, we stand so careless-confident, that a sudden thrust from a determined foe may mean a fall. To lose sight of difference is a danger no less than to lose sight of unity; Wisdom with Knowledge combined—*jñāna* with

vijñāna—that is the Kingly Science, that the Kingly Secret, which alone gives perfect poise.

Master can easily protect us from all ills . . . and call others to His frontier service.

My dream is Master's dream, or I had never dreamed it; I cannot rest till something of its glory reaches the eyes of men.

True dancing makes one feel the possibility of victory. One gets a marvellous shout of music, hears the crash of all that has so long shut-in the Soul ring through the rhythm-built stillness. Is not Shiva the Dancer-King?

The artist is God's first messenger; he shows to lesser Souls the beauty he has seen. The missionary would teach men not to do, lest suffering follow; the artist sings of God, wakes Souls to life; he teaches men to do that they may have joy.

Faith in another, what a help it is! I think it is the Saviours' secret. Their "Go, and sin no more" falls on despairing hearts like rain on thirsting fields; it tells them they have power, restores their sense of manhood; before its echoes cease to ring about them they have stumbled to their feet.

To think of Him and doubt is utterly impossible. Then very surely are some called to do what men think wrong!

Our thoughts are the measure of our service. If they are strong and forceful, we shall be even as they.

How the masterful touch charms when there is only helpfulness in it, when the sting of power has been wholly purged away!

A glimpse of the Sea between the hills is of small interest to him that does not love the Sea; to him that does, it is sheer miracle. It brings him all the charm of the Beloved, all the loveliness. There is no small, no great, no parting or division, where love is; all is superbly one.

The apprentice finds the law a burden; the master never breaks a rule, but never appears aware of any. The limitations, the keepings of the law, are means to His chosen end.

It is a startling thing, the realisation of the Self in all. Were we not Divine at core, we could not bear the burden of the larger consciousness, even for a passing moment; but the flaming joy it brings into the inner man of us allays the terror of the outer, lesser selves.

We all feel near the gate of Heaven at times. We should feel vastly more than that; for Heaven is our actual dwelling-place. Its

atmosphere lies always round us. The moment we forget our bondage to the plane of the Three Worlds, we sense its wonders; our souls are thrilled with blisses past the reach of the waking world; vague loveliness enfolds us; sweetness and peace bedew these arid ways.

Oh to learn that happy carelessness that can turn back to help a brother with never a thought of wasted time or waiting goal!

Ridding ourselves of separative thinking, touching the plane of the Divine, losing the little in the greater Self—that is the resurrection from the dead.

Do I read a poet's Song, or watch perchance the birth and dissolution of a world? The stirring of Desire; the utterance; the WORD—pouring itself into the slumbrous Nothingness to realise its power, and, having realised it, sinking back content; the dying cadences that tell the aching Soul it shall be wholly satisfied!

My hour has been a blank, yet no—I have a clear impression of a joyous time, of freedom, of wide spaces, dazzling brightness that makes Earth's "good," Earth's "evil," trivial distinctions in one grand experience.

His smile, O Friends, rest on you; His mirth and laughter fill you; you shall need no lesser boons, for all, all flow from these.

Is evil good in the making? So it may seem to some; to me what we call God's evil is but that portion of Beauty our eyes are still too dull to see aright.

I am no great singer, but I would rather break on a high note than miss my chance because I was afraid to risk a fall.

I have little faith in carefulness. Our own comes to us as surely as the planet turns to the Sun. We are directors of our lives, decreers of our rewards and punishments. To be whole-heartedly His we serve—that is the thing that matters.

"Render unto Cæsar"—How scrupulously the Knowers keep the law! "And to God"—How sharply They distinguish between form and life! We in our new enthusiasm look lightly upon Cæsar's things, and yet at the same time confuse the issues. Oh for the single eye, the unified, simple lens, and—vision!

Shall we count cost, shall we calculate our offering? Is not another's need the only measure of love-service?

What makes an epic great is not the mere recital, how fine soever, of great deeds done, but the capacity in him who sings to touch the

pulsing life in the heroes' hearts of which those great deeds were begotten.

To-day we see a thousand different things where in the Golden Age of Greece the mighty men of Art saw one in manifold loveliness. We creep into the outer court, a thought uneasily; they entered the Holy of Holies unafraid.

Do we build us walls and plant us hedges to protect ourselves from harm, or haply to conceal our sins?

I am not conscious of any sense of joy in loving; I rejoice in the joy of the Beloved. I watch happiness and exult in it. When I hear birds sing, I long to give them greater power of song. I enter into the rejoicer, become one with him; I am a conscious sharer of his joy; I am not conscious of any joy in watching.

The Light is there; we may have it for the taking; but we desire those things which hide the Light more than the Light itself.

I see no beauty in Democracy. There would be no desire at all for democratic modes if real Rulers ruled. It is because men and women are not of noble birth that they oppress the toilers, not because they are. Democracy will have its day and pass; Divine Kings were of old, Divine Kings will be yet again; but not till we have learned our littleness, and come to recognise with joy and true humility the splendour of full-statured Man.

We are not only afraid to love; we are afraid of the Souls that dare to. We would forbid them; yet in our heart of hearts we know them for our saviours. Uncertain, we seek their assurance; hard put to it, we seek their help; worn, jaded, in their presence we find re-creation! sick, sorry, we go to them for healing; in darkness, we go to them for light; despairing, we find in their words inspiration. Ah, these Lovers! These sympathisers! These Laughers! How sure we are of them. Is it because we are so sure, we dare to crucify them?

The day is long, and inspiration flags; I find it hard to realise my truer self; I feel so much the tired, sick, baffled entity that drags itself through its tasks; I have scarce energy for one more faltering step. And then One comes to me; and the unseen world is all about me; and the weariness of the flesh seems but of little moment; Reality draws me to its bosom.

If but we, who are so one in the inner Worlds, so His, could sweep aside the pettinesses that bid us stand aloof, and throw

ourselves into His work together, rejoicing to give all that makes for difference as sacrifice to Him, He would no longer say that the labourers are few.

Life would be very beautiful if but we could respect each other.

Was it the sense of clearer vision, of difficulties conquered, that made the air around me seem so rare and so exhilarating? Was it that some small barrier between me and Him I serve had at length been swept away?

These little gleams that mean so much to me, that help me on my way—are they perchance the filterings through of memories of lives gone, when as His servant, slave, devoted animal, I watched Him, lost in contemplation of His beauty—struggled to understand it?

Was it a poem, or a piece of rhythmic prose? But it does not matter; I laid it down and pondered long. Presently I lost touch with earth, lost sense of this life in the realisation of a larger thing—the life that lives through many an infleshment, and is concerned with none of them, except in so far as they have fulfilled the aim of the Real Man.

The sordidness of life, the futility of service, sometimes appal the earnest striver; but if he could see, might he not find with gladness that he had been creating beauty unawares?

I grow more careless about surface things each day. They are the ripples made by stones flung long ago into life's pool; it is best to let them die.

There are times when God seems nearer in a human friend than in the chamber of the heart; there are times when He seems nearer in a blade of grass than in the friend. Let us be quick to recognise His presence whatever form He wears.

I think nothing makes one more sure of the love of God than one's own willingness to comfort and relieve Souls in distress, who yet are unaware of, or distrustful of one's love.

We cry out in blind arrogance for freedom. Why, God Himself is bound! Of His desire the Worlds were born, and all their teeming Beings. He has His tremendous duty, His responsibilities, even as we; He dare not for shame's sake lay them down.

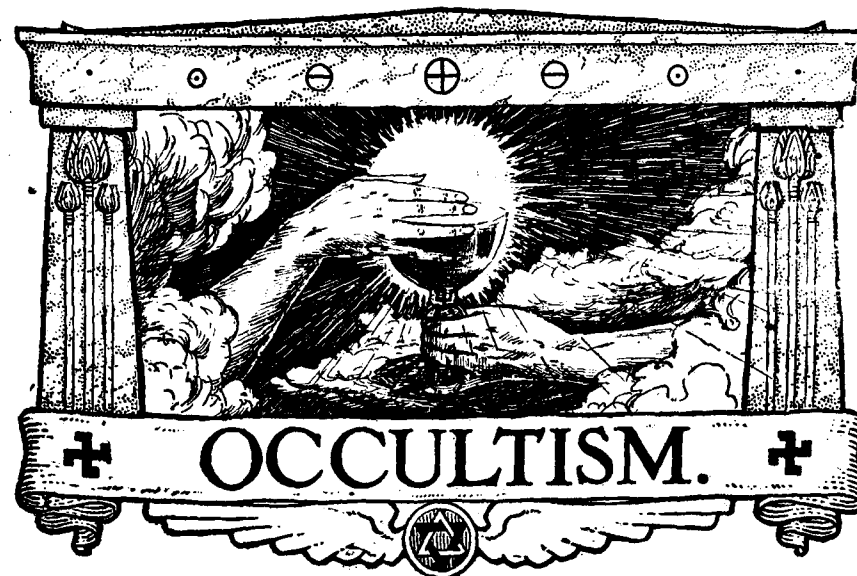
The Darkness became Light; the Hidden was revealed; and all things, being but the expression of That Which Stands, Which Has Stood, and Will Stand, are bound by the "law" of the nature of that

Life Inscrutable. The one and only freedom for any separated portion of the Great Expression is consciously to know its real nature, and rejoice therein.

True comfort lies in learning to pay no attention to discomfort. I listen for the Voice of my inner nature, which is myself, and God; and, having heard it, follow it in total disregard of aught that that entails in the Waking World.

We are far nearer to the other Orders of our Father's Realm than we suspect. The Life that exults in the bird is our life, and between beings, just as beings, there is an exchange we are yet too ignorant to interpret, though we feel it ever and anon. But the time comes for each of us when all these barriers shall fall, when the Splendour of God shall be all about us always.

D. W. M. Burn



THE BROTHERHOOD OF SACRIFICE

By A. P. SINNETT

President of the London Lodge

THOSE who are most deeply impressed with the wide range of Theosophical teaching, will be the least surprised at the way in which new light is sometimes shed upon complex conditions affecting human evolution, in a way which makes one feel that previous knowledge was deplorably incomplete. The new light may reveal some detail of the intricate machinery by means of which the world is administered and the Divine programme gradually realised, or it may seem rather to give precision and a clear outline to ideas faintly foreshadowed before. The view we have long been enabled to take of what is vaguely called the Karma of the

World, includes the idea that Beings on a sufficiently high level of selfless development may sometimes contribute, by voluntary sacrifice, to the mighty task of lifting or extinguishing such evil karma. A fuller appreciation of that conception shows us that many others besides those far advanced on the occult "Path" are capable of taking a share in the work, and thus that humanity includes a definite organisation consisting of men and women throughout the world, who in varying degrees are concerned with the all-important task. This organisation is known on higher levels of consciousness as "The Brotherhood of Sacrifice," and it has become possible now for students on the physical plane to obtain a fair comprehension of its constitution in detail.

To take the first step in that direction, we must realise the actual nature of the world's evil karma—something in reality much more definite than that which is generally thought of, no doubt, as a mere current account with the "Lords of Karma"—the Lipika. Evil-doing of all kinds gives rise, no doubt, as regards each individual evil-doer, to an entry against him, so to speak, in the book of Fate, which will inevitably affect his condition in later lives, but it has a more immediate effect as well. It actually poisons a certain volume of astral or mānasic matter, or both. Profound thought along that line will bring us into speculation concerning slow and rapid rates of vibration, which are worth attention in this connection, though not entirely interpreting the strange phenomenon in question. Anyhow the poisoned matter may be thought of figuratively as a sort of thunder-cloud gathering over humanity and threatening it with suffocation. That cloud must be dissipated, cleansed or purified. No physical-plane phrase will completely fit the emergency. The only way to deal with it, apparently, is to pass it through a healthy living organism. This hint gives us the first glimpse of the way in which the Brotherhood works. The work has to be done on

the physical plane; but obviously, as a broad rule, it can only be undertaken on a higher plane of consciousness, by people who, when out of the body, are qualified to range those higher planes. It does not necessarily follow that they are aware on the physical plane that they have undertaken any such work. Thus, when disagreeable or painful consequences on the physical plane ensue, they are all the more difficult to bear for want of being properly understood. That view of the matter will claim fuller treatment directly.

Participation in the work of the Brotherhood does almost invariably give rise to suffering, though in very varying degrees. There are cases in which such suffering is protracted and terrible; others in which people, cheerfully bearing some of the minor troubles of life, are far from suspecting that they are taking part in a great work of beneficence.

Nor, whether the suffering is serious or trivial, should we think of it as equivalent to bearing the punishment of somebody else's sins. It is not a vicarious atonement. The purification of poisoned matter is the object in view. Theoretically, if that could be done without suffering, so much the better; and that obvious reflection may help us to avoid a mistake often made when suffering is treated as in itself, apart from any object attained, a force restoring some disturbed equilibrium. Further development of that idea is unnecessary for the moment.

The main principle underlying the Brotherhood of Sacrifice should now be clear. The world cannot wait till, in the infinite stretch of future time, all the evil-doers of the past have in later lives *themselves* accomplished the purification of the matter they have poisoned. Volunteers rendering service to humanity must, in the interests of the world, do this for them. How does such action on their part affect the evil-doers responsible for the trouble—and how does it affect the volunteers themselves?

Taking the second question first, of course it is clear that noble acts of self-sacrifice in this life will give rise to spiritual results of corresponding dignity, however little the acts may have been dictated in the first instance by desire for reward on any plane. But when great work is done—at a great cost—by members of the Brotherhood highly placed in its ranks, the ultimate results cannot fail to be magnificent. With reference to the original evil-doers, the situation is much more complicated. Keeping to the poisoned matter theory—which from a very lofty point of view may seem too materialistic, but best helps physical-brain understanding—the evil-doer comes into some future life with the obligation upon him of cleansing up the matter he has poisoned, or some equivalent volume of the poisoned matter then existing in the world. But he finds this has been done by somebody else for him! Of course he does not know this specifically, any more than ordinary people know what action of their own in the past has conduced to this or that condition of a new life. But kârmic pressure tells, even when little understood, and so we may invest our evil-doer in imagination with an indistinct consciousness of enjoying an undeserved benefit. What is his position? He is born, so to speak, in debt to Nature. If he does not pay that debt by definite acts of a kind beneficial to Nature (*i.e.*, to others of his kind), he has created a new volume of bad karma for himself. But by the hypothesis he has come into a purified world. The influences around him will all work for his moral improvement, and thus may enable him to feel that he owes a debt to the world. In that case the work of the original volunteer of sacrifice is doubly blessed.

Now, with a broad conception of its purpose to start with, let us consider the constitution of the great Brotherhood a little more in detail. How many members does it include? At the first blush the answer seems astonishing: no less than about 5 in every 1,000 persons belonging to the adult

civilised population of the world! At a glance this means a good many millions, and one is not in the habit of crediting humanity with lofty motives of action, on that scale. But the mystery begins to clear up when we learn that anyone who is moved by an honest, unselfish impulse to do good in the world, in some way or another, becomes, by that attitude of mind, a member of the Brotherhood. Not even out of the body in sleep need such person take any pledge or even make any definite offer—but the Brotherhood is administered with such minute efficiency that very little is imposed, as a task, on those who are thus merely on the fringe of the organisation. This, as an entirety, is presided over by a Being holding an exalted place in the great Divine Hierarchy. Early Theosophical impressions concerning “The Masters” were sufficient for us at the time. We know enough now of the world’s administration to look up, however dazzled, to levels of spiritual dignity far higher than those with which we were first in touch.

The Brotherhood is divided into ten recognised degrees or classes, persons belonging to the earlier degrees being hardly conscious of undertaking any special task or of incurring any serious trouble in performing it; while, if they are in any sense occult students, they would merely put down such trouble as they may encounter to karma of the ordinary type. Gradually, however, as we contemplate the higher degrees, the pressure of trouble is apt to increase, and in the 8th and 9th degrees may become very formidable.

Now, however, an important consideration comes into force. No one can be assigned to the 8th or 9th degrees unless already well advanced on the Path of Initiation, having at all events attained the condition hitherto generally described as the Astral stage. Thus it will be seen that relatively few of the Brotherhood are in a position to undertake important work, with its attendant liability to important suffering. At

the present stage of human evolution, egos may advance on the higher planes, even much beyond the Astral stage, without any consciousness of having done so in the current physical life. Thus such persons may be overwhelmed with grave suffering, physical or mental or both, which they find it impossible to account for by any reasonable hypothesis relating to their kârmic deserts. They may fret against it, as shattering belief in Divine justice. The looker-on from loftier levels knows that all will be fairly adjusted in the long run, but from the physical-plane point of view it is by no means easy to find consolation in that thought.

As for the 10th degree in the great Brotherhood, that must for the present remain wrapped in mystery. It probably has to do with the Divine Hierarchy itself.

Reverting to questions affecting the minor degrees, the foremost that presents itself deals with the distribution of sex in the Brotherhood. Our language is embarrassing in this connection, but no one will suppose for a moment that the masculine flavour of the word "Brotherhood" limits its membership to men. Roughly speaking, it would appear that within its vast extent the sexes are about evenly represented, though, strange to say, in the Western world the men belonging to it are rather more numerous than the women, while in India the preponderance asserts itself in the other direction. In each case the curious state of the facts affords ample scope for psychological speculation.

Meanwhile the light now shed upon this mighty subject makes one feel that the stupendous design of human evolution cannot be even approximately understood without an underlying comprehension of all that the existence of the Brotherhood of Sacrifice implies. As a broad idea, the beauty of self-sacrifice for others or the world at large has long been familiar to Theosophical literature. The idea now becomes invested with a scientific aspect, as

necessarily involved in the original divine programme. During the "downward arc of humanity's history, there was no room for such activity as that under review. But during the upward arc, a fundamental principle claims from humanity conscious co-operation with the Divine power. The applicability of that principle to individual progress is a commonplace of Theosophical teaching, but the information now available shows it operative on a world-wide scale. The supremacy of the Divine control over human affairs is not impaired by recognition of the way in which Divine Power itself, however exalted, relies on the readiness of advanced humanity to exert its own growing power in harmony with Divine aspiration.

The need that it should do this is especially operative at the present time. The world has lately been going through an appalling crisis, the ulterior effects of which are intricate in a high degree. It is actually going through a period of inevitable strain and change, that afford the enemies of mankind opportunities of mischievous interference. All conditions around us point to the need of clearing the air, so to speak, of influences, whatever they may be, that make in any way for trouble. The influences that may be described as poisoned astral and mânasic matter, are at all events among those it is urgently desirable to dissipate in preparation for the better time coming in the course of the century, towards the close of which there is good reason to believe that the Christ-impulse from the Logos will again be operative on earth. So the Brotherhood of Sacrifice is especially stimulated at this time to do its best. Zealous members of the higher degrees are said to be struggling forward to do their utmost, regardless of personal suffering. They are the chiefs and heroes of the Brotherhood at large, the humbler members of which, more or less consciously—for the most part quite unconsciously and subject to limitations imposed—are following their example.

A. P. Sinnett

INITIATION AND THE SOLAR SYSTEM

By ALICE A. EVANS-BAILEY

(Concluded from Vol. XLII, Part I, p. 582)

THE PATH OF HOLINESS

AFTER a longer or shorter period of time the disciple stands at the portal of initiation. We must remember that as one approaches this portal and draws nearer to the Master, it is, as says *Light on the Path*, with "the feet bathed in the blood of the heart". Each step up is ever through the sacrifice of all that the heart holds dear on one plane or another, and always must this sacrifice be voluntary. He who treads the Probationary Path and the Path of Holiness is he who has counted the cost, whose sense of values has been readjusted, and who therefore judges not as judges the man of the world. He is the man who is attempting to "take the Kingdom of Heaven by violence," and in the attempt is prepared for the consequent suffering. He is the man who counts all things but loss if he may but win the goal, and who, in the struggle for the mastery of the lower self by the higher, is willing to sacrifice, even unto death.

Three things have to be accomplished before he can stand before the Lord of the World at the third initiation. Let us take up each step very briefly.

THE FIRST INITIATION

At this initiation, the control of the ego over the physical body must have reached a high degree of attainment. The "sins of the flesh," as the Christian phraseology has it, must be dominated; gluttony, drink and licentiousness must no longer hold sway. The physical elemental will no longer find its demands obeyed; the control must be complete and the lure departed. A general attitude of obedience to the ego must have been achieved, and the *willingness* to obey must be very strong. The channel between the higher and the lower is widened, and the obedience of the flesh practically automatic.

All people do not develop exactly along the same or parallel lines, and therefore no hard-and-fast rules can be laid down as to the exact procedure at each initiation, or as to just what centres are to be vivified, or what vision is to be accorded. So much depends upon the Ray of the disciple, on his development in any particular direction (people do not usually develop evenly), upon his individual karma, and also upon the exigences of any special period. This much can be suggested, however. At the first initiation, that of the birth of the Christ, *the heart centre* is the one usually vivified, with the aim in view of the more effective controlling of the astral vehicle, and the more effective service rendered to humanity. After this initiation the initiate is taught principally the facts of the astral plane; he has to stabilise his emotional vehicle and learn to work on the astral plane with the same facility and ease as he does on the physical plane; he is brought into contact with the astral devas; he learns to control the astral elementals; he must function with facility on the lower sub-planes, and the value and quality of his work on the physical plane becomes of increased worth. He passes at this initiation out of the Hall of Learning into the Hall of Wisdom. At this time emphasis

is consistently laid on his astral development, though his mental equipment grows steadily.

Many lives may intervene between the first initiation and the second. A long period of many incarnations may elapse before the control of the astral body is perfected and the initiate is ready for the next step. The analogy is kept in an interesting way in the New Testament in the life of the Initiate Jesus. Many years elapsed between the Birth and the Baptism, but the remaining three steps were taken in three years. Once the second initiation is taken, the progress will be rapid, the third and the fourth following probably in the same life or the supervening.

THE SECOND INITIATION

This initiation forms the *crisis* in the control of the astral body. Just as at the first initiation the control of the dense physical has been demonstrated, so here the control of the astral is similarly demonstrated. The sacrifice and death of the astral has been the goal of endeavour. Desire itself has been dominated by the ego, and only that is longed for which is for the good of the whole, and in the line of the will of the ego and of the Master. The astral elemental is controlled, the emotional body becomes pure and limpid, and the lower nature is rapidly dying. At this time the ego grips afresh the two lower vehicles and bends them to his will. The aspiration and longing to serve, love and progress, become so strong that rapid development is usually to be seen. This accounts for the fact that this initiation and the third frequently (though not invariably) follow each other in one single life. At this period of the world's history such stimulus has been given to evolution that aspiring souls, sensing the dire and crying need of humanity, are sacrificing all in order to meet that need.

Again, we must not make the mistake of thinking that all this follows in the same invariable consecutive steps and stages. Much is done in simultaneous unison, for the labour to control is slow and hard, but in the interim between the first three initiations some definite point in the evolution of each of the three lower vehicles has to be attained and held, before the further expansion of the channel can be safely permitted. Many of us are working on all the three bodies now as we tread the Probationary Path.

At this initiation, should the ordinary course be followed (which again is not at all certain), *the throat centre* is vivified. This causes a capacity to turn to account in a Master's service, and for the helping of man, the attainments of the lower mind. It imparts the ability to give forth and utter that which is helpful, possibly in the spoken word, but *surely* in service of some kind. A vision is accorded of the world's need, and a further portion of the plan shown. The work then to be done, prior to the taking of the third initiation, is the complete submerging of the personal point of view in the need of the whole. It entails the complete domination of the concrete mind by the ego.

After this second initiation the teaching shifts up a plane. The initiate learns to control his mental vehicle; he develops the capacity to manipulate thought-matter, and learns the laws of creative thought-building. He functions freely on the four lower sub-planes of the mental plane, and before the third initiation he must, consciously or unconsciously, be complete master of the four lower sub-planes in the three planes of the three worlds. His knowledge of the microcosm becomes profound, and he has mastered, theoretically and practically in great measure, the laws of his own nature; hence his ability experimentally to be master on the four lower sub-planes of the physical, astral and mental planes. This last fact is of interest. The control of the three higher sub-planes is not

yet complete, and here you have one of the explanations as to the failures and mistakes of initiates. Their mastery of matter in the three higher sub-planes is not yet perfect; they yet remain to be dominated.

THE THIRD INITIATION

At this initiation, termed sometimes the Transfiguration, the entire personality is flooded with Light from above. It is only after this initiation that the Monad is definitely guiding the ego, pouring His divine life ever more and more into the prepared and cleansed channel, just as in the third or moon-chain, the ego individualised the personality through direct contact, a method different to the individualisation as shown in this the fourth chain. The Law of Correspondences, if applied here, might prove very revealing, and might demonstrate an interesting analogy between the methods of individualising in the various chains, and the expansions of consciousness that occur at the different initiations.

Again a vision is accorded of what lies ahead; the initiate is in a position at all times to recognise the other members of the Great White Lodge, and his psychic faculties are stimulated by the vivification of the *head centres*. It is not necessary, nor advisable, to develop the synthetic faculties of clairaudience and clairvoyance until after this initiation. The aim of all development is the awakening of the spiritual intuition; when this has been done, when the physical body is pure, the astral stable and steady, and the mental body controlled, then the initiate can safely wield and wisely use the psychic faculties for the helping of the race. Not only can he use these faculties, but he is able now to create and vivify thought-forms that are clear and well-defined, pulsating with the spirit of service and not controlled by the lower mind or desire. These thought-forms will not be (as is the case with those

created by the mass of men) disjointed, unconnected and uncorrelated, but will attain a fair measure of synthesis. Hard and ceaseless must the work be before this can be done, but when the desire-nature has been stabilised and purified, then the control of the mind-body comes more easily. Hence the path of the bhakta is easier in some ways than that of the intellectual man, for he has learnt the measure of purified desire, and progresses by the requisite stages.

The personality has now reached a point where its vibrations are of a very high order, the matter in all three bodies relatively pure; and its apprehension of the work to be done in the microcosm, and the share to be taken in the work of the macrocosm, is very advanced. It is apparent, therefore, why it is only at the third initiation that the great Hierophant, the Lord of the World, Himself officiates. It is the first at which HE contacts the initiate. Earlier, it would not be possible. For the first two initiations the Hierophant is the Christ, the World Teacher, the First-born among many brethren, one of the earliest of our humanity to take initiation. Browning brings out this thought most beautifully in the words found in his poem, "Saul":

It shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by for ever; a Hand like
this hand
Shall throw open the gates of new life to thee:
See the Christ stand.

But when the initiate has made still further progress and has taken two initiations, a change comes. The Lord of the World, the Ancient of Days, the Ineffable Ruler, Himself administers the third initiation. Why has this become possible? Because now, the fully consecrated physical body can safely bear the vibrations of the two other bodies when they return to its shelter from the Presence of the KING; because now, the purified astral and controlled mental can safely stand

before that KING. When purified and controlled they *stand*, and for the first time *consciously* vibrate to the Ray of the Monad. Then, with prepared bodies, can the ability to see and hear on all the planes be granted and achieved, and the faculty of reading and comprehending the records be safely employed, for with fuller knowledge comes added power. The heart is now sufficiently pure and loving, and the intellect sufficiently stable, to stand the strain of *knowing*.

THE FOURTH INITIATION

Before this can be taken, the work of training is intensified, and the hastening and accumulation of knowledge has to be unbelievably rapid. The initiate has frequent access to the libraries of occult books, and after this initiation he can not only contact the Master with whom he is linked and with whom he has worked consciously for a long time, but can contact and assist (in measure) the Chohans, the Bodhisattva and the Manu.

He has also to grasp the laws of the three lower planes intellectually, and likewise wield them for the aiding of the scheme of evolution. He studies the cosmic plans and has to master the charts; he becomes versed in occult technicalities and develops fourth-dimensional vision, if he has not already done so. He learns to direct the activities of the building devas, and at the same time, and always, he works at the development of his spiritual nature. He begins rapidly to co-ordinate the buddhic vehicle, and in its co-ordination he develops the power of synthesis, at first in small measure and gradually in fuller detail.

By the time the fourth initiation is taken, the initiate has mastered perfectly the fifth sub-plane, and is therefore adept—to use a technical phrase—on the five lower sub-planes on the

physical, astral and mental planes, and is well on the way to master the sixth. His buddhic vehicle can function on the two lower sub-planes of the buddhic plane.

The life of the man who takes the fourth initiation, or the Crucifixion, is usually one of great sacrifice and suffering. It is the life of the man who makes the Great Renunciation; and even exoterically it is seen to be strenuous, hard and painful. He has laid all, even that perfected personality, upon the altar of sacrifice, and stands bereft of all. All is renounced—friends, money, reputation, character, standing in the world, family, and even life itself.

THE REMAINING INITIATIONS

After the fourth initiation not much remains to be done. The domination of the sixth sub-plane goes forward with rapidity, and the matter of the higher sub-planes of the buddhic is co-ordinated. The initiate is admitted into closer fellowship in the Lodge, and his contact with the devas is more complete. He is rapidly exhausting the resources of the Hall of Wisdom, and is mastering the most intricate plans and charts. He becomes adept in the significance of colour and sound, can wield the law in the three worlds, and can contact his Monad with more freedom than the majority of the human race can contact their egos. He is in charge also of large work, teaching many pupils, aiding in many schemes, and is gathering together under him those who are to assist him in future times. I am only dealing here with those who stay to help humanity on this globe, and will take up later some of the lines of work that stretch before the adept if he passes away from earth service.

After the fifth initiation the man is perfected as far as this scheme goes, though he may, if he will, take two further initiations.

To achieve the sixth initiation, the adept has to undergo a very intensive course in planetary occultism. A Chohan of the sixth initiation wields the law in the chain on all levels. A Chohan of the seventh initiation wields the law in the solar system.

Alice A. Evans-Bailey

A DEAD SCARAB

NEVER rose in Grecian air,
To a life gone elsewhere,
Half so fair a cenotaph
As this beetle's body; chaff
From death's threshing; skyey wrack
Flung upon a jungle track;
Turquoise and opal thrown away
In the pleasure of a day.

What of mighty bulk and plan!
Here, beyond the skill of man,
God had polished with His sleeve
Tints of icidescent eve
To a subtle wavering sheen;
Blue that melted into green;
And a tint that hardly knew
Whether it was green or blue
Or a magic tincture cast
When some seraph's pinion passed
Scattering splendours not its own
From the rainbow round the Thyr

Then, as toward the ground I bent
Rapt in silent wonderment,
Half a hundred beetles flew
Past with so loud joy, I knew
If my blood would stand but still,
I might see God on the hill
Furbishing with all His might
Creatures for an hour's delight;
Breathing on them with His breath
Glory blent of life and death;
Loosing on the scented breeze
Exquisite futilities.

Ah! what glints of laughter lurk
At so heavenly handiwork
Round His mouth and in His eyes
I but mistily surmise;
Or the buzz about His head
As the souls of beetles dead,
Flying back into His hand,
Chant: "Oh! to that glimmering land
We would fain go forth anew,
Kindred of the transient dew;
For immortal Beauty's sake
Mortal habitation make;
And, for wages, sip again
Honey from the lips of pain."

Therefore God the Artist laughed
As He plied His handicraft;
Toiled all night to speed by day
Travellers on the Pilgrims' Way.
Such His labour's urgent zest
Not an hour had He for rest.
"So," I said, "it is not fair
To disturb Him with my prayer;
And to-night I go to bed,
Sins unpardoned, prayers unsaid,
Pondering, till my light is spent,
What old Egypt's scarab meant."

JAMES H. COUSINS

RENTS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA

(Concluded from p. 182)

IX

Time: 1,500 B.C. Place: Agadé on the Dardanelles. Sex: Male

IN this life Ursa appeared as a boy, the son of one of the Archons or administrators of the city, born on the shores of the Dardanelles, near where the town of Lapsaki is now. Placed between two hills, and spreading from the shore, the town rose up each side in terraces. On a clear day, a bit of land could be seen in the distance, across the bay towards what is now Gallipoli. Many ships came daily into the port of this little city of Agadé.

The city was a Greek colony which had conquered the original inhabitants. So there were two types of people in the city: the fair-haired and light-complexioned Greeks, who were the ruling race and who worshipped Pallas Athene, the Goddess of Wisdom; and the Hittites, of reddish complexion, who were worshippers of Tammuz and of Tanais, the veiled goddess. There was much that was impure and unholy in the cult of this veiled goddess. On the highest part of one hill was the temple of Pallas Athene, where Mercury was a High Priest. Lower down in the city was the temple of Tanais.

The boy, born into a good family, with some wealth, was a handsome young fellow, who had many opportunities but failed to make the most of them. He had an ill-regulated nature, of whims and fancies, and was rash and headstrong, and impatient of control. He felt his importance as a member of a good family, and was used to being treated with attention and honour from others. He was unscrupulous in the gratification of his feelings and passions, and was regardless of their consequences to others. He became dissolute and ruined the lives of two or three young persons. Altogether the young life was not a good one; it was wild and uncontrolled, perhaps because of having had the affections held in check in the previous life, and the unsatisfied desires of the past now spent their force.

He came up out of it all eventually, and even at this point, one scene stands out to his credit. He became enamoured of a particular young girl, Vega, who was becoming somewhat entangled in an undesirable manner in the worship of the temple down in the city. The priests of Tanais finally carried her off bodily into the temple, to be used for clairvoyant purposes. Ursa found it out, and notified the police of their proceedings, and without waiting for an escort, went straight into the temple. At the risk of his life, he gained an entrance into the tower where Vega was confined, and defied the people of the temple. He held his ground single-handed, until the police arrived and rescued her. Though not of a very brave nature, he did this courageous deed. But he was fickle in affection; and, not long after, he abandoned the girl, deserting her for some one else who pleased his fancy better. He thus spent his life in the pursuit of selfish pleasure, and grew daily more unhappy.

There was a High Priest, Mercury, in the temple at the top of the hill, whom Ursa had known in previous lives, and for whom he had a great feeling of affection. But he resisted

the drawing of affection to the Priest, for he could or would not follow the Priest's warnings and advice, and give up his wild and dissolute life. He only rarely visited the temple, as, when he did, his conscience reproached him, and made him feel very uncomfortable. But on the occasion of one of his visits there, a prophecy was given to him.

There was a large aerolite in the temple, hollowed out in the form of a chair, and below it, underground, was a cavity in which there always burnt a flame, an astral flame. This was a magnetic centre made by the Masters for the temple services. A vestal virgin belonging to the temple, when sitting in the chair, became clairvoyant, and through her some Great One spoke to the people, teaching and guiding them. Mercury always stood by, shielding and guarding the sibyl while the oracles were being delivered. On this occasion the Hierophant who sat in the chair was Herakles, and she gave Ursa the following prophecy, which *may* be fulfilled in this life. "When through me, he whom you have loved and she whom you have injured (or ruined), come together to the feet of the Hierophant (Mercury), then shall the end be attained."

There came a time when savages descended upon the town and massacred the inhabitants. Ursa joined those who went up to the hill to defend the temple, and he was killed in the presence of Mercury. In fact they were all killed, even Mercury himself. But Mercury took the body of a young fisherman who was drowned in trying to escape, and went away, as the city was practically destroyed.

X

Time: 500 B.C. Place: Athens. Sex: Male

Ursa was born in a noble family, as the son of Sirius in Athens. Their home rested high on a beautiful hill, and the

house was built on three sides of an open court, with a broad verandah in front, looking out over the water. On the left was another hill, on the top of which was the Parthenon. It was the time of Pericles, Phidias and Kleinias, and the defeat of the Persians at Salamis.

The great house in which Ursa lived was divided into two parts, in which lived two brothers and their families. Cleomenes (Sirius) was the father of Ursa and Selene, and Agathocles (Erato), who was the father of a beautiful girl, Vega. Ursa was a beautiful child, with a face very much like the present one, and his head covered with golden curls. His father, Cleomenes, loved the boy very much, and did his best for him, but Ursa had strange spasms of resentment towards his father, because of some past karma. The elder brother, Selene, was exceedingly good-hearted and loving; and, as they grew up, both brothers fell in love with the same girl, their cousin Vega, living next door. The elder brother made a noble sacrifice of his love for her, renouncing her that she might become a vestal virgin, as was then her desire. He resigned all, refusing even to try and win her love, and he persuaded Ursa, his younger brother, to do the same. Ursa finally consented, but he could not bear to stay at home; and so he went away, while Selene remained and lived almost in the same house, and trampled down his love for Vega. (The cousin went into the temple, but afterwards gave up that life and married; but her married life proved in many ways a great disappointment to her, though her husband never suspected it.)

Later in life, Ursa, whose name was Anaximandres, married Hesper, the daughter of a prominent Greek of the time, a well known orator. She was a good, practical person, a student of Occultism and well-balanced, whereas Ursa was somewhat of a comet in his nature. They had a son, a splendid boy, who lived a life of good influences.

Ursa went somewhat into politics, and played a part in the public life of the time. Greece was at this time quite Republican in its ideas, and among the higher classes all were regarded as equals. Ursa, being rather dictatorial in manner, was not exactly popular. He had a very winning way with him that made friends everywhere, but he ordered people about rather too much, or at least they grew to resent being so obviously led. He got himself into disfavour and was ostracised, but he was soon called back. He made some public speeches, and at one time was sent as an ambassador to Rome, to speak before the Roman Senate.

While comparatively young, and before his exile, Ursa came across Socrates, but did not like him. Socrates was a very conceited person, who made a nuisance of himself, always propounding silly questions and expecting people to wait to hear him answer his own questions. Ursa did not get on well with him.

Later in life Ursa grew somewhat dissolute. His wife was somewhat of a worry to him, though there may have been extenuating circumstances in the case, which caused him to be untrue to her. One girl whom he ruined was taken up and helped by his wife, and rescued from misery and degradation.

XI

Time not known. Place: North America. Sex: Male.

In this life Ursa appeared in the eastern part of North America, on the shores of the St. Lawrence river. He was a curiously wilful and impulsive creature, living part of the time the life of a sea rover, and working out a quantity of past karma. On land, he was dressed in a kind of armour, made of garments of skin with the fur on the outside, on which were

iron or steel bosses or shields. He wore on his head a sort of helmet with wings on it. He carried a club with a spike on the end, and a sword which was held in both hands when fighting. He did not like fighting, although that was the nature of the people with whom he was born.

He was psychic in rather a curious way, and was possessed at times by what is called the Berserker rage or fury. In such cases, during the battle, those who are dead cluster round, trying to help and strengthen their living friends. They seem to add their force and power to that of the living, by pouring in their own will for strength, and causing them to be, for the time being, almost invincible. In these furies, they descend upon their enemies and kill them with a power irresistible and not entirely their own. Ursa often joined in their wild orgies after battle, and while this strange influence was still on them.

He was at times also possessed by something that was not a human being, a kind of water-sprite, a friendly creature who kept near him. He saw curious things sometimes, great white animals moving over the snow, and he was often accompanied by a lady dressed in white, who sometimes sang to him.

He fought a duel over a young woman, and was finally murdered in a family feud. This was the last life of Ursa, before his present birth.

C. W. Leadbeater

MARIA ADDOLORATA

By CLARA M. CODD

I WILL tell you the story of a human heart, as that heart told it to me. Not in words was it told to me, because nothing is ever really told in that way, and the words that I now must use to tell it to you are merely finger-posts, if you can see the road to which they point.

This story was told me by a woman. That is why it seemed to me such a supremely beautiful story; because, whilst there is nothing in the world so utterly lovable and full of God's wonder as the human heart, most of all is this so when it glows through the shrine of a woman's body. Ave Maria! cry all living things to a heart in a woman's body, and all the women in the world will know why I say that.

So she told me her story, this very true woman, who, because she was so very much woman, was also at the same time a child. And herself did not know of her own inner beauty. How should she, any more than the flowers of God know that they are sweet?

It was the same old story which is ever being enacted anew, and yet is as old as the world—the story of those who have loved “not wisely, but too well”. And as I listened I wondered, as so many of us must have wondered, how it is that the uttermost devotion which belongs to a woman's loving should so often defeat its own high ends. For the love of woman is the negation of self. Nothingness is to her the crown of love. Every value that erstwhile ruled life disappears, and one supreme valuation absorbs them all. “Ah!

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MARIA ADDOLORATA

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my lord,” unceasingly cries the heart of every woman who loves, unto her lover, “there is no longer me but thee. Take of me whatsoever thou wilt.”

And if the taking bring in its train sorrow, anguish, shame, the love of woman will go through the fire, nursing always at the heart a secret joy. *He* came and received of me. Can all the wrath of God and man wipe out that blessedness?

* But alas! for the hearts of women all the world over, here lies oft-times the tragedy *ne plus ultra* of their lives. For the more true woman a woman is, the less will she know that that divine instinct in her of selfless and uttermost surrender will mean the death of love. He will no longer ask who has all for the asking. Only God will do that with a human heart, but that is another story. And so the heart of Maria Addolorata received the great wound, and the sword pierced her heart also.

Those who have felt the flood-gates suddenly shut, and all the flowing tide of tenderness turned back upon its source, who have felt the ache of a heart in which no longer rests a beloved, a lover—and yet a child, for a lover is lord and yet at the same time her eldest child to the woman who loves him—they will divine the dark way upon which the feet of Maria Addolorata entered.

But they will all belong to one side of the world. For no man knows how heaven and earth are inextricably mingled in the hearts of women; how not personal desire, but the desire to give, at any cost, to the beloved, whatsoever he shall ask of her, be it of heaven or earth, is the motive force therein; and that in the thought of him, as in the thought of God, all things are beautiful, true, and supremely good. The other half of the world will never understand—never, never.

* * * * *
“Maria Addolorata,” said the Heart of the World, “oh! my beloved child, seest thou Me through all the bitter waters of pain—*mare*—that have overwhelmed thy soul?”

And because Maria Addolorata had the heart of a true woman, and therefore the heart of a child, she saw.

"I stood before Him," she told me, "naked of soul, like the body of a little new-born child. Not even the little rag of my personal pride was left to me, for that too had been burnt up in the fire of pain. And I knew, oh! I knew, that I had only one Friend in all the worlds, One who would never fail me, or cease to take of me for ever and ever."

Maria ceased speaking for a moment, and bowed her head a little lower. Then she went on in a voice that was low and hushed and unspeakably sweet.

"Maria Addolorata," He said to me, "wilt thou give Me leave to come to thee in whatsoever guise I will? Wilt thou receive My gifts that I shall bring thee, even if they be wrapped in pain, and sorrow, and outer darkness? Ah! child, those are the most wonderful gifts of all. Maria! Wilt thou give Me thus the freedom of a Lover?"

"Ah! Lord," I said [so she said to me], "when and as Thou wilt!"

"And now," she went on, "if I look up, I nestle within His Heart, and His Arms enshrine me and give me blessedness. And if I look down, He takes of me, and takes and takes, until I ache with the joy of giving, like a mother when her child draws life from her breast."

Maria ceased, and she smiled. Her smile was like the coming of day into the bosom of the green hills; she looked up, long, long past me, and I knew that her soul stretched up its arms to God. That flight of the alone to the Alone, to what is it like in all the worlds? It is like the soundless beating of white wings flying to the Heart of the World, the Nest of God.

Thus, by the great Way of Pain, had come home the soul of Maria Addolorata. *Ave Maria! Gratia plena. Dominus tecum.*

Clara M. Codd

ECHOES FROM THE CHANGING WORLD

AN ATOMIC THEORY

To discover the constitution of the chemical atom has evidently become the main objective of physical science, involving, as it now does, the nature of the electron and the properties of "space" (the æther seems to be out of favour for the moment) in which electrical charges live, move, and have their being. The following extract from *The Scientific American* is worthy of close attention, as indicating the direction in which scientific investigation is proceeding. The views of Dr. Irving Langmuir, here expressed, already go so far as to postulate quantitative and structural variations, in the grouping of the electrons in their orbits round the central positive nucleus, as the basis of difference in the characteristics of the elements. The more complex groupings within groupings found by the authors of *Occult Chemistry*, are probably still a long way beyond the reach of experimental determination by any methods as yet available in the laboratory; but it may not be so very long before the cultivation of etheric sight comes to be regarded as a necessary preliminary to an advanced course of scientific training. In the meantime, possibly some form of micro-photography may help to bridge the gulf between external and internal instruments. Needless to say, however, that no discovery which gives any clue to a means of releasing the energies stored within the atom, will be permitted by the Guardians of Humanity to materialise, until expenditure on armies and navies has been restricted to pensions for the disabled victims of so-called victory. Returning to the extract, we read:

"The electrons in different kinds of atoms are alike, but there are as many different kinds of nuclei as there are chemical elements, that

is, about 92 in all. These differ from one another only in the amount of positive electricity they contain. Thus, for the simplest element, hydrogen, the nucleus has a unit positive charge which is able to neutralise the charge of a single electron. A hydrogen atom, then, consists merely of the nucleus and a single electron. The next element, helium, has a nucleus with a double positive charge, and the atom thus contains two electrons. In a similar way we find that the atoms of carbon have six electrons, while oxygen has eight, aluminium thirteen, sulphur sixteen, iron twenty-six, copper twenty-nine, silver forty-seven, gold seventy-nine, lead eighty-two, and radium eighty-eight electrons.

"These electrons do not revolve around the nucleus in the way the earth revolves around the sun, but they are arranged in three dimensions in a series of layers or concentric shells surrounding the nucleus. The electrons are probably not stationary, but each revolves in its own orbit about a certain equilibrium position.

"The first two electrons in any atom form the first shell about the nucleus; that is, two electrons are much closer to the nucleus than any of the others. In atoms with more electrons, the next eight electrons form the second layer; then comes another layer of eight. If there are still more electrons, these arrange themselves in a layer of eighteen, followed by a second layer of eighteen, and finally there may be an outside layer of thirty-two electrons. It is the successive formation of these various layers which causes the similar or recurring properties among the chemical elements which underlie the Periodic Table of the elements, that is of such fundamental importance in chemistry.

"The eight electrons in the second and third layers are arranged in a symmetrical way like the arrangement of the eight corners of a cube. This stable group of light electrons is called the Octet. The chemical properties of the elements result from the tendency of the individual atoms to take up or give up electrons, in order to form these Octets. That is, the atoms strive to take certain stable configurations characterised by geometrical symmetry. They accomplish this in some cases by exchanging electrons with each other, while in some cases the atoms share pairs of electrons with each other—a sort of co-operative plan. The pairs of electrons thus constitute the chemical bonds between atoms, which play such a prominent part in chemistry."

HOPE FOR THE HYMN BOOK

THE long association, in the past, of Church with State, especially with the monarchical element, has inevitably imbued the average clerical mind with a conservative outlook that instinctively recoils in horror from anything which it regards as subversive of time-honoured tradition. In its attitude to war, for example, the Church in every country has always come forward without hesitation to invoke divine blessings on the military undertakings of the politicians of its own country, and impress on its flock the righteousness of the particular cause advocated at the time. It is, therefore, a significant omen of the "changing world," in respect to the feeling of ministers of religion on this subject, to find that the world-wide revulsion against war has affected even that sentimental stronghold the hymn book, so far as to call forth a protest against its military similes. *Current Opinion* welcomes this recantation with no uncertain voice:

"It will be a long time before the poison of monarchism and militarism has been squeezed out of the hymn book. The world has thought so long in the brutal terms of the past that it will be hard to get over it. The Rev. J. H. Hopkinson, of England, recently said: 'We have learned that war is not a matter of fluttering banners and clashing swords and beating drums, but merely a sickening and dirty butchery of lads in water-logged or fly-infested trenches. We shall be less ready than we were, to compare the movement of the Church to that of a victorious army. Hymns that we could sing unthinkingly before the war, have become a lying blasphemy. Who would now sing: *Like a mighty army moves the Church of God*—?'"

Now that the comparatively harmless hymn book has been convicted of Prussianism, it is time that the "new parson" turned his attention to the barbaric verses in the Psalms—in fact to the Old Testament generally. Surely the hymn in which "His blood-red banner streams afar" cannot come anywhere near the "frightfulness" of: "Blessed shall he be that taketh thy children and throweth them against the stones"? And yet gentle mothers may still be found in any church, singing this imprecation with thoughtless piety. But it is a good beginning to haul down the "blood-red banner," especially in these revolutionary times.

FROM THE SMART SET

If the public taste in poetry may be taken as a 'sounding-line' wherewith to gauge the depth of prevailing emotion, there is a strong undercurrent of mysticism to be found in many of the lyrics appearing in the popular magazines, even where least expected. For example, there is an indefinable touch of spirituality in the following lines, that fully entitles them to a place among the "echoes":

I HAVE NO WORD

By DAVID MORTON

I HAVE no word to say the things you are:
 I strive and grope and stammer names—and fail;
 And you are still the unimagined star,
 The invisible tide, the light behind the sail.
 Moon shadows lie like lace upon the grass,
 And these are you in exquisite design;
 The troubled wheat, when noon-winds wake and pass,
 Give hint of you in every flowing line.

I have discovered you where twilight seas
 Fall silent and a silver barque goes by,
 Yet were you more than this—than all of these:
 A beauty not of earth or sea or sky,
 But something free in each most lovely fame,
 Eluding still the prison of a name.

CORRESPONDENCE

ARE MINERALS ALIVE?

- It is generally taken for granted that inorganic matter is dead, and has no life in it, and that life came into our earth when plants were created. The marvellous investigations perseveringly carried out by Sir J. C. Bose, however, enable us to see that a form of life, very similar in several respects to that in plant-life, exists in minerals.

In the very interesting life, written by Professor Patrick Geddes, of Sir Jagadish Chandra Bose, the great Indian scientist, we find a most lucid account in Chapter VII of *Response in the Living and Non-living*. In his earlier researches, Professor Bose observed the curious phenomenon of fatigue exhibited by the receivers of his electric waves. This fatigue was removed after a period of rest. Bose read his paper before the Paris International Congress of Physicists in 1900. In this paper, for the first time in the history of science, he compares and parallels the responses to excitation of living tissues with those of inorganic matter.

- "A muscle registers the history of the molecular change produced by excitation in a living tissue, exactly as the curve of molecular reaction registers an analogous change in an inorganic substance.

"In a comparative study of the curves of molecular reaction of inorganic and living substances, there is first a curve from magnetic oxide of iron, slightly warmed, and then, following it, one of the usual muscle curves, showing a striking general resemblance to the former.

"This leads to further study of the behaviour of the iron oxide in comparison with that of a muscle: (1) of the effect of a superposition of maximum excitations; (2) that of summation of moderate excitations slowly succeeding each other; and (3) that of rapidly succeeding stimuli. Alike for mineral and muscle, these effects are extraordinarily similar, and their curves correspond—so closely, in fact, that either may be taken for the other. Again, as the fatigue of muscle is removed by rest or by the gentle mechanical vibration of massage, or by variation of temperature, as by a warm bath, so is it essentially with the iron oxide.

"In the case of potassium, when it is treated with certain foreign substances, its first response appears unaltered, but in subsequent responses the power of recovery is almost lost. Similarly with the effect of certain poisons (*i.e.*, veratrine) upon muscle. In all the

phenomena shown by him, continuity is not broken. It is difficult to draw a line and say—'here the physical phenomenon ends, and the physiological begins,' or—'that is a phenomenon of dead matter, and this is a vital phenomenon peculiar to the living'. These lines of demarcation would be quite arbitrary.

"As to the effect of narcotics and poisons, Bose made his experiments on a whole series of metals. Tin, zinc, brass, and even platinum, were alike dosed in succession with various poisons, with the startling results of curves of response similar to those of the poisoned plants and animals, and like them coming to an end. Oxalic acid was found specially effective, to which tin, the most sensitive of metals, gave way. Even platinum, chemically the most inert of the noble metals, soon succumbed."

In the Royal Institution discourse, in May, 1901, Bose marshalled the results he had been obtaining for the last four years and demonstrated each of them by a comprehensive series of experiments. In his peroration he concluded as follows:

"I have shown you this evening autographic records of the history of stress and strain in the living and non-living. How similar are the writings? So similar indeed that you cannot tell one apart from the other. We have watched the responsive pulse wax and wane in the one as in the other. We have seen response sinking under fatigue, becoming exalted under stimulants, and being killed by poisons, in the non-living as in the living.

"Amongst such phenomena how can we draw a line of demarcation and say, here the physical ends and there the physiological begins? Such absolute barriers do not exist.

"Do not these records tell us of some property of matter, common and persistent? Do they not show us that the responsive processes seen in life have been foreshadowed in non-life? That the physiological is related to the physio-chemical? That there is no abrupt break, but a uniform and continuous march of law?"

The constitution of minerals is so widely different from that of plants and animals, that we can scarcely expect to find assimilation of food, respiration of gases, directivity in the formation of structures and reproduction, in the former as in the latter. The experiments of Sir J. C. Bose, however, go to show that there is a form of life inhering in minerals, and that the responses of this life to stimuli are exactly similar to the responses from living organisms. God sleeps in the mineral, says the Kabbalist. The occultist, through his practical experiences of lower and higher states, says: "There is no such thing as 'dead' matter. All matter is living; the tiniest particles are lives. Spirit and matter are indissolubly linked together. Matter is form and there is no form which does not express a life. Spirit is life, and there is no life that is not limited by a form."

N. D. KHANDALAVALA

BOOK-LORE

Symbiosis, a Socio-Physiological Study of Evolution, by H. Reinheimer. (Headley Brothers, London. Price 15s.)

In reviewing this work we labour under a certain difficulty. It is the third of a series of books dealing with that view of Biology which the author feels to be in need of emphasis, and we have not before us the two earlier works, *Evolution by Co-operation*, and *Symbiogenesis*, nor his prior writings which lead up to these. Briefly put, Mr. Reinheimer's view is that symbiosis, the close, co-operative, mutually dependent and mutually beneficial existence, is far more prevalent in Nature than has been supposed. He holds, further, that the development of symbiosis is a definite need—in itself for the purposes of evolution, and in men's thought that they may understand the purposes of Nature. For he is bold enough to hold that Nature has purpose, though man has not understood it, even a little. This lack of understanding might have been mitigated in recent years, save for the fact that the survival-after-struggle ideas have so dominated the field of evolutionary biology. Instances which he thinks (and which his readers will often think with him) are true cases of symbiosis have been too readily dragged out of that category and made to fit into the survival system, and have therefore been called cases of iniquity or true parasitism.

We are much in sympathy with the author's feeling that there is too much blindness towards the beneficent inward purposes of Nature, and we like best the chapter in which he deals with what he calls evolutionary psychology, in which he shows how the method of Nature is one whole, "a common organic or cosmic interest". We should like to see from his hands a book written frankly from this high point of view. The present book, perhaps because so much is implied from the earlier works, seems to us to be a little too polemical, a little too much written to refute rather than to establish. But its merit is so great that the reader feels that, in a book which might very well cover less ground scholastically, Mr. Reinheimer could do us distinguished service in revealing the beauty of Nature's inward being.

F. K.

The Psychic Structures at the Goligher Circle, by W. J. Crawford, D.Sc. (J. M. Watkins, London. Price 10s. 6d.)

This book is the latest of a series dealing with the purely physical phenomena of Spiritualism. The late Dr. Crawford, who was one of the lecturers at the Belfast University, started this series with the fixed determination to experiment, by the most stringent tests which he could devise, as to whether the supposed physical phenomena of Spiritualism, such as raps, table-turning, levitation, etc., were attributable to fraud or to a force working outside the limitations of physical matter as we know it. He conclusively proved that the latter supposition was correct in his two former books, by means of many ingenious arrangements for weighing and testing the medium. This book is taking up a further point—now that he is sure that the phenomena are carried out by conscious intelligences—whether it is possible to photograph the method of production. This has been fully accomplished, and the actual etheric matter from the medium, which is the substance by means of which the operators produced the physical results, has been scientifically photographed under conditions which rule out any possibility of fraud. Every one who is at all interested in the super-mundane should read this book, which is perhaps the greatest triumph of psychism over materialism that has been known for the last fifty years. Dr. Crawford's death was announced just after this book was in his publisher's hands, to the great loss of psychism; but we hear that some one else has taken up his work where he left it. Let us hope that he will find it possible to bring his scientific and accurate mentality to the elucidation of further puzzles from the other side of what we call death.

To those unacquainted with his two previous books, the illustrations in the present volume will appear incredible, and I would therefore suggest that the student should start with his *Reality of Psychic Phenomena*, and so on to *Experiments in Psychical Science*, before taking this volume as a means of serious study. For the first time spiritualistic mediumship is now an understandable thing, even to the man in the street, by reason of the detailed and scientific observations of Dr. Crawford.

D. C. B.

Spiritualism: its Present-day Meaning, A Symposium, edited by Huntly Carter. (T. Fisher Unwin, Ltd., London. Price 18s.)

Whatever may be the true significance of the Spiritualist Movement to-day, it is obviously making a great stir in the world and, whether for good or ill, influencing large masses of people. A symposium on its nature, meaning and value, is therefore timely and will be welcomed by many readers.

The papers included in the volume answer one or more of the following questions:

- (1) What, in your opinion, is the situation as regards the renewed interest in psychic phenomena?
- (2) In your view, does this psychic renewal denote—(a) a passing from a logical and scientific (deductive) to a spiritual and mystic (inductive) conception of life? or (b) a reconciliation between the two, that is, between science and faith?
- (3) What, in your opinion, is the most powerful argument (a) for, or (b) against, human survival?
- (4) What, in your opinion, is the best means of organising this movement in the highest interest, philosophical, religious and scientific, of the nation, especially as a factor of durable peace?

The people who have contributed to this book represent a great variety of opinions—a list of distinguished names greets the reader of the "Contents". From General Booth at one end of the line, whose answer to question (1) is simply "Bad and dangerous," it is a long way to David Gow, who sums up a quietly enthusiastic statement of the Spiritualist position as follows:

I am of opinion that the rise of Spiritualism marks a passage in human evolution far more important than might be gathered from surface indications . . . It seems, indeed, to foreshadow the beginnings of a new world-order.

Again, contrast the verdict of Father Bernard Vaughan—"Some of the pursuits in the séance-room are 'frauds,' some are due to 'freaks,' and some are the operation of 'fiends'". Over the lintel of every séance-room I should write up 'No admittance, even on business'"—with that of Mr. Sinnett, who regards the inauguration of Spiritualism as "a grand reinforcement of religious faith," which gave "reality to ideals and principles essential to the maintenance of religious faith".

The contribution of Psychoanalysis to the problem is interesting. "The whole question of 'the other side,' I think, must be subjected to the critical test of the *impersonal* powers of the unconscious," says Kenneth Richmond—"a test," he adds, "which has not yet been planned and carried out". As regards the value of psychic evidence for human survival, he remarks: "Dr. Jung has carefully observed and described a case in which no evidential material is

recorded, and communications described can readily be referred to the unconscious desires of the 'medium,' who is, it appears, a medium for nothing more than her own repressed wishes and tendencies." One is reminded of a definition of mediumship in *The Key to Theosophy*: "A word now accepted to indicate that abnormal psychophysiological state which leads a person to take the fancies of his imagination, and hallucinations, real or artificial, for realities," in which rather partial explanation the same caution is brought forward.

Many readers will probably find Mr. G. R. S. Mead's article—the first in the volume—the most satisfactory as a general statement of the meaning and value of the widespread interest in psychic matters—using psychic in its widest sense and distinguishing it carefully from spiritual; a rising tide he admits this interest to be, which has "moistened to some extent" every class of life and every grade of intelligence. As he observes, there "is less need now of convincing people about the genuine occurrence of psychical phenomena than of insisting on caution and sobriety in dealing with the subject".

As do many Theosophical writers, Mr. Mead emphasises the dangers attendant on entrance into "those *mâyâvic* regions where psychic experiences become the centre of interest. Creative life does not seem to be much interested in avoiding risks," he tells us. "Extension of the field of sense and the rest, and invasions and uprushes of a psychical nature, do not wait upon the development of moral character; they occur at all stages of human growth." He is perhaps a little too cautious—perhaps, nothing venture, nothing have—though he gives a place to psychism in his hierarchy of values as a means of contributing to the *gnosis* which is one aspect of our spiritual goal.

The various phases of thought—religious, philosophical, scientific and practical—which are represented, are too numerous to catalogue here. We can only say that they will repay study, and when taken as a whole will give the careful reader plenty of material out of which to construct his own conception of the present-day meaning of this great movement, though comparatively little is said by any of the writers as to the solution of problem (4): How shall we utilise this psychical renewal? But, as the editor of the symposium remarks, the uses to which the new "*psyche*" can be put, will appear more fully later, when it is better understood.

A. DE

The Message of Christ, by A. S. Wadia. (J. M. Dent & Sons, Ltd., London.)

Those who wish to understand the spirit of Christ's teaching, rather than the forms of belief and ritual usually associated with the religion that grew up under the title of Christianity, cannot do better than give this book a trial. It is all the more worthy of attention as coming from a member of an Eastern Faith, who is also a student of philosophy with a cosmopolitan and unprejudiced outlook on modern life and its problems. The form adopted is that of a series of essays; but, though an attitude of detached enquiry is successfully maintained, the evident sincerity of the author's convictions infuses the reader with his own enthusiasm in a way that makes each chapter seem much more than an essay. His views are forceful and straightforward, and are carefully substantiated by quotations from the New Testament; in fact, they appear by no means as revolutionary as one might expect from his dedicatory letter to H. G. Wells.

The theological issues are quickly disposed of in an acceptance of Christ's own allusions to God as the Father; the greatest stress is laid on values of life and conduct as they affect the soul of man. Mr. Wadia sees Christ as an individualist rather than primarily an altruist; His aim was not merely that His followers should do good to others, but that, by so doing, their souls should expand through love and understanding into that realisation of unity which He spoke of as being "born again". The much-discussed term "salvation" is regarded as equivalent to genuine conversion, *i.e.*, the result of sincere repentance. The hypocrisy of the Pharisees was, in the author's opinion, the most insidious form of vice that Christ had to deal with, and thoroughly deserved the scathing condemnations which some critics consider to be contrary to His own teaching of gentleness and tolerance. This brings us to the most striking feature of Mr. Wadia's exposition—the second chapter, on "Christ and Evil".

The injunction "resist not evil" is taken by him as conveying "the most significant words in the whole of the New Testament". His explanation of the theory of non-resistance is ingenious, but somewhat lacking in coherence; the main argument seems to be that the ignorance which leads to wrong-doing can only be removed by allowing the ignorant person to see the effects of his wrong-doing. But he is careful to point out the distinction that Christ made between evil that comes from within a man and that which comes to him from without, and in the latter case he introduces a further distinction

between evil resulting from natural causes and from human wrongdoing. He admits that the doctrine is incapable of complete application at present, but urges that a religion which is hard to live up to is all the more worthy of effort; in the end, however, he appears to contradict himself by disapproving of the efforts that actually have been made in this direction. A similar weakness of logic is to be found in his admission that the ideal of Christ may have to be tempered with the ideal of Nietzsche—and this after emphasising the value of complete faith and condemning lukewarm patronage. On the other hand, it is a pleasure to find a writer on Christianity erring, if at all, on the side of a desire to reconcile opposing ideals and, what is still more needed, to separate the grain from the chaff.

Taking it as a whole, the book presents the essence of the Christian Gospels in a striking and common-sense manner. The frontispiece is reproduced from one of the finest ideal portraits in existence.

W. D. S. B.

The Renaissance of the Greek Ideal, by Diana Watts. (William Heineman, London.)

This handsomely got-up book is one of great interest to all those who are keen on physical culture, and the author has certainly struck the right note in maintaining that perfect muscular control—which implies perfect bodily balance—is a great step on the road to mental control. She points out that dancing was a great feature in the education of the youth of ancient Greece. It was used as a definite preparation in the training of the young warriors, and it is to their physical culture that she largely attributes their rise to power. Mrs. Watts has also demonstrated some interesting facts in connection with some of the best-known examples of ancient sculpture, and one cannot but admit that her arguments carry weight.

Whatever the medical value of the exercises may be, at least one feels that the publication of such works as these may help the general public to realise that physical culture should form part of the daily routine of every man, woman and child. And for that reason one is glad to have the opportunity of expressing one's appreciation in these pages of a book that should be of special interest to those who have any connection with education. The explanations are very full and carefully thought out, and some of the illustrations are remarkable.

E. B.

Goods and Bads: Outlines of a Philosophy of Life, by Alban B. Widgery, Professor of Philosophy, Baroda. The Gaekwad Studies in Religion and Philosophy, XVI. (The College, Baroda, India. Price Rs. 5.)

Under this not very attractive title, Professor Alban B. Widgery, of Baroda, has put together in book form the substance of conversations with the Maharajah Gaekwad on the philosophy of life. We cannot help feeling that the writer has been handicapped by the genesis of his material. The whole plan of the book gives the idea that it follows the scheme of a series of colloquies. "This week," we can imagine him saying, "I propose to discuss physical life with your Highness. Next week, we shall pass on to intellectual life; and then to æsthetic, moral, and religious life, in the order named. Having discussed each of these in turn, we shall round off our conversations by summing up the results at which we have arrived; the final product being a series of propositions about the 'good life' considered as a whole." The book, in other words, lacks unity and continuity. Mr. Widgery takes each of his departments of life in turn and considers it in isolation. His question with regard to each is: What are the desirable things and what are the undesirable things in relation to this isolated portion of human life? Or, to use his own phraseology: What are the "goods" and "bads"? Each department thus leaves him with a bundle of "goods," separated off from the "bads"; and these "goods" he finally collects together as the sum total of the *desiderata* of human life. The result cannot be called a "philosophy". It is arrived at by no constructive theory of life running through the whole, but is rather the product of a process of intensive analysis; the ultimate determination of values being based, so far as we can see, on the ordinary judgments of the ordinary man.

As an historical survey of what men have thought about various topics of general interest, the book has undoubted value, and we must pay tribute to Mr. Widgery's knowledge of his subject and to his power of analysis. But as a positive philosophy of life, it lacks that synthetic power which alone can give to a philosophy a living and arresting quality. The root of the trouble seems to us to lie in a confusion of aim. Mr. Widgery, who, we gather, was invited to present to his Highness a simple compendium of representative views on the proper regulation of life, seems to have set about his task with three main objects in view: (1) to gather together the most important theories which, from time to time, have been put

forward on the matter under discussion; (2) to pass critical judgment on these; (3) to deduce from these judgments certain propositions as to the practical government of a State. In Mr. Widgery's hands the relative importance of the three objects is in the order named. The historical occupies the largest part of the book; the critical comes next; the practical comes in a bad third. A far more interesting treatment would have been to make the book definitely into a treatise on the "Art of Government," with the abstract philosophy of the subject judiciously kept in the background and only brought forward to enforce and substantiate practical points. The brief glimpses, which Mr. Widgery gives us under the heading of "Notes on Some Practical Considerations," of the application of his views to the problem of government, show us quite clearly that this is a subject on which he has thought much and which he could have made much more interesting. It is a pity that he did not cast his book in this

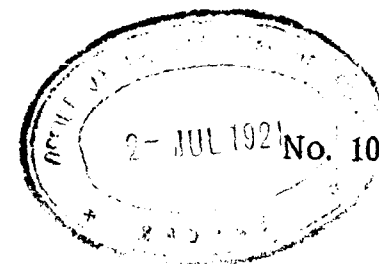
Peace or War Everlasting? by Count Hermann Kappeler (Office of *The Atlantic Monthly*, Boston, Mass., U.S.A.)

This is a reprint in pamphlet form of an article which appeared in *The Atlantic Monthly* of April, 1920. The name of the author is already known to Theosophists; and, as one would expect, he takes a very broad-minded view of the Peace of Versailles, basing his arguments purely on reason, without national prejudices. He shows the absurdity of basing the Treaty on the theory of Germany's sole responsibility for the war, and points out the crimes on the part of the Allies, such as the continuation of the blockade. He sees the "moral forces," at first all on the side of the Allies, gradually going over to the side of Germany.

His hopes for the future rest in an *Internationale* of civilisation and culture which should incarnate the exact antithesis to Bolshevism, "an *Internationale* of the really Best, the most Enlightened, the most Well-meaning—in one word the *Internationale* of gentlemen".

D. H. S.

VOL. XLII



THE THEOSOPHIST



"THE Home Guard of S. George" is the result of "a call to British Women," for "help to build the New World". It is an Association, with the Hon. E. M. Akers Douglas as President, formed of women "who came out to help to win the War in 1914, and who are coming out now to help to win the Peace in 1920". Here is what they propose to do.

They propose by peaceful and constitutional methods to reduce the cost of living, to work for a fair and wise solution of industrial problems, to further better relations between employers and men, to discourage and condemn by all means in their power the selfish party spirit and unscrupulous axe-grinding which degenerate our politics. They are determined to wage an unyielding war on social and commercial immorality, and against every kind of political corruption.

In short, they are out to raise the standard of a broader and loftier patriotism than has ruled in the past, and have set themselves steadfastly to endeavour to carry into every phase of the national life—economic, social and political—those Christian ideals of mutual love and service which, as a nation, we have preached for so long, but practised so imperfectly.

They seek to bring about better conditions between employer and employed, as partners and comrades, to introduce higher ideals into political life by creating a better public opinion, and they ask women to organise in order

to hold up Country before Party, character before wealth, brotherhood and service in place of class divisions and hostility, as the nation's only road of escape from the ugly aftermath of the war. England's fault in the past has been a ruthless pursuit of wealth and power, both at home and abroad, too often at the expense of other and more important considerations. Now that women for the first time have a share in the councils of the Nation, let them see to it that the country they love proves herself worthy of her great traditions and of the Christian Faith she professes. Let them see to it that, instead of pursuing with undue eagerness the treasure which "moth and rust do corrupt and where thieves break through and steal," she shall seek rather, in the new Time that is coming, those riches of the mind and spirit which no foe can take from her.

The Home Guard is attached to no party, but welcomes women of all shades of opinion, who agree on the common ideal. They are scattered up and down throughout the country, and their methods should be effective. They are thus stated:

1. House to house visiting in the homes of the workers, and personal discussion with the women on economic questions as they affect the daily life of each household.

2. Addresses and lectures given at parochial meetings and clubs, etc., on strictly non-political lines, but dealing with all manner of social and industrial topics from the point of view of the national welfare only.

3. Special meetings, both indoor and open-air, organised by the Home Guard for purposes of free discussion and debate on such subjects as "Relations of Capital and Labour," "Nationalisation of Industry," "Communism versus Private Ownership," etc.

4. The formation of "Women's Home Guard Councils" or "Parties" in each centre of Home Guard activity. These small organisations are composed of women representing all shades of religious thought, and ranging in rank from the Lady of the House to the daily charwoman. Their periodic meetings are social and educative, as free ventilation of all

subjects affecting the nation's welfare takes place. In particular, those questions bearing on the safety and purity of English homes—in which alone the Nation's future can be securely rooted—are debated from widely divergent points of view. Such "taking counsel together" by the Mothers of the Coming Citizens can hardly fail to be of value to the country, and ultimately, one thinks, must exercise a healthy and ennobling influence on our entire social and political life.

I heartily wish the "Home Guard of S. George" the success it deserves.

A. B.

The above was sent by the President for the Watch-Tower Notes of last month, but was held over for want of space. Soon afterwards, on May 27th, she left her Adyar home for England, and as yet no more has come from her pen for these pages; so we must ask our readers to be as indulgent as ever with this attempt to fill the gap. A letter from our President, posted at Aden, was published in *New India* of June 14th, and gave us the satisfaction of knowing that all was well with her; but it was chiefly concerned with the political situation in India. By this time the English Section will be the centre of Theosophical interest; then, as July advances, the attention of Theosophists all the world over will be focused on the International Conference in Paris. This event, the first public demonstration of the cosmopolitan character of the Society, holds in store such vast possibilities of united effort for the future progress of the world, that surely every one of us, whether present or absent, will contribute at least the unstinted support of a confident enthusiasm. The programme has been arranged as below:

Saturday, 23rd July, 1921

10 a.m. to noon	... Business Meeting of General Council. Distribution of Cards.
2.30 p.m.	... Opening of Congress. Choir. Presidential Address. Address by President of Congress, General Secretaries and Delegates.
8.30 p.m.	... Reception. Buffet.

Sunday, 24th July, 1921

- 2.30 p.m. ... Debate—"The Mission of the T.S. in the World".
 4.30 p.m. ... Adjournment for Tea.
 5.30 p.m. ... Lecture by Mrs. Besant.
 8.30 p.m. ... Cinema and Refreshments.

Monday, 25th July, 1921

- 9 to 10 a.m. ... General Council.
 10 a.m. to noon ... Debate—"The Problem of Education in the New Era".
 4.30 p.m. ... Adjournment for Tea.
 5.30 p.m. ... Lecture by Mrs. Besant.
 8.30 p.m. ... Concert.

Tuesday, 26th July, 1921

- 9 to 10 a.m. ... General Council.
 10 a.m. to noon ... Debate—"The Mission of the T.S. in the World".
 2.30 p.m. ... Diverse Lectures.
 4.30 p.m. ... Adjournment for Tea.
 5.30 p.m. ... Lecture and Closure of Congress by Mrs. Besant.

* * *

Whatever differences of opinion the debate on "The Mission of the T.S. in the World" may evoke, it is a foregone conclusion that the surmounting of national barriers will be accepted by practically all present as a function of the Society's mission in the world which is pre-eminently in demand at this juncture, and which the T.S. is in a unique position to fulfil. It is to be hoped also that the debate on education will dovetail into the above, by pointing out how the foundations of the international spirit should be laid in the schools. This connection has already been recognised by the League of Nations Union in England; for, in regard to the annual celebration of "League of Nations Day," on June 25th, we find the suggestion that efforts should be made to impress the youth of the nation by pageants, etc., illustrating the achievements of all nations, instead of merely appealing to the general public with stereotyped processions. If only some of

the ridiculously antiquated notions of national honour that are perpetuated in schools, through the history books used by jingoist schoolmasters and professors, could be swept out of the classrooms, the world would be at once relieved of an enormous incubus of mischief. Doubtless the League of Nations branch of the T.S. Order of Service is taking the matter up with the support of the Theosophical Fraternity in Education—we should like very much to hear. One sometimes finds internationalism spoken of as if it was opposed to healthy national growth, whereas it actually includes it, as the greater always includes the less. It is only pseudo-nationalism that has anything to fear from the new Spirit of the Age; for all that is threatened is national vampirism, not national life.

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An extraordinarily successful T. S. Conference has been held in Bangalore, the administrative capital of that most enlightened Indian State, Mysore. This is our Kannada Federation Headquarters, and the delegates numbered above two hundred and fifty, while the public lectures by Mr. Jinarājadāsa attracted close upon a thousand people, including leading officials of the State. Mr. Jinarājadāsa's two lectures are spoken of with the greatest enthusiasm.

The occasion was taken to present an address to Sir T. Sadasiva Iyer and Lady Sadasiva Iyer. The beloved and respected judge has been recognised for many years as a justice who sees in the Law a physical aspect of the Dharma, and who, therefore, was far more interested in the Truth and Right of every case than in its merely legal aspects. His patience and thoroughness were everywhere observed during his long years on the Bench. In our Theosophical work, he and his wife have for long been devoted servants of the Rshis. Now that he leaves the useful but restricted field of Justice and passes on into a far wider area of usefulness to our Society

and the world, his Brothers take the opportunity, in the conferring of Knighthood by His Majesty the King, to express anew their affection and trust.

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We have lost a devoted worker in Bro. Gajanan Bhaskar Vaidya, of Bombay. His services to the Theosophical Society have been long and varied. His contributions to the *Marāthi* journals and his lecturing tours formed a not inconsiderable portion of his Theosophic activities. They were particularly valuable when the enemies of Theosophy were carrying on an active propaganda against it. Apart from his work for the Society, Bro. Vaidya concentrated his activities on the growth of the Girls' School belonging to the Students' Scientific and Literary Society of Bombay, with which the name of Dadabhai Naoroji was closely identified. It was due in a large measure to the earnest efforts of Bro. Vaidya that the School has achieved its present success. During the last few years Bro. Vaidya started and enthusiastically worked up the new Hindū Missionary Society, designed to open the doorway to Hindūism for those who wanted to come back to its fold.

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As these notes are written, news comes by telegraph from America of terrible race riots in Tulsa, Oklahoma. One hopes the reports may be exaggerated—they speak of 85 and then of 756 dead—but the incidents in Chicago, a far more northerly city where the problem is less acute, showed how tense conditions are throughout the United States, following the unsettlement caused by the War. As education has spread amongst the negroes they have very naturally found amongst themselves more and more leaders who are helping them toward solidarity, men like Dr. du Bois, the able editor of *The Crisis*. This change comes at a time when industrial and social conditions generally are restless, and when, unfortunately, fearless statesmen to wrestle with these great problems

are few. Yet it was only last April that Governor Dorsey, of Georgia, issued a booklet of evidence of the inhumanity exhibited to the negroes, and appealed for change. He spoke as follows:

In some counties, the negro is being driven out as though he were a wild beast; in others he is being held a slave; in others no negroes remain. No effort has been made to collect the cases cited. If such an effort were made, I believe the number could be multiplied. In only two of the one hundred and thirty-five cases cited is the "usual crime" against white women involved.

* * *

Governor Dorsey suggests investigation and publicity campaigns by the Churches to increase feelings of justice, mercy and mutual forbearance, compulsory education—all this for both races. His third recommendation seems to lead into further difficulties, but perhaps it is the only practicable suggestion at this stage: he proposes committees on race relations, but separate committees in each case—negroes and whites to be organised apart, though they are to confer. This shows the weak link. Until the leaders of the races can act jointly, how is suspicion and enmity really to be allayed? It is now generally acknowledged that sex crimes are a small proportion of the offences alleged against the negroes, and that (against the whites) peonage and serfdom are really more terrible and widespread than the sporadic and widely-noticed lynchings. And to get at the cause of friction, to give publicity, to educate, to encourage forbearance, is surely the work of joint committees?

It will be remembered that when Governor Hunt, of Arizona, wrote in one of our Theosophical journals some years ago of the improvement of prison conditions, his appeal brought forward a number of new workers to the ranks of those who were already inspired by the Theosophical ideals of Brotherhood to work for prison reform. Could not our members do a great deal of exceedingly practical work in this far more terrible

matter of race embitterment? "Without distinction of race . . . or colour." With our understanding of the inner history of man, our unequalled opportunity to comprehend race psychology, we should be amongst the first in this important undertaking.

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If this paragraph should meet the eye of any fortunate possessor of a copy of THE THEOSOPHIST of January, 1887 (Vol. VIII, No. 4), he may render himself still more fortunate by sacrificing this possession in the interests of the T. P. H. file, from which two copies of this number are missing. Thus also may be earned the substantial gratitude of the Manager—to whom kindly forward, at Adyar, Madras, India.

W. D. S. B.

F. K.



THE DUTY OF THE THEOSOPHICAL SOCIETY IN INDIA¹

By ANNIE BESANT

FRIENDS:

In the western world people were used to the belief that the Theosophical Society, with the exception of some talented few, consisted of people who were living out of the world and were engaged in pursuits that had no bearing on practical life. That is a view that has now disappeared, partly because of the very valuable work done by certain members of the Society in the West in relation to the Great War, and also in many subject-matters connected with the War. It is there

¹ A lecture given in Bombay on January 16th, 1920.

recognised that in the great reconstruction that must follow the War, Theosophical ideas will play a very large part, and many suggestions that were thought to be unpractical are now eminently practical—pointing to the methods, and pointing also to the dangers, which the ordinary people of the world are apt either not to know or to disregard. That is because the Theosophical Society has been able to throw so much light on the difficulties connected with the War, and it has been recognised in the West that the Society, though Eastern in theory, has solved many of those difficulties.

In addition to that, the view is now very largely brought forward in the West that what the Society has been saying for a very long time about the necessity of Brotherhood as the basis of society is a principle that needs to be recognised and applied. It has been pointed out for many years past in the western countries that all the great civilisations of the past, except the Indian, are historical and not alive, that they have perished one after the other, each having made its own contribution to the world, but all falling to pieces because the principle on which they were based was fundamentally wrong. That part of the old Zoroastrian society which has survived is met here in India. The Zoroastrian civilisation, as it flourished in Persia, has passed away. So with the other great civilisations, those of Babylon, Egypt, Greece, Rome—they have all gone; and it has been noticed very clearly that there was one thing present in the whole of those which was not present at all to the same extent in the Indian civilisation. That was slavery, the historic denial of Brotherhood. All these old societies were based on slavery. Even if you take such an admirably intellectual society as the civilised State of Greece, you know how Aristotle took slavery as a matter of course, how the slave as property, like cattle, is an essential part of the civilisation, of the more refined culture, of the Greeks themselves. So also was it the case with

Rome. But it was remarked, when travellers from those countries came over here, that no equivalent institution was found here. In fact they went so far as to say that there was no slavery in India. But that was not quite accurate, although the mistake was a very natural one. Slavery here was of so mild a character, the laws protecting the slave were so comparatively humane, gentle and merciful, that to the minds of the Greeks, the Indian slave could not be regarded as a slave, but rather as a younger member of the family itself. Now the very idea of slavery was opposed to the whole theory of Indian life and Indian society. Absence of it to any marked degree is one of the reasons why Indian society continued, amid all shocks, for thousands of years, and is still showing a vitality which promises soon to place it in the very forefront of the world.

Now the Indians, as you know, residing in Hindustān, are the root stock of the great Āryan Race. That Race, with its cradle in Central Asia, had sent out one migration after another before coming into Hindustān. Out of that Race-group proceeded the civilisation of Egypt and the Mediterranean, the civilisation of Persia, that of Greece, Rome, and so on. The root stock came down into India itself, and settled here among people already highly cultured and highly civilised in their own way, but belonging to the Fourth Race which has been superseded by the Fifth or the Āryan Race. All sub-races grew out of that great Root Race when they travelled westward, founding the mighty civilisations that I have mentioned. The whole of them, you must remember, are Āryan peoples. They all came out from the same stock. Differences of colour are largely due to the differences of climate. Identity of the general form, of the head, the features, the nervous system, these are the things that mark out a Race. And the whole of those that I have mentioned make up the early divisions of the Āryan Race spreading westward, and they are all,

if you look at them, apart from colour, generally identical with your own type. Colour of course veils the similarity, but where you get the absence of that difference you see it at once. Take the Kashmīri Indian, one of the purest of the Aryan type, and you will see at once that he is very much fairer than many of the younger sub-races in the south of Europe; the Italian, the Spaniard, the Portuguese, are very much darker in colour than the Kashmīri Āryan, and then it is that you are able to recognise the extreme similarity of type, where the colour difference does not confuse the eye, and where the similarity of the features and the shape of the head, and so on, really come out. Looking at that very ancient civilisation of India which has come down to our own time, it is still strong and vigorous.

We need next to recognise, in the line along which I want to guide you, that you have a civilisation of which the very roots are encountered in Europe as well as here. There are very great differences due to temperament, due to types of mentality, but those differences are differences within a race and not outside it; and when the Theosophical Society was founded, one of its great Teachers declared that its mission was to bring the West to drink at the fountain of Āryan thought and culture. Naturally, then, the teachings of the Society are very closely connected with those that are found here, and in the branches of that same unconquered Race. And what the Society has done is simply to throw into modern scientific form thoughts formulated by your own ancient Hindūs, in your Itihāsas, Purāṇas and Shāstras.

Now that teaching has brought out one great difference between the way in which the old Hindū culture and some of the modern people in the West look at the great fact of the War. War has had a recognised place in Hindū thought. The Kṣhatṛiyas were warriors, rulers, maintainers of order within, defenders from invaders without, and their place was a certain definite place in Hindū society.

When you come to deal with the Christian civilisation you find a very curious difference. You find in the Sermon on the Mount a typical example of the Lord Christ's teaching, with which you are familiar in Hindūism, but not as applied to a Nation, not as applied to public civic duty. You find, for instance, in the Sermon on the Mount, the teaching: "I say unto you that ye resist not evil." "If any man will take away thy coat, let him have thy cloak also." "If any man compel you to walk one mile, walk with him twain. If a man smite you on one cheek, turn to him the other." I do not mean that the Christians carry that out. I am only pointing out to you the fundamental teaching of the Christ Himself.

Now the Hindū is familiar with that as regards the Sannyāsī. A Sannyāsī will give away his things, or allow them to be taken away from him, without resistance. He does not fight in defence of his property; he is always willing to bear, willing to offer non-resistance, willing to yield. But, as the Bishop of Peterborough said, if any State tried to carry out the Sermon on the Mount, it would be destroyed in a week. That is literally true. You cannot carry on a Nation, a State, on the principles of the Sermon on the Mount, because it means that the good part of the Nation would be at the mercy of the bad, and the common sense of Europe has saved itself from so absurd a decision. It has not reconciled its precepts and its practice, and the very apotheosis of its civilisation has been the late tremendous War.

You have heard about conscientious objectors, especially in England, and they formed a very interesting and remarkable phenomenon. They had absorbed the idea of yielding instead of resisting, and hence they refused to take any part in the War. Tolstoi had revived the teaching, being led to do so by a keen intellect and a logical mind, and he decided that it should be carried out in practice; and those who followed the theory of Tolstoi, like Mr. Gandhi, tried to some extent to carry

it out. Thus arose the curious theory of what are called Martyr Nations. It was alleged that if you could find a Nation that would not resist, that would allow itself to be invaded, to be plundered, to be oppressed, to be trampled upon, without showing resentment, without any feeling of anger, then such a Nation in the end would triumph over its oppressors by the force of love and forgiveness. Whether that would be so or not, I am not prepared to say, but it is perfectly certain that you cannot find a Nation which will carry it out in full. No Nation could endure such an ordeal, and what would happen if it could endure it remains for future history to unfold. Such a theory the conscientious objectors had, and the best of them did not complain when they were thrown into prison and treated exceedingly badly.

Over here, such a doctrine could not spread to any extent. That is one of the things from which the caste system of the past saved India. The various functions of the Nation were clearly recognised. A certain set of people were put aside to keep public order and defend the Nation, to make laws and carry them out, to rule over the people. It was their business to do it. You find again, in old histories of India, how the people used to leave the Kṣhatṛiyas to fight their own battles. It was their business. It was not the business of the villagers, and villagers would go on ploughing the fields, while the Kings were fighting a few miles off. It had its advantages, because among Indians the villagers' lives were held sacred, and the source of the people's wealth was not affected by war. That is one of the reasons why India remained enormously wealthy in spite of wars and invasions and raids from Central Asia, and the sweeping down of wild tribes who invaded the country and carried off incredible amounts of wealth. India remained wealthy in spite of occasional invasions, because in her frequent internecine wars she did not confuse her production, her commerce, her industry, with the business of the soldier—a

very good arrangement for the time at which it existed. No such arrangement was of course found in the West, and so there was every kind of confusion of duties and functions, except the kind of rough-and-ready division according to the whims, fancy and wishes of rulers and people.

Then came the Great War, which followed closely on a period of activity of the Theosophical Society in which well-instructed Theosophists had proclaimed the coming of the World Teacher. They had pointed out that, according to the history of the world, the coming of the World Teacher was always preceded by great convulsions among the Nations; that whenever a Great Teacher was to come, the forces of evil seemed to be gathered up, in order that they might be destroyed and a clear field left. That happened to a supreme extent in the case of the Avatāras, and you will remember, if you will throw your mind back to Shri Rāma and Shri Kṛṣṇa, that tremendous wars accompanied their presence on the stage of the world, and that only when the war was over did the time of peace, comfort and harmony come. When Theosophists began to proclaim that the World Teacher was again on His way to visit the world, naturally they looked for signs similar to those which had accompanied, synchronised with, His coming in previous millennia. Hence they were not surprised at the breaking out of the War.

If you care to turn back to the volumes of THE THEOSOPHIST of 1914 and the following years, you will find it stated there that the forces of good and evil were grappling in Europe; that the one set of nations had fitted themselves by many National choices to embody the forces of strife, oppression, tyranny and discord. But that is over, and they were gathered up in a great War in order that these might be destroyed. You will find that, in speaking of the other group of nations, I pointed out that they, despite many faults that all of them had, had been on the whole in the past on the side of

liberty, had struggled into reasonable forms of government, and were to-day the practical embodiments of such Democracy as the world has yet attained; and therefore I said that there could be only one end to the struggle. With these two forces grappling together, the evil had to be conquered. With us were the principles of good, and we were bound to triumph; and I said that no Occultist could be neutral between them, for neutrality was impossible where there was a great conflict between good and evil. Some people said that I ought not to take up that position in the Society, because the Society stands for Universal Brotherhood. But it does not conduce to Universal Brotherhood if you should have tyranny and oppression and injustice, and the triumph of power and might as against justice and righteousness. If Brotherhood connoted yielding to evil, then the evolution of the world could not proceed. Naturally therefore, throughout the whole of the long struggle, with all its variations and with all the apparent reverses to the allied forces, we could not withhold the pronouncement that the end was sure, otherwise materialism would triumph, the forces of evolution would be thrown back, and the growth of humanity delayed. There were many other reasons, but I have no time to dwell upon them.

We look upon the coming of the World Teacher quite apart from the question of War. There is the question of the development of the new human type which is beginning to show itself, as in America and elsewhere. The development of that type, according to the Theosophical theory, demands the development of the spiritual and intuitional nature, as against the concrete mind of the fifth Teutonic sub-race; and when that type began to appear, we noted it as another sign that His coming was nigh, and that we had not been preaching His Coming in vain for several years.

When things began to shape in that direction, the Western public began to listen more carefully to Theosophical

teachings, and began to realise that the foundations of it must be the foundations of the next society, because co-operation had to replace competition, friendliness in us had to replace antagonism, the concrete division into classes—with tremendous wealth on the one side and miserable poverty on the other—had to come to an end.

Many years ago I delivered a series of lectures in London on this very subject, afterwards published as a book with the original title, *The Changing World*, showing that the world had reached a point when new departures were inevitable. In this way we began to predict. During the War, many of our leading people devoted themselves entirely, either to war services or to the service of nursing and helping, some of them making munitions; and for the size of our Society our roll of service was very large. It was because of that, that one of the Lodges in London, called the "Action Lodge," was chosen to start the Children's Fund, taken up by people of all religions—not Theosophists especially—and we chose a group of young men from that Lodge to send out to Hungary, charged with an organisation for the feeding of children, and a large sum of money was placed in their hands, so that they might help those miserable, starving little ones.

Now the teachings of Theosophy have very considerable weight in the proposed reconstruction of the world, and the one need is Brotherhood, Co-operation and Goodwill. Now, here in India, a quite exceptional opportunity comes in the path of duty of the Theosophical Society. You are aware, all of you, that it is not what is called a political society, that during my vigorous Home Rule propaganda I very carefully dissociated the Society from my own particular work. We did not commit the Society to that, any more than to its opposite. We could not, without narrowing the platform of the Society. But now there has come an appeal which, above all other appeals, goes to the very heart of the Theosophical

teaching, an appeal for co-operation between two sub-races hitherto divided; and from the mouth of the King-Emperor himself there is a cry to help in the building of India by co-operation between the Indian and the Englishman, between the officials and the people. Do you suppose that the Theosophical Society can turn a deaf ear to the appeal founded on its First Object, which declares that it knows no distinction of race, of creed, of caste, of colour? So far in India it has been one of our characteristics that, in every Theosophical Lodge, in every Theosophical gathering—very much marked at our annual gathering—no difference should be made between the Western and the Eastern, no difference between the man and woman of different Nations. And if any time you come to Adyar, where we have a great mixture of different Nations, you will find that they are all learning to co-operate with each other, to try to understand each other, to treat each other with perfect equality, with perfect mutual respect. It has been said at the garden parties given at Adyar, by many of the Indian guests: "We never feel any difference here between the white people and the coloured." "Naturally," we would answer, "because we do not recognise colour as a bar to brotherhood."

Hence there has grown up amongst us a mutual understanding and a mutual sympathy, and that has been so much the case that when we have been dealing with schools, when we have needed for some purpose a white teacher instead of a coloured one, we have always tried to find a Theosophist, not because we wanted him to be a Theosophist by creed, but because we find that they are brotherly in fact, and that is the characteristic of our schools everywhere—no difference for colour, no antagonism for creed. As you probably know, in our schools, as in the International Society, we do not allow any proselytising. Every boy or girl learns his own religion from a teacher of his own, as far as it is possible to find

one. They join together in common worship, sometimes in a prayer common to all, sometimes by one boy of each religion in the school chanting the prayer from his own Faith. In one of our schools, in Madanapalle, I heard first of all a Hindū boy chanting a shloka in Samskr̥t, followed by a Zoroastrian chanting in Zend, then by a Buddhist chanting in Pāli, then a Christian repeating the "Lord's Prayer," then a Musalmān in Arabic from Al Qurān; exactly the same reverence as is shown by the Hindū to the Hindū prayer is shown by him to the prayer of the Muslim, the Christian, the Pārṣī, the Buddhist; and so they learn to be tolerant, amid differences to realise the unity, and amid diversity of outward form the one God, and we have never found in any school a tendency to bigotry, as we were warned was likely to take place if we introduced religion with its antagonisms into the school. We take the religion and not the antagonism, and so respect for all is found while each clings faithfully to his own form of belief.

Now one of the pieces of work of the Society all through has been to attempt to bring together men and women of different Faiths, and that has very largely been accomplished. Still some Christians hold aloof. All the other religions, and very many Christians, come into Theosophical Lodges and recognise each other as brothers, trying to learn from differences instead of allowing differences to antagonise them; but the far greater work that now has to be done is to set ourselves deliberately to work in order to bring about the co-operation between the antagonistic elements which are found in this land.

There is no use in denying the difficulty of the task. Where you have had for one hundred and fifty years one sub-race dominating and the other subject, where you have had aggressiveness on one side and too much submission on the other, where you have found antagonism sometimes silent in the hearts of the people and sometimes breaking out into anger, you cannot expect that all who are not ruled by religion will at

once let the past be past, and go onward together into a fair future. But those who believe that the world is guided under the Supreme Will of God Himself, by the Supermen who have given the different religions to the world, who believe that those great Prophets have not left the world, that They are still watching over Their peoples, are guiding them along their appointed paths, who believe in the R̥shis of the Hindūs, the Teachers of the Pārsis, the Buddha and the Bodhisattva of the Buddhists, the Prophets of the Christians and the Musalmāns, will always say in the words of that last great Prophet: "We make no difference between the Prophets." We recognise Them all as God-inspired, as illuminated Messengers of the one Supreme; we realise that They came at different times for different Nations, shaping during all times the outer form of Truth to the needs of the time and the specialities of the Nations. We realise that each has his own place in this great common Motherland of India; every great religion has its own place and its own share in the building up of the Indian Nation, that glorious Nation of the future whose outline is recognised by the world to-day. Many of us believe that England and India, the oldest and the youngest, mother and daughter of the great Aryan Race, have been brought together on this land in order to be a link between the East and the West, in order to contribute each of what it has to the help of the other; and into the widespread English language, the language of commerce, beginning to be the language of diplomacy, Hindū Scriptures are translated, and in the English tongue they go all over the civilised world, and reveal the treasures of the East to the curious and sometimes scornful eyes of the West.

Unless in this land Peace is made, not only in religious matters but in civic matters as well, unless the two great Nations, Indian and English, can learn to understand each other, to work together—each of them free but both partners

with each other—unless that mighty task can be performed, the future of the world still has the clouds of contest hovering over it, with the possibility of future struggles desolating the hearts of the hopeful and the good.

Look at Europe as it is, a prey to constant strife. Look at America, where the capitalistic system is at its highest, and is leading to inevitable struggles between class and class. Look at England, in many difficulties to-day, the great Labour Unions banded together against the great Associations of Employers—against, if need be, the very Government itself, if Government will not yield to some of their demands. But what is the difference between England and France, Germany and Russia, the continental Nations? I think it is this: that for the building of the New Order you have in England, in Britain, alone in Europe, a people who have won liberty step by step from their own Kings who were not faithful to their trust, placing others on the throne under certain covenants with the Nation. And then the great industrial growth, the struggle between helpless Labour and powerful Capital, until organised Labour began to be able to hold its own against Capital and the power of the purse, diminishing the gulf between those who would starve without employment and those who hold in their grip the means of production.

For years and years England has been going through this great discipline, with starvation and misery sometimes—industry so successful that it produces too much, resulting in lock-outs: the labourers badly clothed and badly fed; the employers unable to employ them till they had sold off the stock with which their warehouses were over full. These have been the struggles for all these years. I know them from my youth until now, and have taken part in them. During the whole of these long struggles, the people have suffered and the people have learnt. They have learnt to put

their Unions before their individual selves. They have learnt to realise the folly of their dealing within a certain circle. They have not yet learnt their duty to the Nation as a whole. They have not yet learnt that every class in a Nation is less than the Nation, and that the supreme call and needs of the Nation are above every other call in turn. In the great struggle which was going on when I was last in London, the great railway strike, we had walking through the streets thousands of the unemployed, taking their banners, filling up the streets with their processions—no violence, no interference, no looting, no trouble of any sort—perfectly disciplined thousands of workmen, showing how they can control themselves, and setting an example of quiet suffering and patience, admirable to see.

Now a Nation that has gone so far in industrial life, some of whose workpeople to-day, in skilled labour, are earning week by week wages that range from five to ten pounds sterling—75 to 150 rupees a week, taking the old rate of exchange—understanding what human life should be, realising that a man ought not to be ever at work, and then simply sleep, only to gain strength for repeated toil, that the workman should have the same opportunity for leisure, culture, human life and recreation as other classes demand for themselves—that Nation is the best to lead the world into the new Democracy, the new Fraternity, the new fullness of Life for every child born into the Nation.

But you have something to teach that Nation which it does not yet understand. Your civilisation is founded on the family, not on the individual. The definition of the human being you draw is that such a being consists of a man, his wife and his child. The family is the unit, and not the individual. The inevitable result, as I have very often pointed out, was that, as in the family the duty of each to each grows out of mutual love and mutual co-operation, so the performance of

duty came to be the great ideal of the Indian, carried to excess. So it has to be guarded.

Then you have the civilisation of the West based on the individual, his rights—each man a bundle of rights that he has defended against all comers. He only gave up one in order to gain others, leading to inevitable competition, inevitable struggle. There is there an excess of individualism, while here you have excess of the virtue of duty, leading to over-submission and non-assertion of the individual.

Those two Nations, coming together, supplement each other. The weaknesses of one are met by the strength of the other. The deficiencies of the one are met by the qualities of the other; and that is why God has brought them together, to make a mighty Commonwealth that shall accord peace to the world, and make war for the future impossible. The 350 millions of the Indian Nation, the small number comparatively of the British, scattered over the whole world, are the components for the great Commonwealth that we see on the horizon, and in that Commonwealth India is to be a free Nation equal to all the others. And that equality has already begun, in her being given the same fiscal control as the Self-Governing Dominions of Great Britain have. There are no two great Nations in the world who can make this union but the British and the Indian; that is why the Reform Act has been passed; that is why there have been the struggles of the last few years; that is why the assertion of the Indian people of their Rights has been met by a recognition of these Rights by the British Nation, and the gateway is thrown open before them, that they may walk along the path of freedom.

Now in regard to our Society as such, I am not asking you to take part in party politics. But I am asking every one of you who is a Theosophist to turn your mind to drawing the two sub-races together as brothers, because they are of one great and mighty Race. Now it is harder for you than for the

English, in a way, because you have so much to forgive; but just because of this, weighed in the scales of karma, it is you who have the power to close the kârmic account; as right and wrong follow each other, life after life, as the wrong inflicted on me to-day comes back upon me through another whom I injured in the life past, and as it is the wronged and the injured that can forgive and balance the kârmic law, so, I say, it is the duty of the Society to preach to the wronged Indians to-day the wisdom of amity, to preach forgiveness, to preach unity, so that the world may be blessed by this union of the East and the West. I know it is hard just now. I saw the other day in the papers my own words, at the last Congress, quoted and slightly altered in the quoting. Private wrongs, I said, may be forgiven by the individuals, public wrongs must be punished. The words were changed into "must not be forgiven". That is not the Hindû teaching. Punish all such by the power of the State—and I trust that British justice will, as it has done before in the case of Warren Hastings and in the case of Jamaica, step in between the oppressor and the victims, and mark the crime that has been done in Amritsar, under cover really of panic, although under pretence of duty. But in the demand that right shall be done by the State, there need be no anger, no revenge, in our hearts.

Is it not the lesson of the *Gītā* that you can fight evil, and at the same time have no anger against your enemy? And if you realise that, in this Great War, the two forces of good and evil have been in conflict, and that we have here a little tidal wave from that great struggle, surely then the India people can purge their minds of anger, and not hate a whole Nation because a few of that Nation have committed intolerable wrongs. It is for us to close that gap and not to widen it, to try to forget. If one can judge from the English papers that came to me by the last mail, England is more furious with these crimes than you in India can be. For England feels the stain upon

her name, and wishes to wipe away that stain in the face of the world. It is not for us to make the bloodshed there a continual cry for vengeance, but to take the beautiful name of the town where the blood was shed, the "Lake of Immortality," and let it be an immortality of love between two mighty Nations.

And so, I say, the duty of the Theosophical Society in India now is to work for Co-operation, to do all it can to draw the two sub-races together, to try to forget the wrongs and to win others to forget them, and to practise the lesson of Shri Kṛṣṇa as laid down in the *Gītā*. If we can rise to that, then we can go on into the New Era, forgetting evil days past and welcoming a joyous future, forming part of the great civilisation of the Aryan Race, for England needs your spirituality as much as you need her scientific knowledge. You will give more than you receive in the union of the Nations, and much of your earlier study in civic polity can be worked out now, alike in India and in England, for the roots of that polity are found in the ancient literary treasures of your land.

Annie Besant

CIVILISATIONS AND THEIR PURPOSES

By WELLER VAN HOOK

CIVILISATIONS have origin or birth, they have duration of life, and they have decay and death. One supposes that they have their beginnings according to the same law that governs the origin of the physical bodies of peoples. A new Root Race springs from the preceding Root Race, taking origin from that sub-race of it which corresponds in number with itself. Thus our Sixth Root Race will take origin in the sixth sub-race of the Fifth Root Race. Types and characteristics of civilisations probably run parallel courses with races, sub-races and nations. It is a part of the work of the mighty Lord of the Cultural System to further the birth of the civilisations the one from the other. His labours are performed with the assistance of a great body of helpers, members of the Hierarchy.

The ideals of the people's life established for the three Departments—that of the Manu, that of the Bodhisattva and that of the Lord of the Cultural System—are in closest harmony, though the harmonies may not be those of the same tone. It is in the trial of the furnace of human life, in complex, multiple contacts with Nature and man, that souls gain those experiences which give them power, knowledge and skill in accomplishing work. Human life, the living of life, is of the highest, most sacred value for men. The provision of carefully adjusted and accurately graded activities in life for the peoples concerned, provides a marvellous training.

Our Solar Logos doubtless has tremendous responsibilities in His life of contact and association with the universe at large. What those relations are, and what the colossal difficulties may be that He must encounter, we do not know. But our knowledge of astronomy and of the vicissitudes of the heavenly bodies suggest that His activities must have a practical bearing as well as a phase of gigantic philosophical concern. What can be the meaning of our human experiences, so full of tragedy as well as success and triumph, if it be not that humanity is being trained within the protection of His aura to become as He is and to grow into like responsibilities and opportunities? It would seem that no less a necessity and glory of realisation could justify the asperity of human experience.

It is only when we hold in the foreground of consciousness this conception of our destiny, that we can appreciate the full meaning of our associative life together on earth. Savage, primitive man is satisfied with the simplest phases of human experience. But civilised man, through many incarnations, has attained his complexity and multiplicity of desires through the experiences of that associative life. Civilised life offers the attraction of a great variety of experiences. These desires belong to the realm of sensation and the slightly loftier realm of the mind. Man grows through the long, long course of *pravṛtti mārga*, the path of out-going, by desiring and by ever acquiring desires, then testing them by attaining to and living in them. When he has reached the period of conscious search for the return to God, he becomes willing to use his desire-nature, both of the sense-domain and the mind-realm, in objective ways and not solely for the sake of his own delectation.

The complex interrelations of civilisation demand that the citizen, rounded and responsible, shall be interested in a great variety of most practical problems. These problems concern his relations to God, to Nature, to the State, to his fellow men.

It is our present satisfaction and joy to know that civilisation is not a by-product of man's life, but that it is a complex of human interrelations that is furnished to man by Those who know how to guide him. The Lord of Civilisations has a vast multitude of workers under Him—He wields them to make each succeeding cultural period greater and more complex than its predecessor, although springing out of it. But it must also be adjusted with supreme nicety to the archetypal idea in the mind of God, and yet must not unduly tax or overstrain the powers of struggling man. Man must be allowed his period of self-indulgence, he must be given his joys of personal, self-centred satisfaction. He must not be prematurely driven into the philosophising ways of those wise ones who are supremely dear to God. Yet the whole vast scheme of civilisation must ever subtly suggest God and His intent for Man. And all the observances of each succeeding cultural period must shed some new light on God's plan and present His Grace to men in fresh and joyous new suggestion.

It is the care of the Lord of the Cultural System especially to keep before Him the welfare of the mass of men. The heart of the great Lord of Civilisations yearns for the whole body and mass of men, irrespective of race, type, or other limitation. We conceive that He is happiest when He sees life flowing on to the satisfaction of the ignorant as well as of the learned and wise. Yet He, too, has place and power of social status and influence for those advanced souls that do His work.

During all the long life of the world, down to the present time, there seems never to have been, before the recent war-period, a moment when so great a mass of men have been at the same time conscious of the value of Civilisation, the World-State, as an organism, having its own supernatant existence and value, almost as if it were a self-conscious being. These men of all nations have seen that the very heart and

life of Civilisation could be killed by the triumph of a false, selfish philosophy of life, backed by a great and self-seeking nation. Men rushed to the defence of Civilisation, filled with the most potent heart-glow of idealism; they offered themselves for bodily slaughter, if need be, in the cause of the dream of Civilisation, as expressive of Man's collective, unified service to God in living.

It seems, indeed, true that humanity is but just beginning to recognise and to realise the significance of this mighty united service and worship of God in the tremendous harmony and interaction of the world's co-ordinated life. Man is composed of men; Adam Cadmon is all men fused into one Being, a unity to be seen in actuality of existence on the higher planes. By-and-by, we are told, all humanity, developed and purified, must become a self-recognising and self-conscious being. Civilisation is that organism of all men joined for a common purpose. Its collective life is more valuable than the life of the individuals that compose the civilisation. And this fact men saw, recognised and rushed to defend from all quarters of the compass.

The fundamental principles of human interrelationship, for which men of idealism had fought the greed and insolence of selfish men for thousands of years, were threatened. And man could see the unity of the mighty organism and defend it to the death. International law, the recognition in law by the sovereign States of the world of those rights of man that, if not inherent in man's being in embodiment, at least ought to be accepted by international agreement as axiomatically and universally fundamental and defensible—all that vast structure of idealistic, brooding conception in theory, trembling for recognition and for the casting into reality, was seen by men to be threatened, was defended, was rescued! The whole world of intelligent men saw, as by a lightning flash, the value of the huge organism of world-civilisation and, recognising that value, they

fought for its life. This mighty warfare for civilisation possessed a certain sacred character, in that it was fought for the sake of His ideals; and the good karma gained by devotion rendered thus unselfishly must make a mighty reserve force that can be drawn upon and utilised by Him for the future good of the men recently concerned in the great war-work.

The cumulative greatness of civilisations, rising successively like foot-hills and mountain ranges above one another till the sky is almost touched, will be fully recognised one day by all advanced mankind as a distinct department of God's own scheme of progress for men.

Weller Van Hook

SOLIDARITY AND THE SOCIETY

By ALICE E. ADAIR

A REVIEW of the past is often helpful, especially in the midst of present difficulties and when it brings us into close relation with a central dominating personality of the period. It is particularly valuable when the difficulty becomes a big emotional storm-centre, for then, in the whirling currents of feeling, we are in danger of losing our mental grip. Our perspective gets all wrong. Our vision is clouded. Not only do we lose the forest in the trees, but we magnify a mere scratch on the bark into a serious injury. If the supposed affected one is of mature growth, we are not content with removing it, but, raising a new bogey—the fear of contagion—we insist upon a whole tract of forest being destroyed.

In some such circumstances, I turned to the earlier literature of our Society. To read the first editorials of *Lucifer*, and in them to contact the ardent spirit of one of its Founders, is a liberal education; it is also a challenge. One is compelled to question: Where shall we find now such flaming enthusiasm, such consuming devotion? Which of us gives an equal prominence in our hearts and lives to the Society? In how many burns the light of self-dedication so steadily, so purely and so brilliantly, as in Helena Petrovna Blavatsky? Clouds of suspicion could not dim, nor storms of hatred quench her ardour, nor opposing currents deflect its single-pointedness. Into the form of the Theosophical Society moulded by

Colonel Olcott, with all his share of devotedness, she poured her very life's blood.

Her Master's work, our Masters' work, the Theosophical Society, what it meant to her, what it means to us, what it ought to mean to us—these thoughts recur as one reads page after page of her mordant prose. Hers was a warrior soul. *One* we know in these later days, but—others? Are not they who will joyfully bring to the burning-ghat, as she did, wealth, rank, fame, reputation, friendships, all too few? Thus measuring our stature with hers, we stand confessed Theosophical Lilliputs. With a score of such spirits as hers in our midst, who could measure the power of the Society in the world? "What lets, friends?" "Gods in the making," we—some thousands of us profess to believe this. Why cannot we become that which we believe? Perhaps we fear our high destiny. Perhaps we have not yet begun to realise it.

We are concerned with many things and lack concentrated purpose. Our zeal often wastes itself in the marshy shallows of misdirected and ill-organised effort. As a Society we have not gained one-pointedness. We have no concentric "drive". Fussing about many duties, we lose sight of the main duty—the Theosophical Movement. For those of us who have pledged our strength to that work, this is wrong.

Concerned with many things, we waste force in petty squabbles and futile arguments—conduct unworthy of men and women called to a great task, entrusted with grave responsibility, and sustained by a power that knows not failure. What matter if one brother makes a blunder, or a hundred brethren make a hundred blunders, if the rest be true? Such things should not affect the work. Can we not trust to the Law and go forward? Karma never sleeps. Half-heartedness is more serious, indifference more fatal to the work. R. L. Stevenson says somewhere: "Faults may be forgiven; not even God Himself can forgive the hanger-back." The most

vital fact for us is that the world needs the Society's help—not mine, nor thine, nor ours, necessarily, friends, but the concentrated power of our *united* effort. Some of us are foolish enough to suppose that without our special intervention it will go to pieces. What is wrong with us? Lack of humour, for one thing, vision, imagination, for another, and the fiery enthusiasm that burns out all dross of pettiness.

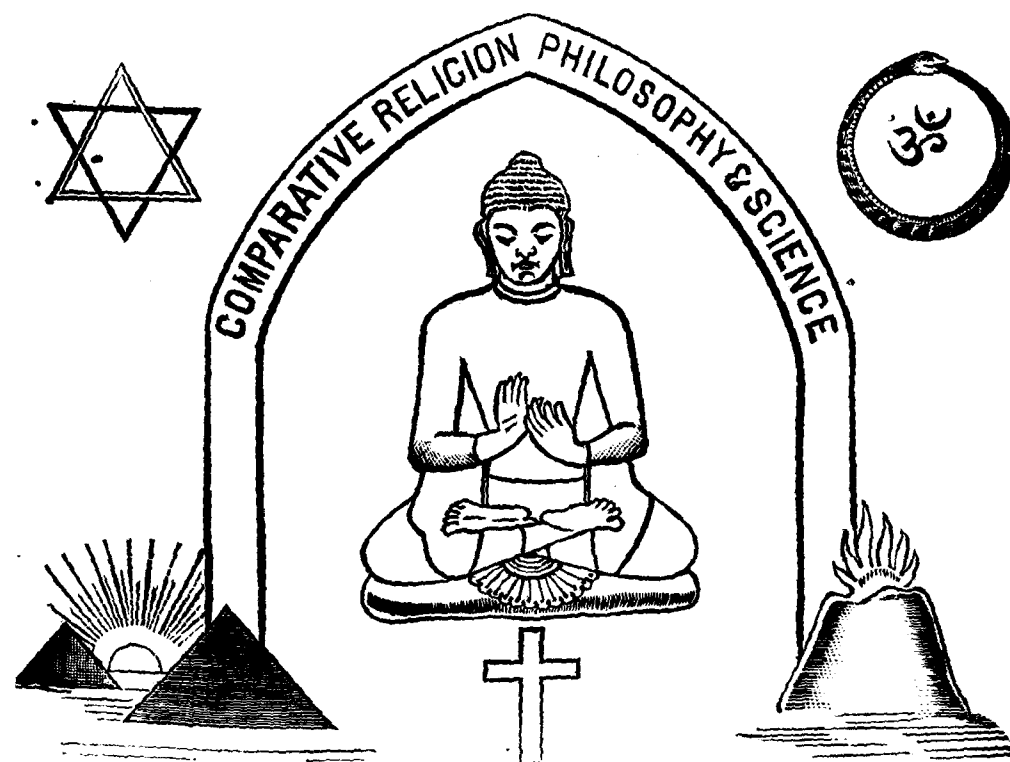
Concerned with many things—our pet ceremonials, our very own pet theories, our very decided and sometimes very limited views, our stereotyped convictions or conventions—we revel in squirrel-in-the-cage revolutions, as Sections, as Branches or as Groups. What is gained by this it is generally difficult to see. What is lost is obvious—the dual characteristics of true greatness, simplicity and spaciousness. This sense of spaciousness, of moving in the upper air, is the very breath of spiritual life—the freedom of the Self. One feels it strongly in the presence of souls such as H. P. Blavatsky and Annie Besant. The service of such as these is freedom, freedom won by sacrificing the lower to the higher, subordinating the part to the whole. It is the lesson we *must* learn.

Let us take one example. Each Section desires its own magazine; each Section, as soon as possible, has its own magazine, often more than one. A perfectly legitimate desire, but—the President has to send out appeals for support of the Official Organ of communication with the Society. Is this right? If not, which ought to be sacrificed? Each Section wants its own little bits of news about Adyar and the President's life there. *The Adyar Bulletin*, which was started with that object in view, has always had a struggle to pay its way. Once again, the desire can be understood, but—is it the higher part? Is it for the greater good of the Society as a whole? Does it emphasise unity, or encourage an international cohesion? If it does not, then, friends, we are on the wrong track.

In the solidarity of our Movement lies its strength. If we are to be a living Body and a vital Force in the days ahead of us, we must be a United Body. We must at least *act* as one, even if we cannot always feel and think as one. Individuals there are among us who have the right view, the true spirit; but individuals are not enough. The concentrated weight of the *whole* Society is needed if we are to become a great international influence. If our whole duty in this regard were fulfilled, we should, at the present time, be an object lesson to a world which is seeking light on all matters relating to Co-operation, the spirit of Brotherhood in practice. Are we? I think we must frankly admit that we have barely escaped from the first shell of national separateness. What does the American Section know of India and Indian problems? What vital interest does the English Section take in America's destiny? Beyond a vague feeling of goodwill, probably not any. That is not enough to establish a World Peace. It is not enough to level the racial barriers that divide humanity. Universal Brotherhood is our goal, the Brotherhood of man our gospel; let us practise it ourselves on a grand scale. In forgetting to be parochial, provincial, insular, national, racial, we shall become truly human. In losing ourselves, we shall find humanity, and so fulfil the Law of Brotherhood. We can transmit to others only that which we have ourselves achieved.

Schemes for Universal Brotherhood and the redemption of mankind might be given out plentifully by the great Adepts of life, and would be mere dead-letter utterances, while individuals remain ignorant and unable to grasp the great meaning of their Teachers. To Theosophists we say: "Let us carry out the rules given us for our Society before we ask for any further schemes or laws."—H. P. B.

Alice E. Adair



THE MYSTERY OF CRUCIFIXION

By MARJORIE C. DEBENHAM

THE Mystery-Drama of Crucifixion is one in which God and Man do equally participate. The Mystery unfolded reveals to us the sublimity or sublimation of suffering; and, moreover, shows the incompleteness of our understanding of this same suffering, which, to the crucified God-man, is equally profoundest joy. This, in a few words, is the theme round which we are to weave our thought.

The Mystery we are about to consider is one of the Great Mysteries, perhaps the corner-stone of all Mysteries, and as such has unfathomable depths and innumerable aspects. We can therefore only attempt to approach its precincts from one of these aspects, and even then we shall find that this our aspect of the Great Mystery is composed of many lesser Mysteries, so that the whole can only slowly be unfolded. We will take this unfoldment, therefore, in three stages, each with its various presentments, so that we may thus approach gradually to a full understanding of our subject.

First, why do we speak of this subject as a Mystery-Drama? A drama describes a process, a series of actions and reactions that lead to a culminating point; a drama is, in fact, always a becoming. A Mystery-Drama is one which speaks in symbols, or symbol pictures, because it describes those things that are hidden and within, and is only truly enacted within the heart and beheld with the inner eye.

The Gospel Drama is the Drama of dramas, for it tells of the Great Becoming. It is at once the story of the life or becoming of God, and of the life or becoming of a man, and also of the life and becoming of God in Man; and all these three are one. They are one, because the greater includes the less, and in the less is mirrored the greater. This conception of the Gospel story as a Drama of the three Becomings mystically united, concludes the first presentment of our Mystery. The second is an extension of the same idea.

We have seen that the Gospel story is the story of a person, and therefore it stands for the personal life and experiences of humanity in general; it is, in fact, the story of the "Little Man". At the same time it is the story of the Great Man, that is, of the Divine Life and experience which is embodied in the manifestation of a Universe. Furthermore it tells of the crossing over of the one into the other, the

personal life into the Divine, and the Divine into the personal, and of their final atonement, because at root they were always one. This takes place upon, and is accomplished by means of, the Cross, the fundamental symbol of the Gospel Drama, for by the Cross all things are made separate and conjoined.

What does this mean for us, when brought down to the simpler terms of our own experience? To answer this is the work of our third presentment.

It was said that the story of the God and of the Man were one, because the greater includes the less and in the less is reflected the greater. This means, for us, that though there are manifold forms in this Universe, there is only one Life, one Consciousness; there is only one Man, one Lover, one Thinker, Feeler and Willer, who is God, and we, who are one with God, portions of one Being, participate in and reflect that Divine Consciousness in so far as our imperfect vehicles are capable of expressing It. It follows from this that all fundamental experiences of our human life are reflections of a Divine experience—veiled, hidden, distorted, it is true; yet nevertheless fundamentally one.

Turning back to our second presentment, we remember that because of this underlying unity there was a crossing over of the Divine experience and the personal human experience, the one into the other. Only one aspect of this Mystery would it be in place to touch upon at this stage, explaining its translation into ordinary terms. Taken from this particular point of view, the crossing over, of which we have spoken, is the application of this truth regarding the fundamental relation between human and divine experience to our ordinary lives. For it follows from what has been said that we may best gain some dim perception of the Divine Consciousness by realising its fundamental unity (this means something profoundly different to similarity or sameness) with our own.

If we can thus enter within and universalise that microscopic portion of the boundless ocean of Divine Consciousness which we have separated off and made our own, we will find that our own humble experiences of love and work, joy and pain, are the golden string which, wound up into a ball, will lead us to an understanding of Divine Life and so of our own Godhead; and, what is more, our personal life, seen in terms of the Divine Consciousness, is resurrected or glorified; then each personal experience becomes as it were a sacrament, a gateway, by which we may enter into the heart of God.

But if we thus would resurrect our life, we ourselves must first be crucified, the little Man must die upon the Cross; for in all our experiences, in so far as we are nailed to our own separate selfhood, we shut ourselves out from participation in, or, in other words, are divided by the Cross from, our universal selfhood; our mirror is blurred and cracked in many pieces, so that we cannot behold ourselves whole and complete as the Great Man. In this way, by our own choice, we can excommunicate ourselves and be deprived of the sacrament, the communion or union, which in every act of our life is our birthright, if we can receive it. This brings us to our fourth presentment, which shows how this first unfolding, if realised, must actually affect us.

If we realise that we have no power of thought, feeling, or action in ourselves, that we are simply organs through which the One Consciousness is striving to think, feel and act, in other words is seeking to become; if we realise that by this becoming of God He evolves His organs; so that the becoming of God and the becoming of ourselves is one becoming, since we are indeed the eyes by which and in which He beholds Himself; if we realise all this, then we are brought into a new and intimate relation with God, He is no longer outside us, but living within us and through us; He is our inmost self, He is incomplete without us.

A vision of St. Theresa's will convey much better what one is trying to express, for it is one of the Inner Mysteries, untranslatable into words, that can only be reflected down to us by means of symbol pictures. These are her words:

Once, when I was with the whole community reciting the office, my soul became suddenly recollected and seemed to me all bright as a mirror; clear behind, sideways, upwards and downwards, and in the centre of it I saw Christ, our Lord, as I usually see Him. It seemed to me that I saw Him distinctly in every part of my soul, as in a mirror, and at the same time the mirror was all sculptured—I cannot explain it—in our Lord Himself by a most loving communication which I can never describe.

St. Theresa tells us that this vision was a great blessing to her, and goes on to say that she understood by it that "when a soul is in mortal sin" or, in our words, when it is immersed in the life of the separate self, the little man, "this mirror becomes clouded with a thick vapour and utterly obscured, so that our Lord is neither visible nor present, though He is always present in the conservation of its being". In "heretics," or, in other words, those who are not merely ignorant but are suffering from mental pride and perversion—in such as these, "the mirror is, as it were, broken in pieces, and that is worse than being dimmed".

This vision of St. Theresa's should be meditated upon; indeed it is only in this way that we can absorb into ourselves its full significance, for it is a unique presentment of a truth that can only be felt within and not explained by words.

Let us touch upon one instance of how the realisation of this intimate relation between ourselves and our Self, our personal self and our Divine Self, as seen from the centre of the Cross, would actually affect us.

The thought of the Divine Love leaves the average man and woman as a rule unmoved; it does not touch his daily life of joy and sorrow, work and relaxation; it is something abstract, unknown, outside, and beyond himself; and yet he may be wrung to the heart by some presentation of human passion and

tears. The reason for this is that we ourselves have, at any rate in some mild degree, experienced the emotions represented; a common note is struck which calls forth in us corresponding vibrations; we can imagine ourselves into such a situation, and so feel with those whose story is being portrayed. But the idea of Divine Love is to us something apart, remote and impersonal, and so fails to stir us; the imagination does not even attempt to feel with God.

How different will be our understanding of this mystery of the Divine Love when approached in the spirit of our present meditation. We remember it was stated that all fundamental experiences of our human life are reflections of a Divine experience. Above all will this be true of the profoundest of human experiences, the experience of love.

God is the only Lover, the Lover of lovers; we are His organs of love. Human love is the direct reflection of the Divine Love; we love because God loves and we are portions of Himself, but in us this Divine experience is hindered, limited, distorted, by the imperfection and poverty of our vehicles; only the merest trickle of the Divine Ocean of Love can flow through us, as otherwise we should be destroyed just as inevitably as some tiny streamlet would be effaced if the Atlantic Ocean suddenly poured through it. God is not a poorer, colder Lover than Man, His Love is infinitely more ardent, burning, passionate; imagine the most consuming, one-pointed and self-abnegating of human loves, infinitely intensified and magnified, and we might gain some dim shadow of an idea of what the Divine Love might begin to mean if we had the capacity to understand. God has been symbolised as a consuming fire, but in His infinite wisdom and patience He protects His beloved from the terrific intensity of a love she is as yet too weak to bear. That is to say, our experience of the Divine Love is limited by our capacity to feel and by the density and obstructive power of

our vehicles; and therefore for most of us it is truly infinitesimal, since the mirror of our soul is, as St. Theresa describes, almost entirely blurred, and our capacity to feel, compared with what it shall become, is as the shallowness of a saucer to the depths of the ocean.

Let us, then, from our own experience of love, build our realisation of the Divine Love; and the deeper our capacity for love, the truer and deeper will that realisation be. Also, when we love, let us always love with God, offering our love naked and bleeding, that is, bereft of self, upon the Cross, so that it may be resurrected in the love of God, the reflection being reunited with the reality.

This idea can only be touched upon here generally, but it may give some hint of the way the light cast by the first unfoldment of our Mystery may be applied in our daily lives.

Another result of this first unfoldment is that it makes clear why human life is cast in the pattern that it is; why we are bound to joy and sorrow, love and labour; for these are the crossing over of a Divine universal experience into separate personal experiences, and it is through the crucifixion of these our personal experiences that we may cross back again into the Life Divine.

This general survey brings us to the next stage of our unfoldment, that which deals in a more special sense with the Mystery of Crucifixion. The Mystery of Crucifixion tells of the consummation of suffering, and might equally well be called the Mystery of Pain.

This brings us to the whole question of suffering. Why should suffering exist? Why could not an Infinite Mind plan His Universe in such a way that pain was not a necessary accompaniment of at any rate human evolution. The answer given by most Theosophists to this question is summed up in the magic word "karma"; or, put in the more orthodox

and homely words of Mother Julian of Norwich: "In sooth 'tis sin that's cause of all our pain." But these answers are unsatisfactory because they are only sections of a truth; they no doubt explain the immediate cause of our pain, but do not make clear why it is apparently an absolutely unavoidable accompaniment of our evolution, why, in fact, such a thing as pain should be.

Our first unfoldment has already given us the key by which we may unlock this mystery: *Pain exists because pain is a mood of the Divine Nature*; man suffers because God suffers, and man is made in God's image; God suffers in Man. And yet, when we say that God suffers, this leads to an utter misconception of what is really meant, for the Divine experience of suffering, and the earthly, are at opposite poles. In the Divine Nature, Pain and Joy are united; in the human, they are separated, so that neither joy nor sorrow are ever truly known on earth. The greater the suffering, the greater the bliss; the limitation of God's Life is also its increase, His crucifixion is His glory, for the deeper the pain, the deeper and vaster are the vibrations of the Divine Consciousness.

It seems as if Humanity, and the kingdoms leading up to Humanity, alone partake of that aspect of the Divine Nature which is pain. The evolution of the Deva kingdom, for instance, is probably accomplished without pain. Nevertheless the Crown of Attainment is the Crown of Thorns, and all must sooner or later press it to their brow, for it is only in the drinking of the fathomless cup of Bitterness, it is only in the agony of the Cross, that we are truly united to God.

The Egyptians said that man was born from the tears of Ra, thus expressing in a beautiful symbolism a very profound truth. For is not Humanity indeed the manifestation of that triune aspect of the Divine Nature which is Pain and Joy and Love in One; and do not these three united spell the magic word Sacrifice? With this idea in our minds we may say that

the Fourth Creative Hierarchy, or Humanity, is the victim, while the other Hierarchies are the priests and their attendants, who prepare and carry through the ceremony of the Great Sacrifice.

Those who are perfect in Their humanity—and these may be at any stage on the Ladder of Life, from that of Masterhood to that of the Logos Himself—perfectly unite and embody in Themselves this Trinity of Pain and Joy and Love, the only difference being the difference in vibratory power, or, in other words, capacity to love and joy and suffer; and so the tendency of all being is in its essence to suffer, love and joy more and more. Those who have not yet perfected their Humanity either do not realise this in themselves, and therefore have not the power to embody this deeper mood of the Divine Consciousness which we have called Love, Joy and Suffering united as Sacrifice, or, if they are only growing into Manhood, and their Humanity is no more than a seed in the becoming, then we find, as in ourselves, that this Divine aspect of our nature can manifest only as a deficiency; and, thrown downwards into the turbid whirlpool of darkness, that which is the only consciousness we know of becomes broken up, distorted, and reversed, so that our key-note, far from being Sacrifice, is its antithesis, selfishness.

As regards the other group to which we referred, those belonging to other evolutions, such as the Deva evolution, who have never as yet fallen and become man, it may be argued that as far as we have any knowledge of them, they do seem to know Joy; in fact, their exceeding joyfulness shines out in contrast with the sorrowfulness and groping weariness of Humanity. But surely it is only the poverty of our language, and lack of discrimination in ideas, which makes us call the experience of the Deva as He exercises His power and glories in the sense of Divine Being, and the experience of the Saviour crucified in answer to His prayer of exceeding love,

by the same word. The Joy and Bliss known by the God-man crucified is of an utterly different order to that of the Deva; it is the joy born of Love and Understanding, known only when the cup of Bitterness has been drunk to its dregs; but the joy of the Deva can, I imagine, best be compared with the kind of unconscious joy we find in nature, and in all young and healthy things, who joy simply in the exercise of their powers and in the fact of being alive. After all we can dimly perceive that a joy, however exalted, that had in it no understanding of pain, would be quite different from the joy that even we know when we sacrifice and forget ourselves for one we love. But let us now try to gain some further light on the true nature of pain as we know it.

Pain or suffering, we have seen, is the central theme of the Mystery of Crucifixion, or the Great Crossing-over, and this gives us the key to its true meaning, which is, that *pain and transition are inseparable*. Pain always accompanies transition from one condition to another; it is, in fact, the act of crossing over which constitutes what we know as pain; pain is, in a word, concurrent with transmutation. Birth and Death in all senses are not accomplished without pain, and these two are the greatest transitions known to us; indeed they are the symbols of all transition. The expression "growing pains" is a significant one, for it can be applied to all planes of our being. As long as there is equilibrium, harmony, there is not pain; but as soon as motion, and therefore change, begins, the essence or root of pain has made its appearance. Wherever there is a becoming, there must be pain; and so the heart of the great becoming is the Mystery of Crucifixion.

We have here, in this idea of transition or transmutation as the essence of pain, one strand by which we may seek to unravel the mystery of the divine suffering.

God Unmanifest Is; God Manifest Becomes; and, to complete the riddle, we might add that He becomes what He

is, and is what He becomes. This becoming is the great transmutation by which a Universe, and all Beings involved in that Universe, come forth, unfold, and are drawn back again. It is that transition from a condition of equilibrium, in which the one is whole and complete in Itself, to one of change, in which the One is separated from Itself, being not only one but many. The limbs of the Cosmic Christ are scattered throughout space, and must be regathered into the Wholeness e'er His sufferings may cease.

The conception of the crucified Christ-God is familiar to us, and yet it had to be clothed in the story of the sufferings of a Christ-man upon an actual wooden cross, or some similar Mystery-story, in order to touch the hearts of humanity; and in this guise, because of the ineffable truth hidden under the story, it has moved the human heart more profoundly than anything else in the whole world.

This is only proof of what we have already said, that we can only approach the Mysteries of the Divine Life through the gateways of our own human experience. These gateways, as we know, move in two directions: either shutting us in, or, if we follow in the footsteps of the Cross, opening out the way to a deeper understanding of God. Let us, then, at this point, try and follow this latter Path, at least with our minds, even if we cannot follow it in our hearts.

What is our most poignant cause of suffering? I think most of us would agree that it is separation by death, or otherwise, from those we love; and if this is our chief cause of pain, it is surely the cause of God's most poignant suffering also. For God is indeed the Great Man, the Crucified One of sorrow and triumphant joy, the Lover, longing and weeping for His own, His own who will not come to Him. It is, moreover, this burning longing of God which constitutes the very impetus or urge of evolution.

Marjorie C. Debenham

(To be concluded)

THE TRANSMUTATION OF THE ELEMENTS

By L. C. SOPER

TAKE one atom of lead and expel one α -particle;¹ the result will be mercury. From one atom of mercury expel one β -particle; the result will be thallium. From one atom of thallium expel one α -particle, and the result will be gold.

To the uninitiated the above may seem similar to one of those curious alchemistic formulæ of the Middle Ages for the transmuting of base metals into gold. It is the same problem, with its solution stated in the terminology of modern alchemy, and still with the same undiscovered factor, the "philosopher's stone," for which the twentieth century alchemist is also seeking. Let us explain.

Since the discovery of radium by Mme. Curé, and the consequent investigation of radioactivity, a great advance has been made in the understanding of one of the fundamental laws of chemistry, *i.e.*, the Periodic Law. Of the thirty-three odd radioactive elements so far discovered, only two can be regarded as primaries, from which the others result in the course of the changes occasioned by their peculiar property of radiating particles of matter and electricity into space. These are uranium and thorium. So far, chemists and physicists have observed three types of rays emitted by radioactive elements. These are denoted by the first three letters of the Greek alphabet— α , β , γ . The α -rays are atoms of helium (atomic

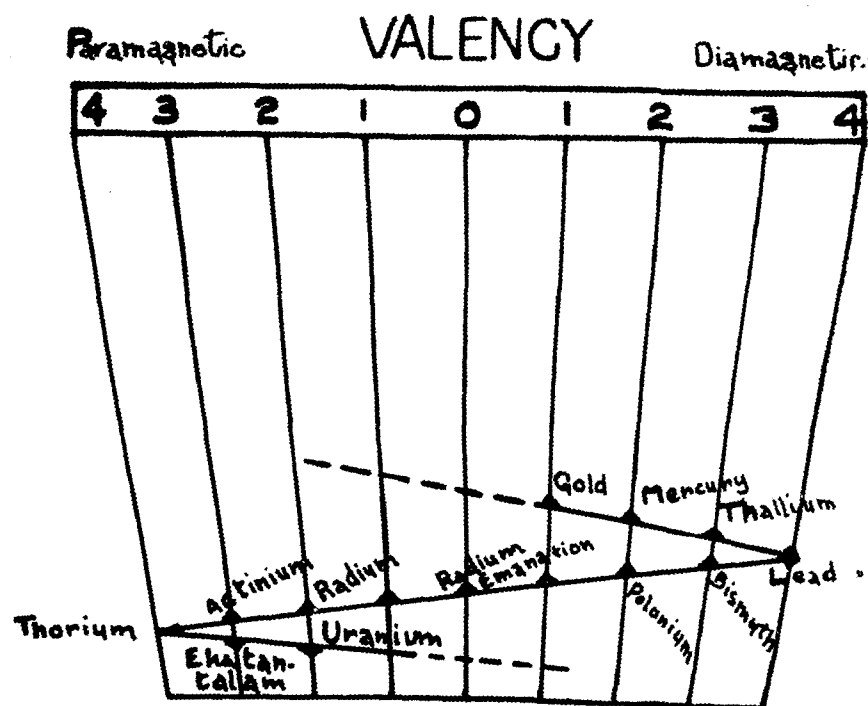
¹ As Greek letters are not available, italics are used here instead.—ED.

weight 4) containing two charges of positive electricity, and travelling with a velocity ranging from $\frac{1}{10}$ to $\frac{1}{15}$ that of light. The β -rays are electrons carrying one charge of negative electricity, propelled with a velocity varying from that of light down to $\frac{1}{3}$ of that quantity. The γ -rays, or, more familiarly, X-rays, are light-waves of short wave-length, and generally appear with the expulsion of the β -rays from the radioactive element. The last-named have no mass, but the two former radiations possess that property, the mass of the α -particle being much greater than that of the β -particle; from which it follows that the expulsion of α -particles from an element must affect the mass of the atoms from which they radiate. In fact it lowers their atomic weight (as compared with hydrogen) by 4 units.

The element helium forms no compounds, but is *only and always* found in the presence of thorium and uranium. This fact, together with the fact that uranium after many and varied changes becomes lead (see table of uranium transformations), give us a reliable method for the calculation of the age of geological formations. For instance, if we represent the amount of uranium in a mineral, before its transformation through the radium series into lead, by 100 per cent, then, when we analyse the mineral, every 1 per cent of lead is equivalent to the lapse of 80,000,000 years, and every cubic c.c. (volume) of helium per gramme of uranium, the lapse of 9,000,000 years. These results can be checked against each other, as some of the lead may not be due to the uranium present, and some of the gas helium may have escaped. If this method is used to compute the age of geological epochs, we shall have to deal with hundreds of *millions* of years, instead of hundreds of *thousands* as heretofore.

Let us examine the effect of the emission of the three rays upon a radioactive element. As the γ -ray is simply a light-wave, we have only to deal with α - and β -rays. Reference has already been made to the Periodic Law. This is

an ingenious way of diagrammatically arranging the chemical elements in their natural classes according to their properties. It will be sufficient for our present purpose if we take the elements lying between gold and uranium, as in the annexed diagram.



Beginning with uranium I, the emission of an α -particle (only one α - or β -particle is expelled for each change) brings its atomic weight down to 234. Its chemical nature changes, and it shifts to the place next but one in the direction of diminishing atomic weights. The expulsion of a β -particle causes the element to shift one place in the direction of increasing atomic weights. Its chemical nature alters accordingly, but its atomic weight remains the same. After one α - and two β -changes, in any order, the element returns to its original place in the Table. Its atomic weight is less by 4 than it was

- in the beginning, but both spectroscopic and chemical examination fail to detect any difference between it and its original.
- Technically it is isotopic with it.

Remembering that the expulsion of an α -particle diminishes the atomic weight by 4, and the element moves two places up the Table, changing its chemical nature to correspond with its isotope, and that after the expulsion of a β -particle the atomic weight remains unchanged but the element moves one place down the Table, the chemical nature again altering to correspond with the isotope, it becomes easy to trace the changes in the following series, in combination with the above Table.

MAIN SERIES

ELEMENT	CHEMICAL NATURE (ISOTOPE)	ATOMIC WEIGHT	RADIATION	PERIOD OF AVERAGE LIFE
<i>Uranium</i>				
Uranium I	Uranium	238	a	8,000,000,000 years
Uranium X. 1	Thorium	234	b	35.5 days
Uranium X. 2	Ekatantalum	234	b	2 mins.
Uranium II	Uranium	234	a	Not determined
Ionium	Thorium	230	a	100,000 years
Radium	Radium	226	a	2,440 years
Radium Emission	Emission	226	a	5.55 days
Radium A	Polonium	218	a	4 mins.
Radium B	Lead	214	b	38 mins.
Radium C	Bismuth	214 99.97%	b	28 mins.
Radium C	Polonium	214	a	Not determined
Radium D	Lead	210	b	24 years
Radium E	Bismuth	210	b	7 days
Radium F	Polonium	210	a	196 days
End Product	Lead	206		Variable
<i>Thorium</i>				
Thorium	Thorium	232	a	25,000,000,000 years
Mesothorium I	Radium	228	b	10 years
Mesothorium II	Actinium	228	b	8 hours

ELEMENT	CHEMICAL NATURE (ISOTOPE)	ATOMIC WEIGHT	RADIATION	PERIOD OF AVERAGE LIFE
Radiothorium	Thorium	228	<i>a</i>	2½ years
Thorium X	Radium	224	<i>b</i>	5½ days
Thorium Emanation	Emanation	220	<i>a</i>	78 secs.
Thorium A	Polonium	218	<i>a</i>	2 secs.
Thorium B	Lead	212	<i>b</i>	15½ hours
Thorium C	Bismuth	212 65%	<i>b</i>	87 mins.
Thorium C	Polonium	212	<i>a</i>	Not determined
End Product	Lead	208		Variable

BRANCH SERIES

Uranium

1. Uranium Y	Thorium		<i>b</i>	2 days
Ekatantalum	Ekatantalum		<i>a</i>	Not determined
Actinium	Actinium		<i>b</i>	do.
Radioactinium	Thorium		<i>a</i>	28 days
Actinium X	Radium		<i>a</i>	16½ days
Actinium Emanation	Emanation		<i>a</i>	5½ secs.
Actinium A	Polonium		<i>a</i>	0.03 secs.
Actinium B	Lead		<i>b</i>	52 mins.
Actinium C	Bismuth		<i>a</i>	3 mins.
Actinium D	Thallium		<i>b</i>	7 mins.
End Product	Lead			Variable
2. Radium C	Bismuth	214 03%	<i>a</i>	28 mins.
Radium C 2	Thallium	210	<i>b</i>	2 mins.
End Product	Lead	210		Variable

Thorium

Thorium C	Lead	212 35%	<i>a</i>	87 mins.
Thorium D	Thallium	208	<i>b</i>	45 mins.
End Product	Lead	208		Variable

In the thorium series, 35 per cent of the atoms follow the branch series after thorium C. In the uranium series, two branch series occur, one at uranium I or II, where 5 per cent

of the atoms follow the branch series, and another at radium C, where roughly 03 per cent of the atoms follow a second branch series.

If a specified quantity of a radioactive element is taken and the transmutations observed, it will be found that the quantity changing in unit time is a definite fraction of the amount present, known as the radioactive constant for that particular element, and denoted by the Greek letter λ . Though a constant for any particular element, the fraction λ varies for different radioactive elements. The life of the element is therefore the reciprocal of λ ; but, if we take *one* atom of an element, its life may vary very considerably on either side of the mean λ for that element. From this we conclude that the disintegration of the atom is not a gradual change, because the value of λ is the same, both for a number of atoms each of which has existed for a period of time exceeding the average life, and also for a number of atoms each of which is "new-born".

The latest researches into radioactivity show that the atom consists of a number of electrons around a nucleus carrying a number of positive and negative electric charges, the positive charges predominating to an extent numerically equal to the number of negative electrons. The g - or X -radiations originate in the electrons; the nucleus is responsible for the emission of the a - and b -particles, as well as for the mass of the atom.

So far the cause of radioactivity and the disintegration of radioactive elements is unknown. It is the "elixir of life"; for, once it has been discovered, the energy at our disposal will be so tremendous, and the results that may and will be accomplished by its agency so far-reaching, that the evolution of humanity will take a step forward such as it has not taken within recorded history. For it must be remembered that the value of such a discovery will not consist in our power to

produce gold, but in the force which we shall be able to liberate and employ as we will.

We may confidently expect that when the unrest of the present has become the past, then He who stands inspiring and guiding all scientific research will flash into the mind of some one scientist the Idea which will cause the possibilities that for us lie in the future to become the actualities of the present.

L. C. Soper

APPENDIX

It was pointed out in the above article that γ -rays appear when β -particles are expelled from the radioactive element with a sufficiently high velocity. So far they have been observed accompanying the following radiations: β -particles from Uranium X. 1, Radium C, Radium E, Mesothorium II, Actinium D and Thorium D.

The experimental proof that β -particles carry a negative charge, and α -particles a positive charge, is arrived at from considering the action of a magnet on an electric current. If the current is a positive one, flowing from the anode to the kathode, it is deviated in a counter-clockwise direction by the magnet. If it is a negative one, flowing from the kathode to the anode, it is deviated in a clockwise direction. As β -particles are deviated clockwise and α -particles counter-clockwise, they must carry negative and positive charges.

Velocity of the Radiations.—Experiment shows that in any particular charge of a radioactive element the α -particles expelled all travel with the same initial velocity and for the same distance, before their velocity decreases and they cease to be detectable. We may therefore assume that many of the non-radioactive elements may be expelling α -particles with a velocity of several thousand miles per second, which is as yet not detectable by any of the methods we have at our disposal.

As has been said, the α -particles travel with a velocity varying from $\frac{1}{20}$ to $\frac{1}{15}$ of that of light. The following figures give the observed

initial velocities of the α -particles from several of the radioactive elements rather more exactly.

		Velocity	Change in Air at 15°C. 760 m.m. pressure
Uranium I	α -particle.	8,800 miles per sec.	25 mm.
Uranium II	"	9,300 "	29 "
Ionium	"	9,400 "	30 "
Radium	"	9,600 "	33 "
" Emanation	"	10,400 "	42 "
Radium A	"	10,900 "	47.5 "
Radium C	"	12,400 "	62.5 "
Radium F	"	10,200 "	37.7 "

Law of Radioactive Change.—The amount of any radioactive element decreases in geometrical progression as the time increases in arithmetical progression.

So that if, in a time T secs., one-half of the total amount present changes and one-half remains unchanged, then, in the next period of T secs. ($2T$ in all), one quarter changes of what is left, and one quarter of the total remains unchanged. Thus in $2T$ secs. the quantity is reduced to $1/2^2$, and in any period of time nT the amount of the element remaining unchanged is $1/2^n$.

It has been observed that there is always a fixed ratio between the time T , required for half the total amount of the element to change, and the period of average life $1/l$, the latter always being 1.45 of the former. Also the amount of the element remaining unchanged becomes .368 of the initial quantity in a period of time equal to the period of average life ($1/l$).

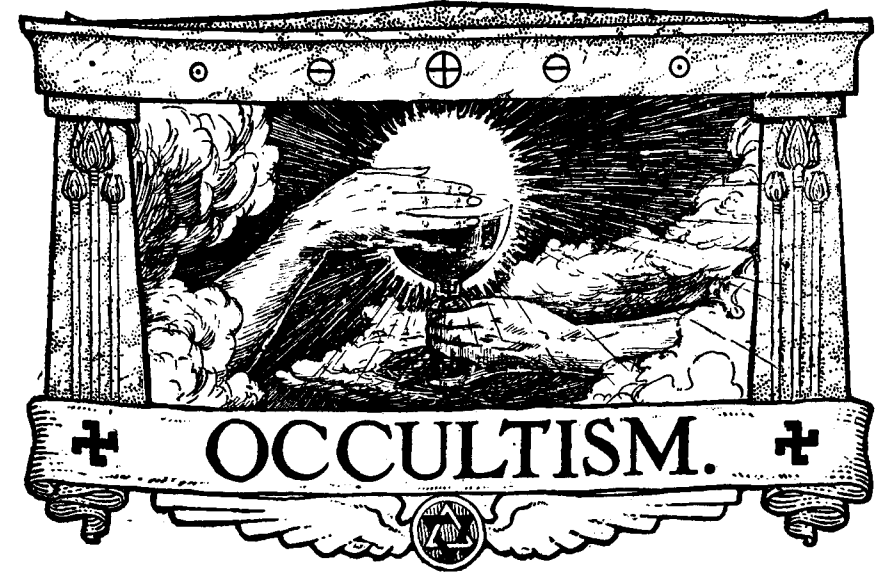
Radium and Radium Emanation.—In the process of the changing of radium into radium emanation, the emanation at first tends to accumulate, but soon itself changes into radium A as fast as it is formed. There is, in fact, a condition of radioactive equilibrium between radium and the emanation.

If we suppose the number of atoms of radium initially present to be m , then the number of radium atoms changing into emanation every second is ml^1 (where l^1 is the radioactive constant of radium). But this equals the number of emanation atoms disappearing, so that if the number of atoms of emanation present during equilibrium is n , and its radioactive constant l^2 , then the number of atoms of the

emanation changing into radium A is nl^2 . From this we have

$$ml^1 = nl^2, \text{ or } \frac{n}{m} = \frac{l^1}{l^2}.$$

l^2 can be determined from observation, $\frac{n}{m}$ can be deduced from the volume of emanation in equilibrium with a given quantity of radium, from which we can arrive at a value for l^1 , although it is impossible to find this by actual observation on account of the very small quantity of radium that changes, as compared with the total mass. Rutherford calculated that the value of l^1 was about $\frac{1}{2500}$ for one year. In a year, therefore, $\frac{1}{2500}$ part of any given quantity of radium changes, in the process of which 1,160,000 calories of heat are evolved for every gramme. In the total change of one gramme, 2,900,000,000 calories are evolved, or more than one million times as much energy as that evolved from any equal weight of matter undergoing any change whatever.



• A COMMENTARY ON THE BHAGAVAD-GĪTĀ

SRI HAMSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By DR. S. SUBRAMANIAM

(Concluded from Vol. XLI, Part II, p. 385)

STUDENTS of the *Gītā* may like to know that a new translation of the great Scripture, by Mr. R. Vasudeva Rao, is under preparation and will be ready for publication in a short time. This translation is intended to furnish English readers with a rendering of the Scripture as it is found in the "Suddha Dharma Maṇḍala" Edition, by Paṇḍit K. T. Srinivasacharya, which appeared about three years ago.

It may with confidence be asserted that, in this latest edition, students will find the Scripture more like what it ought to be, according to the *Mahābhārata*, than in the editions in current use, and that in the latter are omissions and additions lacking the sanction of the original *Gītā*. This must be manifest from the verse of the *Mahābhārata* quoted by the editor in his learned Foreword on page 2. That verse occurs in the last chapter, called the Bhagavad-Gītā Parva, forming part of the Bhīṣma Parva. The verse lays down the exact number of the *slokas* containing speeches of the four speakers in the *Gītā*—Kṛṣṇa and Arjuna, Sañjaya and Dhṛtarāshtra. The verse runs thus :

*Shatsathāni savimsāni
Slokānām Prāha Keshavah,
Arjunassapta Panchāsat
Sapta shashtintu Sanjayah :
Dhritarashtra slokamekam
Geetaya mana muchyate.*

Now, the total number of verses in the current editions is either 700 or 701 only, instead of 745, as the total number should be, according to the above verse of the *Mahābhārata*. Again, Arjuna's real contribution to the Scripture amounted to only 57 verses, while those put into his mouth in the current editions are more than 100. Turning to Sañjaya, he gets the credit in the old editions for only about half the number of his legitimate share of 57 *slokas*. As to Kṛṣṇa Himself, the old editions, strangely enough, omit no less than 34 verses appertaining to his share, the whole whereof are highly essential, as Hamsa Yogī points out. For twenty-one of them, which constitute practically the second chapter, *Nara Nārāyaṇa Gītā*, deal with the nature of the Supreme in the aspect of Īshvara, and the 13, called the *Durga Stotra*, which form a portion of the first chapter, are concerned with the *Īshvara Shakti*. These and other discrepancies, into which it is unnecessary to enter here, obviously detract, so far as they

go, from the value of older editions. Furthermore, the arrangement of the whole Scripture, in the "Suddha Dharma Maṇḍala" Edition, is manifestly such as to facilitate the right comprehension of the entire teaching by dividing it into the great heads of *Jñāna*, *Bhakti*, *Kriyā*, and *Yoga* or the synthesis, which are likewise subdivided on very intelligible and coherent principles. Considerations of the advantages to students thus possessed by the "Suddha Dharma Maṇḍala" Edition have induced the author of the translation to undertake the work, and it is to be hoped his labour of love will prove helpful to them.¹

¹ I take this opportunity of inviting attention to another "Suddha Dharma Maṇḍala" publication by the same editor, some parts of which are of special interest to all who are desirous of ameliorating the condition of Hindū Society by reforming such of the usages as are detrimental to its well-being. This new publication deals, among other subjects, with the principal Hindū Sacraments. The pages bearing upon marriage are worthy of the most careful study by all who wish to see salutary changes effected with regard to the prevalent customs connected with this Sacrament. Hamsa Yogī's disquisitions on the subject are marked by breath of view and liberality of sentiment, and by the highest common sense and reason, whilst they are also supported by venerable scriptural authority. Hamsa Yogī does not flinch from questioning the rules laid down in authorities enjoying great popularity, when those rules are prejudicial to the well-being of the community. Nowhere are the dignity of womanhood and the equality of the sexes more valiantly championed than they are by the Yogī in this book.

Some allusion may here be made to one or two points taken by him. He emphatically lays down that the true object of marriage is the procreation of children by way of discharge of the duty owing to the *Pitris*, as it is said, or, in other words, of contributing towards the evolution of the species. In support of this position, he chiefly relies on the episode of Sakuntalā in the *Mahābhārata*, where that famous daughter of Rishi Kaṇva impresses upon Dushyanta the necessity of sanctifying the marital relation which the king proposed to enter into with her, by the performance of religious rites, in order to ensure the birth of healthy and noble progeny, the production of which is the sole aim and end of marriage. Starting with the above principle, Hamsa Yogī maintains that it is this test of progeny, subject to certain conditions which he defines, that is decisive of the question of the eligibility of a particular man or woman for re-marriage. It follows, he argues, that women who have lost their husbands, and are issueless, are entitled to re-marry, and that the view that it is open only to a man whose wife is dead to contract a second marriage, is one sided and unjust. His final conclusion is that the prohibition of re-marriage is equally applicable to both man and woman, provided the true object of either in entering into the previous marriage has been attained by the birth of children as the result of such union.

Next, his examination of the proper import of the term *Pativrata* is characterised by irresistible logic, and is intended to absolve the wife, after the death of her husband, from those unjust obligations which social conventions have imposed upon her by a misinterpretation of the term in question. His doctrine on this point is that the allegiance which a wife owed to her husband continues to have force after his death, only when she has children by him and is thus a member of a subsisting family of his.

Passing now to another topic of interest treated of by Hamsa Yogī, it is that of *Varnāshrama Dharma*. The discussion in the ten or twelve pages which he devotes to this matter, virtually forms a striking commentary upon the well-known verse of

A particularly important object of the present translation is to furnish the readers with Hamsa Yogī's interpretation of a fairly large number of words and phrases, occurring in the Scripture, wherever the Yogī explains them differently from the authors of works in current use. A list of these words and phrases, explanations whereof by Hamsa Yogī have involved a departure from the language of the existing translations, will be found in the Appendix to this forthcoming little volume. Hamsa Yogī's own words, giving the reasons for his interpretations, appear in the translator's notes to the verses wherein the passages forming the subject of those interpretations occur. It is to be observed that Hamsa Yogī often supports his views about the meaning of the passages forming the subject of his special comments by the very authority of the *Gītā* itself, as seen from the statements of the Lord in other places in the Discourse. And it is scarcely necessary to add that Hamsa Yogī's explanations, where they

the *Gītā* beginning with the words "*Chāturvarnyam mayā srishtam* (verse 7, Chapter 4, S. D. M. Edn.). He unqualifiedly denies the validity of the claim to positions of relative superiority based on mere birth in certain castes, without reference to the possession of qualities held to be the mark of the Brāhmaṇa, Kṣhātrīya, Vaisya and Shūdra respectively. He shows that the verse merely declares a fact in nature, viz., the presence of certain qualities and dispositions, not only in men but also in the so-called inanimate objects, which warrants a fourfold classification with reference to the differences in their qualities and dispositions. He shows that the term *Varna* in this verse is used in its primary sense only, descriptive of the specific nature of certain things (*Varnayati iti Varnah*), and not in the limited and secondary sense as connoting the four castes.

In concluding this note, it is necessary to add a word regarding the name *Suddha Dharma*, to the exposition of doctrines covered by which name works like the present are devoted. The name in question is, of course, not a modern invention. No higher authority in favour of this assertion need be cited than Śaṅkarāchārya. In his commentary on the *Mundaka Upaniṣad*, there is a very significant passage, containing this very expression. It runs thus: "*Sa evam pretatiryaṅ manushyadī yonishwajarvan jani bhava mānannā kadachit Suddha Dharma sañchita nimittena kena chit parama-karunika darsita yogamārga*." From the whole context in which the above passage occurs, it is manifest that Śaṅkara meant to refer, by the phrase *Suddha Dharma*, (1) to that system of thought known as Yoga Brahma Vidyā, the Synthetic Science of the Absolute, which reconciles all the three aspects of Brahman, the Saguna (manifested), Nirguna (immanent) and Suddha (transcendent), and (2) to that system of conduct which involves not merely altruism but universalism, the life lived in accordance with which system would secure, to the jiva concerned, the privilege of pupilage under one or other of the great Masters of Wisdom and Compassion, who could guide him along the path of true yoga to the attainment of the final goal, *Parapraṇīti*. And, if one may venture to say so, the contents of "*Suddha Dharma Maṇḍala*" literature, now coming to light, may well lay claim to expound adequately such a system of thought and conduct.

differ from those of the current commentaries, are more in accord with the general trend of the Divine Discourse than those of other authors. By way of illustrating the above view, let me here, very concisely, refer to a few cases taken at random from one to four of the six chapters of the First or the "Jñāna" Section.

Take first the word, "*Nimittāni*," in the sentence "*Nimittānicha Pasyami Vipareetani Kesava*". Following certain well known commentators, two learned translators, T. and B.—so referred to here for brevity's sake—translate the sentence: "I see adverse omens." Thus both understand the word in question to mean "omens". This is obviously inadmissible, having regard to verses 18, 19 and 28 of Adhyāya 23 and Adhyāya 20 of the Bhīṣma Parva of the *Mahābhārata*; wherefrom it will be seen that the omens had all been found to be favourable to the Pāṇḍavas and adverse to the other side. Hamsa Yogī consequently offers another explanation, which is more acceptable in the circumstances. He takes "*Nimitta*" in another of its senses, viz., "cause" or "motive," and writes: *Nimittāni = Nimitta Kāranāni; Viparītani = Anayabhutani; Parantu Bandhu vadāt duhkha Karananicha; Ata eva Viparītani iti uchyate*. The meaning, in effect, is: "The reason or motive for the war is intrinsically vicious, since, though the object in waging it is to obtain sovereignty, yet it is necessarily attended with the likely grief consequent upon the killing of kith and kin."

Next, take the phrases (a) *Rudhirapradigdhan* and (b) *Arthakaman*, in verse 51, Chapter 1 (S. D. M. Edition). T. and B. translate the former phrase in more or less identical terms—"blood-tainted" and "blood-besprinkled"; they respectively translate the latter as "though avaricious of worldly goods" and "our well-wishers". Both the translators take the former word as qualifying "*bhogan*" and the latter as "*gurun*". But Hamsa Yogī takes the directly opposite view, and understands

"*Rudhira Pradigdhan*" as qualifying "*gurūn*" and "*arthakaman*" as qualifying "*bhogan*". In this view of Hamsa Yogī "*Rudhira Pradigdhān gurūn*" means preceptors, who are "proud" of their physical strength and bodily prowess; and "*arthakaman bhogan*" means enjoyment of wealth and worldly happiness. The purport of the verse, therefore, as Hamsa Yogī reads it, is: "I would not kill these preceptors, even though they are actuated by mere pride of their own physical strength and bodily prowess, simply to gain wealth and worldly happiness."

Hamsa Yogī shows that this strange attitude of Arjuna was due, on the one hand, to his wrongly assuming that the battle he had to engage in involved nothing more than his gaining wealth and worldly happiness—the two inferior of the four objects of human pursuit—and on the other, to his failing to grasp that the battle involved the performance of an imperative duty which devolved upon him to fight even his preceptors, because they were acting unlawfully, as warranted by the authority of Lakshmana when, according to Vālmiki, he says: "It is incumbent upon a disciple to chastise the preceptor, who is haughty with pride, who is ignorant of the propriety or otherwise of due action, and who treads the path of unrighteousness"; and Hamsa Yogī fortifies the position thus taken by him as to Arjuna's failure to understand the true situation, relying on Arjuna's own confession implied in the words "*Dharma Sammūdhā chetah*".

Next, take the words "*Karpanya Dosha*, etc.," in v. 53, Ch. 1. (S. D. M. Edn.), Hamsa Yogī's explanation of which furnishes an apt illustration of his true and felicitous way of interpreting. T. translates it—"heart contaminated by the taint of helplessness," and B.—"heart is weighed down with the vice of faintness". Hamsa Yogī offers two explanations of the passage under consideration. It is sufficient to refer here to one of them only, and it is this: "*Kripanāh Phala-*

hetavaha." In this view Arjuna's statement will mean: "I am crushed down by the desire for fruits which is swaying me"; in other words, the idea "that I shall be incurring great guilt in slaying my preceptors is unnerving me". That so to understand the phrase "*Kārpanya dosha*" as meaning the taint of the desire for fruit in action, instead of importing into the context the practically meaningless idea of faint-heartedness and the like, is warranted by the express language of the *Gītā* (Ch. 18, v. 10, S. D. M. Edn.), where the Lord, in strongly deprecating action impelled by desire for fruit thereof, employs the very words—" *Kripanāh Phalahetavaha*".

Now again, the sentence, "*Prajñāvadamscha bhashase*" (in v. 2, Ch. 2, S. D. M. Edn.), cannot but serve as a crucial example of the ordinary commentators being often wide of the mark in their explanations, while in Hamsa Yogī's commentary we almost invariably get the clue to the real meaning. T.'s version of the material phrase in the sentence is "words of wisdom"; and B.'s—"words that sound wise but miss the deeper sense of wisdom". With the utmost deference it must be admitted that neither of these versions really conveys any clear sense to one's mind with reference to the passage in question. For if, as T. puts it, what Arjuna spoke were words of wisdom, how could the Lord be understood as rebuking him, as the translator's language implies. As to B.'s version, it can mean nothing less than that Arjuna did not understand what he was saying. Surely this cannot be correct. However mistaken an attitude Arjuna may have taken in the speech for which he is taken to task, he knew absolutely what he meant and said, when he told the Lord he would rather beg for alms than fight for the kingdom under the circumstances. Now, turning to Hamsa Yogī, his explanation is indeed quite plain and simple, construing as he does *Prajña* as *Sanyāsi*, reliance being placed in favour of this construction on the fact that the two words *Prajña* and *Sanyāsi* occur as virtually

interchangeable terms in the *Gītā*. According to this interpretation, what the Lord said to Arjuna was this: "You are talking as if you are a Sanyāsi. Your language would become him, but not you at all, who are a soldier bound to fight for the cause rightly espoused by you." Needless to say nothing can be more intelligible than this perfectly natural explanation of Hamsa Yogī's.

I would next confine myself to noticing just four words and phrases which students constantly refer to as if they know all about them, whilst they have not the remotest conception of what the terms really mean. One remark to be made in regard to all these is that every one of them has a highly technical meaning in the *Gītā*, in the parts I am about to refer to, and must not be taken in its ordinary popular sense.

First let us try to understand the phrase "*Buddhi Yogam*" (in v. 21, Ch. 3, S. D. M. Edn.). T. translates it as "knowledge" and B. as "Yoga of discrimination". These renderings really can convey to the reader nothing definite or tangible whatsoever. Hamsa Yogī's explanation, on the other hand, of this extremely important phrase is unquestionably illuminating. It is to this effect. Each of the *Ṭaṭva-kulas* of *Avyakata*, *Mahat*, *Manas* and *Indriya*, as per texts in the *Mahābhārata* and *Anugītā*, as well as v. 25, Ch. 5 of the *Gītā* (S. D. M. Edn.), is triple, consisting of the *Ātmā*-aspect the *Shakti*-aspect and the *Prakṛti*-aspect. *Buddhi* is the *Shakti*-aspect of *Mahātattva*, the *Ātma*-Aspect thereof being *Nārāyaṇa*. *Jñāna* is the essence of *Mahat*, and its *Vyavasaya*, or evolution, is spoken of as *Prathama Sarga* or the first creation. The gist, therefore, of the verse containing the phrase under discussion is as follows: "I give them the Initiation in the *Mahat-shakti Buddhi*, whereby they come nigh unto the *Ātmā*" (in the *Avyakta* state, the one in the fourth or *Turiya*). Now, putting it in language a little more familiar to modern

students like ourselves, "*Buddhi Yogam*" means the Initiation which confers on the Initiate the power of raising his consciousness to the stupendous height of the *Shakti* level of the *Mahat* or *Anupādaka* plane, and of functioning there with full knowledge and capacity.

Let me pass now to the terms "*Budhah*" and *Bhavaśamanvitāh*" (v. 3, Ch. 4, S. D. M. Edition). Who are the "*Budhah*," to begin with? Obviously not simply "men of wisdom," as the translators would have it, whatever that may mean. The very place in which the term occurs is suggestive. It is in the *Adhikara Gītā*, wherein the Lord introduces the subject of the four Manus and the seven Rṣhis who are at the very top of our own world's Hierarchy. Even before He does this, and at the very commencement of the chapter, He refers to himself, in the verse under consideration, as the "Generator of all". Surely the "*Budhah*," who in such a context, he says, worship him with *Bhava*, are manifestly not men at all, but celestial Hierarchs, as Hamsa Yogī points out on the authority of the *Mahābhārata*. These Hierarchs, says Hamsa Yogī, function in the world of *Chanda-bhānu*, containing the totality of sounds—the *Ākāśhic* records—wherefrom the Seers here bring down information for humanity's sake. The Yogī adds that these Hierarchs are intent upon the *Bhava*, which is the generic name for the six vital points characteristic of what is evolving in the Lord's creation, *viz.*, *Janma*—the genesis; *Karma*—the work; *Adhikara*—status or position; *Siksha*—the law; *Ātmā*—the Divinity in each; and *Vibhuti*—the fruition. Since it is thus part of the task of the Hierarchs to concern themselves with such all-important matters in relation to created objects, it was but appropriate for the Lord to speak of the *Budhah* as worshipping Him with *Bhava*.

Lastly, as to the terms *Jñāni* and *Jñāna*, as used particularly in verses no. 8, 9, 10 and 11 of Ch. 4 (S. D. M. Edn.), the translators, as was to be expected, give no help to

the student, for the simple reason that they take the terms in the literal sense they have in common parlance, instead of as technical terms employed for a very high purpose in the verses cited. The substance of Hamsa Yogī's explanation is this: a *Jñāni*, in the present context, is one whose consciousness has expanded itself to the Supreme stage in which he has actually realised "*Vasudevah Sarvamiti*," and has thus reached liberation. To put it in my own words, if I may do so, this *Jñāni* is no other than the *Asekha* of the Buddhist Scripture—he who, having taken the Fifth Initiation, has risen, as the result, to the superhuman stage of the liberated soul, and thus has nothing more to learn in the world's scheme, in which, till then, he had been evolving as a human *Jīva*. To sum up, the word *Jñāni*, in the four verses under consideration, connotes only him, and none else than the true great soul—the Mahātmā—in whom, as the very next verse unmistakably puts it, the darkness of *Avidyā* (the last fetter to be struck off by one who is on the verge of Nirvāṇa) has been utterly extinguished by the blazing light of the knowledge of the Self—the knowledge that all is Vasudeva—in short, one who has made himself the proud possessor of perfect knowledge, the Master of Wisdom, in its highest sense, in his world-system.

It only remains to add that Hamsa Yogī's explanation of the 11th verse, just referred to, is even more instructive than his luminous comments on the 10th verse. The former runs thus: "*Jñānenatu tadajñānam Yesam nasitamatmanaha Tesham aditya vadjñānam prakasayati tatparam*"; and in one of the translations it is rendered as follows: "Verily, in whom unwisdom is destroyed by the wisdom of the Self, in them wisdom, shining as the sun, reveals the Supreme." Strangely enough, the translator apparently failed to see the intimate connection between the statements in the first part of this verse and the subject of the immediately preceding verse, in

that those statements are introduced explicitly to show that the consciousness—"Vasudeva is all"—of the *jñāni* described in the preceding verse, necessarily carried with it the destruction of *Avidyā* and the acquisition of *Ātmajñānam*. In addition to this error, the translator was unaware of the hidden meaning of the phrase "*Ādityayaṇ*," and was thereby led to interpret wrongly the patently clear words "*Tatparam*," and render them as the Supreme, and thus miss the whole point of the verse. But Hamsa Yogī, who knew that *Ādityayaṇ* was a blind which signified the Sixth Initiation, known by the name of *Āditya* or *Sūrya Diksha* (cf. foot-note on p. 372), was in a position to bring out the true import of the verse and correctly understand "*Tatparam*" as "still beyond". Accordingly, the real meaning of the verse, he shows, is that the consciousness of the *Jñāni*, whose nature was defined and explained in the last preceding verse, and who had received only the Fifth Initiation, became further expanded by his receiving the Sixth or *Āditya* Initiation at the hands of the Siddhas, enabling him to pass "still beyond"—"*Tatparam*". I would close these remarks by saying that Hamsa Yogī's statements, like the above, which imply that references to the great Initiations are to be met with in the *Gītā*, will not come as a surprise to those who remember the observation of the late Swāmi T. Subba Rao, that the *Gītā* was a book of Initiation.

I trust the above summary will suffice to uphold the strong conviction of the translator that, when the text of Hamsa Yogī's commentary is before the public, it will go far to enhance still more the admiration and the reverence which this splendid heritage of the Indo-Āryans enjoys throughout the length and breadth of the land, great though its fame has always been.

In this connection, it may not be out of place to remark that, though the students of this Scripture are innumerable, yet it would not be very wide of the truth to say that but few are

aware of the real reason for the unbounded influence that it has exercised over human thought throughout the world. That reason was once pointed out by the late Swāmi T. Subba Rao, than whom, I venture to say, none possessed a deeper knowledge of the Scripture, and whose erudite discourses on it, delivered so far back as 1886, continue even to-day to be a luminous key to the philosophy taught by it.

The Swāmi said that the greatness of the *Gītā* was due to its being the Scripture which contains more teaching than any other on that ineffable manifestation of Parabrahm which in Theosophical literature goes by the name of the First Ray.¹ According to Subba Rao, this Ray abides in so peculiar a space that hundreds of solar systems will be burnt up there in an instant. The Ray consists of two elements, one spoken of as the Permanent Element, and the other as the Protean Power. The former ever resides in Nirvāṇa—“*Eka murtih nirguṇakhyā yogam paramamasthitā*” (verse 10, ch. 2, S. D. M. Edition)—while the latter attends, by Itself, to all the work of the Ray in the Cosmos. This latter has three aspects, with certain mighty functions attaching to each. In one of these aspects, the Power takes part in creation—“*... Sṛjatey tata bhutagramam characharam*” (*Ibid.*).

In another aspect, It participates in the work of disintegration, in upholding dharma, in protecting the righteous and punishing the wicked—“*Sṛṣtam Samharatenyahi jagat sthāvara jangamam*” (verse 11, *Ibid.*, and v. 14, Ch. 3). And in the third aspect, It ministers to the spiritual needs

¹ Much information regarding the “Rays” is gathered together by Hamsa Yogī in his comments on verse 6, Chapter 4, beginning with the words “*Maharshayas sapta purve*,” and on verse 10 of the same Chapter, beginning with the words “*Bahunam janmanam ante*”. He there cites certain scriptural texts which make mention of these “Rays” under various designations, viz., *Sapta hasta saha*—seven hands; *Saptasūptaya*—seven horses; *Saptarekha*—seven lines; *Saptasūtrani*—seven strings; *Saptarcheemshi*—the seven flames; *Saptamarutaha*—the seven winds; *Saptakutani*—the seven groups. The seven Rṣhis, referred to in the former of the two verses cited above, Hamsa Yogī speaks of as the “*Sapta Rekha charya*”—the teachers of the seven “Rays”. Hamsa Yogī further mentions seven *Dikshas*, or Initiations, viz., (1) *Yoga Devi Diksha*, (2) *Sūrya Diksha*, (3) *Chandru Diksha*, (4) *Sukra Diksha*, (5) *Agni Diksha*, (6) *Vayavya Diksha*, and (7) *Parthiva Diksha*; and gives other detailed information regarding them.

of all humanity and the rest—“*Jagat vṛddhim dadāti Sā*” (verse 12, *Ibid.*). It is to the two elements of the Ray in question—the Permanent Element and the Protean Power—that Kṛṣṇa refers in the Droṇa Parva as constituting His four forms. And presumably the enigmatic allusion to His own nature and work suggested by the words “*Janma Karmacha me divyam*” (verse 25, Ch. 3, S. D. M. Edition), hints at the stupendous position of the Ray in the Universe and the splendour of its functions therein. In short, the Protean Power is the Trinity of the Ray of the Third, the First and the Second Logoi in the order of the description in the *Gītā* verses quoted above; while the Permanent Element is the Unmanifested Logos of the Ray.

Reverting to the functions of the Ray in its third aspect, the words “*Soham asmi nabhas' chara*,” which occur in the 12th verse already cited, are apparently cryptic and need a little elucidation. Literally they mean: “I am He that pervadeth the Ākāśa.” Their hidden meaning, as explained by commentators, has reference to the Still Small Voice—that mysterious *Turiyanadam*, which is everywhere and nowhere, and which comes to one who is on the threshold of liberation, tells him from what Ray he has come and whither he is proceeding, and gives all the further directions required by him.

And surely it is this *Turiyanadam* that is imaged as the Divine Child playing on the flute, who by His rapturous music captivates and attracts all pure hearts and souls to Himself.

Nor does the above imagery lack foundation in actual fact. For verily, to him who is worthy of beholding so glorious a vision, this Celestial Voice reveals Itself as a sweet lad of twelve, who has come to be endearingly called the youngest Child of Parabrahm, though in truth He is the eldest, the First-Born, the First in manifestation.

¹ The “Nabhas” or “Akasa” here referred to is not that universal element in general, but that fragment of it wherefrom the Voice sounds out its message into the ears of those whom it deigns to instruct and guide.

Before closing these few remarks, it may not be superfluous to advert to certain distinct advantages which aspirants to spiritual knowledge in this country would derive by bearing in mind the constitution of the said Ray, as indicated above.

In the first place, those who realise the true nature of the Ray, as a whole and in its parts, would cease to hold the parochial view, so generally entertained, in regard to who is the Bāla Kṛṣṇa, beloved by all in the land. They would no longer look upon Him as merely the great Being who appeared at the beginning of the so-called Kali age, to proclaim the ancient dharma. Nor would they be even content to identify Him with the Second Aspect of the highest Trinity in our Solar System—Viṣṇu, known as the Son or the Second Person in Christianity. The view of such aspirants, as to who the Kṛṣṇa really is, would widen indeed immeasurably, and their devotion to Him would be one of boundless adoration of this highest manifestation of the Absolute, whose greatness and glory the most revered of our Purāṇas vie with each other in describing.

There are some who think that the panegyrics contained in these Purāṇas were intended literally to apply to the Superhuman Being who appeared last on earth as the *Avatāra* of Kṛṣṇa, and condemn such panegyrics as idle extravagances. But they would cease to do so were they aware that the Kṛṣṇa, so eulogised, is none other than the highest Representative of Parabrahm in the Cosmos—the First Ray. Such erroneous ideas, in the minds of students who are not intuitive, are not strange; for few are they who can rise even to a true intellectual comprehension of the aspect of Godhead whom the sacred books speak of as Kṛṣṇa. Hence the *Gītā* verse :

As marvellous one regardeth Him; as marvellous another speaketh thereof; as marvellous another heareth thereof; yet, having

heard, none indeed understandeth. (Verse 29, Chapter 20—21, S. D. M. Edition.)¹

No wonder then that rare, rare indeed, is that efflorescence of ages, the Soul which reaches the perfection of the actual realisation—"Vasudeva is all"—and the glorious Nirvāṇa, its supreme fruition—*Sa Mahātmā Su Durlabha*.

Next, as to readers of *The Secret Doctrine*, that mine of occult learning, the observations therein contained with reference to the so-called Principle of *Mahāviṣṇu*, said to be the one source of *Avatāras*, which have been a riddle to many a student, would no longer be such in the light of the explanations afforded above, in regard to the "Ray," the Protean Power, whereof, as has already been shown, is ever the one Spirit which is the true *Avatāra*, acting through the Superhuman Entity that is Its vehicle for the time being.

Lastly, as to those who are familiar with the doctrine of the *Vyūhas*—*Vasudeva*, *Saṅkarshana*, *Pradyumna* and *Aniruddha*—their conception of the subject will be far more precise and clear, and they will be able to study the statements in the Scriptures about these *Vyūhas* with comparatively greater profit, if they bear in mind that it is the First Ray that the *Vyūhas* stand for.

It only remains to add that the Divine Kṛṣṇa is the Song of Life, All Song and never the contrary. For, in His infinite

¹ The term *Kṛṣṇa* has, at least, three distinct important significations. In the first place, it connotes the whole First Ray, the Protean Power whereof is ever the one Spirit which is the true *Avatāra*, teaching, uplifting or destroying through the Superhuman Entity forming its vehicle or instrument for the time being.

Next, the term connotes the high Hierarchical Office through the occupant of which, from time to time, the *Avatāra* speaks or acts. Lastly, the term is applied to the particular occupant of the office, when an *Avatāra* takes place. It is needless to refer to the authorities as to the first meaning, as they are too well known to require citation.

Among those bearing on the other two senses, allusion may be made to certain statements in the *Suddha Dharma* recension of the *Devī Bhāgavata*, to the effect that of the 16 *Avatāras* of Kṛṣṇa, 15 have already taken place and one has yet to come. A circumstance supporting the third meaning is the prefix Kṛṣṇa in the designation of the last Vyāsa as Kṛṣṇa Dwaipayana; the prefix, it is said, is accounted for by the fact that this Vyāsa made *tapas* with the object of being selected to fill the office through which the *Avatāra* teaches and acts.

wisdom He would and could never sound a wrong note, lest thereby the universes should fall to pieces.

May our erring and suffering humanity mend its ways and seek its salvation by listening to the harmony of the music of the Lord of Love in high heaven and of His Mighty Vicar on our globe. In sending forth the above humble prayer, let me conclude in the beautiful words of the poet who makes one of the Gopis address a pathetic appeal to the beloved flute of her Lord :

Aji murali mukunda smerā Vaktraravinda svasana madhu-rasajne tvām pranamyādyā yāche. Adharamanisameepam prabta-vatyām bhavatyām kathaya rahasi karne maddasām Nandasunoh.

O flute, thou who art enjoying the sweet fragrance of the breath emanating from the lips of "Mukunda" of the lotus-face, I offer salutation to thee and pray thus: When thou art in the blessed proximity to the jewel-like lips of Nanda's Darling, convey secretly to his ears my forlorn state.¹

S. Subramaniam

¹ Though such be the literal rendering of the words of the poet—and whether he was the famous *Jayaḍeva*, as some hold, or *Karnamruthacharya*, as others do—it is needless to say that the songs of neither are ever mere erotic poetry. Their songs have always a spiritual sense, the present verse being no exception. Accordingly commentators explain the verse to contain a fervent prayer by an aspirant to liberation to the *Shakti* of Ishvara—the Light of the Logos, for deliverance from the wheel of births and deaths. Their explanation, from the esoteric point of view, of the leading terms in the verse, which admit of more than one sense in strict accordance with grammar, is as follows:

(1) *Nanda sunoh. Nandante yoginah, asmin iti Nandah*—that in which yogis delight, i.e., Brahman.

Sunoh—*Avatāra*, Emanation, i.e., Ishvara.

(2) *Mukundah. mu—paramaiswaryam*—supreme bliss; *kum*—worldly prosperity; and *da*—the bestower of both supreme bliss and worldly prosperity—Ishvara.

(3) *Smera vaktraravinda svasana madhu rasajne. Smera*—the wish to create; *vaktra*—wisdom, *Aravinda*—the lotus of the manifested Cosmos; *Svasana*—the out-breathing of forthgoing and the in-breathing of returning; *madhu*—the nectar of immortality; *Rasam*—the quintessence or the *Ātmā*; *Jne*—the knower.

(4) *Murali. Mu-menonishitam dosha swarupam*—the evil nature inherent in the mind forming the obstacle to liberation; *La-Lathi*—destroys.

Summing up, the meaning is: "O! Thou who art the destroyer of the evil propensity present in the mind, or nescience: Thou who art the body of Him who is the Immortal Self of the manifested Cosmos; of Him whose out-going and in-coming breaths are its very life, and of Him who is the bestower of eternal salvation as well as of worldly prosperity; saluting Thee, I pray for deliverance from the bondage of mortal existence."

MORAL ZERO

By A. F. KNUDSEN

IN the June THEOSOPHIST is an article entitled "Three Visions of Nothing," which brings a thrill to one who has also been perhaps "too bold" in searching out the Antipodes of Being.

The "Abyss of Evil" is merely the negative pole of consciousness. But in seeing it as "Nothing," the writer, Mr. W. Wybergh, seems to depart from the meaning of his first and most illuminating term—"The Negation of All Being". The corner of cosmos where the Life of the Third Logos is not yet ensouled by the Second Logos is not evil—it is merely negative. Being enters into it, and consciousness begins; attraction and repulsion, effort, awareness of relativity—these slowly dawn upon the scene.

When the Life of the First Logos—the will to act and the wisdom to choose—comes into play, then comes personal responsibility and choice—discrimination between Good and Evil, between the road downward and the Path upward.

The decision must be made. Then only can come the denial of responsibility, the heresy of Negation of Existence, "the refusal to create" (improve).

A most interesting hint is to be found in *Letters from the Masters of the Wisdom* (p. 4): " . . . the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, to millenniums of degradation after physical

dissolution." This is, in other words, refusing to follow the promptings of intuition, of conscience. Compare also the expression used in the *Gītā*: "He who has rightly resolved is accounted righteous."

The dawnings of this retrogression appear in the "sense of sin," which is the abandoning of personal effort, as when one is content with "good enough," when one refuses to progress, etc. Biologically it is sex-perversion and substitution of artificiality for nature. Vitally it is vampirism—depending on another. There is such a thing as "enjoying bad health"; and many actually do this when they refuse to make an effort towards health by following the laws of hygiene. Here belong also gluttony, drunkenness, and all the drug habits. They are the halting-places from which, moral momentum being lost, retrogression begins.

Emotionally it shows itself in hardening of one's heart in order to seek revenge; in consciously shutting out the call of chivalry; in refusing to be touched by contrition, humility, tenderness, love or sentiment; in being wilfully cold to the appeals of helplessness and weakness.

Mentally this negation is shown in running away from responsibility, in the refusal to follow truth, in the effort to suppress or pervert truth. Or the mind so poisoned may enjoy illogicalities, or make a cult of perversion and the sophistry of half-truths. In the last analysis, logic alone keeps man out of the insane asylum; effort alone saves him from *Avitchi*.

The mystery of the spark from the First Logos is difficult indeed to explore. We *are* It, but we are not *entirely* It. The spark from the Second Logos is ready after æons of effort; and, united with that from the First Logos, blazes up into a flame of moral courage. But the process is slow; many lives intervene before the sparks from the Second Logos and the First are one Fire. The Third

Logos makes the Image, the environment; it is consciousness of a sort. The spark from the Second Logos is also in the environment, the not-self; its consciousness is active, working forward, forceful, sly, and seems almost of the same race. The desire elementals are obstacles in the environment, at first as much as is the moral inertia of the mineral life of our bodies—and our bodies are "us" at that stage. The intuition is slow to grasp these truths. Blindly one wrestles with these "enemies of one's own household". Call it original sin, the desire elemental, the "*libido*," or animal propensities, as you may see fit; but rest assured it is not you but your environment, for it is not of the spirit which is you. But the spark from the Second Logos has come over that same ground, and it attracts him as something familiar—as if it spoke a language he knew. He was a desire elemental five *manvantaras* back, and therefore occasionally that spark drops down, turns from the spark from the First Logos, spurns it, hates it, breaks from it. The fault is mutual; the Life of the First Logos must supply the greater part of the energy. It must meet, capture and subdue the spark from the Second Logos, conquer it, in a sense, by assiduous attention, take it on as a lower self, yet amalgamate entirely with it, absorb it, pervade it. Unless that is done to the point of identity, it cannot re-establish the spiritual aspiration of the Second Life Wave in its pristine purity and motive power.

The Monad must not allow any part of the personality to drift off, moulder and decay. It takes a terrific effort to mould experience into faculty, faculty into character, and character into omniscience. That is the great achievement. But the spark from the Second Logos must join in the game, must yearn upwards and accept the partnership, the union, as a goal, as its destiny and achievement. It has to become one with the Father. If not, the progress will be deadly slow—slow, even to ceasing. Moral momentum lost is hard to re-establish.

If this yearning finally dies out, the personality is lost, disintegrates, drops lower and lower. Kingdom after kingdom, carefully achieved on the "path of return," is lost again now by merely drifting in a morally aimless condition. Having established control in the mineral, vegetable and animal kingdoms, he is now dropping below them all. A rare case, but thrilling in the very horror of dissolution.

The spark from the Second Logos has denied its leader, its light; and wanders blindly in its environment. The second and third elemental kingdoms buffet it, and then lead it into captivity; it is of their nature, but inverted, as it were. There is nothing of negation in *them*; they are forward-moving troops under full allegiance to their commander. The desire elemental of the man's own making becomes the guide to his undoing; it assumes the guise of a trusted friend, a safe and sane adviser. Though æons ahead in evolution, the man has destroyed by his own act the power to guide himself. But he who should have gone upwards cannot remain stationary; backwards, ever backwards, has he chosen to go. So he continues his descent, until he reaches the rim of the cosmos, the nethermost pit of unconsciousness.

How can consciousness go so far backwards? Only by denying one's being. Auto-toxin, you may call it if you like. But Being of a sort it is—the Denial of Being. How else can it be "Negation of Being," if it is not conscious of the negation?

Does that retrogressing spark from the Second Logos finally lose hold of matter itself, and set the spark from the First Logos free? As to the physical plane, perhaps yes; *Avitchi* seems to be only on the astral. Otherwise one might be led to think that the physical permanent atom is also lost.

Resignation, abdication, suicide! But how does a spark of life maintain itself at that level? Is there any motion whatever? Evidently not, for motion is life. Utter negation of

the power to produce results, fear of self, distrust to the *n*th power, intuned self-depreciation, paralysis of moral responsibility—words fail, for we have not got the words; few there be that feel it, few that see it.

Be bold, but in the right direction; and be not over-bold. It will take a lifetime to get over the shock, and a shudder will come back often and shatter you again. You may not know all about the adventure, but your powers will fail you; and only if you work hard can you make good the ground lost in this lifetime. For on this expedition nothing is gained but the extreme lesson—for those who are wayward and proud in their independence: "Follow the Light."

A. F. Knudsen

MERCURIAN HEALING

THE SECOND OF A SERIES OF ARTICLES ON PLANETARY HEALING¹

By "APOLLONIUS"

Whatever a man has in his constitution, as indicated in his horoscope or birth-chart, can be attracted by him from the sky, or even the earth, or the people of his environment. (From *Theophrastus Paracelsus*, by W. P. SWAINSON.)

If I have manna in my constitution, I can attract manna from heaven . . . The individual terrestrial life should correspond with the laws governing the universe; Man's spiritual aspirations should be directed to harmonise with the wisdom of God.—PARACELSUS.

MERCURY represents the principle of reason, universal and human. The light of reason is the aura of Mercury, divine messenger of the Gods.²

Intelligence, the lucidity of understanding, is the sacred healing power of the light-bearer. Mercury represents a living lamp, a focus of mental illumination, and is thus the divinely appointed minister of mental healing. The life of the mind is enkindled at the Sun, formed and shaped into the specific "image" by Jupiter, the artificer, and reflected and directed through Mercury, most mobile and adaptable of planetary powers.

The effects of mental dis-ease and dis-order on the physical organism surround us at the present moment—sufficient testimony to the intimacy of connection between "Mercury in disturbance," and the human "earth". Pure Mercurian

¹ The first of this Series was entitled "Solar Healing," and appeared in February, 1920.

² The specialised ray of Mercury's positive aerial power shines from May 21st to June 20th; the earthy, negative rhythm from August 22nd to September 21st.

healing power possesses and expresses delicacy, sensitive response, subtle perception, "finesse," equalled only by the sacred ministrations of Neptune, priest of water's esoteric realm. The mutable and airy quality and element of Mercury give to those Natives thereof who "hold" this mobility and adaptability as sacred trusts, power to enter into the mind and mental atmosphere of a patient suffering from any form of Mercurian disorder, either poisoning (by Mars), oppression (Saturn), or violent, spasmodic affliction (Uranus), where, by perception and observation, the root of the trouble becomes visible to his enlightened sight, and can be removed. Removal of Mercurian disease seldom includes surgical treatment of any kind—"more light and fuller" is the specific remedy; with fuller understanding and sympathetic insight the Mercurian patient under Mercurian treatment learns to help himself—most rational, therefore most permanent cure for many ills that the mind is heir to. The disease of egotism, in some form, is more often than not the cause of Mercurian poisoning. The mental vision gets out of focus, the personal factor assumes alarming proportions, life becomes a molehill of "I" and "me," what is "mine" magnifies itself under a microscope of morbid attention to the smaller or personal ego, until true proportions disappear, temporarily or permanently according to the karma of the sufferer, the extent to which he realises his abnormal condition, and his ability to respond to mental suggestion.

By "mental suggestion," no hint of hypnotic treatment of any sort is implied, as the writer considers all hypnotic "cures" a form of artificial "forcing" at the best—at the worst, black magic. But Mercurian mental healing should arouse the Ego of the patient to perform its own divine, redemptive life-purpose, *i.e.*, to take possession of the mental and astral vehicles, and mould the life and actions in conformity and harmony with the Ego-Will, rather than in direct opposition thereto.

More than half the ills that flesh, mind, and spirit are heirs to, arise from material pressure, the weight of earth and inertia of atomic matter pulling and struggling against the spiritual and higher mental consciousness with its blinding and binding power. This is the only "curse" of man, the fall of Spirit into Matter. A fall truly, until the reason and purpose thereof are understood; then, a rise, however gradual, notwithstanding many failings and set-backs. Yet out of the wreck of earth, rending of flesh subjected to the torment of imprisoned spirit, that which descended to purify reascends to glorify—in scriptural words, to "sanctify"—matter. "Sown in corruption, raised in incorruption." The descent of the winged minister of light into earth's obscure cavern is no fable; it is a spiritual romance, a divine adventure fraught with many a tragic episode. Were it not for Mercury's beam, which lightens in varying degree every mortal born into this world, pilgrims of the night would go darkling.

The man of earth, while yet his eyes are holden, ere "diviner sight," Mercurian perception, dawns, "loves darkness rather than light, because his deeds are evil," *i.e.*, not having become conscious of his fall into matter, he identifies himself with physical gravitation, the downward pull of "separated" material consciousness. At certain stages of the descent of the Son of Light, he becomes veritably entangled in and with matter, conniving and rejoicing in his "fall". Then comes the psychological opportunity for the two malefics, since they are (in their lower atomic vibrations) in closer touch with matter than Mercury (by reason of their coarser rate of vibration—atoms attuned to lower and slower rhythm); Mars proceeds to over-stimulate, irritate, and inflame; Saturn binds and blinds the slight æthereal form; and Mercury is led captive, till he can free himself by realisation of his faculty of flight.

When that psychological moment arrives, then indeed Mercury "leads captivity captive and receives gifts for men"; the

supreme *human* moment of realisation being that wherein the Mercury in man rises to the measure of the stature of true manhood, the knowledge that wings are his, and so far as he can soar above all that is mean, petty, bounded by the low-hanging clouds of material self-indentification, thus far and no farther will he win towards the promised land of true human consciousness, the realisation of man's immortality—supreme triumph of Mercury as a human principle, while still "here in the body pent". Henceforth, divine voyages are his by right, even if "swallow flights," by virtue of Mercurian self-indentification; enough to prove that he too, though human, has not lost his wings, and is in truth "one of God's ministers".

The typical Mercurian "group-soul" disease is that of the caged lark, with clipped wings and partially blinded sight. To some Mercurian captives, imprisonment is such a hideous torment that the Ego indentifies itself with the exile, beating soul and wings against the bars of earth-bound consciousness. "That way, madness lies." Even then, by "virtue" of wise and potent Mercurian ministry, the anarchy of mental insurrection may give place to a state wherein the forces and energies turn to the characteristic higher Mercurian occupation of prison-breaking, a silent, aerial escape, wherein neither bond nor bar is riven, but wherein the mind soars above all barriers and limitations. In these hours of mental freedom Mercurian truths and Mysteries are imparted and revealed, which render hours of durance vile a less dark and profound "fall" for the light-bringer. Whence, as soon as a Mercurian "sees the reason" of any penalty or discipline, its sting is extracted. "Death has no more dominion over him." Having once partaken of the immortals' banquet, his remembrance of "the feast of reason and the flow of soul" enables him to endure the period of fasting in the wilderness.

"Apollonius"

KARMA IN WAR TIME

A PERSONAL EXPERIENCE

By JOCELYN UNDERHILL

THOSE who give themselves up utterly to service, and rely solely on the Great Law for support and sustaining, are carried into strange places and depart hastily on errands whereof the world can know nothing. Once in a while a hint is made public, and some obscure happening amazes the world; some small incident is illuminated which, though small in itself, is seen to be a vital factor in a scheme affecting humanity at large.

W. Q. Judge once told a friend of mine that behind the career and personality of Napoleon Bonaparte were concealed facts that might not be told publicly until all secrets were ready to be made plain. So, in our own time, we have seen that an event of no very vital importance in itself—such, for instance, as the murder of an Austrian Archduke in June, 1914—can liberate forces that can only be reviewed by Those who, knowing both the past and the future, can dwell undismayed in the Eternal Now. Such events will react for ages, and no corner of the world can go unaffected by the results. Nor is the end yet.

Thus it happened that the murder of the Austrian Archduke lifted the present writer, who had not before then even heard his name, from the decent obscurity of his home in a

far-off land, and—because he was pledged to the Service of the Great Ones and to the Great Law—set him in places where his name was mentioned to kings. Of much greater import, it showed him something of the inner purpose of things. Much that was seen cannot yet be told; more exists whereof the end is not yet known. But karma is great and wellnigh eternal; the world-war washed away what would otherwise have clogged and retarded progress for centuries. Interwoven in the bigger things was much that concerned individuals, especially those who were able to utilise the opportunities that came to them. Herein is written a fragment concerning karma and the way an age-old matter was adjusted so that absolute justice might prevail.

I

It was in Egypt that the first hint came that there was so much involved in the future. All who know Egypt and the Nile will recall Helwān and the great Al-Hayat hotel. On the terrace that overlooks the finest prospect in Egypt there came to me an echo of the long past. I was watching the sunset—with eyes that recalled the forgotten splendour of the days that are now only memories for those who remember, but visible to those who read the imperishable records that are the memory of God. An early and unforgotten incarnation, recalled by association, made the sunset strangely familiar. Changed indeed the scene I knew of old and now looked upon yearningly—where Memphis had been the glory of Egypt, now only palms waved in the south wind; and, far beyond, at Gizeh, where once had been the religious centre of life beside the Nile, the ruins of three pyramids were sharply outlined in indigo against the green, gold and mauve of the sunset. Such colours, never twice alike, and changeless only in their beauty, veil the Face of God. The golden disc of the sun, once the symbol of the

mighty Rā, descended between Cheops and Chephren—modern names that have replaced the names we knew!—as into an abyss; the tender colouring faded. Then, beside me, felt as of old and in incarnations of which every other memory has been forgotten, was an influence that for years has meant more to me than words can express. Those who discern in *Light on the Path* a wisdom faultless beyond all earthly wisdom, and who walk for ever in its blazing whiteness, will understand.

After I had gathered from a wordless conversation, heard amid the bustle of convalescent soldiers getting ready for bed (for this was a few months after the disastrous adventure at Gallipoli had given a new standard of bravery to the world and had filled Egypt to overflowing with broken fragments of men), that circumstances would compel me to go on to Europe, I was told that certain karma belonging to the past was rapidly coming to fruition and could be wiped out to the mutual benefit of myself and another.

Years before, I had been instructed that there was no "good" or "bad" karma—that *all* karma was a bondage and a tie, even though pleasure or profit in the best sense was engendered by it; that only the most utter selflessness could strike it away and leave the soul free. So, now, I was told to be in readiness to take up my individual share and wipe it completely away as a smear is wiped from the face of a mirror. Very silently I heard the story recounted, as the last rays of the sunlight faded from the Mokattam Hills—known to us of old, but by a name that is mingled with the dust of kings buried ages ago.

I was told that there was in incarnation one to whom I owed a debt. In this same Egypt, long ago, and where now the ruins of the temple of Khons makes Karnac known to all the world, when I had been on the point of failure this man had intervened. In a great undertaking, wherein

my part had been vital to the success of the ceremony, I had hesitated at the critical moment. (Alas, too well I still know that same hesitancy, which sometimes makes me miss the unreturning minute!) Then, from out the thronged and silent temple one face blazed forth, white and eager to share the burden, and his sympathetic thought strengthened and stimulated me so that I carried my part through to the end. Small in itself, but constituting a tie that had endured. I have learned many times that very often small things will tie individuals together for ages. Many of us have few chances to take part in the big things of life, and we make ties of the smaller things that are yet of vast importance to us in our onward march. Personal ties are often composed of the thinnest threads; but if the thing forming the tie has affected the inner life of the individual, a personal connection is made and will endure. So, in my own case, a tie was made . . .

In the centuries between, he had fallen away. A vicious circle had been gotten into, and now he had approached a time when his death was demanded, that the scales of justice might return to a balance. I had lived in Greece, in Rome, in Italy . . . and in Middle Europe, but had never met him. Dimly I grasped the fact that his death might come willingly or unwillingly, and his attitude would affect the outcome. It was my task, in paying him back the debt, to make certain that he went to his death.

II

We met for the first time nearly two years later, in Flanders. This is not a record of battles, but those who fought in the battle of Messines (June 7th, 1917) will recall the anguish of the weeks that carried us from June into July. I am not certain of the exact day, for it was at a time when all

sense of days and dates faded into one long period of hate. Probably it was July 24th—La Bassée Ville had not been taken; the sugar refinery was still a place where death watched hourly, and the Messines ridge was a shrieking Gehenna of flame and pain. Then he came into my life for the first time in this incarnation.

I was in charge of working parties laying buried cables from Zareeba to Septième Barn, by Gapaard (one can speak of these places now), and I was having heavy casualties all the while. We were immediately behind the front line and caught all the "backsplash". So the newcomer brought up some reinforcements to help out with the cables. We sat in a shell-hole as usual, and talked the regular "officer talk" under such circumstances. From being wounded, I gathered, he had rejoined the Battalion that day. As he talked, a feeling of dislike grew on me. He assumed a cynical air that, to me, was uncalled for, out of place. Before we left at dawn I had developed quite a respectable hatred for him. Some may think that such a feeling on the part of one pledged to the Law is impossible; I can only say humbly that in me, at all events, such feelings are not yet wholly overcome.

Later on, in a desperate position in the fighting on the Somme River, I realised his better side. In an action that brought him condemnation and me a decoration that princes might envy, I know in my heart of hearts that he did better and braver work. I have one treasure that I shall always feel is of price—his photograph, bearing the date of this engagement and the inscription: "To Jocelyn, in memory of a night in No Man's Land." It is my experience that war brings many acquaintances and very few friends. But where men are so placed that they are able to appreciate mutually the quality of each other, friendships are formed that are more enduring than bronze.

III

More than once the influence felt in Egypt was beside me when the tide of war flowed on and rose around me. Always I came to recognise that it was with me when every ounce of energy was needed for the work on hand. I recognised it as a source of additional strength when disaster seemed to be before us. So it came that, in the heavy fighting in that August of 1918, the Presence was almost constant. My Division headed the attack on the 8th, the memorable day that Marshal von Ludendorff has admitted to be the blackest day of defeat for Germany, and in the fighting were many incidents that some day may be told. Verily I believe that the angels were on our side! The stars in their courses (for once) fought with us. Dimly I recall that five times in seven days we went over the top and engaged the rearguard of the retreating German army.

Then the final act of my individual drama came speedily. I shall not mention the exact spot, lest some may piece together the seams of the story; but I may say that it was between Bray and Mont St. Quentin. Those who participated will recall the fighting for Suzanne and the ruins of what had been Cléry. It was in those terrible days that I was summoned to Battalion Headquarters to assume duty as Intelligence Officer. My friend was in charge of the Company operating between the road and the river. We were holding a ridge, and the valley below assumed an importance not usual, because it was supposed that the rearguard of the enemy was holding it with many machine-guns while the main army dug in on the opposite slope. At midnight, orders came to advance and clear out the valley before dawn—movement to start at 2 a.m. Our Colonel was asleep, dead for the time being, as he had been continuously on the go for ninety-six hours without closing his eyes. I had not the heart to wake him, so I summoned the Company Commanders to H.Q., and explained what they had to do.

My friend demurred. The valley, he said, was filled with machine-guns; it was suicide to advance without artillery preparation—and this was out of the question. He refused to subject his men to such a test. I sent the other officers away to make ready, and then with a pencil I showed him on the map, by the flickering light of a candle, what he must do. Again he stated that he would not advance. Although he held the same rank as myself, he was slightly senior in the Army List, and he was inclined to resent the fact that I had been called to Headquarters to take up a senior position.

I told him that he must carry on with the work, that his death or the death of his men must not be permitted to hold up a general advance. He left unconvinced. Over an hour later he was back to say that he had made a reconnaissance and that the woods in the valley were thick with machine-guns; he implored me to get into touch with Brigade Headquarters and try and hold up the advance. Then I told him that I had three alternatives: to shoot him dead and let it be known that a stray bullet had gotten him; to relieve him of his command and send him to the rear—which would have meant a court-martial and possibly death, or disgrace that was worse than death; or persuade him to take the risk and go on. Finally I said to him that he had better take my place for the time being, and let me take his men to clear up the ground ahead. Then he decided that he would go on. We shook hands—for the last time.

Within an hour the advance was well under way, the wood was discovered to be very much less heavily held than was feared, and the heights opposite were taken and held. Strangely enough our casualties were very light—two officers and eight men. One officer (myself) was badly wounded by a chance shell and left for hospital almost as soon as the advance started, and another (my friend) was killed an hour later by a chance bullet, while leading his men. So it ended.

This story is too true to be dramatic. I suppose it might be embroidered into a story with many possibilities. As it stands, it is a true record of an adventure in war that has its deeper side. Those who have the clear vision may see still more than I have written; but for me the story serves to show that karma is ever vigilant to take advantage of every circumstance that will affect us, that we may be ever nearer the goal of freedom from all bondage.

Jocelyn Underhill

DEVA SONGS

I

THE WIND MAKES MUSIC

THE wind makes music through my wood—
 Wild songs of sylvan solitude,
 Strange echoes, born of death and life,
 Of mortal and immortal strife—
 Each passionate lute Love's votive lyre
 Strung with life's Apollonian fire,
 Whose blended minstrelsies proclaim
 The Master-Minstrel's secret Name;
 And ever, as that Name is sung,
 Enchantments through the woods are rung.
 Each branch pulsates with mystic tone;
 Aerial belfry-chants alone
 Translate life's secret litanies,
 The breathings of her mysteries,
 Through midnight's Mass, to those who kneel
 And wait the Vision they reveal;

While o'er each form there circle bright
 Strange clouds of amber incense-light -
 Prophetic touch proclaiming them
 Loved of the Devas—Diadem
 That dulls earth's fairest, rarest gem.

II

GUARDIANS

ROUND about my bed they stand,
 Tall green forms—each waves a wand;
 Dreams they bring, most fair to dream,
 Silver'd o'er by wild moon-gleam—
 Moon that hideth not her face
 Nor her majesty of grace.
 Through my Guardians she doth shine,
 For their names are Yew and Pine,
 Larch, Arbutus, Laurel too;
 Looks to see what she can do
 For a child of earth, who there
 Loves them more than mortals dare,
 Knows they are her dearest friends
 And on them heart's incense spends.
 Down they bend, while to and fro
 Toss their tresses. Would'st forego
 Human songs? Then venture near;
 Thou their litany shalt hear,
 Dryad-woven, wild and free,
 Echoed through their minstrelsy.

LEO FRENCH

CORRESPONDENCE

THE ESSENTIALS OF THEOSOPHY¹

I

AN attempt to define the essentials of Theosophy is necessarily a difficult one, because Theosophy itself is really an "essence," and represents something which is not on the surface of things, but rather underlies many more concrete phases of human activity and thought. It is only the concrete which lends itself to definition, and moreover definition implies a statement of what a thing is not, in order to arrive at what it is. Definition is the knowledge of differences, while Theosophy is concerned chiefly with the recognition of underlying unity in and through diversity.

The search, then, for the essence of this elusive essence is perhaps hardly within the province of the intellect alone; it is difficult to say what Theosophy is not, and equally difficult to say what it is. This difficulty was somewhat despairingly alluded to in the Report of a Committee of the recent Lambeth Conference of Bishops of the Anglican Church, but, having stated it, they forthwith proceeded to construct a sort of creed out of the opinions put forward in various books, and, in defiance of Theosophists themselves, described this as "Theosophy". Let us not do likewise!

The essentials of Theosophy are clearly not to be defined in any concrete terms, either of action and conduct or of belief. There can be no uniform standard in these matters for Theosophists, nothing which we can take hold of and say—"This is Theosophy". So far as it can be defined at all, it can only be in terms of general principles which in themselves will be regarded as abstractions and which will be capable of being applied in innumerable different ways, leading to concrete results of the most diverse and even contradictory description. You will not describe or comprehend the tree by counting and comparing its leaves, though they be similar one to another; and the leaves of

¹ The communications under this title are in answer to the question: "What, in your opinion, are the essentials of Theosophy?"

the tree of Theosophy are not even similar to one another but diverse, yet all nourished from the same source and essential to the existence of the trunk from whence they spring.

Again, Theosophy is not static but dynamic and organic: it is not a mechanism but a living body. Then, if we could catch it and define it to-day, by to-morrow it would be something else. It is not a closed circle, a system complete in itself, nor ever to be completed, not a scheme of the Universe nor an attitude of mind nor a rule of conduct, any more than it is a religious creed. It is always beyond, however far you go; always within, however many wrappings you strip away; and it is always growing, always changing—in its manifestations the Ever-Becoming, in its essence that which IS. It is changeless *because* it is always changing, it preserves its Life because it lives in all forms. If, ignoring this its fundamental character, we grasp at a passing manifestation and say to ourselves: "This is Theosophy," we shall find in our hand but a skeleton of dry bones, already on its way to decay, useful only as a neatly ticketed specimen in the Cosmic Museum, a record of that which was but is not. Of Theosophy, the Divine Wisdom, it is said: "Ye can hear the sound thereof, but cannot tell whence it cometh or whither it goeth."

It is, then, an essential of Theosophy that its form must be perpetually changing, veiling and yet manifesting the unchanging centre. Good friends of mine, earnest members of the Society, have said to me, when some new fact was brought to their notice: "I cannot accept this, for if I did, it would interfere with, and perhaps even invalidate, the magnificent, all-comprehending, inspiring scheme of the Universe which Theosophy has presented to me." Can that be the attitude of a Theosophist? I seem to hear the solemn voice of Him who is the Master of Truth and Light: "Go, sell all that thou hast, even thy most complete system, even thy most cherished belief, and possessions," to plunge again into the roaring torrent when we thought we had reached the shore, but it is of the essence of Theosophy to be always ready to do so, for the Eternal, the unchanging Peace, is within, and it is vain to look for it anywhere else.

And yet the recognition of unity in diversity, of eternity within time, does imply and involve at every stage the setting up in thought of some system, creed, or dogma which shall correlate and harmonise the various facts and ideas known to us at the moment. Every Theosophist must have a creed and a system, but he must recognise that it cannot either be all true or comprehend the whole truth, even as essentially transient and provisional. He must not look upon it as a little house by the wayside—he must grow his own house and carry it with him on his back, and he will be well advised not to make it too solid and heavy. The actual form of his creed and system, the particular ideals that appeal to him, will vary according to his needs, his temperament, his knowledge and his intelligence, but they are always means to an end—an end unrealised but progressively revealed

as he advances, and they are, one and all, to be discarded and superseded when they have served their purpose.

There are as many beliefs and systems as there are Theosophists, but one could, no doubt, by cataloguing the ideas entertained by various Theosophists of one's acquaintance, get at either a sort of "greatest common measure" of Theosophy, by including only that which all held in common, or a "least common multiple," consisting of all the ideas which any of them held to be essential. By neither method can anything be arrived at much worth having, owing to the various shades and differences of interpretation assigned by each one to the doctrines nominally held by him. Perhaps a better method of arriving at a reasonable picture of Theosophy in the concrete, is to see what teachings are fairly deducible from, or at all events related to, the inscrutable paradox of the changeless in the ever-changing, the One in the all, the Jewel in the Lotus, or to either of its elements. The principle so described is an intellectual image of the verity which underlies the manifested universe, its substance and mode of manifestation. It is that which is at the same time the Life, the Truth and the Way, the Word through whom all things were made. A shadow truly, nay, a shadow of a shadow is this intellectual image; but upon it, so far as we can conceive it, is our Theosophy based, and only such things as can be related to it are entitled to the name of Theosophy.

Fundamentally related to the idea of the One, the Changeless, the Life, is the doctrine of Brotherhood and all that it implies. As each element carries implicit in it the idea of the other, so Brotherhood, whose emphasis is upon unity, carries with it the idea of the Many, the shifting kaleidoscope of human life. We may safely say that Brotherhood is of the essence of Theosophy. Among its outer manifestations are the ideals of Socialism, Patriotism, Loyalty, Worship; Purity and Love are its more subjective attributes, its method and experience. All these things, however variously interpreted and practised, however primitive or refined, are Theosophy in the concrete. The highest expression of this doctrine and method is the Communion of Saints; its nature is Bliss; its realisation is that knowledge of God which is Eternal Life.

Related to the idea of the Many, the Ever-Changing, the Truth, is the notion of number, order, and relativity in all its forms and applications. Herein, too, we can trace the echo and reflection of the One, the hidden Point to which all this must be referred, if it be not a chaos but a kosmos. From the idea of the Many comes the belief in the infinite variety of the Universe, a variety which demands, therefore, not a physical world or a spiritual world alone, but plane upon plane, unending possibilities beyond the limits of our imagination, unending time (as contrasted with Eternal Life), unending space, filled with endless Orders and Hierarchies of living beings, endless forms and grades of matter, world without end. Here too belongs the doctrine of evolution, of initiation after initiation. Such concepts are worked out and applied according to the mental capacity of each

thinker, and embodied in innumerable detailed theories and pictures of this and other worlds. We see how in the nature of the case such theories and pictures *must* be endless in their variety.

While the manifestations of the One belong chiefly to the so-called subjective side of life, the manifestations of the Many belong chiefly to the objective or intellectual side; yet they have their subjective counterpart in the sense of joy, of beauty, of overwhelming, overflowing energy. Surely these concepts, these experiences, are of the essence of Theosophy.

But inasmuch as it is the peculiar province and task of the Theosophist not merely to worship the Unity and to recognise the Diversity, but to see each in the other, and not only to see but to act out the great drama each in his own person, and to know himself as actor, drama and acting, the essentials of Theosophy must embody this also in concrete form. Theosophy must show forth the Way as well as the Truth and the Life. What this Way is, can be known by him alone who treads it. Not devotion alone, nor intellect alone, but intellect wedded to devotion, it has been called. To live the One in the Many, to know one's Self as the Unchanging rooted in ceaseless change, the Eternal manifested in Time and Space—no less than this is the goal of the Theosophist, and to be achieving it in some, even infinitesimal, degree is his distinguishing mark and essential characteristic. Life is a matter of immediate experience, and cannot be expressed in words. Described as it were from the outside, the manifestation of this Life, this World-Process, is indicated by the intellectual concepts of the law of Rhythm or Harmony translated into the concrete forms of Reincarnation and of Karma, or action and reaction, extending through all worlds.

Many are the interpretations and applications of these laws, according to the skill and insight of the interpreter, but in its highest manifestation this law of Rhythm is the law of the One and the Many in action. In more concrete form we see it manifested in the law of cyclic change, and in the individual as the incarnation of the ego in a body and his return to "his own place," only to go forth once more. Described in terms of experience in the personality, the nearest expression of this law, the characteristic of him who is beginning to tread the Way, is a sense of wholeness, of harmony, balance, perfect temper and efficiency, leading to the inexpressibly solemn and joyful certainty of peace among all the changes and chances of this mortal life, the peace that arises in the heart of him whose will is one with the Will of the All-Father. May we dare to say that this experience, however imperfectly expressed in our lives, is at least of the essence of Theosophy; for this is the Peace of God which passeth understanding.

W. WYBERGH

II

I OWE so great a debt to Theosophy that it would be idle on my part to treat the question asked as one of slight importance. I belong to that section of the Society which has taken full advantage of the liberty of free thought which the Society advocates and for which it stands. My view is that to stereotype Theosophy as a set of stated beliefs or as a creed would be to destroy its whole mission; and to place it in that list of religions and philosophies of which we have far too many. Creeds are the arch-enemies of truth. If not, why are there so many of them—all without blemish in the eyes of their votaries? We can at least keep ourselves free of that form of intellectual suicide.

The valuable fact in Theosophy is its suggestion that the affairs of the world are managed by agencies as personal and individual as ourselves, who own the direction of greater agencies still. It is a less valuable adjunct of that theory that man "progresses," in some way attaining greater responsibility and therewith greater power, by means of which he is enabled to regulate destinies on levels lower than his own.

The value of both theories is the explanation they offer of the curious division which the affairs of the world show—between mechanism and purpose, between material and spiritual power, between movement and permanence. Not that Theosophy has made that series of distinctions clear to itself. At times it explains karma and dharma as mere applications of mechanical laws, and loses the truth of brotherhood in an attempt to remove the natural distinctions of races and civilisations. The realm of grace to which we aspire is after all the communion of those who understand (what we never can) why the world is and why it moves as it does. We, mentally and physically organised on mechanical lines, aspire because in us is a germ of something spiritual which is at least capable of looking on the ways of providence "as a handmaiden into the hand of her mistress". To mechanism, soul is a superfluity, and soul-marriage an interference with its terribly perfect movements.

An old seer commended an ancient communion in words which are the truth of Theosophy: "I know thy works, and thy labour and thy patience, and how thou canst not bear them that are evil." For a soul attuned to a rhythm which is true, although barely understood, goes further than mere intellectual and æsthetic intuition. As another has written: "No one knows the secret doctrine, until it has become the secret of his soul, the reigning reality of his life, the form and colour of his thought." Neither creeds nor systems of explanation will give these things to any man waking. These come to him, as it were, in the realms of sleep.

W. INGRAM

THE AMERICAN SECTION

IN the "Watch-Tower" of THE THEOSOPHIST for December, 1920, on p. 205, you question the wisdom of the General Secretary of the American Section using the title of President outside the United States, but excuse its use there on the assumption that "the laws of the United States apparently insist on bestowing the title of President on the official named the General Secretary by the Theosophical Society".

I have been a lawyer for twenty-four years, and a member of the Theosophical Society for twenty-eight years, a fact which has given me respect for the laws of my country and devotion to you and Theosophy, and which leads me to advise you that the laws of the United States impose no such restriction or limitation.

You may give the chief executive officer of a corporation any title you please. His *status* is determined by the powers and duties fixed by the by-laws adopted by the corporation itself. It has been customary with corporations organised for profit to give to the chief officer the title of "President," though in recent years the larger corporations have created for this chief officer the title of "Chairman of the Board". But with voluntary associations and corporations not organised for profit (which is the law under which the American Section is incorporated), the chief officer is more frequently given the title of "General Secretary," "Executive Secretary," "Managing Director," etc., than that of "President". I have named these in the order of the frequency of their use.

The title given to the chief officer of the American Section of the Theosophical Society is not determined by the law under which it is incorporated, but is fixed by the by-laws adopted by the Board of Trustees.

Los Angeles

EDWARD H. ALLING

BOOK-LORE

The Philosophy of Plotinus, by William Ralph Inge, C. V. O., D. D., Two vols. (Longmans, Green & Co., London. Price 28s.)

The two volumes before us, which constitute the Gifford Lectures at St. Andrews University, 1917—1918, are the last result of a series of exhaustive studies in Mysticism which have gained for Dean Inge a representative place among exponents of this order of philosophy. In stating how his mystical studies led him to pay special attention to neo-Platonism, he distinguishes Plotinus as "the great thinker who must be, for all time, the classical representative of mystical philosophy. No other guide even approaches him in power and insight and profound spiritual penetration" (Vol. I, p. 7). This remark is interesting to a Theosophist if he may be allowed to qualify it as being true in regard to *Western* mystics. In the earlier days of the Society, when the syncretistic aspect of Theosophy was much stressed, and widely studied, neo-Platonism was among the subjects of which Theosophical students were expected to have a preliminary knowledge. In *The Key to Theosophy*, H. P. B. has traced the commencement of Theosophy in the West to the teachings of Ammonius Saccas, the master of Plotinus, and probably the founder of the neo-Platonic School at Alexandria, though he committed none of his teachings to writing. It is therefore gratifying to read so unstinted a laudation of one who taught in almost every important respect what Theosophy is teaching in a modern dress.

Dean Inge is confessedly a devoted disciple of the Master; to say that he is his foremost exponent to-day is only to state the place which learned consent unanimously accords to him. No living writer has more accurately and intently gauged the heart of Plotinus, or expressed in prose of greater clarity and charm the intricacies of his very subtle thought. This work should make a very special appeal to Theosophical students, not only on account of its intrinsic and very great merit, but also because, by its exhaustive treatment of the philosophy of Plotinus, it has given us the very best that is to be known of neo-Platonism. It is rare indeed to find a Pagan philosopher so

sympathetically—not to say enthusiastically—treated by a Christian Divine. In Dean Inge, Porphyry seems to have been reborn.

Of the two volumes, perhaps the first is the most important philosophically. It contains an excellent preliminary survey of the third century, and a detailed account of the forerunners of Plotinus, after which the neo-Platonic doctrines of the World of Sense and the World-Soul are exhaustively dealt with.

In Vol. II is an excursus on the Immortality of the Soul, of great value for those who want a detailed criticism of the Christian position. In it Dr. Inge discusses Reincarnation, both from Plotinus's standpoint and his own, which appear, as far as we can gather, to be identical. In fact, we have a suspicion that the Dean is almost unconsciously "reading into" his Master his own somewhat elusive views on the destiny of the soul, which, he holds, is little likely to persist in the personal form of its sublunary life. The Dean, a true neo-Platonist in mystical temperament, has no interest at all in after-death conditions in so far as they are still time-manifestations, periodic or otherwise, of spirit, since the true life of the spirit is not in time at all. The question, therefore, of its incarnations or reincarnations becomes "not only insignificant but meaningless". What alone is important is "the source from which it flows, and the end to which it aspires". From which we gather that *all* manifestations in time and sense conditions, whether here or hereafter, are equally unimportant to the Dean's philosophy of spirit. Does this account for the pessimism which has given him his sobriquet of the "gloomy Dean"? But his Master Plotinus was an optimist of the first water. He held, moreover, that it was the essential function of the soul to be eternally creating, *i.e.*, manifesting in the world of sense; and, though the soul should create with "her back turned," *i.e.*, with her eye ever upon the heights of spirit, she has no other *raison d'être* save to manifest the Divine Ideal "Yonder" in the sublunary regions of "Here". The Dean, therefore, is hardly true to his Master in the attitude he takes up with regard to life in form, whether on this or the other side of death.

In this book Dr. Inge has earned the gratitude of all readers who feel that the stumbling-block to a first-hand acquaintance with Plotinus is in the great difficulty of the *Enneads* themselves. Only the dull and uninspiring translation of Thomas Taylor exists so far for English readers. In perusing the exquisitely luminous and facile interpretations of the Dean, we yearn that he would give us his own translations of the original. But we have his assurance that the

devoted labours of Mr. Stephen McKenna will provide in the near future a thoroughly adequate version of the *Enneads* in vigorous and poetical English. In the meantime the Gifford Lectures are a *vade mecum* which will prepare the student for a careful study of the text by giving him what is next in importance, a luminous exposition of the philosophy.

C. E. W.

Die Theosophie und die Theosophische Gesellschaft (Theosophy and the Theosophical Society), by Dr. Otto Penzig, Professor, Royal University, Genoa. (Ernst Pieper, Ring-Verlag, Dusseldorf.)

This little book of fifty pages is a most complete and readable introduction to Theosophy. The language is simple and explicit, and shows German as well as Theosophy at its best. For conciseness and completeness it cannot be excelled. The whole field of Theosophy is thoroughly explored and explained, but unfortunately there is not a single division into chapters, and there is no sub-heading, making it difficult to find any particular topic.

Beginning with a plea for idealism, it covers much ground in excellent and convincing paragraphs: the deadlock between religion and science; a defence of Theosophy; its differences from Spiritism, etc.; its relation to all religions; God as Unity, as Absolute; evolution and involution; man's potential divinity; reincarnation and karma; "fate"—and so on through the whole of the subject, each phase being treated definitely and fully in very few words. The pages on ethics and conscience are exceedingly well put, and set forth each aspect, such as relativity, etc. So too with "fate," justice, and on into metaphysics; nor is science and "occult chemistry" forgotten.

The objects of the Theosophical Society, a list of the magazines, the Officers and General Secretaries, and a list of the books available in the German language (six pages) complete as fine a piece of propaganda literature as the Society has yet seen.

A. F. K.

The Secret Rose Gardens of S'ad ud Din Mahmud Shabestari. "The Wisdom of the East" Series. (John Murray, London.)

This wonderful volume of thirteenth century Sūfi verse can hardly fail to be of equal interest alike to the mystic and to the metaphysician. Both intensity of feeling and depth of thought are here. To the student of comparative religion it will be interesting—if, for the Western mind, somewhat chastening—to reflect on the grasp of metaphysical subtleties shown by this writer at a time when the Christian world was, comparatively speaking, in a state of darkness. The mysteries of the Real and the Unreal, of Union with the Self, of the Eternal Now—these are clothed in so beautiful a garment of words that at every turn of the page one may find a phrase, a thought, upon which to meditate deeply and from which much may be learned. Freemasons, having in mind the traditions which the Knights Templars are said to have derived during the Crusades from their foes, will notice the many correspondences in these verses to Masonic phraseology and terms of thought. In short, this is a book to be enjoyed both by mystics and by thinkers; while from the purely literary standpoint one can have for it nothing but praise.

E. L.

MAGAZINE NOTICES

The January number of *Shama'a* provides an interesting programme of varied matter. As usual, poetry is to the fore. "Marsyas" contributes a poem entitled "Hermes," addressed to a famous Greek statue, a photograph of which forms the frontispiece of the number. The poem is fluent, but its diction is commonplace. "Atheist," by Harindranath Chattopadhyay, is some of the best of his verse that we have seen. There is more light and shade, and less painting in unrelieved rainbow hues, than in much of his published work. Mr. Chattopadhyay has such a natural command of technique and so musical an ear, that he can well afford to cultivate a certain rugged strength, without some admixture of which we fear that the verse, in any quantity, might prove tiring. His danger lies in cloying through excessive sweetness. The poetic *pièce de resistance* of the number is "Love and Death," a lengthy poem in blank verse by Aurobindo Ghose. The poem, which extends to the length of about one thousand lines, was, we believe, written more than twenty years ago. It is no disparagement of it, therefore, to describe it as a young man's poem and a very wonderful piece of work for a young man—polished, musical, and showing a true sense of rhythm and of the

finer shades of word-values. Its youthfulness is revealed in the fact that it is undiluted Keats. Page after page reads as though it came straight out of *Hyperion*. Only a young man, with the ecstasy of worship fresh upon him, could have imitated with so unselfconscious an abandon. A short poem by Dr. Tagore, and a simple and pleasant Sonnet, "The Tide of Love," by Mr. C. F. Andrews, concludes the poetic portion of the number.

The prose includes "White and Gold," in which Sir John Woodroffe describes the Goshō and Nijo palaces in Japan. Bawa Buda Singh gives a series of prose translations of Punjabi love-poems. The poems are interesting, and the translations are, so far as we can judge, well done. The chief prose item is an article entitled "The Ripeness of Russia and the Theory of Preparation," by Henry Hall Ruffy. We forbear to comment at length upon the article, since it proceeds from a type of mind, common enough in these days, which we are unfortunate enough to find intensely irritating. There is a cocksureness in dealing with world-problems which, in the case of some writers, amounts almost to indecency. Let me merely quote two of Mr. Ruffy's typical remarks: "Men become famous amongst us; and we call them great personalities, men of genius; nothing could be nearer pure superstition. Thought is a matter of collaboration, and the individual is altogether dominated by the atmosphere of the time." "Most honest rulers," he tells us in a later place, "if one searches deeply enough into their intellectual equipment, turn out to be what may be described as negative Malthusians, that is to say, they accept the theory of Malthus, but believe in applying war and famine instead of intelligence, the remedy advocated by Malthus. It probably calms their conscience, if they have any, as to their complicity with Pluto & Co." It is a pity that an excellent periodical like *Shama'a* should give room to this kind of stuff.

E. A. W.

We take the opportunity offered by the approaching change of name from *The Psychic Research Quarterly* to *Psyche*, and the enlargement of this useful journal, to notice it again in our review columns. On the whole, the quality of this number is high, the articles being thorough and incisive; they are numerous, and the reviews are a good feature. It seems to this reviewer, however, that the whole suffers from hesitancy and lack of courage. No one takes exception to a thoroughly scientific method of approach to these tangled and obscure problems of man's constitution. But let it not be forgotten that part of the scientific attitude is the power to suspend judgment upon matters which provide insufficient materials for a conclusion.

Curiously enough, enquirers into abnormal psychology, with all their initial courage, seem somehow too frequently to rush into judgment's pro and con with greater zeal than wisdom. So we have the two opposed camps of ardent believers and sarcastic sceptics.

The article on "Spirit Photographs" is an example of the sceptical extreme. The writers are prepared to admit no reasonable conditions for the production of results along lines that claimants to success demand. No reasonable man would deny a fisherman a right to his own conditions, in order to prove that he can catch fish in a certain spot. He would not expect success from the fisherman if he demanded the right to have a brass band performing on the bank, and shouting boys splashing about in the water. And yet, when similar conditions bring failure in spirit photography, thought transference, etc., the whole thing is dismissed as fraud. Thought transference depends upon waves in the thought-world, and on account of our imperfect development most recipients want sympathetic feelings and thoughts about them, so that the thought-world and attendant conditions may be helpful. But the sceptic, full of his self-importance, suspicious, domineering, creates typhoons of antipathetic feeling in the thought-world, the experiments fail, and then he says: "Fraud and delusion!"

In this same article the well known fairy photographs of Messrs. Conan Doyle and Gardner are relegated to the fraud heap also, and upon what the critics call "internal evidence". That is to say, by looking at them the authors have settled the matter. What do they know of light effects upon matter more rare than gases? Do they know that creatures with bodies so tenuous take on the likeness of admired friends? Fairies have bodies of ether (matter next beyond gases, and the prime medium of light); why should there not be strange lighting effects? Questions like this are nothing to cocksure critics, whose meagre knowledge is hopelessly outweighed by a vast assurance.

I do not, however, wish to end a notice of this useful journal upon a negative note. After all, self-assurance is the one common fault of our intellectual fifth sub-race, and we must take people as they come. Let us be thankful for another sign of interest in things of the less material worlds, however feeble the understanding of the complexity of those worlds, and of the need for modesty and caution in either acceptance or refutation.

F. K.

VOL. XLII

No. 11

THE THEOSOPHIST



THE name of A. P. Sinnett will ever be honoured in the annals of Theosophy. There are three pioneers who bore the brunt of the opposition to Theosophy which was inevitable when Theosophy was first expounded; they are H. P. Blavatsky, H. S. Olcott, and A. P. Sinnett. Each toiled unceasingly to the end, faithful to the Guardians of the Wisdom who had given each a trust. To Mr. Sinnett will always belong the honour of having given the Western world, in his *Esoteric Buddhism*, the first broad outline of what the Ancient Wisdom taught about God, Nature and Man. We who to-day possess *The Secret Doctrine*, *The Key to Theosophy*, *The*

Ancient Wisdom, The Text Book of Theosophy, and many smaller introductory expositions of Theosophical ideas, can little realise the extraordinary value of the two first books of Mr. Sinnett, *The Occult World* and *Esoteric Buddhism*, when they appeared, to all in the West who were hungering for truth. He did not theorise in them; with perfect assurance and conviction he said clearly: "This is what the Adepts say; it is the only explanation of the facts of life." So long forgotten in the West had been the Divine Synthesis, that the eternal teachings of the Adepts came to many as a revelation; there are old Theosophists still living who have not forgotten the profound exhilaration which *The Occult World* gave them at its first reading.

* *

Mr. Sinnett in all his writings appealed to the intellect of his readers; he had a great power of marshalling ideas. Those who have read the letters which passed in 1880 between Mr. Sinnett and the Masters on occult teachings (most of them still unpublished) are forcibly struck by Mr. Sinnett's ability in arranging the fragmentary teachings given to him into a synthetic doctrine. He was himself largely groping in the dark, and though most of his questions were answered, at first he little knew what to ask. The magnificent scheme of planetary evolution slowly dawned on his mind, but only after most laborious thinking. But he grasped outlines clearly, and expounded them with enthusiasm. His was a temperament drawn to Science, and he was a keen student of Chemistry, and he had a laboratory of his own when I first knew him. The late Sir William Crookes and Mr. Sinnett were old friends and had many interests in common.

To the end of his days, occult phenomena and psychism of every kind had for Mr. Sinnett a great attraction. Anyone with any psychic gift of any kind was sure of a cordial welcome from him. He possessed the gift of mesmerism, and tried experiments on subjects. In his later years, he was apt to rely

more on what these subjects under mesmerism told him than upon the statements of his Theosophical colleagues who were able to function in invisible realms in waking consciousness.

Mr. Sinnett was aristocratic in temperament and, till lately, did not believe in popularising Theosophy; he held that those who could, not only understand, but also best serve, Theosophy were the "upper classes". He differed on this matter from H. P. B., and was for many years disinclined towards any "popular" propaganda of Theosophy. He preferred to address select audiences of cultured people at drawing-room meetings, for he held that when once these were convinced, not only would literature and science and philosophy follow, but also the masses. In his later years, however, Mr. Sinnett cordially accepted democracy as worthy of trial, since aristocracy had failed in its duty.

Mr. Sinnett is our first Theosophical novelist; very soon after *Esoteric Buddhism*, there appeared his novel *Karma*, which went into several editions, and also a second novel less well known, *United*. He also produced a play in London, on the subject of dual personality, entitled "Married by Degrees".

Mr. Sinnett was, before leaving India finally in 1881, the editor for many years of *The Pioneer*, the principal paper of British opinion in India. This was the period when Rudyard Kipling was a sub-editor on the staff of *The Civil and Military Gazette*, and in some of Kipling's earlier stories there are allusions to the "tea-cup" and other incidents in the phenomena performed by H. P. B. in Simla. It is interesting to note that the two Englishmen who had the privilege of instruction from the Masters in early days, A. P. Sinnett and A. O. Hume, each specialised the influence from beyond the Himalayas in his own way. That influence aimed at a twofold result, the awakening of the West to Theosophy, and the awakening of India to a national life. Mr. Sinnett did not feel drawn to work for India, but threw himself heart and soul into

Theosophical propaganda. Mr. Hume, on the other hand, soon lost interest in Theosophy, but he became inspired to work for India and created the Indian National Congress.

A. P. Sinnett loyally served his Master, to whom he was utterly devoted from the first touch with Him in 1880 to the end. It was this devotion to the Master K. H. that unbent towards him the "Illustrious"—the Master M., as He was then known in Simla Theosophical circles. His name will be cherished with gratitude by Theosophists of all generations. There is little need to say: "May perpetual Light shine upon him." That Light was always with him, as it is with those who serve the Master one-pointedly.

C. J.

The materialistic forces that are part of the scientific world, slowly driven from their strongholds, are fighting their retreat with wonted doggedness. That admirable journal, *Nature*, has lately been reviewing with caustic pen the book on the psychic structures in the Goligher circle, with an intensity amounting almost to animus. An even more caustic and headlong reviewer has been trying to dispose of Dr. von Schrenck-Notzing's well known work on the phenomena of materialisation. In what seems to me a poor rear-action defence against criticism of his article, the reviewer ends up rather recklessly like this:

So long as those who assert their belief in teleplastic exudations from the body and in the genuineness of photographs of the dead refuse to submit these "new biological" phenomena to the conjoint judgment of men of science and conjurers, they must not be surprised that their so-called "evidence" carries no weight save among the credulous.

So long (we may retort) as physicists insist on using vacuum tubes attached to all sorts of mysterious wires, and insist on having wireless ærials high off the ground where they cannot be tested for fraud while in use, they must not be

surprised if the unlearned think X-ray and wireless effects are obtained by fraud. For if in his delicate experiments the physicist wants suitable and sympathetic conditions, why should not the student of still more subtle states, of mind and emotion, ask for correspondingly intricate conditions sympathetic to his operations?

* *

The same number of *Nature* contains a notice of a work of the celebrated Fabre, in which this occurs:

"This grub [of the *Cerambyx* beetle], so poor in sensory organs, gives us with its prescience no little food for reflection. It knows that the coming beetle will not be able to cut himself a road through the oak, and it bethinks itself of opening one for him at its own risk and peril. It knows that the *Cerambyx*, in his stiff armour, will never be able to turn and make for the orifice of the cell; and it takes care to fall into its nymphal sleep with its head to the door. It knows how soft the pupa's flesh will be and upholsters the bedroom with velvet."

Here we have an instance of Fabre's strength and weakness; the facts are so interesting; the discovery of them was a triumph; the exposition of them is extraordinarily vivid; but the interpretation seems wildly anthropomorphic. We do not, we confess, understand instinctive behaviour; but we feel sure that the "inimitable observer," as Darwin called him, was off the scent.

What scent? The dusty trail of dead materialism. Fabre lifts the veil of Nature, instead of merely describing it, and there is the Divine Mind revealed. But the materialist does not want to see it. The Divine Mind disturbs him. He wants to fix his gaze on Mr. Henry Ford's mechanical cow, or some other object not too exalted, not too much beyond his trenches for him to watch and explain a little. This is a pity, for, after all, though the advances of Science depend upon this plodding along a trail, everything that lights up the world of the mind—where Science, Philosophy and Mathematics are dominant—are those great flaming beacons planted upon high pillars by imaginative genius. The grandest work and final accomplishment of Science is Theory. Her facts do very well for lighting our houses and streets; but only those fearless Light-bringers

who reason forward from the known to the dark Unknown serve to light our minds—an intellectually strong and courageous Einstein, an equally strong and, as time may show, perhaps an even more courageous Lodge.

* *

A leader of the American group of *vers libre* poets has written in *The New Republic* a poem which precisely suits the temper of these paragraphs; and I borrow it as a final shot at our over-materialistic friends.

THE DINOSAUR BONES

The dinosaur bones are dusted every day.
The cards tell how old we guess the dinosaur bones are.
Here a head was seven feet long, horns with a hell of a ram,
Humping the humps of the Montana mountains.
The respectable school children
Chatter at the heels of their teacher who explains.
The tourists and wonder hunters come with their parasols
And catalogues and arrangements to do the museum
In an hour or two hours.
The dinosaur bones
are dusted
every day.

* *

After that, one feels a little better!

They grow powerful, these Whitmanesque American writers. They have a terrible directness, looking undaunted full in the face of Truth. Witness this by the same writer, Carl Sandberg:

BLACK HORIZONS

Black horizons, come up.
Black horizons, kiss me.

That is all; so many lies; killing so cheap; babies so cheap; blood, people, so cheap; and land high, land dear; a speck of the earth costs; a suck at the tit of Mother Dirt so clean and strong, it costs; fences, papers, sheriffs; fences, laws, guns; and so many stars and so few hours to dream; such a big song and so little a footing to stand and sing; take a look; wars to come; red rivers to cross.

Black horizons, come up.
Black horizons, kiss me.

* *

Truth requires many kinds of courage from Her votaries. Of the rarest sort is that which enables its fortunate possessor to acknowledge an advance in thought which has made him change his position. A refreshing example comes to hand. Mr. Jag Mohan Lawl writes in the Introduction to his book on *The Sāṅkhya Philosophy of Kapila*:

I have the greatest respect for the work of the Theosophical Society in the West, for although I laughed at their descriptions of supernatural phenomena a few years ago, it would be a self delusion to deny now that their work is based on truth. We only recognise truth according to our own understanding at the time, and it is a most difficult thing to pass any judgment on those occult sciences, but I add my humble testimony, if it can be of any value, that the work of the Theosophical Society has its roots in the absolute light, and if it has not done all that it could, it is because of the ignorance of the human mind and not because of its want of truth and power.

Our Society has indeed done a very great deal. The full measure of its work will be seen in due time. Yet it is true that it could do more. Nor is it only without that there is ignorance. The passage outward of its Truth and Power is not, perhaps, facilitated by us as much as it might be. We dust our dinosaur bones every day, to be sure; do we not also chatter at the heels of our Teacher, who explains? Are not some of us tourists and wonder hunters? Encumbered with useless dogmatic parasols we absent-mindedly bring into the Society, and with theological catalogues that speak much and say little? Our little hour or two of life goes in gazing uncomprehendingly. We see only the bones. We do not re-create the Life. Still, no doubt even bone-dusting has its use!

* *

Whatever the case with our philosophers, scientists and poets, our political doctors seem never to learn. When the French Revolution began to bud in the minds of the Encyclopædists and blossom in the Pamphleteers, and later when it came to deadly crimson fruit, the one idea of the rest of Europe was to isolate it and stamp it out. The same clumsy methods have been applied to Communism, with

equally futile results. The truth is that all our mine and dock and steamship and mill and other labour troubles are merely symptomatic. The world wants a comfortable and assured living, equally distributed. People want time to live. A penniless young student in one of our Eastern colleges touches the heart of the matter in a letter about an effort to better village education that he and a rich fellow-student discussed:

R . . . 's work is really noble and he can do it straightaway. But with most young men here, the first question is about an assured material existence. Brains and money rare'y go together, and the unfortunate social conditions are such that by the time a man secures a stable material existence, with time at his disposal for public and social service, he is generally energy-spent, and by no means in the best physical condition to continue for years an arduous task.

Quite apart from all controversial aspects of communistic theory, there must be some effort soon by our political physicians to remedy these conditions. Young men and women like these, who earnestly want to serve, are our greatest wealth. When they happen to be poor we squander them. When will this cease? That interesting experiment, the Order of the Brothers of Service, promises much that is hopeful in this. The National Pool, another effort at sharing incomes, proposed by the British miners, seemed a momentary gleam of hope. Our salvation can only come through sacrifice and co-operation; legislation and force are mere caricatures of the right method.

F. K.

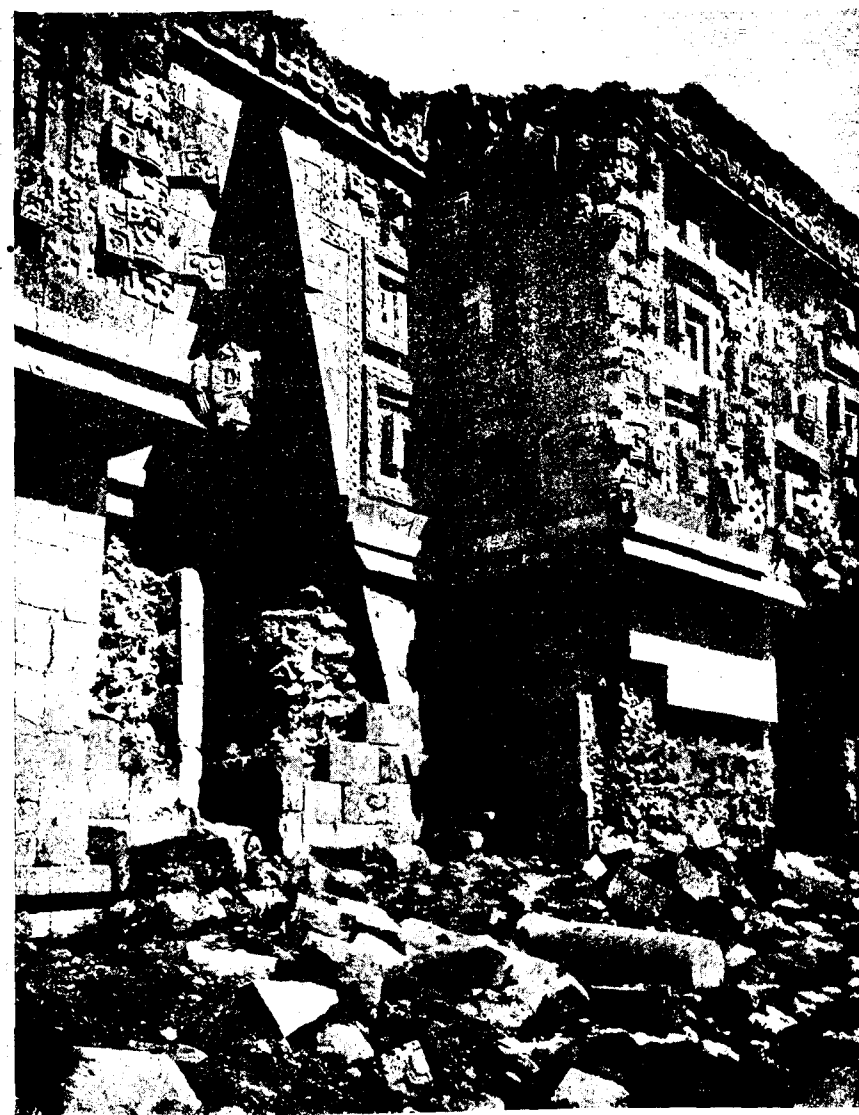


PLATE I

El Gobernador. Note corbelled gateway, and noses of masks projecting from corners; and inferior rubble work here and there, contrasting with fine masonry surface work.

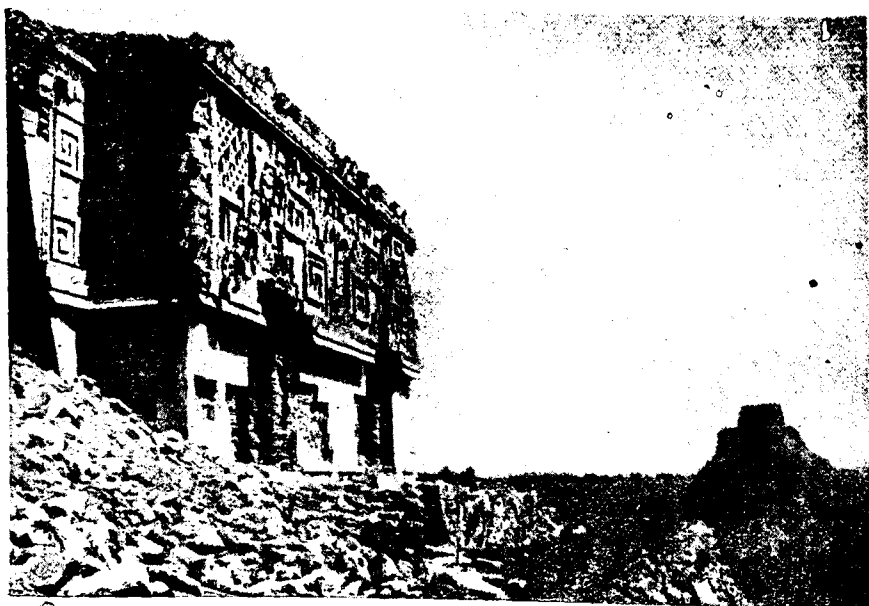


PLATE II

El Gobernador on left, el Adivino (a pyramid) in the distance.



PLATE IV

General view of the site with el Adivino on the right and the Monjas on the left.

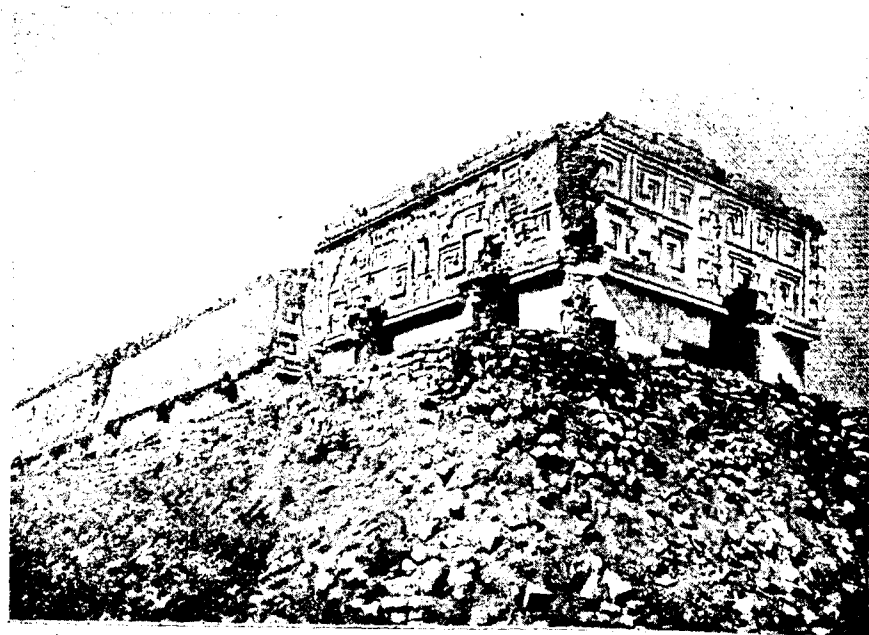


PLATE III

El Gobernador. A general view showing its high platform and fine frieze.

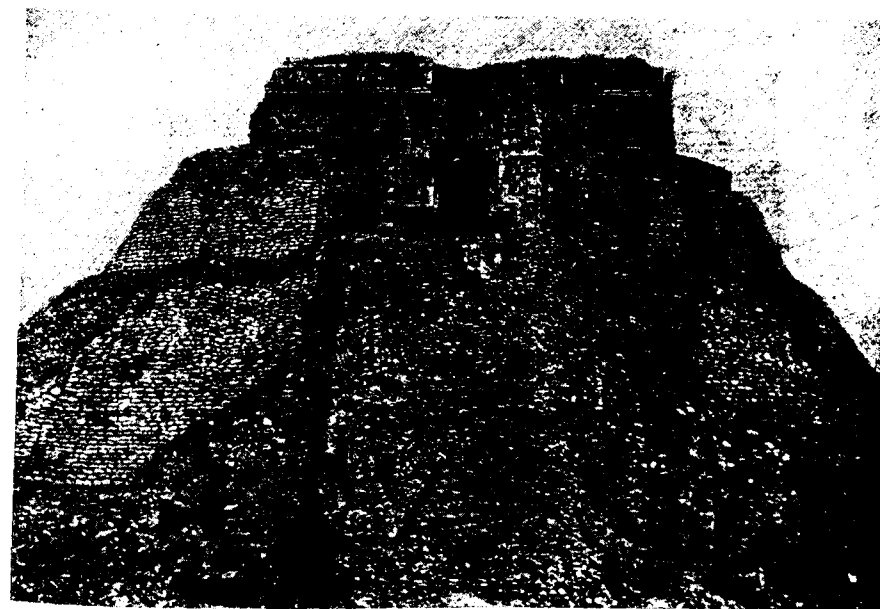


PLATE V

El Adivino, step-pyramid temple, 80 feet high. Note that its door and shrine face the east.

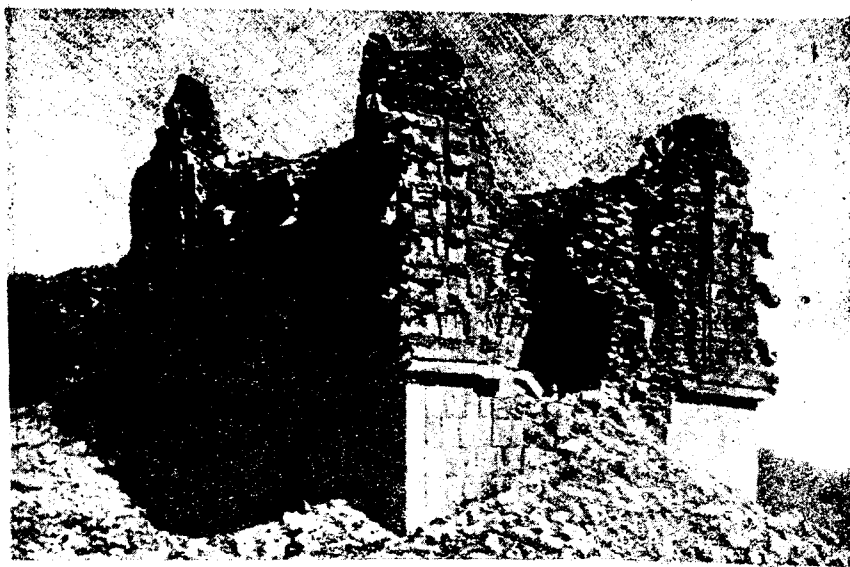


PLATE IX
Casa de Monjas.

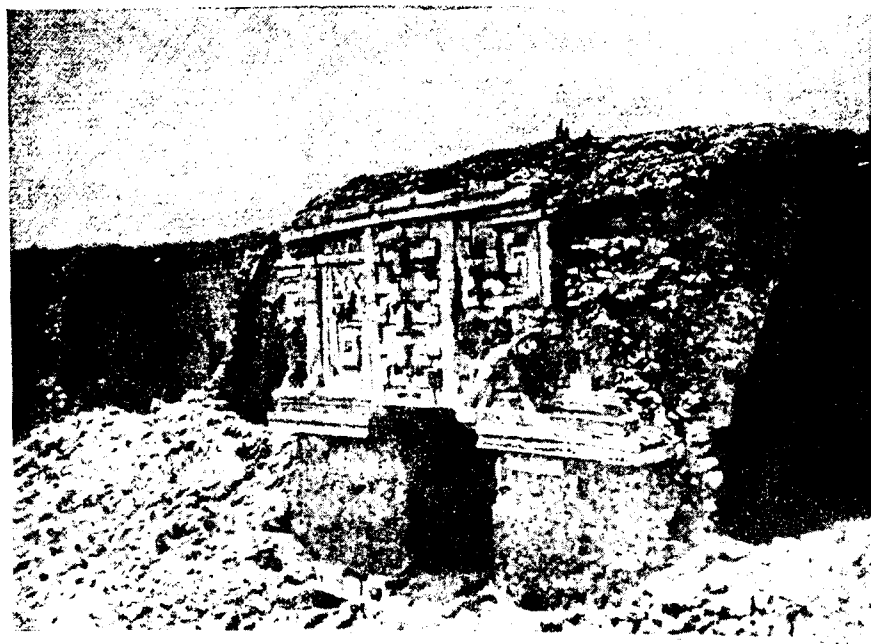


PLATE X
Casa de Monjas (No. 2 on Diagram II). A huge masonry rattlesnake is coiled over the door.



PLATE XI
The corbelled gate, main entrance to the Monjas—looking northward to casa de Tortugas on right and el Gobernador high on the left.

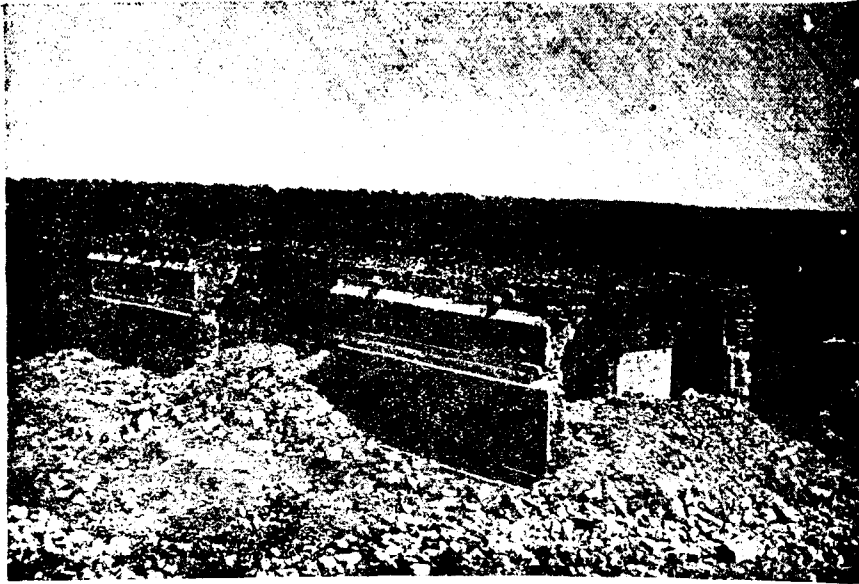
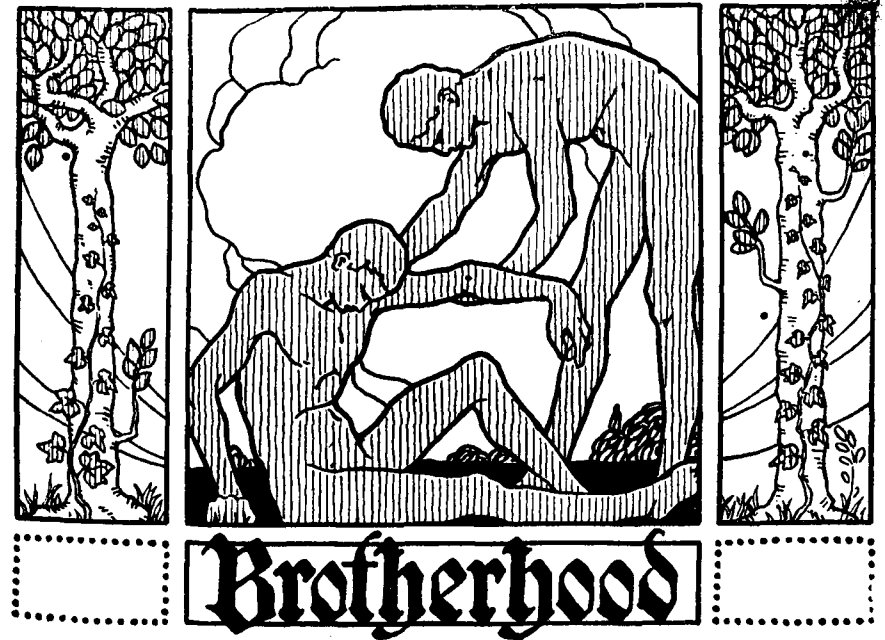


PLATE XII
The Casa de Tortugas, showing inner rooms.



PLATE XIII
The Casa de Palomas, a series of six galleries surrounding a court.



YUCATAN RUINS

By FRITZ KUNZ, B.A.

SURPRISINGLY little is known as yet of the Atlanteans who survived on the western side of the Atlantic after the two great cataclysms. Owing to its proximity and the tempting wealth of the materials, Egypt has been fairly well worked by European scholars, and particularly within the last twenty years the various levels of civilisation have been analysed. In the Americas interest and scholarship is fostered officially only by the United States Government in any degree commensurate with the value of the remains. Indeed, when one comes to know how thorough is the work that has been and is being done by the Smithsonian and other institutes



PLATE VI

Casa de Monjas (No. 3 on Diagram II). Observe the series of masks one above the other over the doors.

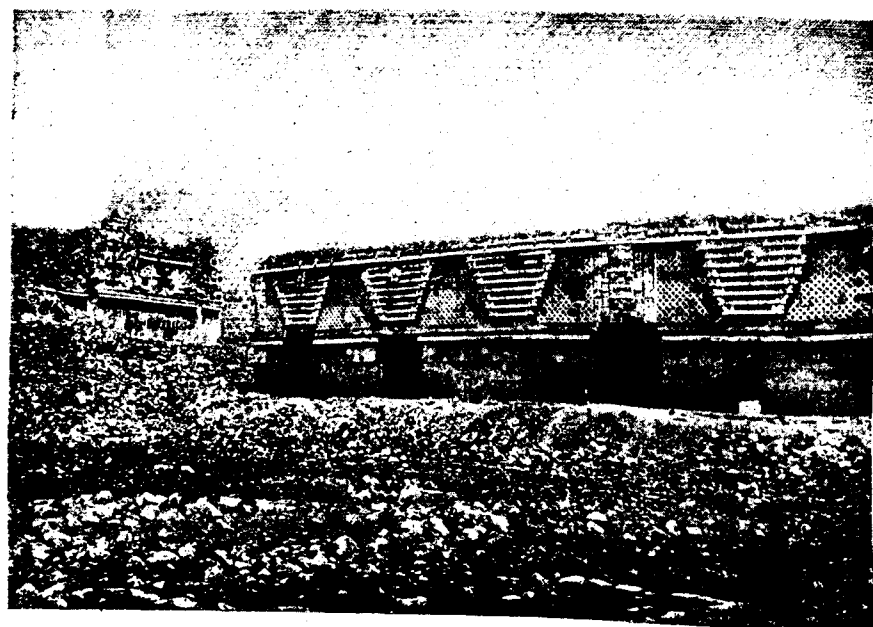


PLATE VII

Casa de Monjas (No. 4 on Diagram II).



PLATE VIII

Casa de Monjas. A close-up view of the west end of 3 on Diagram II. The masks are seen well here.

upon the comparatively meagre materials found within the United States, one realises how poor indeed is the progress in those immensely more important areas, Mexico, Central and South America.



TYPE OF MASONRY IN PERU

In Peru, Americans have themselves done much, and the civilisation which Mrs. Besant and Mr. Leadbeater describe in *Man: Whence, How and Whither*, has been well represented (in at least its later stages) in archæological discovery by the work of Hiram Bingham and others. We print here a photograph of the type of stone work of these peoples, and refer the reader to the *National Geographic Magazine* of April, 1913, and of February, 1915, for a complete account of Machu Picchu and some other centres of Peruvian civilisation. That culture was Toltec, the dominant and most typical culture produced by early Atlantis. The first, or Rmoahal, and the second, or Tlavatli, sub-races were, from the time of the appearance of the Toltecs, the inferior classes in Atlantean settlements; and throughout the history of Atlantis proper, as distinct from the

outlying empires which developed under the later sub-races, the building of cities was either the work of the Tlavatli artisans coloured by the Toltec ideas and customs, or pure Toltec conceptions. Peru is an early example of the latter. The result of this dominance, and of the appearance there of only three sub-races, is that the tradition of Atlantis in America possesses many common characteristics from Mexico to Peru, whereas Atlantis in Africa and Asia is a far more intricate puzzle and mixture. Furthermore, the culture of the Turanians in Chaldæa, of the Semites in Northern Atlantis and afterwards in Asia Minor, of the Akkadians in Babylonia, and of the Mongols, maintained a fictitious life in Asia and Europe and especially in Egypt (such of them as were represented there), because they derived new impulses of civilisation from the Aryans as these emerged from their Central Asian incubator. Atlantis in America has no such advantage, having no contact worthy of the name until the ferocity and rapacity of Cortes and Pizzaro descended upon what was left of those civilisations.

The characteristics of the remains of Atlantis in America are, as regards buildings, an extraordinary massiveness of structure, far more weight of wall than even Egypt and Babylonia show. Indeed, in the area to which we give special attention in this article, Yucatan, the wall-covered area is to the room area enclosed as forty to one! In Peru, Mexico and elsewhere the older ruins show a similar character. Next, there is the common worship of the serpent. Quetzalcoatl, Feathered Serpent, was the name given to their great teacher by the Toltecs. At Palenque in Mexico, as in every other important centre in the Americas, the serpent has high place. The Nāgas of India, and the Serpents of St. Patrick all have reference to this Atlantean tradition. In later times our common serpents came to be identified with the true Serpent of the Wisdom. In fact, in Plate X the

serpent is a gigantic rattlesnake! The next common factor is that the hieroglyphic writing throughout the Americas, so far as we know at present, is largely devoted to chronology. In the Mayan area (Chiapas, Guatemala, the Honduras) fifty per cent of the inscribed areas are related to calendars.¹ This is very different from the work of the Atlanteans in Egypt, Chaldæa and elsewhere. Unfortunately the lack of contact with early Aryan culture prevents a correlation of these chronological systems with Aryan history, and so there is as yet no certain way of dismissing the evidently absurd beliefs of the Indians that the original Quetzalcoatl committed himself to the flames in Thillan-Tlapallan (the land of the black and red, that is, the country of picture writing) in A.D. 895! Even when they are deciphered, these inscriptions will not, I fear, help us to locate the original home of the Toltecs by scholastic means; to the clairvoyant alone can we turn to find the home of the dwellers in Tollan, the place of reeds.

There are a few other common linking factors in the cultural remains of Atlantean civilisation in the Americas, but when we turn to the living descendants, the American Indians, the confusion is immense, and the unity little. Perhaps the best test is the place-name indication. But even this gives only crude results. Take, for example, the Tlavatli type of place-name, like Tlalpam, Tlaxcala, Tlapacoya, Tlachapa, etc. Applying the place-name test in this case to modern Mexico (where alone it is to be found, widely spread), we get the centre of this culture falling just south of the city of Puebla, and thinning out as we recede toward the coasts. This argues that the Tlavatli came first into Mexico, and were gradually disintegrated and absorbed by other cultures which came in waves from all sides. These were, amongst others, the Mayan and the later Aztec peoples.

¹ The system has been analysed. There are twenty days in a week and 18 weeks in a year. This gives 360 days in the year.

The Aztecs seem to have come from the North, and it is now generally conceded that the earlier Mayan civilisation was southern, its ruined cities lying in the areas I mentioned above. This being the case, it is natural to expect that, broadly, the Mayan ruins will show a likeness to the pure Peruvian Toltec on the one hand and the Mexican Tlavatli on the other. This is indeed the case, as study of the three types of ruins show.

The Yucatan remains are in many ways the most interesting, and we are able to print here, through the kindness of members of the Theosophical Society who have visited the sites, a number of original photographs hitherto unpublished. The sites are well known since the time of the Spanish conquest, and have been investigated by Le Plongeon (whom H.P.B. quotes so frequently), and others. The most celebrated are Chichen Itza, in Northern Yucatan, about twenty miles southwest of Valladolid, and Uxmal, about seventy miles south of Merida. The places are well described in the *Encyclopædia Britannica* under the heading of "Central America":

The civilisation of the Mayas may well have been reared upon one more ancient, but the life of that culture of which the ruins are now visible certainly lasted no more than five hundred years. The date of its extinction is unknown, but in certain places, notably Mayapan and Chichenitza, the highest development seems to be synchronous with the appearance of foreign, viz., Mexican or Nahua elements (see below). This quite distinctive local character suggests that the cities in question played a certain preponderating rôle, a hypothesis with which the scanty documentary evidence is in agreement. On the other hand the Mayan culture evinces an evident tendency to assimilate heterogeneous elements, obliterating racial distinctions and imposing its own dominant character over a wide area. Oaxaca, the country of the Mixtecs and Ozapotechs, became, as was natural from its geographical position midway between Yucatan and Mexico, the meeting-ground where two archæological traditions which are sharply contrasted in their original homes united.

Central American architecture is characterised by a fine feeling for construction, and the execution is at once bold and æsthetically effective. Amongst the various ruins, some of which represent the remains of entire cities, while others are no more than groups of buildings or single buildings, certain types persistently recur. The commonest of such types are pyramids¹ and galleries.² The pyramids are occasionally built of brick, but most usually of hewn stone with a covering of finely-carved slabs. Staircases lead up to the top from one or more sides. Some pyramids are built in steps: Usually the platform on the top of a pyramid is occupied by buildings, the typical distribution of which is into two parts, viz., vestibule and sanctuary. In connection with the pyramid there are various subsidiary structures, such as altars, pillars, and sacrificial stones, to meet the requirements of ritual and worship, besides habitations for officials and "tennis-courts" for the famous ball-game like that played by the Mexicans. The tennis-courts always run north and south, and all the buildings, almost without exception, have a definite orientation to particular points of the compass. Frequently the pyramids constitute one of the four sides of a quadrangular enclosure, within which are contained other pyramids, altars or other buildings of various dimensions.

The normal type of gallery is an oblong building, of which the front facing inwards to the enclosure is pierced by doors. These divide it into a series of rooms, behind which again there may be a second series. Occasionally the rooms are distributed round a central apartment, but this is ordinarily done only when a second storey has to be placed above them. The gallery-buildings may rise to as much as three storeys, the height, size and shape of the rooms being determined by the exigencies of vaulting. The principle of the true arch is unknown, so that the vaults are often of the corbelled kind, the slabs of the side-walls being made to overlap in successions until there remains only so narrow a space as may be spanned by a single flat stone. At Mitla, where the material used in the construction of the buildings was timber instead of stone, the larger rooms were furnished with stone pillars on which the beams could rest. The same principle recurs in certain ruins at Chichenitza. The tops and sides of the doors are often decorated with carved reliefs and hieroglyphs, and the entrances are sometimes supported by plain or carved columns and pilasters, of which style the serpent columns of Chichenitza afford the most striking example. On its external front one of these galleries may have a cornice and half-pillars. Above this is a plain surface of wall, then a rich frieze which generally exhibits the most elaborate ornamentation in the whole building. The subjects are geometrical designs in mosaic, serpent's heads and human masks. [See Diagram I, below.—F. K.] The corners of the wall terminate in three-quarter pillars, above which the angles of the frieze frequently show grotesque heads with noses exaggerated into trunks. The roof of the gallery is flat and occasionally gabled.

¹ Plate V.

² Plate XIII.

Such are the general characteristics of Central American buildings, but it must be understood that almost every site exhibits 'peculiarities' of its own, and the number of the ruined settlements even as at present known is very large. The most considerable are enumerated below.

Of the very numerous ruins which are distributed over Yucatan and the islands of the east coast the majority still await exploration. A few words of special notice may be devoted to one or two sites in the centre of the peninsula which have already become famous. At Uxmal the buildings consist of five considerable groups, viz., the Casa del Adivino, which is a step-pyramid 240 ft. long by 160 ft. wide and 80 ft. high, crowned by a temple 75 ft. long by 12 ft. wide; the Casa de Monjas, a striking erection of four oblong buildings on an extensive terrace; the Casa de Tortugas, Casa del Gobernador, and Casa de Palomas, the last of which is a group of six galleries surrounding a Court.

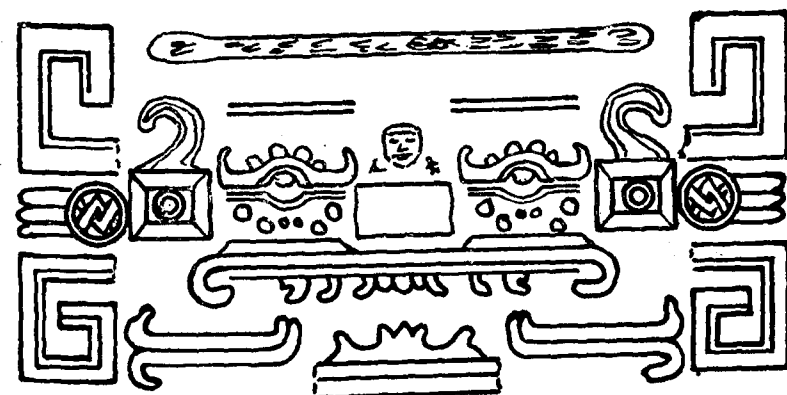


DIAGRAM I

This is a key to the mask designs on the walls of various buildings, as shown on Plate VIII.

The diagram printed herewith shows the scheme of the buildings at Uxmal. The letters indicate the buildings: G—El

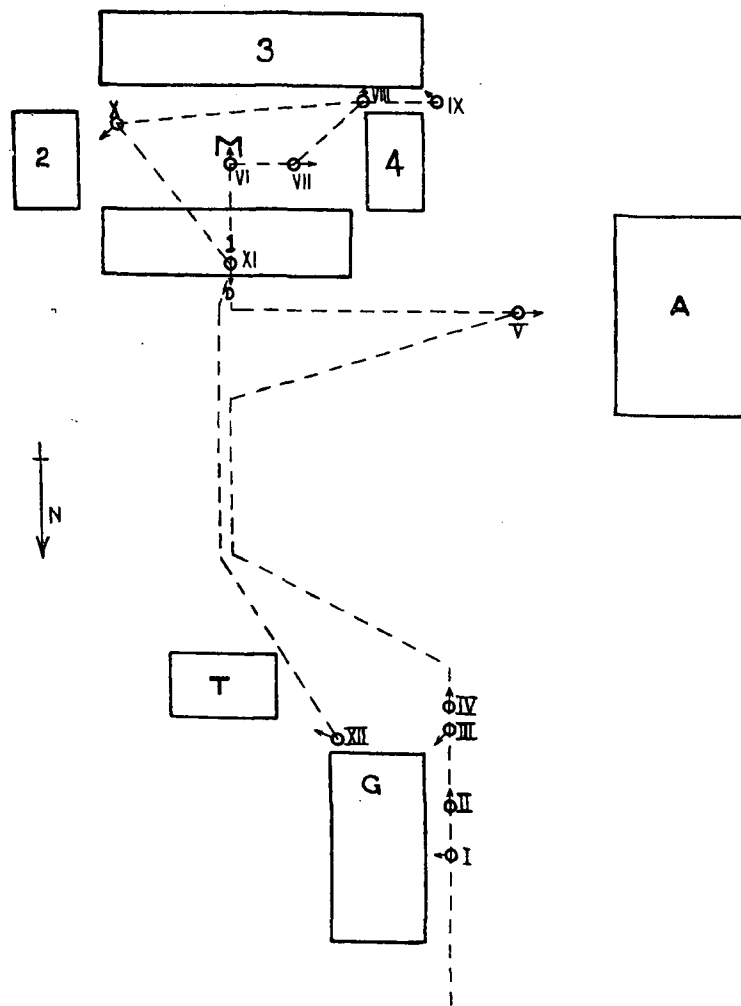


DIAGRAM II

Gobernador, T—Casa de Tortugas, A—El Adivino (the step-pyramid), M—Casa de Monjas with its four rectangular structures numbered in order. Casa de Palomas is not shown on the diagram, though it appears on Plate XIII. The dotted line shows the path taken by the sight-seer, and the

circles the stations from which our illustrations are taken. The little arrowheads pointing out from the circles show the direction in which the camera was pointed. By reference to the diagram an exact appreciation of the lay-out can be obtained. In the diagram only rough approximation to proportions has been attempted.

With this brief explanation we leave the reader to study the illustrations for himself. If they prove of interest the more complex ruins at Chichen Itza may be illustrated in a future number.

Fritz Kunz

HIS WILL IS OUR PEACE

By CLARA M. CODD

"e la sua volontate è nostra pace."

(DANTE'S *Paradiso*, Canto III)

OF all the great truths taught us in Theosophy none is more beautiful, illuminating, inspiring than that depicted by the word *Karma*, but alas! very frequently there is none so belittled, irreverenced and misunderstood. It is the second great jewel of the Wisdom, as the first is the Divinity and Unity of life, and is, indeed, the first itself *in action*. The one truth is static, the other dynamic; the one the hidden Rock of Ages which endures, changeless, for ever, the other the moving, changing tide which covers it during the periods of manifestation. In reality, the two are one, the changeless Rock, the moving Tide; but at the dawn of differentiation, the interrelation of parts is set up and the moving tide begins.

What is the moving tide, so resistless, so immense, so unfathomable? Let us be quite sure what it is. It is the Divine Life in action. There is no other life than God's, there is no other movement but His, and the Divine Proportion set up in the interrelation of parts by the Great Geometriser is the Law. Hence it is the Law which cannot err, being Justice itself; it is the Law which cannot hurt, being Love itself. Has it struck many of us that true justice *is* mercy, that the other side of love is strength? Ruskin once said that a great deal of wisdom was wrapped up in derivations, and the

derivation of the word mercy is from the Latin *merces*, pay, recompense, from the stem of *mereor*, I deserve.

Unto Thee, O Lord, belongeth mercy; for Thou renderest to every man according to his work. (*Psalm 62.*)

If the laws of Nature, physical and non-physical, are the impress of the Divine Mind in Matter, then the Great Law of which they are all derivatives is the Divine Will Itself, the Will of God working through all visible and invisible nature towards far-off, desired effects. Is the Law good or bad? Careful of the things which it has made, or utterly disregarding of them?

It is Love, the moving Force which evoked Creation and sustains it; it is "within us and without us, undying and eternally beneficent"; it is Emerson's "power, beautiful and mighty, under which all beings move towards their final bliss and consummation". On appearance It is sometimes pitiless, but that is because It is utterly careful of the life, and infinitely careless of the form. Not what a thing *is*, but what it is *becoming* is Its eternal care. And with It there is neither small nor great. The same exact care, the same immutable purpose, surrounds the Archangel and the butterfly. The hairs of our heads are all numbered, but then, too, in the Father's heart the fall of a sparrow is noted. Thus moved by the immense, beneficent Will, the whole creation moves through the drama of Becoming towards a "far off Divine Event" whose consummation is Beauty and Bliss and Power made manifest. The process of becoming entails pain, but it is the pain of birth, not dissolution. As Archdeacon Wilberforce once said, the tragedy of humanity is not the sinking of a ship, but the bursting of a bud.

Now, to understand, let us envisage the "far off Divine Event, to which the whole creation moves". What is it? What wonder shall be born of pain, what beauty completed from the fashioning blows of Fate? For to understand the

present we must look to the future and never to the past. It is the custom to look to the past, and to say: "Because of this in the past, so is it now with me in the present." But this is the wrong way of looking. At any moment the process of becoming is only to be understood in the light of the final consummation. "Because of what I shall be in the great Day Be-with-us, so is it now with me in this present." For if we look backwards, down the stream of Time, we shall read Fate as Retribution; but if we look forwards, up that ever-widening tide, we shall see it as Opportunity, Unfoldment. And that is the truer way, the way God looks for every one of us, the way in which we should look who are walking forwards all the time. So we, the bursting buds, are worth to God for what we shall be, not for what we have been in the past.

All I could never be,
All, men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped,

—sang Robert Browning more truly than perhaps he knew. Worth to God! Aye! very, very worth. How many of us have grasped the fact that as man we are at a very wonderful stage in the universal journey? For in man, and in a human body, the consummation of the ages can be reached, and the Divine made manifest on earth. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" All creation has laboured to produce us. Millennia after millennia have passed into the night of time, during which the slow growth of mineral, plant and animal progressed. Only in these latter days has man appeared. The heir of those countless ages, with a great promise denied to the lower kingdoms of the world.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." That is the ideal God has in mind, that the Divine end to which all things shape. The model for each one of us that the Divine Artificer has in mind

is the becoming a Son of God Manifest, and all creation behind us groans and travails to produce that illimitable end.

That being the objective, what are the means taken to reach it? It is difficult for the darkened Son of Light in a human body struggling towards the Day to see. Nevertheless, let us essay to see, for to see is to give birth to trust, a very present help in trouble.

There is, in reality, only *one* way for all creation to tread back to God, only one true and just way. There is no other life but His, no other purpose but His, no other way than His, the great high-road of God that stretches from Pralaya to Pralaya eternally. All other purposes are vain, all other ways finite, illusory, unreal, carrying in themselves the seeds of their own destruction and death. Perhaps we can help ourselves to understand by considering it from the form-side for a moment instead of the life-side, musing on Mr. Leadbeater's words that throughout the universe the "divine Will acts as a steady pressure upward and onward, and actually does produce in higher matter (even down to the etheric level) a sort of tension which can be described in words only as a tendency towards movement in a definite direction—the flowing of a spiritual stream"; Matthew Arnold's "power, not ourselves, which makes for righteousness". This is the *straight* way, the *right* (Anglo-Saxon: true, just, straight; French *juste*) way for everything, the "path of the dust," and the *next step* on this road is the right step for all, the hidden "dharma" of every living thing.

And this next step rightly taken means added illumination and power. As Carlyle truly taught us, if we work faithfully with the present opportunity the next step will become visible. So to "do right" is to take a step forward on the Great Road, and to put ourselves in line with God. The result of this is a strengthening of the bond between God and man, and the immediate response of added illumination

and strength. Hence in a very real sense "God helps those who help themselves". This response is described in the Christian scriptures by the words peace, joy, blessing, favour.

Mark the perfect man, and behold the upright: for the end of that man is peace. (*Psalm 37*).

Well done, good and faithful servant: . . . enter thou into the joy (*Latin*, "shining") of thy Lord. (*Matt.*, XXV.)

For thou, Lord, wilt bless the righteous: with favour wilt thou compass him as with a shield. (*Psalm 5*.)

Every step upon the Great Road leading from darkness to light is a strengthening and widening of the Divine bond, so that the last stages are lost in a transcendent and glowing glory.

The path of the just is as a shining light, that *shineth more and more* unto the perfect day. (*Proverbs*, IV, 18.)

Hence a "religion" (*Latin*, *re, ligare*, "to bind back") is a system to help in the clarification of the inner vision, that the "Way" may be truly seen and trod.

Truly seen and trod—that is the great question! For where there is no darkness there would be no pain; were there utter clarity of vision there would be no struggle, and all creation would accomplish the great journey smoothly, quickly, without fret or jar or hindrance.

But that was not, with us, the method of the Divine intending, perhaps because He willed to produce strong, self-reliant Sons of God knowing the ends of life by contrast and experience, and not the less individualised selves of other, seemingly happier, orders of creation. The happier way of the angel kingdom is a longer way, and does not in the end produce the same immense result. "Thou madest him a little lower than the angels, and hast crowned him with glory and honour." Therefore, says Eliphas Lévi, "the angels aspire to become man, because the man-god is above, and commands, even the angels". And St. Peter says, concerning the Mysteries

of the gospel of man's ascent: "Which things the angels desire to look into."

Each step indeed on our Great Way would clearly be seen and followed were we each in possession of the Gupta Vidyā, of the Hidden Wisdom, that is lying deep within our own souls. But we plunged into the depths of Avidyā, the primeval Ignorance, the true "Fall" of man, and must work our way out into the "shining light" by æons of struggle, experience and pain. Hence, because of Avidyā, we do not always, cannot indeed always, see the way, and so we step and stray aside from the Great Road, trying, as the Master Koot Hoomi says, "to invent ways for ourselves which we think will be pleasant for ourselves, not understanding that all are one, and that therefore only what the One wills can ever be really pleasant for anyone". All these other ways are false ways, blind alleys, leading nowhere except to a blank wall which says to us: "Not this way, retrace your steps." These are the commandments of God. They are not written on two tablets of stone, or in any scripture. They are inherent in the nature of things and can never be broken. Thus we find that we have made a mistake and learn to retrace our steps. The West has called these mistakes "sin", and false connotations have become associated with the word.

Dr. Hastings says that three cognate forms with no distinction of meaning in the Hebrew originals express sin as *missing one's aim*, and correspond to the Greek and its cognates in the New Testament. The etymology does not suggest a *person* against whom the sin is committed, and does not necessarily imply *intentional* wrong-doing. The form translated "iniquity" literally means *perversion* or *distortion* and indicates a *quality* of actions rather than an act itself. Again, in the New Testament the two Greek words translated as "sin" *presuppose the existence of a law* and would be more correctly rendered as "violation of law". Hence it is clear that sin is, according to

one simile, a straining or staining of the warp and woof of life; according to another, a step, due to ignorance, off the straight road which means righteousness—as Mr. Leadbeater describes it, *trans-gression*, a movement *across* the line of flow of the evolutionary force instead of *pro-gression*, a movement forward with it. There is nothing particularly blameworthy about sin (and surely the world would progress the more quickly and happily were we to get rid of the spirit of blame). Its root-cause is Avidyā, and only growth in Vidyā will set the mistaken footsteps right.

How are the crooked steps made straight, that once again, in continually added glory, the sunshine of God may flood and lead the soul? For remember that it is not God in His aspect of Power and Opportunity that turns away His Face from us, but we who by crooked paths have turned aslant from Him. "Behold, the Lord's hand is not shortened that it cannot save . . . but your iniquities have separated between you and your God . . . they have made them crooked paths; whoso goeth therein shall not know peace."

This is where the operation of that wonderful Law which "makes for righteousness" comes in. The reaction which inevitably follows on the mistaken step brings with it loss, limitation, obstacle. It is as if the hand of Immortal Love stretched out across the illusory path and said: "Not this way, my son, retrace thy steps." And so, in weariness and pain it may be, the wayfarer must re-find the road. But that very retracing brings into manifestation the hidden Vidyā for lack of which the initial mistake was made. With a marvellous exactitude the reaction which follows upon "wrong-doing" is planned to evoke the strength which hitherto was lacking. For the ego, and not for the personality, the great work goes forward, planned by the Angels of Karma that the unfolding of the God within may be delayed the least possible. And that is the right way to envisage "*evil Karma*"; it is the way the

Lord Maitreya stated it when last upon earth; for when the disciples, steeped in the usual method of looking *backward* over the flowing tide of causation and seeking the cause of Retribution, said to Him, concerning the man who was blind from his birth: "Master, who did sin, this man, or his parents, that he was born blind?" He replied, looking *upward* and seeing the cause of Unfoldment: "Neither this man sinned, nor his parents, *but that the works of God* (the growth in power of the Divinity within) should be made manifest in him."

In the original Hebrew of the Jewish portion of the Christian Scriptures the word translated sin is also used for the *punishment of sin*, and this double sense is a witness to the Hebrew view of the close connection between sin and suffering. Professor Schultze says: "In the consciousness of a pious Israelite, sin, guilt, and punishment are ideas so directly connected that the words for them are interchangeable."

As the natural result of righteousness is illumination and power, so is the result of sin darkness and limitation. "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him; for the reward of his hands shall be given him." The result of sin is described in the Bible by the words darkness, death, being cut off, cast into prison. "The wages of sin is death," (*i.e.*, temporary limitation).

Agree with thine adversary quickly, whiles thou art in the way with him; lest he deliver thee to the judge . . . and thou be cast into prison. (*Matt.*, V, 25.)

But the great truth to grasp is that the limitation is the cure of the disease—all pain and discomfort is the work of Nature's *curative* forces, physically or psychically, the means of opening the eyes of the soul. It is for the future glory of the God within.

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. (*Jer.*, II, 19.)

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay ;
The heart of it is Love, the end of it
Is Peace and consummation sweet. Obey !

Our Masters call it the Good Law, so also did the Initiate Paul in the following wonderful passage from his letter to his Roman converts :

For when we were in the flesh, the motions of sins, *which were by the law*, did work in our members, to bring forth fruit unto death . . . What shall we say then ? Is the law sin ? God forbid. Nay. I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet . . . Wherefore the law is holy and just and good . . . sin, that it might appear sin, working death in me by that which is good. (*Romans, VII.*)

Whom the Lord loveth, he chasteneth [literally "purifieth" from the Latin *castus*, pure] and scourgeth every son whom he receiveth . . . Now no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

The ancient Hebrews call pain atonement, for thereby was man made one with God. And the old Celts had a beautiful saying for one who suffered much. "That man," they said, "is making his soul".

Thus God, the Great Artificer, forges a man, but let us be wary how we try to aid Him at it, with blind, narrow, hardened heart, rushing in where angels themselves would fear to tread. Nothing can do this work save the Great Law itself, which is the will and purpose of Him Who is immortal Love and Life. "There is one lawgiver, who is able to save and to destroy : who art thou that judgest another ?" (*James, IV, 12.*) And none can fittingly take upon himself to wield the Law save Those Who have become one with the World's Heart Itself. Therefore the Teacher told us all, blinded in littleness and self, to "judge not," for with what narrow judgment we presumed to judge another, so would the Great beneficent Law bring home that judgment to ourselves. "Whoso stoppeth his ears at the cry of the poor, he shall

cry himself but shall not be heard." (*Proverbs, XXI.*) Only the Perfect Man, the Master, can be the true, conscious agent of the Law, because He has risen above its operation by virtue of His selflessness. Therefore said the Christ :

Ye judge after the flesh ; I judge no man. And yet if I judge, my judgment is true : for I am not alone, but I and the Father that sent me. (*John, VIII, 15.*)

The Master has risen above it, that is because Karma operates only in the form-side of Nature, the form-side which takes by virtue of its seeming separation, and must equally pay by virtue of its true unity. Hence this play of cause and effect through matter is described as the old Law of "an eye for an eye, and a tooth for a tooth". It is called by St. Paul the "law of sin (mistake) and death (limitation consequent on the mistake)". Man is not bound by it, but uses it, as soon as he rises into identification with the life-side whose Law is illimitable sacrifice, the law of one One, the Whole, the "united spirit of life," the universal Christ. Hence Paul the Initiate, one with Christ in the great "Christ- (or Buddhic) consciousness" said : "The Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (*Romans, VIII, 2.*)

One day we shall be free. Then, if only it be possible, let us make full surrender to the Love that would fashion us anew. Out of knowledge arises love, out of love, trust, and out of trust is born abiding peace. Have you and I the strength, the courage, the love, to trust Life and all its processes in entirety ? So many say : "I believe in God," and mistrust His every manifestation. So many repeat : "I love God," and yet are darkened on all hands with fear. "Perfect love casteth out fear." We cannot love God unless we believe in life, unless we are willing through life to be taught of Him. The thoughts of God are not our thoughts, neither are His ways our ways. In His great School of Life there

are two teachers, Joy and Pain, the sunshine and rain under whose nurturing care the Divine flower in human hearts unfolds its beauty and fragrance to all eternity. Twin-sisters these two teachers, between whom the web of human life is spun, and their functions are different and complementary. Joy expands. Under the influence of happiness the inner bodies of man, the soul's encasements, glow and increase. Pain purifies. In her hands the matter of those bodies refines and sublimates. Truly therefore is one aspect of our God a Refining Fire.

But if we lay hold upon our own Eternity we shall begin to understand this. "Though he slay me, yet will I trust in him." So with a very trumpet-call of heroic courage and sublime faith, Paul the Initiate exhorts his children over whom he yearned till "Christ" should be formed in them, the little company of younger souls whom he sought to lead to the Feet of the Master and to Initiation:

If ye endure pain, God dealeth with you as sons; . . . but if ye be without pain, whereof all are partakers, then are ye bastards, and not sons . . . for our profit, that we might be partakers of his holiness . . . Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

We speak often amongst ourselves of the Path. But have we always realised the *immense* endurance of soul that the treading of that way necessitates, the perfect faith, the unfailing courage? The power to endure on it is born of the spirit in man, the personal self cannot alone produce it. So a Master of the Wisdom once said that endurance was a quality of the Higher Self, and was not inherent in the personality. It is the soul's recognition of eternity and deathlessness.

Endurance is the crowning quality,
And patience all the passion of great hearts.

Or as Ruskin put it: "Endurance, or patience, that is the central sign of spirit."

As the soul approaches liberation the pace quickens, the lessons to be learnt are deeper and harder. The Atonement which is the complement of the Fall has to be made in entirety that its aspect of At-one-ment may take place. "Take it as an honour that suffering comes to you, because it shows that the Lords of Karma think you worth helping."

Do not let us make the mistake which is so often made in sorrow, of feeling that we are alone in our suffering, that our burden is heavier than that of others. We do not know the secret heart of others. But the Master knows, and knowing, aids and supports in silence and invisibility. Every pain and sorrow, every sigh, every struggle, is echoed in the heart of the World's Teacher, for His consciousness includes us all. Two thousand and six hundred years ago He was made the Arch-priest of humanity "after the order of Melchisedec for ever," the One Whose function it is to stand Mediator between God and man, rendering up to Him the efforts of His people here on earth, and showering back on them the glory of that Divine grace that flows through Him to all that lives. The road we tread *He* trod in ages past. He knows it, every step. Hence "we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted (tested) like as we are". The Captain of our salvation was once made "perfect through sufferings". He also "learnt obedience by the things which he suffered". But what was the guerdon of that pain? The power to bring many sons after Him unto glory, and being made perfect to become in His turn the author of eternal salvation unto all them who follow Him in the way. Where He stands we also must stand one day, with sorrow and sighing fled away. Contemplating the end, and not the beginning, we may well try to say with St. Paul: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

With infinite tenderness, passing, say the Eastern scriptures, the love of mothers, the World's Mother, the great Adept Maitreya, enfolds the heart of every suffering thing. To the sick in body and to the sick in soul, we can picture Him whispering those words of His, spoken when last amongst us upon earth of His friend and brother, Lazarus: "This sickness is not unto death, but for the glory of God, that the Son of God (the Christ within) might be glorified thereby."

What then is the conclusion of this whole matter? It may be summed up in certain axiomatic truths, which steadfastly held, pondered over and lived, transfigure and immeasurably ennoble life.

God is Love. There is no other life but His, but that life is the expression of an immortal Love, without the circle of whose glorious and tremendous care no living thing can ever stray. Look at the ordered beauty of the mineral kingdom, the symmetry of crystal and snow-flake. In the most hidden and minute thing a wondrous beauty and thought is manifest. Look at the free grace of flower and grass and tree. Has man ever equalled the perfect art of the God-enveloped world? And remember the unspoken trust that shines from the soft eyes of the lovely creatures whom man so often abuses, but whom St. Francis called the "little brothers of man". All the lower forms of life are our little brothers. To remember God is to look with joyous eyes and a spirit of comradeship unutterable on all the dear young life in the Training-School of God. "The fear of God is the beginning of wisdom," which should be more correctly rendered "the reverence of God is the beginning of the way to wisdom," and reverence is born of love and unity with life.

The Law is His Will. There is no other will but His, but that will is the expression of an Increasing Purpose bringing all things to beauty and joy as yet unimaginable. Though His Ways are, as yet, for most of us past finding in

their entirety, let us study what we can of them within our own tiny span. And above all *trust*. No otherwise is noble life possible. If we have learned to love, then shall we learn to trust, and loss of fear engenders nobility of life. Ah! too, we shall talk less glibly. "Karma" will be no longer a phrase too ready to our lips. We shall be silent, because our little selves will have disappeared before the beauty and the tender majesty of that sublime and holy Law.

We, His sons, are indestructible. In face of all change, decay and death, we, the deathless ones, can never be destroyed, never *really* hurt. We can only learn from every succeeding experience. The root of pain is fear, fear of loss. Under the illusion of separateness we keep grasping to ourselves portions of the Universe. But the Universe will not be so grasped. Let go. If only it is possible let us surrender life into the hands of that Divinity which doth shape our ends, rough-hew them—poor little blind us!—how we will.

* * * * *

If only we could see the Love that surrounds us all, the Everlasting Arms that lie beneath the swirl and fret of onward-moving life. Ah! how shall we see? Perhaps a picture taken from an immortal poem may help us better than all dissertation and presentation of ideas.

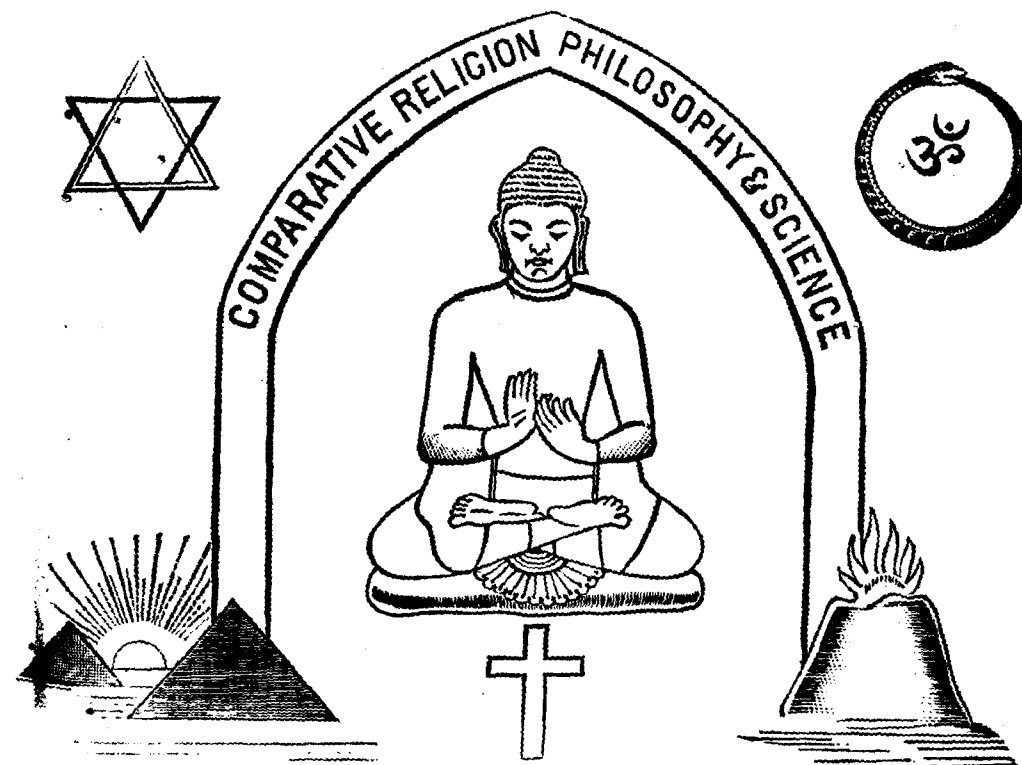
In the third canto of Dante's *Paradiso*, the poet describes his meeting in the first and lowest heaven with Piccarda, the sister of Corso Donati. For a venial fault, not deliberately her own, she could never rise to the further heights of the Divine Bliss beyond. Would this not vitiate the peace and joy of the first heaven? thought Dante, and he asked her if never they longed for a higher place "more to behold and more in love to dwell"? With a smile of indescribable beauty, so that she seemed, said the poet, "with love's first flame to glow," Piccarda made answer: He did not understand the nature of charity, which made it impossible to desire aught

beyond that which the Immortal Love had given. Therefore, in all the heavens, she said, "His will is our peace".

Is not this that great quality of Desirelessness spoken of by the Master, which, born of love, tunes the heart to unity with the Love Immortal? "In the light of His holy presence all desires die except the desire to be like Him."

Well may we pray for that spirit of love if haply we may find it, well may we work till it is born within! Love cannot ask what love does not give. In His will lies our peace.

Clara M. Codd



RELIGION AND ITS VEHICLE

By EDITH E. PETRIE

BEFORE we consider the relation of religion to its vehicle, its organ of manifestation, we must first arrive at some sort of working definition of religion itself, that intangible elusive Something, so difficult to define, so impossible even adequately to describe, yet which to every soul of man conveys a quite definite connotation, though that connotation differs with each human type and human temperament.

For many people it appears to mean a particular system of theology. But that is merely its formulary; and before we can construct a formulary we must have something to formulate, which therefore must be in existence *first*. No religion ever had its origin in a theology, any more than a flower was ever created by botany or a human being by physiology—useful and necessary though those sciences are for the purpose of definition and description. Theology merely discusses and defines spiritual facts already in existence.

There are other persons who imagine, even less correctly, that religion is something that regulates our moral conduct and our relations with our fellow men. Their position may be roughly summed up in those most fallacious lines: "For forms and creeds let senseless bigots fight. He can't be wrong whose life is in the right." But of course he can quite easily be wrong! We all know people whose religious ideas are obviously crude and mistaken, though their conduct may be exemplary. And in any case religion has *primarily* nothing to do with our duty to our fellow men—to think that it has, is to confuse it with ethics. It is concerned with our conception of God and our relation to Him, and moral conduct is in effect merely a by-product. This is a view repugnant to many people. Yet it is a fact attested by common experience, and its realisation is forced upon us when we meet, as we all have met, quite virtuous and even altruistic persons in whom the religious faculty is practically non-existent. And by such I do not mean the type of aggressive atheist. He, in fact, frequently does possess the religious instinct, only it is, as it were, acting upside down. The Secularist lecturer of thirty years ago was vehemently interested in religion, though he spent his time in denouncing it. The real atheist—the man without God—is he who, while perhaps not refusing formal adherence to the creed of his environment, yet views the whole subject with absolute indifference, and to whom it

makes no appeal, either of attraction or antagonism. But he is not therefore necessarily deficient in the ethical sense.

Again, there are many people to whom religion is synonymous with the Church or special religious body to which they belong. They identify the spirit so completely with the vehicle through which it manifests to them that they tend to forget that other forms of manifestation are possible. Such persons are often ardent enthusiasts and devoted missionaries. But their conception has two unfortunate results: on the one hand, it narrows their sympathies and may lead to an attitude of rather arrogant intolerance; and on the other, if their belief in the institutional side of their Faith is shattered, they are too apt to experience a revulsion against religion itself—which is not a Church, nor an ethical system, nor a theology. It is something which expresses itself through all these, but cannot be contained in any of them.

In its essence Religion is the relation of the human spirit to the God from whence it emanated. On the one side it is Divine revelation; on the other it is spiritual intuition. It has its mystical aspect and its institutional aspect, and they stand to each other as soul to body. Both are necessary—though not perhaps intrinsically necessary *sub specie aeternitatis*. One can certainly imagine a state of nearness to Deity in which institutional religion is left behind. In the same way we can very dimly adumbrate a state of spiritual being in which spirit requires none of the vehicles of manifestation which we call its bodies. But here and now we are chiefly concerned with human spirit manifesting in a human physical body. And in the world as we know it we find that religion—all the great World-Faiths which have influenced mankind—invariably developes some kind of corporate form, some organised society.

In our own day we have seen a remarkable revival of interest in religion in both of its aspects. We have passed

through the era—most of the nineteenth century—in which materialism appeared to engulf the greater proportion of the thinking minds of Europe. The attention given to physical science, and the great progress made therein, induced a general impression that in its terms all the facts of mental and spiritual life were explicable, or would ultimately be found to be explicable. Mr. Lecky, writing about forty years ago, triumphantly records in his *History of Rationalism* the gradual extinction of what he is pleased to call superstition, and exultantly looks forward to the rapidly approaching time when human life shall be governed only by an intellectual materialism. Never was a prediction more completely falsified by the future. Since the beginning of the Christian era there has probably never been a period when so intense and widespread an interest has been manifested, not only in mystical forms of religion, but in all attempts to pass the barrier between the seen and the unseen worlds, between things temporal and things eternal. One need not enumerate instances of this almost universal desire. The existence and the steadily increasing extension of the Theosophical Society is only one of them.

But side by side with the manifestation of quickening spiritual life which shows itself in a mystical apprehension of religion, and in philosophical speculation, there has developed in recent years another tendency which some would call contradictory, but which I prefer to call complementary—that which emphasises the institutional side of religion. Perhaps the most conspicuous instance of this is what is known as the Oxford Movement or the Catholic Revival, which, originating among a few enthusiasts, has grown till it now represents all that is most vital and most spiritual in the Anglican Church. But we find the same process at work in other religious bodies, awakening a much increased denominational loyalty, and with it, alas, too often much bitterness of sectarian spirit. Perhaps

this reversion to institutionalism is partly the result of that realisation of the solidarity of humanity which is so marked a feature of social and political aspiration to-day. For the religion of the mystic is essentially individualistic. He seeks immediate personal union with God. And this can be attained in the cell of the hermit, in the wilderness of the Indian ascetic, in any solitary place where man can realise that presence which is "nearer than breathing, closer than hands and feet".

But to many minds the corporate ideal is an essential factor in their religious life. A study of comparative religion reveals this tendency not only in the highly organised Faiths of civilised races, but also in the savage rites and ceremonies of the most primitive peoples. Religion always tends to express itself in *social* forms of worship. Ritual, in fact, as an expression of the religious emotion, precedes dogma. Men groped after communion with Deity long before they were capable of a reasoned conception of the God towards whom they stretched their pleading hands. In the very earliest twilight of history, as also to-day among the unevolved races, we find them uniting in ritual dances and processions, in symbolic sacrifices and sacramental feasts. These things are apparently a natural and spontaneous development of the human psychology, following that dawn of self-consciousness which brings with it a realisation of moral responsibility, or, as some people prefer to call it, "a sense of sin," and which marks the dividing line between brute and man. No lower animal has or can have this sense, though we see its shadowy simulacrum among the domesticated animals who look up to man as their deity. Just as impelling as is the animal or physical instinct for self-preservation and self-reproduction, is the human instinct to seek union and reconciliation with the Deity to whom he owes his origin. And it is perhaps some dim intuition of the oneness of humanity which

leads primitive man to seek it collectively and not individually. It is certainly an ineradicable human necessity which causes him to manifest it in concrete bodily expression. In the case of the higher world-religions we do not at their inception find this elaboration of concrete expression. They originate, not in confused emotion, but in definite spiritual Ideas, usually coming to the birth in the mind of one human being, and by him transmitted as ideas to other minds. But the process does not stop there. The religious Idea eventually seeks expression in outward form—*must*, indeed, be translated into concrete fact before it can become effective on the field of history. It clothes itself, as it were, in the symbols suitable for its expression—in the mysteries, sacraments, rites, and human ministry which gradually build up its social organisation.

Some people find it necessary to lament over this process of embodiment or institutionalism as if it were one of degradation. They might just as well lament over the birth of a child, because thereby a spirit has taken to itself a vesture which will pass through changing forms into eventual degeneration and disintegration. Institutionalism is as necessary a condition of a great world-religion as any other consequence of the physical and psychological laws which define the limits of our existence on this plane. Everything which belongs to Time—everything which manifests in Time—has for that manifestation a beginning and an end, a period of development, maturity, and decay. Why need we mourn over any of these stages, since all are equally natural? A planet in the sky takes longer to burn out than a coal in the fire, but it burns itself out in the end. Everything which is temporal lasts till it has fulfilled its purpose and will then perish. So long as an institution continues to exist we may be certain that it does so by reason of the vitality, the living force, still existing within it. When its degeneration reaches the stage of actual corruption it will disintegrate as surely as does the physical body when life is withdrawn.

It is of course quite easy to point out imperfections which deface the Christian Church as an institution—which deface equally the institution aspect of any religion. No religion as it spreads and becomes popular ever preserves among all its adherents the whole-souled devotion and pure enthusiasm of its first disciples. The original believers in any new Faith are generally a handful of insignificant people, without power or wealth, and often persecuted. This fact ensures and demonstrates their disinterested attachment. Prosperity and especially power are the tests under which human nature is most often found wanting. Does anyone suppose that the first followers of Sākya Muni were at all like the average Buddhist priest as we know him to-day in Ceylon? Or that the early disciples of Muhammad the Prophet had much in common with the arrogant intolerance and fierce bigotry which characterised Muhammadan propaganda of a later date? Injustice is often done by the way in which people compare the great Eastern religions at their inception—that is, at their best and purest—with the Christian Church during, say, the Middle Ages, when it had lost its first pure fervour, had gained a most demoralising amount of wealth and temporal power, and had not yet been even challenged by the modern critical spirit. If one must make comparisons and draw inferences from them, at least let us compare the average European priest of to-day, whether Roman or Anglican, with the average priest of Hindū or Buddhist temples; and compare also their work and the nature of the influence which they exert.

But, it will be argued, if it is admitted that corruptions spring up along with the institutional development of a religion, why allow the religion to become crystallised into an institution? The answer appears to be that such development is inevitable. If it is desired that a religion should spread, should influence men's minds and souls, should become a force in the world, then it must develop its institutional side. You

must have propaganda, and you must have the machinery of propaganda. In fact, you must have what is practically political organisation, with all its attendant evils. Dean Inge, writing on this subject in *The Hibbert Journal*, and in the main attacking institutionalism, yet feels constrained to add :

The philosophical historian must admit that all the changes which the Catholic Church has undergone—its concessions to Pagan superstitions, its secular power, its ruthless extirpation of rebels against its authority, its steadily growing centralisation and autocracy—were forced upon it in the struggle for existence. Those who wish that Church history had been different are wishing the impossible, or wishing that the Church had perished.

No doubt the apologist for other Faiths might allege similar reasons for the trend of their development. At this stage of humanity's evolution a certain amount of adaptation to environment seems inevitable on the part of those who are endeavouring to translate the ideal into the concrete. The Founder of Christianity gave to us the pure Ideal. His disciples in all ages have "followed the gleam" through the mists of much human imperfection. Surely the faltering nature of our own footsteps might well teach us, not scornful condemnation, but some understanding and sympathy with the stumbles of our brothers who trod before us.

To attack institutional religion as such is really to attack the only known method by which the Ideal can reach the masses of mankind. It is quite possible to imagine a manifestation of the Ideal which should act only on the noblest minds and the most spiritual natures of our race. For austerity of moral perception and sublimity of spiritual aspiration, the philosophy of the Stoics has perhaps never been surpassed. But it appealed only to the few, to the elect, to spirits already touched to finer issues. It influenced individuals. It does so to this day. The message of Epictetus and Marcus Aurelius still braces and strengthens the more virile natures among us. But it makes no appeal whatever to the degraded, to the weak, or even to the sentimental. It

never could have created a great human society. The bond of corporate brotherhood was lacking, and there was no central Figure to command the common allegiance of all. As a philosophy Stoicism satisfied the reason and the conscience. It did not, like the great World-Faiths, make appeal to man's manifold nature in its entirety. Therefore it could never become a living and growing social organism.

Christianity is a mystery religion—if not in its first inception, certainly in its very early development. We see signs of such development even in the writings of St. Paul, who already speaks of the mystical union between Christ and His Church as that of the Head with the members of His Body. And like all the mystery religions it had its sacraments and fasts, its rites of purification, and its doctrine of salvation through initiation into a divine society. Out of this grew naturally and inevitably the whole framework of an institutional religion, with its dedicated priesthood, its consecrated places of worship, and its special fraternities. A distinguished Theosophist, recently lecturing on the relation of the Church to Christianity, used the illustration of a jewel enclosed in a casket, and suggested that we were in danger of paying too much attention to the casket to the neglect of the jewel. But this is surely an entirely false analogy. A casket is of no use to a jewel—in fact when enclosed in it the jewel becomes temporarily ineffective. The Church stands to Christianity in the relation of its vehicle, its organ of expression, which has been gradually developing through the generations. The Christianity we know to-day is the product of twenty centuries of religious experience, which has added to our Lord's teaching that of His Apostles, the Fathers, and all the great religious geniuses whom the Church calls saints. All this of course can only be effective for us if, and so far as, we are able to assimilate it into our own experience. For the individual religion must ultimately consist in the communion with God of the human soul. Mysticism in some form or another is at the heart of all genuine religious faith.

But to admit this is not to deny the value of outward embodiments of the spiritual. Catholic Christianity rests on the conception of a Society believed to be divinely founded and still divinely inspired, a brotherhood in which men become part of an organic whole by sharing in its common life ; and in which its members view themselves as entering into mystic union with God less as individuals than as units of this great Christian society, and by means of its acts of corporate worship. There are those who attack mediæval and modern Christianity on the ground of its supposed unlikeness to the Christianity of Apostolic times. They might just as reasonably attack an oak tree on account of its utter want of resemblance to an acorn. What would meet with their approval would be the acorn merely grown a good deal larger ! Or a better analogy still would be that of a crystal, which increases by inorganic accretion, not by organic growth. Everything that is alive, that has in it the principle of growth, must change through that process of adaptation to environment which we call life, and the cessation of which is death. Only by displaying the insensibility to environment of a fossil, could the Christian Church have remained unaltered during two thousand years.

There have indeed been founders of religions—notably Muhammad—who have endeavoured to crystallise temporary conditions, and have laid down statutory edicts which have hampered their disciples generations afterwards in the enjoyment of quite harmless conveniences of civilisation. The Founder of Christianity enforced no such political limitations. He inspired great spiritual principles, and left them to evolve into action. In fact, He did not give to the world a priceless jewel, to be preserved inviolate and unaltered. He sowed a seed which had in it the principle of growth, the possibility of infinite development. And of that development mysticism and institutionalism are the two necessary and complementary agencies.

Edith E. Petrie

THE MYSTERY OF CRUCIFIXION

By MARJORIE C. DEBENHAM

(Concluded from p. 351)

III

WITH these general ideas as to the nature and reason of suffering, let us now turn to the third and last stage of our unfoldment: that which deals with the sublimation of suffering, and with how the ideas already set forth work out in human experience.

It was said that Humanity in its perfection is an expression of that aspect of the Divine Nature which is Pain and Joy and Love in one. As a matter of fact, a truer way of expressing this idea is to say that Pain and Joy are united and made one by Love and, in this condition of union or wholeness, are eternally expressed as sacrifice ; and it is only in this condition of wholeness that Pain can be said to exist as an aspect of the Divine Nature.

Now, if Joy and Pain are united by Love, it must necessarily follow that they are disunited or made separate by Hate or want of Love. It is clear, therefore, that when we experience Pain without Joy, this is caused by a want of Love. To seize joy, or its reflection, pleasure, without love that is sacrifice, means that its twin, or other face, pain, will also visit us dissociated from Joy, and it is only by Love that they may be brought together again. But before we follow this

idea further, it would be well to examine more thoroughly the relation of Pain and Joy as we know them, both to each other and to ourselves.

Joy we seek and desire, for it means for us an increase of our life; Pain we shrink from and avoid for it means a decrease of some kind. In Joy we become more, and so we associate it with increase and expansion. In Pain we are made less, and so we associate it with deprivation and decrease. And yet, if there is increase in one direction, there must be a corresponding decrease of the same thing in the opposite direction, and *vice versa*. This is exactly what we find in the relations of Joy and Pain.

They have in themselves no actual existence, for what is pain at one stage becomes joy at a higher level of consciousness, and what is joy or pleasure at a lower stage becomes pain when one has reached beyond it.

For instance, the lower one's level of evolution, the more things do we find a weariness and exertion; but as we rise, this exertion is no longer a pain but a joy, for the pain is turned to the joy of overcoming difficulties. The artist is the typical example of this, and we all know that if we are doing things for some person or cause we love, all the exertion becomes a joy, and the greater the exertion the greater the joy. To give an example of an opposite nature: to lounge in a Public House, or see a gladiatorial show or a low class of music hall performance, will at one level give pleasure, for it means more violent vibrations, and so increase of life; but at a higher stage, such a pleasure becomes a pain, because it degrades, or, in other words, brings into our bodies matter of a lower grade than that which most preponderates, so causing a sense of decrease and disharmony.

We see, therefore, that the terms joy and pain are purely relative, being, in fact, the back and front of the same experience. As long as we identify ourselves with the separate self,

we are ever open to a sense of decrease or pain, but the more we can identify ourselves with the Divine Self, the more is pain absorbed in joy. To God, the decrease or limitation of His Life in the manifestation of a Universe is through the sacrificial nature of love, also its increase or expansion; so Pain and Joy are thus known utterly as one. At the circumference of the circle, or in the outer world, Joy and Pain are drawn apart as the back and front of one experience; moreover, thus drawn apart and incomplete, they are not known in their true natures, but only by their substitutes or shadows; but the nearer we approach to the centre of the circle or point of Unity—and this is also the centre of the Cross—the more indissolubly are they combined, until we reach that experience which is beyond either, deeper and intenser than Joy or Pain, the highest bliss of sacrificial Love.

We have said that our experience of suffering is ever associated with decrease or deprivation; but more often than not, this deprivation is of self-content, of the well-being of the lower nature, indeed.

Pain shows its divine origin in the fact that it is the great purifier and unifier. The experience of the War is a wonderful exemplification of the power of suffering to unite. It is not in prosperity but adversity that barriers between man and man are swept asunder. It is in our moments of deepest suffering that we feel most with others, or at any rate it is at such moments that the seed is sown for such understanding in the future. Happiness may expand the personality, but suffering reduces us to a nothingness; in suffering we withdraw into the bare darkness of our souls, and it is often at such moments, bereft of all external consolations, that we turn to God in our despair, realising His ever-present love. All the same, although suffering does draw us back to the heart of God, it is only the strong souls that can thus respond to its message; undeveloped souls, like children, seem to thrive best in an

atmosphere of happiness, for we must first have fuel before we can offer it to the flame.

If this be so, the heavy weight of suffering should surely be held off, in so far as is possible, from the weaker members of the community, just as we shield our children from the burdens of family life. And in a properly ordered community, where the religious and ruling castes rightly fulfil their Dharma, performing sacrifice for the sake of the suffering world, it seems that this sharing and transmutation is actually effected, so that the younger souls are left free to grow and expand to the height of their capacities, unoppressed by burdens they are not yet strong enough to bear. But when, on the contrary, the burden of suffering, which is the heritage of humanity, falls on the shoulders of the unevolved and weak, they sink beneath it and drag the whole race with them, since none of us can stand alone.

It is not simply a question of individual karma; every man, e'er he attains, will pay his debts to the full; but when he is stronger, he can do this by bearing the burdens of others, just as others bore his when he was too weak to carry them. As far as one can judge, it seems that humanity cannot be perfected without bringing down upon its shoulders a certain weight of suffering, and this suffering, because we are one humanity, can be shared and borne between us, each according to his strength, without at all disturbing the law of justice, as we have seen. And after all we could so much more gladly bear the sufferings that come to us if it were partly for others, and not just a matter for ourselves alone.

This brings us to the question of the sublimation of suffering. As pain and suffering are a fact of human existence, how may they be sanctified? How may each of us be initiated into the Mystery of Crucifixion? In love alone do we find the sanctification of all our experience, and it is only by love that pain is transmuted to the joy of sacrifice.

But there are many forms of pain, according to the plane upon which it is manifesting, although the same process is working in each. Let us first see how this may be.

In the Gnostic Mystery of the Crucifixion, taken from the fragment known as the Acts of John, Christ, when He was hung on the "Tree of the Cross," at the sixth hour stands in the midst of the cave, filling it with light, and reveals to John the Mysteries of the Cross. In the course of His revelations He says these words: "Thou hearest that I suffered: yet I did not suffer; that I suffered not: yet I did suffer; that I was pierced: yet was I not smitten; that I was hanged: yet I was not hanged; that blood flowed from me: yet it did not flow; and, in a word, the things they say about Me I had not, and the things they do not say, those I suffered."

Suffering exists, as we said, on all planes; but the suffering of a saviour we cannot conceive. Nevertheless we know that it consists of a marvellous transmutation; we know that the Great Brotherhood is the mystic crucible which receives into Itself the warring forces of the world and transmutes their darkness and disharmony into light and blessing by the magic of love. Each Master is a centre of such transmutation; and, were it not for Their perpetual sacrifice, we should be crushed beneath the burden of the dark and warring forces we have stirred into activity and are powerless to control or harmonise. This is Their suffering, this Their bliss, this the method of Their expansion and growth; moreover They are but participating as conscious organs in the eternal work of the Logos. We all take part in this same process, but whereas the suffering or transmutation taking place within the being of the Master is voluntary or vicarious, in our case it is a personal transmutation and bound by the law of necessity. Nevertheless it is the same process, although working on a lower level in which separateness is more real than unity; for all our

suffering is but the transmutation of the disharmony of our being into harmony.

To the Saints, suffering appeared as the greatest joy and privilege; their one petition was that they might suffer, for in so doing they felt they were sharing the Crucifixion of Christ; not only was their own nature purged or transmuted into harmony with His, but also they might thus share with Him in the expiation of the sin of the world. How may we make our suffering of such a sacrificial nature?

In the story of the Crucifixion according to S. Luke, we are told that there were two thieves who were crucified with Christ, one on either side of Him; and the one in the hour of his agony was converted and believed in Christ, and through his love and repentance entered with Christ into Paradise, but the other hardened his heart and died blaspheming God. Now, these thieves may be said to typify the two attitudes that may be taken towards Pain: We may either resist and work against the process of transmutation, and, by delaying the redeeming of our sin or deficiency, prolong our sufferings, or we may work with, and hasten the process, lifting it on to a higher plane by the giving up of our own will, or rather its at-one-ing with the Divine Will; and this is accomplished by the sanctification of love and is the true Atonement for Sin.

We participate in the Mystery of Crucifixion when our suffering is voluntary; and suffering that is inevitable and, as it were, forced upon us by circumstances or more truly the reactions of our own thoughts, desires, deeds, and omissions in the Past, can still be voluntary if, as we have said, we give up our own will and desire, offering no resistance but letting the Divine Will work through us. Every suffering that comes to us is a preparation for and reflection of that Initiation which is symbolised in the Passion Crucifixion. For the Initiations, although definite events, are also a slow becoming; and our ordinary lives lead us step by step to what

is the consummation of a certain divine experience enacted in the human soul.

May we, then, when pain or deprivation comes to us, realise it as part of a mystic rite of purification, being gradually enacted within the Mystery Cave of the Heart, and which, in its consummation, will mean our final Death and Resurrection in the glory of God, or, in other words, the completion of a great alchemical process, the final change, transmutation, resurrection or at-one-ment of the earthly or natural man with the Divine, so that the one is found in the other. May we, in our pain and limitation, at-one ourselves with that mood of the Divine Consciousness which is also Pain and Limitation—the crucified Cosmic Christ—and having crucified our own will and sanctified our life by love, may we at-one ourselves also with the joy of His sacrifice, seeking in our love to draw into ourselves, through the channel of our pain the tears and anguish of the world. Then shall the rite of purification by the hidden magic of love, be transfigured into one of the High Mysteries, for our personal transmutation will be lifted up on to the Christ-plane of universal transmutation, and we shall, according to our small capacity and although hindered by our own deficiency, be sharing in the Christ work of transmutation by which the world is saved. Thus, even our hearts, offered up in tears of self-abnegation, may become crucibles for the great alchemical work of world-redemption ever being carried on by those Master Alchemists, the Brotherhood of the Saviours of the world.

Blessed are they, therefore, that mourn, for they shall surely be comforted; and the tears of no man are in vain, for they can be shed for the blessing of the world.

M. C. Debenham

"ADYAR," FROM "A PHILOSOPHER'S DIARY"¹

By COUNT HERMANN KEYSERLING

ACCEPTING an invitation from Mrs. Besant, I am staying for a short time at Adyar, the beautifully situated Headquarters of the Theosophical Society. However one may regard this Society, one cannot deny to it the merit of having brought to notice the Wisdom of the East. It is true this Wisdom is transmitted in a form which deprives it to a large extent of its peculiar character. In accordance with the Western, especially the Anglo-Saxon temperament, Theosophy often lays stress on what the East would call the unessential; for instance, the idea of reincarnation is not in any way repellent, but, on the contrary, attractive to Theosophists. With few exceptions, they do not long for liberation from this world of forms. Affirming life in the practical, empirical sense, they aim at rising in the scale of life, just as one advances in this present existence. All Theosophists whom I have met cling to their individuality, in direct opposition to the views of Hindūs. This shifting of the accent (in itself justified, for it is evidently a question of temperament whether one affirms or denies existence) has modified the doctrines, unquestionably to their disadvantage from the philosophical point of view.

Indian spirituality has been transformed into Anglo-Saxon materialism. Theosophical textbooks lay so much

stress on the form of manifestation of the spirit (forms which ~~as~~ such are material) that most people who study them, must gain the conviction that the forms are essential, a conviction which is peculiar to the materialist. Moreover the Indian doctrine of the fundamental independence of the individual has, in the hands of Theosophists, receded so much into the background, that the Theosophical Society, despite all assertions to the contrary, crystallises more and more into a kind of Catholic church, in which belief in authority, service and obedience, are the cardinal virtues. This was probably unavoidable. The Indian wisdom could not be popularised among Western nations without being transformed in the process; it is a sign of the times, and moreover Theosophists are less concerned with propagating Indian doctrines than with gaining a victory for their own beliefs. They are adherents of a new religion. In one respect they are true disciples of Indian wisdom, as Occultists. For this reason I am very much interested in them. For years I have been interested in the secret doctrines of the past, having read probably all the writings accessible to non-members of occult communities, and I have gained the conviction that they contain much truth. It would mean a great over-estimation of the imaginative faculty of mankind if one thought it capable of having invented all that has been said about "higher worlds". To disregard the wonderful agreement of the secret doctrines of all the peoples and all times in all essential points, would be to act contrary to all the rules of criticism; it certainly simplifies the problem in a way that cannot be permitted, if, without a fragment of justification, one attributes deliberate fraud to men who are known to be honest. Probably, or certainly, there are many errors in the secret doctrines which have been transmitted, much imagination, much phantasmagoria. But whoever takes the trouble to study in real earnest, will gain the conviction

¹ Extracts translated from Count Keyserling's book *Das Reisetagebuch eines Philosophen*—"A Philosopher's Diary of His Travels."

that the possibility of much that has been stated is certain, and the actual happening probable.

The reality of many strange phenomena is now proven; only the ignorant can have doubts about telæsthesia, telekinesis, materialisations, etc. I was sure of them before they were proved. He who deeply studies the problem of interaction between matter and spirit, must realise that in principle there is no difference between moving one's own hand and moving a distant object, nor between any other interaction of near and distant objects. It is impossible to define the limit of possible action at a distance, for there are forces at work between all points of the Universe. In just the same way I am certain of much that has not yet been objectively proved, as for instance of the planes of existence which correspond to the mental, and astral planes of Theosophy. There can be no doubt that in thinking and feeling, we send out forces and currents which, if they cannot be said to be material in the sense of known physics, must nevertheless be considered material. An idea is as material as a chemical; for the setting of an idea belongs to the realm of phenomena, no matter how much in its meaning it be a noumenon, for it is the setting which makes it real, comprehensible, transferable.

In the case of the written word this material character of thoughts is evident; but surely this also applies to ideas which exist only in thought, for subjective representations are manifestations of what previously did not exist in the world of phenomena. Therefore they are real manifestations, which have also been proved to be transmissible. Supposing now that it be possible to perceive the forms which are created through thinking and feeling, then we are in the region of the higher spheres of occultism. It is not yet proved scientifically that such a possibility is practical; in theory it does exist, and he who reads what C. W. Leadbeater has to say about

these spheres, can scarcely doubt that he is at home in them, for all his statements are so plausible that it would be more wonderful if Leadbeater were in the wrong.

The reality of which we become normally conscious, is only a part of the whole reality, conditioned by our psychophysical organism. If it were possible to evolve a different organism, our purely human limitations and norms would cease to be valid. Now occultism teaches that an extension of our consciousness is dependent on the development of new organs, that in becoming clairvoyant the same thing happens as when a blind man gains his eyesight.

Amongst the writers on occultism I referred to C. W. Leadbeater, although this seer does not enjoy universal appreciation among Theosophists. I did so, because I find his writings, of all publications of this kind, the most instructive, despite their often childish character. He is the only one who observes more or less scientifically, the only one who describes in simple, straightforward language. Furthermore he is in his ordinary intellect not sufficiently gifted to invent what he pretends to see, nor like Rudolph Steiner, to elaborate it intellectually in such a way that it would be difficult to distinguish actual experiences from accretions. Intellectually he is hardly equal to the task. Nevertheless I find again and again statements in his writings which are either probable in themselves, or which answer to philosophical truths. What he perceives in his own way (often without understanding it) is full of meaning. Therefore he must have observed actual phenomena.

In saying this I do not declare myself a follower of the Theosophic system as it exists to-day, nor of any other occult organisation. I have my doubts regarding the correctness of the interpretation of the phenomena which have been observed, and I am not in a position to examine and verify for myself facts which cannot be dealt with by normal processes of

observation. I do not know whether there exist on each plane several kinds of creatures, whether there are ghosts, elementaries, devas, and whether, if they do exist, they answer to the descriptions of clairvoyants. It is possible; nature is richer than she appears to our limited consciousness, and an honest person who asserts that he can see astral beings, is in any case more worthy of credence than all those critics put together who, for empirical or rationalistic reasons, deny the possibility of such experiences. It is certain, furthermore, that ecstatic mystics cannot be explained exhaustively from the medical point of view. They experience what other people can only deduce, and from the fact that in history they have incorporated the strongest and most beneficent forces, it is clear that their experiences cannot have been mere phantasmagoria. Scepticism would be justified if (1) a shifting of the states of consciousness bringing about new possibilities of perception were theoretically unthinkable, and (2) if the means had not been indicated by which they can be acquired. Neither of these suppositions exist. The world of human beings is richer than that of the octopus, and similarly there are differences between differently gifted human beings. The born metaphysician perceives spiritual verities, whose existence remains a matter of theory to other men; a clever person experiences more than, and differently from, a stupid one, and in hypnotic sleep we dispose of faculties which we do not possess in our normal and waking consciousness.

As regards the method of acquiring occult faculties, it has been transmitted through the ages with a precision that leaves nothing to be desired, and shows a perfect agreement between the different sects. Only he who has followed the method and has yet obtained no result, has a right to contest the correctness of the statement.

The Hindūs have brought the method of training to the greatest perfection. The leaders of the Theosophical

movement admit that they owe their occult knowledge to Indian yoga. I have spoken about these questions at length, both with Mrs. Besant and Mr. Leadbeater. Both are undoubtedly sincere; both assert that they enjoy possibilities of experiences, of which some are known from abnormal cases, but most are quite unknown; and both assert that they had to develop the necessary faculties. Leadbeater especially, was not psychic by nature. As regards Annie Besant, I am certain of one thing: She rules her personality from a centre which to my knowledge has been reached by only very few people. She is gifted, but not as much as her work leads one to expect. She owes her importance to the depth from which she directs her faculties. He who knows how to handle adroitly an imperfect instrument, can do more with it than a less gifted person with a better instrument. Mrs. Besant has such mastery over herself—her thinking, feeling, willing, doing—that she appears capable of greater achievements than more highly endowed persons. This she owes to yoga. If yoga can do this much, it can also do more. Yoga must be admitted to occupy the highest rank among the methods leading to self-perfection.

I make use of the rich opportunities afforded by the Adyar Library to supplement my knowledge of the systems of yoga. Comparing the scriptures of Hindūism with the teachings on yoga of the Egyptians, the Chinese, the Christian Church and modern science, I find that apart from the development of new psychic organs, the main points are: (1) The training of the power of concentration; (2) The suppression of psychic self-activity; (3) The vitalising of those soul activities whose predominance is desired. The systems naturally differ as regards the aim they have in view; some are concerned with the development of psychic powers, some with the union with God, with merging in the Absolute, or with temporal success; they all agree in this: that yoga

intensifies life. As regards technique, there is divergence, inasmuch as some lay stress on physical, others on psychic practices.

The intrinsic truth of yoga is so evident, that I wonder yoga practice has not been included long ago in the curriculum of every educational establishment. Concentration is undoubtedly the technical basis of all progress. In love, in every passion which "works wonders," the psychic forces appear concentrated. A strong personality is more collected than a weak one. If there are methods, as yoga says there are, to increase concentration to a degree which surpasses all the known methods, then their employment is certainly advisable. The value of the second purpose of yoga training—the suppression of psychic self-activity—is equally evident. Every unnecessary movement wastes force. We dispose of a limited amount of force; the less we spend thoughtlessly, the more remains for thoughtful employment. Now the average man spends far too much force by way of automatic imagination; in his consciousness ideas follow each other aimlessly in frantic haste. If it is possible to stop this process, the force is economised and accumulates; and if we learn to check automatic imagination permanently, just as we learn to keep our body still, it is possible that the stored up force will bring about such transformations in our organism that new faculties will arise. All great souls are one-pointed, capable of concentrating on a subject for a longer period than weak ones. They are masters, not servants of their mind. All meditation consists in steadying the mind and keeping it motionless, no matter whether for this purpose it be fixed on an object, an idea or the void. The effect of short, but regularly kept times of meditation, is incredible. A few minutes of conscious concentration every morning effects more than the most severe training of one's attention through work. On this,

among other things, depends the strengthening power of prayer.

The third essential point of all yoga practice is the vitalising of desired ideas. The importance cannot be disputed, for every one knows that education rests on suggestive influence. Yoga however, asserts that suggestion can do much more than is proved scientifically: It is capable not only of influencing the psychic balance, but of introducing new elements. Let anyone permanently imagine that he possesses a desirable quality which is not so far manifest in him, and the strong desire will create it. If one imagines long enough that certain organs of the astral body which are not evolved in the normal man, *are* developed, then they *will* develop.

In the psychic world thoughts are realities. The exercises prescribed by Loyola turn on the power of imagination. He who practises them must experience in *thought*, what he would experience in reality if he had actually reached his aim. It is this practice of concentration which has given to the Jesuits the faculties which have made them almost feared. They are adepts in will power, acrobats of versatility, unsurpassed as psychologists, who know and who are able to influence mankind. They are Yogis; they master the soul just as athletes master the body, and they are accordingly strong. The highest type of the Jesuit father, as he is known to exist, furnishes an undoubted proof of the value of the practice of yoga.

This leads me to one of the most frequently misunderstood aspects of the yoga problem—the belief that the process of vitalising and transmuting of vital powers, necessarily has moral and spiritual progress as its corollary. Yoga in itself is pure technique, just like any other kind of gymnastic. It is not true that morality and ennobling work are essential for the attainment of occult powers; they are necessary for spiritualising them, which is quite a different thing. Generally

speaking, the popular belief which considers the magician to be a spiritual degenerate who has renounced humanity for the sake of occult powers, is fairly correct. If taken up seriously, the practice of yoga requires so much seclusion and concentration on oneself, that only few can emerge unharmed from such training. Yoga intensifies all the tendencies which the practitioner sets before himself; so also the high and noble ones. He who strives unselfishly after knowledge, will, through yoga, come ever nearer to Truth, to moral perfection, to saintliness and to self-realisation. But if he aims at the highest, he will rarely become a magician on the way to his goal. The powers of magic are a part of that "nature" which we have to overcome if we aim at spirituality.

Let anyone read in Leadbeater's or Rudolph Steiner's books what the disciple has to guard against in order that his soul may not come to grief. He who follows these teachings, without being proof against the consequences, *must* become an egoist, if he has not already been one. No blame attaches to this: The artist, the poet, the thinker also must in the first instance consider themselves, have regard to what helps or hinders the mood necessary for producing something great, but they do not pretend to spiritualise themselves in living according to the requirements of their profession. Therefore one has to lay stress on the fact that spirituality and knowledge of the higher worlds are not necessarily synonymous. The advanced yogī is either a lover or a hater, a knower or a believer, selfish or unselfish. On this rests the old belief in white and black magic.

When I wrote the above I had not yet realised to what extent Theosophists are dominated by the misunderstanding to which I referred. Since then I have found that a great many among them are bent on obtaining higher powers above all things, which they look upon as a sign of spiritual advance. Thus they prove themselves to be Western in thought, just where

they consider themselves to be Eastern. They are dominated by the specifically Western tendency to seek for expansion, to hunt after riches, after outer success; for aiming at siddhis means this and nothing else.

It is indeed true that between Theosophists who want to visit higher worlds, and American prospectors, there is less difference than between the former and Indian R̥shis. If Theosophists recognised their endeavours as worldly ones, one could not say anything against them. Personally I sympathise with them, because it is highly desirable that a large number of people should study occultism systematically, even if under an erroneous supposition. But it cannot be denied that they appear somewhat ridiculous in their naïve belief that they tread the path of holiness while running after mundane advantages.

Strange that mankind has not yet realised that progress and spirituality belong to different dimensions, although every great religious teacher, from Buddha to Christ, has warned against confounding them. Spirituality means self-realisation, the ensouling of the phenomenon from the innermost living depth, whether the latter be called Ātman, World-soul, God, Principles of life, etc. From this definition it is evident that no biological development as such, may it lead ever so high, necessarily means spiritualising. Through development the sphere which may be ensouled is enlarged; whether it really *be* ensouled is another question. As a rule this does not happen as long as the development proceeds, for although expansion and deepening do not theoretically exclude each other, they usually do so in reality, because only a being of exceptional vitality can live fully in two dimensions at the same time. Even after the paroxysm of development is past and consolidation takes the place of evolution, spiritualisation does not set in very quickly, and naturally so.

The newly created body is not yet a suitable means of expression for the spirit; the latter cannot at once ensoul it.

Man remains superficial because he does not know how to penetrate to his living depth through unexplored regions. That is why so many prophets have praised the poor in spirit, the simple-minded, as superior to higher types. In itself there is no justification for it, for the educated man does count more than the simpleton; the former however, has greater difficulty in finding the way to his innermost depth through his richer and more complex nature than the latter, who has so few obstacles in his way. On this also rests the Christian praise of the heavy-laden and the miserable. In itself, it is a mistake, for all great things arise from joy, but the miserable who has little cause to affirm his outer circumstances, finds the way to his innermost being more easily than the more favoured, who is tempted at every step, for which reason pain and sorrow prove the safest guides to God. What then is the sign of spirituality, since development does not denote it? *Perfection*. In the degree of perfection alone can we measure the depth of spirituality. Perfection includes everything. To realise God in oneself, means nothing more than to manifest fully all one's possibilities. Now it is clear why the striving after progress and spirituality exclude each other in practice. He who wishes to progress, seeks *new* possibilities; he who seeks God tries to fulfill the innate ones. For each being there is a limit of self-realisation. If this limit is reached, then as if by magic we see absolute values manifested. If physical possibilities are fully realised we perceive beauty; if intellectual ones—truth; if moral ones—man has become God. Perfection is *the* spiritual ideal. Since perfection is the exponent of spirituality, a *perfect* lower type is evidently nearer to God than an *imperfect* higher one. Perfect physical beauty is more spiritual than an imperfect philosopher, a perfect animal more so than an imperfect occultist. In the lowest Ātman expresses itself fully, provided the manifestation is perfect.

• Has progress (in the biological sense) no connection whatever with spirituality? Is the desire of Theosophists to develop occult powers based on a radical misunderstanding? They *are* connected, but not in the way those Theosophists imagine. Every higher biological stage affords a better means of expression to the spirit. Not absolutely; for everywhere in nature gains are balanced by losses, however slight. • The animal has many faculties which man no longer possesses; the wise man is incompetent in much that the man of the world is able to accomplish. But it is also true that the spirit manifests more fully at every higher biological stage. • Therefore we have, as empirical beings, a spiritual, not only a temporal interest, to rise on the ladder of evolution. To us it means nothing if we are completely spiritualised in the form of beauty: for only that affects us which we have consciously lived through and understood. The possibilities of expression are undoubtedly enriched and widened through psychic development. But now the question arises: What is the principal point: to *see* or to *be*? Evidently to *be*. Self-realisation is the essential factor; it must be made manifest in life, in order to become spiritually important. Therefore the desirability of psychic development only means a roundabout way for certain types of beings: it does not shorten the way. Experience teaches that fewer people reach the goal by this roundabout way than without it. What then is to be done? The old Indian doctrine "better your own dharma well performed, than the superior dharma of another," indicates the way.

Each being should strive after its own specific perfection, no matter what it may be. He who is called to be a *doer*, let him become perfect in action—the artist perfect in art, only the saint should strive after holiness, and above all, only the born seer after perfection in occultism. He who strives after a kind of perfection which is not congruous with his inner

possibilities, wastes his time and misses his goal. Strive after perfection and the biological development will follow as a matter of course. This is the only way in which the striving for progress and spirituality can be united; he who aims first and foremost at progress will not reach perfection. The doctrine of reincarnation expresses this idea graphically; he who has faithfully fulfilled his dharma in a lower condition of life, will be reborn in a higher one. More than this: He who quite selflessly strives to become spiritual, may in one life pass through all the stages, may during his bodily existence reach liberation (become a Jīvanmukṭa). This is natural, for liberation consists in the union of our consciousness with the fount of all life, quite independently of the accidents of life and death.

I listen to the accounts of what happens in other worlds and how they are constituted. Most of my informers *believe* only, but some are convinced that they *know*, and they speak of unheard-of experiences as positively as a scientist does of his latest experiments. I am in a curious position: I do not know how much is objectively true, and have no means of obtaining proofs for myself. I cannot reject the statements as impossible and have no desire to do so. Again and again I hear statements, whose inner probability seems evident and I say to myself: "Of course, it cannot be otherwise and you know it." Thus for my inner satisfaction, I eliminate for the time the man of science and give myself up to new impressions with childish simplicity. I accept every new idea and am content to let palmists read the lines of my hand, phrenologists the formation of my skull, and astrologers my horoscope.

How rich must be the life of those who believe in the teachings of Theosophy. The system of Theosophy has furthermore the advantage of satisfying not only the imagination, but also the intellect. I confess however, that personally I cannot quite believe in the much too plausible rationality of

the Theosophic world system. Is it possible that such a simple system can be in accordance with reality? If so, I personally should regret it. However, what can we know? It may well be that Theosophy is in the right despite my philosophical objections. I hope however, and continue to believe that the theories of Theosophy are nothing more than bold allegories.

Apart from this I should not mind being in the position of those who can voluntarily pass from one plane of existence to another. How much have I not suffered all my life through being bound to the same body, obliged to contact the outer world always with the same sense organs. Those who have learned to leave their bodies at will are better off. Unfortunately those of my acquaintances who claim to be able to do so, suffer from the disease of all specialists: they overestimate the value of their achievement; they fancy that they get nearer to the Ātman, and assert that every higher sphere means a higher grade of reality. I cannot believe, unless it be proved to me, that those entities whose real home is not on the earth, are on that account more advanced. I am convinced that all the principal decisions are made on earth, that those are in error, who consider the state after death to be the fuller life. As I cannot judge from personal experience, I cannot be positive; but I have carefully studied the reports of others, and they have much to say in support of my opinion. Our much despised life on earth has the unique advantage of offering serious resistance. Where there is no resistance, there is no progress, and in so far this life affords the richest opportunities. The Indian scriptures teach that of all births, that into the human kingdom is the most favourable—so much so that even Gods must be reborn as men in order to pass beyond the stage of Gods. It is easy to dream, to imagine, to enjoy sensations, only when the word has become flesh is it fully realised. The more I

hear of the possibilities of other spheres of existence, the more I believe in making the greatest possible use of this plane. That which it is possible to achieve on it, is so important, that it matters little if the man who is capable of fully expressing himself on earth fails afterwards in higher spheres.

Most Theosophists abhor this kind of speculation. They believe, they want that all should believe, and are scarcely less inimical to every attempt at criticising their structure of dogma, than any religious community. So little is the fundamental character of mankind changed even by the most tolerant confession. Most Theosophists do not realise that, like all forms of religion, theirs also has only relative validity. (For Theosophy *is* a special religion, despite all the rules and regulations of the Society, and *must* be one if it wants to be a living reality.) Will mankind never get beyond the stage of believing that only a particular faith can save them? The theory that only the faithful will be saved probably answers to the fact that only he who has become conscious of his immortality, who has lighted the divine flame in himself, has a chance of consciously passing beyond death. Since each founder of a religion knows from his own experience only one way of lighting this flame, he cannot be blamed for having taught: "He who does not believe in me, is damned."

Old mistakes have in many respects found a reincarnation through Theosophists, instead of being corrected by them. I refer specially to the time-honoured over-estimation of diseased states, led to this conclusion by a contemplation of the numerous psycho- and neuropaths in the Theosophical Society. This is not strange: Sickness is a positive state, superior to the normal one for many purposes. The so-called normal consciousness is not the richest, because it is essentially the consciousness of the body. If for some reason the body fails as a vehicle for the life, or where the life is intentionally

withdrawn, the consciousness expands. Now the soul lives in its own world, unhindered by bodily limitations. Hence the astonishing serenity of dying or sick persons; hence also the frequent co-existence of a great genius with a feeble body, the idea of mortification, of artificial weakening of the body through fasting, waking, flagellation, etc. Consciousness is undoubtedly capable of expansion and intensification through such methods, but it is time to do away with the superstition that the possessor of Siddhis obtained through morbid excitation is thereby stamped as a higher being. It is certainly possible that a biological development manifests with the expansion of consciousness but only when the new condition is added to the old, not when it pushes it aside. Every diseased state is an absolute evil, only that Siddha may pass as a higher being, who in other respects is nothing less than a normal man; he only can serve as an example.

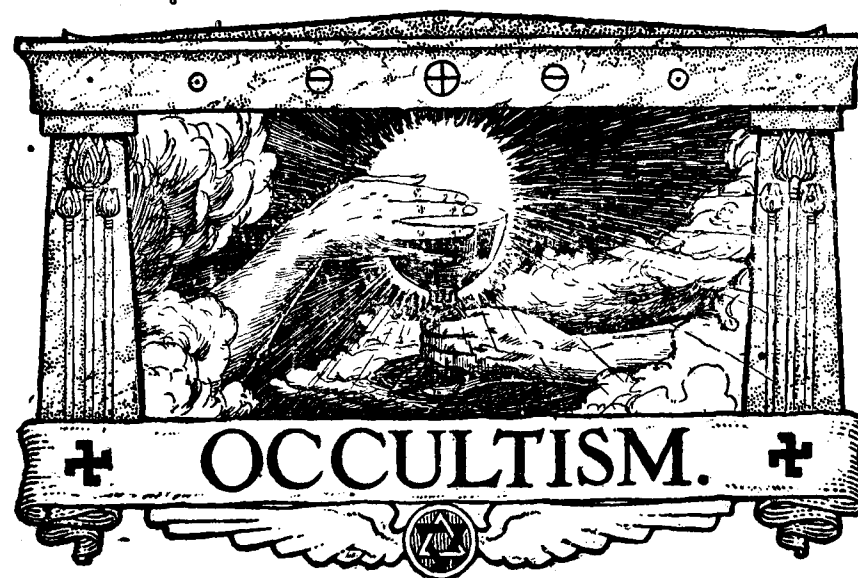
It is wonderful how correctly the gurus of ancient India estimated these conditions. Good health, a strong nervous system and robust morality of the would-be disciples, were conditions of acceptance. Modern movements which are based on Indian yoga should build on this firm basis. The yogī is essentially healthy, he is master of his nerves, he is balanced and in every respect normal; he is also an enemy of mortification. He is the true ascetic, who leads the life that is most suitable for spiritual development, but he never mortifies the flesh.

Also we should never forget that even if a man has actually reached a higher biological stage in evolution, he need not on that account be a higher being. Man is biologically above the animal, but there are many fools and knaves amongst us, and a low type of man may be below the ape. Thus also many who have developed higher powers, are representatives of a higher level of nature, but they are inferior representatives. If one takes them at their true worth,

one is more likely to be just to them; one does not run the risk of damaging one's own soul through blind imitation, nor does one succumb to the temptation of denying the positive evidence on account of certain weaknesses. There can be no doubt that not only Buddha and Christ, but also Muhammad, Walt Whitman, Swedenborg, Wm. Blake, and lesser people had biologically advanced beyond us. But they were neither omniscient nor perfect, nor free from serious weaknesses. They were average representatives of a higher species.

Hermann Keyserling

(To be concluded).



THE WORK OF THE CULTURAL DEPARTMENT

By WELLER VAN HOOK

FOR years we have urged the validity of the fact that human life in the aggregate and mass leads through its mere orderly living to the knowledge of God and the power required to be at one with Him. In practice it would be almost impossible to pursue this way to the utter exclusion of other modes of progress just as would be the case with the way of the Manu or the Buddha. Yet we affirm that right living, in its largest meaning, is ceremonial, symbolical and ritualistic in character; it reflects the life of Nature and the larger life beyond Nature; and its wise pursuit, when it does not deny or insult the knowledge and practice of other ways to God, leads on, without break or omission, to the consummation of Yoga.

The work of Manus is distinctive in that the plan of God, for the establishment and maintenance of races must be wrought out. The purpose of the Deity for human life in races must be gained by inquiry, and must be precipitated into the fact of forms. Similarly there is indubitable necessity for the teaching, the study and the practical application of philosophies and religions. The contemplation of the mind of God with its content of purpose for the development of man's powers of thought, of intuition, and of worship is the labour of the Bodhisattva Who becomes Buddha.

If these departments of the World's life are respectively representative of the creative or will phase of our Logos' manifestation and of the Wisdom side of His nature, then the Cultural, or Civilisation Department, which is headed by Him Whom we call the great Venetian (since we do not wish to name, but only to suggest, Him) is that department which reflects the Activity, or Grace, or harmonious, phase of God's nature. It is not sufficient that Creation shall occur to produce and to modify prakṛti; it is not enough that knowledge and wisdom shall characterise all the works of God; it is necessary that all the permutations of Will working with Knowledge and Wisdom shall take place, with ever perfecting Grace of Harmony in Activity. The facts of life expressed by the manifestation of God's Will in Nature give us the fundamental evidence of The True; the contemplation of Nature with the evaluation of the usefulness of her facts provides us with The Good; and the harmonious and graceful flow of form and colour and action fills all Nature with The Beautiful.

Civilisation is that vast complex of ordered interrelationship of attitude and action among men that springs from the recognition, on the one hand, of the unity of Man's nature and on the other hand, of the diversity of our powers and privileges. The term is used somewhat loosely. We may speak of the civilisation of an age, of a nation, of the world at large.

Civilisation demands the living of a people or of peoples in the world or a part of the world in a period of time. There are unities implied in the use of the term. The civilisation of the world at large is in its infancy. The recognition of the community of the interests and ideals of all humanity is the acquisition of philosophers alone. Its realisation as a logical necessity by all intelligent men is an ideal still far from attainment.

Small communities of men form cities, states or nations as a necessity of their physical life. The great, alluring ideal of the future is a world-state, a world-philosophy and an accepted world-civilisation—an ideal which all comprehending men are invited to aid in consummating both on the physical and the spiritual sides.

The goal of the world-civilisation is ever perfected interaction and unity of purpose, thought, feeling and deed. That goal can be attained in no other way than by the perfection of man and, since the younger souls of our world-period cannot be expected to attain to perfection upon our globe, we cannot expect here to reach the most nearly perfect world-civilisation, until those later ages of the world's life, during which the younger egos will have been transferred to other globes. But we are told that the later civilisations of our world-life will be so glorious and so happy, that the present suffering and agony of human life will, by comparison, be recalled as a broken, fitful dream.

The up-building of civilisation after civilisation through the ages of the world's life, each civilisation teaching its own lessons, bearing men on in the practical work of life, demands the mightiest efforts of Perfected Men. The labours of the successive Lords of the Cultural System is parallel to and co-equal with that of the Manus and Buddhas.

Weller Van Hook

VOWS: THEIR MEANING AND VALUE

By C. W. G.

MORE or less everybody knows something of the meaning of vows; and under that heading are included all principles, pledges, or whatever one likes to call them. The majority of people, however, do not adopt a system of vows as a guide and assistance to conduct, although all must, whether consciously or unconsciously, conform more or less to principle. Even savage races do this to a certain extent, and as man advances on the evolutionary path, he must adopt definite pledges for his rule of life, and stick as closely as he can to them.

In fact we are all concerned in this great question, for we are each and every one travelling our several ways to the Spiritual goal that is Unity with the Highest. Inasmuch as we enter upon a course of action and determine to carry it through, thus far have we made and kept a vow, and so prepared the way for entering the greater and more serious vows later on. We can all, no doubt, remember some of the pledges we entered into when we were children, how soon they were taken up and how very quickly put aside. As we grow up to manhood and womanhood, we still make resolves which carry us on as long as the novelty lasts, but soon die away, even as the ripples on the surface of the lake die, when the impetus of the stones flung by the youthful hand has spent itself.

We hear of men vowing undying friendship for each other, and this is often signalled by a vehement and vigorous

grasping and shaking of hands. When we meet, or again on parting, we shake hands, we toast each other at dinner, rise when the band plays the national anthem; and there is no doubt that these common, everyday courtesies, placed, as it were, on the altar of friendship and good fellowship, are the forerunners of deeper and more spiritual determinations later on. If all persons recognised them as such, they would value them more than they do, instead of treating them lightly or as having merely a formal significance. It does not follow that we must be serious always, because we see both small and large affairs in proper perspective, or that we cannot thoroughly enjoy ourselves, even though we do not treat things with levity.

Nothing is lost in the world of causes, and it is certain that nothing, however small or seemingly insignificant, is left out of account by the great Master Mind which designed and controls the Universe. Everything, whether we are aware of it or not, moves to a definite end in accordance with a definite plan; and those teachers who framed the system of sacred observances in the great religions, and established the fundamental laws for man to proceed by, did so in pursuance of this scheme, in order that we, in trying to follow their precepts, might learn to conform to the Universal laws which, as it were, hold the scheme together. Who can deny that in all relationships between human beings, principles must enter in, and more and more assume shape as definite, sustained vows? There cannot be any stability or consistency in life unless basic principles are adhered to. It is for us to perceive the rules as far as ever we can, and then move in accordance with them.

There are many man-made rules and regulations which do not conform to the Universal laws, do not in fact even attempt it, because they are made by those who are self-seekers, party-seekers and so forth. However, they defeat

their own ends, for truth only shall prevail, and what is not consistent with real principle cannot long endure. In our political elections many pledges are made, simply and solely to catch votes, and it was stated after a recent by-election that one of the candidates made so many promises to the electors, that it was absolutely impossible most of them could be carried out.

Emerson states that the man who knows he is appointed by Almighty God to stand for a fact, invincibly persuaded of that fact in himself, overthrows opposition in the most confident and the most violent persons, because in him is resistance on which both impudence and terror are wasted, namely faith in a fact.

It must be apparent even to the casual observer, that the facts of life represent a great, almost an incessant paradox, probably this is because of the necessity to balance evenly the pairs of opposites. It is one thing, however, to perceive what should be done, but another to carry it out; and herein is the true value of a vow, we can depend upon it when we do not think there is any special necessity for doing so, when the ideal is temporarily obscured, or the mood for good has given place to a tendency for evil.

A man's knowledge may be sufficient to attain, but if he has not virtue enough to enable him to hold, he will lose whatever he may have gained. "From him that hath not shall be taken away even that which he hath." Strength of character, therefore, is what we need, and in the building of this principles, even vows, are necessary, for we grow by the exercise of the virtues embodied in them. Many, in their journey through evolution, are concerned with the pledges and principles of childhood merely—they look through a glass darkly. Probably for us men and women of the world, who are not so far advanced, the best vows are those to give us strength against some weakness we wish to eradicate.

• Is there any material blessing or blessing of any other kind we cling to and feel we cannot do without? It will have to be surrendered, for all must be given up by a gradual process of renunciation which meets us all along the path from one degree to another. If we cannot do without friendship, then we shall have to learn what loneliness means; if wealth is essential to us, we are bound to experience poverty, for only in this way can we follow our ideal and gain true spirituality.

We can see that, had we worked harder and made greater efforts in our previous lives, we should be further ahead now, and any virtuous principle inculcated by any institution or church for the guidance, even control, of its adherents, is a beginning for them in this later and more severe undertaking. It is a pity the Western world has not more fully accepted the doctrines of reincarnation and karma, for these clear up so much that is otherwise obscure; but there is no doubt these teachings are gradually permeating religious and philosophical thought, even though not spoken of outwardly.

• The Catholic priest and the philanthropist, spending their lives and means in doing good, are laying up great treasure for themselves later on in their spiritual careers. They have pledged themselves to the work, to devote themselves to the poor and needy, and so they are developing qualities which will sustain them perhaps in many future incarnations of difficulty.

Most of us at times find ourselves led into by-paths, away from our true course; and these mean for us bewilderment, or the end in a *cul-de-sac* from which we have painfully to retrace our steps. We do not really control events, neither do we guide circumstances, but rather do they control us. We are buffeted by unseen waves and constantly become the sport of chance, so it is only by the perception that things have this dominance over us that we are made to

themselves together under a curse to kill Paul. In *Eccles.* V, 4, we read: "When thou vowest a vow unto God, defer not to pay it." Also in *Deuteronomy* XXIII, 21, is an almost identical one: "When thou shalt vow a vow into the Lord thy God, thou shalt not slack to pay it." In *Acts* XVIII, 18, we are told that Paul had shorn his head "for he had a vow". Finally, in *Acts* XXI, 23, four Jews, having a vow on them, had shorn their heads. Many of the Eastern Initiation ceremonies, in fact, required the hair to be shorn, which was probably symbolical of the separation of holy things from the merely secular and vulgar.

In our Christian religion, as is well known, there are systems of vows which in a general sense may be termed simple and solemn. In Buddhism there are the solemn vows similar to those of Christianity, namely, Chastity, Poverty, Obedience; but here the last-named was considerably modified. Buddhists believe that each one must conquer his lower self by Himself, and the obedience to an order, or observance of ceremonies, cannot make up to a man his failure to conquer himself.

No doubt, therefore, if one could rightly choose the proper order, suitable to one's temperament and to one's particular character, outward pledges would be of value. They may be said to represent the apparatus upon which we may, if we choose, exercise our spiritual muscles. So far, however, as religious ceremonies or initiatory rites are fashioned upon the profounder facts of Nature, so far only are they of real benefit to the spiritual progress of the aspirant.

All vows, however, made to any party, person, or particular belief, are of little value indeed unless they are corrected with the heart doctrine rather than that of the eye. This sort of vow may indeed be more detrimental than otherwise, for it may induce us to give up our individuality and to cease to think for ourselves. Discrimination must be exercised

continually, and an earnest seeker of the truth must be extremely careful as to what movement or what cause he joins up with. Knowing that the greatest forces in Nature are those silent ones which work such mighty results, how can he do otherwise? Surely the voice of the silence is the voice of authority, and the message it brings is most insistent to the ear that will hear.

We clearly perceive, therefore, that the true process is an inner one; and as we advance in the truly spiritual life, we automatically make our own vows, and gradually leave behind the lower activities, definite though many of these be from the human standpoint; and so we link ourselves to the permanent pole of the cosmos, thinking and acting, as far as we can, in accordance therewith.

How often in the past have we carelessly, without a thought no doubt, set one tiny barque afloat upon the placid, seductive surface, or flung it willy-nilly to battle with the turbid stream of impulsive currents! We have, in fact, recklessly cast our bread upon the waters, without taking any account of the possibility of its return; but now—now we must look at things henceforth in a different light and consider them in their proper relationship to ourselves and to one another. There is to be a real change, and it is in our attitude towards life; and no doubt we shall find that spiritual things are often diametrically opposite to what we usually have thought them to be. We must not judge one another merely by what each wears, or by social position, and we must indeed be careful lest we entertain an angel unawares. We are taking on new vows, henceforth to devote ourselves to the great realities, and we are absolutely pledged to the cause; we cannot escape it, even though we wander forth into the desert and waste places of the earth. When the vow has been made to our Highest Self there is no release, for indeed we do not desire that there should be.

On our journey we shall meet with many very queer things, and have to deal with peculiar phases, not only in the happenings around us but in our own inner life. What we ourselves are will frequently surprise us, and the surprise will probably often be repeated until we learn to bear it and keep steady.

How many of us can stand on the rock of the "Eternal Now," poised, serene, tranquil, without permitting the whirling troublous waves of the emotional and mental worlds to sweep us off our base? It depends upon our experience in the past, and the attitude we bring to bear. Kṛṣṇa always insisted upon calmness, and it may be helpful to us in acquiring balance to look back and recognise that we have come through many joys and sorrows, yet still live to tell the tale. Most of us were thrown into consternation at the outbreak of the war, and many times during its continuance; but we are still here—some of us—able to look cheerful and only too ready to fall back into our old ways.

Events in themselves are not so important, therefore, but it is the impressions we gain, the lessons we learn by them, which really count. If we could keep this in mind, it might help us to carry on better under trial and difficulty, and maintain our footing on the permanent. It has been said that to study history is of great benefit in this connection, for it saves us from being hypnotised by the changes and chances of events that often darken our horizon, only to pass away. Nature speaks eloquently, indeed she shouts aloud her beautiful message, but we do not perceive it because we are too much concerned with other things, with the petty small affairs of our little lives.

Perhaps more than anything else we need endurance. For without a good fund of that how can we survive the trials which are the lot of him who would serve, and which were symbolised in the Pythagorean tests and those of all the great

teachers? The lasting tendencies are the ones we have to work for; and so we find that, besides endurance, we need patience, not only of the ordinary everyday kind, but something far deeper also—a quality, in fact, which develops faith and the confidence that what is good for us will be placed within our reach. Lack of this quality, indeed, has an almost paralysing effect on spiritual growth, for the lasting tendencies are acquired only slowly. There must be an incessant thirst for knowledge, and yet we must not endeavour to acquire any that will not enable us to serve better in whatever way we may be called upon to serve. Everything must be subjected to the main issue. We may take the vow of purity, which means purity not only of deed but of wish and of thought. We may consent to be poor, to pledge ourselves to poverty; but this does not necessarily mean that we must have absolutely nothing; but it means that we do not hold anything selfishly; that, whatever advantages come to us, we treat them as a sacred trust, using them for others to the very best of our ability.

Hence we easily see that our principles are pledges to virtue, and thus in following them we must be willing to undergo discipline and bear one another's burdens. No single virtue can be practised unless other qualities are also made use of; hence, by beginning even with the wish to acquire merit, we may be led to purer ideals. The great thing is to begin, and to continue in our well-doing; for it is stated that idleness and forgetfulness are among our worst enemies and paralyse the will. This is why all religions have multiplied observances and made their *cultus* difficult.

The struggle to maintain our vows makes us invincible; so we must set to work, never giving in, but always consecrated to the highest. Nothing can in reality resist our will when we know what is our next step and take it, and when we will what is good and true. We should not, however, will what is good with violence, for that produces

disorder—and disorder something worse. Our progress, says Vivekānanda, is by rising and falling, by pleasure and pain; and he declares that the latter is much more the teacher of humanity than pleasure is. Again, to quote the occult master, Eliphas Levi: "Virtues have to be practised long and patiently, if we would earn the right to possess them permanently; hence the necessity for constant reiteration of our vows."

The gains we make are in exact proportion to the efforts we put forth, for all that we obtain spiritually has to be earned. It is useless, however, to write down our vows, or to inscribe them on tablets of stone which we build into our walls; but rather must we make them with ourselves as the only witness. Documentary evidence can indeed be of no value where many lives of effort are needed; the pledge must be a much deeper thing.

We shall gradually learn to fathom properly our many-sided natures, and to understand the numerous illusions of this all too deceptive plane. By the restraint of our automatic thinking processes, we may do this, by holding in check our involuntary impressions which drive us hither and thither. When we would do good, evil is frequently present with us; and it is the subtle enemy that we have to look out for, that which hampers our spiritual endeavours by placing impediments—often it is true empty ones—along our path. In any case do not let us concern ourselves with externals, with the acquirement of psychic powers, lest we try to pry into other lives or to control those whom we think we dislike. Above all let us remember the maxim: "*Mens sana in corpore sano.*"

It is true that man is perfect at every stage, and that every stage should be enjoyable; but in rising higher and higher we have to struggle and often to suffer. The lower part of us has gradually to be transcended, and often it is as though it were a bad growth which must be treated and starved out of our bodies until we can dispense with it for all

time. We shall find that a preference for higher things comes about because we find that the old ways have more pain in them than pleasure, and so we renounce them. The sooner we perceive that renunciation is the way out, the better, and as knowledge is relative we need not go through all experience.

• It cannot be reiterated too often that the silent forces are the greatest, the inner processes the true ones; that the important thing is our attitude, the direction we take, and our willingness to go forward and grasp the unseen. Surely the heart of things is love, and when we are set on gaining merely our own ends, we disturb the harmony. Let us remind ourselves that ultimately all issues are the same, so far as our final goal as a race is concerned; but the steps toward that consummation are obscured by difficulties and lead through dark passages. We shall be wise, therefore, if we seize upon all opportunities and call to our assistance the great spiritual forces that lie about us on every side, if only we can recognise them. Therefore we must conduct our lives on sound principles, and make to ourselves vows to suit the measure of our footsteps, constantly keeping them in mind and continually exercising ourselves upon them.

In doing this we shall find our truest joy in service—service which is an inward consecration, a resignation to the Law—and though the way is so often dark, yet we believe, as the Great Master said, it is true that if we are faithful unto death there will surely be for us a crown of life.

C. W. G.

VENUSIAN AND JUPITERIAN HEALING: PLANETARY PARTNERS

THE THIRD OF A SERIES OF ARTICLES ON PLANETARY HEALING

By "APOLLONIUS"

Look not thou down but up!
To uses of a cup,
The festal board, lamp's flash and trumpet's peal,
The new wine's foaming flow,
The Master's lips a-glow!
Thou, heaven's consummate cup, what need'st thou
with earth's wheel?

R. BROWNING. From *Rabbi Ben Ezra*.

MUSIC and painting, sound and colour: the Divine Imaginer of the universe breathes through music, shines through colour. Winds, birds, Nature's orchestral voices, from the trumpet of tempest to that "little noiseless noise among the leaves, Born of the very sigh that silence heaves;"¹ The colours of Life, irradiated with Love, visible through fire, air, and water, divine inspirers, celestial illuminators of Nature's Book.

Each element contributes its very soul to the cosmic human imaginal consciousness, whose genius fulfils itself in primal remembrance. Genius and Lover "recapture the first fine careless rapture," bard and bird chant the same theme, each with unique individual variation. "The passion that leaves the earth to lose itself in the sky," ascends through

¹ Keats. From "I stood tiptoe upon a little hill".

Shelley and the Skylark, Keats and the Nightingale, though the hungry generations seek to tread down all who "the world's famine feed".

Venus and Jupiter heal by "recapture," for they re-awake in their patients

That sense sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:¹

at the appointed time, to those who are ripe for Venusian and Jupiterian ministrations. This primal return to the fount of joy is accomplished by their aid.

We are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.²

Venus soothes and consoles, hushes care to sleep, while Jupiter's invigorating presence stimulates and incites, without undue excitement, yet "disturbs . . . with the joy of elevated thoughts". Jupiter's fiery levitation raises the consciousness till it responds to "a flash of the will that can" from the buddhic plane.

If the healing force of re-creation through joy, as opposed to the de-vitalisation of dissipation, were but realised, none would go forth to drown themselves, dissolving their very life-constituents in hell's ruining waters, when they might bathe in the surf of Life's Ocean!

Venusian Healing pours her balm of Love on wounds impervious to any lesser unguent. The Venusian healer uses colour and music, but sympathy, before and beyond all else—true sympathy, born of insight and intuition combined, the polar opposite of promiscuous invertebrate commiseration!

¹ Wordsworth. "Lines—Tintern Abbey."

² *Ibid.*

The Venusian healer, armed by love, fears neither to descend to the infernal regions of the average subconscious self, nor to soar to the subliminal heights of illumination, whence the seer beholds the true man, unencumbered by ills of flesh: for "Venus is free of the spaces between Avernus and Olympus". The human heart vibrates to both regions. The Venusian healer never wearies or importunes the patient; frequently, the latter is unaware of the re-creative processes set up within his constitution by the seeing eye and healing hand of a Venusian ministrant.

Beauty Herself replies to the Venusian summons for aid, bringing to the mortal sufferer a breath from her realm; through Venusian votive aid, things pure, fair, lovely, and of good report, the peaceful gifts and graces of Beauty, gather round the scene of mortal affliction, and gradually, almost "insensibly" the patient responds to these precious influences.

Jupiter completes the work begun by Venus: gives the spark of enthusiasm, the fire of the muses, as distinguished from that of Mars; inspires the hitherto languid, inert patient, with ardour for some cause, ideal, or human being, it matters not which, so long as the spark ignites once more within the breast. Jupiterian fire warms and cheers; it does not burn, and leaves no cicatrice.¹ Jupiter and Venus, together, represent the normal functions of expansion and exhilaration in the human realm. Their work centralises and concentrates within the temperate zone, the normal sphere of man's occupation. The "Joy" aspect of temperance, response to life's natural expansive and recreative functions and processes, is expressed in the scriptural phrase—"Who giveth us all things, richly to enjoy".

Excess is born of intemperance, joy of temperance. The abuse of Jupiterian and Venusian vibrations, alike, gives

¹ Unlike Martian cautery!

evidence of excessive indulgence in pleasure throughout former lives, culminating in an orgiastic debacle wherein man sinks below the level of the brute he patronises. Excess calls for Privation, natural remedy! Neither ascetic nor sybarite knows the joy of temperance, any more than the anæmic or over-fed bourgeois, with his "Mesopotamia" of "Moderation," signifying, in this sense, a little of everything, and not enough of anything. The ascetic prescriptions of Saturn's bitter herbs and prohibition-inhibition regime, these apply the natural remedies for, and logical sequence to, a career wherein the "overbalanced" system had no choice save to ride for a fall, recovering the position, later, a sadder, yet wiser man! In all cases where starvation and privation in any form, have left their cruel marks on a frame deprived of necessary sustenance, mental, emotional, or physical, Venusian and Jupiterian healers combine to restore the balance, pouring in oil and wine, Venus binds the wounds, Jupiter lends his own horse and sets the patient thereon, holding him till he is strong enough to ride alone.

Jupiter heals through "pleasure, on active service". "Joy, in commonalty spread," the jovial "feast of reason and the flow of soul," is mirrored in the social board, where good digestion waits on appetite and the amenities of human intercourse do their appointed part, as ministers of exhilaration. When true convivial spirits meet, there Joy and Health preside. Pleasant social gatherings distinguish man as a joyous reveller from the trappist monk, the drunken satyr, and the conventional unthinking "herd" man, who will go anywhere, eat anywhere, mix with any company sooner than endure his own. Saturnalian "feasts" show the depths to which manas can descend, when kâma leads the way! But Venusian and Jupiterian treatment include among their methods of cure the natural pleasures of life: ascetic and libertine alike shun the banquet of the Gods, where enthusiasm takes

the place of fanaticism and drunkenness. Plato himself, master of sane and balanced philosophy of life, writes of the divine madness, the god-intoxication of enthusiasm, the fire of the Muses.

Enthusiasm lifts all on whom the sacred fire-breath falls, into an ampler air, a larger life; removes from the dungeon of personal self-absorption, into the "Father's House" of the Self, wherein there "are many mansions," awaiting royal pleasure of occupation.

Enthusiasm (distinguished from fanaticism, its counterfeit, which steals into unbalanced minds, persuading them that the shriek of the Mænad is an echo of Melpomene's lute) raises the human mind to the mount of transfiguration, whereon his raiment glistens and he responds to the divine contagion of the divine presences contacted thereon. Those who have experienced this episode of Joy's transfiguration, have been transported to a region of unheard melodies, and "words not lawful to utter" here below, will need no reminder of ineffaceable beatitude; such experiences "never pass into nothingness," their memory triumphs over all dust scattered by scavengers of pestilence and famine. Bathed in its after-glow, they can plod on through years of Saturnian "heavy going," and bid defiance to Martian menaces; there is that within which bears witness that they are heirs of immortal joy.

To those who have once partaken of the banquet of the Gods, the desert of earth-life appears in its true proportion to life as a whole, a space which must be crossed, extending between them and the promised land.

Venusians and Jupiterians "here below" are "strayed revellers" from some Olympian or Parnassian feast. "The wine of the immortals forbids me to die," exclaims the God-intoxicated poet. Venusians and Jupiterians bear balm and wine of life to some of their old time companion-revellers, now

exiled on "this sorrowful star". Through colour and music, too, they call, the colours of Love and Hope, Venus's midnight blue, "darkly, deeply, beautifully blue" and Jupiter's blaze of fire, shading from sapphire to taint turquoise, from salvia to forget-me-not, in flower-language.

Invisible the wings of these divine visitants, yet is Healing borne thereon to those who can respond to that Eternal Orphic Echo forever sounding through the ten-stringed spherul Universal Lute.

In sweet music is such art,
Killing care and grief of heart
Fall asleep, or hearing, die. (SHAKSPERE.)

"Apollonius"

FIRST PRINCIPLES OF THEOSOPHY—CORRECTIONS

AS these articles are already being translated into several foreign languages, will the translators kindly note the following corrections, and embody them in the text?

April, 1919, p. 41: In Fig. 6, correct "High Tyes of Society" to "High Types of Society".

May, 1919, p. 141: In ninth line from top, change "and to it belong their modern descendants," to "and to it belong, with the exception of those with Teutonic blood, their modern descendants".

June, 1919, p. 266: Line seven from bottom, correct "Morality" to "Mortality".

August, 1919, p. 451: Fig. 48. The diagram is inverted; its present bottom is the true top of the diagram.

" " p. 454: Fig. 49. Correct "Super-Atomic" to "Super-Etheric".

Most of the diagrams in this book were drawn in 1909, and the plates too were then made with a view to the immediate publication of the book. Since 1909, more suitable names for the four higher planes than the Sanskrit terms now in use have been suggested. The old and new terms are as follows (see revised Fig. 51 below):

OLD

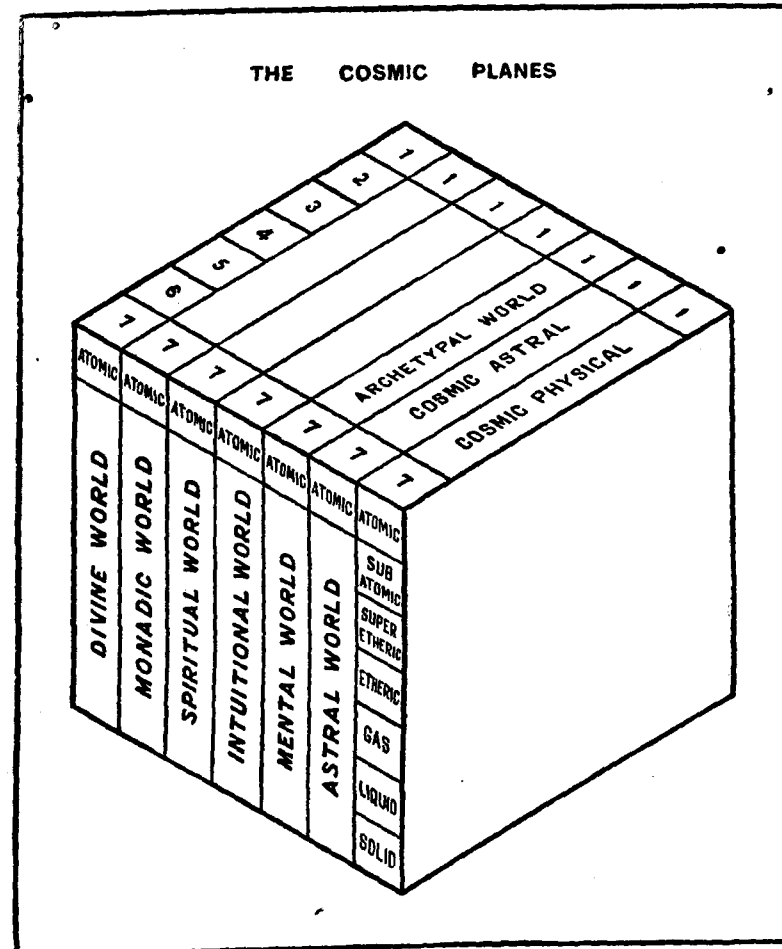
1. Ādi Plane.
2. Anupādaka Plane.
3. Nirvānic Plane.
4. Buddhic Plane.
5. Mental Plane.
6. Astral Plane.
7. Physical Plane.

NEW

1. Divine World.
2. Monadic World.
3. Spiritual World.
4. Intuitional World.
5. Mental World.
6. Astral World.
7. Physical World.

¹ References are to issues of THE THEOSOPHIST.

August, 1919, p. 463: Fig. 51. Several correspondents have pointed out that the figure is incorrectly drawn and labelled, and does not bear out the letter-press. I give below the figure as it should be drawn.



August, 1920, p. 443: Fig. 81. Omit "Frontispiece".

" " p. 446: Fig. 85. Lithium. In the central "cigar," outside the central sphere, there appears on the right a large black dot. This is not an "atom," but merely the head of a nail which has refused to keep down and out of sight.

C. J.

ECHOES FROM THE CHANGING WORLD

A WOMAN'S VIEW

THE following able summary headed ; "What Sort of World do we want? How are we going to get it?" appears in the June issue of the Women's International League monthly *News Sheet* :

We want a world in which nations live together as brethren. We have got a world in which every nation tries to live for itself alone. The result is a welter of violence, famine, disease and misery. It is said that to-day about half the people in the world are in want of food. The whole international economic system of making, buying and selling goods, by which men supported themselves and added to the well-being of the world is breaking up.

Millions all the world over are unemployed.

The collapse of one industry in one country affects trade in other countries. It is like throwing a stone into a pond: the splash in one place spreads in circles until the whole surface is disturbed.

Vienna was the centre of the ready-made clothing trade in the Balkans. The cotton materials used in the factories were almost all purchased from Lancashire. Because the Viennese Merchants are now too poor to buy the goods they used to buy from us,

English Results.—(1) English cotton operatives are unemployed.

- (2) English shopkeepers lose the operatives' custom.
- (3) English merchants lose the shopkeepers' custom.
- (4) English merchants cannot employ their workmen because they cannot sell their goods.

Viennese Results.—(5) Viennese workmen who used to make up the cotton goods from England into clothing are unemployed.

- (6) Viennese shopkeepers lose the custom of the workmen.
- (7) Viennese merchants lose the custom of the shopkeepers.
- (8) Peasants in the country grow less food because they cannot obtain clothes or other necessities in return for the

food they would take into the town. The fact that there is less wheat helps to make bread dearer for the rest of Europe.

"When one member suffers all the members suffer with it," is true of nations as well as of individuals. We cannot even help one nation without damaging another unless we think of them all as part of one great whole. Great Britain helped the French to secure very large deliveries of coal from Germany as part of the Reparation, but in doing so we did not consider our own needs or those of Europe as a whole. As a result we now cannot sell our coal in France, Italy, Norway and Sweden as we have done for many years because :

- (1) By the end of 1920 the French found they did not want our coal because they had sufficient German reparation coal which cost them practically nothing.
- (2) The French next found they themselves could not use all the coal the Germans were sending so they sold some at cheap rates to the Italians, who had up till then always bought their coal from us.
- (3) As the French still have more coal than they need they are selling some to Norway and Sweden and we are losing these orders.

Thus, by February, 1921, large numbers of miners in Durham and South Wales were out of work or on short time because the mine owners could not sell their coal abroad as usual. If the coal stoppage comes to an end to-morrow, we shall still have to find customers to replace the French, Italian, Norwegian, and Swedish trade we have lost because we have taken a narrow instead of a wide view.

Another result of this distribution of European coal has been the shortage of coal in Germany, which has hindered the manufacturers and made it difficult for them to buy English goods, so some more English manufacturers and English workmen have suffered from this cause.

We Want Peace—Real Peace. We are tired and exhausted with War.

And yet the nations all over the world are still devoting enormous treasure and the best brains of their people to the invention and manufacture of yet more deadly weapons of destruction. In the next war, we may rest assured that not only combatants and a few non-combatants, but whole cities, will be wiped out, and over vast areas of country there will not be a vestige of life remaining. The mere preparation of these weapons is ruining the world. The conference of bankers of all countries, held at Brussels last October, passed a strong resolution in favour of the reduction of armaments, on the ground that "the world itself cannot stand" the present expenditure on armaments. The actual use of these weapons would wipe out our civilisation, if it did not wipe out the human race itself.

What are we going to do about it?

We cannot wait, or disaster will be upon us.

What is the Remedy?

A world built up on the satisfaction of our common needs by common effort, a co-operative world not a combative world, a world of goodwill instead of a world of hatred and antagonism.

Help us to make it. Help Great Britain to lead the way on this great adventure.

That is what the Women's International League, 14 Bedford Row, London, W.C. 1, is trying to do.

EXERTION OR DESTINY?

Psychoanalysis and the Pelman system are calling the attention of more and more people to certain aspects of the age-old question: which is more potent in a man's life, exertion or destiny, the inner or the external? Science and India, in the person of Sir J. C. Bose, recently pronounced upon one phase of this absorbing subject. At a special meeting of the Sahitya Parisad, held at the Bose Institute, Calcutta, Prof. Bose spoke on the "Power of Will in Controlling Nervous Impulse." The lecture was delivered in Bengali, but *The Modern Review* gives a short translation of the main point of interest, as follows:

"In the determination of sensation the internal stimulus of will may play as important a part as the shock from outside. And thus through the inner control of the molecular disposition of the nerve, the character of the resulting sensation may become profoundly modified. The external then is not so overwhelmingly dominant, and man is no longer passive in the hands of destiny. There is a latent power which would raise him above the terrors of his inimical surroundings. It remains with him that the channels through which the outside world reaches him should, at his command, be widened or become closed.

"Function is created by the action of stimulus, which may be external or internal. Does the mind make the body or does the environment fashion the organisms? Are the two statements opposite to each other, or are they but one fact described from different points of view? If the internal stimulus be the resultant of inpouring forces from outside, then when in this infinite transfusion came the birth of thought? Even in the smallest living particle we may trace the dim beginnings of the faculty of choice. A speck of protoplasm accepts or refuses, submits to or resists the multiplex forces of destiny about it. When in all this did perception begin to manifest itself? If in throbbing response to stimulus, then the smallest speck of life has it. If in nervous commotion, then the tree has it. Mind and matter thus become transfused. The microcosm is that whose highest term is the one, and its lowest the other. And man opposing himself at will to new areas of stimulation thereby determines his own higher evolution."

CORRESPONDENCE

THE ESSENTIALS OF THEOSOPHY¹

III

OF what does Theosophy consist? Of what is it built? On what is it founded that cannot be taken away? What is there that can be dropped as a passing phase, and what is there that, dropped, leaves the Society stripped dead, or not to be distinguished from any other modern cult? Shall we look for a special teaching that is fundamental, or do we find it based on some abstruse metaphysic of the soul? Shall we get at our solution by a process of elimination? In order to clear the ground, let us put a few non-essentials out of the way.

First of all, Karma and Reincarnation. They are great laws of life and conduct. But they relate to the growth of the soul, and are embodied in every religion. Moreover, they are laws of Nature, and will operate whether we are aware of them or not.

Is belief in the Masters essential? No. No "belief" can be essential, in a scientific age; even knowledge of them is not essential to your being, to your evolving, to your attainment. On making your own attainment, you find yourself in Their presence as a babe finds itself breathing its first breath, or as Columbus found himself at a new continent.

Is, then, a belief in your soul and the possibility of its salvage an essential? No. There are good Theosophists that have no such belief, and yet are good—markedly good—Theosophists.

A Theosophist, then, must have his creed in some realm different from the realm of other creeds. Let us tabulate a few, and see if among them we find some of the things that the scientists are just now stumbling upon.

Let us put Relativity first. It is the magic word of to-day—relativity as to words, ideas, creeds, dogmas, concepts, Relativity as to values, as to criteria of value. Then Self-determinism. Perhaps a few will agree that these two are sufficient to form a "nucleus of Universal Brotherhood," a little realm of the real, within the greater realm of twentieth-century intellectualism. Self-determinism within limits of Nature—three-dimensional as to the places in the sun (a place where a man's mind is free to exercise itself in speculation as to ideals). Hitherto wisdom has had to give way to force. Intelligence still considers force of arms an argument.

¹ The communications under this title are in answer to the question: "What, in your opinion, are the essentials of Theosophy?"

Religion still demands temporal protection to Truth. When shall we learn that Truth is? When shall we give Wisdom its right to live? When will men cease to hate superior intelligence? When will superior intelligence cease from enslaving and exploiting ignorance for non-intelligent gain? Wisdom will rule when it rules wisely from its own realm.

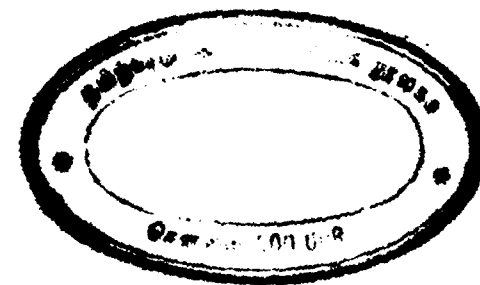
Intelligence must become chivalrous when ruling. When wisely refraining, because of self-determined limits, it will enable the less wise to follow; and then we can have personal self-limits, tribal, national and cultural boundaries, racial continence and mutual support in the need and the opportunity for self-expression in thought.

But is the world ready to abide by mind and the faculties of the mind—reason and comprehension? Can the "pure and compassionate Reason" be enthroned in civilised countries? This is the new field we are looking for, is it not? Freedom to think and utter and compare; freedom to investigate and explore and expound.

Thus only can minds grow; to each man his thought of the moment is essential in evolution, for only from that thought can his mind grow to greater things. Only as that again is related to all others by inference, implication and logic, has he fulfilled that for which his mind was born. And many are lacking the power to reason out its relationship; so they must live it and put it into practice. For this he must have the social environment and moral support of his village, tribe, university. For now he is proving his own relativity to his fellow man, and is implicated in what the rest are willing to do. So, if he transgress or confuse, or impose on his fellows that which robs them of their right to experience, they must resent, resist, or be enslaved. Thus each learns the limit of his freedom. Thus the many conjoined protect the few from the folly of their own contrivances.

Nature provides many fool-killers, and slowly the foolish learn thereby. This is universally the law in the animal kingdom, where pitfalls abound in the jungle or the desert, be it land or sea. Thus the head hunter tribes teach each man to be alert, that he keep his head on his shoulders. Thus in our business and mechanical worlds, our social and political worlds, we teach our thinkers to keep their heads. Sense alertness gives its resultant in a few concepts. Reasoned alertness gives the savage a chance for his life. Intuition, the *Tertium Organum*, gives man his judgments, from which he builds his complete and complicated consciousness, by Inference, by Implication, by Logic, conjoining Ethics with the right to live. The struggle for life gives way to a deeper struggle for Truth. We cannot go back, "red in tooth and claw," to the first stage, nor can we argue with sword and poison gas, as in the second stage. The third stage alone is left open to us. Reasoning alone can resist and disarm reasonings. Burnt at the stake, we attain the right not to be burnt. Freedom, then, is the essential of the existence of the Theosophical Society, and its best and all-inclusive label is the word BROTHERHOOD.

A. F. KNUDSEN



BOOK-LORE

After the Peace, by Henry Noel Brailsford. (Leonard Parsons, Ltd., London. Price 4s. 6d.).

This book has the honour of being one of the few which seek to examine the Peace and its aftermath from an international point of view, free from national prejudices. If the author has any prejudices, they are to be found in his strong socialistic views, which naturally play a considerable part in the conclusions arrived at in the book. But even to those who disagree with socialistic theories this book can still be recommended, as a sincere effort to bring out actual facts instead of the usual fictions and fallacies which are so often given to the reading public. As the author reminds us in the "Conclusion," in the "descriptions of actual conditions of Central and Eastern Europe there is nothing that is new and little that is disputable. Most of the main facts can be verified in our official publications." Further, the author has the special advantage of first-hand knowledge of the conditions in many parts of Europe in which he has recently travelled.

The Introduction elaborates the question: "Can Capitalism feed Europe?" and, in answer to the subsidiary question: "What, if a victorious capitalist society had been capable of thought for the common good, would have been its policy at the end of the War?" the author draws a striking contrast between what common sense would have dictated, and what a combination of fear, hatred and ambition actually resulted in.

In the first chapter, on "The Politics of Babel," the author tries to make us realise the enormous extent and scale of the various changes which the Peace settlement has produced, an interesting point being the very doubtful effect of the application of "self-determination" to the various small nationalities of Europe. Next, he considers the enormous concentration of power in the hands of the few chief Allies, with the two dominating factors of British sea-power, with its corollary the Blockade, and French military power; thence to the great questions of population and coal, the latter

specially in relation to the League of Nations. Chapter IV tries to answer the question as to how Europe will react to these extraordinary and abnormal conditions, and considers some of the possibilities, such as the "Social Revolution" and the "Military Reaction".

In the fifth chapter, on "The Mandates and the League," after showing the very transparent disguise with which the word "Mandate" seeks to hide the fact of practical annexation, the author makes some fascinating suggestions for an International Civil Service, and in support of their practicability recalls the Jesuit Communist State in Paraguay. He also gives some interesting ideas as to what might have been done in the case of Mesopotamia and its oil, given disinterested motives and imagination. Finally, in the "Conclusion," he answers tentatively the question as to what should be the international policy of the British Labour Party, if and when it finds itself in power.

D. H. S.

The Message of Psychic Science, by Mary Everest Boole. (C. W. Daniel Ltd., London. Price 5s.)

The Message of Psychic Science has less to do with the new and startling truths that have dawned on men's minds in the last fifty years than with religious belief. It is a lesson of gentle assurance and enlightenment for the timid and receptive. In these days of transition, when men are passing out of darkness into the light of a new knowledge which is to bring revolution in life, only the strong can grapple with the welter of authoritative beliefs and scientific facts, seize the truth, and mould their lives accordingly. Others—and these are still the majority of mankind—only feel the changing world, the unrest and uncertainty; and, being blind, fear the new. To these latter this book comes as balm to troubled souls, comforting the minds distressed with fear of science and the unknown regions of psychic phenomena vaguely felt to lurk under the names of mesmerism, spiritualism, etc., and helping them to a loving tolerance and gentle sympathy out of the narrow superstitions and a too often pitifully narrow standard of average morals. It is therefore the essence of present-day tendencies in thought and mysticism, diluted for the dwellers in the mental atmosphere of provincialism, and for the gently religious and inoffensive type which finds its psychic food in church meetings and clubs and Y. M. C. A. activities.

The first chapter seeks to show that there is no separation between religion and science; that the "Spirit of God," in biblical

language, "means the force by which God acts upon matter and quickens it into living forms". Man is a part of nature. Poets and children have always felt the link, and it is evident in our physical organisation. The mysteries of phrenology, psychology, mesmerism and spiritualism are gently unveiled as manifestations of the working of the laws of Nature in man. Mesmerism may be "the power possessed by some men of passing a current of their own vitality down a benumbed limb, or even feeding in a temporary supply of it to repair excessive waste," but it is also of the same nature as the power—unconscious mesmerism—which a mother has over her child, a nurse over her patient, a teacher over her pupil, as well as "some portion of God's influence on the nervous system of man". Spiritualism is also treated in the same fluidic way, to teach that "whether the spirits of the dead are near us or not—at least the Great Spirit is around us, and from him we get light, knowledge and truth".

Throughout the other chapters the main argument is to show the immense influence of psychic conditions on health; that many of our sicknesses are due to "physic and fuss," and could be cured by the cultivation of gentleness in thought, word and deed, and the quiet of self-forgetfulness. Thus the author takes fear out of fearful things by interpreting them in terms as familiar and friendly and useful as the sunlight, fresh air and flowers. The book should, therefore, take that place in the forward march of civilisation for which it is fitted, and help to bridge the gulf between sincere, if narrow, orthodoxy and that happy realm of quiet content where a little knowledge is not a dangerous thing.

M. W. B.

Zionism and the Future of Palestine, by Morris Jastrow, Jr. (The Macmillan Co., New York. Price \$ 1. 25.)

It is already more than two years ago that Professor Jastrow wrote the Preface to the Volume under review and sent it forth into the world. From this one might suppose that his book was no longer up-to-date, for the question of Zionism is a living one, and the future of Palestine is being moulded month by month by the quick-moving march of events. However, this is not so, his plea is still timely; for the "Jewish State," arguments against the organisation of which he marshals here, has not yet come into being.

On general principles Theosophists will sympathise with the Zionists: self-determination is one of their watchwords, and naturally they tend to feel that it is only just and right that every

group of people should have a home of their own and an opportunity to develop their own culture, and realise the aspirations of their race, unhampered. They do not perhaps fathom the complications of this question of self-determination as applied to this particular instance of the Jews and Palestine; Professor Jastrow's book is instructive in this connection. While thoroughly sympathising with the view that the "humanitarian aspect" of the Zionist movement should be pressed, that Jewish culture should be allowed free scope to add its contribution to world-culture, he quite definitely contends that the formation of a Jewish State, a political unit for Jews and administered by Jews, would not further the true aims which its present promoters have at heart. The organisation of such a nation would be a retrograde step, quite out of line with the forward movement of world affairs; "under modern conditions of life mixture of nationalities is the normal condition—isolation the abnormal that leads to sterility." It is by a constant crossing of currents and counter currents that modern progress and culture proceed; especially is contact with other peoples necessary to stimulate the higher intellectual and spiritual energies of the Jewish people. Professor Jastrow goes into this question from the historical point of view, showing how the whole testimony of the last two thousand years witnesses to the need of the Jewish genius for intercourse with people of other races and a different cast of mind. Apart from these general considerations which may be matters of individual interpretation, the author asks many practical questions: Suppose a Jewish State were founded, how large a proportion of the Jews of all parts of the world would be able to find a home there? What would be the status of the non-Jews living in Palestine? Judaism is not only a question of race but of religion, could men of other nations who might wish to settle, or remain, in the new State become naturalised? What special right have the Jews to Palestine, which is a holy land also to Christians and Muhammadans? These and other questions are asked—and answered, the verdict implied in the answers being always against *political* Zionism. *Economic* Zionism our author favours heartily, but in the introduction of the political idea he sees difficulties and dangers, which "in the opinion of non-Zionists are sufficiently serious to condemn the entire movement as unfortunate and as threatening the position of Jews throughout the world". Whatever the reader's views may be as to Professor Jastrow's conclusions, his thinking on the subject will be clearer and more fruitful for his having followed the arguments here set forth.

A. DE L.

• *The Delphic Oracle: its Early History, Influence and Fall*, by Rev. T. Dempsey. (B. H. Blackwell, Oxford. Price 6s.)

The first chapter of this book deals in learned but uninteresting fashion with the history of Delphi, as a shrine or holy place, dedicated first to *Gē*, the earth Goddess, then to Themis her daughter, and afterwards to Poseidon and Dionysos, though the evidence for the last seems rather obscure. The pages bristle with quotations, and there are copious footnotes containing more quotations, and also references and etymological details. The question of the reason for the influence of the Oracle is fully discussed, and its renown is ascribed to two causes: the inspiration or possession of the priestess by some "spirit of divination" such as is referred to in *The Acts of the Apostles*; and to the broad-minded and skilful politics of the priests, who kept abreast of the thought of the times, and cultivated the friendship not only of leading statesmen, but of artists and men of letters. Subsequent chapters deal in considerable detail with the influence of the Oracle on politics, colonisation and religion; showing that while politically it was probably influenced by considerations of gifts and promised support by one party or the other, it deserved great credit for the advice given to would-be colonisers, advice based probably on information carefully collected from visitors who came to the shrine from distant lands; and that in religious matters it was conservative in its tendencies, but on the whole worked for unity. The book is one for the student rather than for the general reader, but beyond placing in one volume all that is known on the subject of the Oracle, it has no special value.

E. M. A.

The A.B.C. of Occultism, by O. M. Truman. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 3s. 6d.)

This book is written as a condensed epitome of the wide stretch of Occultism and the phenomena associated with Spiritualism, so simplified that it will appeal to the veriest tyro in such matters. The author divides psychics into two classes: trained and untrained; the first being the evolved and developed clairvoyant, the second, mediums. This distinction, though mentioned, is not quite enough stressed by reason of the use of the word "psychic" for both such conditions, although the author does mention that the untrained psychic or medium is a "throw-back" to earlier stages.

The first chapters give us a cosmic sweep of chains, globes and Root Races, and a clear and concise answer to the question which

every enquirer asks when confronted by such gigantic ideas: "If this is so, what is the purpose of evolution?" Then we are taken on to the subject of planes, which are explained as "conditions of consciousness rather than places"—a definition which avoids the usual pitfalls occasioned by suggestions of solid, astral, and mental matter in layers, which is apt to be conveyed in some books. Then comes an excellent chapter on "Man," followed by one on Karma, pointing out the results of good and evil on all planes, and the best method of eliminating the unpleasant in life by a determined control of all the bodies. The phenomena of psychism, mainly from the viewpoint of the Society for Psychical Research, are next fully treated with some detailed and excellent remarks on each method of obtaining phenomena, finishing with an explanation of the Occult Path—what it is and how to tread it. A chapter headed "Religion" is the fitting conclusion to this book; it deals, among other subjects, with the dogma of the "Vicarious Atonement"—occultly considered—and also with that question which so vexed the early Church, *i.e.*, that of the duality of Jesus and the Christ—in a reverent yet truth-searching spirit. Not the least excellent part of this book is the bibliography at the end, which is a mine of information for those wishing to read more on this subject. Altogether, a book which should be widely read by enquirers into Occultism, for its clarity and common sense make it an invaluable addition to the best philosophically practical books on the subject.

D. C. B.

VOL. XLII

No. 12

THE THEOSOPHIST



I THANK the members of the Theosophical Society who have been good enough to elect me as President for the third time. It is an encouragement to know that so many approve of my work. I thank also those who voted against me, for they showed interest in voting against my re-election. I much regret the indifference to duty shown by those who abstained from voting, since they held back the encouragement of their support, but did not enable me to know whether they actively disapprove my work, or do not care about it one way or the other. The indifferent are the heaviest burden on any movement, while active support or active opposition

shows life. I will try in the coming years to deserve the trust which those who voted have placed in my hands.

* * *

I have probably made THE THEOSOPHIST a week late in order to take up again my monthly task of writing my notes from the Watch-Tower, for I wished to place on record an account of the great event of the meeting of the World Congress of Theosophists in Paris at the end of July, and in the rush of events immediately after it, my visits to Amsterdam and Brussels and the few crowded days in London, I had not time to catch the steamer of August 6 at Marseille, and perforce awaited this one, which left on August 13. The voyage has included a great deal of writing, a mass of delayed correspondence, a Presidential Address to be delivered two days after landing in Bombay at the second Reform Conference of the National Home Rule League, the weekly dole to *New India*, and so forth. Amid this come the present notes.

* * *

A large party of us left London for Paris on July 21, flashed down to Dover, ploughed across the Channel, bestowed ourselves at Calais in the Paris train, thundered through France, shedding blacks on the fair countryside from clouds of blackest smoke from the worst coal, and finally drew up in the Gare du Nord amid a crowd of rejoicing Theosophists, and more crowds outside the barrier, and smothered in flowers, roses, tiger-lilies, orchids, carnations, flew through the familiar streets to the houses of friends or hotels, as the case might be. For myself, I was soon in "my Paris home," under the hospitable roof of the General Secretary for France, M. Charles Blech, and his two affectionate sisters. It was pleasant also to meet the welcoming smile of the *bonne*, that admirable French servant who is a part of the family, one that I had known for some twenty years.

* * *

On the following day, I motored over to Boissy St. Leger, a village on the side of Vincennes, to see "Nitya," the younger of the two brothers who were for so long my wards. He had had a sudden breakdown of health, as he was preparing for his last examination for the Bar, having passed his other examinations at the London University and the Bar without a failure. It was a great disappointment to his friends and himself, as he was peremptorily ordered complete rest, under pain of serious consequences, and was therefore compelled to put off his final examination for a year. He comes over with his brother to India, arriving early in December, and returns to England for his call to the Bar. In the evening of that day, I lectured to the E.S. students, after nearly ten years without speaking French, and repeated the effort on the 23rd and 24th. French and English were the official languages of the Congress, and I selected French, as reaching the greatest number.

* * *

The French T.S. has built for itself a fine and most convenient Headquarters, and, more fortunate than the English, did not have its valuable property seized by the Government. The World Congress opened there on July 23, at 2.30 p.m., the whole building being a hive of activity from the early morning, and the programmes and cards of admission for the many meetings being distributed to delegates from 10 a.m. onwards. There were thirty-nine countries represented at the Congress by over fourteen hundred delegates—a very creditable number for our first Theosophical World Congress. And the spirit of friendliness was splendid. French, English, Germans, Belgians, Austrians, Bulgarians, Rumanians, Hungarians, Jugo-Slavs, Czecho-Slovakians, Russians, Americans, Canadians, Finlanders, Greeks, Italians, foregathered as though there had been no war. The neutral Nations also greeted them, Swedes, Norwegians, Danes,

Icelanders, Dutch, Spaniards, Portuguese, Swiss, Mexicans, Cubans. The East sent Indians, Japanese, Burmans, Javanese. And at the opening, after the French General Secretary had welcomed all, delegates spoke from three to five minutes, each in his own tongue, an impressive proof of our world-wide propaganda. The meeting closed with my own Presidential speech.

* * *

Thereafter, one afternoon and two mornings were given to debates on "The Mission of the T.S. to the World," "The Problem of Education in the New Era," and again, "The Mission of the T.S. to the World," each session lasting for two hours. From 5.30 to 6.30 on two afternoons I lectured in a fine theatre, filled with delegates and members only, on "The Theosophical Ideal". On the third afternoon the time was divided between M. Chevrier on "The Relations of Man with Nature," and Mr. B. P. Wadia on "Will Europe Recover Its Lost Soul?" Both discourses were admirable, and were listened to with rapt attention. On the evening of July 26, I lectured in the great amphitheatre of the Sorbonne to a huge audience, said in the papers to comprise the leading men in diplomacy, science and the University of Paris, headed by its Rector, on "Theosophy".

* * *

Sandwiched in wherever there was room, were meetings of the Theosophical Order of Service, the Round Table, the Golden Chain, the Theosophical Fraternity of Education, the International Council for Theosophical Education, while in the mornings at 9 a.m. were meetings of the T.S. General Council, the General Council of the European Federation, and Committee meetings of the above Associations. In the evenings were a Concert and a Drama, and an acted and musical "Poem of Life". It was an interesting fact that, at the concert, the Count Axel Wachtmeister, the only son of our well-known

Theosophist and devoted friend of H. P. B., the Countess Wachtmeister, conducted two remarkable compositions of his own.

* * *

But the thing which will make the first Theosophical World Congress for ever memorable in our annals and in the future of the world, was the coming out of Mr. J. Krishnamurti as the effective Head of the Order of the Star in the East, which held its regular meetings on July 27 and 28, and others at odd times. After a fine musical "Invocation" the Conference was opened by Mr. Krishnamurti and myself, both speaking in French, and we were followed by the reports of National Representatives. In the afternoon Mr. Krishnamurti presided, and at that, and at the various business meetings which crowded the programme, he astonished all present by his grasp of the questions considered, his firmness in controlling the discussions, his clear laying down of the principles and practice of the Order. He has no use for sluggards or sentimentalists, and spoke with a decision and a wisdom that gave all a feeling of confidence. "We have a real Head at last," said one, "and he tells us what we have to do." It was the quiet and restrained strength which made, I think, the greatest impression. "*Je suis devenu un homme d'affaires*," he said to me laughingly. ("I have become quite a man of business.") And he certainly had. But the biggest thing about him was his intense conviction of the reality and omnipotence of the Hidden God in every man, and the, to him, inevitable results of the presence of that Divinity. His conviction was so intense that now and again it almost paralysed his speech, in the wonderful lecture he gave in the large theatre on the evening of July 27, a lecture which raised the whole audience into an at least momentary conviction like his own, that they were, in very truth, divine and could do

all things in the power of that Divinity. As I wrote in *New India*:

"The lecture was an interesting one, large in its ideas, very lofty in its ideals, very exacting in its demands on the lives of members of the Order. Profoundly impressed with the sorrow of the world, with its efforts to reach a happiness which ever betrays by its unreality, with its agonised appeal for true and lasting happiness, he pointed out the only road—the extinction of the personality, the realisation of the God within, the thinking, speaking, acting as that God, above illusion, above separateness, above the trivialities of a childish life. It was a striking scene, the large audience listening with rapt attention in perfect silence, the tall, slight, graceful figure, the still simple, almost boyish, manner, yet with a certain assurance of power and command, the beautifully-cut features, the voice generally conversational but with occasional rich deep tones which promised both strength and beauty, presenting an austere and lofty ideal with intense earnestness and conviction, but with a disarming smile which robbed it of severity and clothed it with an appealing beauty. A picture to remain in the memory, and to be often recalled in the years to be."

No one who was present at that lecture will, I am sure, ever forget it. The lecture was prefaced and followed by some exquisite unaccompanied sacred music by the choir of a Greek church—truly wonderful singing.

* * *

Such is an outline of our first Theosophical World Congress. It left all full of new strength and courage, with a firmer faith and a stronger grasp of essential truths. It was suggested that the next World Congress should be held in Washington, so to give North and South America an opportunity of large attendance. We have now seven National Societies in the two Americas, and they may advance a fair

claim. The next European Federation Conference will meet at Vienna in 1923, if all goes well, and it is decided that there shall be a Special Meeting of the General Council called at that place and time, to receive invitations for the place of the Second World Congress. The Council of the European Federation chose Vienna for its next Conference by 23 votes, proposals for Holland, Belgium and Switzerland receiving only 3 votes each, the total number of Councillors present being 32, or 33 counting myself. Miss Dijgraaf was elected Secretary of the Federation, and Mr. Cordes Treasurer—both admirable selections—and the Conference is to be held in 1923.

* *

The T. S. General Council met as an Advisory Body only, as no Special Meeting had been called. It approved my action for putting an end to the division in Germany by my calling a Convention of all members of the T. S. in that country, and appointing Mr. John Cordes to act as Presidential Agent for that purpose. His powers will cease as soon as the Convention has elected its Chairman, and the Convention then becomes a constituent body, to make its own Bye-Laws within the general constitution of the T.S., and to elect its officers. I could think of no other way of ending the division except this, as it places full power in the hands of the German members as a whole, and keeps intact the autonomy of a Section.

* *

Another difficult case that I brought before the Council was my action in Switzerland, where several Lodges had withdrawn from the National Society, had attached themselves to Adyar, and desired to form an International Section. It seemed to me that there was no provision in the Constitution for a non-geographical Section, and that it might cause much trouble as interfering with National Sections. So I suggested to them that there was nothing to prevent them linking themselves as a Federation, many Federations being already in

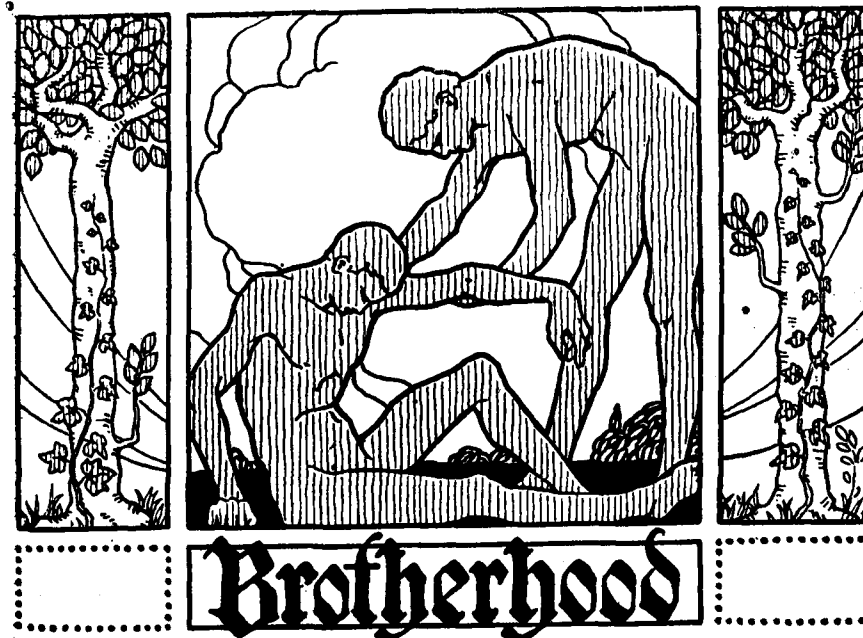
existence within our National Section for convenience of working and mutual assistance. This also was approved. It was also agreed that countries which had dropped out during the War should be replaced on the roll of the T.S. with their original numbers. The War has given our organisation much trouble by the unrest it generated, but all will very soon be in order once more.

* * *

All my readers will be glad to hear that our dear Anna Kamensky escaped from Russia, and through many difficulties and dangers reached Finland on foot, with her friend Miss Hembold. She could not come to the Congress, for, as an escaped Russian subject, she had no Russian *visa* on her passport, and the French Foreign Office would not admit her. Belgium, however, opened its doors, so I had the pleasure of meeting her. She is looking, I am glad to say, very well, and is full of indomitable courage, despite the persecution she has undergone from the atheistic Bolshevik Government. She has never lowered her Theosophical Flag, and remains unbroken in faith and devotion.

* * *

The French papers contain very interesting accounts of the Congress of the New Education Fellowship at Calais, due to the work of Mrs. Ensor, on July 31, and August 1 and 2. Sixteen Nations were represented and over 150 Congressists were present from countries outside France. Mr. Baillie Weaver, the President of the Theosophical Educational Trust, described "as a great friend of France, where he carried on his studies, delivered on Sunday a discourse remarkable for the depth of its views and for its eloquence". I warmly congratulate the Congress on its well-deserved success; it was warmly welcomed and honoured, and the greatest interest was shown in its proceedings.



THE IDEAL OF SOCIAL SERVICE¹

By C. JINARĀJADĀSA

ABOUT one in fifty, we are told, suffers from some form of colour-blindness. There are some who are totally red-blind, that is, who do not see red at all, but see instead of red a green shade; a few are blind to green, and see instead of green a pale yellow. There are probably very few of us who see all the colours perfectly. Now colour-blind people cannot help their limitation; no one can blame them for seeing green instead of red. But if we allow a colour-blind man to be an engine-driver, where to distinguish red from green and yellow is essential to the passengers' safety, we risk a catastrophe. So

¹ An address read at the Civic and Social Conference of Mysore State, India, June 15, 1921.

an examination in colour seeing is one of the tests for engine-drivers.

There is something akin to colour-blindness in the religious consciousness of the world. It is the inability to see cruelty. Of course charity, compassion and service are essential religious truths everywhere; but so is the colour red everywhere. For all that, one in fifty does not see red at all; similarly at least 999 in 1,000 do not see the cruelty which exists everywhere. A man may be profoundly religious, in some aspects of his character even a saint; but that does not prevent him from being blind to the cruelty round him, any more than a colour-blind electrical engineer can help being blind to the colour red when it is before him. Just as colour-blindness is a fact in nature, so too is the fact that the religious consciousness of man is blind to cruelty.

Consider the horrible forms of cruelty which exist side by side with high development in religion. No one can accuse the worshippers at Kali's Temple in Calcutta of conscious cruelty, for they go to worship there with a profound zeal and dedication. But it never occurs to them that the sacrifice of kids and goats to the Goddess is a cruelty and a horror. They suffer from a form of moral colour-blindness. But then so does every one of us; horror-blindness is far more common than colour-blindness. Not so very many centuries ago, here in many parts of India, men convicted of theft had their hands cut off. The Sadhus and the pious people made no protests about it, simply because they did not see it as a cruelty which was utterly incompatible with religion. It was for them merely the punishment which the law decreed, and so there was no more to be said. Criminals are still flogged in jails, and children are still caned in schools; we accept both as a part of our normal civilisation, and it never occurs to us that we are condoning cruelty. As to the treatment of animals, among many sights there is one which we all see often enough,

but which never occurs to us as a cruelty; I refer to the numbers of diseased and mangy pariah dogs about the streets of our villages and towns. I need not catalogue the forms of cruelty to man and beast which take place in our cities, to which we are blind; we do not consciously tolerate them, simply because we are not at all conscious of them. We are all lop-sided in our development, and so little trained is our faculty of sight that, when many a cruelty passes before our eyes, we simply do not see it. Our eyes cannot bring all forms of cruelty within the same range of clear vision.

I regret to admit that the religions of the world have laid over-emphasis on heaven and made man blind to the opportunities of earth. Here and there, the thought has indeed arisen that earth and heaven are related to each other, and that to be efficient in heaven a man must be efficient on earth also. But for the most part, we see our life beyond the grave as not related to our activities here while alive, and so we give the minimum of our best to earth, while reserving the maximum for heaven. This is the attitude of the average religious man; the more the idea of God fills the foreground of his consciousness, the more his duty to man and the lower orders of creation gets thrust into the background. It does seem as if the nearer many a man is to God the further removed he is from man.

Of course all this is utterly wrong. Protest after protest has been made by the great religious Founders against this division between heaven and earth, between religious and secular. Hinduism insists that there is one Divine Life in all things. Christ insists that the love of God by a man cannot be separated from the love by him of his neighbour. The Buddha's teaching continually dwells on radiating pity and love to the whole world. But the followers of each great Teacher always mar their Master's teachings, and emphasise the less important at the expense of the more important.

This process of the garbling of religion by priests and churches has now proceeded up to this point, that the modern scientifically educated man or woman finds it most difficult to believe in any kind of God at all. Not that he does not want to believe, but that priests and churches cannot offer him adequate mental inducement to believe. He mistrusts them, specially as he sees how little they do for man, while professedly offering everything to God.

This reaction from religion is not an unmixed evil. It has at least this good—it has turned our eyes from God to man. It is modern scientific scepticism which has brought in its train Social Service. There has always been, in some form or other, the service of man in the name of God; but Social Service, as we know it to-day, is the service of man in the name of man. Thousands of men and women, who do not respond to ordinary religious teaching, respond to the ideal of the service of man. One result of their response is that they are free from that colour-blindness in religion of which I spoke in the beginning. The spirit of Social Service shows us many a cruelty round us to which religion seems totally blind. Workers in Social Service are certainly less blind to human suffering and cruelty than the ordinary religious enthusiasts.

We have to retain this sensitiveness to suffering in the Social Service worker. His usefulness to humanity depends on his sensitiveness. His sympathy will give him both an insight into the problem before him, and what means to adopt to put an end to it. I believe that if only men would learn to see, they would learn to sympathise, and that always with sympathy some knowledge is born. How can we plan so that the Social Service worker will always be a worker, and not merely a Social Service dreamer?

I think the way is by developing in him the side of idealism. I mean by idealism not a mere theoretical contemplation of ideals, but a practical life of such a keen and

enthusiastic kind as makes him realise that the ideals which he works for are part of his inmost nature, and not an external gospel of life presented to him by another. Without this type of idealism, even the best Social Service worker becomes mechanical and departmental. Each worker must feel his service as something which he is impelled to perform, in the fulfilment of which his honour is involved. There are many possible ideals in Social Service, for each worker to select from according to his temperament.

There are some whose best service is because of their sense of humanity. They feel that certain actions and situations are unworthy of true manhood and womanhood, and they work to remove a slur from the name of Humanity. There are others who work from a sense of Brotherhood, desiring to share with their fellow men that which has been found precious in their own lives. There is no first or last in ideals, and one is as good as another.

I want however to speak to you of an ideal which specially illuminates for me the problem of Social Service. My ideal will not necessarily inspire all, but I serve you best in telling you of what draws out the best in me. This ideal is one well known in ancient India, when our spiritual leaders saw one Divine Life in all things. Applied to the conditions of everyday life, this ideal means to see each human being as the Treasure House of God.

When I start with the postulate that in each human being, however degraded or despised, God is latent, then my Dharma is clear; it is to help in the revelation of the Divine in all my fellow men. Sin and evil to me, then, are whatever hinders God's revelation in His children, and cruelty consists in acquiescing in everything which holds the spirit of man in bondage.

The cruel actions, which keep the God in man a prisoner in chains, are both of commission and omission. The ordinary

ethical code of religion will teach us to refrain from acts of commission; but it is those acts of *omission* which sometimes inflict more cruelty than those of commission. Let me instance a few. Consider the way that the third class passenger in India is hustled and jostled and jammed and packed in trains; how there is no arrangement for reserving a seat for him. But only pay three times his fare as a second class passenger, or six times his fare as a first class passenger, and your seat is reserved for you. In other words, you shall merit decent treatment on the part of the Railway Company according to the money in your pocket. Yet I who travel first class and my brother who can afford to travel only third are both Treasure Houses of God. If the God in me can do His work better in the comforts of a first class carriage, why should not similarly the God in him? Of course there is no act of *commission* of cruelty to the third class passenger in treating him as is done. It is all within the bye-laws of the Company, endorsed by the Legislature! But my conscience tells me that they are not the bye-laws of God, and are certainly *not* endorsed by Him. So I partake in an act of omission, so long as matters are not changed. I can only palliate my conscience in the matter by working for the abolition of that evil, as a part of other and major evils.

So too is it with another group of our fellow men—our brothers who have broken the laws of the country. Granted that law-breakers must be segregated for a time—though I very much doubt whether it is the best way of bringing out the civic sense in a man to segregate him from all his fellow-citizens—are we not guilty of acts of omission by not changing the whole idea of the criminal? Our present idea is that he is a social pest and an infection, from which we must be protected, and that *he* must be punished to frighten *us* off from crime. It never occurs to us that God is in the prisoner in the dock. But suppose for a moment we were to believe

that it is God, and not man, who is in the dock. Then the problem is, "Why is the God in the judge free and not about to pay a penalty, and how is the God in the prisoner to be made like the God in the judge? At once every thought of punishment vanishes; there is no one to punish or to be punished, but some one to be understood and helped to reveal his hidden Divinity.

I could take instance after instance to illustrate my idea that the spirit in true Social Service should be to seek the God in man and in man's environment. Everything which retards the revelation of God in man is anti-social. It may be the backwardness of a State to impart education to all; then I as one of the State, so long as I do not protest against it, am guilty of a crime against God. It may be the cribbing, cabining, and confining the spirit of woman by early marriage, by denying her the opportunity of higher education, by purdah, and so on, but in all that, however much I follow my caste custom, I sin against those helpful customs which God wants to prevail among men. Acquiescence in backwardness of man or woman in any form means that I am willing to tolerate the continued imprisonment of God in man.

Since to me life is a process of God's revealing in men, all conditions in life are favourable or unfavourable according as they help or hinder that revelation. I must fight dirt and disease, backwardness and ignorance, and ugliness in every form, not merely because they injure and degrade men, but because they keep the God in man imprisoned. Hygiene and sanitation, culture of every type, and the gospel of beauty are so many ways of appealing to the God in man to step forth in His beauty. Beautiful homes and cities, art in every form, a keen enthusiasm for the Beautiful, are not mere æsthetic excrescences on life's activities, but the necessary *pūja* in the worship of God. I take as an axiom that whatever inspires me to be good and noble will equally inspire all my fellow men,

and that therefore civilisation is incomplete till they all too have like opportunities to reveal the God in themselves.

I go one step further still. It is to see the revelation of God not in man alone, but also in his younger brothers, the animals. Surely we here in India ought to understand the mystery of the animal, that he too is a sharer in Divinity, for that is the ancient immemorial teaching of India, and it is a part of our priceless heritage of wisdom. Let me quote you these few verses from the *Shvetāshvatara Upanishat*, about the Indwelling Presence of God in the creatures whom He has made.

Smaller than small, yet greater than great, in the heart of the creature the Self doth repose; Him free from desire, a man sees with his grief gone, the Lord and His might, by favour of God.

Thou woman dost become, and man, and youth, maid too in sooth; when old, with staff Thy steps Thou dost support; Thou takest birth with face on every side.

Blue fly, green bird, and red-eyed beast, the cloud that bears the lightning in its womb, the seasons and the seas, beginningless art Thou. In omnipresent power Thou hast Thy home, whence all the worlds are born.

We have here our code of conduct towards the animals. We are to treat them so that the God in them, Who is treading His way in an evolutionary process, to dwell later in man, may have the facilities which He requires for His journey. Therefore while the animal is to give us his intelligence and strength, we have to use them not thinking solely of ourselves, but primarily thinking of the animal's progress and expansion of consciousness. Our duty is to humanise the animal, and that is the first claim which the animal has on us. Everything which keeps the animal, who has come to serve us, simply as the animal, the beast of burden, our means of gratification, is wrong. Not to ill-treat him is the duty we owe to *ourselves*, but the duty to the animal is to help the Divine Life in him to pass on its higher way to the next stage of its manifestation.

• You will see that throughout I am conceiving of God and man in rather a novel way. God is my Brother-man, and God the Brother is more real to my consciousness than God the Creator or God the Father. Christ said that man had but two primary duties, the first to love God with all his soul and heart and mind, and the second to love his neighbour as himself. It seems to me that loving my neighbour will be more real and vivid, if I could but train myself to see in him, not merely my neighbour, but also my God. Certainly the revelation of God in my neighbour is a lesser revelation than that which comes in my heart in prayer or in meditation; nevertheless it is a revelation of one and the same Reality towards which my heart is drawn in adoration. Let us look for God not up above, but around us; not in an Ideal not seen with our eyes, but in His children who are to be seen with our eyes; I think we shall then love Him with a wealth and complexity of emotion of which we little dream to-day.

If only we modify our present thought that man is only man, and realise a little that man is Divinity, we can then appeal in all things to the Divine in man. Our highest appeal now is to the humanity in man; we say that such and such conduct is "inhuman," and we praise a man because he is so "humane". Let us not say that cruelty is inhuman, that is, not worthy of manhood, but rather that it is undivine, that is, not befitting the God who is in man. We cannot put man on too high a pedestal and appeal to him to act from there. If my appeal is not merely with the lips, but with a powerful conviction that Divinity is in man, then the man whom I have put on a pedestal will begin to reveal something of his Divinity. Like answers like; if we have so much cruelty round us, if so many of our brothers are law-breakers, it is because we have not wiped cruelty out of our natures, it is because we have not yet trained ourselves to reverence the inner law of our being. When each of us, sure of our

inherent Divinity, sends out the call to the Divinity in all others, then we shall know that our appeal to men to be divine, and not merely humane, is not in vain.

This is my ideal in Social Service, and I think all who place it before them will avoid that blindness to cruelty which I mentioned in the beginning. If I look for God, He shows me where He is imprisoned; as I look for God in man, then from a thousand places the appeal comes to me to release the imprisoned Divinity. We want wide open eyes to see things as they are, in their crudity and imperfection; for, if we have also the Ideal, then to see things as they are is also to see them as they should be. We workers in Social Service must be both matter-of-fact and idealists; while our heads are above the clouds, our feet must be very much on earth.

Above all, to be useful to the world, we must be full of enthusiasm, not a powerful enthusiasm one day and a weaker one on another, but a quiet, persistent, increasing enthusiasm, which is justified both to the dreaming heart and the critical mind. One proof that God is within us, and not solely without, is this ever-bubbling enthusiasm which vivifies the nature of the true philanthropist. His body may grow old, but his heart never; his brain may lose its memories, but never the great truths which the mind has built up out of those memories. He may be stepping on to the funeral pyre, but he does so with his own torch of idealism held aloft for all to see by in a darkened world. Man's immortality and man's enthusiasm for the Good, the True and the Beautiful are two phases of the one Reality, which is that he is Divine. To die to enthusiasm is in very truth to die to life.

How shall the Social Service worker be ever bubbling with enthusiasm? For that, he must have a gospel of life to which he is committed heart and soul. Among the many gospels that exist, which is the best, is another question. But I do not think it very much matters that a man should have

none but the best, so long as what he has "works". A philosophy "works" in a man's life in many ways, but in the life of the Social Service worker it is no philosophy if it does not make him a reformer, that is a fashioner anew. I know no nobler statement of the practical idealist's dream of service than that of Blake:

Bring me my bow of burning gold!
 Bring me my arrows of desire!
 Bring me my spear: O clouds, unfold!
 Bring me my chariot of fire!
 I will not cease from mental fight,
 Nor shall my sword sleep in my hand,
 Till we have built Jerusalem
 In England's green and pleasant land.

"Till we have built Jerusalem." For God dreams of what our cities shall be some day, and He is waiting for those who will make His dream true. He has the plan of the ideal city of Mysore, that city where His Will shall be done on earth "as it is in heaven". He has the plan for every dwelling, for every hamlet and every city, in every land, and Social Service is one way of realising His dream. That man is truly spiritual who realises God's dream best. It does not matter where he is or what is his work; God needs us all, from the Ruler of the State to its humblest citizen. That State is truly happy where the citizens work together to make God's dream true.

Friends, you here in this State of Mysore have a nobler opportunity than others in other lands. Your Ruler serves both God and man with a dedication of which even the most ignorant villager is aware. You know that his brother who will succeed him, His Highness the Yuvaraja, who is our chairman this morning, is heart and soul one with us in all we plan for Social Service. Having the highest in the State to lead you, whither indeed may you not go? When the highest in the land perform their duty, you cannot complain if all is not well. If all is not well,

it is because each of you has failed to do his part. Without the help of every one of you, God's dream for us cannot be realised on earth. It is not a matter of reforms or boons granted by those in places of power, but of reforms actually begun by each one of you in his own place. In our own places, in our own environment, we have power, indeed all the power which we need to do just that part which God needs of us. God does not expect of you and me what He expects of His Highness the Maharajah. But He does expect something from you and me, and we fail in life unless we give it.

No one can truly live in a State unless he gives to the State. Otherwise we are as savages. If only you could realise that you are not man only, but God also, you would then find within you the ways and the means for all those services which you should perform. Service is the only true keynote of life, and Social Service, that is, the service of "socius," our neighbour, is the service of God. If only you could forget for a while your own needs, your own griefs and anxieties, and contemplate for a while the griefs and anxieties and needs of your neighbour, you would have more of the Divine Power within you nearer your realisation. Look at the Godhead without, and salute Him there, and you will recognise the Godhead within yourself, and partake of His strength and peace. There are many roads leading to that Refuge, but one of the noblest to-day is Social Service. It is moreover that Path along which God is coming to meet you most swiftly. Social Service is God's new gospel of life for men, and you need but live that gospel to live that perfect life which God has planned for you, and of which your heart dreams.

C. Jinarājādāsa

PROFESSOR FREUD'S "PSYCHOANALYSIS OF LEONARDO DA VINCI"

A REFUTATION¹

By AMELIA DOROTHY DEFRIES, M.R.I.

"Studies of the abnormal or morbid furnish no data for accurate study of the normal."—P. GEDDES.

THE theory of art enunciated in this book seems to me to be one of the explanations for the exaggerated cruelty shown by the Teutonic peoples in the great war, for if these thoughts and explanations underlie their interpretations of such master-minds as those of Leonardo and Socrates, Jesus and Michel Angelo—men who were not students of life, but Doers of Deeds, expert and skilled and strong in every walk of life, and colossal workers and men of action, as well as thinkers whose daring was great and whose love of Truth was more vital to them than their love of self—then it is clear to me that the thought of such a people must be tinged with that morbidity which comes from sexual vices, and which, as Bousfield has shown so clearly, can develop into a passion for cruelty, which is called sadism.

It seems to me, as I shall endeavour to prove, that Freud has here taken a man, famous for the power of his sublimation,

¹ See my chapter ART AND SEX in *Geddes: The Man and His Gospel*.

and tried to demean him by attributing his genius, which was by no means confined to art, to first causes altogether too small to explain the actions or thoughts of this type of man. A man alive to everything in nature and in the soul of humanity and of animal life, a man given up to scientific investigations of all kinds, a practical inventor, architect, warrior, engineer, and medical student, who was also a poet, philosopher, painter and sculptor of such power that all his works are deathless, cannot be analysed, to my thinking, by trying to reduce all his activities to impulses emanating from one set of organs only, vital though these are. The sexual organs are not the only vital organs, and I shall endeavour to prove that a man like Leonardo da Vinci was not only developed on all sides equally, but that he understood what the French to-day mean when they say: "*Il faut passer son sexe par son cerveau*," for this was understood perfectly well by the Roman Catholic Church, which advocated continence—and provided ample outlet for the production, and for the results, of sublimation.

Far from being, as Freud makes out, a pathological case exhibiting symptoms of sexual perversions, I think Leonardo was an example of a normal type, and I think that such all-round genius and such perfect physique as was his, stand as a type of the normal and not at all of the abnormal kind.

This type of man, or woman, is, in fact, the normal, the perfect flower, and less than this is subnormal, while more than this, as in Buddha and Jesus, may be called Supernormal. Examples of this sort of development can be seen in the Community of flowers on a rhododendron head, where one or perhaps two attain perfection, the majority less than perfection, and there are, crowding under these two kinds, a host of others that never reach any sort of beauty at all, while over them all may tower one larger and altogether of a super-type.

The theory that genius, such as that of Socrates, Leonardo, Michel Angelo, and in a measure Beethoven, which projects

an enduring treasure as a result of continence and sublimation in addition to physical strength and good health, is the normal, and that less than this is subnormal, while such types as Freud describes, are abnormal developments of humanity, is I think the theory artists and art critics, if not medical men, must follow. I submit that there is no evidence in the life of Leonardo, unless certain sentences from his notebooks are unduly accentuated and isolated and made to take on a meaning never intended, to justify Freud's psychoanalysis of this, one of the master-minds of the world.

I have read several of Freud's books with great care, including the *Leonardo da Vinci*, which has two lines printed in red on its cover: "*This book is addressed exclusively to physicians and serious students of psychoanalysis.*"¹

Now every self-respecting art critic must be a serious student of psychoanalysis, and the subject of Leonardo is always fascinating; but I assure you that Freud's analysis is so revolting that I am forced to stand up and try to refute it—
 • a mouse attacking a lion, perhaps—but is Freud such a lion as we are permitting ourselves to believe?

In his *Dreams*, and in this Leonardo book, his reasoning is obsessed by the theory that sex-impulses explain every thought and action in human life. Geddes and Thompson, acknowledged authorities on this subject of sex, never suggest such an idea. So why should I accept it? Why should you accept it? It would be as easy to prove that our whole life is governed by our stomach. Both theories can be proved up to the hilt. *Both are true. But there is more than this.* And because Freud runs one theory to death and sees no other, I refuse to accept his "astonishing interpretation of the Mona Lisa smile" which the advertisement tells us "will be a revelation to the world of art and literature in this country".

¹And it is sold to the general public at every booksellers in New York.

It is not a revelation at all. It is a morbid conjecture, based upon a one-sided idea and worked out in a manner even more dogmatic and arbitrary than anything in theology, and is even more unsatisfactory than any church argument.

The danger of Freud is this: His theme of sex is more fascinating to people than any theory of the stomach could ever hope to be, and he tells, in everyday language, of secret vices and of perverted instincts. His style is that of a brute, and he has many followers, especially in New York where even artists are filled with his dark reasonings. My quarrel with him is not only on account of his style, but because he has isolated one human function—the function of one set of organs, and ignored the rest.

In their standard works upon Sex, Geddes and Thompson have not been so obsessed! Again, even supposing that Sex alone was "*il primo motore*"¹ (which, by the way, never occurred to Leonardo, if we may trust his own private note books), why, then, must we assume that sex-perversion is rampant in such a pure and scientific a mind as that of Leonardo?

Sexual perversions *may* rage in Germany and Austria to the extent Freud leads us to suppose, but I think this professor has, by long study of the morbid and unhealthy-minded, come to look upon the whole world as such. Which is very natural. But need it influence us? Here, for instance, is one of his overworked ideas: "By admitting that he entertained a special personal relation to the problem of flying since his childhood, Leonardo bears out what we must assume from the investigation of children of our times, namely, that his childhood investigations were directed to sexual matters." Every one who has had to do with healthy, normal and well brought up children must admit that this is far-fetched, indeed, and extreme. Many children up to the age

¹ To use a phrase of Leonardo's.

of twelve and fourteen do not consciously worry about sex as such, and might not even then but for meeting with outside influences—such as other children less well brought up, or nurses, etc., whose minds may run to that point.

Naturally once the idea has become a fact, and the child is conscious of it, he will investigate it. But long before this, and alongside with it, he will investigate every other thing he comes across. He *may* take the mechanism of a watch to pieces for investigation, because of subconscious sex-impulses, but I doubt it. One might as well suppose him doing this to find out how his digestive organs work—or he *might* unscrew the parts of a telescope to find out the mystery of sight. He might smear the powder off butterflies' wings to investigate the sense of touch, or he might pull off fly's wings to see how his own arms were fixed in. He might be interested in a gramophone to discover why his own ears were the organs of hearing, and even then there would remain organs and functions which he had not yet investigated. But I would not place all this to sex investigation; I think it is more the curiosity about everything in general of a naturally inquiring mind.

Freud's theory that Leonardo was "estranged from sexuality" by "repression," and that his energies all went into investigation of natural phenomena, with the problem of sex as the focus, may be true also of Pascal, who gave himself up to investigating the activities of the soul. But this is sublimation and not perversion. I do not think "sex" obsessed those men. I think they accepted these organs as they accepted their lungs and their intestines, and turned their thoughts outward as well as inward. Naturally the energy they preserved *by continence* went into other channels, or these very unusual men may have been so sensitive as not ever to find their counterpart, and thus prefer non-satisfaction to an act which must lead to

revulsion of feeling in their case. By an effort of Will these men may have sublimated their natural instincts.

By concentrating the mind strongly on something else and keeping up enthusiasm and practising hard work and exercise, moderate or vegetarian feeding, the mind can be forced to rise beyond mere sexual dreams, and Power of a remarkable sort may be developed, as the Hindû knows. To my mind this is the explanation of Leonardo—and of Beethoven—possibly also of Michel-Angelo.

Even after raising the question, Freud cannot prove that Leonardo practised homo-sexuality, and I see no reason to suppose that he did so, for, as far as his notebooks have been studied, no suggestion of such a thing is to be found, and why should he have hidden it—if it was a life-practice—in a diary so minutely kept in every detail and written, for the sake of privacy, in looking-glass writing?

A man is revealed in his work, and anyone has only to compare the writings of Leonardo with those of Oscar Wilde! The suggestion that Socrates, Leonardo, Michel Angelo, were homo-sexualists seems to me, in the face of their work, ridiculous. Freud's endeavour to determine Leonardo's life by a theory based upon his only written mention of his childhood—a very vivid dream about a vulture which, while he was still in the cradle, came down to him, opened his mouth with its tail and struck him a few times with it against the lips, seems to me a foolish effort. It certainly was a strange dream, but it might as easily be attributed to indigestion as to the very revolting explanation by Freud. The little child might have seen the great bird flying by during the day, he might have noticed the tail especially because of it being (possibly) seen in a brighter light than the rest of the bird, by reason of some passing cloud-shadow; and an extra scrap of food for supper, or a morsel swallowed too fast, might have caused indigestion; a hot spoon damaging the

tender lips a little might have drawn the mind to these, and in a very natural dream the child might have thought that a vulture struck, even opened the lips with his tail.

It may seem superficial to dispose in this way of two whole chapters in Professor Freud's book! But I can see no reason for his drawing in of the Egyptian goddess Mut, and connecting the vulture dream with the word *Mutter* (which has no connection with *Madra*, the Italian word for mother). Still less can I see any reason for giving publicity here to what he himself calls "one of the most disgusting of sexual perversions"—itself unknown to a great many (even married) people who may read about it for the first time in Dr. Freud's book, which seems not only far-fetched and mistaken, but unnecessary in the extreme. Such a dream coming to a child, resulting from something seen by the eyes and photographed on the mind might easily be remembered and taken by a strongly fatalistic man as an indication that he was destined to occupy himself largely with the vulture—and with flight. But we have to notice here that flight was only one of the many things that occupied Leonardo's mind and life—it was the one in which he failed, whereas in other things he was successful.

This child-dream, which Freud takes as the fundamental thing in this Master's life, cannot very well have caused him to supply the Duchess with hot water that ran through pipes upstairs to her bath; it does not explain the well known fact that in the bibliography of war the name of Leonardo stands as far ahead of others of his era as it does in the bibliography of medicine, or of art. His own letter to the Duke, in which he stated his accomplishments, merely referred to his artistic side in a postscript. He was as good an architect and sculptor as he was a painter, and the "vulture-phantasy" can hardly explain all this! Large groups of artists now study Freud and follow in his footsteps. Even in the psychoanalysis of

the insane he can hardly be respected, if he shows his limitations so obviously when analysing the mind of so sane a man as Leonardo.

Furthermore, the very word "psycho" is from "psyche," yet he never refers to the Soul at all. The sexual organs are the *primo motore* for him; but Leonardo himself has written very differently. Anyone may read the translation by McCurdy of some of his notebooks. McCurdy perhaps did not really understand his subject entirely, but at least refrained from morbidly perverting it. Freud never allows for what Professor Santayana calls "perception in the soul"—which can only be explained materialistically by taking *all* the sense organs and all the internal organs, as well as all the infinitely varied outside phenomena of the world and using them synthetically as a "first cause". Freud, in his endeavour to piece together his data and fit them into his theory remarks: "Let us remember that it is not good to find one isolated peculiarity." Yet this is actually what he does—and bases a whole book upon it.

Surely Leonardo had a perfectly balanced mind, which never went to extremes, and was as interested in natural phenomena from earliest childhood as in the fantasies of his own imagination—he was saturated with Religion, although, because of the fanaticism of Savonarola, he became rather Pagan while remaining always true to ideals, neglecting the church doctrine of the period, beyond which his knowledge had taken him, but never diverging from the Truth as he knew it, and sex, in his busy mental life, would have its natural part, but, as he found his counterpart when he was over sixty and, unlike Beethoven, apparently did not fall in love with those who could never comprehend his all-embracing nature, he turned his mind more and more to other matters, until sexual activity—but one of many incidents in the life of love—became less

and less to him in his life of art and science. When, by the light of four candles, at midnight, and expecting excommunication for so doing, he dissected the corpses he had obtained at the risk of his life, and made those beautiful, indeed unsurpassable, drawings of the human muscles, upon which all medical knowledge of muscles and all art text-books of muscular anatomy have been based—which drawings are as true to-day as when he made them, and so perfect that no artist has ever been able to do as well—do you think he was obsessed by a childhood's dream about a vulture? Was he prompted only by a morbidly perverted sex-impulse or, as I think, by impersonal Love of Truth? When he, now under Papal ban, gave his strength to save, from Savonarola and his hordes of followers, the statues of Greek and Roman gods and goddesses, by carrying them—aided, it is said, only by his servant—to places where he himself dug pits and buried them, to preserve the great art of past ages from the savage raids of fanatics, was it sex-impulse only that prompted him?

The Mona Lisa smile is but an item in the wonderful life of Leonardo—and although I have my own theory about that smile, I will admit that Dr. Freud's, though limited, may be possible. What I despise is his concentrating on one isolated child-dream—giving it a disgusting and revolting interpretation and making it and the Mona Lisa smile the centre of Leonardo's whole life; whereas in reality the picture was a portrait, considered by the painter himself to be unfinished, and therefore merely one of his *innumerable* experiments. One might take his drawings and designs for ships that should sail without sails or his inventions of implements of war and base an interpretation of his whole life upon these: but this would be to ignore the fact that he was a man cast in heroic mould, fully developed on every side.

My theory about the smile of Mona Lisa, which is also found in the Holy Family cartoon (Diploma Gallery, London),

and in the St. John (Louvre), the St. Anne, and other pictures and drawings, is very simple. Leonardo himself, in his notes, to his students, pointed out that a portrait painter had two things to consider—man and his own soul. This was only one of his very many teachings about art. The phrase in the original is such that it is hard to be sure if Leonardo meant the soul of the sitter, or the soul of the artist, as the second point for consideration; but in any case I take it that he considered the “perception of the soul” as one of the necessary functions in portrait painting.

His perfectly balanced mind could admire only perfect poise of mind and body in woman. His feeling that you could not even love anyone or anything perfectly until you knew all about it, is unusual; for men as a rule like the mystery which is ignorance, and when they know all about any thing or person they are tired and lose interest—instead of going deeper into the vital mystery, they are off after something new.

Not so Leonardo! Freud quotes his sentence: “For verily, great love springs from great knowledge of the beloved object, and if you little know it, you will be able to love it little or not at all.” For Leonardo, Jesus might have said: “This commandment I give you, that you *understand* one another.”

Without going any deeper into this problem, and while agreeing entirely with Walter Pater’s ideas regarding the Mona Lisa, for me the whole matter is in this nutshell: Leonardo painted and drew the perfection of his own soul, which may have been and probably was tinged with memory of his mother. Quite possibly he never found a woman he could consider fit to compare with his mother—in that I can agree with Freud; but is it necessary to isolate the sex memories—even supposing that there were any? One’s memories of one’s mother are infinitely more varied than that.

* If one has had, as Leonardo probably did have—a pure-minded mother, in whom the mother-love was strong, there would be innumerable memories, and memory of her care would not have in it anything even remotely connected with sex. Mothers, as a rule, do their utmost to keep the child’s mind off sex thoughts and *draw his attention in other directions*. A mother’s love is not, in my mind, connected with sex-love. Finding his mother perfect in his eyes may have caused unconscious “sexual repression”. Those are things one cannot discover. But, clearly, Leonardo loved poise, knowledge and great understanding; he loved musing upon thoughts such as occupied a certain group of early Buddhists, who called themselves “the extensionists,” because they contemplated things only comprehensible to the wise. He loved those activities beloved by Francis of Assisi, but his mind was not content with merely praising.

A woman with such endowment, living in the fifteenth century, would certainly keep much of her wisdom to herself. Such a woman was the “Sybil” of Michel-Angelo, and here is my pet theory regarding the mysterious Gioconda smile: It is possible, but rare, for a woman to love a man with what is sacred-human-love. A mother may often love her son in this way; but a wife cannot love her husband like this, unless the marriage be preceded by a great sacrifice. Let us suppose Mona Lisa (like Mathilde Wesendock) to have been happily married to her husband and devoted to her children, when into her life came Leonardo (as Wagner to Mathilde Wesendock) who inspired in her that which really causes growth of the soul, opening the mind and developing the personality.

At first there would be a period of great passion, great wrestling with all the ties that bound her, and on Leonardo’s part, great wrestling on account of honour. These two people were, let us say, incapable of deceit or underhand dealing—of

intrigue; and a three-cornered "affair" was impossible to them. Sex was only one of the many issues between them. Mathilde Wesendock told her husband of her love for Wagner, and Wagner retreated to Venice where he wrote his greatest operas—and he never saw her again. Now Leonardo was greater than Wagner. He desired that which (though not at the moment more sweet) is deeper even than sex-relation. *His life was spent in overcoming the evils of ignorance.* Why may he not have inspired the same desire in the only woman he ever found who was worthy of his friendship?

For the sake of honour, for the sake of duty and her home ties, La Giaconda overcame her sexual desires regarding Leonardo and gained this mysterious smile, which—if it betokens anything—is radiant with *self-conquest*. Such a smile is on the best Chinese and Japanese statues of Buddha—who also conquered passion to develop understanding. Such a woman was the Pallas Athene—goddess of Wisdom—of the Greeks.

It is even possible to imagine that Leonardo, while painting the unattainable lady he adored, at last reached that height of sacrifice and spiritual freedom expressed by Chaucer in the well known lines:

Sin I fro Love escaped am so fat,
I never thenk to ben in his prison lene;
Sin I am free, I counte him not a bene.

He may answer, and seye this or that;
I do no fors, I speke right as I mene.
Sin I fro Love escaped am so fat,
I never thenk to ben in his prison lene.

Love hath my name y-strike out of his sclat,
And he is strike out of my bokes clene
For ever-mo; there is non other mene.
Sin I fro Love escaped am so fat,
I never thenk to ben in his prison lene;
Sin I am free, I counte him not a bene.

... The secret knowledge of her power, not only to rouse so great a man as her friend, but also to conquer herself—this

is my explanation of the Mona Lisa's smile. For Leonardo this conquest raised her on to the pedestal where every idealistic man desires a woman to be, and she became the equal of his mother, who, having loved his father out of wedlock, and being left alone with her little son, also had to overcome and conquer, to sublimate, her sex-desires.

I do not think, as Freud does, that she vented her passion on her only son. I think her mother-love was too deep for that. A peasant woman, she knew a great deal about the elemental things; a peasant woman loved by and loving one so much above her in station, she had either to debase herself and go with other men, or to elevate herself and refrain. In her efforts for self-conquest the church at its best would help her. She became a noble woman for the sake of her little son. For his sake she went through the agonies of self-conquest—and won. In winning she put aside the need for sexual gratification, and therefore the base ideas of Freud were far from her mind.

There are pure-minded people in the world and their influence is great, if with their pureness of mind there goes knowledge and experience. The love of one man, the bearing of a child—or of children, were sufficient experience for such women as Caterina (his mother) and Mona Lisa (his friend), and love of these women was enough for Leonardo, who, rare among men, knew in the depth of his being that gratification of sexual desire does not in itself mean gratification of the love-desire with its more lasting vision of mind and soul, (soul being the synthetic whole). To people with depth of feeling, capable of real love, it is easier to eliminate the sex-desire than the soul-desire. Consequently, the situation being what it was, Caterina, for love of her child, overcame the sex-desire and *refined her passions* till she became spiritually-minded and controlled. Mona Lisa, for rather different reasons, overcame her passion for Leonardo—and even

though she may have lived sexually with her husband as before, she, also, became spiritual-minded and controlled.

It is the power to control Force which is great in mankind; it is the controlled force and the consequent elevation of spirit, in addition to knowledge, experience and love, that gave Mona Lisa her smile. The painter—master of his craft, painted the woman as she was; and if he painted also his own soul, it was because a great artist must do so.

The "perception of the Soul" being limitless, naturally he never considered the portrait to be a finished work of art. He did not want others to see it, because he knew they could not understand it. And that he preferred to give King Francis back his purse of gold and leave the picture to the Frenchman after his death rather than to sell it to him during his life (and there was no alternative), is to me as normal as all the rest of the story. The power the picture has had ever since is, I humbly believe, better explained by my normal study of it than by Freud's morbid, perverted, sex-gratification interpretation.

A still simpler theory might be that Mona Lisa Giaconda smiled with her lips and not with her eyes—a thing so rare as to excite the interest of an artist, who perpetuated the smile without any more reason than simply that it was there and he was a fine painter of accurate portraits. All the history woven around it may be largely conjectural, like the stories about Shakespeare; but facts certainly point to the exactness of my own theory. In this generation English psychology on the whole has proved more reliable than that emanating from Germany.

Theories about art mean less and less to me, but I had to disestablish Professor Freud by substituting my theory for his in regard to the Mona Lisa's smile.

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Since the above was written I have heard from a friend (a novelist), how when in Vienna the other day he asked whether Freud would consider the *hunger* of the malnutrition cases, originated in sex-impulses. The reply he got was merely this: "Freud is no longer fashionable here." No doubt Freud has done a great thing in starting the Science of Psychoanalysis and in revealing the underlying causes of madness and of neuroses; but I deny his right to endeavour to interpret the normal through theories gained by study of the abnormal.

Amelia Dorothy Defries

A SONG OF STILLNESS

STAND still, my Soul, and see
Salvation from the Lord.
Chariots and men let be.
Oblivion's wave be poured
On all pursuing thee,
That up from Egypt roared
Deafness on what may be
Only in stillness heard.
Ocean and earth give up
To men who grasp and hoard.
Pharaoh his fate let fill.
Ours, Soul, the standing still
At that deep mystic word.
For us enough a cup
Empty for what is poured
From fruit of one tall tree
With food and water stored.
This, and a space or time
Sweet with the grace of rhyme.

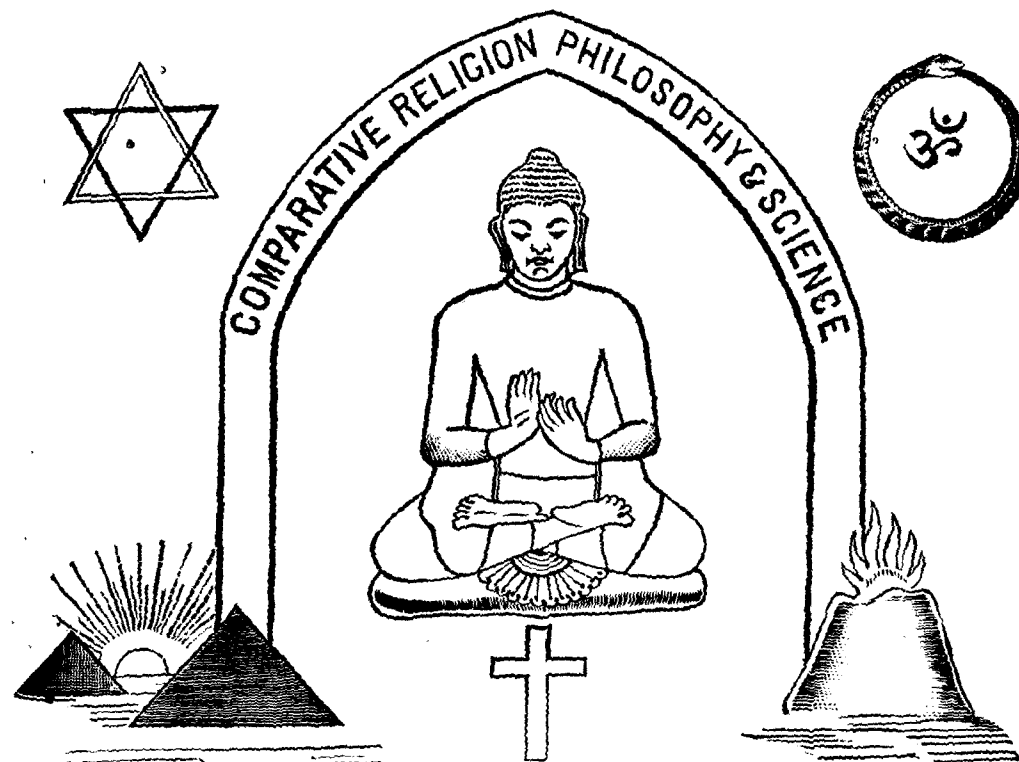
Still, still, my Soul ! Oh see
 About our quiet feet
 The squirrel strangely stirred
 To mute companionship,
 And overhead the fleet
 Arcana of the bird
 Passing from lip to lip
 Divine discovery.
 These—and after dark,
 (When frogs, rain-drunken, croak)
 The fireflies' throbbing spark—
 Heart of the yearning night
 Breaking in beats of light ;
 Flashes of fairy fire
 A thousand hammers smite,
 Shaping one will entire
 With simultaneous stroke.

Still, Soul ! Oh very still,
 Lest we escape the thrill
 Of utmost mystery
 That opened eyes may greet—
 Celestial splendours curled
 In this most poignant-sweet
 God-blossom of a world,
 That wake, with ancient smart,
 Nostalgia of the heart,
 Home-hunger of the will.

Oh ! that disclosure come
 To stilled and crystal sight,
 Let all our mouths be dumb ;
 Earthward our eyes be bent
 In holy sacrament,
 Finding in dew-damp sod
 Body and blood of God.

Lo ! signal to the wise,
 Now from our earth arise,
 Moulded of sky and clay,
 The pillared fire by night,
 The pillar of cloud by day,
 Which say : " No promised land
 Lies far, but here at hand ;
 Here, where ye, dreaming, drew
 To break your day's duress ;
 And all the ways thereto
 Are ways of quietness."

JAMES H. COUSINS



THE VEDIC SCHEME OF SPIRITUAL UNFOLDMENT

By A. MAHADEVA SASTRI

LAST April I was asked to give a few talks to the summer class of Theosophical Lodge-organisers assembled at Adyar on "the Nature of Consciousness and the higher bodies according to the Hindū Shāstras". When discoursing on this subject, I had to introduce matters not falling strictly within its limits, by way of throwing some side-lights on the same. Asked since again to contribute some articles on Hindūism to

THE THEOSOPHIST for publication in its section on Comparative Religion, I thought I might elaborate the same subject in a series of articles under the title of "The Vedic Scheme of Spiritual Unfoldment," with such additions as may be necessary to afford a comprehensive view of Hindūism as a whole. My chief object throughout is to distinguish the original and essential principles of what is called Hindūism from its non-essential additions and accidental outgrowths.

What is Hindūism? This is the first and the most insistent question that has presented itself for an answer to all students of Hindūism. These have found it very difficult to answer, not being able to define precisely the beliefs and practices which go to make up Hindūism. No wonder that it is so, because under Hindūism are ranged divers creeds and sects, widely differing from one another in what may be regarded as their essential features. The students, both Indian and foreign, who have generally sought to find the constituent principles of Hindūism by an empirical or comparative study of the existing creeds have been at a loss to detect any beliefs and practices common to all of them.

A more satisfactory result, however, might follow from a study of Hindūism in its origin and subsequent developments as traced by the Sacred Tradition; and this tradition is embodied in the scriptures, comprising the whole of what are known as Shāstras, held sacred by the several sections of the Hindūs, as revealed by superhuman or divine Teachers. From such a study one will learn that the people now called Hindūs started with a religion given to them by Prajāpati and the great Ṛshis in charge of the spiritual evolution of the race, and with a social polity laid down by the Manu in charge of its physical evolution. This religion and this social polity have, as stated by the Sacred Tradition, gone on developing, undergoing many changes, through the past several cycles of varying physical and moral conditions of the race.

In the earliest of these cycles, spoken of as Kṛta-Yuga (the age of perfection), it is said, souls of highly developed morality and intuition were predominant. The religion and the social polity originally given to the people worked very well in this age. But later on, in the natural course of the racial evolution, passing through the ages of waning morality and intuition dominated by the concrete mind, known as Tretā-Yuga (the age of triple activity), Dvāpara-Yuga (the age of doubt), Kali-Yuga (the age of strife and sin), the same religion and the same social polity have been worked out by the people, and with them they have gradually deteriorated, though now and again straightened and revived by the guardian Ṛshis and Manu. It is said¹ that in the process of deterioration through the "age of doubt" the original body of teaching became corrupt owing to introduction into it of divergent doctrines and injunctions by the custodians of the scriptures who held conflicting views on points of doctrine and were swayed by antagonistic personal interests and mutual jealousies. Indeed the scriptures that have come down to us of the later age—Kali-Yuga, the age of strife—bear clear marks of this interested manipulation. This is not, however, altogether a matter to be deplored, as it is incidental to the natural course of progressive evolution of the human mind. Only the student who rises superior to the prevailing influence of the age should make a note of it, and make allowances for it when studying these scriptures with a view to getting at their true fundamental teachings.

How far the original Vedic Religion has become corrupt may be learnt from Lord Shrī Kṛṣṇa's estimate of the Vedas as prevalent in His day. The Vedas of His day, as stated² by Him, concerned themselves with men of mixed motives, addicted to sensual pleasures of earth and heaven, and who,

¹ Matsya-Purāṇa, 144.

² Bhagavad-Gītā, ii, 42—45.

led away by the "flowery speech" of the expounders of the Vedic doctrine, believed that there was nothing beyond for them to aspire after. The Vedic teaching of this sort naturally distracted the minds of the people; and pandering to the satisfaction of their various worldly longings, it did not certainly make for that balanced attitude of mind which ought to go with spiritual devotion; so that Lord Shri Kṛṣṇa had to bid Arjuna seek outside the Vedas of the day for true spiritual instructions. Evidently what we now know of as Upaniṣaṭs which embody the pure spiritual philosophy of the Vedic Religion, did not form part of the Veda of the day. Not that the Upaniṣaṭs themselves did not then exist: but, as the name itself implies, their teachings must have formed part of a body of secret teaching, from which we find the Lord Shri Kṛṣṇa Himself often making citations in support of His teaching. To make out its true original teaching, the student of the Vedic Religion should therefore study the Vedas in the light of the Upaniṣaṭs, which, though long kept secret, have since become accessible to the public as part of the Vedas, marking the culminating point of the Vedic Religion.

The *Bhagavad-Gītā* itself is a guide of equal value with the Upaniṣaṭs in determining the true teaching of Vedic Religion. In a simpler and clearer form it teaches the fundamental truths of the Vedic Religion, under the designation of *Yoga* and *Dharma*, pointing out how the prevailing systems of spiritual culture were one-sided, each wanting in some of the essential principles, and how, by necessary additions and alterations, each of them might be approximated to the true Yoga. The *Bhagavad-Gītā* is of still greater value in making known to us the true spiritual basis of the socio-religious polity originally given to the Hindūs and which has degenerated into the system of caste with all its unspiritual features. Who would not be impressed with the evils of the caste-system by the Lord's gentle, yet effective,

condemnation¹ of the socio-religious disabilities of Vaishyas, Shūdras, women and outcastes? By teaching how a life of devotion and service to the Supreme Lord can elevate even the lowest born to the rank of the truly righteous, and how any person whatsoever could attain perfection by serving the Lord each in his or her own way as chalked out by his or her inborn tendencies, the Lord entered an emphatic protest against the invidious socio-religious privileges and disabilities of the caste-system of His day and which we find to-day prevalent in worse forms.

In the light of the Sacred Tradition of the White Island² which, long held secret, has been given out to the public in comparatively recent times—perhaps two thousand years back—the *Bhagavad-Gītā* occupies a still higher place among the Hindū Scriptures than the one, high enough though it is, assigned to it by students of Vedic Literature. The Vedāntic writers of the last two thousand years have indeed recognised its high authority in matters concerning Vedic Religion; but they have generally given to it a place on a level with the Smṛti, as the teaching of a personal author, only next in authority to the Veda or Shruti (impersonal teaching) so far as verbal source is concerned. We may for the present leave aside the question as to how much of the existing Veda is verbally of impersonal origin. Viewing the inherent nature of the teaching in its intellectual, moral and spiritual aspects, one would be inclined to place the teaching of the *Gītā* on a higher level than the Veda which has come down to us under the name. And this high position is expressly accorded to it by the Sacred Tradition. From the *Gītā* itself³ we learn that the true Yoga taught therein had been long lost to the then world, and that that Yoga was the

¹ *Bhagavad-Gītā*, ix, 29—33; xviii, 41—46.

² Vide Sāntiparva, Aḍhyāyas 342—359 (Nārāyaṇīya).

³ iv, 1—8.

true Dharma which the Vedas of the day were not found to teach. And the Sacred Tradition¹ says that the *Gītā* teaches, in summary and in detail, the Great Dharma learnt by the Divine Sage Nārada from the Lord of the White Island, and that Vyāsa, who embodied the teaching in the *Mahābhārata*, was a true representative of Nārāyaṇa, the Lord of the World. In this view of its teaching, as representing the Eternal Dharma followed by the devotees of the White Island, the *Gītā* stands higher than the Veda that has been handed down to us.

Our Veda, according to the Sacred Tradition,² is not the Veda strictly so called. The original Veda, *i.e.*, the One Veda teaching the Eternal Dharma, the One Path of Liberation (Ekāyana) is spoken of as the *Mūla-Veda*, the Root-Veda, teaching Root-Dharma. The Veda we now have is called so only by courtesy; it is truly a *Vikāra-Veda*, secondary Veda derived and adapted from the original Veda. It teaches a system adapted for a particular class of people, ultimately leading them to the One Path, just as Sāṅkhya, Yoga, Pāñcharātra and Pāshupaṭa are other parallel systems, equally derived from the One original Veda, but adapted for other classes of people respectively, leading them ultimately to the One path of Liberation.³ The *Gītā* teaches as much of that One Path as we can comprehend and serves as a guide through the labyrinth of the several systems of spiritual culture now prevailing among the Hindūs. The five systems of spiritual culture, taught respectively in the scriptures of Sāṅkhya and Yoga, in the Pāñcharātra (Vaiṣṇava) and Pāshupaṭa (Saiva) Āgamas and in the Vedas, are different paths of culture through which ordinary men and women of different temperaments are severally prepared for the ultimate finding and treading of the One Path taught in the One Veda and glimpsed forth in the *Bhagavad-Gītā*. These five paths

¹ Sāntiparva, Adhyāyas 356, 358.

² Ishvara Samhitā, Introduction.

³ Sāntiparva, Adhyāya 359.

correspond to the five main divisions of human temperaments and comprehend in their totality all the possible lines of spiritual culture. They may be brought under the two main heads of *subjective* and *objective*—devoted to the finding of the Divine Self as working respectively in the individual soul and in the cosmos. To the category of subjective systems belongs the Sāṅkhya, the philosophical school, striving to realise the Divine Self in the individual by metaphysical reasoning, by eliminating in thought all that is alien to the Self. *Sāṅkhya*, the method of the Sāṅkhyas, means reasoning, metaphysical investigation. The culture of Yoga belongs to the same category and has the same end in view, the process of elimination being carried on by meditation on higher and higher aspects of the Self. Under the category of objective systems come the three systems known as Vedic (or Brāhmaṇa), Pāñcharātra (Vaiṣṇava), Pāshupaṭa (Saiva), the aim of these systems of culture being the realisation of the Divine Self as manifested respectively in the Creative, Preservative, Destructive or Regenerative aspects of the One Īshvara of the Cosmos. It is clear that these five systems also comprise the three Mārgas or Paths of Jñāna (knowledge), Karma (action), and Bhakti (devotion).

Though these five systems of culture are distinguished with reference to the dominating characteristics of the aspirants, it will yet be found that each of them in its practical working comprehends all the features which severally characterise the others. The Vedic or the Brāhmaṇic system of culture, for instance, consists mainly in a disciplined life of creative activity making for man's realisation, in his socio-religious sphere of life, of his oneness with the Divine Self in His Creative aspect as Brahman. Still, in all its stages, it demands a certain amount of philosophical reasoning and meditation and a comprehension of the Divine Self in His immanence and perfect transcendence as

the Supreme Spirit. In the Brāhmaṇic system of culture which is the most prevalent of the five Hindū systems, the combination of the other elements is so striking that by itself it is often regarded as constituting the whole of Hindūism, representing all the five systems. From a study of this system in its historic development one would be inclined to look upon it as the first of the five systems of culture given to the Hindūs, and to conclude that out of it the other systems branched off as the several temperaments became pronounced, while the original system has gradually grown into the Brāhmaṇic cult of sacrificial rituals and the socio-religious system of Varṇāshrama-Dharma, which distinguish it from the Sāṅkhya system of philosophical speculation, and the Yoga system of intellectual meditation and from the devotional religions of Vaiṣṇavism and Śaivism.

This recognition of the one path of liberation and the five subsidiary paths leading to it will enable us to distinguish two aspects of Hindūism: (1) a comprehensive one, including all the subsidiary lines of culture and the one Path of Liberation to which they all lead, (2) a restricted one, representing only one of the five subsidiary lines of culture known as Vedic or Brāhmaṇic, the religion which has mainly to do with the life of action, as leading to a realisation of Brahman—of Īshvara in His creative aspect—in himself and in his relation to the universe around him: in his relation to other men, to Devas, Ṛṣhis and Pitṛs above man, and to the animal, vegetable, mineral kingdoms below man. It is the attempt to regulate along the line of this culture man's personal activities in relation to the well-being of the individual and of the community as a whole, that resulted in the socio-religious system of Varṇāshrama-Dharma which has later on developed into the system of caste that has become identified with modern Hindūism. The regulation of the aspirant's life-activities in relation to the super-human denizens

of the world, which originally meant his co-operation with the Divine hierarchy of Devas, Ṛṣhis and Pitṛs, has in course of time taken the form of symbolic rituals, which at best serve to remind him of his duties to the hierarchy but which do not constitute the actual performance of those duties. Thus the Brāhmaṇism or Vedic culture as identified with Varṇāshrama-Dharma and the caste-system is Hindūism in its restricted aspect. The other lines of culture, followed exclusively only by a few here and there, ignore the caste-system and have each in its day risen in revolt against it. To understand this we have only to bear in mind that the caste-system, having mainly to do with the peculiarities of the physical constitution of man and the regulation of his physical activities with reference to them, has no place in the systems of spiritual culture which concern themselves with the regulation of intellectual and emotional activities.

The Vedic or Brāhmaṇic system of culture as distinguished from the others is the most widespread of the five Hindū systems and the most fully worked out in all its stages; and as such it forms the first subject of our study. It is also the first in the historical and psychological order of the development of these systems. We learn from the Hindū Sacred tradition that the Hindūs started with the Vedic Religion, the religion of Yajña, out of which in the course of evolution the other systems were developed. Psychologically, too, all souls start their spiritual career with the regulation of their physical activity: and it is only when some progress has been made on this line that variation takes place among them according to their different temperaments—those of pronounced active temperament continuing on the path of action while the others pass on to the philosophical, meditative, or devotional line. Hence we find in the earlier stages on the path of Vedic or Brāhmaṇic culture the traces of Sāṅkhya, Yoga and Bhakti, having in them the potency of developing later on into the

exclusive systems of Sāṅkhya, etc. As in the initial stages of Vedic culture, so too in its most advanced stages, the same combination is discovered. In the Vedic Religion as developed in the Āraṇyakas and Upaniṣads, what in its early stages were only seeds of philosophy, meditation and devotion are found to have so far developed that its specific character as a religion of action seems to fall into the background. It is but natural that this all-sided development found in the advanced stages of Vedic culture is also met with in the corresponding stages on the other lines. Indeed, this admixture of the different elements in proper proportions is the mark of that stage of spiritual development from which the aspirant is fit to pass on to the One Main Path of Liberation. For it is said¹ that the fruition of spiritual culture on any one of the subsidiary lines consists in the realisation that all these lines of culture are paths leading to the One Main Path, the One Goal, the feet of the Lord Nārāyaṇa, who is the primary maker of all these paths.

Moreover, a very useful purpose is served by an immediate study of the Brāhmaṇic system in preference to the other Hindū systems of culture. A study of the essential elements of this system will give us an insight into the nature and origin of the several Hindū institutions, which in the long lapse of ages have outlived their original purposes, and have in some cases got twisted out of shape in the process of degeneration attended with a mere mechanical observance of lifeless forms. By a study of this sort one will be able to understand the symbolism and the meaning of the religious rites and ceremonies which have come down to us associated with hoary traditions. Such a study will certainly be welcome to those who feel the advent of the new age that has just dawned demanding a critical knowledge of the traditional socio-religious observances which in their

¹ *Sāntiparva*, 359 *Adhy.*, verses 64-71.

present form absorb too much of the time and energy of the people who have to go through them. They naturally exhibit an impatience and even disgust when they have to go through all the apparently meaningless rites and ceremonies imposed on them by unthinking orthodoxy, but which, for want of proper knowledge, they are not bold enough to mend or end as they deserve. It is such a study that I propose to lead, and I have entered on it with due humility and reverence, and with an earnest desire to sift truth from out of the mass of tradition and scriptures which I have studied to this end. I feel sure I shall be guided aright in the process and I ever pray for illumination on the way.

A. Mahadeva Sastri

"ADYAR," FROM "A PHILOSOPHER'S DIARY"

By COUNT HERMANN KEYSERLING

(Concluded from p. 472)

EXAMINING the mass of Theosophists, one can scarcely suppress a smile at their contention that they form the nucleus of a new race which will usher in the culture of the future. Most of them are people below the average intellectual level, inclined to superstition, neuropathic, intent on their personal salvation, with just that amount of mischievous egoism which is characteristic of all those who consider themselves the "chosen" ones. And yet it is not impossible that history will justify their claim. Which religious community did not in the beginning consist of quite insignificant people? Neither Paul, Augustine, Calvin nor any other of the luminaries of Christendom, would have followed Jesus during his lifetime. Great people cannot be disciples; it is physiologically impossible. Capable as they may be of following an ideal, an institution, it is repugnant to their pride and their inner love of truth, to follow blindly a living person. Even in India no founder of a religion has, as far as I know, found intellectually great disciples. The poor in spirit, the superstitious and the psychopath are the first to gather round a new faith-centre, for they want to be led above all things; then follow good honest men of practical life, generally persuaded by women, and really great souls

¹ Extracts translated from Count Keyserling's book *Das Reisetagebuch eines Philosophen*—"A Philosopher's Diary of His Travels".

join only after history has changed colour, and become a myth. Thus it may be that the present-day members of the T. S. will live in history as pioneers, if fortune favours them.

It is impossible to judge of the excellence of a faith by the excellence of its adherents; on the other hand, one can just as little reason backwards, from the importance of an idea to the importance of its originator. It is well known how seldom human and spiritual greatness coincide. An obscure, insignificant man—one even of doubtful character—may nevertheless give birth to ideas that influence the whole world. This is to a large extent true of founders of most of the religions. No matter how much the legends may speak of their all-powerful personalities, it is a fact that during their lifetime they were only able to influence the uneducated mass—a proof that they were not strong personalities in the ordinary sense, for such compel recognition.

Looking at this problem closely, it does not appear strange. The influence, the power of such great souls, manifests in a different sphere from that of the terrestrially great people, and they cannot influence those for whom this sphere does not exist. Genius can only be recognised by genius; the greatest spiritual giant has no power over those who are devoid of spirituality. Of course it is possible that he is also humanly great in temporal power, but this is not usually the case, for spirituality demands and creates a refined, delicate nature. Spiritual geniuses ask for faith in the first instance, because they can only influence congenial souls to the extent to which the latter meet them. The ideas of Christendom, taken up at first by insignificant people, have in the course of time, penetrated all life to such an extent, that to-day all that is "living" in the West, goes back to Jesus Christ. The same is true of Buddha, of Muhammad. Everywhere the spiritual forces are the strongest in the long run. They are incomprehensible impulses coming from the

Masters, directing the events, preserving their magic power through a thousand transformations, obscurations and misunderstandings.

Is it not possible that the Theosophical Society has such an impulse? Time alone can show. The Theosophical Society claims to be inspired by Masters, omniscient supermen, who direct from their seclusion the fate of mankind. This belief in the Masters is much ridiculed. Why do they not show themselves? Why do they not act directly? Why do they make use of such strikingly inefficient intermediaries? I do not know whether there are Masters, but theoretically they are certainly possible. If they are supermen in the sense of spirituality, then that which applies to all spiritually great ones, must apply to them in the highest degree: they appear powerless in lower spheres, are no longer able to influence them directly, wherefore their seclusion has a good reason. In all departments of nature, ascent must be paid for: the delicate, sensitive man is trodden upon by the brutal; the spiritual, by the uncultured. The wise man is capable of much that is impossible to the man of the world. But—if there *are* Masters, the assertion of Theosophists cannot be true, that they are all-powerful, and merely refrain from action because in their inscrutable judgment, they consider it proper. Surely they *cannot* accomplish what we are capable of. Even God cannot accomplish what we can, otherwise He would not leave us so free. Each stage of existence has its specific limitations. And these appear the more apparent, from the point of view of the average man, the higher a being has risen in the scale of spirituality.

Again and again I have been assured that the doctrine of reincarnation is not an interpretation, but the immediate expression of an authenticated fact. I cannot prove this assertion for myself, therefore I withhold judgment. Nevertheless it is a theory, and theories are not facts. I am

surprised that it has never occurred to any believer in reincarnation, that his faith practically amounts to the same thing as the opposite belief, that of the predestined single life, as taught by Confucius and Luther. For the belief in reincarnation also does not hold that the same person passes from life to life, but only that from *within* there is an objective connection between the different incarnations of the life. Luther asserts the same thing, though he interprets the connecting link differently. Therefore, as a philosopher, I should be inclined to attach an equal value to both these contradictory theories. The one expresses the fact in kinetic, the other in static language.

The kinetic interpretation has undoubtedly great advantages. It justifies the events of life to one's reason, it takes away their melancholy character, it induces a confident, hopeful state of mind. I shall not be surprised if sooner or later it will also predominate in the West. Yet, having known believers in Reincarnation from personal observation, I consider it the greatest good fortune that mankind in the West did not follow this belief for a few thousand years. Most of its followers are indolent. No wonder, as they have thousands of years for their development. They vegetate rather than live, put off for to-morrow what should be done to-day, trust in time which will accomplish all things. The Christian on the other hand, who has only one life which will decide whether he will be saved or damned forever, has greater cause to exert himself to his utmost, to do *now* what can be done, for the next moment it may be too late. His conception of the world-process is horrible, but how it strengthens and accelerates development! The efficiency of western people, their strength of character and energy of the will, their indomitable courage and manly pride, rest on their faith which has taught them to assume the greatest responsibility and to decide for themselves without hesitation.

The European (as also the Muhammadan) is more vital, more intense than the Hindū. This he owes, to a large extent, to the belief of his forefathers in the Day of Judgment. I, too, am of opinion that this belief has done its work and must make room for a wiser one. But granted that the doctrine of reincarnation may have a great future, we may yet hope that it will never play the rôle which it now plays in the consciousness of Theosophists. Instead of quietly accepting the fact, as the Hindūs do, and turning their attention to something else, they occupy themselves constantly with the possibilities of the past and the future. They study their occult pedigree with a vanity which is often repulsive, prepare with punctilious care for the next life, and as regards the occult, they exhibit inquisitiveness to a degree which on the plane of the manifest is rightly considered improper.

What fascinated me most at Adyar was the expectation of a World-Teacher (Messiah). Among the residents there is an Indian youth, of whom it is said that he will be the vehicle of the Holy Ghost, a statement resting on the authority of the Masters. He will be the Messiah of the future. For some days I adopted this belief, in order to enter fully into its meaning, and I confess that I was loth to give it up again; for it gives joy to live under such a supposition. It gives a magnificent background to the most insignificant being! It increases self-esteem; it inspires all forces! I am sure, if I could whole-heartedly and permanently accept this belief, my capacity for work would increase tenfold—even if the belief had no foundation.

What does it mean? It means: The manifestation of an ideal. It is never the Messiah as such, who saves, but the ideal which he embodies in the eyes of his followers. To look up lifts one up. It does not matter what the venerated object may be; it depends on what it means to us. To believe, in the religious sense, does not mean "to accept as true"; it

means a striving after self-realisation through concentration on an ideal. Thus the Theosophic belief in the World-Teacher is, for the present, undoubtedly a productive factor. How it will be later on, remains to be seen. I have no doubt that this young man, if he lives and nothing intervenes, will become the founder of a Religion; many others would do the same thing under equally strong suggestion. But should his calibre prove too small, unable to withstand criticism, it might have disastrous consequences. In olden times, when Saviours appeared oftener, the power of faith was so great that no failing or disappointment could harm the faithful. To-day such faith is unknown. Modern faith is of a delicate growth, liable to succumb to the slightest wound, and he who is disappointed suffers most because the loss of faith devitalises.

So many long for a new religion, because there is no faith. They need a focus to concentrate their inner forces, for only few have reached the point of being self-reliant, of being incapable of disappointment without assistance from without. Insofar, the time for religious teachers has not yet passed for Europe. But, as already said, the power of faith is very weak, and if a belief which has been fortunate enough to grow up, is suddenly destroyed, it may kill *all* faith, which would lead to disintegration and nihilism. Thus I contemplate, not without anxiety, the fate of the new World Saviour, who may, as may every one who gives birth to an accelerating impulse, be sure of my sympathy.

No teacher can give what is not latent in us; he can only awaken that which sleeps in us. Teachers draw out, they liberate, they do not give. And that which exists in us may theoretically be brought to light in a thousand different ways. Thus men have sought and found themselves in many different ways. The strongest without help, the less strong ones with a little help, and weaker ones with still greater assistance. Since the mass of people are never self-reliant, all religions

meant for the mass, have laid stress on intermediaries—Shrī Kṛṣṇa in Hindūism, Amidha-Buddha in Northern Buddhism, Jesus in Christianity.

What is the ulterior, metaphysical foundation of our tendency to submit to something higher? It rests on the fact that man recognises in what stands above him a truer expression of himself, than he himself, is able to manifest. We all feel how imperfectly we give expression in our appearance, to our true being. We act, think and behave differently from what we feel inwardly. In every individual, with few exceptions, there are such divergent capacities, that with the available force, he is unable to manifest them all.

Thus beautiful people are generally stupid, great doers rarely intellectual, intellectually productive natures only rarely capable of human perfection. But each knows that essentially he is more than he is able to manifest, and recognises himself more fully in a perfect manifestation than in his own imperfect form. Great souls show us what we might be, what we all are in our innermost being, in spirit and in truth. In this is rooted the recognition that the mere existence of a saint brings greater blessing than all the good deeds of the world. This is the meaning of a saviour. *He is an example to mankind.*

And yet, and yet, has humanity still any use for a Messiah? The great mass of people are still at a level of evolution which theoretically makes them disposed to accept a Messiah. Saviours arise again and again, not only in the Orient, but also in the West, and are readily believed. Till now none of them has made a great career (with the exception of Mrs. Baker Eddy, who will scarcely attain to the rank of a world saviour); but what may happen is beyond our knowledge. This much seems certain: The types of people who really matter, because they will make history, have no longer any use for a new Messiah. From this it follows that—unless the world reverts to barbarism as after the fall of the

Roman Empire—no founders of a religion will in future attain to the position of a world saviour, as far as one can judge.

I do not refer to the technical impediments, the prestige of scientific criticism, the increasing enlightenment, the weakening of faith, the publicity; all this might be got over. It is the increasing tendency of all advanced people to become their own saviours, which undermines the foundation of the career of a Messiah. There is no denying it. The spirit of protestantism is victorious. Already we find that the historical Christ has receded into the background; one does not speak any longer of objective salvation. What remains is the inner Christ, whom Jesus is said to have been the first human being to awaken in himself, whom every one should now cause to rule in his own person. There can be no doubt that the future will belong to these self-reliant souls. Judge as you will—personally I am anything but blind to the disadvantages of excessive protestantism—the "objective spirit" moves irresistibly towards a condition, in which every one will want to decide for himself, without an intermediary, on all matters concerning his inner development. This has been certain since the days of the Reformation.

Thus it is not likely that the dream of Theosophists concerning the expected World Saviour, will be realised. But their Messiah may start a new sect, and that would be sufficient. It is time to drop the idea of a World Religion once for all. Men become more and more individualised, and the idea of universality in all questions of inner development, loses daily in power and importance. The Theosophical Society has tried to save the idea of universality and to make it subservient to its purposes, by including all forms of religion. Far from strengthening its position, this weakens it. Such a wide idea cannot persist as a *Monad*. It cannot give an inner form to any faith, thus frustrating the real purpose of a faith. The Theosophical Society does not, however, wish to be the

embodiment of a faith, but it *must* be, if it wants to live; merely as a scientific body it would be powerless. If the expected Messiah does come, part of the Theosophical Society will gather round him. In the meantime the followers of Annie Besant, Catherine Tingley, Rudolph Steiner and others will quietly crystallise into separate sects. And it is well that this should be so. Only in this way can Theosophy have a future in concrete form. Naturally the present-day leaders do not admit that the splendid dream of Mme. Blavatsky is incapable of a permanent realisation. Nor does it matter that they cling to it, for it gives a great impetus to their work. But sooner or later they will have to admit, that the striving after the catholic is a mistake and will even be thankful that by the very nature of things the execution of their plan was frustrated. In the way it is planned, the Theosophical Society will not be able to effect and signify nearly as much as it can do in its actual shape.

One does not, of course, do justice to Theosophy, in bringing the expectation of a Messiah into necessary connection with its world of ideas. But I am afraid that my views regarding the unlikelihood of a world mission for Theosophy will in any case hold good. It is quite probable that in its spirit (if not in its letter) the system of Theosophy will be accepted by the majority of mankind, for already this is true of it under different guises. Theosophy, Anthroposophy, Christian Science, the New Gnosis, Vivekānanda's Vedāntism, the Neo-Persian and Indo-Islāmic Esotericism, Bahaism, the views of spiritualistic and occult circles, including Freemasonry, have all essentially the same foundation, and they are more likely to have a great future than official Christianity. But none of these movements secures a future to Theosophy as a living actuality. What gives it its present-day importance, is not its system of doctrines, which in its essence is accepted by millions who would not for all the world wish to

be called Theosophists, but a certain definite conception, interpretation and practical application of it.

The word Theosophy signifies to-day the special confession of a definite religious community, and I doubt that as such it will have a world mission. As a religion, Theosophy will continue to benefit individual persons and to give meaning to small sects, but as a historical Movement it will not play a great rôle. I shall summarise the principal objections.

(1) The first objection to Theosophy as a living power lies in its leaning towards occultism. Much as I approve of the study of occult powers, the result will benefit science, not religion and life. Supersensuous knowledge is spiritually of no greater value than sensuous knowledge. Theosophists dream of a time when telepathy will take the place of ordinary means of communication, and will-power will render physical exertion superfluous; these are idle Utopias. No matter how much the psychic may be capable of influencing the physical, for centuries to come, it will be cheaper and therefore more practical, to use physical means for physical purposes. For the normal functions of life normal forces will forever be sufficient, or if not forever, at least as long as men have not changed materially. We are further advanced than in the Middle Ages, principally because we have lost the faith in mysterious intercessions, which proves that their acknowledgment does not help. To consider them is like thinking constantly about our health; we lose our judgment. It is our business to live a straightforward, courageous life, guided from within, heedless of outer, distant influences; the more we do so the stronger and purer shall we become. Not to make allowances for circumstances, but to be so firmly rooted in oneself that circumstances have no power over us, must be our ideal. The occultist constantly casts his eyes in all directions, sideways and backwards; he is never quite natural. Therefore he cannot be a guide, no matter how useful he may prove

as an instrument. Since striving after psychic development does not further spirituality, but hinders it, I hardly go amiss, when I consider the bent of Theosophy towards occultism as unimportant for life.

(2) The second objection, intimately connected with the first, is the tendency to direct the religious instinct to outer objects. Supposing that all the teachings of Theosophy regarding the hierarchy of spirits, of devas, Masters and elementals, the guidance of mankind, etc., be true, surely it does not benefit the latter to concern itself too much with them. The unevolved man must believe in something outside himself, as otherwise he cannot focus his forces; the evolved man believes in himself—the god within—or he does not believe at all; he simply *is*—for to be and to believe are one, where self-consciousness is fully developed. It matters little what the unevolved believes in; since it is merely a means to an end, since the existence or non-existence of an object of faith is in reality of no importance, it is well that it should remain unproven as much as possible. One need not go as far as Tertullian's *credo quia absurdum*, but it is certainly advantageous to religion, if the question of the existence of devas arises as little as possible. Theosophists represent the existence of superhuman beings as scientifically demonstrated. If they believe in gods, they bow before outer manifestations; they follow, believe, pray to idols and real religiosity suffers in consequence. They make room for superstition; for every belief in the not-self *is* superstition, even if it embodies the absolute truth. From this it is clear that Theosophy makes a great mistake in reviving the ancient Polytheism. Theosophy ought to have drawn the opposite conclusions from the discovery that there *are* gods (if this really has been proved), if it wanted to found a new religion, or deepen the existing ones. It should have straightway eliminated from its Pantheon, as henceforth of no further religious significance, every god,

whose existence it has demonstrated scientifically. There may be ever so many gods and higher beings, gifted with ever so much power; they do not concern us, inasmuch as we are spiritual beings, intent on spiritual development.

"New Thought" has undoubtedly proved a happier expression of the old mysticism than Theosophy. It looks on all intermediaries as first steps, has nothing to do with Secret Doctrines, denies the value of occult development and lays all its stress on individual self-expression. Much as it may benefit scientific knowledge, the newly awakened interest in occultism is a direct danger to the religious life of our times, more formidable than materialism because more difficult to deal with. A proven God, venerated as a fact, would be a worse fetish than the golden calf. The more we know of hidden forces of nature, the greater is the necessity to recognise that self-realisation is the only thing that matters, that from the standpoint of spirituality it makes no difference whether we are clairvoyant or blind, whether there are gods or not. More than ever should we take to heart the teaching of Buddha and Christ, that psychic development is of no importance.

It is impossible for Theosophists to be natural. They are too much admonished by their leaders to consider how they may please the Masters, how they may handle occult forces, and avoid evil influences. For this reason the average Theosophist ranks spiritually below the credulous Christian, even if he is nearer to truth.

(3) The third and most important factor which militates against a world mission of Theosophy, is their belief in ideals whose days, historically speaking, are gone. The new saviour is called the "Lord of Compassion"; the virtues of humility, obedience, compassion, of gentle love, are represented as the highest. These are probably the highest feminine virtues, but for the present, *manly* virtues alone are destined to have a

future. Already we are on the point of overcoming compassion, of replacing the superstition that altruism, as such, is of any value, attachment a sign of spirituality, and suffering better than resistance, by the recognition that only the productive is ethically justified; therefore infliction of suffering is better than compassion, provided it leads upwards; ignoring the feelings of others better than being considerate, if the feelings are foolish, etc. And this not from indifference, but because we begin to outgrow emotional connections, because we cease to identify ourselves with the empirical, and only recognise that as having absolute value, which does not merely satisfy, but lifts us, however painfully, above ourselves. This is the masculine, productive form of humanity, in contradistinction to the feminine, conserving form, whose ideals are specially represented by Theosophy. Masculine and feminine phases cannot become actual at the same time. The Western world has for two thousand years followed feminine ideals, and this was fortunate, for only thus could it be subdued to some extent. We northern people owe to the cult of the Virgin Mary during the middle ages, more perhaps than to anything else, our present-day morality; to that species of Christendom which did not look on the Virgin Mary as the personification of the eternal feminine principle in nature, but as a Queen, a *Grande Dame*, who did not permit any rudeness, any offence against good manners. Mankind in the West had unconsciously followed that world conception which was best fitted to raise it, to enoble it. To-day it has realised its real character. Our advance is based on the fact that in and through us the *male* principle, in its purity, has for the first time attained to absolute monarchy.

Since we are progressive we are bound to become the rulers of the world in an increasing degree. Where the forces of tradition and progress come into conflict with each other the latter must win, because its principles are lifted above empirical chances. Catholicism was doomed from the moment

that Protestantism was born. With the idea of absolute autonomy, a force was made manifest in the world which is more powerful than all its opposing obstacles.

Thus also the Theosophical ideal of subordination (under omniscient Masters) will prove an impediment to efficient activity. We Western people must recognise that we are men above all things and must will to be men. All modern Western apostles of a feminine-sentimental ideal (if they are not actually represented by women) bring about an indescribably poor result, and this is inevitable; insofar as they are feminine in their perception, they are inferior types. All the good things that come from the West, bear the stamp of a masculine spirit. In this sense alone shall we in future also effect great and good achievements.

My reference to the feminine character of Theosophy, as opposed to the masculine character of the forces which shape modern history, has touched the centre of the problem as to what Eastern wisdom may or may not signify for us. To expect that Theosophy will play a historical part is a fundamental misconception; Theosophy does not contain an accelerating motive power; it favours an expectant attitude towards higher powers who in their omniscience guide the destinies of humanity, and where the latter has decided on independent action, destiny interferes mercilessly.

The spirit of the West, on the other hand, is more manly, and becomes more so from age to age. The Westerner believes less and less in the unavoidable; he voluntarily takes on himself increasing responsibility, and the idea of predestination fades away. Theosophy does not admit new creation: the whole future is predestined from eternity, all events are due to karma, everything happens in accordance with an existing plan. The spirit of the West inclines ever more to the belief that the creative will is not bound by any plan; each new voluntary deed means an absolutely new creative

act. From the standpoint of the Ātman, both conceptions may be right; very likely they merely represent different aspects of the Absolute and mean the same thing. But in our world of phenomena and for us, there is a radical difference. In our world predestination has literally abdicated in favour of self-determination. Myths are often truer expressions of the real than scientific statements; thus one may say that God interferes only when He cannot help doing so, because no one else will take the responsibility, and that He has retired now that the West is so keen on undertaking responsibility. Where man recognises his sovereign power, the ideals born of dependence lose their significance and power. The sovereign desires neither peace nor mercy, neither consolation nor compassion, for he determines; if he succumbs he takes the blame on himself and proudly bears the consequences. That is the manly attitude. Woman expects, suffers, hopes, conceives. Therefore she looks for compassion, mercy, peace. Because that is so, she is justified in believing in the compelling power of fate. But man need fear neither God nor devil, because his initiative places him beyond their power. All feminine forms of religion are played out since the masculine spirit has been awakened. In this consists the greater efficiency of the West as against the East.

But truly, the men who make history are only a part of humanity. It would be a mistake to believe that because our time demands increased masculinity, therefore the feminine element is doomed forever. The great attraction which Eastern religions have among us proves the contrary. Many are drawn to them; the more manly the spirit of the times, the more conscious does its feminine aspect become. And it is well that it should be so. The feminine disposition is more favourable for intuition; it is the more profound. Therefore we must welcome the fact that Theosophy spreads in ever widening circles. Theoretically the Indian Wisdom,

the doctrines of which are represented by Theosophy (though not always correctly), is beyond the contrast of man and woman: undoubtedly it has reached the high watermark of the knowledge of Being, as the West will acknowledge ever more with every step forward on its path. What I called feminine in it, is not its Wisdom as such, but the conclusion which Hindūs and Theosophists have drawn from it for the practical life. Men cannot admit these conclusions, but women may do so, the more as there is no danger of feminine ideals ever gaining again the ascendancy among us.

Man and woman—perhaps it is well that I take this opportunity to speak about their ultimate relation. It seems as if the polarity of the sexes were absolute, but looking more deeply, this is not so. What is it that differentiates the female from the male principle? That it can only create after previous conception. If that is so, then not only are all artists women, all thinkers and philosophers, but even the manliest among men; for even their life-work has consisted in this, that they received an idea and created from it a living factor.

Sexual polarity is not something absolute, but a formal scheme, within which creative action has its play. We call the changing principle masculine, the conservative principle feminine; the stimulating masculine, the formative feminine. These two poles appear in manifold ways; and in each individual both are present in many aspects. Each human being is a synthesis of man and woman, and may manifest as either according to circumstances. As an artist, as a creator, the manliest man is a woman. Thus when in history a principle appears to gain the upper hand, it is less a case of going to an extreme than we think. Even in our culture which bears the imprint of the manly principle to such a high degree, the voice of the eternally feminine will ever be heard.

Hermann Keyserling

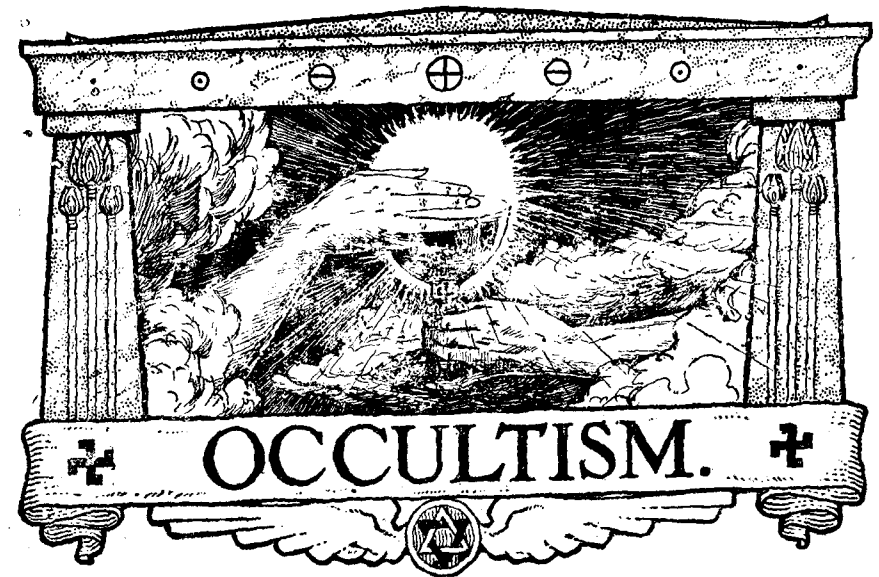
TO THE LORD BUDDHA

BEFORE A STATUE IN THE CARNEGIE LIBRARY, PITTSBURGH

AFTER long centuries of prayer and praise
Of droned Thibetan hymns and incense, Thou
Must feel how strange are all things round Thee now
How changed these Western customs, faces, ways—
The heat of cities, in these hectic days,
Might well afront Thee—but that unlined brow
Tells of the peace of Thine unbroken vow,
As does that changeless smile and inturned gaze.

So I, who weary of the busy street,
The heat and dust, can sometimes enter here,
Watch Thee an hour in voiceless prayer, and know
A little of Thy peace. My aching feet
Are rested in Thy rest—my heart-felt fear
Is soothed to quietude before I go.

JOCELYN UNDERHILL



THEOSOPHY AND ANTI-CHRISTIANITY

By HERBERT ADAMS

THERE recently appeared in a London newspaper an article containing certain malevolent statements about the Theosophical Society and its founder, Madame Blavatsky. I do not imagine that it much disturbed any member of the Society, inasmuch as it is to be expected that a powerful organisation which threatens the strongholds of ignorance and prejudice should constantly meet with fierce opposition. The Theosophical Society has passed through many storms since its formation, yet it stands immovable upon the same foundations; and it will stand. But there is one reason why the article referred to should not be entirely ignored and allowed

to pass in silence: in it the Theosophical Society is grossly misrepresented, and a sinister attempt is made to damage the fair reputation of the Society in the eyes of the public.

The writer of the article, when he sat down to blast the reputation of the Theosophical Society and its founder, dipped his pen in the poison of asps and wrote, knowingly or unknowingly, a tissue of unvarnished lies. The history of the Society from the beginning has been written, the facts are accessible to all; and a person who writes without a knowledge of the facts, or who deliberately rejects the facts and casts forth foul aspersions, merely to satisfy the morbid craving of a vitiated mind, may make an excellent newspaper vendor, but is in no sense qualified to build public opinion.

He tells us with some gravity that the Inner Circle of the Society is engaged in revolutionary work, and that it is antagonistic to Christianity and to the orderly government of Western Civilisation. Not being a member of the Inner Circle, he is not in a position to speak with authority as to its aims and work. As to the government in the West which he describes as orderly, the less any of us say about it the better! The article teems with probabilities: the only certainty in it is the writer's determination to paint the Society and its founder as black as possible in the face of all facts and conscience. "Whether Madame Blavatsky started the Theosophical Society as a revolutionary organisation one cannot say." I repeat, the chronicles are extant, and honourable research will convince him. "Certainly it was an anti-Christian organisation," he proceeds. His certainty here would evoke a smile were we not upon serious ground. Again: "It is probable that Madame Blavatsky was a revolutionary." If she was, so am I, and I sincerely hope every Theosophist is. Other foolish and unfounded statements follow which it would be a waste of time to comment upon. We have but to look back to 1879 to find Madame Blavatsky replying to

almost identical charges, and concluding with these memorable words: "Out of all this pother, of opinions, one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*"

Now I leave the atmosphere of men who slander to think of Madame Blavatsky. I confess to an absorbing passion for great characters. I have studied them from my youth. And when Madame Blavatsky stood in my path, like the lioness she was, I acknowledged her immediately as one of my teachers. The history of her extraordinary career awakened in me less wonder than reverence and love. Few are able yet to follow her earthly pilgrimage, and believe. Hers was a life which would make more sceptics than converts, even in our time. But I knew that she belonged to me; my deepest intuition told me that. And I have often thought that I would give a world of wealth to have shared her days and nights of battle. Yet, though we cannot share her personality, her knowledge we can; and with her example before us we can use that knowledge with dynamic effect against the materialistic spirit of the age.

Her devotion to the Masters, who prepared her and sent her forth as their messenger to accomplish her colossal task, impresses me as one of the most remarkable passages in the biography of personalities. Undoubtedly it was this devotion alone which enabled her to stand firm in the face of a world of persecution. And the same drama, with some modifications, will yet be enacted in the lives of more than one of us. Truly, some advancement has been made since the great days when Madame Blavatsky roused the nations with her battle cry; even so, only a very small minority is prepared to accept the reality and teaching of the Masters as compared with a huge majority which is not. When one calmly places side by side for consideration the attitude of the Press, the Church and the

general public toward the lofty aims of the Theosophical Society as proclaimed forty years ago, and the attitude of the Press, Church and public of to-day, is there very much difference? The selfish, clutching hand of materialism is still heavy upon the Western nations, and the work of the pioneers is vast.

There is only one way in which the reformation will come, and that is through the individual. I lay tremendous stress upon individual progress. I do not need to be reminded at this late hour of the virtue of self-forgetfulness and the working for others: that is included in my programme. The first item on that programme is knowledge and power in self. That will give conviction, and conviction in a great soul always breeds enthusiasm. *Be an occult enthusiast!* Dig deeply, and so steep your soul in the occult life, that your personality will publish it and your speech be a mighty affirmation of it. I find all this in Mme. Blavatsky. Wherever she was there existed a rarified atmosphere in which knowledge and power were spontaneously born. But she made herself a vehicle first of all. It is the only way to leave footprints upon the sands of time: it is the only way to make a Movement strong, consolidated and overwhelmingly influential. Little can be achieved without enthusiasm. The fire should be hot about every student who is desirous of reaching the feet of the Masters. I find this also in the language of the Masters themselves. "Young friend! study and prepare." "Our cause needs missionaries, devotees, agents, even martyrs, perhaps." "Child of your race and of your age, seize the diamond pen and inscribe the innumerable pages of your life-record with the history of noble deeds, days well-spent, years of holy striving." There speaks a voice unhampered by the illusions of mortality. It is a clear call from the sublime heights of the Manvantara to devotional study and the onward march to divine adventure.

"Some one to whom I had given a few glimpses of my faith said to me: "Yes, but suppose it turns out to be a will-o'-the-wisp?" "You will meet with the same suggestion, and your enthusiasm alone will save you. The oftener my faith is called into the witness-box, the stronger it becomes. Criticism always has one effect upon me: I return to my studies with increased fervour and make sure doubly sure. Why should you allow others, whether they be friends or otherwise, who possess neither knowledge nor experience of that to which you have dedicated your life and effort, to make you falter? Their victory will cause you incalculable remorse. Their defeat means that you stand firm as a rock upon your chosen ground, thereby rendering firmer the footing of every other student. That is the best answer to those who either hate the Society, or fear it.

Enthusiasm brought the Theosophical Society into existence; enthusiasm has carried it to its present triumphant position; enthusiasm will make its principles universal. There is no more anti-Christianity in the ranks of the Society than there is in the ranks of the declared exponents of Christianity: there is less. There is no influence operative in the Society from which any man or woman entering therein would receive incentive to become anti-Christian. On the contrary, he or she often realises for the first time the true and beautiful significance of the Christ-life.

Herbert Adams

COSMIC AND SYSTEMIC LAW

By ALICE A. EVANS-BAILEY

THERE are three great laws, that we might term the fundamental laws of the cosmos, of that greater system (recognised by all astronomers) of which we form a part, and seven laws inherent in the solar system. These seven we might consider secondary laws, though, from the standpoint of humanity, they appear as major ones.

Three Cosmic Laws.—The first of the cosmic laws is the *Law of Synthesis*. It is almost impossible for those of us who have not the buddhic faculty in any way developed, to comprehend the scope of this law. It is the law that governs the fact that all things—abstract and concrete—exist as one; it is the law governing the Thought of that One of the Cosmic Logoi, in whose consciousness both our system and our greater centre have a part. It is a unit of His Thought, a Thought-form in its entirety, a concrete whole, and not the differentiated process that we feel our evolving system to be. It is the sum total, the centre and the periphery, the circle of manifestation regarded as a unit.

The second law is the *Law of Gravitation*. Fundamentally, the law describes the compelling force of attraction that holds our solar system to the Sirian; that holds our planets revolving around our central unit, the sun; that holds the lesser systems of atomic and molecular matter circulating

around a centre in the planet; and that holds the matter of all physical plane bodies, and that of the subtle bodies co-ordinated around their microcosmic centre.

The third law is the *Law of Economy*, and is the law which adjusts all that concerns the material and spiritual evolution of the cosmos to the best possible advantage and with the least expenditure of force. It makes perfect each atom of time and each eternal period, and carries all onward and upward and *through* with the least possible effort, with the proper adjustment of equilibrium, and with the necessary rate of rhythm. Unevenness of rhythm is really an illusion of time, and does not exist in the cosmic centre. We need to ponder on this, for it holds the secret of peace, and we need to grasp the significance of that word *through*, for it describes the next racial expansion of consciousness, and has an occult meaning.

In the nomenclature of these laws much is lost, for it is well-nigh impossible to resolve abstractions into the terms of speech, and not lose the inner sense in the process. In these laws we again have the threefold idea demonstrated, and the correspondence, as might be expected, holds good.

A. The Law of Synthesis	...	...	The Will Aspect.
B. The Law of Gravitation or	...	...	The Love Aspect.
Attraction	...	...	The Activity Aspect.
C. The Law of Economy	...	...	

Seven Systemic Laws.—Subsidiary to the three major laws we find the seven laws of our solar system. Again we find the law of analogy elucidating, and the three becoming the seven as elsewhere in the Logoic scheme. In each of these seven laws we find an interesting correlation with the seven planes. They are:

1. *The Law of Vibration*, the basis of manifestation, starting on the first plane. This is the atomic law of the system, in the same sense that on each of our planes the first sub-plane is the atomic plane.

2. *The Law of Cohesion.* On the second plane cohesion is first apparent. It is the first molecular plane of the system, and is the home of the Monad. Divine coherency is demonstrated.
3. *The Law of Disintegration.* On the third plane comes the final casting-off, the ultimate shedding of the sheaths, of the fivefold superman. A Chohan of the sixth initiation discards all the sheaths beneath the monadic vehicle, from the âtmic to the physical.
4. *The Law of Magnetic Control* holds sway paramountly on the buddhic plane, and in the development of the control of this law lies hid the control by the monad of the personality, via the egoic body.
5. *The Law of Fixation* demonstrates principally on the mental plane and has a close connection with manas, the fifth principle. The mind controls and stabilises, and coherency is the result.
6. *The Law of Love* is the law of the astral plane. It aims at the transmutation of the desire nature, and links it up with the greater magnetism of the love aspect on the buddhic plane.
7. *The Law of Sacrifice and Death* is the controlling factor on the physical plane. The destruction of the form, in order that the evolving life may progress, is one of the fundamental methods in evolution.

The Intermediate Law of Karma.—There is also an intermediate law, which is the synthetic law of the system of Sirius. This law is called by the generic term, the Law of Karma, and really predicates the effect the Sirian system has on our solar system. Each of the two systems, as regards its internal economy, is independent in time and space, or (in other words) in manifestation. We have practically no effect on our parent system, the reflex action is so slight as to be negligible, but very definite effects are felt in our system through causes arising in Sirius. These causes, when experienced as effects, are called by us the Law of Karma, and at the beginning they started systemic Karma which, once in effect, constitutes that which we call "Karma" in our Theosophical literature.

The Lipika Lords of our system are under the rule of a greater corresponding Lord on Sirius.

We have therefore to recapitulate :

1. The three cosmic laws of synthesis, gravitation, and economy.
2. The Sirian law of Karma.
3. The seven laws of the Solar System.

The Logos and Sirius.—As we have been told, our seven major vibrations are the vibrations of the lowest cosmic plane; there is our habitat. Our Logos Himself, the heart of His system, is on the cosmic astral plane; he is polarised there. Just as the Fourth Creative Hierarchy, the human, is evolving through the use of physical bodies, but is polarised at this time in the astral vehicle, so the objective solar system forms the physical body of the Logos, though His polarity is in His astral body. As I have suggested, in this greater manvantara the Logos is to take the fourth cosmic initiation. A hint which may enlighten lies in the correspondence which exists between this statement and the fourth root-race development, and this, the fourth or astral round.

The system of the Sirian Logos is on the cosmic mental plane, and in a subtle way, incomprehensible to us, our Logos, with His system, forms a part of the greater Logos. This does not involve loss of identity, though the matter is too abstruse for us to express more adequately. It is in this analogy that the basic idea can be found of the teaching given out about the Grand Heavenly Man. The whole conception of these laws is also bound up in this idea. We have the three laws of the cosmic higher planes, holding in a synthesis of beauty the greater and the lesser system. Next we have the great law of Sirius, the Law of Karma, on the third sub-plane of the cosmic mental plane, which law really controls our Logos and His actions in the same way as the ego—in due course of evolution—controls the personality.

We need to remember that under the Law of Correspondences we shall have a relationship in the cosmos, similar

to that existing in the microcosm between the ego and the personality. The suggestion holds much that we might consider with benefit. We must not, however, carry the analogy too far: as we have not yet evolved to where we have planetary consciousness, still less systemic, how can we really expect to even conceive of the A B C of cosmic truth. Just broad hints, wide conceptions, and generalities, are as yet possible. Of one thing we can be sure, and that is that *identity ever remains*.

Let me explain by illustration:

Each one of us, in due process of evolution, forms part of one of the Heavenly Men, Who themselves form the seven centres in that greater Heavenly Man, the Logos. Yet, though we are merged with the whole, we do not lose our identity, but forever remain separated units of consciousness, though one with all that lives or is. In like manner our Logos loses not His identity, even though he forms part of the Consciousness of the Logos of Sirius. In His turn, the Sirian Logos forms one of the seven Grand Heavenly Men, who are the centres in the body of One of Whom naught may be said.

The Laws and the Planes.—We might, while studying the seven laws of the solar system, take them plane by plane, showing certain things—three in all:

1. We might study their effect as they demonstrate on the path of involution.
2. As they manifest on the path of evolution, or return.
3. We might also touch on the laws as they affect the human and deva organisms that evolve by means of them.

As we do this we shall gradually get a broad general idea of how this system of ours was gradually built up, how it is controlled and held together, and how numerous and intricate are the interrelations. Certain fundamental hypotheses are assumed, which must form the background for all we would say.

We must assume first that a Builder, or some Creative Mind, is working to bring about an ordered production, and is

seeking to manifest through a demonstrable objective. The objective universe is but the product of some subjective mind. Next we must posit that the material for the building of this universe lay ready to the hand of the Builder, and that this material itself is but the fruit of some previous system, all that is left of some past consummated product. Given, therefore, the Builder and the material, we must next accede the proposition that this Builder proceeds with His building under some definite laws that guide his choice of material, that control the form that He erects, and that indicate to Him the process to be followed in the consummating of His idea. We must not forget that three great symbols stand, in the mind of the Logos, for each of His three systems, that the whole exists for Him as a concrete thought-form, for He is learning to manipulate the matter of the cosmic mental plane on concrete levels, in the same way that man is working on the laws of thought, and on the building of thought-forms. Of course it is impossible to do more than sense the symbols of the systems past and present. Perhaps if we could visualise a swastika of ten arms revolving at right angles, of a radiant green colour, all the ten arms emanating from a central blazing sun, we might have some idea of the thought-form that formed the basis of system one, the activity system. The basic thought-form for the second system embodies the green swastika of the first manifestation, and adds to it concentric and interlaced circles in blue, in groups of three, linked by one large circle. Both symbols are of course in the higher dimensions. After grasping and conceding these three basic ideas, we can now proceed to the working out of the laws of the system on the seven planes, remembering always that these seven laws hold good on the numerically corresponding sub-plane on each plane. Let me briefly illustrate:

The fourth law, Magnetic Control, for instance, holds sway on the fourth sub-plane of each plane, in the fourth round, and

in the fourth root race specially. We shall then have the correspondence as follows :

4th Law	...	...	Magnetic Control.
4th Ray	...	...	Harmony or Beauty.
4th Plane	...	...	The Buddhic.
4th Sub-plane	...	...	Buddhic Magnetic Control.
4th Round	...	...	Dense Physical Magnetism, controlling sex manifestation on the physical plane, and inspired by astral desire, the reflexion of the buddhic.
4th Root Race	...	...	The Atlantean, in which the above qualities specially demonstrated.

I. *The Law of Vibration*.—This is the law of the first plane, and it governs all the atomic sub-planes of each plane. It marks the beginning of the work of the Logos, the first setting in motion of *mūlaprakṛti*. On each plane the vibration of the atomic sub-plane sets in motion the matter of that plane. It is the key measure. We might sum up the significance of this law in the words, "light," or "fire". It is the law of fire ; it governs the transmutation of differentiated colours back to their synthesis. It controls the breaking up of the one into the seven, and then the reabsorption back into the one. It is really the basic law of evolution, which necessitates involution. It is analogous to the first movement the Logos made to express Himself through this solar system. He uttered the Sound, a threefold sound, one sound for each of His three systems, and started a ripple on the ocean of space. The Sound grows in volume as time progresses, and when it has reached its full volume, when it is fully completed, it forms one of the notes in the major cosmic chord. Each note has six sub-tones, which, with the first, make the seven ; the law of vibration therefore comprises eighteen lesser vibrations and three major, making the twenty-one of our three systems. Two multiplied by nine (2×9), makes the necessary eighteen, which is the key number of our love system. Twenty-seven holds hid the mystery of the third system.

On the path of involution, the seven great Breaths or Sounds drove to the atomic sub-plane of each plane, and there the basic vibration repeated in its own little world the method of Logoic vibration, giving rise itself to six subsidiary breaths. We get the same correspondence here as we did in the matter of the Rays, for we shall find that the lines of vibration are 1—2—4—6. Logically this would be so, for involution is negative, receptive, and corresponds to the feminine pole, just as the abstract rays were 2—4—6. This truth requires meditation, and an attempt to think abstractly ; it is linked to the fact that the whole second system is receptive and feminine.

On the path of evolution this law controls the positive aspect of the process. All is rhythm and movement, and when all that evolves on each plane attains the vibration of the atomic sub-plane, then the goal is reached. When, therefore, we have achieved the first main vibrations, and have perfected vehicles for all the evolutions (not merely the human), of five-fold atomic sub-plane matter, then we have completed the round of evolution for this system. In the coming system we shall add the next two vibrations that complete the scale, and our Logos will then have completed His building. This is only putting into other words facts already taught in our T. S. books.

The fourth creative Hierarchy, that of the human monads, has to learn to vibrate positively, but the devas proceed along the line of least resistance ; they remain negative, taking the line of acquiescence, of falling in with the law. Only the human monads, and only in the three worlds, follow the positive line, and by resistance, struggle, battle and strife learn the lesson of *divine* acquiescence. Yet, owing to the increase of friction through that very struggle, they progress with a relatively greater rapidity than the devas. They require to do this, for they have lost ground to make up.

The law of vibration is the law of progress, of movement and of rotation. On the seventh or lowest plane, the

vibration is slow, clogged and lethargic from the standpoint of the first, and it is in learning to vibrate or to rotate more rapidly, that we mount the path of return. It involves therefore necessarily the building in of finer matter into the vehicles, both deva and human. In this second system, on the five planes of human evolution, we have the five vehicles—physical, astral, mental, buddhic and ātmic—which have all to be purified, rarified, intensified and refined. In the two lowest, the physical and the astral, only matter of the five higher sub-planes, of their respective planes, is to be found, for the two lowest sub-planes are too low for deva or human bodies; they were dominated in the first system. The mental body is the first in which we find matter of all the seven sub-planes. The aim of evolution for us is love dominated by intelligence—or intelligence dominated by love, for the interaction will be complete. The human race came into the chain at a point where it naturally took bodies of the fifth astral and physical sub-planes, and we can see here an analogy to the coming into the fourth root-race of the more advanced egos.

II. *The Law of Cohesion.*—This is one of the branch laws of the cosmic law of Gravitation or Attraction. It is interesting to notice how this law demonstrates in this love-system in a threefold manner :

- A. On the plane of the monad, as the law of cohesion, the law of birth, if we might use the term, resulting in the appearance of the monads in their seven groups. Love the source, and the monads of love the result.
- B. On the plane of buddhi, as the law of magnetic control. It shows itself as the love of wisdom aspect, irradiating the ego, and eventually gathering to itself the essence of all experience, garnered, *via* the ego, through the personality lives, and controlled throughout from the plane of buddhi. Magnetism and the capacity to show love are occultly synonymous.
- C. On the astral plane, as love demonstrated through the personality. All branches of the law of attraction, demonstrating in this system, show themselves as a force that

gathers to, that tends to coherence, that results in adhesion, and leads to absorption. All these terms are needed to give a general idea of the basic quality of this law.

This law is one of the most important of the systemic laws, if it is permissible to differentiate at all; we might term it the law of coalescence.

On the path of involution it controls the primal gathering together of molecular matter, beneath the atomic sub-plane. It is the basis of the attractive quality that sets in motion the molecules and draws them into the needed aggregations. It is the measure of the sub-planes. The atomic sub-plane sets the rate of vibration; the Law of Cohesion might be said to fix the colouring for each plane. It is the same thing in other words. We need always to remember in discussing these abstract fundamentals that words but dim the meaning, and serve but as suggestions and not elucidations.

In manifestation the cosmic Law of Gravitation controls all these subsidiary laws, just as the cosmic Law of Synthesis governs pralaya and obscuration, and the cosmic Law of Economy deals with the general working out, along the line of least resistance, of the Logoic scheme. During manifestation we have most to do with the Law of Gravitation, and it will be found, on study, that each subsidiary law is but a differentiation of that law.

This second law of the system governs specially the second plane, and the second sub-plane on each plane. It might be interesting to work this out somewhat, and trace where we can the underlying correspondence, bearing in mind always that all that can be done in these articles is to point out certain things, and indicate to the reader lines of thought that may lead, if pursued, to illumination.

Ray two and Law two are closely allied, and it is interesting to realise that it is on the second sub-plane, the anupādaka plane, that the majority of the monads have their

habitat; there are a few monads of power or will on the atomic sub-plane, but their numbers are not many, and they simply form the nucleus in evolution preparatory to system three, the power system. The big majority of the monads are on the second sub-plane, the monads of love; on the third sub-plane can be found quite a number of the monads of activity, but numerically not as many as the monads of love. They are the failures of system one. The bulk of the deva evolution are found on the third sub-plane of the second plane. They are the most important evolution in this system, as we have seen elsewhere.

There is a direct channel, as we know, between the atomic sub-planes on each plane. This is more or less true of each sub-plane and its corresponding higher sub-plane numerically, and there is therefore a direct and quite expansive channel between the second sub-plane on all planes, enabling the monads of love to link up with peculiar facility with all their vehicles when composed of second sub-plane matter. After initiation, the causal body is found on the second sub-plane of the mental plane, and then commences monadic control.

The monads of love return, after life in the three worlds and the attainment of the goal, to their originating second sub-plane, that being also the goal for the monads of activity who have to develop the love aspect. In the five worlds of human evolution both groups of monads have to control atomic matter, as well as molecular, and this is done by the utilisation to the full (as full as may be possible in this second system), of the will or power aspect. The kingdom of God suffereth violence and the violent take it by force, or by will or power. It is not will, as it will be known in the final system, but it is will as known in this system, and it has to be utilised to the uttermost by the evolving monad in his struggle to control each atomic sub-plane. The monads of power have a much greater

struggle, and hence the fact so often apparent that people on what we term the power ray (though the probability is that when we say a person is on the power ray, we mean he is on the power sub-ray of one of the rays), have so often a hard time, and are so frequently unlovable. They have to build in on all the six planes the love aspect, which is not prominent in their development.

A hint has been given us as to the approximate figures governing the monads:

35	thousand	million	monads	of	love.
20	"	"	"	"	activity.
5	"	"	"	"	power.

Sixty thousand million monads in incarnation, as told us by C. W. Leadbeater. These monads of power, though in manifestation, are as yet very rare in incarnation. They came in, in large numbers, at the close of the moon chain, and will come in again in full numerical strength in the last two rounds of the present chain.

We might now briefly trace the correspondence in the second round and the second root-race, showing how the Law of Cohesion was specially active at these periods. A condition of nebulousness of a pronounced volatile condition, marked the first round and race. Movement, and the accompaniment of heat, are their distinguishing quality, much as in system one, but in the second round, and also in the second race, a definite cohesion is noticeable, and *form* is more clearly recognisable in outline. Cohesion is also plainly to be seen as the distinguishing feature of our present system, the second. It is the aim of all things to unite; approximation, unification, a simultaneous attraction between two or more is ever to be seen as a governing principle, whether we look at the sex problem, or whether it demonstrates in business organisation, in scientific development, in manufacture, or in politics. Well might we say that the *at-one-ment* of the many separated was the key-note of our system.

One more suggestion may be given: on the path of involution this law governs the gathering together and the segregation of material or matter; on the evolutionary path it controls the building of forms. C. W. L. states that the matter of the lowest sub-plane forms the basis of a new plane; therefore you have on the atomic sub-plane a point where merging takes place, which makes it a plane of synthesis, just in the same way that the First or Logoic plane is the plane of synthesis for this system, where the merging of the fruits of evolution into an inconceivably higher, takes place.

III. *The Law of Disintegration.*—This is the law that governs the destruction of the form in order that the indwelling life may shine forth in fullness. It is the other aspect of the Law of Cohesion—the reverse side, and is just as much a part of the divine plan as that of attraction. It is one of the laws that ends with the solar system, for the great laws of attraction, cohesion and love last on into that which is to come. The Law of Disintegration has its correspondence in cosmic law, but it is almost incomprehensible to us. It is understood in the Law of Economy. When the monad has circled through all disintegrating forms, and has achieved the sixth initiation, he is resolved into His primal monadic source, and his five lesser sheaths are destroyed. Later on the monads themselves are synthesised, not disintegrated. This law controls only from the third plane, and ceases action in this particular aspect when that third plane is transcended.

This law is one of the most difficult for the race to apprehend in any way. It has effects demonstrable and undemonstrable. Some of its workings (those on the path of evolution), can be seen and somewhat understood, but on the path of involution, or construction, the working out of the law is not so apparent to the superficial observer.

On the path of involution it controls the process of the-breaking up of group souls, it governs the periods when the

permanent triads are transferred from one form to another, it works through the great world cataclysms, and we need to remember that it governs, not only the physical plane catastrophes (as we erroneously term them), but the corresponding cataclysms on the astral plane and the lower levels of the mental plane. It governs physical plane disruptions, specially those affecting the mineral world; it controls the disintegration, on the astral plane, of thought-forms; it dissolves the astral vehicle when left behind, and the mental likewise. The dissipation of the etheric double is the result of its working.

Again we can correlate this law with that of Gravitation, for the two interact upon each other. This law breaks up the forms, and the Law of Attraction draws back to primal sources the material of those forms, prior to rebuilding them anew.

On the path of evolution the effects of this law are well known, not only in the destruction of discarded vehicles touched upon above, but in the breaking up of the forms in which great ideals are embodied, the forms of political control, the forms in which nature itself evolves, apart from those in which individual consciousness manifests, the great religious thought-forms, the philanthropic concepts and productions, and all the forms which science, art and religion take at any one particular time. All eventually break under the working of this law.

Its workings are more apparent to the average human mind in its manifestations at this time on the physical plane. We can trace the usual connection between the ætmic and the physical plane (demonstrating on the lower plane as the law of sacrifice and death), but its effect can be seen on all the five planes as well. It is the law that destroys the final sheath that separates the perfected Jiva from the monadic vehicle. It has not yet been fully brought out (for the law of correspondences has been little studied, nor is it readily apparent) that on the third sub-plane

of each plane this law works in a special manner, causing a very definite breaking-up of something that is tending to separation. Like all that works in the system, the process is slow; the work of disintegration begins on the third sub-plane and is finished on the second when the Law of Disintegration comes under the influence of the Law of Cohesion, the disintegration having effected that which makes cohesion possible. We can see an illustration of this on the mental plane. The causal body of the average man is on the third sub-plane, and as a man becomes fit for the merging into the Triad, that causal body has to be discarded and done away with. Under the Law of Sacrifice and Death, the disintegration is begun on the third level and consummated on the second, when the man merges into the Triad, preparatory to the final merging into the Monad.

Another illustration can be found on the physical plane of the same thing. When a man has reached the point where he can sense and see the fourth ether, he is ready for the burning away of the etheric web, which has its location midway between the third and second sub-plane matter which may compose his physical body. When this disintegration is effected, the man merges into his astral vehicle. This correspondence and this disintegration can be traced on each plane, till finally on the ātmic level on its third sub-plane comes the last disintegration, which results in the merging into the Monadic consciousness.

The third ray, that of adaptability or activity, has a close connection with this law. It is through activity (or the adaptation of matter to a need), that the form comes into being; through activity it is employed, and through that very adaptation it becomes a perfect form, and at the moment of perfection loses its usefulness, crystallises, breaks, and the evolving life escapes to find for itself new forms of greater capacity and adequacy. It is so in the life of the reincarnating ego, it is so

in the rounds and races of humanity, it is so in the solar system, it is so in all cosmic processes.

In the third chain, the moon chain, we have an interesting piece of relativity in the fact that on the moon chain the point of attainment for the individual was the arhat initiation, that initiation that marks the final breaking with the three worlds, and the disintegration of the egoic body.

At the end of the third root-race came the first of the great cataclysms that broke the race form and inaugurated a new one, for it was the first definitely human race as we now know it. The analogy will be found to hold good no matter from what angle the subject may be studied. In the third sub-race a correspondence can be traced, though it is not yet apparent to the circumscribed vision that most of us have. Close proximity to an effect often veils the cause.

IV. *The Law of Magnetic Control.*—This law is the basic law controlling the Spiritual Triad. (Note the correspondence that can be traced here. On the second plane we have the Law of Cohesion—love. On the second plane of the manifesting Triad, the Law of Magnetic Control—love. Again lower down on the second plane of the Personality, the Law of Love. The accuracy of the analogy is quite interesting, and provides room for speculation.) Through this law, the force of evolution drives the ego from above to progress through the cycle of reincarnation back to union with his kind. Through separation he finds himself, and then—driven by the indwelling buddhic principle—transcends himself and finds himself again in all selves. This law holds the evolving lower self in a coherent form. It controls the ego in the causal body, in the same way that the Logos controls the monad on the anupādaka plane. It is the law of the buddhic plane; the Master is one who can function on the buddhic levels, and who has magnetic control in the three worlds. The lower is always controlled from above, and the effect of the buddhic levels on the three

lower is paramount, though that is scarcely yet conceded by our thinkers. It is the Law of Love, in the three worlds, that holds all together, and that draws all upward. It is the demonstration in the Triad of the Law of Attraction.

On the path of involution this law works with the permanent atoms in the causal body. It is the buddhic principle, and its relation with the lower permanent atom of the Triad is the mainspring of the life of the ego. On the path of descent it has much to do with the placing of the permanent atoms, but this matter is very abstruse, and the time has not yet come for further elucidation. At the third outpouring, in which the fourth kingdom, the human, was formed, it was this same Law of Magnetic Control that effected the juncture of astral animal man, and the descending monad, using the spark of mind as the method of at-one-ment. Again we can see how it works. The monadic plane, the buddhic plane, and the astral plane are all three closely allied, and we find there the line of least resistance. Hence the facility with which the mystic contacts the buddhic and even higher planes. The lines of least resistance in the three systems are:

- System I. Physical, mental and ātmic and no higher.
- „ II. Astral, buddhic and monadic.
- „ III. Mental, ātmic and Logoic.

Note the correspondence therefore to be seen between the fourth kingdom and the working of this, the fourth, law. It is of vital moment in this fourth chain.

As regards human evolution, this fourth law is of prime importance at this time. The aim of human endeavour is both to be controlled by this law, and likewise to wield it in service. It is the law whereby sex expression, as we know it, is transmuted and elevated; sex is but the physical plane demonstration of the Law of Gravitation; it is the working out of that law in the human kingdom, and in all the lower kingdoms too. The love of all that breathes, and the attraction that

works out in service, is the same thing as demonstrated in the Triad. Sex expression, the coming together of two, becomes transmuted into the coming together of many for acts of service, that will give birth to new ideals, to a new race—the spiritual.

Here I might point out a numerical fact that may be of interest in connection with the fourth Hierarchy. This human Hierarchy is the fourth, as we know, yet if we count the five Hierarchies that have passed on, it is the ninth in reality. Nine is the number of initiation, the number of the adept, of the man who functions in his buddhic vehicle.

The fourth Ray also operates in close connection with the fourth Law. It is the Ray of Harmony or Beauty—Harmony through control, that control entailing the knowledge of wisdom. It is the harmony of similarity, it is the harmonising of all through the realisation of the laws of magnetism that produce co-ordination of many diverse into the one homogeneous; magnetism governs the synthesis of the many aspects into a form of unity. This harmony is reached through the fifth plane, and the fifth Ray of concrete knowledge acts as a step to the fourth, many who work on the fifth Ray passing eventually to the fourth. In this system the fifth Ray is of paramount importance in the development of all egos. Each must pass some time on it before definitely remaining on his monadic Ray. In many incarnations much time is spent in the fifth sub-plane of each plane, which is governed principally by the fifth Ray. All pass then on to the fourth sub-plane governed by the fourth Ray, and in this particular period of the fourth round in the fourth chain, more time is spent on the fourth sub-plane by evolving egos than on any other. Many come into incarnation directly on to this plane, and it is here that they begin to think harmoniously.

Alice A. Evans-Bailey

(To be concluded)

THE ANGEL OF DEATH

By M.

I SLEPT. I had no longer any interest in what is usually accounted life. All I had ever cared for was bereft me—even the power to reconstruct my life, that had never before failed me, was gone from me and so in utter abjection I laid me down to sleep awhile. I dreamed. In my dream I stood in the scorching sand of a vast desert: the blazing sun overhead shone fiercely down upon me out of a cloudless blue sky. I was at the entrance of a marvellous valley. Steep sandstone rocks were on either hand, a blinding white path wound up between them. I followed it. The rocks closed in about me as the road turned inwards to the heart of the mountains. The heat became more and more intense; the rocks burned like the fuel of a great furnace; the sand blistered my feet. I was utterly alone. No life was in that valley except a swarm of noisome flies and a few vultures that hovered in the air above. I went on. The valley grew narrower and narrower. Presently I came to a spot where its sides would have touched had a portal not been hewn in the rock. In the Gateway stood a shining figure with a flaming sword.

I gazed enraptured at the splendid form. The glorious dark face, the burning lustrous eyes full of unfathomable love, the pure sensitive mouth, the grand curve of the throat and the incomparable majesty of the whole figure enthralled me. I sank upon the ground in reverence, clasped the beautiful feet to my breast and kissed them.

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THE ANGEL OF DEATH

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"Great One," I said, "I have sought Thee all my life. Let me pass through yonder Portal."

"Whom dost thou think I am?" He said.

"Thou art Death," I answered.

"And who is Death?"

"Death is the Friend of all the broken-hearted?"

"Art thou broken-hearted?" He said.

I laid my cheek against the splendid feet and murmured, "Let me die."

"Tell me," He answered, "what it is to die."

"To die," I said, "is to lose consciousness for a long, long time and then to awaken to a sensation of the most absolute peace, a peace that would pass as consciousness became more vivid into the fulness of joy."

"And then?" said Death.

"I do not know what then," I answered.

"Go back," said Death, "for thou mayest not pass this Portal until thou knowest what it is to die."

"O Death," I said, "wilt thou also betray me?"

"There is no traitor but thyself," said Death.

"When may I come to try again?" I asked.

"Thou wilt know when it is time for thee to come."

A hot wind swept suddenly down upon me blinding me with sand. I fled down the valley before it, until I fell exhausted in the burning desert. Then I woke.

A year passed. I did not live, nay, rather, I died daily.

One night I said: "I will go again unto my Lover, Death."

Once more I dreamed, and in my dream I stood upon the edge of a precipice; above me towered the great black rocks of the mountain side, beneath me yawned a yet blacker chasm. The path I followed was so narrow that at every moment I thought to fall into the abyss. I must have fallen had I feared to fall. Presently the path ended abruptly in another frightful chasm, at the foot of which an awful torrent surged. Upon

the further side upon a ledge of rock stood Death. A luminous silver mist enwrap Him. I could see nothing beyond.

"O Death," I said, "I have come back."

He smiled: "Do you know now what it is to die?" He said.

"Yea, my Lord," I answered.

"Tell me."

"To die is to give the body to be burned for love, to give the heart to be crucified again and again for love, to go down into mental darkness and into spiritual night for love, to be where nothing is, to lose all things, to lose oneself for love."

"Verily," said the Angel, "this is Death. Dost thou wish to die?"

"Great One, I would be with Thee for ever."

"Is there aught that thou hast not renounced?" He said.

"Behold me," I replied. "Have I anything at all?"

"He gazed at me awhile," then answered: "Thou hast beauty."

"Blast it," I said.

"Come," said Death.

* * * * *

I know not how I passed the gulf. It seemed to me that it existed no more. I stood in a world of unutterable glory, amid a host of Shining Ones, and each radiant Son of Light cried to me: "All hail, Immortal One!"

"Once more," said Death, "Tell me what it is to die."

"It is to live for ever and be glad," I said.

"To live for ever and be glad," echoed Death.

QUARTERLY LITERARY SUPPLEMENT

The Future of the Indo-British Commonwealth, by Josiah C. Wedgwood, D.S.O., M.P., with a Foreword by Lord Haldane. *Nationalism in Hindu Culture*, by Radhakumud Mookerji, M.A., Ph. D., Professor of History, Mysore University. (The Theosophical Publishing House, Madras, London and Los Angeles, 1921. Price: Each Rs. 3-8.)

With these two volumes, the Asian Library series of books makes its appearance. They are, judging from the prospectus of the Library, in many ways thoroughly typical of the venture. In Colonel Wedgwood we have one of the closest students and most resourceful debaters in the House of Commons on Imperial and International questions, a champion of self-determination, and a man of ready sympathy with people who, by distance and customs and colour, are separated from the West. In Dr. Mookerji we have the scholar who writes of Indian things, ancient and modern, with the sure touch that comes of intimacy. Through such writers the Asian Library will inform us accurately of the cultural resources of Asia, and the problems involved in the development of those resources, enabling increasing numbers of western people to obtain of the East, knowledge upon which they may confidently rely, and putting in an acceptable form for the peoples of Asia themselves not only the old treasures which have made their culture what it is, but restatements of those heritages by men of wide view and profound scholarship, who can evaluate the new against the old.

Colonel Wedgwood's book fittingly opens the series. His thesis is the analysis of the world in which India finds herself, almost suddenly, increasingly the pivot. His objective—intensely practical man that he is—is to find what precisely it is which will make a basis for a true Commonwealth of the English-speaking peoples with India and other Imperial units that have accepted Parliamentary forms of government. He sees how essential is the United States in this scheme. He sees the position as it is. But he says what no authoritative writer on this subject has, to my knowledge, yet said, and that is

the truth—the petrified truth that Mark Twain celebrated. It is this fundamental which makes the book brilliant, for it is, as Lord Haldane says in the Introduction, a brilliant piece of work. The author has not been afraid to look at the British Empire; still less has he feared to say out what he thinks of the sight.

The book is extremely difficult to review with any degree of success. To the readers of this journal it carries an important contribution, enabling them to obtain an outside and impartial, and yet informed view of India's true position in world affairs, and of the true position of her own internal political transformation. It begins with a chapter on British Credit After the War, moral through her incorruptible Missions, financial through honesty in home taxation, spiritual through the "prestige over the east of Europe that has come from the unselfish and devoted work of the Society of Friends and of the Action Lodge of the Theosophical Society". . . .

Other funds have . . . come and gone; the Friends and Theosophists are always on hand when starvation threatens or typhus destroys its victims. Dago butchers are torturing Jews or hunting Bolshvists, the one thing the butchers fear, is the contemptuous look on the face of some isolated Englishwoman who is up of England.

He then passes on to America's credit and place.

All this [America's wealth and resource] was known statistically before the war, but the specialists pointed to the absence of standing army and navy. "Fat and undefended" was their verdict. They did not understand, and who shall blame them, that a State is best defended by the free spirit of its citizens; that war is won in the workshops and on the railways and in the counting-houses of the bankers, by people who rely upon themselves and are never afraid Generals we know are born and not made. They are at least as likely to be born in Peoria as in Potsdam. . . . Berlin was wrong. It is not the first blow, but the last pound that wins. America had several pounds to spare. The Americans are a pacific people, slow to war, but terrible and irresistible when they once get to it.

Will America join the League of Nations? This brings the author to the League, obstacles to a Commonwealth, the importance of equal rights for British citizens unprejudiced by sex, caste or colour barriers, and taking in the Americans and not forgetting the Irish, who have a chapter to themselves. Then Colonel Wedgwood turns to India, where he has just toured from end to end of the country, staying with people so different as folk in Simla and Amritsar, in Adyar and Bigotrypore. India as she was and to some extent now is, subservient and a danger; India freed; then Burma, and Ceylon, and other Crown Colonies (where the author's knowledge is, again, unrivalled) and so on, through racing chapters, to Dominions and Dominionhood, Palestine and then the Moslem world, with the truth told all the way along. Colonel Wedgwood then deals with the results of free union and the need for Brotherhood. "Union alone through

democracy is not enough. Education in democracy is essential, as well as a free run for democracy, safe from brute force. If the education is sufficiently widespread and sufficiently true, we may find the way from Union to true Brotherhood." A vivid book, the sort that need not be read, for it reads itself, once opened.

Dr. Mookerji's book will be as much of a revelation, not only to the west, where "there is a widespread misconception that the Hindūs have never been a practical people, that while they have succeeded so signally in the sphere of speculation they have failed equally in the sphere of action," but to many people and especially young people in India. His *History of Indian Shipping* and other works have given the author a special place in modern Indian national literature, but the present volume is more original, both in treatment and point of departure than those preceding. The unifying effect of Samskr̥t literature, far more lasting than Latin ever has been in Europe, he shows (in the tenth essay) to be real in the fact that that literature carried within itself a synthetic and concentrated cultural equipment. How this and other elements of nationalism have travelled abroad in the country, and what precisely resulted as an ideal of patriotism, Dr. Mookerji indicates. This book is not an ephemeral pamphlet, such as the intensification of Indian patriotism has lately supplied in such countless numbers, but an enduring tablet, engraved in fine letters, recording the essential truth and purity of the National Ideal as revealed in Hindū culture.

F. L. K.

The Saying of Jesus from Oxyrhynchus, edited, with Introduction, Critical Apparatus and Commentary, by Hugh G. Evelyn White, M.A. (Cambridge University Press. Price: 12s. 6d. net.)

The struggles between man the animal and man the thinker make up history, though we give little heed to their indications at the time of their happening day by day. When brawn and muscle win, we have a series of conquests and colonisations. When mind begins to gain supremacy, arts and crafts flourish and human activity is more in brain than in hands. The clash of the two marks the death and birth of civilisations. From the past of comparatively recent times the ruined cities of Assyria, Greece, Rome, Carthage, mark the ascendancy of body over brain, and modern European culture has only missed following the same road to ruin by the short space of a few months, or at the utmost another year of science turned to destroy instead of to preserve. Of this we are vividly reminded by

the dedication of the book: "To the memory of Jean Maspero, killed in action at Vauquois in the Argonne, February 18, 1915." Louvain is merely another Alexandria in the tragedy of its destruction, and we search amongst the dust heaps, where men of past civilisations emptied their waste-paper baskets, for records of the high water mark of thought in the forgotten centuries, that war and famine, and slow recuperation, have eaten.

Every fragment of writing so found is of value, and we are grateful when scholars translate them and permit us to share the find. The possibilities of text-reconstruction and interpretation are inexhaustible; for we have lost the line of succession of scholarship which understood allusions, and which was in touch with the thought of the day to which they relate. This fragment of the "Sayings of Jesus" from Oxyrhynchus is comparatively modern, its date is put down to about A.D. 200, yet the dark ages, with their recrudescence of barbarism, stretch between us.

Those of our members who are interested in the second object of our Society will read this fine edition with close interest; for "these are the life-giving sayings which Jesus spake who liveth and was seen of the Ten and of Thomas". We are not in a position to debate the various readings of the text, but we study with interest all fresh light thrown upon the reputed sayings of One who knew:

Lift up the stone, and there thou shalt find me;
Cleave the wood, and there I am.

Logion, v.

These sayings, that meant little in the last century, take on a vivid meaning in the light of our study along the lines indicated by Theosophy.

A. J. W.

Mind-Energy, Lectures and Essays by Henri Bergson. Translated by H. Wildon Carr. (Macmillan & Co., Ltd., London. Price 10s.)

This collection of lectures and articles has been translated from *L'Energie Spirituelle*—a title which suggests a meaning slightly different from its English rendering—with the help of M. Bergson himself, and is of unique interest as marking the chief stages in the evolution of his philosophy, for its contents cover a period of twelve years, from 1901 to 1913. They were intended for students of philosophy and psychology, and presume an acquaintance with these branches of knowledge, but the presentation is so simple and graphic, that they can be easily followed by the average intelligent enquirer.

In them the student of Theosophy will find much that bears out his own conclusions, as well as many correlative factors that may have hitherto escaped his notice. Generally speaking, their tendency may be summarised as being directed to an understanding of the operations of consciousness rather than the corresponding changes of form.

The earliest lecture in the book is that on "Dreams"; it was delivered at the *Institut Psychologique* on March 20th, 1901, and has already appeared by itself in book form. The hypothesis here put forward is ingenious, and probably explains the majority of dreams; but it does not take into account the comparatively rare class of dream in which the knowledge available is unmistakably superior to that employed in the waking state—in short, the dream which is the memory of an experience contacted through a subtler vehicle of consciousness. Our dreams, according to M. Bergson, are the result of a union between memory and sensation. Even though the physical senses are no longer in active use, they still transmit vague internal sensations, such as the spots and effects of light seen with closed eyelids, stray sounds, pressure on the body, and especially any derangement of the internal organs. At the same time a host of memories, driven back into the subconscious when not required for the needs of the waking consciousness, press upwards to the threshold of consciousness when the sleeper is "disinterested," and the particular memories which the mind weaves into a drama are those most appropriate to the prevailing bodily sensation. The theory is well worked out and is supported by authenticated cases; in fact, it throws much light on the part played by the physical body in the production of ordinary dreams and in the confusion of impressions received from a higher state of consciousness. But the very postulate—that the sleeper is disinterested in physical activities—suggests that he may have, for the time being, lost interest in one state of consciousness because he has become interested in another. We recommend this consideration, of the effects of varying degrees of interest, as being a promising line of approach to some difficult problems as seen from the side of consciousness.

Another excellent example of M. Bergson's powers of psychological analysis is an article which appeared in the *Revue Philosophique* of December, 1908, entitled "Memory of the Present and False Recognition". This deals with the well known illusion of feeling that what is just now taking place has happened before, a feeling which is often accompanied by a sense of foreseeing what is going to happen. It will perhaps be a surprise to many to find, from the references given here, the number of attempts that have been made by eminent

psychologists to explain this phenomenon; but apparently they are nearly all agreed on the main principle. M. Bergson carefully examines these, and shows how they largely depend on a clear grasp of the functions of memory and attention; accordingly he treats those subjects the most thoroughly, his exposition of memory being a study in itself. Briefly stated, the conclusion amounts to this: when the attention is relaxed in regard to something that is going on, the impression is mainly subconscious, though accurate in its details; but, as soon as the attention is recalled, the subconscious image of the previous moment asserts itself in the guise of a situation already experienced in the past.

The Presidential Address given to the Society for Psychical Research in May, 1913, is a balanced estimate of the value of this branch of scientific enquiry, and the four remaining papers are chiefly concerned with the relation of mind to body, the first—"Life and Consciousness"—being specially useful as a convenient introduction to M. Bergson's philosophic position. We shall conclude this very superficial survey with a quotation from this first paper, from which it will be seen that the modern view of matter is not very different from that which Theosophy has derived from the Eastern sages of old. It runs:

Here are matter and consciousness confronting one another. Matter is primarily what brings division and precision. A thought, taken by itself, is a reciprocal implication of elements of which we cannot say that they are one or many. Thought is a continuity, and in all continuity there is confusion. For a thought to become distinct, there must be dispersion in words. Our only way of taking count of what we have in mind is to set down on a sheet of paper, side by side, terms which in our thinking interpenetrate. Just in this way does matter distinguish, separate, resolve into individualities, and finally into personalities, tendencies before confused in the original impulse of life. On the other hand, matter calls forth effort and makes it possible. Thought which is only thought, the work of art which is only conceived, the poem which is no more than a dream, as yet cost nothing in toil; it is the material realisation of the poem in words, of the artistic conception in statue or picture, which demands effort. The effort is toilsome, but also it is precious, more precious even than the work which it produces, because, thanks to it, one has drawn out from the self more than it had already, we are raised above ourselves. This effort was impossible without matter. By the resistance matter offers and by the docility with which we endow it, it is at one and the same time obstacle, instrument and stimulus. It experiences our force, keeps the imprint of it, calls for its intensification. It experiences our

W. D. S. B.

The New Economic Menace to India, by Bipin Chandra Pal. (Ganesh & Co., Madras. Price: Rs. 2.)

In this book the author shows how the Imperial British Government in order to meet the heavy expenditure on the Great War, which cannot be met by taxation, is thinking of exploiting the undeveloped resources of its empire, including India. The Government will probably give facilities and privileges to big combined firms and will share profits with them. This is a great menace to India and in order to meet it, the author suggests remedies. He does not think that Industrial activity on the part of Indians will do any good. This will meet with many difficulties and be at a great disadvantage. So he proposes that the Indians should ally themselves with the British Labour party and raise the position of Indian Labour also. The author does not discuss what the economic effect of a sudden heavy rise in the price of labour in India will be on the rest of the population. Opinions may also differ as to the effectiveness of the remedy proposed. But the book is one which should be read by every Indian and its facts digested. No one can afford in these days to overlook the facts mentioned here and the direction in which they tend.

P. B.

The Real Wealth of Nations: or a New Civilisation and Its Economic Foundations, by John S. Hecht. (Harrap & Co., London. Price: 15s.)

The various economic evils which the world in its competitive race has run into have had many remedies proposed for them, idealistic, utopian and socialistic. The urgency for reform has in certain instances produced a tardy recognition of certain new principles, like co-operation, whose success, though assured, has still to make its way amongst the masses. Very few efforts have been made to popularise Economics, till now the exclusive property of the few, or to educate the public in the science of wealth. Even orthodox economists are so slow to catch hold of ideas and to work out theories changing the present scheme of affairs for the betterment of the poor, and are so much afraid to enter the region of what might be, that the masses evince very little interest in the subject. So dismal has Economics been made, that it is refreshing to turn to an attempt at an organised exposition of economic doctrines with a completely changed angle of vision. *The Real Wealth of Nations* tries to show

that with education, Economics need not necessarily be the dismal science it has been so far. The following extract is one of many passages scattered over the book showing the breaking away from old traditions: "As Economics is an *ethical* science, it does not admit the right of a man to wax wealthy even through his individual unaided efforts, if he be surrounded by people starving or in poverty . . . No man in a civilised community is entitled to retain for himself the whole product of his labour, but progress is impossible if he be not allowed to retain for himself such a share of this as will induce him to do his best . . . It is through education alone *that men will lose the desire to become millionaires*, and . . . in a properly governed State, the existence of a millionaire non-producer would not be tolerated." What statements to make in a book of Economics (the Italics are ours), where, usually, man is conceived of as always having the motive of amassing wealth!

According to this book, civilisation as it is to-day is not the result of competition only, but of co-operation—unconscious co-operation perhaps. "Many men of science to whom the material wealth of the world is largely due have spent their lives in search of a truth, and have not merely died poor and unrecognised, but have been too engrossed even to consider the acquisition of material wealth." The author would educate the people to come out of the world of the struggle for existence which belongs to the stage of beasts into the world of co-operation and mutual help.

The orthodox economists will be shocked at the author's exposition of wealth, exchange, value and other economic terms. All these are here viewed from a completely different standpoint; they will probably stand unquestioned in a reformed economists' world, even if they will not bear the brunt of criticism to-day. As the author himself says:

The War has not altered the laws of Economics, but merely exposed the fallacies of certain postulates, which are still, nevertheless, as generally accepted to-day as the theories of Copernicus were rejected only some three hundred years ago.

Another deviation from established orthodox thought concerns middlemen. To-day the world is infested with a large number of these, who amass considerable wealth at the expense of the public. The inflation of prices is due amongst other things (the cost of production apart) to the large number of traders standing between the producer and the consumer. A few people who would bring the supply of an article to the place of its demand are naturally the helpers of Production, but the large number of middlemen cannot but be injurious to the economic well-being of society; and accordingly they receive the strong condemnation of the author.

The book while advocating the "abandonment of false theories and their replacement by true ones, which must then harmonise with the actual conditions of life, and which will show the workers the direction in which their energies should be applied in order to improve their condition" is not another impracticable Utopia. For example, it is thought that Internationalism at the present stage of economic output is impossible, and attempts at striving after it are condemned. "Nationality is due to the influence of Nature upon man", and "Nationality is inevitable and natural" are two of the real axioms of Economics pointed out at the beginning of the book, and the reasons of the author are worth the careful consideration of those striving after the internationalisation of the world.

Writing about Free Trade, the author says: "Sophistries have been admitted or incontrovertible facts denied in order to support statements which are irreconcilable with truths about existence." Protection is ardently advocated and the evils of Free Trade "exposed".

Then, there are a number of suggestions made to the Government, some immediately applicable and others only gradually operative but educational in value. Amongst the former are the establishment of an Industrial Council and a Wages Board, the control of prices, the development of skilled industries, regulation of foreign trade and the fixing and controlling of rates of exchange between Countries. Amongst the latter are a radical improvement in the status of all teachers (note the value of education) and the nationalisation of profits from mining coal, lectures on real thrift and the avoidance of waste in goods or labour.

The ideas in the book which would have been laughed at ten years ago in the individualistic world are bound to be echoed in the minds of a large number of thinkers and we must be thankful to the Great War for having hurried the "return to sanity" from the delusion which is the natural result of the "false economic postulates accepted by the employers and capitalists" and promulgated hitherto by economists themselves.

B. R.

The General Principle of Relativity: In its Philosophical and Historical Aspect, by H. Wildon Carr, D. Litt. (Macmillan & Co., Ltd. Price 7s. 6d.)

Prof. Wildon Carr delivered a course of lectures at King's College, London, in the Spring of 1920, and the book under review is an outcome of those lectures. As the sub-title indicates, the book deals with the problem of relativity from a historical point of view. Relativity of one type or another has been discussed and propounded from time immemorial. Although space, time and movement have always, in a sense, been taken for granted and all our experiences have been fitted into this framework, philosophers of all ages, when they began to ponder deeply over them, found it difficult to get a direct perception of space or time, which yet we conceive to be the basis of the reality of Nature. There has always been a school of philosophers who believed in subjectivism as opposed to objectivism, which latter has been the pride of Physicists. From the time of Newton, objectivism has made great strides and was well-nigh firmly established. Leibnitz, who, according to Prof. Wildon Carr, is the founder of modern idealism, was a contemporary of Newton. The biting satire and the cutting sarcasm of Voltaire, who took the side of Newton, made him and his philosophy a matter for laughter, rather than a serious rival to Newton's philosophy of the material world.

The author discourses interestingly and lucidly in Chapters I-IV as to the deductive method of reasoning and the philosophical outlook of the ancients. The antimonies of Zeno, the philosophical materialism of Democritus and the vortex theory of Descartes provide interesting chapters for students of the history of philosophy. Chapters V and VI deal with the rival philosophies of Newton and Leibnitz, and it is shown how the present theory of relativity is a vindication of Leibnitz. Einstein has, as it were, hoisted the physicists with their own petard. The Newtonians prided themselves on the experimental basis of their philosophy, according to which space exists as a fixed frame of reference and time flows on uninterrupted. Einstein has provided experimental proofs to show that these two hypotheses are illusory.

For a non-mathematical reader, the author has given a lucid and accurate account of the Modern principle of Relativity, both general and special, and its historical development from the famous negative experiment of Michelson and Morley in Chapters VII and VIII. It is as good a statement of the main ideas that underlie the principle and its mechanical and philosophical concomitants, as any that have appeared in print.

Bygone Beliefs: being a Series of Excursions in the By-ways of Thought, by H. Stanley Redgrove. (W. Rider & Sons, London. Price: 10s. 6d.)

"Everything possible to be believed is an image of Truth." This quotation from William Blake is prefixed to this volume, and is an indication of the spirit in which these excursions are undertaken. The "by-ways" are various; so various, indeed, that one wonders what, in the author's opinion, is the "highway" from which they are digressions—a wonder that is not lessened by reading a list of his more serious works, which gives the impression that he has taken all knowledge for his province, and is trying to unify and sublime human knowledge by the alchemy of the Divine Wisdom.

Of the twelve essays contained in the book, two deal with Alchemy, two with Magic, two with Magical medicine; one with curious superstitions; one with symbology in architecture, the remaining four with more philosophical matters.

With Magic the author does not seem to have much sympathy, apparently considering that any effect it may seem to have is due to suggestion; while magical medicine as described by him is simply unmitigated nastiness—the chemical system of Paracelsus being, in this respect at any rate, an enormous improvement on preceding systems.

Alchemy, on the other hand, is treated with great sympathy; and, while admitting that many alchemists were attracted to the study of the subject simply by the hope of gain, the author points out clearly that the alchemist worthy of the name was a mystic who believed that the physical world was the counterpart of the spiritual, and worked always on that principle, believing that his study of the lower would lead to clearer understanding of the higher, and using his knowledge of the higher to guide his investigations on the lower. Alchemists were

thorough-going evolutionists. With regard to the things of the material world, and their theory concerning the evolution of the metals was, I believe, the direct outcome of the mystical doctrine of the soul's development and regeneration. The metals, they taught, all spring from the same seed in Nature's womb, but are not all equally matured and perfect.

Thus the Philosopher's stone for which they sought was the physical counterpart of the Spirit of Christ; and its work was to refine and complete the baser metals, as the Spirit of Christ refined and completed the Divine Image in the body of man.

Perhaps the most interesting of the essays, because the most suggestive, is the one entitled "Pythagoras and his Philosophy". The evolution of the scrap of practical knowledge, used by Egyptian

architects, that a triangle whose sides were in the proportion of 3:4:5 necessarily contained a right angle, into the theorem of Pythagoras, which Euclid thought it worth while to write 47 propositions to prove; and its devolution in modern geometry into a useful practical fact, not worthy of proof because easily demonstrable by a diagram, typify much of modern thought, which regards only the materially useful as of any account. A different tendency, however, is shown in the development of the Pythagorean idea that number is the basis of the universe:

The Pythagorean doctrine of the Cosmos, in its most reasonable form, however, is confronted with one great difficulty, which it seems incapable of overcoming, namely, that of continuity. Modern science, with its atomic theories of matter and electricity, does, indeed, show us that the apparent continuity of material things is spurious, that all material things consist of discrete particles, and are hence measurable in numerical terms. But modern science is also obliged to postulate an ether behind these atoms, an ether which is wholly continuous and hence transcends the domain of number. It is true that, in quite recent times, a certain school of thought has argued that ether is also atomic in constitution—that all things, indeed, have a grained structure, even forces being made up of a large number of quanta or indivisible units of force. But this view has not gained general acceptance, and it seems to necessitate the postulation of an ether beyond the ether, filling the interspaces between its atoms, to obviate the difficulty of conceiving of action at a distance. According to Bergson, life—the reality that can only be lived, not understood—is absolutely continuous (*i.e.*, not amenable to numerical treatment). On the other hand, one might also argue that reality is essentially discontinuous, our idea that it is continuous being a mere illusion arising from the coarseness of our senses.

And so, mathematics, having “transcended the shackles of number,” according to Mr. Redgrove, “condescending to be mysterious,” as an older writer put it, may yet prove to contain the secret of the universe, which all scientists and mystics are seeking.

Mr. Redgrove's book is eminently readable, and the quaint illustrations add to its interest considerably.

E. M. A.

