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H. P. B.

VOL. XLVI



THE THEOSOPHIST

ON THE WATCH-TOWER

PART II of Volume XLVI of THE THEOSOPHIST begins with this Watch-Tower, and though the outlook is stormy from the world's standpoint, for the Theosophical Society and its widely branching activities it is very well. The restlessness of Europe and the increasing risk of war; the growing tension between the white and coloured races; the strain between Capital and Labour and the terrible amount of unemployment; the uneasiness of the earth herself, shown by the numerous earthquakes over a wide area of her crust; all these things are among the expected signs of the Coming of the World-Teacher, bidding us lift up our heads and rejoice, for the Coming of the Lord draweth nigh. The Theosophical Society itself is full of life and energy, and among the most hopeful of the signs of its growing vitality is the number of the "Young Theosophists" all over India and Europe. They are the heart and the inspiration of the Youth Movement, and the remarkable Conference held in January last in the Mortimer Halls, London, with Dr. Arundale as the President of the Conference, and Youth Associations gathered together from many countries, all fired with the one great Ideal of Brotherhood, and with the necessity of building it as a living reality upon earth, of following it as a law of

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righteous living as the strong foundation of a really human Society—all this is the presage of a brighter future, to be built up by the sixth sub-race. Already that sub-race is becoming marked, and is inspired with the Ideal of Brotherhood, on which its civilisation will be built. The Theosophical Society has proclaimed it as its first Object, and has broadcast it over the world. Wherever there is a Lodge of the Theosophical Society a little candle is lighted, and a tiny nucleus of Brotherhood glows rosily; and of such candles 1,540 are shining in the world.

“Conrad Seancais óé in éirinn,” which being interpreted is the Theosophical Society in Ireland, has re-elected Mr. T. Kennedy as its General Secretary for another year. Hearty congratulations both to him and to Erin. They will be having a visit before very long from two faithful Irish workers, Dr. Seumas Cousins and Margaret Cousins, whom we in India can spare with difficulty, but who carry good wishes from the Āryan Mother to her beloved fourth child. S. Patrick, I am sure, sends His Blessing with them to the Green Isle He knows and loves so well.

Mrs. Allan writes from Long Beach, California, that Long Beach Lodge gained the First Prize for its “Float” in the Carnival of States Parade. We had a block made from the photo sent, and the oddly-named trophy is seen guarded by the Knights of the Round Table. I believe that my readers would like to read the account sent to me:

November 21, 1924—A Perfect Day—The Placid Pacific lazily lapping the California shore—the brilliant warm sunshine, glistening on the white houses, and enriching the vivid hues of the flowers. Such a day did the Devas arrange for the introduction of THEOSOPHY to a vast assembly of people from all over the United States and Canada, at the Carnival of States during the Parade of Floats on Friday, November 21, 1924.

Having received a cordial invitation from the Civic Authorities—the Long Beach Lodge after much hesitation accepted the invitation to enter a Float in the name of Theosophy. Feeling that such publicity was more than a local affair, the Lodge sought the aid of the

Federation of Southern California Lodges, through whom an announcement was issued to all members in Southern California. Funds were sought—but due to the illness of Mrs. Gulick who was elected to take charge—it was only at the eleventh hour that an actual programme was mapped out and this without knowing where the finances would come from to carry it through. Various plans for the Float were suggested: Artists were invited to submit sketches, which were in turn laid before Float decorators. \$250.00 was asked for a Float we would have been ashamed of. \$500.00, yes, and \$700.00 would provide us with a respectable one. Despair settled upon us—we could not muster \$50.00 in spot cash.

Out of the Blue came a suggestion: A large truck, shaped like a ship, home decorations of palm branches, pepper foliage, and Matillija poppies (a beautiful California wild white poppy with a bright yellow centre, which naturally looks like tissue paper), over the fo’castle, the emblem of the Society; over the Bridge THEOSOPHY portrayed on a graceful scroll; and in the stern—mounted on an imposing pedestal—a huge BOOK—extended wide open—the word “Wisdom” on each side, and one page, movable—bearing on one side Karma—on the other Reincarnation. “Truth,” in pure white, with sword in hand and gold crown on head, from time to time turned the page of the book of Wisdom. The president of the Long Beach Lodge, Miss Winifrid Allan, a winsome Scotch lassie, recently from Edinburgh, gracefully presided over that book.

The inspiration approved—at it we went with a will. Members of adjoining Lodges made the flowers—over 200 of them; others provided the Palms and pepper foliage; all helped to weave them into the Float, and by 11 p.m. Thursday night we were ready to move into line to be judged as to our merits amongst the Fraternal Organizations division, “The Ship of Theosophy”.

At 8 a.m. we assembled in much trepidation; Knights of the Round Table in robes and with swords formed an escort, and with Truth aloft, we were subjected to the searching lenses of the official photographers.

“They’re off! They’re off!” resounded the cry, as with 9 bands, representative groups from the Army and Navy, Civic Bodies and Schools, the many Floats from every State in the Union led the way through the thronged streets, for a distance of 2 miles. What the remarks to be heard relative to Theosophy were, only Miss Allan from her seat of vantage, and the driver of the Float (dressed in a Round Table Robe, and well known to many of the crowd) can relate. Never was such an opportunity offered the T.S. in this Section to present Theosophy to upwards of 100,000 persons at one time in a dignified way. The Parade was a wonderful success.

Imagine our surprise to look in the evening papers and find our Float depicted, and as Winner of the First Prize of our Division. The First Prize also carried with it \$50.00 in cash—a most welcome lift to our strained purses.

In the evening the Parade took place again, before a much greater concourse of people; our Float was illuminated, and with the decoration of First Prize drew a great deal of applause and comment. Six Knights marched as escort—and such remarks might be heard as: “Look—here come the Ku Klux.”—“No! No! they are the Masons.” “Here comes the Red Cross.” “Oh no! they are the Theosophists.” Our Lady of Truth had to listen to a good deal of badinage as to her “Knowledge”. A small boy, observing the emblem, loudly remarked: “This must be Dodge Bros. exhibit.” Others reading the motto on the emblem observed: “That suits me exactly”. In all over a quarter of a million people had Theosophy brought prominently before them at a small cost. The movies took the whole Parade—many people took private pictures. No newspaper advertising could compare with it. Perhaps the opportunity may be presented to some other part of the Section. Grasp it; but present something unique, and do not try to be elaborate and compete in beauty with expensive Floats.

* * *

The *British Medical Journal* gives two pictures of the buildings which the Lloyd George Government commandeered during the War, on which over £100,000 of Theosophical money had been expended before the seizure. It is said that “possession is nine points of the law,” and Government used its nine points so ruthlessly, aided by the pressure put on us by the Bedford Estate to fulfil obligations under the lease, which the Government had prevented us from fulfilling in due time by the seizure of the property. We were in a hopeless cleft stick between the Government and the Bedford Estate, and with no possibility, impoverished as we were by the War, of rescuing our property. So the Government, refusing to allow us to sell it at a higher price that had been offered for it, took it for £35,000. It would be interesting to know what the British Medical Association paid for it. Here is what their journal says:

In the Journal of July 7th, 1923, a preliminary account was given of the fine building off Tavistock Square, Bloomsbury, which the British Medical Association had just acquired for its future headquarters. As most of our readers are by now aware, the building, originally erected as a college for the Theosophical Society, and employed for Government purposes during the war, is approached from one of the principal thoroughfares of London, leading from the terminuses of the northern railways to the modern centre of the metropolis. The lease is for 200 years, and the terms secured, both

from the Disposals Board and from the trustees of the Duke of Bedford's estate, are advantageous.

The building was not erected for a College, but for the Headquarters of the Theosophical Society in England, but its purpose is immaterial. As in so many other cases, the Government was entirely unscrupulous, and took advantage of the patriotism of those who would not hamper its proceedings during the War, when the Empire's fate was in the balance, to enrich itself at the cost of its unfortunate subjects. We do not grudge the British Medical Association its “advantageous” terms, but we regret that a British Government should have fallen so low as to plunder its own subjects. But, after all, what can private persons expect, when British Government after British Government carries on in India an organised system of loot, by financial juggling and underhand methods which deceive people in general, and reduce many to poverty. It will not be long now before some of the

. . . ways which are dark,
And tricks which are vain—
The [Government here] is peculiar—
Which the same we are free to explain

in the very near future. For

Though the mills of God grind slowly,
Yet they grind exceeding small;
Though He stands and waits with patience
With exactness grinds He all.

* * *

The news from China is intensely interesting. I have just received a photograph of a mixed Chinese and English Lodge; it arrived too late for “blocking” this month, but I will give the reproduction in the next. The members are the founders of Dawn Lodge, Shanghai, a Lodge of very great promise. Miss Arnold, the indefatigable and patient pioneer worker—following in the steps of the earliest worker, Mr. Spurgeon Medhurst, now in Sydney—writes warmly of “the earnestness and devotion of these young Chinese

Theosophists to the ideals and principles of the Society; and their eagerness to co-operate in the work here has far surpassed my deepest expectations". At present there are twenty members, and they hope soon to double their number. Miss Arnold hopes to help in starting an establishment in a house with five or six rooms for the Lodge, that will give a lecture room, reading and writing room, a refectory, with a small Chinese kitchen attached, so that when members come in from their work, they may be able to have a meal without returning home, and stay on for a time for study. One room is to be kept as a guest-room for students going through Shanghai to the North or South. The house will be Chinese, and Miss Arnold hopes "to live over the top of it, Chinese fashion, living on Chinese Buddhist food". She writes:

It will be quite an undertaking, and necessitates considerable work, but it undoubtedly, when it materialises, will prove to be a most useful instrument for the work here, amongst just that section of the community which constitutes our greatest hope as regards the Theosophising of this country—the Youth section.

Is China also, that land of ancient days, to be redeemed and uplifted by its Youth? It would seem so, for some exceptionally brilliant youths are coming to the front. "My Young Theosophists believe desperately in Brotherhood, and India is to them the home incarnate of spirituality." It is indeed good that some of the Youth of China sound out this note of Brotherhood, and it may well be that the Lord Chakshusha Manu, the Manu of the Fourth Root-Race, may have preserved this ancient land of wisdom from a vast antiquity, keeping alive its peculiar civilisation and literature from the City of the Golden Gate in submerged Atlantis, such as the *Classic of Purity*, and the wonderful Mysticism of Lao-Tse, in order to send to be born in Chinese bodies, egos who have developed the qualities of the sixth Āryan sub-race, to lead a movement for the re-awakening of Chinese wisdom.

* *

The little journal, *Far Eastern T.S. Notes*, is a very interesting brochure. It tells us that the Dawn Lodge was inaugurated on December 28, 1924. December 28 is to many of us a day full of splendid memories, and we are glad that this hopeful Lodge was born on that day. Shanghai Lodge is doing well: the public meetings are well attended:

The weekly Lodge meetings mark a real advance made in our corporate life; a very different atmosphere prevails, and sustained interest and concentrated work are showing their fruits in the acquisition of knowledge and the growth of the spirit of fellowship.

A Russian Lodge has been formed and has applied for its Charter, named appropriately the Blavatsky Lodge; she loved the land of her body, and ever wished and worked for its good. Our readers will remember Dr. Wu Ting Fang, the Chinese pioneer of Theosophy in his native land; a second edition of his *Outline of Theosophy* is coming out, with a new work left by him, *Dialogues on Theosophy*. These two, with a translation of my booklet on Karma, translated into Chinese at his wish, and a second edition of *Information for Enquirers*, are to be bound up together as "Dr. Wu's Works on Theosophy," to be distributed at the forthcoming commemoration of his death, to take place at Canton. Thus is his memory kept green.

* *

An authorised edition in Dutch of the beautiful Liturgy of the Liberal Catholic Church has been sent to me. I thank the sender here, as I cannot read his signature. The Liturgy preserves the Catholic landmarks throughout, thus keeping open the channels for the descending influences, and the Theosophical teachings having thrown light on these and on the reality of the forces flowing through them, have given a wonderful life and reality to the services. It may well be hoped that as these teachings more and more permeate the Christian world, the invocation of Angels, found in all Christian liturgies, may once more bring the thrilling response from that great host of Devas, who have the special duty of vivifying the Christian forms. With the sixth sub-race will be developed increased communication with the

Shining Ones in all religions and ceremonies, of which the prevailing scepticism of the nineteenth century—a revolt against superstition—has deprived them.

* * *

American members of the Theosophical Society bring their business abilities into the business side of the T.S. work. Dr. Stone, the Secretary of the U. S. Adyar Committee, sent out an envelope with a special letter of appeal, a card with a pretty little button to be worn from February 1 to 17, and a directed envelope, sending these to 7,000 members. I have put them among our archives. Rangoon sent a special greeting to Adyar on "Adyar Day".

* * *

TO ADYAR

Oh Adyar! thou home of hidden light—
 And home of her, the star-crown'd messenger
 Of Those whose sacred presence, barr'd from sight,
 Broods over thee, and ever sheds on her
 Their mighty power—can any force deter
 The potent waves of light that flow from thee
 To banish darkness from men's hearts, and stir
 The sleeping God to wake and rise up free,
 Since nought else binds but chains wrought by their
 own decree?

Thou art the place of peace, where ever dwells
 Eternal calm, that hastes not nor despairs,
 Because the end is sure. Thy quiet voice tells
 That "there are many days," and all our cares
 Are but a moment's ripple that appears
 To change the surface of the changeless deep.
 In thine enchanted garden all our fears
 Depart, as vanish when one wakes from sleep
 The nightmare monsters that around in dreams did creep.

D. H. S.

THEOSOPHICAL "FLOAT" FOR A CARNIVAL OF STATE PARADE IN LONG BEACH, CALIFORNIA
 The figures are Knights of the Round Table. The word "Theosophy" is seen sideways. It arched across the car.





THE CYCLE OF LIFE

By MUIRSON BLAKE

THE basis of all esoteric knowledge and the possibility of knowing those things which by their very nature are hidden and secret lies in the fact that behind all phenomena, however varied, all activities, sub-human, human and super-human, there exists the one same set of realities.

That all processes of development, from the dividing off of an amoeba from its parent mass to the evolution of a solar system, from the prenatal growth processes of the mammal embryo to the regrouping of electrons within an atom to form a new chemical individual, that behind these myriads of the most varied movements in Nature there should be one archetypal process, is the reason that, knowing one of these properly, knowledge of them all becomes possible. The fact

that there is this one fundamental development process which all the forms of life reproduce within their broader or narrower boundaries of time and space, that there is this continuity of process in the "becoming" of all organisms, is the promise that our knowledge shall likewise be continuous and pass from object to object and embrace ever wider categories.

Theosophy merely takes this ancient truth and presents it to the student of to-day in the terms of modern thought, and it is the intention of the writer in this article to consider from two aspects just what this archetypal process is, of which all the products of evolution are recapitulations.

The first aspect will be that of the Theosophical theory of the seven kingdoms of Nature which a life wave successively ensouls. These, it will be remembered, consist of the three so-called elemental kingdoms, and the mineral, vegetable, animal and human kingdoms, which represent the seven stages of growth which a life wave (unit of mass) in an evolutionary scheme passes through, each stage taking approximately one so-called chain period (unit of time) to complete.

This at once presents us with our archetypal cycle, for all the forms of life are reproductions of this evolutionary cycle and for that reason will carry its impress clearly upon them. We see it to consist essentially of the movement of immense aggregates of life, the so-called life waves, through seven transformations, the whole taking seven chain periods of time to complete. It is the idea of this immense cycle as the real basis of all growth and development that is the magnificent conception that Theosophy has to offer to modern thought; it is here and here alone that the riddle of life may be solved.

This study of what we might perhaps call the outer side of our subject will lead us on to a consideration of what is the inner significance of each of these seven stages of development

which we see every growing thing must go through—what they signify to the life itself going through them—and to get at this we will make the experiment of applying the ancient and venerable system of number and succession, and by this Hermetic method see if we cannot throw any more light upon this series of transformations that the life wave undergoes as it passes from the first Elemental Kingdom, where it first appears as seven immense groups, until it becomes individualised into myriads of independent spiritual triads in the human.

THE SEVEN KINGDOMS OF NATURE

To commence the first part of our work, we read:

A Scheme of Evolution passes through seven great evolutionary stages, each of which is called a chain.¹

If we read on, or especially look at diagram III, p. 7, we find that these seven stages consist firstly of the three elemental kingdoms which represent the stages of the descending of the life wave down into ever coarser and heavier matter, known as the descending arc, marking that descent of life from some higher plane that precedes manifestation of any kind. Then there is the stage when this involutionary process culminates, when life reaches its apogee in matter as the mineral kingdom; then comes the swing back of the pendulum, the return of the life back to the bosom of its Divine Father, and the three last stages, the vegetable, the animal and the human phases succeed one another.

It is this seven-phased cycle, then, that must be regarded as archetypal to the whole developing universe, for there is no organism or process of nature that cannot be referred back to it for significance or explanation. This is the one great

¹ *Man: Whence, How and Whither*, p. 4.

wheel of the world-machine from which all the lesser revolving parts are driven and whose movements they necessarily reproduce within their smaller cycles.

Now, taking our study a stage further, we find that this cycle moves through four different levels or planes of varying density of matter. The life wave descending from the spiritual worlds appears first in the highest of these, where matter is the most tenuous, and the first three phases of the cycle, or the so-called descending arc, is the process of the percolation of this life fluid downwards from rarer to ever denser levels of being, constituting, as it descends, the actual living materials of the sub-plane it is passing through. It should be remembered that it is these materials that the more evolved life waves on the upward arc of the same scheme of evolution must work their way through upwards, by a sort of process of counter currents.

These first three phases of our cycle represent the process of the involution of life into matter, which at once shows us that, before manifestation of any kind is possible, there must first be a similar involution, or descent of life from some higher plane, before there can be any growth-process or evolution out of it. The life wave then enters the mineral kingdom in complete unconsciousness, a state of blindness, of entire forgetfulness, which will be reproduced later by the individualised fragments of that life wave as, reproducing again and again this cycle, they descend from their spiritual homes to put on the mantle of flesh, and drink at the same time the waters of complete forgetfulness.

Corresponding to the three phases on the downward arc there are three stages of evolution on the upward arc, the vegetable, animal, and human kingdoms, when the life wave works its way ever upwards through the different levels, passing from denser to ever rarer sub-planes of the materials supplied by three life waves on the descending arc.

The central point of these equal and opposite movements of involution and evolution, or the descending and ascending arcs, is one on the densest material plane of the system, the physical, when the life wave occupying this level ensouls a mineral kingdom. It is here that comes the point of equilibrium, when the downward push with which the life wave descends into matter at last exhausts itself, and the swing back of the pendulum, that will carry the life back again to the spiritual worlds, begins to come into play. A good picture of this is the way we might imagine bubbles of air blown into water would behave. They would descend to ever greater depths until the force behind them became exhausted, when, after gradually coming to a stop, they would at once commence to rise again to the surface because of the difference in specific gravity between air and water. The blowing of the air bubbles down into the water is a picture of the process of involution; their rising out of the water under their own power, as it were, is a picture of the process of evolution; the moment when the bubbles come to rest between the two movements represents a period in the mineral kingdom, the connecting link between the two.

Putting this diagrammatically we have:

1ST ELEMENTAL KINGDOM	HUMAN KINGDOM
2ND ELEMENTAL KINGDOM	ANIMAL KINGDOM
3RD ELEMENTAL KINGDOM	VEGETABLE KINGDOM

MINERAL KINGDOM

each line representing a different world of matter.

This cycle then, embracing firstly the process of the descent of the life wave into ever denser levels of matter, the moment of equilibrium when the force behind this descent exhausts itself, and finally the ascent of the units of life under their own steam, as it were, out of this heavy matter that

presses on them from all sides, this is the archetypal cycle of which all the processes of nature are recapitulations, or as it is sometimes put, a materialised memory. This being so, it follows that the more knowledge we can acquire by any means of what this cycle implies, the more light we can bring to all our other studies: for this is the power-house of all development, and if we could understand this we would be able to comprehend all the secrets of growing nature.

The student will find out much as he meditates upon these things. It is only when the mind is set vibrating at the same note as these great mysteries by meditation and earnest study that something of their real nature can be communicated to it. In study, the mind seeks out the realities themselves in the mind world and attempts to obtain real experience through direct contact with them there. It is the intense thirst of the human spirit for this direct experience of reality that is at the back of the zest for scholarship that has caused men in all ages to give up their lives to the pursuit of knowledge.

RECAPITULATION

The manner in which this archetypal cycle is followed in the organic world may be traced in the formation of species by the group-souls, as individual impulses from these reservoirs of life descend through the number of sub-planes separating the group-soul from the physical plane (reproducing the arc of descent or involution) when it takes form as a plant or animal, and at the end of its physical existence it copies that portion of the ascending arc its life wave has completed as it slowly withdraws back again to its group-soul, leading its individual separated life until it reaches that particular level occupied by its group-soul, when it is reabsorbed.

A moment's thought will show that the more evolved the species becomes (*i.e.*, the higher the group-soul upon the ascending arc) the longer and more complete become the life cycles performed by the impulses issuing from its group-soul, as they descend and ascend into and out of physical existence. When the human stage is reached, the cycle of rebirth is almost, but still not quite, a perfect replica of the complete life-wave cycle. Beginning with the descent into incarnation the man unconsciously descends from his causal body in the higher mental world to the entrance of the physical, reproducing the first three stages of the archetypal cycle performed æons ago by the life wave, of which he is an individualised fragment. He enters physical life completely unconscious of his divine nature, and the signs of the immense past that lies behind him only slowly become apparent as the characteristics and capacities peculiar to himself begin to appear. After physical dissolution he recapitulates the ascending arc performed by his life wave, as in his after-death life (as it is often called by us) his awakened consciousness works its way slowly backwards to its point of origin, the causal body.

The student will follow that the more evolved the man becomes (*i.e.*, the higher the causal body in the higher mental plane) the more perfectly will the individual cycle of rebirth reproduce the complete life-wave cycle, and it might be formulated as a law that the more evolved the life becomes the more perfectly it reproduces the archetypal cycle in its process of manifestation. Taking it a stage further, when the causal body reaches the very topmost levels of the higher mental plane, when it will at last perfectly reproduce the complete cycle, we know that the man is ready then to enter a higher form of evolution; having performed the complete cycle, he is for ever freed from it and enters at once a completely different scheme of evolution.

We have so far shown the relationship between the fundamental life-wave cycle and the activities of the group-souls in the vegetable and animal kingdoms, and the cycle of rebirth in man, but as we said earlier, it may be applied to all the processes of life which are merely fragments of it and reproduce this fundamental movement of descent and ascent as a kind of materialised memory; it may also be traced in the great cultural impulses sent down into this world which bring men together to form new races and nations.

The race impulses, as the various national mythologies tell us, always commence in the divine worlds with the Gods, the Divine Parents of the race. We may trace the gradual descent of the race-impulse (following the path of the three elemental kingdoms, or the descent of the man into incarnation,) in the gradual loss of these divine attributes in the *descendants* of these divine ancestors of the race. The Divine Beings who have founded, and still found, the various racial groups in which the human souls incarnate and reincarnate, ever remain all powerful in all worlds, but after these racial impulses have left their mighty presences, the further they work their way down into the purely human worlds, the more does their divine nature become veiled.

The moment when this impulse enters the physical, and the mythical and legendary in the story of a race ceases, and what the mind of the usual modern historian can only see as actual fact commences, can rarely be seen, for there is no real break in continuity there, the one naturally grows out of the other. The various elements for the new race are gradually drawn together from older nations, welded into a new type and sent under directly inspired leaders to the country appointed for it. The great migrations of antiquity were not merely the result of economic causes but had deliberate intent and plan behind them.

So much for the first stage of the objective history of the race, which we see is preceded by the mythical and legendary but nevertheless *real* founding of it by the Gods in the divine worlds, from whom the Kings and leaders are held to be direct descendants. This stage must correspond to the mineral in our archetypal cycle. Then commences actual history and it has been the ambition of very many historians, from the days of Herodotus onwards, through the comparison of the early development of many different races, to perceive some fundamental process of growth common to them all.

If our idea of the archetypal cycle is correct, we know at once the outlines of the direction that this process of development will take through which all primitive communities must pass as they follow in their particular manner the common path that leads a race from primitive beginnings to high power and civilisation. We know that this process tends to pass from the simple pastoral state, when imagination is dominant and war is the profession of all men above the lowest ranks, and religion is all powerful, to the time when settlements commence to be founded by these wandering tribes, when the economic type begins to become dominant and replaces the warrior as leader, intellectual life opens with all its possibilities and dangers, and begins to question all those beliefs in the Divine origin of the race which hitherto have always been taken for granted by the fathers of the race.¹

This fundamental change that occurs in a race, we can see at once, will correspond to the vegetable and animal stages of the archetypal cycle and we might call it the development of the emotional and mental bodies of the race. Unfortunately, humanity is not yet sufficiently developed to get often beyond this economic stage in its communal efforts. Still, we have all read of those golden ages in history. Those are times when

¹ *Law of Civilisation and Decay*, by Brooks Adams.

through special efforts from above, the mighty spiritual forces from the higher worlds have been brought down to earth and into the common life of men has come the bliss of the eternal, joys from that world where mankind is ever at one.

We can take this profoundly interesting part of our study one stage further before we leave it. Exactly as the history of the development of the causal body links together on to one thread very many cycles of rebirth where all the incidents of thousands of lives will be registered, so are these mighty racial cycles similarly linked together in the spiritual worlds where the whole history of the human race is written in living characters. Here is that true science of the history of man which nowhere else can be found. But now we have got into deep waters indeed, for all this is part of that Science of the future when the materials of history will no longer be limited to the few fragments from past civilisations that survive to-day, but the records of the Ākāsha, that perfect and complete record that Nature keeps of all her transactions, will gradually become available for the contemplation and teaching of man.

There is a vast mine of wealth here for the student to unearth if he will, but we must leave this side of our subject and turn to the consideration of the cycle of the life wave from an entirely different angle. We have seen how this cycle commences with the 1st elemental kingdom and culminates at its seventh phase with humanity, and we have seen how this cycle is reproduced in the case of animals and plants as the various impulses issue from and return to their respective group-souls; we have traced it clearly in the cycle of rebirth by which the human Ego from the spiritual world develops himself in the lower realms of time and space; finally we followed the cycle in the development of races and nations of mankind, and thus we have accomplished the first part of our task; we have reduced all growth, all development, down to

one fundamental archetypal evolutionary process of which all the myriads of the movements of Nature from the greatest to the smallest are but recapitulations. A tremendous generalisation as we said at the start, and one that only the Divine Wisdom, Theosophia, could achieve. The working out of the details of all this will be among the labours of the scientists of the future which we to-day can only glimpse from afar, but we know that this superb generalisation is and that for the present is sufficient for us.

Muirson Blake

(To be continued)

PSYCHOANALYSIS AND THEOSOPHY

By L. CHARLSTON GOCH

ONLY a quarter of a century ago, a discovery of profound significance and of great importance to the human race was made by Dr. Sigmund Freud of Vienna, and the attention which the whole world was prompt to give to it, indicated how deeply its principles applied to all phases of life. This was the discovery of psychoanalysis.

Psychoanalysis is admirably defined by Miss Beatrice M. Hinkle, as "the method of reaching down into the hidden depths of the individual, to bring to light the underlying motives and determinants of his symptoms and attitudes and to reveal the unconscious tendencies which lie behind actions and re-actions and which influence development and determine the relations of life itself".

If we examine the mechanism of the mind, we shall find therein a great conflict of forces. All observations and perceptions in the ordinary normal waking consciousness make impressions and call forth judgments which vary with every individual and which depend upon a long train of associations, dating back not only to the beginnings of man's life, but into past experiences of the race, even to remote antiquity. And obviously, no two trains of association can ever be the same. That which will make an impression on one man and set in motion a complex range of emotional disturbances, with far-reaching vibrations, will leave another man completely unperturbed. But the unperturbed one will

under other circumstances react just as emotionally to other associations which the first would never notice at all. This statement is so obvious and so thoroughly known to all that it needs no elaboration, but the principles which underlie such phenomena are well worthy of examination, and penetrate to the very roots of being, as we shall afterwards see.

Before proceeding to deal with the discovery of psychoanalysis and its value in application to human problems, or in its general modifications, I would like very briefly to remind you of the constitution of man, so that, as we proceed with our investigation, we may more clearly follow the discoveries of psychoanalysis and find the relationship of those discoveries to those general principles which, in our view, underlie the whole range of cosmic conceptions. Psychoanalysis deals not merely with the individual, but with cosmic or universal concepts, present in every individual throughout every age. In other words, psychoanalysis has clearly revealed in the last few years to the European scientists, that there is a close association between every man and the total universe; (Wilfrid Lay called it the "total situation"); a fact which, I need hardly remark, has been declared in the Ancient Wisdom from the very first dawn of human history.

Man is not merely a collection of physical atoms such as his physical or dense body is composed of, and his mental properties do not result merely from a mechanistic arrangement of his brain-stuff, as was held by some of our materialistic scientists of only a generation ago. He is really composed of a complicated system of bodies or sheaths in which he functions and which for our present purpose we may divide into two groups, variously called Animal Man and the Spiritual Man; the lower and the higher natures; the personality and the individuality. This duality in man accounts for the continuous conflict with which

we are all so familiar; the strivings which take place between the desires, appetites, endless wishes and unending wants on the one hand, and on the other the promptings of conscience, man's aspirations, his genius, his appreciations of the good and the beautiful, his intuitions, his reaching out towards the spiritual. Man is a very complicated being, his personality which is the lower nature, draws him down, with gravitative force, gathering all the impetus which gravitation lends to a descending object, into attempted satisfaction of never-satisfied and really insatiable animal desires; *Facilis est descensus Averni* (easy is the descent to hell).

But the intuition of his higher nature, with its relationships that go beyond mere momentary desires or wishes, his instincts concerning his own welfare in association with that of the community, of the state, of the race, of humanity as a whole, and even of the universe, draw him upward towards nobler and loftier aspirations—towards unselfishness and service; towards knowledge and sympathy; towards wisdom and love—*per Ardua ad astra* (through difficulty to the stars).

It was with profound insight that the Roman poet Ovid, in his creation story, observed:

Whereas other animals bend their looks downwards upon the earth, to man he (the Creator) gave a countenance to look on high and to behold the heavens, and to raise his face erect to the stars.

This conflict it is that gives to psychology, as to physics, the law of Least Resistance, so that even after the many centuries which have rolled past the stage of human life since Ovid penned those lines, we see how the lower nature of man still dominates. How little man has overcome his downward tendencies may be seen in the brutality, greed, injustice and hatred in which the world is still plunged. The animal in man is so strong that still he bends his head, like that character in Bunyan's immortal allegory, over the muck-heap in which he scratches with his muck-rake, and all the while

remains blind and impervious to the angelic visitor who proffers him a golden crown. *If he would only look up!!*

We cannot be sufficiently thankful to those brave spirits who from time to time, and, I am happy to say, increasingly so in our days, scorn the perils of contumely and tell us boldly what we are and whither we are tending.

One such is Sigmund Freud. At the beginning of this present century Freud was associated with Dr. Breuer in Vienna in the treatment of hysteria and insanity—and Dr. Breuer had amongst his patients one who was suffering from severe hysteria, and who seemed to find relief from time to time in talking to the Doctor about her symptoms. Dr. Breuer allowed her to do so as often and as long as his other duties would permit. This talking patient riveted Freud's attention. He could not understand why she should like to talk so much about her trouble, and why it should afford her relief to do so. As he watched her he realized more and more that, if she could only get back to the origin of her symptoms, it would disappear. Apparently she was striving unconsciously to do so, but it had been so repressed into the unconscious that she could not succeed. At length Freud and Dr. Breuer decided to hypnotise the patient, and they asked her, under hypnosis, about her condition and its origin. Gradually they got her story, and when it was communicated to her in the waking state the symptoms disappeared by degrees and she was restored. This method they called the cathartic method—i.e., a purging of the mind. The idea was that, if a patient can recall an unpleasant situation and live it over again, so to say, he loses the symptoms, and there is what is called an ab-reaction. That is, the incident is brought up to the surface and there it is dissipated like a gas bubble coming to the surface of a pool.

Now you will doubtless ask what is meant by the unconscious, and the surface of consciousness and other such terms?

When an impression is made upon the mind, it is stored there. It is not kept in the conscious memory, but it is pigeon-holed in the mind for future purposes. The memory will hold it; no part of it is lost, although the repressions of which I am about to speak will refuse to yield it up on demand. It is not lost, it is there. We could not keep in the ordinary conscious mind the memory of the multifarious impressions which we gather from day to day. The waking mind is always on the alert to pick up impressions, to see, to hear, to feel and so forth, and it would be greatly handicapped if it carried such an unwieldy burden as the sum of impressions with it constantly. It could not do it, as the mind can only concentrate on one thing at a time. So the conscious mind deposits the impressions it gathers, in the storehouse of the unconscious. It does not matter what the impression is, down it goes into the storehouse, and for the time being it is forgotten, for it is the business of the conscious mind to be ever on the look out for new impressions.

Now some of the impressions that are picked up are pleasant and some are unpleasant. Some are enjoyable, others are painful, some ideas we are encouraged to hold by our parents or friends, or by the restrictions of society, others we are encouraged to put out of our minds. Infancy is a fertile field of impressions, and the active mind of the infant takes in all it can sense, and the child is quick to question mother or father concerning something seen, or heard, or thought; sometimes unwisely to be forbidden to entertain certain thoughts. Such advice is stupid as well as impossible. You cannot at any time put anything out of your mind, once it has got in, although you can relegate it into the unconscious—and there you can even repress it—that is, keep it back and prevent it from coming into the conscious mind, and the repression may be so strong that, try as you may, by the

ordinary processes of memory you cannot recall it. Yet it is there and influences the whole life.

Let us conceive of the mind as having three compartments in order to understand our problem better. The topmost compartment is the conscious mind in which are all those impressions, ideas, memories and associations which from time to time we are actively aware of and have to work with. The lowest compartment is the unconscious mind, in which are stored all past impressions, notions, ideas and associations. The conscious exercise of memory will bring them up from there into the conscious mind from time to time, and ordinary things will travel from the unconscious to the conscious instantaneously and without difficulty. But between these two compartments lies another, called the fore-conscious. Please observe that I do not use the term sub-conscious. I regard the sub-conscious mind as an inferior part of the unconscious, and will deal with it later on. Now the fore-conscious mind is occupied by what has been aptly described as the psychic censor. Every notion, every impression, every memory welling up from the unconscious must pass this psychic censor before it is permitted to make its appearance in the conscious mind.

The psychic censor is the sum of the inhibitions, the restraints and forbiddings imposed upon us by society, including our parents, and it operates all the time whether we are awake or asleep. The censor never sleeps. It is always on the alert lest a prohibited idea should enter into the conscious mind. Sometimes we unconsciously impose inhibitions upon ourselves in the nature of aboulias (aversions) or phobias (fears).

Now the growing infant does not suffer from any restraints—it is a delightfully pure and natural creature, and whatever flashes into its mind occupies it unrestrainedly then and there. It knows no evil, it knows only good. It has a

want, it satisfies it if it can, or seeks for its satisfaction without argument and without any weighing of pros and cons. It knows of no considerations of time and place, and the little mind first learns of restraints as it begins to perceive that some things are not quite convenient just then and there. By and by an inhibition is set up, the censor is established, and the child learns the restraint imposed upon it by the psychic censor. Later on the child, whose mind from the earliest age is making comparisons, begins to delve into the meanings of things. The questions Why is this? and What is this? are everlastingly on its lips, and soon the facts of sex and the mystery of its own life are hammering at the door of its mind for admission. If it is not answered truthfully and honestly, all kinds of inhibitions and repressions are set up, and these have done more harm to the human race and its development along sane and pure lines than anything that the stupidity of man could have conceived.

The delightfully natural and pure child is told to run away and play—and the unwise mother or father, nurse or guardian has sown the seeds of a danger which may blight the life of that child, in spite of all their love and devotion for it. The child demands to know and it is entitled to know. Proper knowledge then and there given, as all-loving parents will then and there know how to impart it, will forever preserve purity and naturalness in the mind of the child. Withheld or repressed, it wells up time after time from the unconscious, and either the knowledge demanded is supplied surreptitiously, inadequately or salaciously to the moral detriment of the child, or it is so completely repressed that the censor will not allow the repeated, and more and more insistent, and mark you, always natural demands of the unconscious, to pass: and as the unconscious vital impulses which belong to sex *must* pass they become transformed in the end into perversions, nerve derangements, hysteria,

neurosis, or mental overthrow, and help to fill the lunatic asylums of the world. We have been thousands of years behind the savage races in respect of sexual education, but it is pleasing to note that the parents of to-day are acting with greater wisdom.

Let us go back now to Freud. His researches into the forgotten or repressed incidents which cause the symptoms of hysterical, nervous or even of physical disturbance, soon led him to perceive in the vast field of the fore-conscious the action of the psychic censor transforming and symbolising the natural promptings and wishes, that well up from the unconscious.

He found that in cases of hysteria, or in those cases of physical disorder having hysteria as a basis, the symptom was an outlet or acted as a kind of compromise between the unconscious and the censor. The growing pressure from the unconscious finds a safety valve in the transformation or symptom by which the conscious mind is deceived: but we may bear in mind that all the time neither the censor nor the unconscious mind are ever deceived. Extraordinary conflicts take place in the mind, of which the patient is not even aware.

There are many forms in which the compromise is effected. Sometimes they turn to hallucinations or the apparent perception of things which have no corresponding external objects; or to illusions in which corresponding external objects exist, but are misinterpreted; or delusions, false ideas which are absolutely fixed and from which you cannot reason the patient away. A chimney sweep sitting on a soap-box in the yard of a lunatic asylum will not be convinced that he is not the Sultan of Morocco, surrounded by his court. These are generally regressions, or a return to an earlier omnipotence. Sometimes they are sublimated (Theosophical transmutation).

But I cannot delay to give instances, nor to go into the details of other obscure phenomena which are nevertheless

very common, such as forgetting particular names or things, which is a protective mechanism; losing things such as keys, umbrellas, etc., indicating the wish to forget, the fear of burglars, the being naughty complex; transposing figures such as the patient who was given the doctor's telephone number, 1740, and, refusing to make a note, said: "I shall not forget, it is 17, which I am not, and 40 which I am," and then when she wanted to telephone asked for 1704. The fore-conscious always rejects the unpleasant things and retains the pleasant. The idea of being 17 was pleasant and so the lady retained it, the idea of being 40 was unpleasant and was therefore rejected by transposition. You may be perfectly certain that every little slip of the tongue or of the pen, every little lapse which you so naively and unconsciously make has deep associations in the unconscious mind.

Realizing the importance of this symbolism by the censor, Freud turned his attention to the study of dreams and their symbology. In 1900 he published his book *The Interpretation of Dreams*, and it soon proved an epoch-making book; it stimulated a research which soon spread all over the world, and aroused the greatest interest not only in the direction of further research by other observers, but also in a veritable storm of abuse against the author, who was charged with indecency in his exposition of the truths he had found so deeply embedded in the human mind, and which he largely ascribed to sexual instincts. Prejudice is so deeply ingrained in human thought, that it needs a brave man to announce his discoveries.

The important announcement which Freud made to the world was that dreams were man's most completely unconscious product—that in reality the symbolism of dreams was a universal language employed by the psychic censor to veil the hidden wishes and the natural impulses which had been repressed into the unconscious, but which simply refused to remain in repression.

Brill says: "Symbols are an imperfect comparison between two objects which in reality have very little resemblance and they are nothing but a form of comparison." This I think is a very inadequate definition especially from a psychoanalytical point of view. In my own opinion a symbol is much more than that. It is a super-language, a super-lingual representation to express ideas and notions for which no adequate words have been discovered. This applies I think to the whole realm of thought. The universal language of symbolism in dreams and that employed in the mythology of past civilisations or of races scattered throughout the world, as well as throughout time, to my mind forms a link which binds humanity together in a closer association than it suspects.

Freud perceived something of this when he said:

When one has become familiar with the abundant use of symbolism for the representation of sexual material in dreams, one naturally raises the question whether there are not many of these symbols which appear once and for all with a firmly established significance like the signs in stenography; and one is tempted to compile a new dream book according to the cipher method.

Now Freud in this discovery of dreams as man's most completely unconscious product, set about examining and investigating the "stuff that dreams are made of"—and he announced the dream stuff to be almost completely sexual in its significance. The Freudian conception of sexuality is extremely wide and is practically speaking synonymous with the word love in all its connotations, including all its tender feelings and emotions, the love life: and he emphasises the psychic side of sexuality and its importance rather than its purely corporeal and physical or somatic expression. He had first of all turned to phantasy-thinking or day-dreaming to discover the unconscious products of the mind, but soon turned his attention to nightly dreams for the source of feelings and ideas, and he found that nowhere is repression and transference so

frequently resorted to as in thoughts of sex. I need not go into details of the various manifestations of these hidden wishes and impulses which any textbook on psychoanalysis will give you, but Freud, in spite of giving his system a strong sexual colouring, did make the profound discovery that the unconscious mind is a vast field of perpetual activity, which upon exploration, reveals hidden instincts, desires and even aspirations disguised under the symbols of the dream-state, and once these are released from the restraining bonds of repression they become capable of sublimation, that is, being transformed from evil into good.

Dr. Carl Jung of the University of Zurich, who was one of Freud's most prominent disciples, accepted the main facts and conclusions of Freud concerning the action or behaviours of the unconscious mind, but differed from him strongly as regards his interpretation of them. He it is who first specially studied the Psychology of the Unconscious.

Although Freud had made his conception of the unconscious wish or, as he called it, "the libido" so wide as to become practically synonymous with the love life, Jung could not accept the limitations which he had placed upon it. He viewed the libido as something far more extensive than unconscious wishes and having a much wider and more universal significance than even the love life. It was a something of an unknown nature to be conceived rather as a hypothetical energy of life—an impulse at the very root of being, which related not only to sexuality but to the whole scheme of life activity, embracing all the interests and activities of life. This concept, which he finds so fundamental to human activity, is best compared to the "Élan Vital" of Bergson, who refers to a vital impetus which lies in all forms of life, urging or pushing it on in spite of multifarious divergences, towards an ascent, towards a creative evolution whose ends we cannot yet foresee. Bergson is very

luminous regarding this fundamental urge or impetus. He says :

Life had to enter into the habits of the inert matter in order to draw it little by little, magnetised as it were, to another track. The animate forms that first appeared were therefore of extreme simplicity. They were probably tiny masses of scarcely differentiated protoplasm, outwardly resembling the amoeba observable to-day, but possessed of the *tremendous internal push* that was to raise them even to the highest forms of life.

Elsewhere he speaks of it "as the very stuff and reality of our being".

Theosophists would urge Mons. Bergson to commence his vital scale earlier in time; to place it even in what he calls inert matter, for Theosophy endows even the so-called inert matter with life—but we are greatly indebted to him for so luminous a statement of the vital process in evolution, which it has always held. Now Jung's conception of the mass of desires, inclinations, will and impulses embraced by Freud's term libido, which he also adopts, is very much on a par with that noble concept of Bergson. He sees it as a cosmic urge inseparable from life and the evolution of life, by which that which is is ever becoming.

It is true that Jung recognizes the libido as being largely the offspring or development of the primal reproductive instinct, and therefore a growth out of primal sexuality. Though he still sees in the manifestations of sexuality the most powerful expression of this urge, he rightly finds that such manifestations do not exclude other channels which the multiform activities of man have discovered for self-expression—and which no longer have any relation to its primal origins.

On the important question of Freud's "polymorphous perverse" (multiform perversity) the formidable name given by him to a large group of childish activities, Jung again accepts Freud's facts, but declines to accept them as perversities. To them they are precursors of the later development of the child. In the child's earliest stage, generally up to the

fourth year, the libido is concerned chiefly with nutrition and growth, and with a gradual expansion of the channels of self-expression, in which the child desires to contact the many-sided forms of life so increasingly represented to its expanding consciousness.

After that comes the "dawning of the mind" and with it "the discovery of the world and the great trans-subjective reality": with it, too, comes the growing consciousness of the necessity for leaving the parent in order to win the world, and this causes resistances and conflicts to arise which may so easily lead to regression. In *dementia præcox* the patient reverses this process; "he seeks to leave the world and regain the subjectivity of childhood," or as Dr. Bousfield puts it, "seeks to regain the place of his omnipotence."

The impulse which forces the individual to break away from the dependency of childhood in order to win the world, clashing with the resistances and conflicts against the breaking away, set up the idea of the sacrifice of which Jung makes so much and which he finds underlying so much of mythology.

With the dawn of mind and the realization of a larger sphere of activity which lies before it in the world life, there arises a conflict between the narcissistic desire to remain with the parent and the vital impetus pushing it out to win the world. The larger activities demand that the libido "must be taken away from the mother". In that respect it must be sacrificed. Now this is merely another mode of stating the Theosophical doctrine of renunciation. Renunciation of the self in order to realize the spiritual or Ātmic Self. It also recalls the teaching of the Christ concerning self-sacrifice and self-abnegation. Those who are interested in Egyptology will remember the violence of Horus towards his divine mother, Isis. Horus had to fight the "terrible mother," in other words, to sacrifice the wish and her strong attraction that would keep him at her

side, so that he might go out to destroy the serpents and crocodiles, symbols of the lower nature, in his warfare against the powers of darkness.

"If he must live," says Jung, "he must sacrifice his longing for the past in order to rise to his own heights." But later on, the life-struggle will come to be realized as a cosmic struggle, a struggle for eternal duration, not merely for present duration.

Thus Hiawatha, says Jung, after his conquest of the serpent; after his loss of Chibiabos, the embodiment of the joy of life; and after the loss of Minehaha, his beloved wife, sings of his death:

I am going O Nokomis,
On a long and distant journey,
To the portals of the sunset;

and the poet takes up the tale:

Westward, Westward Hiawatha
Sailed into the fiery sunset,
Sailed into the purple vapours,
Sailed into the dusk of evening.

Thus departed Hiawatha,
Hiawatha the beloved,
In the glory of the sunset,
In the purple mists of evening,
To the regions of the home wind,
Of the north-west wind Keewaydin,
To the islands of the Blessed,
To the kingdom of Ponemah,
To the land of the Hereafter.

"Having reached the noonday heights," says Jung, "he must also sacrifice the love for his own achievement, for he must not loiter. The sun also sacrifices its greatest strength in order to hasten onwards to the fruits of autumn which are the seeds of immortality."

"But just as the sun sinks down into the sea to be reborn again, so the mother image towards which declining man

regresses is but the symbolical representation of that cosmic womb from which he shall be born renewed."

We note the reincarnational implications in this quotation, which Jung finds in the unconscious mind as a universal aspiration, and I wish you also to observe how Jung has enlarged the conception of the struggle for life from the first phantastic narcissism of emotional childhood through the freedom by sacrifice of the mother libido; through the achievement of his noonday; to a realization of the struggle for eternal duration, involving even the renunciation of life in order to save it from death. The vital impetus has changed its manifestations but has never left him even in his will for death. This he finds to be the underlying motive in all mythology, as in all religion, and so he gives to them a cosmic significance which binds together the entire body of humanity in a unity. In his view, this is not an expression of primordial hereditary impulses, but an impulse common to the whole range of humanity. Note also how closely this concept resembles that circumambient reservoir of universal memory which Dr. Charles Richet, Dr. Geley, Prof. Rutot and others, postulate in order to explain the phenomena which they group under the term "metapsychics" and which is so fully described in Theosophical literature as "the Ākāshic Records".

After all, psychoanalysis is only another set of labels, a new name for a very ancient truth. Its facts and its discoveries are not new, they are only viewed from a new angle. I should have liked to analyse the charming story of Eros and Psyche of the poet Apuleius, in which the gifted Roman has told of the redemption of the soul through Love, and I should have liked to compare his psychoanalytical system with that of the moderns, to bring out the world of esoteric meaning in his tale, but space forbids.

In addition to these correspondences with Theosophical teaching which I have already so briefly mentioned, I would

like to quote some remarks of Dr. Chella Hankin, who, in her article "Psychoanalysis in Relation to Theosophy" (*Theosophist*, Vol. XLI,—pp. 356—462) has drawn many illuminating distinctions both of correspondence and of divergence, between the findings of the modern scientists and the age-long Theosophical teachings which were revived and re-stated with such convincing force, and one may truly add, such prophetic vision by the founders of modern Theosophy. Of the science itself Dr. Hankin says:

Psychoanalysis is a big thing, for it deals with big things in an arresting, real and original way. It has in fact discovered no less a thing than how to construct a mirror in which people, if they will, may view their own souls . . . It has devised a method by means of which we can directly explore the condition of our subtler bodies, and have still further proof of their existence.

She points out how the common factors in the unconscious mind, which bind the human race together, postulate the equivalent of the Theosophical teaching of the universal brotherhood of man. How their sublimation theories correspond with transmutation in Theosophy, how psychoanalysis has discovered that such sublimation can only be effected from within, through conscious knowledge of the "God within", another way of referring to the Divine in Man, which Theosophy has always taught. She shows how the psychoanalytical study of mythology corresponds with the Theosophical study of the ancient mysteries, and how its statement of a psychological determinism approaches, from one aspect, our belief in Karma. But she very correctly points out that the single term "unconscious" does not approach the more detailed and more illuminating discriminations made by Theosophy between the sub-conscious, or the consciousness of the lower natures and the super-conscious or the consciousness of the higher enduring and undying constituents of man—and she adds that, in Theosophy these two groups are classified and subdivided still further.

She holds that Theosophy would more accurately class as the mechanism of consciousness a large part of what psychoanalysis classes as consciousness proper.

She also points out the importance of the study of dreams in both psychoanalysis and Theosophy, and gives a general subdivision of the Theosophical classification of dreams and dreamers which I would fain refer to, but again space forbids.

I am glad to say Dr. Chella Hankin pays a generous tribute to the bravery of Freud in announcing his view and says: "One realizes that he is one of those to whom the greatest honour is due. Fearlessly he shakes himself free from all the trammels which man's ignorance and wrong acting and thinking have built around the subject (of sex)."

I am happy to concur with this view and that man will yet come to look at sex sanely and purely, recognising in it, not only an inevitable biological fact and factor in human evolution, most necessary to be understood, but also in a profound way come to realize its psychological influence on human progress, which so greatly outweighs the physical. In general, man fears sex, because he does not understand it.

In concluding this, to my mind, quite inadequate paper, I desire to emphasise two important factors. One is the correlation of psychoanalysis and Theosophy in their common teaching concerning the development of the higher life through conscious knowledge of "the God within". We have repeatedly heard from this platform earnest and eloquent exhortations to realize the best and noblest of which our life is capable. Many speakers have in their different ways dwelt upon this theme. And it is right that we should be encouraged to choose the best and highest, not yielding to the propensities of the animal nature which would make us lose the best. Yet the difficulty of the struggle should not be overlooked. How often the Narcissist reverts back to his narcissism. How often those who have voluntarily and

consciously entered the path of renunciation seem to fall by the wayside, seem to fail, and fail even miserably. Was it not said of old: "the soul of the people was much discouraged because of the way." (Num. 21-4.) Yet they attained the Land of Promise.

Indeed we fall far short of our aims, our own imperfections are so frequently a source of profound grief and sorrow to ourselves as well as to our friends, but if we recall that other important factor, that larger view, also common both to psychoanalysis and Theosophy, which finds in the unconscious the common factors binding the human race together as a unity in a single evolutionary urge, in a universal brotherhood, binding us together not merely in a single life, but in all the life of all the world, shall we not learn the lessons of toleration and sympathy? Being as we are, a brotherhood—not merely brothers, but a brotherhood—shall we not see in the failures of others, our own failings, since the path is the same and the urge the same? Therefore I would re-echo the high encouragement of Theosophy towards a broader and more helpful sympathy in our failures—for are not our worst enemies often our best friends in the end, and shall not our very failures be for us in the end the stepping stones in the path along which we shall yet march to ultimate attainment? "Though our outward man perish, yet the inward man is renewed day by day." "Knowledge through suffering entereth."

Courage therefore! Endure! Be strong and never despair! As Jung so inspiringly says: "Just as the sun sinks down into the sea to be reborn again, so the mother image towards which declining man regresses, is but the symbolical representation of that cosmic womb from which he shall be born, renewed."

L. Charlston Goch

THE PATH

By JACOB BONGGREN

FROM the noumenal subjective realm into the objective world of phenomena, with its pairs of opposites, runs a road, on which young and inexperienced individuals go forth from Eternal and real Unity into temporary apparent separateness, turn round and come back to their Source, grown up and experienced. The youthful and ignorant pass down and out from the Father's house, like the prodigal son in the parable, to gain the same experience as he did, to turn back sadder but wiser, as he did. The Path as trodden downward is called by the Hindūs Pravṛtti Mārga, the Path of Pursuit or of Outgoing; for on passing out the individuals pursue the pleasures that the vehicles, formed for them on the lower planes of existence, continually demand, being never satisfied, because nothing in this ever-shifting world is permanent, because every fleeting pleasure is invariably followed by pain. For awhile the individuals identify themselves with and become slaves of these vehicles; they are chasing one shadow after another, as if those unstable and shifting illusions were permanent realities. For their own lower vehicles they are selfishly desiring one unreality after another, blinded by the fatal *heresy of separateness*. This pursuit always ends in disappointment, in disillusion.

Slowly and painfully they are forced to change their views, their method and the direction in which they travel. Slowly and painfully they learn to discriminate between the

1925

THE PATH

39

unreal and the real, the fleeting and the permanent; they discover the unsatisfactory nature of the pleasures that lower vehicles crave, and also the impermanence of those same vehicles. Gradually their fetters break and fall off; no longer do they identify themselves with their objective body, their astral body, their mind body or even their causal body, and therefore they no longer can be enslaved by their vehicles. Having found out the nature of the shadows, they chase these no more; their heretical notions gradually disappear; they turn around and go back from servitude among strangers to freedom in their Father's house, from darkness to light, from selfishness to unselfishness, from separateness to Unity. They are converted. For those who return, renouncing the selfish and unreal, clinging to the unselfish and real, the passing back is called Nivṛtti Mārga, the Path of Renunciation or of Return.

As the source of all the separate lives is the One Life, as Unity underlies multiplicity, so Pravṛtti and Nivṛtti Mārga are the two diametrically opposite movements on the one Path, the centrifugal movement of evolution and the centripetal movement of involution. The fact that individuals travel along it in opposite directions, forth and back, necessitates the different names.

In Genesis, 28.12 we read that, when Jacob the patriarch went from his parents to his relatives in Haran and slept in a place, to which he afterwards gave the name of Beth El, "the house of God," having a stone for his pillow, "he dreamed, and beheld a ladder set up on the earth and the top of it reached to heaven; and beheld the angels of God ascending and descending on it." That is a true symbol of the Mārgas, the ascending being the Nivṛtti and the descending the Pravṛtti Mārga.

As there are two diametrically opposite Mārgas, or directions to travel on the path of life, so there are two directly

opposite methods of thinking, saying and doing things, one method for each of the Mārgas.

The Pravṛtti Mārga method is to think mean, unkind, obstructive thoughts, speak mean, unkind, obstructive words, do mean, unkind, obstructive deeds to others, as if they were separate beings, enemies that had to be subdued and crushed. It helps individuals to go downwards into separateness, unreality, darkness, selfishness, sin; it brings about dissatisfaction, suffering and disaster, and thereby it becomes a means to convert the deluded, the sufferers, from the way of their errors; it forces them to turn around, it induces them to seek the Path of Return, to travel in the opposite direction and to use the opposite method, looking upon other beings not only as friends, but as themselves, having removed the barriers of separateness.

The Nivṛtti Mārga method is to think good, kind, helpful thoughts, to speak good, kind, helpful words, to do good, kind, helpful deeds to those who occupy other bodies. It assists individuals who are coming of age to turn away from the downward course, to come upward, and to continue to proceed upward. Those who travel downward gladly take advantage of it for *selfish* purposes, thinking good of themselves, speaking kindly about themselves, helping themselves to whatever they want; even in this way they proclaim the superiority of the Nivṛtti Mārga method over their own. They smile disdainfully at those "deluded and credulous fools" who are simple-minded enough to think and talk well of and to help other people. Yet these same scoffers want by all means everyone else to continually think and speak well of them and to help them in every way, thereby in the strongest manner testifying to the superior value of the Nivṛtti Mārga methods. To gain something by it, they sometimes also find it convenient to speak kindly to and about others, believing that this will be better appreciated than sneering and fault-finding. To *think* kindly

about others is rather difficult for them, for they want to see faults and shortcomings in other people, while they expect every one else to see and acknowledge only their own supposedly excellent qualities. And while they want help for themselves, they are not willing to help others, unless they expect to gain something by it. *Looking for the fruit of action* is the main characteristic of those human infants.

"As a man thinketh in his heart, so he is." "It is obvious," says Bro. C. W. Leadbeater, "that the systematic use of thought power will make life much easier and pleasanter for us." (*The Inner Life*, II, p. 100.) To make life easier and pleasanter we have to use the Nivṛtti Mārga method of thinking good, kind, loving, helpful thoughts.

Everything speaks in favour of this method. Even those infant souls who travel downward and habitually think mean, unkind, obstructive thoughts about others, favour the opposite method in many ways. They particularly condemn their own method by insisting upon this, that everybody else shall think good, kind, helpful thoughts about them. So for their own personalities, *i.e.*, their lower selves, they set the example by wanting kindness and helpfulness from others for these same lower selves. And while they habitually speak mean things about others, especially about those who are different from themselves, they resent it strongly if anyone says an unkind and criticising word about them. In this way they surely condemn their own method. Furthermore, while they are quite unwilling to help others, unless they can thereby gain something which they desire, they forcefully demand that every one shall help them, not only in an emergency, but always. *Selfishly they insist upon unselfishness* in others, thereby glorifying the method which they themselves do not use nor want to use, unless occasionally for selfish purposes.

On the Pravṛtti Mārga all the vices appear, followed closely and inevitably by intense and prolonged karmic

suffering and perpetual dissatisfaction. This unhappy state of affairs finally opens the eyes of the deluded, whose selfishness has blinded them; it enables them to see their error and drives them at last over to the opposite course, to Nivṛtṭi Mārga, where the virtues are gained and where peace and happiness come as a reward to the faithful.

On the Pravṛtṭi Mārga, by using its method of mean, selfish thoughts, words and deeds, the individuals look downward, scowling, dissatisfied, like disobedient, ungrateful, disrespectful children. Here they are continually finding fault—at first not with their own method, as they ought to, but with others, especially with their physical and spiritual parents, their leaders, their officials. By the Pravṛtṭi Mārga method those who use it will be unhappy and will make others unhappy. And this will, in the long run, make them tired of it.

With a good many people, the change from Pravṛtṭi to Nivṛtṭi Mārga, from the going out to the returning, is a slow and gradual process. There is a period of going down no further, of turning around, of stopping, before actually turning back and returning. At first the change consists in slowly recognising the fact that kind words and acts are more appreciated and give better results than unkind ones. A person wants for himself such words and acts from others, and to begin with he emulates those who habitually speak kind words and do beneficial work, without any other thought behind it than to please, in order to get the benefit himself of such acting. Reaping the sweet fruit of his changed attitude, gradually this Nivṛtṭi Mārga method pleases him more and more; he sees the folly of his old course, he turns around entirely. And behind his good, kind, helpful words and acts there come new good, kind, helpful thoughts, not for the sake of personal gain, as at first, but for the sake of the universal happiness, which everything constructive radiates in all directions. Then the climbing up on the ladder starts; then

the real returning takes place, and the experience for which the individual went down is gained.

On the Nivṛtṭi Mārga, by using its method of good and unselfish thoughts, words and deeds, the individuals look upward as grateful children to their parents, looking for virtues, not for faults. Those who seek will also find. They will be happy, they will make others happy. And they will therefore continue on this path forever.

To the Nivṛtṭi Mārga and its method belong all the virtues, and they exclude all the vices which belong to the Pravṛtṭi Mārga and its method exclusively. Any and every virtue gives happiness; any and every vice gives unhappiness.

The wise and loving ones, those who have become so by using the Nivṛtṭi Mārga method, have pity for every fellow-being who goes astray and who suffers from wrong thoughts, wrong words and wrong deeds, but they have no self-pity for their own lower vehicles or for any other impermanent thing that is used as garment, as tool and as servant by the permanent.

The unwise and unloving ones, those who are so by using the Pravṛtṭi Mārga method, have pity only for their own lower vehicles and for other impermanent things. To them the unreal appears real and vice versa, and they want to use the real as a garment, tool and servant of the unreal. They have little use for anything that cannot serve their objective body, their body of desires and their lower thought-body. They want the higher to serve the lower, the Master to serve the disciple, and the unreal to be the real.

Those who use the Nivṛtṭi Mārga method learn to discriminate between the real and the unreal, the permanent and the fleeting, the higher and the lower, the Master and the disciple. Those who use the Pravṛtṭi Mārga method do not so discriminate. Disobedient to the rules laid down by the teachers of humanity, they look upon any and every lower

vehicle as the one reality, and insist that the lower should rule the higher. For they call the lower the higher, and vice versa. Identifying themselves not with the real and eternal in them, but with some of the lower vehicles, usually the objective and the astral bodies, they let the lower complain to the higher in this way: "Why cannot *my* will be done? Why cannot *I* have everything the way I want to have it?" When they are able to hear the answer, they will listen to this explanation: "Your will cannot always be done, and you cannot have everything you want, because the desire of the lower vehicles does not always coincide with the Divine Will, being often selfish. Because the Divine husbandman gives the labourer his hire according to his work. Because the effects will be equal to their causes."

When the Christ took a human body some twenty centuries ago, by His own life He illustrated His teaching, showing His disciples and His contemporaries the method of the Path of Renunciation, the Path of Return. At different occasions He gave this outline of it: "Lo, I go back to My Father and to your Father, to My God and to your God. His is the earth and everything upon it. He worketh in us both will and action according to His good pleasure. His will be done, as in heaven so on earth. I and My Father are one. I am in Him and He is in Me." And to this His disciples have added: The will of the Heavenly Father is done always, and the desires of our lower vehicles cannot change it. Thou knowest, O Eternal Father, better than these poor, blind, unreasoning vehicles, these everchanging unrealities, what is good for Thy child. When I work faithfully and unselfishly, Thou givest me out of Thine own abundance what for the time being should pass through my hands, withholding from me what should not now come my way. And I do not permit my servants, my vehicles, to criticise Thee, O Father! All is Thine; all will be Thine forever.

This, then, is the attitude of those on the Path of Renunciation, on the Road of Return. In contrasting that to the attitude of those on the Path of Pursuit, on the Road of Outgoing, what do we find among those who travel downward from Unity to separateness, from co-operation to competition, from peace to fights? Continual dissatisfaction, ceaseless criticism. The human babes on that path do not criticise their own shortcomings, their own method; they look for their own faults in their brothers, and they belittle the opposite method. If any one is dissatisfied with *their* personalities and *their* words and acts, they resent it; and they give the nicest names they can find to their own meanness towards others. They call it "helpful criticism," they call it "speaking the truth"; just as if *they* of all men saw the truth better than their brothers; just as if *they* were forced to think mean, unkind, obstructive thoughts, to speak mean, unkind, obstructive words, to do mean, unkind, obstructive deeds; and just as if there were no other truth whatsoever in existence than meanness, unkindness and obstruction. They always want to blame other persons for using this Pravṛtti Mārga method, and they never admit that they use it themselves. Thereby we know, that they are still unprepared for the Path of Renunciation.

Thus think and speak and act the young ones of humanity, those who are still slaves of their lower vehicles and have not yet chosen the unselfish method, trying to do God's will, which is the means of knowing the doctrine. For it is now and always thus: *If any man will do God's will, he shall know of the doctrine.* He, indeed—and nobody else. And what is the doctrine? The Christ summed it up in this short sentence: *Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy soul, and thou shalt love thy neighbour as thyself.*

Jacob Bonggren

THE FOUR-FOLD CHORD

WHAT is that sound of singing that I hear,
Which seems so far away, and yet so near?
It thrilleth me through all my being tense,
Though small it is, methinks it is immense.
Sometimes it seems to fill the Universe,
Could I but fathom it, I could reverse
The failure I have made of this, my life,
Could move the obstacles that make for strife.
"Whose voice is it, dost think, Thou, Mercury?
Wilt Thou not solve this mystery for me?"

"When in the silence thou can'st hear the cry
Of him who mourns and to him make reply:
When thou can'st feel the agony of pain
Which stings thy brother, it will be made plain;
When thou dost know that which the mother mild
Whispers so softly to the little child
That stirs within her womb; the tears of age
And youth and manhood seekest to assuage,
Then thou shalt learn the secret, only told
To those who can God Immanent behold.
'Twas sounded out before the dawn of Time
And will forever sound. It is the Chime
That 'neath the falsehood searcheth out the True,
Sees Love beneath the sin the foolish do.
It is the cord that doth forever bind
All things together, body, soul and mind.
All through the earth that rhythmic beat doth flow,
Men call it "Aum," yet few its power know.

The surges whisper it, the nodding trees
Cry "Aum, Aum, Aum!" The fitful, passing breeze
That stirs the tender grasses, crieth, "Aum!"
The fleecy clouds that heaven's blue ocean roam
Murmur "Aum, Aum!" The madly raging storm
Doth shout aloud one glorious, throbbing "Aum!"
From piled-up battlements "Aum, Aum!" doth flash
In fierce blue lightning, or in thunder crash.

The Silence echoes to that mighty sound,
Deep calls to deep, above, below, around.
Great rivers, rushing wildly on their course,
The hidden fount wherein they find their source,
Sing "Aum, Aum, Aum!" forever. From them all
One Song Triumphant doth forever fall.

From rocky granite steeps, from lofty pine,
From lowly mosses, comes one strain divine;
From hill and valley, mountain-top, alway
"Aum, Aum!" reverberates by night and day.
The gentle stream that through the forest flows
Cries "Aum!" unceasingly; each flower that blows
Doth add its mite to that melodious Chord,
All Nature joins and sends that Note abroad.

The gladness of the Spring, bright Autumn's gold,
Each soft, green leaf that slowly doth unfold,
The Summer sun, the Winter's ice-cold flood,
The frozen seas, the rich, red, pulsing blood
That stirs the sluggish soul, the tiny ant,
The monstrous elephant "Aum, Aum!" doth chant.
From birds, beasts, fish, who, ignorant, are wise,
"Aum, Aum!" doth pierce and penetrate the skies.

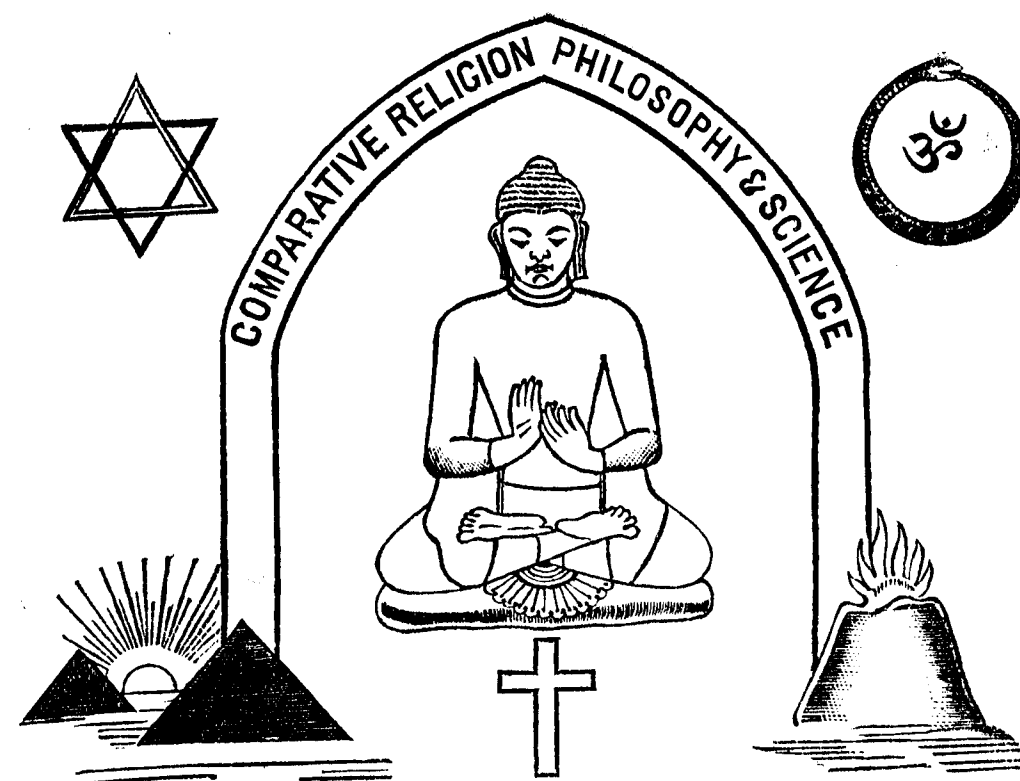
The Angels chant it, great Archangels sing,
With one grand "Aum!" the Universe doth ring.
Yon starry orbs that flame and gleam and burn,
Yon planets that around their Ruler turn,
Yon silver moon, so pitiless and cold,
Repeat in unison the Anthem old.
Through mighty Systems, from great blazing Suns
"Aum!" like a mighty river onward runs.

The child that lispeth at his mother's knee,
The mother who doth fold so tenderly
Her little babe within her loving arms,
Crooning the while she stilleth his alarms;
The schoolboy, joying with a merry shout,
All join the Chorus that doth evil rout.
The maiden who of happiness doth dream,
The man who at his own dark thoughts doth scream,
The aged, tottering feebly to the vault,
Mutt'ring a Paternoster ere they halt,
Each sings the self-same Song that builds or breaks,
That of all imperfection Music makes.
From Saint and Martyr, Savage, Fool and Sage,
Hath come and shall, from hoary Age to Age.
"Aum, Aum, Aum, Aum!" Through all the Cosmos vast

Resounds and will resound until the last—
 The One eternal Note, the endless Song
 That purifies all shame, that rights all wrong.
 Right up the long, long Path by all things trod
 One cry is heard, the unknown NAME OF GOD!
 And thou, to whom is given the strength to hear
 The Soundless Voice that rings so sweet and clear,
 When in thy heart thou hearest someone speak,
 Bidding thee rise that thou may'st help the weak,
 'Tis God who calls, the Aum, the spoken Word,
 Which is by His Beloved at all times heard.

Aum! Aum! So be it as it ever is
 And was and shall be! Till the end of bliss
 And pain, and joy and woe alike shall come
 May'st thou too sing in answer, "Aum! Aum! Aum!"

M. BRIGHT



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 6, p. 749)

NAPHTHALENE $C_{10}H_8$

IF we consult Benzene C_6H_6 as represented in Fig. 18 and Fig 19, we see the general arrangement. Though the model looks at first sight as a number of funnels with

seemingly no order, a little study shows at once that Benzene is an Octahedron. At each of the six points of the Octahedron, there radiate six funnels from six atoms of Carbon. The two funnels which remain from each of the six Carbons change their funnel shape and become spheres. These twelve spheres, arranged as a Dodecahedron stand at the centre of the Octahedron.

Benzene is diagrammatically represented in Chemistry as follows :

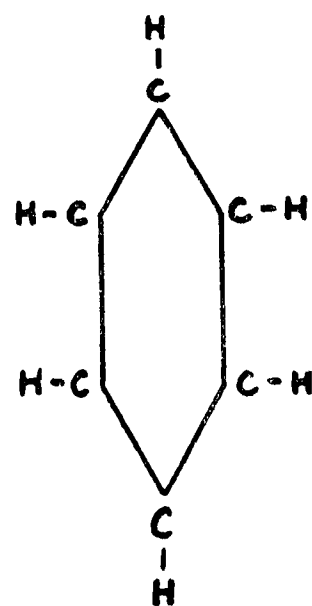


FIG. 31

The chemical formula for Naphthalene is $C_{10}H_8$. Chemists have long postulated that the arrangement of the

atoms of Carbon and Hydrogen in it can be represented in a flat space diagram only in some such form as follows :

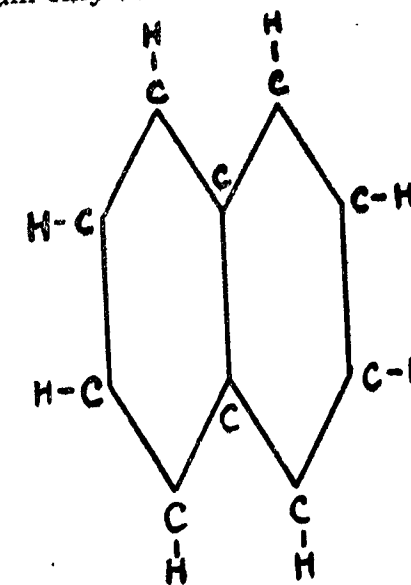


FIG. 32

When Naphthalene is examined clairvoyantly, its appearance is as in Fig. 33. We find a symmetrically balanced

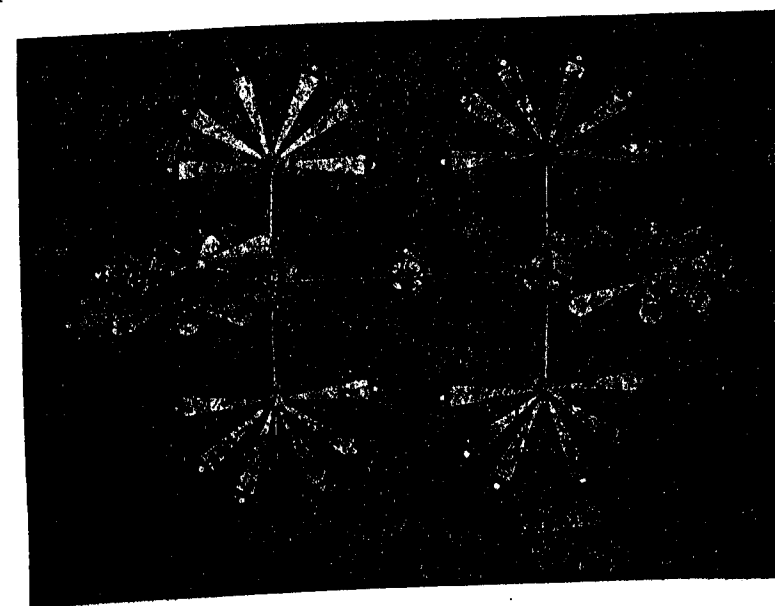


FIG. 33

molecule, which has a close resemblance to two molecules of Benzene placed in juxtaposition. The difference, however, is that out of the six arms of each Benzene, two have disappeared. But in the new combination, the symmetry is brought about by a new object between the two truncated Benzene molecules. This new object is composed of eight funnels of Carbon. These funnels become spheres, and the eight spheres make one whirling group. The arrangement of the spheres show that they are on the eight faces of an Octahedron. The technical student will at once follow the arrangement of Naphthalene, after examining that of Benzene.

We shall see in a later diagram the difference in appearance between Naphthalene and Naphthol. Chemically, the change is due only to the addition of one Oxygen to one corner of Naphthalene.

C. Jinarājadāsa

(To be continued)

KARMA: ITS RACIAL AND NATIONAL ASPECT

By ALICE WARREN HAMAKER

ONE of the axioms put forward in *The Secret Doctrine* is the solidarity of humanity—that it is a single unit of consciousness in its spiritual aspect, and that no single human ego can reach human perfection and the *Dharma* of humanity without dragging all the rest after him. In this way, even those who have reached human *dharma*, are still connected with the rest of humanity and act as a gravitating force for the redemption of it, so that every man that becomes perfect forces every other man to become perfect or drop out of humanity. Also every man who thus drops out of humanity leaves behind a gap in the spiritual unity that acts as a drag, or gravitating force in the opposite direction to perfection, or the *dharma* of Humanity.

The Karma of humanity is the problem of preventing any man from dropping out of the spiritual unity, and of increasing the number of those who can reach a point beyond the limitations of humanity, and act as a gravitating force for the benefit of man. To do this, men have grouped themselves according to their development and characteristics, and, as far as the personal karma of each man has allowed, the groups have kept together for mutual aid and effort. The object of grouping is to widen the possibility of specialising on any given point, and thus have as many openings as possible for

¹ The second of three public lectures given under the auspices of the Montreal Lodge, October—November, 1921.

any man to obtain any and every experience in every variety of circumstances possible. The only hope of "saving" every man lies in giving him the opportunity to experience what he thinks he would like to experience in the way he desires, and arrive at knowledge the way he thinks he will. He does not always find that he arrives that way, but unless he can be given the chance to find out and fail, he will refuse to try at all.

Humanity having therefore divided itself into groups, the problem is how the various groups can co-operate without interfering with the work of the other groups. Complications naturally arise, and have given birth to struggle and stress, of which war and slavery are only two of the curses engendered. It is possible for all groups to refrain from such interference, for the universe has many influences on humanity which have to be used with great care. Among these influences we find the great cyclic changes that come about, as the solar system swings on its orbit around Sirius, bring the whole solar system nearer the influence of first this group of worlds or stars, and then that group, each putting forth magnetic attraction and infusing the solar system with something of its characteristics, and the characteristics of its humanities. This great cycle is approximately 25,000 years, and the whole condition of humanity on this earth is absolutely changed in that time. We have just seen one condition come to an end only last century, which lasted just over that length of time—the subjection of women. Thirty thousand years ago women had the same legal, civic and other rights as men, as is now known by writings unearthed in ancient Babylonia: but since that time we have seen the whole world take away her rights, shut her up in harems and zenanas and otherwise hedge her around with restrictions and prohibitions. The last of these restrictions is Mrs. Grundy, who is dying very hard even yet. Slavery is another of the modern influences—

modern in the sense of such lengthy cycles—and it is not dead yet, for we have developed a kind of slavery that is even harder to bear than a human taskmaster, the economic. We are a long way from the end of that influence as yet.

At times during a Great Cyclic period, the stress engendered by these outside influences becomes too great for humanity, owing to the personal karma of each man, and struggles become the mode of living, such as wars, which usually run in succession at one part of the earth for several centuries, and then culminate in a great conflagration; and then wars cease temporarily, until the same condition starts at another part of the earth. Before there were wars, man had another way to struggle against himself, and when wars cease in the future, man will find another way yet of destroying himself. It is a pity we are not able to read the history of the world in detail far enough back to trace the course of these influences, and the nature of the struggles that ensue. We can only read and analyse the extraordinary influence of the past Great Cycle with its subjection of the female sex, its experiments in slavery, and its wars and battles.

As regards this Great Cycle, it is said in Theosophical circles that we entered a new cycle in October, 1910, the predominating characteristic being that of the sign Aquarius, whose special quality is that of humaneness, and the opposite activity to materialism. Let us hope this is true. Certainly more consideration of human nature, with all its strength and weakness, would completely change the whole tenor of our civilisation, commercialism, religion, philosophy and art. Perhaps we can detect some of the changes taking place already in these things.

Passing from the effect of the swing of the whole solar system in the universe, we pass to the wandering of the earth round the sun, bringing it nearer this planet and then that at regular intervals, subject again to the movements of those

planets changing their characteristics as they swing round. This is much more complicated astrology, and is still untabulated. What has been tabulated is the position of the Equinoxes in relation to this earth, and astrologers have so far noted that the changes of the general characteristics of men's civilisation and religion have in some measure coincided with the position of the Vernal Equinox. For this reason its astrological sign has been incorporated into the religions of the times. Five thousand years ago the Vernal Equinox was in the centre of the sign Taurus, and it can be noted how the Bull was the sacred animal of the religions in both Egypt and India. Allowing 2,155 years for the precession of the equinox, it would be in the centre of the sign Aries 2,845 years ago, and we can note the use of the sign of the lamb or the ram in the Christian and other religions founded at that time. As the equinox reached the sign of Pisces in the second century A.D., it was only natural that the early Christian church should add the symbol of the fish to its symbology, though it still maintained the symbol of the lamb. In less than 400 years the equinox will reach the sign Aquarius, and, coinciding with the Great Cycle influence, we can indeed hope to put a complete end to all the influence of the past Cycle, with its tyranny, slavery, war and cruelty.

No doubt the next Cycle will bring evils in its train of which we have no knowledge as yet, but they will not be the same ones, and it has been said that we have every reason to hope for a less miserable future than we have experienced in the past. We know that the Aquarian subject usually requires a goad to rouse him to activity, but material activity is not the characteristic of the Aquarian. It is not his interest, so we can expect to see our future civilisation and culture based on less active and strenuous arts and sciences. Man will crave and attain more rest and leisure, and some goad in the shape of something that needs leisure

will soon appear to force the attainment of such a civilisation. So far leisure has not been a necessity to life, except for health and longevity, but as we change structurally other reasons will appear, until we do change the tenor of our civilisation and culture.

This is one of the great Transitional Epochs, and the karma before humanity as a whole, and to every group in particular, is to reform itself from slavery, female subjection, war and cruelty, and establish a civilisation based on humanness and interest in spiritual matters. As this karma is fulfilled with greater or less success by those in incarnation during these four hundred years, so will opportunity be given for the various inventions that will tend to eliminate the tremendous hard work now necessary for material needs, and the terrible strenuousness of competition. The tyranny of our material needs and competition can only be eliminated by inventions not yet made, but which are immanent. The quicker we reform our human institutions and civilisation, the quicker will the inventions be made, but we must reform in the right direction, and not against the natural magnetic forces of the universe.

Turning to a new consideration of the influences men have to consider besides solar and planetary influences, we find there is the vast difference in the degree of effort put forth by each man. Taking 68 billion as an approximate number of human souls (which number can be arrived at by a mathematical calculation with 1,500 years the average time between incarnations, the population of the world about 1,600,000 and approximately three generations to a century), it is astonishing how few souls have any desire to hurry on to perfection. What more natural then than that men should group themselves according to that effort? That those that naturally put forward more than average effort should stay together and incarnate together? Thus we have periods of

advanced civilisation and culture, and periods of various degrees of semi-barbarism and barbarism. Each of these periods takes on a special characteristic according to the character of the epoch from a planetary or universal point of view; both the civilised and barbaric may be artistic at one period, scientific at another, commercial at another, and so forth, tinged only by the inevitable failings of human nature both at the civilised stage and at the barbaric.

This brings about a form of karma which is less easy to adjust. In order that the whole of humanity can be kept together and act as one spiritual unit, it becomes necessary for groups of men of the advanced type (due solely to the greater degree of effort put forward), to take on a special mission to give a helping hand to the groups of a more elementary type. This means that they have to force their way into incarnation out of their turn, and without much of a welcome from these less advanced groups who are having their day in incarnation at the time. The very laws of heredity provided by nature will also give them unsuitable bodies for their higher type of ego, and they will find themselves in incarnation under very inauspicious conditions—discontented with their lot, unable to express themselves adequately, with no career open to them for the faculties they have. We meet these people at every time, and especially in these transitional days. Trying as life is to them under such conditions, they still act as a leaven to the humanity in incarnation, by their inner spirituality, which may not be apparent on the surface, or translated into activity. They are the spiritual martyrs on the cross for the benefit of humanity. Sometimes a small group of advanced egos may succeed in dominating the less advanced ones, and hurry them forward, and sometimes a single person has succeeded in doing so. History abounds with these outstanding figures who have inspired men forward by the very impetus of their efforts.

For more than a dozen centuries now, the groups of less advanced egos have had their innings in incarnation, and they have had a good long opportunity to catch up those who have put forth greater effort and gone on ahead, but the more advanced groups are now hurrying into incarnation in great numbers, and the children now filling the nurseries all over the world, and some already filling the elementary schools, are going to make a tremendously big effort to establish the new civilisation and culture. They are here now, and more are coming in, and the karma of the generation now in activity is to see that they are prepared for their task by showing them the obvious evils of the present day. We see revolutions everywhere, and open propaganda of the worst phases of our civilisation, for the incoming egos are urging the humanity already in the field to hurry up and open the way for them. The pressure from the incoming egos is so much greater now than formerly, and we are feverishly talking and making reforms and compromises, hardly ourselves knowing what we are doing. The agitation will not cease till the advance guard of the groups of higher types of men are old enough to take charge of the changes. We say already that the affairs of state are falling into the hands of mere youths, but that will only be so long as these advanced egos are youths. The experience of age will again find its value.

We must now turn to the influences of this earth, and its changes, which still further force mankind into adjustments of another kind. First there is a time limit to the period this earth can maintain conditions suitable for egos to incarnate. The earth has changed from a ball of fiery gas to a hard condition, and will change still further to conditions resembling radium, and even more subtle variants of matter of which we have as yet no sample, and then it will not be able to exist as a separate globe any longer, and will be re-absorbed into the solar system.

Faced by this time limit, a system of Days of Judgment has been devised by the human spiritual unit for its own benefit, and is in the nature of a sacrifice of the less advanced, or less hurrying groups of egos, for the benefit of the groups that tend to hurry forward. This sacrifice may be less voluntary, but it tends to balance the sacrifice made by the groups of the more advanced when they incarnate in less advanced civilisations to leaven the whole, and it tends to stimulate the less advanced to advance quicker at a future time. There have been several days of judgment and there will be several more. One is going on now. At such a day of judgment, the judgment is made on the basis of whether the group of men have a chance to reach the Dharma of humanity before this earth comes to an end, or not. Those that have not are drafted off to other available planets or openings within the solar system, where they can be spurred on under other conditions and either fall into line again with this humanity, or drop right out of the running as far as this earth is concerned, and fit themselves in again on the next earth.

As far as the period we are now in, every member of this humanity has the chance to reach the Dharma of humanity before this earth comes to an end, in spite of all the mistakes made by groups of humanity in the past. The last Day of Judgment is not here yet, when many groups of humanity will be definitely put out of the running for Perfection on this earth, and will have to wait for another earth. But the time has already come for certain groups to be segregated and spurred on under more favourable conditions, and that is happening already. There is plenty of room in the solar system for such groups, and there is no suffering incurred by such segregation, the segregated groups probably being the most benefited. Still the scattering of the spiritual unity of humanity will not make for heaven on earth, though it may benefit the aggregate humanity of the whole solar system, and possibly the universe.

For several millenniums yet we may therefore expect gaps in our humanity which will make for outbreaks of anarchy amongst us at intervals, in order to give the spiritual pressure and tension an exhaust, so to speak. The Revelation of St. John tells us of a group of 144,000 souls that are "virgin" that will be joined to us again at the next day of judgment, which is the present one. This was a group segregated before sex became anything like what it is now, and who will appear to us as virgins compared with the most unvirginlike sexual condition of the present day. One may almost be sorry for their coming in now, but we are promised that they will be of great benefit to us spiritually.

Besides the time limit set by the earth, there are the physical changes of the earth, which necessitate physical changes in humanity, and all physical changes bring in their train psychic and other changes, for physical form changes to suit psychic changes and vice versa. This has brought about those changes known as racial. The present race is engaged in developing a greater complexity of the nervous system, and the cerebro-spinal system, and this gives to all present civilisation the idea of the supremacy of the mind over matter. The next race will present another structural change, and the idea will be the supremacy of Inspiration over matter—something we hardly even speculate over. We are still in the midst of intellectual and practical civilisations, and have still some centuries to reach the apex. Even our arts have been tinged with this intellectuality, and the most artistic periods have inevitably run to architectural and utilitarian influences, and our religions have run to symbolical and mathematical influences for the same reason.

The previous race to the one now in supremacy, which includes all Mongolian and American Indian types, commonly called Atlantean, developed the sympathetic nervous system, and indulged in emotionalism in their religion, which in these

days has degenerated into the revivalism so dear to the American Negro, who has developed the same structural peculiarity, away from his own type. They practised divination in its highest and lowest forms, and so mediumistic were they that they were able to commune with the living forces of nature and live in co-operation with them, thereby succeeding in many things for which we require the intellectual development which they did not possess. Later, this degenerated into propitiation, and finally incantations and other rites and ceremonies, sometimes of a very degenerate character. Mediumism and divination belong to a period now ended, and analysis and tabulation are the order of the day.

Before turning to the vexed question of nationalism, mention must be made of a karma that happened in a previous race that is still a drag on our progress to-day—the degenerate humanity known as apes or primates. Humanity had not then developed sufficient spiritual consciousness as a unit to devise Days of Judgment, or to use groups of advanced egos to leaven the more backward by the expedient system of special incarnations and special missions. Probably therefore such degeneracy will not happen again on earth as it has happened. At some point in what is called the Third Race or Lemurian, (a race living in countries of continuous volcanoes and earth upheavals, developing the system of sex or reproduction and generation,) certain groups of men fell too far behind the rest, and for want of somewhere else to go, had to come back here in degenerate human bodies in which progression along the human path was barred. Their type lost the whole art of progression, and they stayed as they were while the rest of humanity changed and progressed. The animal kingdom has progressed and almost caught them up, but they belong to humanity, and will have to be spurred on to catch up, and it is humanity that will have to do this. Humanity has at all times to look after its own, and that is not delegated to any

outside agency, though such agency may assist in the process. How the primates are going to be made human again, I do not know, but the work will have to be done when the opportunity presents itself at some future time.

Even as men divide themselves into groups and classes, the groups still further tend to band themselves together to form tribes and nations, preparing themselves slowly for the time when the whole of humanity will be one group at the acme of its spiritual evolution. At first these amalgamations are small, but they tend to enlarge till large nations are formed, and even larger aggregates called empires. So far these last have been failures, for all empires have lost their spiritual basis in the craze for power or glory, or something equally unspiritual. There is every reason to suppose that empires may still succeed; but an empire will only succeed if it maintains a spiritual unity. A modern empire might very well succeed if it maintained a standard idea of equality of races within its borders and freedom of the individual in thought and action. There would be sufficient spiritual basis for success in such a standard, and it is not so very exacting. Future empires in future races will require a much higher standard than that, but we are living now and not in the future, and our national karma is the problem of imperialism and modern nationalism.

To say the very least one can, one has to admit that the whole idea of modern nationalism and imperialism is chaotic, and it more or less happens by accident and not design, and is impermanent in consequence. Germany started to establish a military empire by design, and a very excellent empire it might have been, but by accident it turned out to be a commercial one, so the national karma was not fulfilled at the time. Someone made a miscalculation of human nature and its strength and weaknesses, and the result was chaos and internal conflict. All the nations were floundering at the

same time for lack of a spiritual basis or reason for their national existence, and the chaos and conflict was everywhere, to be exhausted by the Great War. Since then various ideas have been put forward as a basis for nationalism, and all of them are hopelessly inadequate for there is often no human basis for the delimitation, and usually no spiritual basis. It must be remembered that a nation is composed of several groups of egos who have made a pact on the spiritual plane to work in conjunction with each other to experience a definite idea, and it is this idea conceived on the spiritual plane that keeps the nation a nation. When it is lost to the nation, the groups separate for lack of a spiritual basis to keep them together, and class conflict is the result. So few nations at the present time have any real national idea, or anything they are trying to attain, and they are using a narrow idea like a different dialect of language as a basis for their national aspirations. With only such ideas there is nothing to attain, and the groups of men composing the nation will not be able to keep together very long. Some nations are intending to use their new-found nationalism for a distinctive artistic development, and if they can hold to such an idea through the reconstruction period the nation will persist long enough to make attainment possible and beneficial to humanity. There are other national ideas, but many of them are illogical from the spiritual viewpoint, and the nations will inevitably break up. This applies both to the Orient as well as to the Occident and the American continents. To modernise an Eastern nation is beneficial to it from the spiritual viewpoint, but to westernise or Americanise it simply means it would break up within a short period. Modernising is a necessity, for to live in the past, as some nations are still doing, is the same stagnation that led ages ago to the degeneracy that produced the primates, or higher apes, out of real humanity. Degeneracy

is not the order of the day now, but national or racial extinction is.

In looking around for an idea for a nation or empire at the present time, several points in the Karma of humanity have to be considered, or the whole race will be wiped out, as happened to the main Atlantean civilisation, leaving only their colonial empire to continue the civilisation in various parts of the world, such as ancient Peru, the ancient Mediterranean culture, China and so forth. The racial impetus which evolved the Atlantean civilisation could not be arrested just because the central territory had disappeared, any more than the impetus set by European civilisation would be arrested if Europe were to suddenly disappear, or the American civilisation if New York were to topple into the sea. The cohesion may disappear, but outlying European and American dominions will carry on the burden, each separated from the other. As humanity is working to form a single nation or empire which will comprise all humanity, the time lost to humanity by another disintegration like the Atlantean unity would be enormous, and very much to be avoided if possible. We are not sure of that yet.

First of all, modern empires and nations must have intellectual development as a basis of unity, instead of merely the gaining of more power and more deadly arms in warfare than another nation or empire. If the same amount of thought, invention and organisation as are given to preparing a country for war, were given to unite the groups and classes of men in the country, a nation or empire would be such that smaller nations would seek union with it, and it would grow by voluntary annexation instead of enforced military capture. For a short time Great Britain did this, but not for long; still, having done it once, she could do it again. A nation's intellectual development is her greatest asset at the present time owing to the structural development of this period, and it must be used

for national purposes and not for isolated group or class selfishness.

Along with the intellectual development, the national art and culture that goes with all intellectuality to maintain the spiritual balance, must be diffused throughout the groups that form the nation. At present they are used to further group or class consciousness instead of national consciousness. There is no co-operation along these lines, and the loss to humanity is incalculable. Only a few small nations continue the old national culture along national lines, that gave us in the past the folk songs, dances and bards. We cannot go back to that, for the past is not the present, but we must have some art and culture that is as widespread among all classes of the nation as that was in those days. The same applies to what are called home industries and handicrafts. We cannot undo the factory system now we have it, but a more personal note may well be developed, and a new handicraft along new lines might be stimulated.

Then the economic slavery must be reduced considerably if not altogether, and a greater freedom of expression and of research given to everyone. This will give the greatest amount of differentiation within the nation, and the greater the complexity the greater the cohesion and co-operation. In this way a nation can comprise people of different languages, different religions and different ideals, and yet be a nation or empire. There is no question that this can be done, if every group or class of the nation feels a spiritual need for cohesion, and is willing to sacrifice what is necessary for co-operation. The main trouble of the world at the present time is that the general public is not conversant with the old doctrine of the spiritual unity of humanity, and that every member of the human kingdom stands and falls by every other member of it. Too long have sectarian religions taught the division of mankind into the saved and the damned, dividing the human

consciousness against itself. A house divided against itself cannot stand, and humanity divided against itself cannot stand, and neither can a nation or an empire, or even a race. The Karma of humanity is the attainment of spiritual unity, both on earth as well as in heaven, and it is only in heaven that it is a fact at this time. "Thy will be done on earth as it is in heaven."¹

Alice Warren Hamaker

A THOUGHT IN MEDITATION

LEAD me, my Master,
Show me the way.
E'en though it's harder,
Don't let me stray.

Help me go onward,
Up to Thy light.
Ever go forward,
Thou in my sight.

Lead me on wisely,
Let my life be,
Gently but surely,
Spirit of Thee.

HELEN M. MANN

¹ The figures of the world population on p. 57 need an addition of three naughts. The population, roughly estimated is 1,433,804,000.

CHINESE PHILOSOPHY

By REV. C. SPURGEON MEDHURST

EVERYONE knows that the pivot of Chinese civilisation is Confucius, but Confucius lived a long time ago. From 550 or 551 to 478 B.C. covers the period of his life. Three hundred years later the Emperor Tsin made a bonfire of all the books he could lay hands on which contained Confucian sayings, so that all that exists to-day are restored fragments from the memories of scholars who survived that persecution, and up to the present, the western world has known very little else of the matter. Legge's translations of the Confucian classics based on the writings of Chu Hsi, are familiar to scholars, but Chu Hsi himself has been little more than a name in the Occident. The gap has now been filled by the publication by Messrs. Probsthain & Co. of two volumes by Rev. J. Percy Bruce, M.A., D.Lit. They are the most valuable contribution to sinology that we have had since Dr. Jas. Legge's translations over half a century ago. They break new ground. Chu Hsi's works have never been translated, and Dr. Bruce's study of the philosophers who formed the so-called Sung school is unique. Its importance may be gauged from the fact that it is Chu Hsi's philosophy rather than that of Confucius which has been current in China for the last seven hundred years. It forms indeed the warp and woof of the current thought and expression of the Chinese people to-day, without reference to class or to education, and is remarkable for its strong intellectual grasp and lofty morals.

Dr. Bruce's work is the product of ripe scholarship, possible only to one to whom the extreme terseness of the Chinese language has become a personal medium of thought.

1925

CHINESE PHILOSOPHY

69

Often the same word in Chinese has more than one meaning, sometimes it may be interpreted in senses diametrically opposite, and the sentences may be so terse as to be inadequate, or, owing to poetic imagination, they may be inaccurate. No small part of the value of Dr. Bruce's work lies in the success with which he has rendered certain ideographs into their English equivalents. He has not turned aside to argument to defend himself when he differs from other translators, but in every case the original Chinese is reproduced, so that the student is enabled to form an independent judgment for himself. In the opinion of the reviewer, who has had a long acquaintanceship with the subject and who has often pondered deeply as to the meaning of certain expressions in the original, Dr. Bruce by his renderings has brought us all nearer to the heart of the matter than we were before.

These books do not deal with the religion of China, that is a blend of Taoism and Buddhism, but with the everyday practical morality of the people, apart from what may be called the accretion of the barnacles of local customs. Technically, the Chinese are not religious. They are moral. Their philosophy is pragmatic. Confucianism was studied not to improve the mental or moral faculties but to learn how to govern the people. It was, in a word, the official moral code. With the disappearance of monarchical institutions it naturally went under a cloud, but it is now recovering its own, adjusted to the new conditions. The teachings of Chu Hsi, however, with which Dr. Bruce deals, are outside these observations. They represent the basis of the behaviouristic code, the only side of philosophy which interests the Chinese, and which has always formed the Chinese ideal.

The key to all Chinese thought is Tao, and this term has a different signification in Taoistic writings from that which it connotes in the works of Confucianists. The former is fine mysticism, the latter practical ethics, without speculation on

the intangible. Confucius divided Tao into two aspects, the Tao of Heaven and the Tao of man, the former being objective, the latter subjective. By Dr. Bruce Tao is well rendered as "moral law". By Chu Hsi it was defined as "no more than the ordinary principles by which we know that this is right and that is wrong". From the beginning there has only been one moral law (Tao). Those who have become leaders have attained their position because they received into their personalities more of its truth. "The moral law cannot be left for an instant, if it could be left it would not be the moral law. It is like a road which could be travelled upon by the countless myriads of people within the four seas and nine continents. When the moral law of man's nature is perfected the moral of heaven is also perfected."

This law consists of two elements, love, and not-love. For the ideal man love is the measuring-rod. But it must be remembered that when the Chinese think of love they do not think of it as St. Paul did in terms of faith and hope. They are pure moralists. Chu Hsi devotes an entire section of his works to a comparison of love and righteousness. Righteousness, he says, is self-conserving, love is self-imparting. Summer represents love, "the store season of winter" represents righteousness. Love can only be understood as it is considered in conjunction with righteousness, wisdom, and reverence. "Reverence is the going forth of love, wisdom is the storing up of righteousness."

The term rendered "love" in the above paragraph is *Jen*, which stands for the premier virtue in the Chinese code. Dr. Bruce has supplied the word love as its English equivalent. Other scholars have translated it as "the natural goodness of the heart," "benevolence," "virtue," "humanity". The reviewer, prior to his introduction to Dr. Bruce's work, was inclined to translate the term as "good-will": "Broadly speaking," says Dr. Bruce, "it is sympathy or loving-kindness or

friendly feeling, or better, feeling of fellowship. Its significance is that there is an unborn feeling in every man's heart which is awakened to its full actuality when he comes in contact with another fellow-being, forming a permanent bond of association between them." Subsequent workers in this field will doubtless follow Dr. Bruce and render the Chinese term *jen* by "love". It is certainly better than Legge's "benevolence".

For the Chinese, the moral life is the normal life, *i.e.*, conformity to the principles of obedience, filial devotion, faithfulness, courage, and peaceableness. Even the man who can neither read nor write will acknowledge the binding sanity of these principles as being the only Tao or moral law. For the wealthier class it is interpreted to mean the fullest enjoyment of nature's gifts, the moon, the stars, the mountains, the rivers, repose, meditation, inspiration, with a long remove from anything corresponding to calculation or commercialism. For the rank and file it means cultivating the soil, but not mining. Digging below the surface, aggressive wars, amassing great fortunes, are contrary to the normal life. As Dr. Bruce points out it is "the periods in which the Chinese empire has been politically weakest which have produced her greatest thinkers and writers". Their attitude may be illustrated by a dying saying of Shao Yung, "If I already know Heaven's decree I do not need to know what the world calls destiny." Chu Hsi in recognising the mind of Heaven rejected all anthropomorphic conceptions of a crude materialistic nature. The vital impulse in that Mind, whether in man or in the universe, he knew as *Jen*, translated in these volumes as "love". It is "the one source to whose conscious agency the physical and moral order of the universe are due". To quote one of Chu Hsi's own sayings, a quotation with which Dr. Bruce closes his volume "Chu Hsi and His Masters," "The Mind of the Universe is Love". "For Chu Hsi the ever present problem was that of the One and

the Many, and in his efforts to solve that problem he reached the same goal as the philosopher of the West. Not, indeed, by the same road, nor possibly with the same content of the word Love. But it is in Love, as the principle of altruism, that he finds the true union of subject and object, of the ego and the universe, of the One and the Many.

He begins, as the most modern philosopher begins, with the constitution of his own being; for what else is there that we really know? He finds that not Intellect, as the nineteenth century Idealist found; nor Will, as the present day Pragmatist finds; but Love, is the fundamental element in human nature. He finds that man's faculties are gathered up in four elemental principles, Love, Righteousness, Reverence, and Wisdom, which are but phases of the one principle, Love; and that these principles are the Law of his being. From this starting point he looks out upon the universe around him. He sees these principles running through all nature, and constituting the moral order of the universe, the Eternal Constants of Heaven and Earth. He traces them through every stage in the evolution of the Cosmos, He sees them in the beast of the forest, in the flying hawk, in the leaping fish. He comes back again to man, and sees these same principles, alike in the sage, in whom they resemble the pearl in clear water shining with the beauty and lustre of unclouded purity; and in the moral reprobate, in whom they resemble that same pearl submerged in the muddy pool. And, finally, not only does he recognize these principles as attributes of the human mind; they also are attributes of the Divine Mind. And for Chu Hsi the greatest of these is Love. Love is the foundation of the universe and 'creation's final law'. Love is the source of all things physical, the vital impulse sending forth its creative energy in all stages of cosmic evolution, in things animate and in things inanimate. Love is the foundation of all goodness, the root of every virtue, the basis of that moral order which

pervades all things. Love is the all-inclusive attribute of God Himself, the one imperishable and undying existence. LOVE IS ALL, and LOVE IS IN ALL."

Thus Dr. Bruce closes His first volume, which is introductory to his second, "Philosophy of Human Nature," and space permits but two short sentences to be quoted on the matter from Chu Hsi's philosophy: "Reverence is Love expressing itself in graceful form, Righteousness is Love in judgment, and Wisdom is Love discriminating. It is like the four seasons which, though they differ one from another, all proceed from the spring." These four are shared by man with the lower orders of life, even reptiles, they are distributed partially and unequally and like water, which is clean or turbid according to the nature of the channel through which it flows, and are affected by environment. Their ethers are active and passive, the irregularities of their rotations account for all the varied experiences of life. There is no attempt to discover the why and the wherefore of these things. They are accepted as axioms from which deductions are made. In this philosophy everything is a duality, and care is taken to keep clear of any correspondence to Buddhistic or Taoistic thought. Even the Supreme Ultimate, which is described as Mind is active and passive. But its essence is Love. In the Divine, Love is the Origin; what in man is Reverence is in the Divine, Beauty; and what in man is Wisdom is in the Divine, Potentiality. The style of the argument which is in the form of conversation between lecturer and pupils is somewhat monotonous and verbose, but less so in Dr. Bruce's renderings than in the original Chinese. Throughout, his English is fluent without departing from the simple directness of the works he is translating.¹

C. Spurgeon Medhurst

¹ Probsthain & Co.; *Chu Hsi and His Masters*. Price 24s.; *Philosophy of Human Nature*. Price 36s.

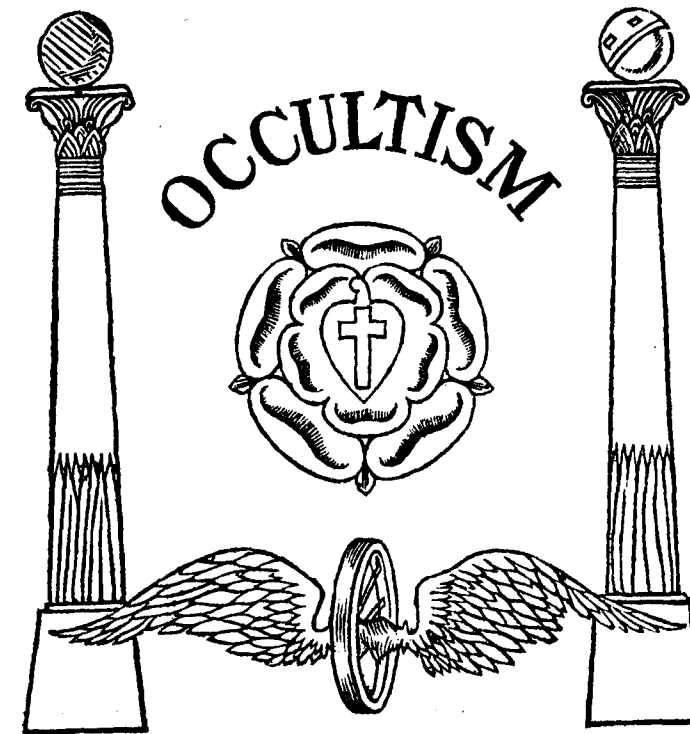
THE SONG OF LIFE

My life jolts on with crooked wheels
A-down the road of pain and wrong,
The while my Spirit sings, and feels
That Love, and Hope, and Joy, are blent
In one unconquerable Song.

The love we trusted turned away,
Blurred image in a mist of tears,
The golden idol found but clay—
The showers they, from heaven sent,
To harvest the unwritten years.

The friend who doubts, the world that turns
A careless ear, a sceptic eye,
Upon the dream that sobs and burns
Behind the scarcely uttered sigh—
But tools are they the angels lent
To carve life as the Soul discerns.

D. M. CODD



THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 6, p. 790)

XVI

FOR historical purposes, the most valuable documents among the Adyar Records are perhaps the series of diaries of Colonel Olcott from 1878 to the year of his death, 1907, and the Scrap-Books of H.P.B. and the Colonel. It was the Colonel's habit daily to write the occurrences of the day

in a diary. He mentions in them those whom he met each day, when he visited new countries in his travels. These diaries give most valuable material concerning the development of the Society.

The diary for 1878 is the first. What happened to his diaries of 1875—7, we shall not now know. The diary of 1878 is especially interesting, because it is the only one in which H.P.B. herself wrote. It is evident, on reading through the diary, that often Col. Olcott was away. Then during his absence, H.P.B. wrote in the diary. When he returned, he resumed writing. I have taken a few extracts from this diary, for they give us a glimpse of the life of H.P.B. and the Colonel in the last year of the T.S. in America, before the Founders started for India. In order to make a distinction between the entries of H.P.B. and the Colonel, I have put the former in large type and the latter in smaller type.

1878

C. J.

October 9. Letter from Stainton Moses.¹ Flapdoodle. . . . Neuralgia!!! Will frighten it off to-night.

October 10. Letter from Rochelle, from Van der Linden.² Enthusiastic and prepares to send his mite of \$1.25 every month to the Arya Samaj. Asks whether he ought not to learn Sanskrit or Pali.

October 11. Article. O'Donovan and plastering.³ Made a bunion on H.P.B.'s nose on the plaster.

Neuralgia!! Damn it all. All on account of the premature withdrawing and selling off of the carpet. Damn—D—D—.

¹ "M.A. (Oxon)," editor of *Light*.

² C. H. van der Linden and Peter van der Linden, father and son, who joined at the same time, loyal members of the T.S. in U.S.A. to the time of their death.

³ See Frontispiece, Vol. I, *Old Diary Leaves* for the plaque. But this illustration is of a copy in bronze, now at Adyar, evidently copied from the original plaster. H.P.B.'s name in Tamil must have been added when the copy was made in India.

October 12. Letter from one¹ who is impudent enough to sign himself M.: Junior!! What next? Prophecy fulfilled. Letter from E. K.² sends a circular from Constant in Smyrna and recommends him for a Theosophist. All right. Captain Burton³ elected *Fellow* of the T.S. of Great Britain. Judge turned up. *Evening*: Wilder⁴ came and dined. Went away at 9. H.P.B. talked with W.⁵ alone till 2 after midnight. He confessed he saw *three distinct* individualities in her. He *knows* it. Does not wish to say so to Olcott for fear H.S.O. will make fun of him!!!!!!

October 14. Magnificent news! Letters from Massey⁶ and Billing.⁷ C. C. Blake⁸ at the last Theosophical meeting accused *us* of N. Y. and the Arya Samaj of practising Siva worship—performing the Linga and Sakti Puja!!! What next? Wrote to C. C. M. and Wim. Wrote also expressing disgust. Wrote to H.S.O. to come home. H.P.B. wrote to E. K.—and this letter will be the last. If H.S.O. not ready, I have to go.

October 15. H.P.B. wrote Billing and Thomas denying the calumny, and calling Carter Blake an "infamous liar". Aired H.P.B. along the streets for two hours. H.S.O. succeeded in writing a French postal card. First wrote *mille*, very correctly, then crossed it out and put *mil*, which is not. His first impression always better. Sent to H.S.O. Massey's and Billing's letters. ORDERS received for him to create an indignation meeting whether in reality or fancy. On his

¹ H. S. O.

² Emily Kislbury.

³ R. F. Burton, the famous traveller and Orientalist, translator of the *Arabian Nights*.

⁴ Dr. Alexander Wilder.

⁵ Possibly Edward Wimbridge (Wim. and Wimb. of the diary), an English architect in New York, who with Miss Rosa Bates accompanied the Founders to Bombay.

⁶ C. C. Massey, one of the founders of the T.S.

⁷ Dr. Harry J. Billing.

⁸ Dr. C. Carter Blake, a devoted member of the T.S. When he joined the T.S. he belonged to the Jesuit order.

obeying depends much. H.P.B. sent a telegram to Massey. Atheneum Club, London—"Infernal lie" and paid five dollars in gold. Money furnished by M.¹.

October 16. Letter from H.S.O. Did not yet receive the registered letter with Massey and Billing's letters. Ordered to write to him. M.¹ came and raved. Well, I do not wonder.

October 17. No letters from H.S.O. Found a postal card in French from H.S.O. received apparently on Monday, and which Jenny forgot to hand to me. Wimb. found it in the kitchen. O America, oh, servants of America!

If H.S.O. does not write we will kill him—the heartless wretch!

October 19. A Miss Potter, tall, young, intellectual daughter of a millionaire came with a card of introduction from E. K., London. Insisted on seeing me. Lived half her life in Herbert Spencer's family. Knows Huxley and Tyndall. Interested in Theosophy; doubts Spiritualism. She and her eight sisters all Materialists. Herbert Spencer read *I sis* and found some beautiful pages and new original ideas.

Tuesday, October 22. Narayan² left watch—and in came Sahib.³ The latter with orders from Serapis⁴ to complete all by the first days of December. Not to change one particle of Blodget's plans, etc. Well, H.S.O. is just playing his great final stake.

October 23. And playing it successfully so far.

Friday, October 25. O'Donovan, Wimb., H.P.B. and I were at dinner when Jenny brought in a letter from Massey, left at the moment by the postman. Before it came, H.P.B. announced its coming

¹ M.¹ of course refers to the Master M., the Guru of H.P.B. But I often wonder whether the term "M.¹" is not sometimes used for some senior pupil of the Master also. The earliest letters from the Master M. to the Colonel are in a small neat script, very clear and legible, and quite distinct from the script used by the Master later.

² One of the Adepts or pupils.

³ I do not know whom H. P. B. calls the Sahib, unless it is her own Master. The term "Maha Sahib" found in the early letters refers evidently to yet another Adept.

⁴ The Master Serapis, who was closely watching and directing the development of the T.S. in its early years.

and nature, and when I received it and before the seal was broken she said it contained a letter from Dr. Wyld,¹ and read that too, without looking at it. Massey's first page contained a message to me from the Divine Brother,² so I returned the page to Massey with a narration of particulars and Wimb's certificate added.

October 30. Evening: H. S. O. gone to Philadelphia. H. P. B. remained alone with Charles³ who purred all the evening near the fire.

November 1.—H. P. B. finished her article for *Pravda*.⁴

November 2. A friend of Wim's, Mr. Gus Petri came. He is a kind hearted psychological fellow. Has gift of prophecy and vision. Foretold H. P. B.'s death at sea suddenly. Doubted that she would reach Bombay. Hinted shipwreck for us all, in which Wim and I would be saved and H. P. B. lost! Goak!⁵

November 8. Letter from Junior⁶—not a damned thing in it.

November 9. Body sick and no hot water to bathe it. Nice caboose. Worked all day. Belle Mitchell⁷ came and kept company with us for three hours—dear and pure soul. The letter from Junior. Becomes a lecturer. Aye. Returns Monday. It's time; and leaves half-things undone in Boston. So says—Senior.⁸

November 11. Very big cold. Afternoon at 5 p.m. a man came; would not allow Jenny to announce him and gave no name; forced himself after her, and introduced himself very strangely. An old, respectable white-haired party. As soon as seated, he mildly declared that he had come to *subpoena*

¹ Dr. Wyld of Edinburgh.

² This phrase does not occur elsewhere, so I do not know which Adept is referred to.

³ Possibly a cat. In a later entry, the disappearance of Charles is alluded to with consternation.

⁴ The well-known Russian newspaper.

⁵ Goak! I think probably meant for "joke," following the humorous spelling of Artemus Ward, an American humorist popular at the time.

⁶ H. S. O.

⁷ The sister of Colonel Olcott, to whom he was deeply attached all his life.

⁸ The Master M.

H.P. B. in the . . . ¹ case!! H.P. B. told him she did not know . . . , *never* saw him. Yet, the old party served her with a paper in which the "people of New York State" commanded the new citizen to appear in the court of the Surrogate and say all she knew; after which he delivered to her on behalf of the "people" a silver dollar, gave hell to Beecher, and said . . . was no better; paid compliments; said that Mr. L . . . ² had charged him to tell H. P. B. that they would give her "plenty of money" *if she helped them* to win the case—and departed.

November 12. Fearful sleepless night on account of the cold and coughing. Got up at eight, sent for a carriage and went 258 Broadway to L . . . 's office; was received politely and *cuddled*; declared (H.P.B.) she knew nothing; but was asked to REMEMBER, and try to *think of something*!! Was asked to go to court, and *promised* money again.

H.P.B. went to court and produced sensation, being seated on witness's chair. . . . and lawyers stared at her all the time. Would not swear on the Bible and declared herself a—*heathen*. Disgusted went away. . . . 's lawyer ran after her, and tried to make friends; was sent to hell. Her carriage was followed by *another* carriage. Will wait developments.

Evening: Mr. and Mrs. O'Sullivan. Theological and anti-Christian conversation. H. P. B. played a trick on them by suddenly *fainting*, to the great dismay of Bates³ and Wim. Used the greatest will-power to put up the body on its legs.

November 14. Naray decamped and Morya walked in, burnt finger and all. Came with definite orders from Serapis. *Have to go*; the latest, come 15 to 20th Dec. Wimb.

¹ I omit the name, as the family is well known in U. S. A.

² The lawyer.

³ Rosa Bates, an Englishwoman, who with Wimbridge accompanied the founders to Bon bay. On the coming of Madame Coulomb to the Theosophical household at Crow's Nest, Bombay, Miss Bates became troublesome and quarrelled with the Founders and left the T.S., Mr. Wimbridge leaving with her.

bothered by lawsuit. Very gloomy. Declared intentions to Bates and Wim. Taffy Bates going to London before us. On 1st, probably.

O God, O Indra of the golden face! Is this really the beginning and the end!

November 17. Visitors evening. M.' read the girls' fortunes in cards (?) to their considerable astonishment.

November 20. Evening: Held the Vedic ceremony on casting the Baron de Palm's¹ ashes into the sea. A highly interesting episode. Our mysterious Hindoo Brother . . . was present with his helper  H. S. O. cast the ashes into the waters of N. Y. Bay at exactly 7:45 p.m.

C. Jinarājadāsa .

(To be continued)

¹ See *Old Diary Leaves*, Vol I.

THE LAW OF CONTEST IN EVOLUTION

By WELLER VAN HOOK

(Continued from Vol. XLVI, No. 6, p. 780)

THE ELEMENT OF CONTEST IN CIVILISATION

SINCE civilisation is the life of all men joined in the yoga of physical-plane relationships to form a unit of national or international existence, it would be the ideal of health for the organism that all parts act together in perfect harmony for the purpose of yielding that life of the whole, which should in turn shed back upon every organ or state and every limb or city and every cell or individual the maximum of environmental support and aid and the utmost of the life-giving forces.

For every era or period of a civilisation's life there is a purpose to be subserved, a lesson of the hour to be learned, an angle or a wall of the temple to be built. Those whose karma throws them bodily into the general current of the period's proper work aid in the mighty plan and may themselves prosper. But those who can see that this or that work is a crucial part of the Plan, and can enter into the work with that knowledge are indeed still more fortunate. For, not only do they do the work of the hour; but they also mark and emphasise the spirit of it, contributing to its inner as well as its outer life.

Those who work selfishly for and in conformity with the Great Plan have their reward. They gain money, power, praise, worldly recognition and some good karma. Those who work for the Plan both outwardly and inwardly are better pleased with their reward of inner satisfaction than with material benefits.

It is far better for men to work for the Plan with something of the intent to benefit themselves than not to work for it at all. In war time wise governments pay their citizens heavily, if they can, to secure services that should be rendered almost or quite without pecuniary reward, in order that all citizens, even the most selfish, may contribute to victory. The Lords of karma apportion the later returns, which must be immeasurably richer for the unselfish, the purely patriotic.

The younger souls who have not learned the value of selflessness are dear, indeed, to the Lord of the Cultural System; for He sees them as His little ones and leads them where they are and as they are. And He uses their desire nature, knowing full well that that, when grown great, will be of vast importance since it needs only to be inverted to be of utmost usefulness.

In the stresses of everyday life will opposes will and powers of the mind and of skill become increasingly important. We see contest going on everywhere between individuals and between groups of men. The whole warp and woof of civilisation are most profoundly influenced by the various contests waged.

We must, therefore, say that contests are of the utmost value in development. Certain types of men wish to avoid contests; other kinds of men rejoice in opposing resistance to resistance. Often, then, men disinclined to contend slip into fields of life where the contest element is minimal, while those of fighting type seek warfare, real or mimic. These opposing types are complementary to one another. By evolving

differently, those fond of contest grow chiefly in imitation of the Logos' first mode of being, and those desirous of avoiding it and preferring to engage in other types of action gain the powers of one of the other modes of His Nature.

We see, then, that there is provision in the great scheme of evolution for both the selfish and the selfless ways and for those of varying temperaments. The selfless is the more excellent way; but the selfish mode is not sinful or wrong when sincerely and honestly pursued.

How shall men and nations order life with respect to contests between themselves as individuals and as nations? Should all men become pacifists, laying aside all preparation for personal or national defence? Shall nations refuse to arm themselves and permit themselves to be overrun and wiped out of existence by fierce migrant men less evolved but more practical? Roman senators did that long ago.

Let us waste no effort in lengthened argument. The inclusive law of universal contest is certainly not set in abeyance at this epoch of our world life. He who will let his family be butchered without defending them refuses to recognise a natural necessity. A nation that is wise seeks peace, longs for peace, studies the arts of conciliation, practises the decent amenities of compromise and concession and engages in those appeals to Providence which place it *en rapport* with the great peace-forces forever playing upon Man from above. But, at the same time, that nation prepares itself gravely and firmly for self-defence. It teaches its citizens in times of peace how to wage honourable warfare, drilling its people in that unpleasant but necessary duty. Its defences on sea and land, of harbours and fortresses, of air-planes and of long-range guns are kept adequate in numbers and quality, furbished and manned, ready to be served. Thus the aggressor is deterred from attack; thus the citizens of a peace-loving land are preserved from slaughter in surprise attacks by wanton marauders.

CONTEST, PEACE AND SERENITY

Are we not capable at all times of seeing the ideal existing side by side with the cruel, the loathsome and the contemptible? May we not even maintain some inner poise of life, rejoicing in God's sunlight when we give ourselves moments of relative freedom from contest and then, next instant, join in the wrestling of the universe? Do we expect ever to find perfect peace in our minds and hearts, *devachanic* beatitude with harps and crowns? Or do we not rather find the deepest and most satisfactory virtue to be sought in and actually to be—serenity of the self, in which we may view our contests as ever a little outside our real Selves?

And, if we do, we may well assure ourselves that that serenity must ever move inward, pursued in contest after contest, recognised to be existent and necessary, as fast as each new consciousness-field of successively higher and ever loftier planes is conquered and found to be subject to the same requirements of the law of universal nature.

Thus we return to the first chapter of Genesis and learn anew that we must become as gods, knowing the good and the evil. Life viewed uncompromisingly has infinitely more to teach than life viewed from some petty partial viewpoint. Truly there is no view of the divine wisdom higher than that of the Truth, the facts of existence.

And never are we to forget or fail to reiterate that the Mighty Beings who, far above, ministering to God, control, regulate and make smoother the ways of being for those below. The way upward has all been trod by them and They are ever ready to reach hands down to those struggling upward. Trust and confidence in Them leads most swiftly to true victory, which is always preceded by the conquest of some part of our own selves before we may properly have dominance over others or over outer Nature!

So the consciousness of the embodied Self symbolised by the tetrahedron moves upward, not in simplicity but in complexity, not in self-satisfaction but in the consciousness of yoga and of the service of the Higher in the midst of the lower in which our labours lie.

It follows that it is only in the shifting of the centre of consciousness of the self and its advantage from the personality to the higher and universal nature that man gains the power of laying aside struggle to acquire minor advantage and merges his powers of action with the great struggle for the furtherance of God's plan for universal evolution.

Contest among very lofty beings lies in the maintenance of opinions or views regarding the way in which the Plan of the Logos should be wrought out, not in offensive promulgation of them. On the other hand, where one evolving order, as for example that of humanity, sees the general good in the supremacy of one such body over another, the mere contest by the maintenance of thought-action may be replaced by a more vigorous activity.

In fact it must be recalled that there are, on our planet, orders of evolving beings that are far younger than the human evolution. And these orders may need opposing upon the inner planes with the utmost vigour in order that the principle of leadership may be established as lying in the human or the other evolution, in order that humanity may not be disturbed or even harried by the lowlier beings, and in order that the purpose of God as seen by Man may not be frustrated.

Amongst the members of the Hierarchy it is to be said that the earlier labours of evolving have been borne mostly by the *Devas*. It is only within some measurable millions of years that our human Adept Leaders have been existent as of the loftiest grades. But now and henceforth the rôle of humanity is to overtake, rapidly, the other evolutions and, passing beyond them in power, skill and wisdom, take over the

leadership in evolution, giving them other lofty work to do. This is greatly needed.

For the training of man has to be rigid and tense; it has driven him far down into contact with matter of the lowest planes; it has put him into contest with the most difficult problems of gross material life and the beings that thrive in lowliness. That contest and the necessity for it give it to man to ennoble the lowlier life of the world. It is to sanctify even the grossest parts of human earth existence to the good of the Logos' Plan—to the glory of God!

Within the Hierarchy of which we know a little there are three types of Adepts of human origin; those who, first, are trained and who labour after the methods of the Logos as Creator and Sustainer; second, those who follow the method of the Logos as Planner and Architect; and the third group, those who follow after the manner of the Logos-Artist, God as Grace Dispenser, God as Builder.

Contest as *dharma* must fall heavily upon those who are of the First Phase of the Logos' nature. Next come those of the Second Phase, in the Logoical order, and then the Third. But most curiously we find that the great labours of holding in order the majority of the incarnate egos in Asia have thus far engaged the attention of the Manu and many of the Brothers, so that it is the Lord of the Cultural System and His school who perform the mighty function of moulding, sustaining, protecting and of interpreting and imposing the Logoic Plan for Europe, Africa and America and the islands of the seas except those of the Far East. And contest has a large place in Their labours.

CONTEST AND PEACE

The peace you shall desire is that sacred peace which nothing can disturb and in which the soul grows as does the holy flower upon the still lagoons.¹

¹ *Light on the Path.*

Peace is an ideal state of being which can no more be attained than can the sacred flame be touched from which streams the sacred Inner Light. The rest or peace of the physical body comes when the stress of the opposing muscles is balanced and at low tide of action, with no outward contests to be waged. For the Self the same is true; in time of peace the powers possessed by the Self are at balance and seem to be stilled utterly, though close examination would show that those powers have some subtle activity of being, not outwardly asserting itself.¹ The man knows that the time will come when the lower bodies must again be put in action. Hence the quiet or peace of the lower being is but of time. Even the Logoi have periods of *pralaya* or withdrawal from outer expression alternating with periods of manifestation in outer action.

He who can live self-conscious on highest planes observes that he is not satisfied with this or that phase of his own reactions to the not-self of his own lofty heights of being. He constantly struggles to modify his own nature of those higher realms; he constantly moulds himself into new aspects and new powers of being. Moreover every entity of the very high planes exists forever with flaming intensity; and his existence is manifest to his fellows. Hence, since he differs from them, he influences them and they influence him. The silence of those dwelling in the Eternal is not absolute and the speech of those realms is forever moulding those who utter and those who hear it. Hence we may be sure that there is contest there; that those of stronger, intenser being, purpose, and the power to transmit their view of God's purpose tend most to dominate the actuality of life there in those worlds of causation for all of us below. No doubt there is contest of views as to the Divine Plan, contest of force transmission of the qualities of the gods; contest in a thousand ways.

¹ Hoffding states that Leibnitz asserted that, if blessedness did not consist in progress, the Blessed would end in a state of stupefaction.

The peace that is there is the peace of accepted will and purpose as maintained by those who are dominating. Yet who knows but that those coming up into those inner realms from below, having been once admitted to be of that company and having gained the being, the powers and the speech of those realms, must themselves be forever heard, so that place and adjustment must be found for them. That would mean that those already there would have to change their own being and their own activities to suit the new order! And again, may it not be that younger and intenser beings coming up in this way may, with the passing ages of burning enthusiasm for union with the Supreme, make such new expression of God's powers as will give them the seats previously held by older beings?

Indeed, we hold that Man must eventually thus replace many of the Angels of the Hierarchy, who will find abundance of other opportunities for exercising their own mode of being and of action; while Man, taking command, will give all the worlds sharper, more definite and more potent purposes and activities, especially quickening the focussing of consciousness of all lower beings, driving off that haziness and dreaminess of thinking that now afflicts so great a part of humanity.

Better for training for those future labours the more material life of the western world with its sharper recognition and acceptance of the purpose of existence than hazy dreams of the supreme not built into practice.

Peace in truth ever retreats towards the flame! Contest pursues peace and ever drives it inward; the true peace exists only in the successful pursuit of the purposes and the being of the High Gods. And their true peace no doubt dwells with Brahman.

Let us then be satisfied with those periods of relative peace vouchsafed to us in our *dharma* and accept as normal and as best for us the action and the types and modes of

contest which our Logos' manifestation at this time imposes upon us! And let us accept the idea that we must be, through all the limitless future, striving for that which is better and greater.

CONTEST AND GIVING

The lower worlds to-day so abound with the activity of rushing into possessorship, of seeking chemical affinities, electrical attachments, mechanical adhesions and, for men, the quick satisfaction of all desires by gratifying them, that the human intelligence is overwhelmed for many lives with the din and joy of getting. The Logos has given this force as the characteristic of the second outpouring into matter. Resistance, opposition to it comes only after ages of the whispering of the small inner voice and the preaching of the Older Brothers.

The discovery of the joy of devoting one's self to the satisfaction of giving instead of mere getting comes with surprise, no doubt. Competition is the struggle for the goods of the lower worlds between the beings living there. It may be brutal to the last degree. The vine strangles the tree that supports it. Wars among nations often are brought about by the desire to find markets for goods manufactured for sale. Only intelligence and inner vision make it possible to look farther and see that the good of each lies in the good of all.

Yet it is but a step from the acceptance and practice of altruism to the extremes of self-flagellation, of fierce asceticism with cruelty to one's own body, and then to refusal to resist those who would take away our possession.

There is a curious debatable ground here. To what extent will you permit yourself to be browbeaten or bullied by those who would take away your goods? Just when would you strike back at him who would pluck away your coat? Do you think your country should be unprepared to resist

destruction from without? Are you that sort of pacifist who thinks nothing justifies defence?

Knowledge of the existence of the law of contest throughout all Nature, even in the highest planes, and recognition of the purpose of our training here as preparation for contest in future, remote, spiritual and material worlds gives the clue to the truth.

This debatable territory is the training ground, the developing place of certain traits of character. Those of the gentler type, needing protection and working best in quiet corners, decline contest and slip away from it, though no man can wholly escape. Those of a different inner feeling make their opinions known and gain their own way either by direct or indirect contest. There are pacifists who refuse to fight and will let themselves be hacked to pieces to prove their point. There are pacifists who maintain peace by the presentation of force so great that battle is impossible.

It is conceived that a recognition of the universal bearing of the law of contest must put the burden of decision as to one's mode of conduct in life upon a basis of immediate insistence. No one can dally who grasps the notion of the universal need to do battle, as Arjuna was taught to do. We must enter the activity of life: this is warfare. We must form such ideals of conduct as comport with our own inner natures. We must decide whether we will live negative or tentative or aggressive lives. Only the latter mode of living leads to great strength and to the helpfulness which belongs to the ruler-type of soul.

There is contest among philosophers, there is contest among artists. The law will not be denied. Vigorous, positive life should be the goal of every thoughtful and informed man.

The advice and training to be given children is most important. The contest involved in games is salutary. Children should learn the impersonality of contest, but retain the feeling

of its reality as a part of the universal truth. The training to give and to labour for the whole is most valuable. The child should also be taught with the utmost insistence that he is responsible for the integrity of his personality, of his own inner self, because without that integrity his part in God's drama cannot be played at all. "Self-preservation is the first law of Nature."

We must return to the teachings of chivalry. For we conceive that the Divine Wisdom upheld among men demands an unblemished knightliness of life and character. The issues are too great for any servitor of the Wisdom to excuse himself from combat. Our places must be held, with wise force if necessary, in order that the purposes which enfold and grip us may be fulfilled.

Hence the milk-and-water type of service involved in pacifism, the kinds of education that involve the intellectual spoon-feeding of young minds, the sort of religious training that inculcates blindfolding to the broad truth of life are to be viewed with sternly critical eyes, remembering that, in this type of life and action, there is room for much true philosophic decision.

BROTHERHOOD AND THE LAW OF CONTEST

The general paternity of our Logos for His creatures of our solar system is accepted widely throughout the world. It seems natural to us all, knowing thoroughly as we do the family life, that God should be our Father and that we should owe Him the allegiance of children. Then follows the idea of human brotherhood that brings to all the hope of common sharing in the light of the sun, the general use of the earth's products and the freest possible administration of justice between the creatures of Earth. What a large ideal that the gnomes, the angels, men, the air-spirits and the servers before

the throne of God should participate in our joint, associative life upon the basis of a brotherhood wherein all have inherent and acknowledged rights!

Yet in all families there is contest, though not necessarily that of battle. The first-born's rights are different from those of the youngest. In many large families the first-born may have reached manhood when the youngest is born. The status of the two is unequal; the normal due of the oldest is often at apparent variance with that of the youngest. The boys of the family differ from the girls as to duties, privileges and many of the details of rights. All the children look to the father for protection, for food, raiment and housing. The father looks hopefully upon his growing sons upon whom he may lean when advancing age diminishes his power to cope with the asperities of worldly life. The girls properly look to the father and the sons for protection and guidance as well as for the building of that atmosphere of social defence and support that shall give character to all they feel and do. In every family large enough to afford examples of differences it is easy to observe that brotherhood implies mutual support in oneness of purpose for the good of all. It implies protection and obedience, support and acquiescence, wisdom of the older and acceptance of its suggestions by the younger; the authority of the strong and acquiescence in its decisions by the weaker. A very complex arrangement is that of the family relationships, even in most cultured homes where there seems to be no mechanism of government but only the loving hints of parents and the suggestions of wishes for changes of conduct by brothers or sisters. The atmosphere of affection in a perfect home smoothes away all asperities, it is like some precious oil that does away with the pains of strife and bickerings.

Let this atmosphere become tainted, let hatred or disobedience replace affection and the acceptance of authority and disruption occurs. The boys go a-pleasuring, the girls go

a-marrying, the youngest rejoice in getting away to school. The voluntarily maintained peace and unity of the family are gone and disruption brings the true family life to an end.

These principles apply in national life, but with this difference, that the family may scatter without physical violence being reached, while a nation cannot exist if its citizens segregate themselves. For the state, interaction and community of life are a necessity. Therefore laws and the very existence of the state bring a forced unity that is more or less practically effective.

Is the relation of the lower races to the higher races the same in the state? Do the third and fourth Root-race people of a nation stand on the same footing with its fifth Root-race elements? We maintain that the moral law involved in the association of older and younger brothers in a state does not imply "equality" in all details. On the contrary, the older races in a nation have gained, by repeatedly living in bodies, far more privileges, powers and duties of leadership.

So the principle of brotherhood does not mean that the individual's rights to something of segregation and retirement from mob-association are to be snatched away. It does not mean that the theory of the individual tenure of property need be overthrown in the supposed interest of brotherhood. It does not imply that there shall be a dead levelling of social and political rights to secure the advantages of confraternity. The theories of the divine rights of labouring men to leadership and national power on the basis of brotherhood are quite incontrovertibly erroneous. The theory of brotherhood bears the opposite interpretation. In nations, the wisest, not the most numerous, and by suffrage the noisiest should rule. It would seem that the Manu would have the world recognise that the brotherhood of man demands that the younger races respect and learn from their elder brothers, trusting that the good Law will, in due time, grant them leadership over those

yet younger than they if they crave it. Mighty wars may be averted if the nations will accept the lessons of brotherhood before their eyes. All nations should recognise that evolutionally older ones are to lead, while the younger must accept that leadership.

THE LAW OF CONTEST AND THE VALUE OF THE SELF

Our acceptance of the notion that the higher Self of every man is rooted in God and, indeed, is God, leads to the recognition of the infinite value of that inner Self. So that Self must be cherished, made to grow, to develop and to evolve by coalescing from time to time with new irradiations from the consciousness and the bodies of our Logos. These additions or accesses of life occur at the great initiations.

These facts give us wondrous footing, courage, confidence and sense of obligation. And they impose upon us the necessity of finding place for ourselves as of the Higher Self, in the kingdom of God, which is manifestation, emanated from Him. Our most condensed and profound guide in life, *Light on the Path*, tells us somewhat explicitly that we may find the Higher Self and that in it and through it we shall hear a voice that shall inform, strengthen and move us in the proper direction. Seek the Warrior within, we are told, and let him fight for you. Stand aside and let him be the combatant.

So we are to find our places in life, and in the work of God and, seeking the inner Warrior's art, defend that place and our work. The Higher Self then comes to have value and great power. And it is the long preparatory labour of the path of holiness that trains us for that work of action which shall be at once virile and selfless. Then that which is done, full of power, wisdom and strength, redounds to the uses of the Logos.

The crux of the matter lies here—that there are activities which belong obviously to the utterly selfless side, and there are those, naturally to be eschewed, which bear strongly the mark of personal bias or preference. But there are many works for us to perform that belong to the Great Plan and yet also are so akin in quality or character to our own individual, inmost being, that we feel keenest attachment to them. And that relationship is worthy, not to be disrupted. But we must strive mightily to oppose and prevent the growth of a personal, lower-self attachment to these works, for that would produce a binding, limiting relationship which would seriously impede our freedom of life and action.

With this crux of being and of conduct understood the man is ready to plunge boldly into action. Experience, bold activity, practice and guidance make safe the way.

And so the rôle of contest for the developing Higher Self is made a clear necessity. As the Higher Self develops he must make and hold place for himself. Neither gods, men, nor the tastes or preferences of others may be allowed to dispossess him. Through the ages he must prepare for himself as part of God's plan, intrenchment, devices of action, skill in contest, powers of consciousness-activity and especially the co-operative power of trained *Devas*, together with a herculean development of his own higher bodies. And always added to the will, there must be developed and prepared the *kundalinī* and later, the *fohat*.

Such training and development can only end in the demand for the powers of divinity, and godhead is acquired!

Nor can we imagine that the exercise of such powers could be dispensed with if they are to be retained. Those who are on the early steps of the path of conscious evolution have for their field of action our world; those who are Adepts must gain such powers as give them the co-ordination of the life of the solar system at large. And those greater still must

soon be prepared to dwell, at least in part, in the realms where separateness must be held away by great powers of will and yoga, in contests involving at that level the very existence of thousands of beings other than those primarily concerned.

CONTEST AND THE LAW OF LOVE

The law of love is the law of yoga in one of its phases. Love appeals to us through its beauty and its joy of union. Yet even in love there remains the necessary centrifugal force—that power which demands that each soul, each personality must have its place and value. A great philosopher has said that each self lives the life of an islander within the personality. Joinings in love bring selves near to one another; but, in the last analysis, there is a great gulf separating each from his neighbour, just as the stars and their reflections, the atoms, exist in a divine freedom of separation, even while they are indissolubly bound together in another way.

So even in love there is contest; even those dearest to one another in union have their celestial dignity of isolated being. Those who are wise in loving know these limits and respect them, knowing that they do not so strongly invite later repulsion if they remember both phases of the law.

But it must also be remembered that the most potent of all forces is that of love. Wisely, and sincerely applied, as springing from one common parent, the love force is a universal solvent of difficulties between men.

Weller Van Hook

(To be concluded)

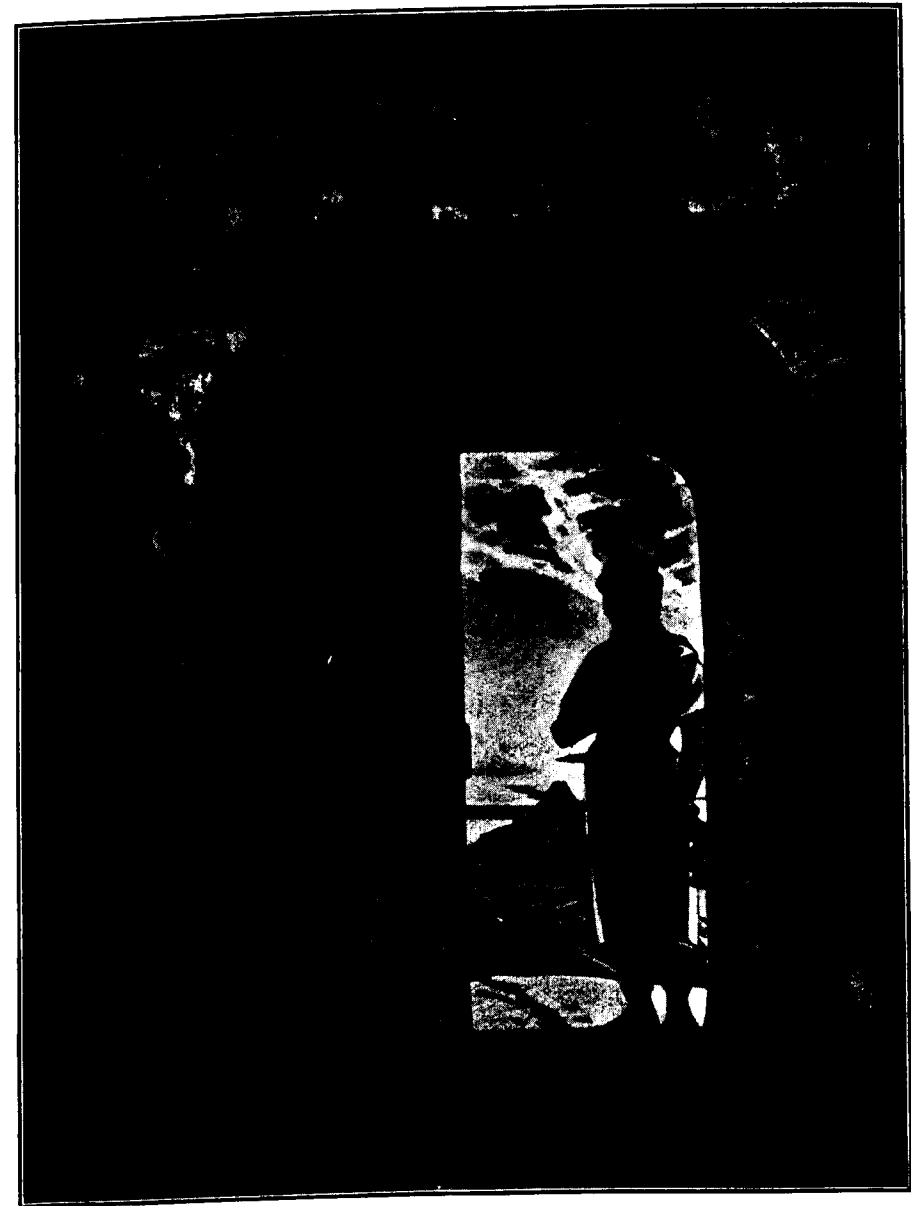
THE ART SECTION

THE MESSENGER, BY NICHOLAS K. ROERICH

THE illustration gives but an inadequate idea of this remarkable picture. Professor Roerich, the artist, is famous among modern painters; and is undoubtedly to be ranked among the greatest sons of a race richly endowed with artistic genius. With true Russian generosity Professor Roerich has made a gift of this masterpiece to the Blavatsky Museum, Adyar, dedicated to his revered fellow-countrywoman Helena Petrovna Blavatsky.

The painting is in tempera, the size of the canvas is 35" x 46" and the predominant colours are purple, violet-blue and yellow. Professor Roerich sometimes uses Weimar colours, which he values highly on account of their brilliance and luminosity, as well as ordinary colours. The figure outside the door and the landscape are painted in these colours, while for the rest he has taken ordinary colours. The effect is powerful and arresting.

The figures, the landscape, the architecture and the ornament seem to flow into one whole without let or hindrance. Nothing is rigid or commonplace; all is rhythmic and beautiful. Every line of the woman's figure portrays expectancy; every line of the man's assurance and calm. The figures in the niches are the Guardians who are placed at the gates of most Eastern temples. On the pediment above is painted a Buddha and his attendant Saints and for ornament around the door is taken the symbol of the Cross,



"THE MESSENGER"
NICHOLAS ROERICH

BLAVATSKY MUSEUM
Adyar

“THE MESSENGER”—AT ADYAR

By ALICE ADAIR

THE seventeenth—a number full of meaning in Theosophical records.

The month, January—the month named after Janus, the guardian of gateways, the keeper of keys, the god of opening ; for the Theosophist of the twentieth century, the month of the beginning of a new age, the month heralding the initiation of humanity into a higher phase of its ever-evolving life.

On that date, of that month, and in the Jubilee year of the Theosophical Society, Nicholas Roerich comes to Adyar. A great Russian following, fifty years after, in the footsteps of a greater Russian, whom he also worships as a fearless apostle, a messenger from the Inner World of Light, known to us as H. P. Blavatsky. Roerich leaves the Old World to take his message to the New and from America continues his pilgrimage—Eastward—to the goal of his dreams and the shrine of his hopes. India! what has that name meant for him! By his work you will know.

Nicholas Roerich comes to Adyar and in his hands he bears a gift and a torch. The gift is a painting in tempera, “The Messenger,” the work of his own hands, the creation of his own genius, the testimony of his faith, the witness of his love, the earnest of his dedication to the Great Cause and its Greatest Servants. The Torch is the torch of Beauty.

What is this Beauty?

In the Supreme Self, we find the triple aspect—Sat, Chit, Ananda: Being, Cognition, Will. To which of these should we relate Beauty? I submit that it is a composite of the three: of Being as Becoming, of Cognition as the awareness, the recognition, of things considered by the observer as beautiful, of Will which, as desire, seeks to appropriate these as happiness-giving . . .

To Plato Universals were Real, were true Being; particulars share, as it were are derived from, the Realities . . . *Beauty has Real Being*, and all beautiful things have this quality, which makes them Beautiful; they do not exist as Beautiful by human thought, but by Divine Ideation . . .

Beauty diversified into the Arts is the true refiner and uplifter of Humanity, for it is the instrument of Culture, the broadener of the heart, the purifying Fire which burns up all prejudices, all pettiness, all coarseness. Without it, true Democracy is impossible, equality of social intercourse an empty dream. Art is the international language, in which mind can speak to mind, heart to heart, where lips are dumb.

Painting, Sculpture, Architecture, Music, these need no translations, they speak the Universal Mother-tongue.

Art will permeate the whole atmosphere of the New Civilisation which is on the threshold. Religion and Art have ever been twin-angels. Let us follow them as they point to the East, where the fair Dawn Maidens are tinting our earth-born clouds with their rose-tipped fingers, to welcome the Rising Sun of India as He leaps across the horizon, and floods our world with the glory of his Unveiled Face.¹

* * * *

Roerich had only three days to give us. Three short days. Three precious days. How to make the most of them? So much to learn, so much to discuss, so much to plan. The first was a day of personal contacts, including the Vice-President and interviewers; and all these meetings meant either the renewal of old ties of friendship or the making of new ones. Professor Roerich does not merely talk brotherhood. He is brotherly, fearlessly, naturally, simply and convincingly brotherly. One cannot remain in his presence at loggerheads with him, with others, or with oneself. One of his favourite

¹ Quotations from Dr. Besant's Kamala Lecture, "Indian Ideals in Art," at the Calcutta University, 14th January, 1925.

and constantly recurring phrases is "It is so simple". What says the Gītā?

Even here on earth everything is overcome by those whose mind remains balanced; the Eternal is incorruptible and balanced; therefore they are established in the ETERNAL.

The exterior man is well summarised by the interviewer for *New India*.

The well-known artist is a well-built, well-preserved man, full of health and virility, with a remarkably rounded and well-developed head, beautifully shaped hands, fine sapphire-like eyes, and a pleasant, kindly countenance, expressive of purity, calm, thought and refinement.

Questions were asked by the same interviewer with regard to differences in culture and civilisation between East and West; as to the correlation between the synthesis of Art and the synthesis of Humanity; as to whether Art is for all; what are the most favourable conditions for the development of creative art in a country; and what is the relation between Art and Spirituality. Professor Roerich's answers were:

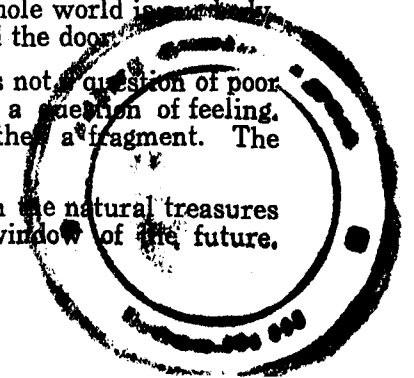
To my mind, East and West are only conventional understandings; these divisions are not important. If we are still to speak of unification, the first condition is through Art. Through Beauty we shall reach a true understanding of religion and discover the easiest way of solving the complicated social problems. Where Beauty is manifested, there complications disappear.

In the West we have civilisation. In the East there is culture. First comes civilisation, then culture. To my mind, they are only steps.

We know that Art is always prophetic of the next human movement. If we already think of synthesis in Art, it means that the synthesis of Humanity is coming. To attain synthesis, the first condition is to avoid all prejudice. Only by the open door and the open eye can this be brought about. The whole world is ready. Before we can use it, we must open the eye and the door.

Art belongs to the whole people. It is not a question of poor people and wealthy people. It is essentially a question of feeling. One man might possess a big collection, another a fragment. The essential value of beauty is the same.

With sincere and open eyes distinguish the natural treasures of the country. Consider the past as the window of the future.



Keep the most beautiful traditions and combine them with splendid Nature.

Art is the expression of real spirituality. If spirituality is high the expression will be fine.

In concluding the interview Professor Roerich added :

We know there are some periods in the life of the people when questions of Art and Beauty become prominent and commanding. It is a very good sign. It shows that some of the prejudices are going away, and new solutions of life, therefore, become possible. Beauty is the Garment of Truth. Certainly in Art and Beauty we have a very hard struggle, but it is a happy struggle. During the last ten years we have seen that all events were not eventual ; they are before our eyes as the developing of an immense plan of evolution of humanity. Everything is now hastening. Some time ago it seemed as if only our grandchildren would see changes in the life around us ; later we felt our children would reach them ; now, even in our own generation, we can see some big changes coming. Through the true and silent language of Spirituality we can understand one another in full love, action and simplicity.

* * * * *

The second day, Sunday, was a red-letter day. The presentation of the picture, a small social gathering and a Talk, with lantern slides, were the special features of its morning, afternoon and evening.

After the E.S. meeting Adyar collected in the big Hall. On an easel facing the statue of the Founders was the picture, veiled with a violet wrapping. A very lovely rendering of one of her own compositions for the piano by Marcelle Manziarly brought the right mood—stillness, harmony, alert expectancy.

A few words of quiet but deeply-felt appreciation from Dr. Cousins, and then Roerich, in one beautiful and dignified sentence made his presentation ; "In this Home of Light, let me present this picture of 'The Messenger,' dedicated to Helena Petrovna Blavatsky, as the nucleus of a future Blavatsky Museum, whose motto shall be—*Beauty is the Garment of Truth.*"

The painting was unveiled, and the gift graciously acknowledged by the Vice-President, in the unavoidable

absence of our President. Then all left their seats and drew nearer for a closer view of the picture which made a deep impression on all.

An exquisite harmony of purple, clear yellow, violet-blue casts its spell over us. The delicate pure yellow hits the eye at once, bringing the light from beyond the opening door. The two figures, the woman opening the door and the messenger outside, emerge from this light, the messenger first as the bringer of the Light, then the opener of the door ; and round about the walls are the symbols of the Lord of Light, the Buddha, to suggest what manner of message it is that is brought. One of the striking features of the composition is the balanced grouping of the four standing figures, two on the walls and two on the ground, not an easy feat. But Roerich has the secret of combining strength with melodious sweetness and grace. Another thing which pleases is the distribution of light and shade ; and the silhouette of the quiet figure against the radiant landscape seen through the open door, where there is a path leading to a high mountain, and beyond that still further horizons where the light of the sky reflects itself as light upon the earth. The great cone of the mount is echoed in the triangular form seen in the architecture, above the doorway. But above and beyond all these sings the colour, that is the true magic of Roerich's work, that is his bridge of glory, over and through that the devas, the angelic hosts may pass. It is not without interest, nor, perhaps, significance, that the music played at the presentation was written in the key of E flat minor and the vibrations called forth by the colour harmony of "The Messenger" are those of the first, second, third, fourth and fifth harmonies of the sound of the low E or *mi*. There were strangely lovely guests present that morning, borne on the rays of the inspired art of colour and of sound, felt by many, perhaps seen or heard by a happy few. For a brief interval all were

harmonised; creators and creations, the artists, the music, the picture, and the unseen guests were in accord, a part of the Great Harmony, which is the Unity of Life, the dominant urge of Roerich's genius, and the Unity of Spirit, which is his lodestar, and ours.

* * * * *

When the small band of art enthusiasts met in the afternoon, making tea the excuse for a friendly discussion of the place of Art in the Theosophical Society, of the immediate urgency of its fuller expression therein and the best means to further that end, the same joyous atmosphere of comradeship prevailed. A vital sense of a common aim, of mutual help, of a true sharing of toil and stress and endeavour permeated the conversation and brought sunlight in the heart. In such circumstances the Brotherhood of Art is a reality—not a dream.

In the evening Adyar gathered again in Headquarters' Hall. These groupings of mixed nationalities, costumes and colours, in the beautiful hall with its *décor* of universal symbols is one of the strikingly picturesque features of our life here, and the semi-obscurity created by a lantern show further loosens the bonds of personality and sets the imagination free. In such a group, our great artist-brother spoke of the wonder of Beauty and the spirituality of Art. The reposeful manner, the gentle melodious speech, the dignified bearing, the simple language all add to the amalgamating fire of his genius. "As I look round me here," he said, "it seems to me that I am in Russia. There, and there, and here again, I look and everywhere I see types and they are Russian." And one knows that he *feels* as well as says it. So he draws India into the heart of Russia and there is no longer a gap called India and Russia, but a bridge called India-Russia, Russia-India. West and East are but "conventional understandings".

Then the pictures are one by one thrown upon the white sheet. With each, in the same quiet, even tones, is given a

short description, its colour scheme and a hint of its meaning. It would not interest to multiply details of these descriptions, so much that was added by the magnetic personality of the exponent would be lacking; but at least one picture may be mentioned. It is called "Miracle" and belongs to the Messiah Series. It was painted in America, and its home is the Roerich Museum in New York. For scenery the rocky heights of the Grand Canyon have been chosen. To the left, the great rocks bring the impression of a splendid natural temple. From the centre of the canvas and curving to the right is a massive arched bridge. Beyond this with an almost dazzling radiance, bursts on the sight the glory of the aura of Him Who Comes, while in the foreground seven figures prostrate themselves before It.

A small book of illustrations of Roerich's paintings, published by Corona Mundi, 310 Riverside, New York, and procurable at the Theosophical Publishing House, Adyar, contains several of the pictures shown that evening.

In thanking the lecturer Mr. Jinarājadāsa spoke of the delight he had experienced in seeing the Roerich Exhibition during his recent visit to New York; and regretted on behalf of the rest of us that we could not share his joy in their exquisite colouring. Apart from this, however, much remained—the nobility of form, the fine sense of proportion, the virile mysticism, the symbolism, the significant *idea*.

So ended a remarkable day.

* * * * *

Monday was primarily a day of business. Our artist-mystic is also a practical man; and Business with Roerich is but another phase of Brotherhood. He is a living example that the artist, the scientist and the capable business man can be reconciled in one person. Hence visits to the T.P.H., and the Vasanṭa Press and cordial relations established with the managers of both. Then a visit to the Montessori School and

its recent annexe, the weaving-shed, in which he was deeply interested. And then the last talk with some of the members of the Arts Centre, with questions asked and answered, suggestions made and the final counsel, "Cement, Cement," which, interpreted, means the building up of a Blavatsky Museum at Adyar to begin with, and many other things to end with.

* * * *

So, on a day in January, 1925, came two messengers to Adyar—a Picture and a Man. The first remains, a promise of tangible results; the second departs, but will return. But has he departed? Miles of country may seem to separate us, but links have been made that cannot be broken. Something of himself he has left with us, something of his own fine courage and burning enthusiasm, something of his immovable faith—"Adamant like stands Beauty." This something urges—"on with the work then," the work for Theosophy, Beauty and Art. The Coming Age calls to us. The President gives her blessing, the Vice-President his enthusiasm and encouragement.

"Little Brothers" (to use a sweet and homely Russian phrase) the world over, join with us. Help us to cement the foundation stones of the Blavatsky Museum. Lend us your aid in creating a place for Art in the Theosophical Society. Help us to shrine Beauty in Adyar, "the Home of Light".

Alice Adair

GEORGE MAC DONALD

By G. HILDA PAGAN

THE centenary of the birth of George Mac Donald, the Scottish poet, mystic, preacher and novelist, took place on 10th December, 1924, and many thousands of readers must have then recalled happy hours spent among his books, and the spiritual guidance found in them. The Theosophical reader will see in them much indeed that, while dating from before the time of the foundation of the Theosophical Society—or, in the case of his later books, at least before the aims and work of the T.S. were at all widely known—yet embodies that Divine Wisdom for which so many of us seek. Take the following sentence, selected almost at random from a story book for boys.

We are put into bodies, and sent into the world, to wake us up. We might go on dreaming for ages if we were left without bodies that the wind could blow upon, that the rain could wet, and the sun scorch, bodies to feel thirst and cold and hunger and wounds and weariness. (This is) the eternal plan.

Always he distinguishes between the soul and the instincts in us belonging to nature—between what he calls Within and Without. Writing in the person of a wise parson, he remarks:

There are people who, if you ask the story of their lives, have nothing to tell you but the course of the outward events that have constituted as it were, the clothes of their history. But I know that the most important crisis in my own history—by which word history I mean my growth towards the right conditions of existence—have been beyond the grasp and interpretation of my intellect: they have passed, as it were, without my consciousness being awake enough to lay hold of the phenomena; the wind had been blowing: I had heard the sound of it, but knew not whence it came nor whither it went; only when it was gone, I found myself more responsible, more eager than before.

In the boys' book already mentioned, *A Rough Shaking*, there is an instance that is typical of the author's point of view. At one point in the story, the small boy hero is put in prison for an act of his that happened to break a law—a law that not only was unknown to him, but which he could not well understand even when it was explained to him. He has two or three days of prison—a change at least from hardship and anxiety, for there his food and shelter come to him automatically. So, says our author, "there are worse places than a prison when you have done nothing to deserve being put in it." Every personal instinct of the ordinary citizen rises up at such a statement, saying that it would be a frightful thing to go through the

experience of undeserved imprisonment. Impatience, irritation, grief, resentment—all these useless manifestations of our lower selves—would make havoc of one's days and nights in such a case. Our friends would expend their agitated sympathy upon us, and say, "What a shame! How dreadful! Such hard luck!" and so on. And we should take such petting as merely due to our injured feelings. But George Mac Donald sees life quite differently. In his eyes, our lower selves are simply something to rise above. The ordinary novelist stresses the passing moods of his characters, their successes and disappointments, magnifying them from the mole-hills that they probably are—and this is, I think, especially true of authors psycho-analytically inclined—into quite plausible mountains. This extraordinary novelist, on the contrary, sees but one mount in creation, the mount which is God's throne, and all our doing and being are the various paths which lead to its summit. To exaggerate our tiny earth-works on God's hill and praise them for their solidity, would not appear to him to be the right way of describing life. He quotes an old Puritan phrase, "that we ought to sit loose to the things of this world." Greatness we have, but only because we have something of God's nature in us. Now, this is very like the teaching of Mac Donald's works inclines one to compare it with the effect that Bishop Leadbeater somewhere states that Mme. Blavatsky had upon himself "She turned me right round in a few weeks".

Of course, many readers do not read carefully enough to reach accurately the real thought of an author. But the habit of reaching through the words of a book to find the mind of the author, is a practice which Mac Donald himself very strongly recommends; and, one may say, that for those who *do* read attentively, almost any of his books, serves (in Bishop Leadbeater's phrase) to turn us right round. We have the case, for instance, in one story, of two labourers in talk together, one of whom asserts that it is every one's duty to mind one's own business, expect nothing from anyone and look after oneself; and the other—warmly upheld by the author—deliberately stating that oneself is the last of all the people that one should "look after," in that sense of the words. In the same book, too, there is the sharp woman who remarks with something very like scorn, that her husband is so simple, even a child could take him in. "Far better," the good parson answers her, "far better to be taken in than to take in!" Of course after a moment's reflection one sees it must be so, even if one does give a gasp of astonishment first.

Then there is a similarly unexpected lesson in the fairy tale, *The Princess and Curdie*, when the little princess is in great distress because Curdie doubts her word. Her fairy great-great-grandmother tells her, however, not to mind not being believed. "We are all very anxious to be understood," she says to the child, "and it is very hard not to be. But there is one thing much more necessary." "What is that, Grandmother?" Irene asks. "To understand other people," is the reply.

George Mac Donald has none of the goody-goody quality, the sickly sentiment of authors who, perhaps especially in his time, wished to get themselves read on Sundays by prim children. I have been lent such tales myself by little pupils of my own, and their name appears to be legion. Frequently in them somebody dies, and the small readers imagine they are feeling very pious because it makes them cry—a mood which cannot do them any good, besides giving them a false idea of what true piety is. Death comes a frequent visitor in George Mac Donald's stories too—even in his children's stories—but it is not the facts of a tale but the author's understanding of the facts that is important. He is not of the school of writers who, unfortunately for us, composed our childhood's hymns, and wrote, for example, of "a happy land, far, far away"! To him, life is continuous, permanent, of immense value and reality; the leaving of it bestows on the survivors, and therefore on the reader too, a genuine sense of awe. He has the tenderest sympathy for anyone in sorrow, and though he somewhere remarks that "there is nothing essentially religious in thinking of the future," as he calls it, he at once adds that the loss of friends "heaves the labouring spirit up, to the source of life and restoration".

The resemblance thus shewn to the Theosophist's attitude towards death, hardly requires to be mentioned. We shall come back to it later.

Of some people in one of his novels he tells us that:

They were under no influence of what has been so well called other worldliness, for they saw this world as much God's as that, saw that it's work has to be done divinely, that it is the beginning of the world to come.

There is a growing feeling in the world to-day that this life here on earth is the important thing both to God and man. To take one small example, the progress of the Theosophical movement. The Society in its early days was a band of students who astonished their friends by lecturing about astral bodies, and mental and causal bodies. The public by now more or less accepts these details of man's make-up, but has an impression, shared in by the members themselves, that the world needs practical, social work, and the perfecting of physical conditions for every man, woman and child. If you take up work for the nation, or for the League of Nations if you like, your mental and astral bodies (in other words, your mental capacity and your power of feeling deeply) will grow of themselves. George Mac Donald would probably cheerfully subscribe to our classification of the several vehicles for the various worlds or planes, astral, mental, etc., and still consider that the two important ones are this material kingdom where we act, and the inmost one of which it is but the ultimate reflection.

Among his poems for children, there is one about a little boy who says he wishes to grow up a great man, at least if his father does not think the ambition wrong. The father, on the contrary, is pleased; but he rather puzzles the child by warning him against just trying to

get above anybody else—the other boys in his class, or his brothers at home. And he tells him of the Lord himself:

The Highest is not High
By being higher than others;
To greatness you get not a step more nigh
By getting above your brothers.

The child next suggests that he should give away his shilling to the monkey-boy, a type of what many older people would do on a larger scale. His father says, "Well, if he likes; but what we may do is not so important as what we must"; and he makes the child think hard of something he knows he ought to do. He will not give him an order; he wants the impulse to come from within. The small boy remembers that he did not properly feed his rabbits that morning, and goes straight away to make good the omission, leaving his papa satisfied that he is on the true road to greatness.

To grown people, Mac Donald gives just the same advice. Do your nearest duty as a duty, and increased faculty for apprehending God's will for you, will come to you. It must be from your own conscience, and not imposed upon you from someone else's notion of what happens to be your duty. The author's ideal for us is selfless, ceaseless service rendered to others; but he does not consider that we serve them best by fussing over them with suggestions and commands. As regards even the most loving advice, he says that "a man may be helped too much".

It is interesting to compare the great modern thinker's view upon this, with the aphorism quoted from ancient Egyptian lore in *The Idyll of the White Lotus*, where it is called one of "three truths that are absolute and cannot be lost":

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment. MacDonald asks that each should be sure he is doing right himself.

We cannot judge of others. We are so different in nature and habit, he somewhere remarks, that our notions about each other are often so wide of the mark as not to be worth a straw. He also declares, with his usual discriminating wisdom, that

evil that is not seen to be evil by one willing and trying to do right, is not counted evil to him. It is only evil to the person who either knows it to be evil or who does not care whether it be evil or not. The only way to get at what is right is to do what seems right. Even if we mistake, there is no other way.

This saying much resembles the words of Christ that "He that doeth the will, he shall know of the doctrine"; and we can compare it also to the teaching of the Buddhists, that Right Action, Right Conduct, Right Behaviour, is one of the essential steps in the Eight-fold Path to "Liberation".

Our Highland sage goes even further:

"It is infinitely better," he says, "to think wrong and to act right upon that wrong thinking, than to think right and not do as that thinking requires of us. He who acts right will soon think right. He who acts wrong will soon think wrong. The

former may be a Saul of Tarsus, the latter a Judas Iscariot. Any two persons acting faithfully upon opposite convictions are divided but by a bowing wall; any two, in belief most harmonious, who do not act upon it are divided by infinite gulfs of the blackness of darkness, across which neither ever beholds the real self of the other."

The real self. He has great faith in that real self. He wishes us to live in it here and now. In illness, for instance, he maintains one can detach one's feelings very much from pain and discomfort and take refuge in the higher self—"That true self which the common self is so anxious to avoid and forget." The inner life, the "truth in the inward parts," must be allowed to come through. Our problems baffle our thinking at times, but the very cessation of thought gives opportunity for what he calls "the true soul thinking from another quarter". Surely, all this is Theosophy, pure and simple!

Even when he writes about supernatural beings, he tells us that when they do what has got to be done they "feel all right," as "North Wind" puts it, and that when they don't do it, they "feel all wrong". "We do not like our own wills," the angels tell Rob in *What's Mine's Mine*. For the human family, however, Mac Donald would like to see us not taking God's will as merely our law, but actually as our will—a higher step. If we turn here to the *Bhagavad-Gītā*, we see that there, also, our sense of duty guides us to put that will into practice. "Better is one's own duty, though destitute of merit, than the duty of another well discharged. The duty of another is full of danger."

Although we make these comparisons between George Mac Donald and various Eastern scriptures, it in no way alters the fact of his own essentially Christian faith, a faith that comes also, of course, from the East, and his own personal discipleship to Christ. In an essay written about him during his life, by Mr. Coulson Kernahan, it was said:

By few living writers has the philosophy of the Cross of Christ been so profoundly expressed as by Dr. Mac Donald, but he is not blind to the grandeur and the sublimity of the ancient faith that has its origin in that birthplace of religion and home of wonders—India. He has dreamed with Buddha of a state in which Nirvāṇa is to be found not by the development of the Ego along the line of personal identity, but by the going back of the human soul in search of the Divine Soul and source of its being, until at last the finite and the Infinite are at one. His sympathies in regard to the different branches of the Christian Church are equally broad. Though no one could be further from Rome, he does not hesitate to admit that here is in certain Roman tenets, wherein Protestantism sees only error, an abiding truth that it were well not to overlook.

This same writer had heard George Mac Donald in the pulpit, and says of him:

Preaching, he seemed ordained of God. The avowed enemy of sacerdotalism, he is nevertheless upon certain subjects (prayers for the dead for instance), curiously in sympathy with the High Church party.

This last reference, prayers for the dead, needs some sort of qualification, since the term is sometimes used unthinkingly to cover merely the idea of freeing souls from Purgatory. But Mac Donald did nothing unthinkingly, and to him the dead were alive and around us. On

hearing of the death of a friend he once was heard to say, "We shall but see the more of her." I have heard a Theosophist speak much in the same way when her invalid husband died: "We can be more together now," she said to me. Even one friend passed onward, awakens us to the possibility of a quicker, simpler and more complete interchange of thought than is accomplished here. One of Mac Donald's most beautiful poems, perfect in form and in meaning, one may say, the long *Somnium Mystici* in which, in the trance-like sleep of a dangerous illness, he is as one dead and enters on the experience of the other world. The intercommunion between souls there is simply and wonderfully described. It is easy to see, therefore, how naturally his petitions that they may progress in knowledge and understanding, be comforted in loneliness, or may better serve the Christ, the Elder Brother of us all.

In one story, his hero, working with a band of helpers in a London slum, tells a puzzled enquirer that their creed "is Jesus Christ". "What do you believe about him?" asks the stranger. "What we can!" is the reply—a sufficiently striking one, that shews up well how very mechanically, as a rule, we accept the terminology of our religions. The speaker adds at once, "But we count any belief in Him better than belief about Him." With the same stamp of reality that marks his use there of the term "belief in Christ" in the above instance, we must distinguish Mac Donald's ideas concerning "prayer for the dead".

I have heard that parents of fifty years ago were somewhat chary of giving their children Mac Donald's books to read, because they came from no stereotyped religious source; they dreaded in fact, the trouble of deciding for themselves if he were really "sound". It is so much simpler to have everything arranged for us in a formulated creed. But Mac Donald himself would not have approved of that. He says somewhere that there are thousands of people wandering ghosts, he calls them, "who would be good if they might without taking any trouble; the kind of goodness they desire would not be worth a life to hold it." In one of his poems he even declares that:

The creeds lie in the hollow of men's hearts
Like festering pools glassing their own corruption.

Perhaps it is not surprising that he was asked to resign from the charge of a church seventy years ago!

On this same subject of doctrine, he exclaims somewhere that

the patience of God must surely be far more tried by those who would interpret him than by those who deny him; the latter speak lies against him, the former speak lies for him!

But we must go on now to Mac Donald's own beliefs. Of one young lady in a story of his, he writes that "she was religious, if one may be called religious who felt no immediate relation to the source of her being". To his mind, "any salvation short of knowing

God is no salvation at all". Here we get a glimpse of the mysticism which gave him the spiritual force by which he helped the world; and he elsewhere asserts that "what time a man knows he belongs to God utterly, the Atonement is there, his Son is reaping his harvest".

The doctrine of Karma was perfectly plain to George Mac Donald, whether to be worked out in this world or in others, he does not clearly declare. One can surmise from a few remarks in one of his books that the idea of reincarnation was somewhat repugnant to him; but he hastens to avow a true respect for a belief that had been held with reverence by many great thinkers in the past. So long as its object, the gradual perfecting of humanity, in harmony with the perfecting of all Creation is achieved, it did not greatly matter to him, perhaps, in what realm or school the development takes place. The fulfillment of God's Will is the one thing that matters, and he would always uphold the necessity for thought and effort in striving to discover the laws by which that Will must operate. He somewhere speaks of "the forgiveness of the all-punishing, all-pardoning God," and even affirms that we, by our indifference and disobedience, can compel God to do "terrible things" to us. He declares that God "will have his creatures good, they cannot escape him"; and he deprecates the sort of people whose tender heartedness makes them

virtually object to the whole scheme of creation. They would neither have force used nor pain suffered; they talk as if kindness could do everything, even where it is not felt! Millions of human beings, but for suffering, would never develop an atom of affection! It is folly to conclude that a thing ought not to be done because it hurts. There are powers to be born, creations to be perfected, sinners to be redeemed through the ministry of pain that could be born, perfected redeemed in no other way.

"You are not made yet!" a father in one story tells his rather complaining young daughter when she wishes she were "good". In another place the author reminds us:

If men would but believe they are in process of creation and (would) consent to be made, let the maker handle them as the potter his clay, they would ere long find themselves able to welcome every pressure of that hand upon them, even when it was felt in pain, and sometimes not only to believe but to recognise the divine end in view, the bringing of a son to glory; whereas, behaving like children who struggle and scream while their mother washes and dresses them, they find they have to be washed and dressed notwithstanding and with the more discomfort; they may even have to find themselves set half-naked and but half-dried in a corner to come to their right minds and ask to be finished.

The author is always delightful concerning children, and among the cottage people in the north of Scotland. There are wonderful saints and teachers among the villagers in his books. Mac Donald has a very poor opinion of money and of the status it is supposed to give to its possessors. He has seen such noble characters, he says, "cast in the mould of poverty," that he regards it as one of God's powers in the world for raising the children of the Kingdom.

The poor are blessed because they are open to divine influences. They are the buckets set out to catch the rain of heaven.

Once, preaching in Glasgow he said :

One may readily conclude how poorly God thinks of riches when we see the sort of people he sends them to !

It is of course not wholly fair to quote a single sentence, apart from its context, and his feeling in the matter is more gently and also more quaintly put, when he declares that if money were really good for us, God would give of it more plentifully, for it is impossible to him to believe God has not the wealth to do so ! Again and again in his books, one can see how cramping and limiting he considers money to be. In one of his Unspoken Sermons, when writing of the treasure which is not to be laid up "in earth where moth and rust do corrupt," he points out that Christ's warning in the matter is not concerned with the treasure's loss, that would probably be very good for us, but with the fact that our hearts would suffer the same hurt as the treasure—that is, from the moth and rust—from "eating care," Milton would call it. Mac Donald says that "if it is hard for a rich man to enter the kingdom of heaven, for one who trusts in riches it is impossible". And, moreover, a dislike (or dread) of poverty, is every bit as bad as is the proverbial "love of money". "Trust in riches that are not", riches you hope will come to you, is just the same as "trust in riches that are." In the poem *Somnium Mystici*, where he passes through some of the early regions of the next world, he sees the mammon-worshippers.

The dull degraded monsters nursed
In money-marshes, greedy men that preyed
Upon the helpless, ground the feeblest worst ;
Yea, all the human chaos, wild and waste,
Where he who will not leave what God hath cursed,
Now fruitless wallows, now is stung and chased
By visions lovely and by longings dire.

In one of his story books, there is a man, a small shopkeeper, who cares for nothing but money and who is not honest in the making of it. In the end, he loses all of it and his shop and his custom, the only punishment, the author remarks, that that particular soul is capable of feeling in the very least. Another man, a miser who conceals a hoard of much prized treasures, "narrowly escaped being put in prison," we are told, but "died instead, and was put in God's prison to pay the uttermost farthing". When the maid in this man's house discovered that her master was not honest, she had been greatly distressed. "Something must be done !" she said to her best friend. "He can't be left like that !" The answer given her is a good type of Mac Donald's own philosophy of life, that perhaps a cure may be going on that will take a thousand years or ages to complete. "What if it shouldn't be begun yet ?" she replies. "That would be terrible" her friend admits. But our author states somewhere that God is not only doing well for us but the very best. "Not only best, but in the quickest way possible," says our Theosophical President, Dr. Annie Besant, in one of her Adyar lectures. Alike, they emphasise that life is an eternal thing, with the idea of progress all through it. We may quote in this connection, Mac Donald's statement that "it is in the nature of all things destructible to

be destroyed". Our pride must go, and everything else that, like it, belongs to our lower nature. We may hinder the process or we may hasten it, but we are powerless to stop it. We must give God time, and we must help Him.

There is plenty of time for labour and hope, none for indifference and delay. We have not to promote ourselves but to do our work. It is the master of the feast who says "go up"; if a man go up of himself he will find he has mistaken the head of the table.

We must think of others before ourselves, practically automatically. If someone is ill-tempered, you can comfort yourself at once, says Mac Donald, that it had nothing to do with you, was not anger directed against you, nor unfriendliness towards you. Take for granted, rather, that he had some excuse, some pain or anxiety that you know nothing about. But here the careful philosopher warns us, there is a real difference between excusing ourselves and other people. We should not waste our time in either excusing or condemning ourselves but should instead, as he puts it, "make haste up the hill. Where we cannot work; on the other hand, that is to say, in the life of another, which is not our business, we have time to make all the excuse we can." In other words, a physical difficulty is not to be used in our own case, to cover our ill temper; for that would be "to leave ourselves to be tossed and shaken by every tremble of our nerves, to give ourselves over, not to the music of the spheres, but to the organ grinder's jangle in the streets".

Severity to oneself, tenderness to others, is to be the rule. In many ways we shall find it hard to follow, so large is his charity to the erring ! Some of the finest men in his novels devote themselves to the reclaiming of the drunkards in our city slums; and the author speaks with the utmost pity of the suffering and humiliation experienced by these poor people. Let us quote his view :

The struggles after betterment that many a drunkard has made in vain, would, had his aim been high enough, have saved his soul from death, and turned the charnel of his life into a temple. Abject as he is, foiled and despised, such a one may not yet be half so contemptible as many a so-counted respectable member of society, who looks down on him from a height too lofty even for scorn. It is not the first and the last only, of whom many will have to change places, but those as well that come everywhere between.

Our author's opinion that alcohol is bound to blunt the finer parts of our nature, will be heartily backed up by Theosophists—who, indeed, go further, and describe just which part of the brain is the link between our ordinary selves and our higher nature, and which is damaged by the use of alcohol.

There are many beautiful qualities in Mac Donald's writings that we have not touched upon. His delight in nature is a poet's delight, and even in his prose—perhaps most in his prose—he lights up all the moods of weather and the growth of vegetation with a touch that has something heavenly in it. Of the animals he is a devout lover, and his assurance of their continued existence after death and their progress towards human development is absolute. In Theosophical

literature we may read that by the time that we are superhuman and have been transferred to the planet Mercury, our most advanced animals of the present time, will then form the new humanity; so that we may look forward to being still in touch with our beloved pets, and help them in their early human stages. Dr. Mac Donald may not formulate our progression from planet to planet so clearly as that, but in one little poem, he voices the fear that "Driven ever on through space," he may lose sight of our "Mother Earth," and not be able to see the changes and upheavals that will come upon her. It can easily be seen from this, what æons of time our author takes in, in his thought for us. The whole secret of his scheme, is growth and evolution. In one book he mentions that we have only recently achieved individuality, and that, having done so, we have now to "walk back to God," by breaking our individual, separating walls entirely down till all of us are one, and one in Him. The two greatest words in the language, he somewhere tells us, are "all" and "one"—"the two halves of God's name for Himself". One of the best and worthiest means of this destruction of our walls of separation is, in his view, to be found in love and marriage; for they begin the breaking down of our selfish and self-centred personalities. That is their work in God's plan for us, he says.

All this time, we have barely mentioned Mac Donald's fairy tales—fairy tales eminently suited to satisfy any Theosophist of the author's knowledge of the laws and inhabitants of the other planes. An interesting point about his goblins, too, is that they are evidently linked with the Atlantean Race; for they are of a hard consistency, like iron, a fact that Dr. Besant somewhere states to have been a characteristic of that great Fourth Race from which our own emerged, millions of years ago. His belief that sleep is, like death, a condition nearer to God and more spiritual than ordinary waking life, is another of his beliefs that closely corresponds to the tenets of Theosophy. In his first novel, published in 1863, he dealt with both hypnotism and spiritualism, in a manner that Theosophists would heartily approve. The novel, *David Elginbrod*, gives a good example of the uselessness of the information obtained, by spiritualistic means, from the denizens of the lower planes of the next world. It was very up-to-date of George Mac Donald to deal with these matters, accepting them as real, more than sixty years ago. The instance of hypnotism that he gives in the same book, is more of a terrible warning, for in it a young girl comes under the sway of an unscrupulous man of more powerful will than her own, and suffers exceedingly both in health and conscience. She shakes off the influence and becomes mistress of her soul once more; but the effort costs her her life, and she dies very soon. In the author's view, the death of the body is a mere nothing compared with the regained freedom of her soul, and the kind helpers in the book, deeply religious and devoted to her, are of the same mind in the matter.

Before this novel came out, the dream tale *Phantastes* had appeared. It is more like a poem than a story, and is full of wisdom. In it, the flowers and streams can sing, as they do, we are told in the astral

world; and the trees are inhabited by spirits who walk abroad at night. Two special incidents remain in the memory: The hero of the book at one time gets into a ruined tower, and goes through the agony of loneliness for nights and days; until at last it occurs to him just to open the door and go out. The author, though quite a young man when he wrote the story, apparently knew depression of spirits only too well, but he appears readier than are most people with a cure!

The other point in the tale that comes back vividly in recollection, is the accidental breaking by the hero of a glass globe of many colours that made sweet music. The little girl who owned it as her treasure, runs away weeping into the wood; but later she meets the culprit again, and tells him not to mind about it, for if he had not broken it, she would never have learnt to sing, which was much better.

Thus, even in his fantasies, Mac Donald ever sees the good coming out of evil, in all the simplest little happenings of life as well as in the great. In his eyes of wisdom, life on earth is but a training ground, a starting point, for a life more real and worthy; and it is for us by study and by careful labour, to bring down to it, in ever-increasing measure, the fulness of the Great Good over all.

G. Hilda Pagan

CORRESPONDENCE

WE acknowledge with thanks Mr. H. L. S. Wilkinson's letter dated 3-2-1925, but the subject is closed and we have decided not to re-open it at present.

E.

A MYSTERY OF DOG-LIFE

By C. F.

EASTERN philosophers of a past age, possessed of a wisdom which has since been lost to man, propounded the theory with regard to the souls of animals which alone accounts for the experiences of those who have learnt to find a friend in "the beasts which perish."

These, watched over by and watching some favourite dog or horse, the companion of those hourly experiences of life which are too common to be interesting to others, find that there springs something eternal and imperishable in their relation to their dumb friends and servants, something which, in spite of the evidence of the outer senses, they feel cannot be dissolved by death; a bond just as strong and very similar to that which links them to their fellow men.

To these there are two kinds of beasts—dogs (or horses or cats) and "other animals". Their dog or cat is not like other animals. It is not a person, nor yet a beast alone, but something between the two.

The ancient philosophers explained this fact (for fact it undoubtedly is) by stating that animals, like humans, progress through the evolution of their spirits, and that the dawning of a higher consciousness is indicated by the individuality which grows so distinctly under the influence of human friendship. The story I have to tell is of the part it was given me to see of this drama of the development of an individual consciousness; when I, as it were, held open a door, and watched and perhaps helped an infant soul to cross the threshold.

The story begins in a dog shop, a dirty little dog shop, with its rows of iron cages which resemble so much the worst kind of prison. I entered this dim place not with the intention of buying a dog, but drawn from the noisy London streets by a desire for commune with the canine mind.

The longing for the feel of a doggy head and a silky ear under my hand, the patting of a friendly paw, the fur'ive lick on fingers that knew where to scratch, the gratified thumping of a tail on the floor, had overcome me before, and I had learnt to execute the manoeuvre with great cunning.

Fixing on the dog of my choice I would ask its name, age, breed, pedigree and place of birth (caressing it all the time), and finally its

price, base subject on which to touch, for who can buy a friend for silver or gold? The answer to the last question afforded an excuse for retreat, overcome to the outward eye by the rapacity of dealers, inwardly sorrowful that the desire for canine companionship had been in no wise allayed.

Fate, on this occasion seemed to favour me (how vain it is to rely on the friendliness of fate!) for the dealer in dogs was engaged with a customer and I had time to make the acquaintance of a prisoner before abandoning him. My eye lit instantly on a small white paw waving at me through the bars of a certain cage, and an eager head with bright eyes striving to catch my own. I put my hand inside and felt the puppy form (it was very thin), and an insinuating nose was thrust between my fingers. The dealer advanced and answered my questions. Then the web of fate caught me in its mesh, resisting feebly.

Sometimes in the meeting of one stranger with another in this crowded street of Life, there passes something more than the mere grip of a hand: something mysterious and undefinable is exchanged, a flash of knowledge akin to recognition, an instinctive sense of affinity which tells before words have been spoken that a friend has met a friend; and an intimacy springs up in an hour which is deeper than many which have been built up through a lifetime.

Some such unspoken message passed then between the small white dog and myself, and I knew that she belonged to me, and that I could no longer resist the appeal in those beseeching eyes, for she knew it too. Imagination? Perhaps, but what is imagination save the one link in all the world between minds so much apart that we are somewhere described as "islands shouting lies at each other across seas of misunderstanding".

I was going that day to seaside lodgings, the landlady unknown, and a lodging is not the place in which to keep a pup. Further, I had no idea whether I could continue to keep a dog, the holiday being over. Still, I had committed the folly of entering the shop, "led by dreams and visions—" like Eochaigh, and had found Etain, the lady of my dreams!

Etain came out of the shop under my arm. The shopman hurt her in taking her out of her cage and she hid under my coat, half frightened and half grateful. We went down in the train together. At tea-time she came out of my coat and par'ook of some toast. She seemed very small and white—more like Etain than ever. Then I discovered that she had a cough, and her thinness was quite alarming. Fears of the landlady's wrath, which had gained on me since I left the shop, retreated now before the vision of a happier Etain, clothed in sleekness and carefully brushed, frisking on the beach at Pikeford.

The puppy followed me down the platform, bumping into my heels in her anxiety not to get lost, and waited to be picked up and put into the station bus. Then we arrived at the lodgings and the landlady materialised!

She had not expected me to bring a dog. She did not like dogs in her apartments. Puppies were so mischievous . . . her new carpet . . . !

It took some time to calm her. That night Etain slept in my room. It was a disturbed night, for she woke up at frequent intervals and came to the bedside to see if I was still there. Each time she had to be comforted and led back to her box, till it became a matter of routine—as soon as I was awakened by the anxious little face peeping over my pillow and before my feet were on the floor she had trotted back and settled down again.

But alas for my dreams of fattening and feeding her, a process which I tried to begin at once, Etain would not eat. Soon the fears which her appearance had suggested grew into a certainty. Etain was ill.

I took her to the vet. She shivered under my arm as we went up the hill to his house, and trembled violently while she slept on my knee waiting for him to come in. Sitting on the floor while he examined her, she looked so wretched that I almost expected a death sentence to be pronounced at once. However, I came away with a bottle of medicine and directions as to diet and nursing, which I foresaw would be difficult to the point of impossibility in someone else's house. Only the thought of a happy, sleek Etain instead of the little trembling form under my arm, helped me to feel that the difficulties before us could be overcome.

We had another bad night. Etain was not only lonely, but really ill, and it became impossible to have her in the room at night. I sought out a riding master who was reported to have a stable near by and asked him if he could house her. He and his wife were both immensely sympathetic and kind, they did not like the idea of leaving the poor little beast in the stable (nor did I!), and offered to have her by their own kitchen fire, where they could "nurse her like a baby". And this we did, for ten long days.

At first she seemed to improve. She would run to the top of the stairs when she heard my voice in the mornings (this after only two days of ownership) and seemed perfectly happy, being nursed by the hour at the fireside. As soon as she was left alone she grew unhappy and restless.

"And 'twill be a faithful little dog if un lives, miss," said Mrs. Hook again and again, as we strove to coax strength into the frail white form with brandy and milk and essence of beef, but in vain.

How I grew to hate the long hill up to the vet's, and the bottles of medicine, which were of no avail. And how continually hope sprang, though Etain ceased to meet me at the stair top, or to try to follow me away. The disease had gained too strong a hold for her waning strength to fight it, and as she grew weaker even our love, on which she had depended so much, seemed to have no power to comfort her,

and the patient, faithful eyes, so full of trust and gratitude, grew veiled with a look of knowledge which I did not understand.

There was no fear, no appeal in that look, only a shadowing of that great loneliness which comes upon the spirit when it realises, perhaps for the first time, the utter separation from other spirits which is the burden as well as the reward of individuality. With freedom comes ever responsibility, with the power of choice comes fear, and with the growth of both comes that loneliness which is part of self-realisation.

There came a night when nothing we could do brought any ease, when her breath came in laboured gasps, and all our efforts seemed only to torture her. At last I left, promising to be round early in the morning, and as I went down the stairs I looked back at my dog, watching me go from Mrs. Hook's arms. I saw in her eyes an unmistakable "goodbye," a sorrowful longing look, no longer dog-like. It was the farewell of a conscious soul, conscious that it must fare forth on its long journey alone, must face its own darkness alone, and win through that darkness to its own light, its own master, its own God.

In the morning she was dead.

C. F.

BUDDHIST SHRINE ROOM IN LONDON

MAY we, through your columns, announce that a room has been taken at 78 Lancaster Gate, Hyde Park, W. 2, for the use of all Buddhists resident in, or passing through, London. It will be kept purely as a Buddhist Shrine for the purpose of quiet reading, thought, and meditation. Books and incense will be provided, and flowers may be left on the altar. The room will be open from 8 a.m. until 10 p.m. daily, and its management will be in the hands of the newly formed Buddhist Lodge of the Theosophical Society, two members of which have guaranteed the rent and upkeep, amounting to some £55 per annum. This being a large sum they look with confidence to all to whom the idea appeals to help them find this amount every year. Subscriptions should be sent, and cheques made payable, to Miss Aileen M. Faulkner at 101a Horseferry Road, Westminster, S.W. 1, and will be placed in a separate account apart from the Funds of the Lodge.

The Shrine is now open, at the service of the Buddhist world.

AILEEN M. FAULKNER
CHRISTMAS HUMPHREYS

THE THEOSOPHICAL FIELD

THE PROJECTOSCOPE

THIS little instrument, like a miniature Magic Lantern, may be of some use to lecturers and others for illustration purposes. It will effectively display any small picture, diagram, photograph or notice on a screen, without a slide having to be made. Any ordinary picture postcard, especially if light in colour, is transmitted quite well. It is most suitable for a class or small audience of not more than 30 to 50 people.

It can be handled and worked by the lecturer himself without unduly interfering with his address—or by an assistant, either in front, or with an ordinary sheet as a screen—or from behind with a specially made transparent screen. Notices or diagrams are best done by the latter method, as otherwise the words come out backwards.

Or a small hand-mirror can easily be affixed at an angle of 45° to the lens, and pictures are not then reversed, as would otherwise be the case.

The usual electric bulbs (about 100 watts), are suitable for illumination; the apparatus can be packed up, and is easily portable. It is made in two or three sizes, prices varying from about £5 to £10 and can be obtained through most opticians, or from the makers (Messrs. Newton & Co.), 77 Wigmore St., W. 1 (London).

Smaller patterns of similar instruments sold by Gamages (Holborn, London) from 25s. to about £3. Full instructions are sent with each instrument.

I have just received one of the smaller ones from Gamages (listed at 49s. 6d., but which I purchased in their sale for 38s.). Although I had never handled one before, I was able to show pictures to my children on it within 5 minutes of its arrival, and am quite pleased with it.

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Leninsk, a town in Russia which is managed by children, has just passed its First Anniversary. It was founded by Bolsheviks for the exclusive use of children. There are 872 children, 70 educationists, 69 technicians and 4 managers.

This miniature republic is managed by children in whom the spirit of rulership is awakened and trained.

The Municipal Council of Leninsk possesses a central executive council which presides over the whole of the children's organisations. The young boy at its head, the President, is himself actually seeing to the installation of electricity in the town.

—From *Le Revue Theosophique, Le Lotus Blue*.

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The great-hearted savant Dr. Laugier of the Sorbonne, Paris, who has consecrated his efforts towards the abolition of vivisection, has thought of a plan which will greatly mitigate the suffering inflicted on animals in the name of science. He has made a film which demonstrates very clearly operations undergone by a dog under chloroform. This film has lately been shown to students, and the Municipal Council of Paris has promised to subsidise six films of a like nature. This will save the suffering of many a dog, if it does not yet banish the suffering of all, and is a beautiful token of human pity for our younger brethren.

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The Practical Idealist Association is one of the many Youth Movements which have sprung up in Holland and other countries after the Great War. Its purpose is to unite the practical idealists among the youth of Holland and her colonies for the building up of a Society in which idealists may work out their ideals without being hampered by tradition and prejudice.

Its principles are:

Do not run in the worn-out grooves of wrong custom and bad habits. We want to be practical idealists whither and howsoever it leads us. We want to follow the truth, and serve humanity, instead of seeking our own profit and honour. We want to restrain our lower nature instead of yielding to its demands. We want to use our own discrimination to distinguish between the inner truth and the outer appearance. We want to unite with all Practical-Idealists over the world to build up a new civilisation untrammelled by the outer distinctions of race, nation, class and sex.

The P. I. A. thus begins by the reform of the human being, which alone will lead to the reform of human society. No outward laws, however idealistic they may be, can build up an ideal civilisation if the inner law of our being is not tuned in harmony with the outer laws.

What is required in the study of social affairs is more thought and less prejudice, more reason and less authority. One of the dangers is that in this complex realm of social problems, everyone feels competent to express opinions "by the light of nature" without scientific investigation, substituting his own dip for the arc-light of science. Man must solve these social problems of human organisation and co-operation—national and international—or perish. We have to face the facts resolutely; we must have a knowledge of the great phenomena of social life freed from class prejudice and national antipathies.

We want unanimity of spirit to investigate the facts and to abide by the result; a spirit that enables us to rise superior to the prejudices of the past, to liberate us for the service of the future.

What is necessary for a world in travail is the spirit of Giordano Bruno, who said when standing before his mighty judges, "For love of true wisdom and for desire of true insight I exhaust, I crucify, I torture myself."

METAPHYSICS OF THE ANCIENTS

In the October number of the *Mercure de France* appeared an interesting study by Dr. Stephan Chauvet of the phenomena of clairvoyance as presented by Mr. S. Ossowiecky, quite disinterestedly in the service of science. Mr. Ossowiecky has been clairvoyant since the age of fifteen. To show that clairvoyance was not regarded by the Ancients as incredible, he quotes well-known passages from Plutarch and Macrobius.

In the *Mercure de France* of 15 September, we found some remarks by Mr. Paul Bertrand, which emphasise the thesis of Dr. Stephan Chauvet by some interesting quotations from ancient writers as a proof of their belief in the metaphysical facts which claim our attention at the present moment.

From Apuleius¹ he quotes a report about Nigidius Figulus, a Pythagorean of the times of Cicero, who managed to recover a purse and its contents for one of the Fabius. To do this he chanted certain verses over some children and they revealed not only the place where the purse was to be found, but also the different places where the money had gone. One of the pieces of money was in the possession of Cato, who had received it from his servant at a collection for the temple of Apollo.

¹ *Apologia*, ch. 42.

He gives further the following translation of Proclus:¹

That the soul may leave the body and enter again was ascertained by the experiment with the "staff which attracts the soul" (thyrsus) being held over a sleeping child. The experiment convinced the great Aristotle, as reported by Clearchus in his book about sleep, where he writes about the soul, how it leaves the body and returns to the body and uses it as a place of transit.

By touching the child with the staff, the experimenter draws out the soul and leading it away, he shows how the body of the child, though no harm is done to it, remains inert, insensible, without movement; even when slapped. The soul remained meanwhile far from the body till it was brought back by the attraction of the staff, and having entered the body again, the child was able to tell all the things it had seen, while out of the body.

Thus all the witnesses of this experiment, Aristotle among them, were convinced that the soul could be separated from the body. Mr. Bertrand makes the remark, that we are just beginning to recover the knowledge the Ancients possessed long ago which the Middle Ages rejected as the work of the Devil.

In the East they call certain force-centres which exist in the human body "chakrams". These centres are inactive in most people, but if the "chakram" between the eyes is made active, clairvoyance will be the result. This idea forms an essential part of the Theosophical theories, says Dr. Bertrand, and he quotes a passage from Mr. Leadbeater's "Occultism in Nature". Continuing, he talks about the aura and says:

The curious thing about it is, that these ideas do not belong to modern Theosophists alone, but we find them in a little known treatise of Plutarch "Why the Deity Chastens Tardily".

He says there:

A Thespian, having fallen on his neck, remained unconscious for a long time. His soul, separated from the body, found itself in a translucent, resplendent place, where every soul had a glory round him of a colour special to itself.

Then said the guide:

See how different and varied are the colours which every soul carries round itself; the muddy-brown is only a varnish for meanness and cupidity; the glaring red shows anger and cruelty; a lurid brown-red like blood, gives a hint of sensuality and debauchery, very difficult to eradicate. Envy and jealousy show a band of a dirty green, which circulates round the soul like the blackish liquor thrown out by the cuttle-fish.

PSYCHO-ANALYSIS²

During the last years, philosophers and physicians have given their special attention to the study of the sub-conscious which they

¹ In *Republicam Commentarii*, II, p. 122, ed. Kroll.

² *Psycho-Analysis and Neurosis*. (*La Psychoanalyse et les Neuroses*), by Drs. Lafargue and Allenby.

had quite forgotten since Descartes, but which the ancients knew very well under the name of the "animal soul". This knowledge occultism has preserved to this day. The "Unconscious" corresponds to the astral body, the desire-elemental, which is attracted or repulsed by love and hatred.

The "libido" of Freud is but the "Eros" of Plato. We have here to do with a general force which Lafargue and Allenby call "vital tropism" and which expresses itself in all parts of the individual, but especially in the sexual life, directly connected with the feelings of love and hate.

How this unconscious force comes into conflict with the conscious will power of the Ego, the higher mental, and results in neurosis is the subject of this book of the Doctors Lafargue and Allenby. It is a medical treatise, with an introduction by Prof. Claude, but it is inspired by a clear understanding of the knowledge of the Ancients on the subject.

Besides the explanation of many nervous troubles in connexion with the sexual functions, the reader will find interesting views on symbolism in general, on the symbolism of dreams, and especially on the philosophical and religious problems in connexion with the theory of the unconscious.

FOLKLORE OF THE RED INDIANS AND THE MAORIS

The children of the Red Indians are brought up in an atmosphere of peace and goodwill. When the children quarrel, which does not often happen, the mother tells them to put down their sticks and take three pieces of wood, go to an isolated place in the woods, and make there a triangle with the three sticks and tell the triangle all their grievances. Then they separate and have to return after a month to the same spot. Usually on their return they have quite forgotten why they quarrelled. Thus they learn an important lesson.

In the olden times, when the grown-up people quarrelled, they dug a hole in the ground and each in turn talked into the cavity the complaints they had about each other. After all had talked out their grievances, the hole was filled up again and the quarrel was buried.

The Maoris had many curious customs; most of them were intended to protect them against the evil influence of black magic, which is still performed among them.

The weaving of their cloth has always to be done in broad daylight and the loom has to be carefully wrapped up during the night,

because they believe that the art of weaving was stolen from the fairies, who now come every night trying to get hold of their lost knowledge.

The Maoris believe in dreams and premonitions and the people who profess to know the interpretation of dreams and premonitions play havoc with the poor souls.

The sleeping Maori may never be awakened suddenly, for his soul may be wandering far away and it would endanger his life if he were called back abruptly.

The following appears in *The Message of Peace*: Emile Derre from Nice exhibited last year in the "Salon d'Automne" in Paris a marble statue called "Reconciliation". A French soldier and a German soldier embrace each other on the knees of Humanity; on the pedestal is inscribed "Thou shalt kill no more"!

In July, 1924, Mme. Lilli Jannasch from Wiesbaden made an appeal for a monument of reconciliation. This monument must be erected by the united efforts of both nations; both nations ought to give a small piece of ground whereon to place the monument. The choice of a plot of ground on the frontier between Alsace and the Rhine Province pleased the French very much. Mme. Jannasch proposed to cut out of the rocks a statue of the Earth as the Mother of all the peoples, embracing her French and German children.

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Count Dr. R. N. Coudenhove-Kalergi writes in *The Message of Peace* about Pan-Europa. He calls "Pan-Europa" a Federation of the European Nations for the preservation of the peace and culture of Europe.

He says: Dante had already the idea of the United States of Europe; Komensky propagated this idea all his life; Henry IV of France and his Minister Sully tried to bring about its realisation; Napoleon I, in his will, recommended his son to unite the States of Europe in a strong Federation; Kant wrote of it in his immortal *Towards Eternal Peace*.

Mazzini in Italy; Victor Hugo in France; Nietzsche in Germany; Masaryk among the Slavs, all propagated the idea of the United States of Europe. The Russian Professor in Sociology Novikov and Dr. Alfred H. Fried explained this idea clearly and thoroughly in their writings. They say: "The World Powers, America, England, Russia, East-Asia stand over and against a disunited and powerless Europe,

divided into 33 States. If the United States of Europe is not formed into a political and economic federation of the democracies of Europe, European civilisation will go under."

The United States of Europe will make an end of the state of eternal warfare reigning in Europe, it will build up a new civilisation. It will not be created by war but by the united will of the democracies of Europe for the establishment of International Peace.

* * *

In "Humanity" we find a notice of a propaganda tour of the French General Verreaux and the German General von Schönaich made together in the Rhine Province, engineered by the Society "Peace through Right".

The lecture-tour was a huge success; they spoke always to crowded halls. The population of the Rhine Province was eager to hear from authentic sources of the danger of the future and the ways to counteract it. Their slogan was: "The Rhine, for centuries the fighting-line, must become the peace line." The Rhine will decide our future, the future of the League of Nations, the future of the United States of Europe.

All who are interested in this great conception of a European Federation, without distinction of nationality, party-spirit, or religion; all who believe in the necessity of a European Federation and will work for its realisation are asked to send in their names and addresses to Dr. R. N. Coudenhove-Kalergi, c/o "Pan-European Union," Vienna, VI. Gumpendorfer-Strasse 87. Membership is free and without fees.

E.

REVIEWS

Tibet Past and Present, by Sir Charles Bell, K.C.I.E., C.M.G., Late British Political Representative in Tibet, Bhutan & Sikkim.

Author of a Grammar of Colloquial Tibetan and an English Tibetan Colloquial Dictionary. (Oxford Clarendon Press. Price 24s.)

To us this book is of peculiar interest because it confirms from the mouth of a man of the world some of the best impressions many of us have gathered about Tibet from the writings of the great Founder of our Society, who undoubtedly gained her insight and inspiration from that long forbidden land and its Teachers of the Wisdom.

The daily life of a people who habitually live above the snow line must necessarily in many respects differ from that of men of tropical or temperate zones, and the mountain masses that fence Tibet from neighbouring nations have enabled her "to live a life of her own to an extent," as the Author points out, "hardly equalled in any other part of the earth".

A hardy mountain race, fighters by descent, they have found in Buddhism, under their Reformer Tsong Kapa, the line of best advance for them. The harmlessness of the Buddhist Law restrains their natural martial ardour, which shows itself in the occasional outbreaks of the Lamas and Monks of one or other of the great Monasteries scattered over the land. Just as in modern Switzerland every man is taught how to defend his country, so in Tibet every man is trained to bless his country and the world. They are taught the power of real prayer and they see its effect in the lives of the saintly Dalai and Tashi Lamas. No one who knows can doubt that the success of the "contemptible little army," in 1914, was in part due to the blessings poured out for its success high up in Tibet, the highland of the world in more than one sense.

"Tibetans," we are told, "do not try to push their Creed in Christian countries; they are opposed to Christian missionaries preaching religion in Tibet." For it only undermines in the weaklings the Faith in the midst of which their past has led them to take

birth, without their being able to accept the new outlook. "Nature-Worshipping Lepchas are converted in large numbers, Nepalese Hindūs also to some extent, but of Tibetans very few." The growth of materialism is spread by such mistaken devotion as could make a missionary pamphlet of 1908 declare: "Our God is a mighty God, and has already shown what he can do by destroying the chief monasteries on the Batang Road." Such destruction was at times accompanied by acts of inhuman savagery on the part of the Chinese troops, as an American missionary bore witness in 1916.

In thinking of Tibet we have to remember that she is still in the feudal age, and that her people are convinced of the reality of religion and are in the care of a powerful priesthood. For the most part the priests are celibate and so have no family to injure, and no landed property that can be confiscated, if they act against the Government. Just now the chief Lamas, Their Holinesses the Dalai and Tashi, are men of outstanding saintliness, and full of the power of their self-sacrificing lives; so the monks follow them; but at times, when the body used by one of these spiritual Chiefs is very young and necessitates a Regency things are more difficult.

Like prayer, reincarnation is a living factor in the life of Tibet. They trace the incarnations of their Chief Lamas, and when a high Lama's body dies they look out for a child whose body shows the signs which mark the one in which he has reincarnated. If several children show the signs, the Lord Buddha is invoked, whilst drawn lots decide which is the real incarnation. The struggle between the old and the new, reformed, religion in Tibet concentrates round the chosen child, and many a Dalai Lama has never reached maturity. To-day both the Tashi and the Dalai Lamas are mature men, and Tibet has in consequence the blessing of a stable Government. Tibetans are opening out rapidly: "Nowadays the physician, and especially the surgeon, from the West are welcomed in Tibet." Antiseptics are greatly appreciated, and Tibetan doctors who saw them used wanted to learn all about them from Colonel Kennedy, who was in Lhasa with Sir Charles Bell.

The air of the uplands of Tibet is very pure, but strong winds carry dust and dirt from heavily manured fields and insanitary towns and villages. The standard of cleanliness is very low, consequent upon the extreme cold. "Many Tibetan gentlemen take hot water baths once a week and find that they keep better health by doing so." Consignments of baths and buckets have found their way to Lhasa since the visit of the Dalai Lama to Darjeeling, and in various ways

the standard of cleanliness at Lhasa has risen. The electric telegraph and the telephone are now connecting Lhasa with the outer world.

As with the Parsis, birds are the usual sepulchres of dead bodies, but the solemnity of the Towers of Silence seems missing. In a country where the temperature is generally below zero, bodies would only be frozen if buried; and the lack of fuel prevents burning. We may hope that if oil is discovered in Tibet cremation may become customary, until Science has advanced to the point where the body is not cremated, "but is, instead, placed in a kind of retort into which some chemical is poured—probably a strong acid of some sort. The retort is then hermetically sealed, and a power resembling electricity, but far stronger, is passed through it". In a few minutes nothing is left but a fine grey powder. This process of the future is described in *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater, and the method recommends itself to us as clean and hygienic.

Sir Charles had newly-built houses and palaces placed at his disposal, and Tibet showed him the life of its men of position; so he has seen the best of its mediæval conditions, and does not describe the part of the Tibetan life which corresponds to the slums of Calcutta, London, New York and other large towns to-day. In A.D. 1,200 mediæval Europe was not famed for its sanitation, and Tibet is mediæval still.

The hope of Tibet is in the quick transition which is possible to a people of a strong devotional type. In one generation they can catch us up in the best of our life, if they continue to have good leaders and follow them, unconfused by outside compulsion. It is this freedom that the Author so emphatically desires for the sturdy folk of the hills—so that the best of them can take advantage of the promise of this new century.

Each page of his book has its own interest for the student. The Appendices are exceedingly valuable for the historian, while the many photographs make us familiar with the appearance of the country and people; from the silken masks with which the nobles protect their faces from the bitter blasts for which Tibet is renowned, to the glorious views of Kinchinjanga and the beautiful Chomolhari in their mantles of everlasting snow.

A. J. W.

Civilisation's Deadlocks and the Keys, by Annie Besant, D.L. (T.P.H., Adyar. Price Re. 1-4.)

These are the five lectures given in London in June, 1924. They are of immense value especially when read side by side, as they should be, with the lectures that the President of the Theosophical Society gave in 1909 to which she refers in the Introductory lecture.

They aroused a great deal of interest as her lectures always do in London and the Queen's Hall was crowded for each one. The ground covered in these lectures is almost too vast and each lecture is from that point of view a book in itself and to the ordinary student almost needs dilution. As a whole the series is very complete and those who heard them should get this volume so as to recall that which they heard, and those who did not hear should study it carefully, for the lectures solve many of the day's problems and throw light on what appears very darkened to most of us.

W.

Super-physical Science, by A. P. Sinnett. (Theosophical Publishing House, Ltd., London. Price 6s.)

This posthumous work by Mr. Sinnett, arranged and provided with a Preface by himself before his death, is a welcome addition to our Theosophical literature. It contains the result of investigations in many fields of super-physical science, carried on since 1910, obtained under conditions which he considers authoritative. His conclusions differ, however, in some important respects from those of other prominent writers and investigators. To point out two such differences, he holds that only in the fourth or Earth Chain "do we find the complete chain of seven planets in existence," the first *manvantara* consisting merely of a globe or what we may think of as a globe, on the *Mānasic* level, to which in the second chain an astral globe and in the third chain a physical globe, our moon, were added. Again, with regard to the Coming of the World Teacher, "he leaves with confidence on record his solid conviction that the Second Coming of Christ is to be looked for towards the end of the century and not sooner and that it will take place in England and on the highest level of dignity which this country may then afford".

Differences in relation to problems which offer almost insuperable difficulties, and which only very few are qualified to investigate for themselves, must be expected and may even be useful as perhaps merely representing a different aspect of the question and leading to further research. The value of this, as of other Theosophical books, does not depend on accuracy in every detail, but on the breadth of view, on the high purpose of such books and the light they throw on all the great problems of life. From this point of view Mr. Sinnett's latest work is most valuable. It contains new ideas as well as a new presentation of old ones, dealing in an arresting way with such topics as Karma, the Divine Hierarchy, Elementals and *Devas*, the Super-Physical Aspect of Sex, the Animal Kingdom, to mention but a few of fifteen chapter headings.

The book is intended for the advanced student of Theosophy, but any intelligent reader will have his interest in the problems dealt with stimulated, will find himself translated into a new and larger world and will gain a wider conception of the method and purpose of evolution.

A detailed index greatly facilitates reference and we heartily recommend this latest and probably last book by our late Vice-President.

A. S.

Fasting for Health and Life, by Dr. Josiah Oldfield. (C. W. Daniel. Price 5s.)

This is a plea for less eating, better eating, and more reasonable eating, combined with occasional fasting. There is no doubt that such fasts are extremely valuable to the health. They enable the body to get rid of all sorts of impurities which have been accumulating. The entire body returns to a pristine condition of health. Dr. Oldfield shows that for the great majority of people fasts of even a fortnight's duration are not at all harmful, but exceedingly beneficial. But the period he appears to recommend is two or three days. During the fast water or orange juice should be taken when needed. We hope that this little book will help people to get more rational views on feeding, and will especially aid in abolishing the horrible idea that sick people want "feeding up".

L. T.

An Ideal Happy Life, or Do But Never Mind, by Khushi Ram, (Mufid-i-'Am Press, Lahore. Price Re. 1.)

This is another of those good, sane books which are a sign of the times, of the same class of books as the New Thought Library by O. S. Marden. We welcome this book, firstly, because we shall welcome all such, and secondly, because it is by an Indian and it contains sound practical advice and clear thought.

W. I. I.

Two works by well-known writers have recently been published in London, which embody in rather a striking manner some of our Theosophical ideas.

The first, a novel called *The Dream*, by H. G. Wells, is supposed to represent characters in a civilisation two thousand years ahead. One of these has a dream of a life he lived in the twentieth century, or, as it is aptly called, "the Age of Confusion". From a psychological and sociological point of view, it is of interest, as the Utopians interject while the hero tells his story, with remarks which show how our so-called civilisation would appear to emancipated on-lookers living in a state worthy of the name of civilisation. At the end of his narrative, the remark is made and emphasised, that the tale is too full of circumstantial details to be anything but true, and that the hero must have lived the life of which he tells, with his present love as his love also in the past. It is a tale which certainly gives a very good idea of reincarnation, and of the ties made between people in one life, lasting through to the next.

The other work is a play by Bernard Shaw, which has also been again staged very magnificently, before full houses. In "Saint Joan," it is perhaps not too much to say that Shaw has excelled himself. The subject is treated more seriously than is that of most of his previous works, although flashes of Shavian humour appear at times. Joan of Arc is one of "God's fools," who, by her faith and simplicity, leads everybody on, up to a point. But when the crisis is past, she finds that one and all of her friends come to look at her as either an excellent but over optimistic girl, who won victories by chance and by her personal magnetism over the soldiers, or else, as a proud and rebellious creature, because she refuses to deny that she hears voices and receives orders from the Saints. Finally she is condemned for heresy,

and burned. Here, it might be thought, the play would end, on an emotional climax. But Shaw does not wish for this: he believes in making his audiences think. So he adds an Epilogue, in which Joan comes to the room of the King of France who was crowned in Rheims as the result of her work. One by one, the characters who had appeared in the earlier part of the play come in. It is the time when the Church, some twenty years after her death, has annulled the sentence of excommunication, cleared her character, and censured her judges. But, as she points out, it is rather late: and she was burned just the same. One by one, the people about her, kneeling, speak their verse in a psalm of praise: "The princes of the Church praise thee because..." "The Statesmen praise thee because..." and so on. Finally, when she thinks that at last she has found those who will stand by her and help her, she says, "Shall I come back to earth?" and there is a horrified cry, "No!" And again, one by one, the people make an excuse and go off, those who are dead, to their other life, while those who are not dead, but asleep, find that they must go back to their bodies, while the twentieth century Roman priest, who has come in, in frock coat and silk hat, declares that such a contingency as her return had not been thought of when she was canonised, and he must return to Rome for instructions. Again, the Maid is left alone, friendless, and the curtain falls as she cries out, "How long before the world will be ready for Thy Saints, O Lord? How long?"

All through, we see the loneliness of the idealist in a world which is either too much absorbed in its own ends, or too stupid, though well-meaning, to understand her; the crucifixion of the one who will not tell a lie or betray her ideals; and finally, the scene on what we should call the Astral plane, finishing with the significant question. Altogether, a most inspiring play, with perhaps a special appeal to Theosophists.

L. J. B.

The Romantic Story of India, by Lt.-Col. M. C. Nangle. (Epic Tales of the Empire Series No. 3. Marlowe, Savage & Co.)

This little book hardly calls for special comment. It presents a short account of the history of India in 100 pages in an entirely orthodox manner, and in a readable style. There are some photographs.

O. M.

Letters from One Who Knows with Benediction of Peace, by "M".
(Peace Publishing Press, 69 Wellington Road, Ashton-Under-Lyne. Price 2s.)

The object of this little book is to make clear to its readers how natural the life on the other side of death is, and that none should fear to pass the portals, but rather rejoice thereat.

These communications are simply told and ring true every time. This book could be put into the hands of any young people who wish to know about the after-death states, as there is a quiet peaceful atmosphere about the correspondence which is pleasant to contact while reading each chapter.

A SERVER

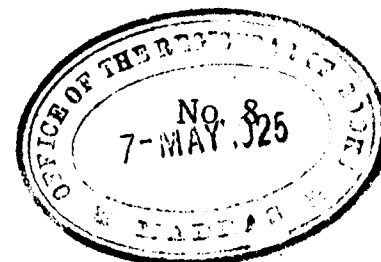
OUR EXCHANGES

We acknowledge with thanks the following :

Bulletin Théosophique (February and March), *The Canadian Theosophist* (January), *El Loto Blanco* (January and February), *Light* (No. 2298), *The Message of Theosophy* (February), *Modern Astrology* (February), *The Occult Review* (February and March), *The Papyrus* (December and January), *Revista Teosofica* (January), *Revista Teosofica Chilena* (December and January), *Teosofi* (No. 1), *Teosofisk Tidskrift* (January and February), *The Theosophical Review* (February), *Theosophy in Ireland* (October-December), *Theosophy in New Zealand* (January), *The Vedic Magazine* (February), *The World's Children* (February), *Veḍānta Kesari* (February), *Isis* (October).

We have also received with thanks :

The Beacon (January), *Blavatsky Lodge News* (January), *De Theosofische Beweging* (February and March), *Espero Teozofia* (October-December), *Nuga* (January), *Pewarta Theosofie* (January), *Rincarnazione* (November-December), *Shama'a* (January), *Sunlight* (December), *Theosofisch Maandblad* (February), *Theosophia* (February), *The Torch Bearer* (September), *Bollettino Ufficiale* (February).

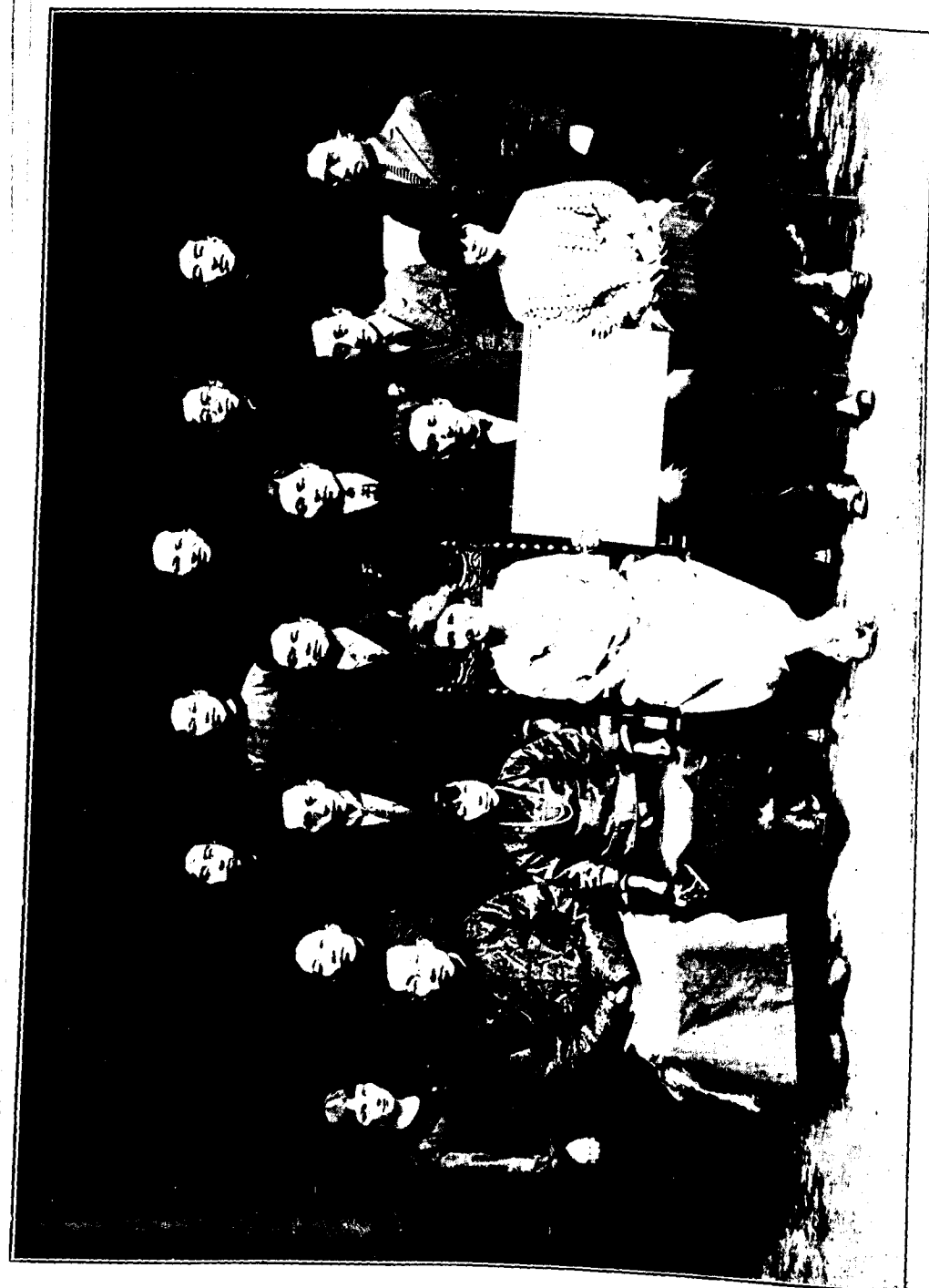


VOL. XLVI

THE THEOSOPHIST

ON THE WATCH-TOWER

THIS is the time of year for National Conventions, and those which have already held their meetings must come first in our monthly record. Australia leads the way on April 10, sending "greetings, love, loyalty". Java follows on the very next day, with "loving greetings". South Africa meets also on the 11th, with its "Seventeenth Annual Convention, commemorating Jubilee of beloved Society, sends greetings of love and loyalty, and thanks Jinārājadāsa and Krishnaji for inspiring message". France "sends President loving wishes," but I am not sure of the date of the Convention, for it was addressed to Ooty instead of to Madras, and arrived here on the 14th evening, with the device: 14/30 225/13 Paris 10 E.T.H. 11—all which may mean much to the post office officials, but offers to me no illumination. Italy, on the 13th, sends "fervent greetings". Egypt in Convention sends "loyal and devoted greetings". Dr. Rocke, cabling from Sydney on the 17th April, sends greetings "from the First Star Conference held in Australia at Amphitheatre fourteenth April". It must have been a very happy day for her, and she deserves warm congratulations on her courage and faith.



A CHINESE LODGE, SHANGHAI

Adyar Day in the United States of America has been a veritable triumph, and the Headquarters of the Theosophical Society owes most grateful thanks to the T.S. in the United States for its love and generosity to the Centre of the Society. More than the valuable money gift do I value the currents of love and loyalty which flow across land and sea to the Centre of the Masters' work, the Home through years of splendid effort of Their Messenger, H.P.B. and Their Servant, Henry Steele Olcott. Dr. Stone who bears so joyfully the burden of the Secretarial work writes to me :

MY DEAR DR. BESANT,

Greetings from the American Section membership. We are sending you, through Mr. A. Schwarz, Hon. Treasurer, 14,165 rupees, our Adyar Day offering (February 17th, 1925). The gift is given with a heart full of devotion to our cause, and is to be used at your discretion.

Over eight hundred individuals sent donations direct to this office. One hundred Lodges responded with an average collection of seventy rupees. Hundreds of personal notes, filled with devotion and good-will, accompanied the gifts.

Adyar Day has won the favour of the American Section. Hereafter you may depend upon our yearly gift.

There is much rejoicing over the return to America of Fritz Kunz, and we want to express our gratitude to you for making possible his return. Fritz is loved and admired by the entire Section.

Dr. Stone has sent me a facsimile of the draft, which will go into the archives so sedulously collected by our Vice-President. The following is also sent by him, saying that it appears in the April *Messenger* :

Adyar Day was fittingly celebrated by all the Lodges in the American Section during the week of February 17th. As tangible evidence of their devotion to Theosophy and faith in our great leader, Dr. Annie Besant, the members raised as yearly offering over five thousand dollars. This is a splendid showing and when the draft, a facsimile of which is shown above, reaches Dr. Besant it will represent in no uncertain terms our loyalty to her, and our great desire to help further the Masters' work in the world . . .

The Adyar Fund is a collective gift, and as such it should remain impersonal. Therefore individuals' names, Lodges and amounts given need not be mentioned: all are glad to have given without

praise or recognition. Many Lodges and individuals gave generously. Smaller gifts, many from slender purses, came from worthy members who shared in the joy of giving. A large number of contributors asked that their name be not mentioned, and this is the sentiment which seems to be the keynote of the Theosophist's work in the world—praises unsung, deeds unheralded in the eyes of men. But we know that the unseen guardians of mankind are watching every motive and action, and we can well imagine the great chorus of thanksgiving that is sung by the heavenly hosts made possible by the collective heart-throbs of over 7,000 members who gave to the Adyar Fund.

May the love sent out to Adyar, like the water drawn upwards by the warmth of the sun, pour down as rain of blessing on the hearts across the sea.

* *

A very welcome cable from Denmark brings the good news that the old Landsloge founded by Mr. Thaning, that was the first Danish Lodge and did not join the Danish Section on its foundation, has now entered it. I am very glad.

* *

I have also to put on record the passing away of one of our old and faithful workers, Manekji Dadabhoy Panday. He came to the Theosophical Convention at Cawnpur, suffering from fever, and as he was away from our first gathering of students, I enquired after him and heard that he was ill. I went to see him, and he was able to come to a meeting next morning, though very weak. He must have exposed himself, for he had a sunstroke, and passed away on the morning of the 18th inst. The loss to the Society is very great, especially to Northern India, where his work chiefly lay, and where we can ill spare him. But "the Lord had need of him," and he is at peace.

* *

Dr. Rudolf Steiner, a man for a few years well known among us, lately gave up his mortal body. He could not reconcile himself to "Eastern Theosophy," as he called H.P.B.'s teachings, and he thought them ill adapted to the

West. He tried to press German philosophy and mysticism in the Theosophical Society, and might have done the Society much service by popularising the difficult writings of Western Mysticism in the Society. But he used them in opposition to H.P.B.'s teachings, instead of adding them as parts of the Divine Wisdom, which we of the East were too much inclined to neglect. So he broke away and had his own Western School, as he could not, in the T.S., exclude the non-Christian traditions, nor oust H.P.B. from her place, as the Messenger from the White Lodge.

* *

It is very pleasant to hear that the T.S. in America has found a site for its Headquarters, and that site has been purchased. *The Messenger* says:

It is located just outside one of the suburban towns near Chicago, only a trifle over one mile from the post-office and railway stations and, measured in time, only twice as far from the centre of Chicago as the present location at 826 Oakdale Avenue. The little city of Wheaton, 25 miles west of "the loop," as the heart of Chicago is called, will be the future address of the American Theosophical Society. Chicago is a huge city stretching solidly for many miles north, south and west, so that a location nearer to the city's business heart was not practicable. There were certain essentials to be secured on account of our complex Headquarters activities. Not only did we want the quiet of the country, with all the natural beauty and charm available, but there must be, very close at hand, first class mail and express, banking and transportation facilities. The latter, for both people and commodities, are certainly not surpassed and probably not equalled anywhere within the 500 mile area fixed by the Convention; for the new Headquarters site will be but five minutes from the post-office by motor truck, while the number of trains daily in both directions literally runs into scores.

After giving a brief description of the various lines the article goes on:

Wheaton is the county seat and is the only town on the line near Chicago where any of the east-bound through trains stop. One of the latter covers the distance from Wheaton to Chicago in 26 minutes. Besides the innumerable suburban service trains on the steam railway there is a limited train to Chicago on the electric road every half hour in addition to the local trains. There are also excellent concrete motor roads, among them the famous Roosevelt road that is one of the national highways.

Anybody who has travelled directly west from Chicago cannot have failed to be impressed with the beauty of the country. At about 18 miles out the low land is left behind and a panorama of beautifully wooded hills stretches away to the Fox river valley. Wheaton is midway in this expanse of fertile farms and quiet villages. Illinois is famous for its rich soil and its well-kept farms and there is no part of the State that surpasses the section mentioned.

Of course there can be no immediate removal to the new site. The Headquarters address will continue to be 826 Oakdale Avenue, Chicago, for at least a year and very probably longer. The character and style of the permanent Headquarters building must be determined and a financial plan worked out that will enable us to erect it without in any way checking the fine local growth now going on among the Lodges or the steady organisation of new territory that is carrying the teaching to parts of the country that have never before had it. Meantime a landscape gardener can lay out the grounds and with the advent of spring planting will begin. The grounds, comprising nearly ten acres, lie just outside the corporate limits, and slope gently to the east. They are high without being steep, and have several slight knolls and depressions that will lend themselves beautifully to the landscape gardener's skill. The tract is nearly square, being perhaps 200 feet longer than wide, with slightly more frontage on Wheaton Avenue than on Main Street.

On the point of just how much space we required there was a slight difference of opinion. Some thought five acres enough while others believed that we should make sure of enough room for all possible future expansion. It would seem that ten acres will surely do that as well as to prevent the too near approach of noisy enterprises.

If a fortunate beginning has any influence upon the future, the new Headquarters site should be the scene of coming success and prosperity. We were fortunate enough to learn about the new subdivision soon after it was opened and the few lots sold did not infringe upon this choice spot in the centre. In addition to other advantages we found that gas was available—a thing we had not found in any other suburban location. To crown all the rest the price was far below that of other similar properties and, after considerable negotiation, a liberal discount was made, with the result that we got the property for a little over \$11,000, while farm land, much farther from the town, is held at \$2,000 an acre. May such good karma continue to descend!

All the National Societies will heartily echo this wish. Mr. Rogers' unresting energy has a little overtaxed his physical strength, and he is in need of some rest. It is good that our Fritz Kunz, who is a host in himself, and who feels for Mr. Rogers much affection and high appreciation, will

soon be with him to lend his efficient aid. For Fritz Kunz is essentially efficient, and he has become a most effective speaker. I hear from Australia of his clear, direct, and rational way of presenting important truths proving particularly attractive to business men.

* *

We are told in *The Messenger* that Joanna Southcott is arousing "enormous interest" in Great Britain, the United States, France, South America, Africa and the East. The latter term is wide. So far as we know, little interest is felt in India, except so far as the advertisements of a "panacea," which cures diseases, have attracted some. *The Messenger* gives an interesting prophecy of hers, arising from her making a very beautiful embroidered patchwork quilt. She wrote:

There will always be different churches, because one religion is not enough to cover the world; but there shall come a time when the Lord shall shew the Churches how to draw together in a mighty brotherhood of amity, and to work together for the good of the World; even as this patchwork quilt is composed of pieces which together make a cover to cover a man, so shall the pieces of My Church be drawn together to cover the world.

A very Theosophical statement, that, when we remember that she was born in 1749 or 1750, and died at the age of 65. In the article above mentioned, she is quoted as prophesying that 100 years after her death (she died in 1814) a war of the Nations would break out; the date of her death is given as 1815 in the next column, but whichever date is taken, the prophecy is sufficiently remarkable. She also spoke of the shortage of gold and sugar at that time in England, and of London being in peril from the air. Also she prophesied that the French, then the hereditary foes of England, would become the ally of England against the Eagle. She left a sealed box behind to be opened in a hundred years by Bishops of the Anglican Church, but so far the Bishops have refused to have anything to do with her or her box.

* *

The Catholic Times is much disturbed by the fact that the idea of Re-incarnation is spreading in Europe. It remarks:

Some years ago a writer in one of the quarterly reviews, arguing against what he took to be an impossible theory, remarked that there was as much likelihood of Englishmen ever accepting it as there was of their becoming converts to the absurdities of Hindûism. When he wrote, this latter event seemed unlikely to the extent of impossibility. But one of the strangest results of the chaos of confused opinions, open unbelief and grotesque superstition among many of those outside the Catholic Church is that in recent years numbers of even educated men and women in Great Britain have accepted as a reasonable theory of life one of the central doctrines of Hindû and Buddhist paganism.

It might have added that Dr. Jowett, the erstwhile Master of Balliol College, made excuses for Plato's belief, as he thought the belief unworthy of so great a thinker. Neither Dr. Jowett, nor the writer of the above article remembers that the belief was universal in all the civilised world of the East while Europe was peopled by semi-barbarians. It was submerged for a time after a Church Council condemned it in the form taught by Origen, but was never quite forgotten in Europe, being held by various "heretical" sects, and it blossomed out again among the great German philosophers, who dominated European thought. The belief as Josephus shews, was common among the Hebrew, and was implied by the Christ in His answer to His disciples who asked: "Master, who did sin, *this man* or his parents that *he was born blind*?" The reply was not: "How could a man sin before he was born?" the answer that the above writer would have given; on the contrary, the Christ accepted the idea of a man having sinned before his present birth, and merely negated it in the instance named, and gave another cause.

* *

The fact is that without this law of mental and moral evolution, human existence is a hopeless tangle of undeserved suffering and unearned superiority, a horrible injustice, which forces the thoughtful to abandon in despair all belief in God, or, equally in despair, to accept on authority, as insoluble

by human reason, the riddle of human existence in this world, the nightmare of everlasting torture for babies, as described in the ghastly booklets on hell, taught to the little ones in Roman Catholic schools.

* * *

M. Bela de Takiachy writes to me from Budapest, sending a Hungarian translation of the ninth edition of my translation of the *Bhagavad-Gītā*, "with the love and esteem of the Hungarian T.S.":

The publishing of it has taken a long time though the translation was finished a few years ago, but, owing to the few kind words you inserted in *The Theosophist* we immediately got the necessary help, which enabled us to pay off the last instalment for the publishing of it, for which we would like to express to you our grateful thanks.

I am very glad that the suggestion to help our sorely tried Hungarian brethren reached some generous heart, and to him, or her, I pass on the thanks. It is a great benefit to that suffering Nation that the "Song of the Lord" should reach them in their mother-tongue.

* * *

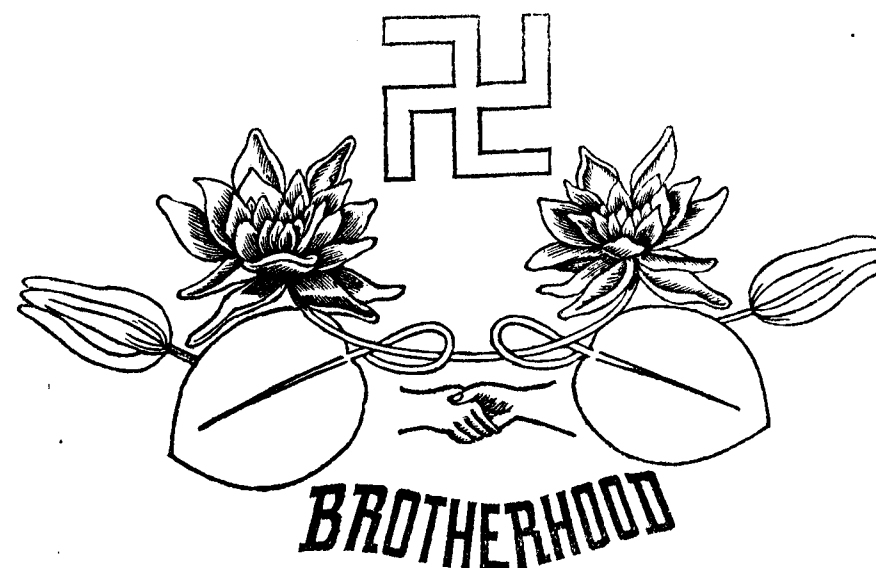
Last month I mentioned the Dawn T.S., Lodge, established in Shanghai on December 28, 1924 (see pp. 5-7). As I said, there was no time to have a block made before the issue of last month's number, but it has been made since, so the Chinese Lodge appears as our frontispiece and I know all readers will be glad to see our Chinese brethren.

* * *

I add another picture which will be welcome to many—that of Colonel William Bernard Lauder, as R. W. M. of a Co-Masonic Lodge, who gave his life to the providing of necessities for some three million men during the War, working himself to death for his country as truly as though killed by a bullet. His life was full of service, for he lived Theosophy, and was a splendid example of courage and devotion.



COLONEL WILLIAM BERNARD LAUDER



THE CYCLE OF LIFE

By MUIRSON BLAKE

(Continued from p. 19)

WE have glanced at this tremendous subject from the outside; now for an attempt to see something of it from the inside. •

THE OCCULT METHOD

To do this there is no other way than the ancient method of Occultism, the study of the subject according to number

and succession, the method of the Alchemist, the Hermetic Philosopher or the Chaldean Magician.

The Theosophical student is quite familiar with the idea that the Divine Creator manifests under a triple aspect and that as a direct consequence of this His life at all levels and in all forms reflects this threefold nature.

In the process of manifestation there is firstly the ONE, the Indivisible, the Father and therefore the positive, the male principle in all manifestation. The next succession is this ONE becoming two, the SELF and the NOT-SELF, or the reception of the positive outgoing energies and therefore the negative, the female, the form-principle in nature. These comprise everything in any universe; all that is not yet accounted for is the third, the *relation* between these two, the connection between one and two, or the three.

To summarise, we find we have firstly a positive, male, energising principle, secondly a negative, female, receptive one, thirdly a neuter, relative. This is sufficient for our purposes here, the student who wishes to go into this absorbing subject will find these ideas elaborated elsewhere.¹

We might further summarise the above three categories as Father, Mother, Child, but, as the *Kabbala* teaches, the Sacred Name which contains the key to the universe is not three but four syllabelled (JHVH). The three in activity become four, and the ten Sephiroth, the ten elements making up any world, arrange themselves not in triads but in tetrads thus:

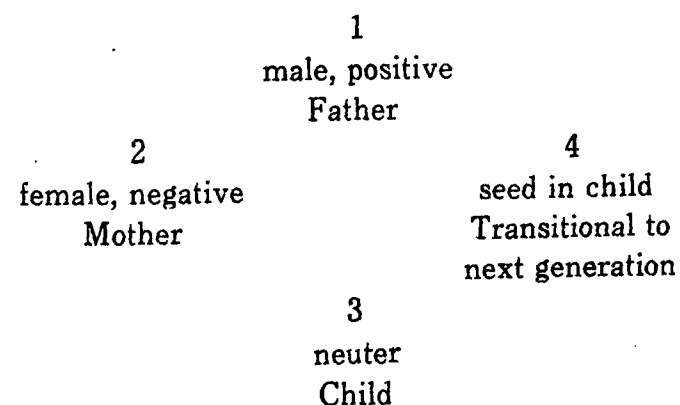
1	4	7
2 4	5 7	8 10
3	6	9

¹ *Tarot of the Bohemians, Papus.*

the four and the seven linking up the forces of one tetrad to the development of the next, the ten becoming the connecting phase between one world and another, summing up within its own nature the whole of the qualities of its own world and incorporating them as the primary positive element of the next succeeding world, and we can see the four and the seven doing exactly the same thing between their respective tetrads.

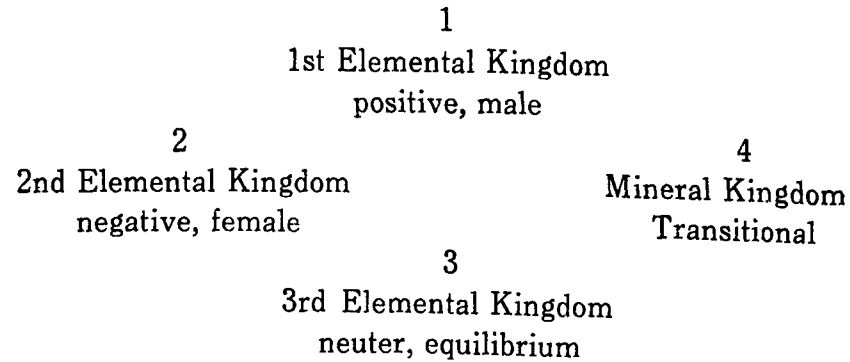
This tetradic fourfold principle might perhaps be understood in the picture of Father, Mother, Child, and the seed of the next generation which is present in the child from the moment of its birth, the germ which includes within itself all the potentialities of both parents and the child, and which therefore, for that reason, may become the positive male principle in the next generation.

Arranging this diagrammatically we have:



If this principle is universal we can at once see that our seven-phased cycle must be arranged as a pair of tetrads, the first of which will embrace the whole of the process of the descent of the life into matter and therefore may be called the involutionary tetrad, and so, utilising the key which we have just created for our labours in the above diagram, we get at once:

INVOLUTIONARY TETRAD



There has been no attempt that we know of in Theosophical literature to describe these elemental kingdoms, nor the particular attributes any life wave acquires as it passes through any of these involutionary stages, and all that we can do now is to make the best of the above. The very great importance of understanding as much as we possibly can of all involutionary processes will be clear when it is seen that all the later processes of growth that follow involution are merely the ever repeated efforts of the life to rise again out of matter, or, in other words, to restore the equilibrium disturbed by this plunging of the life down into matter. Could we but see it, it is really here that the inner meaning of all growth and evolution lies hidden. Here are the causes: the vast processes of evolution that follow are merely the results.

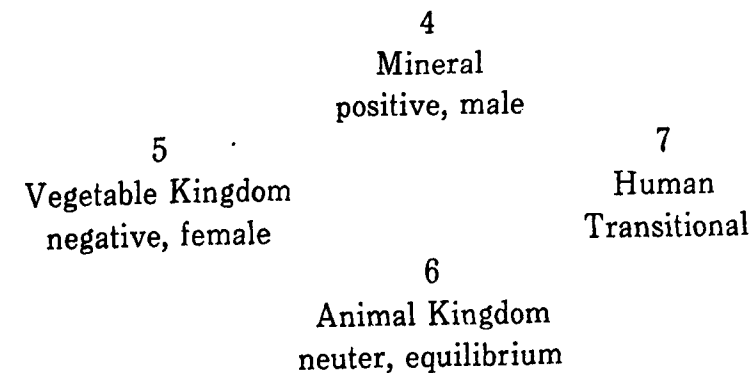
Before leaving this tetrad, then, to pass to the next, we must just point out one thing to show how this method works. We know that the materials of the 3rd Elemental Kingdom (the astral or emotional world) are those that are most intimately connected with the physical, and we see from our key that its inner nature consists in the balancing of the positive, outgoing energies of the 1st by the negative, receptive qualities of the 2nd Elemental Kingdoms, and we will remember that

the key-note of this world in which all the activities of physical life are bathed has often been given by seers and mystics as the realm of equilibrium,¹ an equilibrium that through the active and passive qualities of our thoughts and emotions is constantly being disturbed.

We must however pass on and apply our key to the solution of the inner meaning of the Mineral stage which we see it gives at once as Transitional. We see that it covers the period of change over from the arc of descent or involution to the arc of ascent or evolution. It forms the connecting link between these two different world processes and it contains within itself the moment when the outgoing forces exhaust themselves and the inevitable process of withdrawal at once begins, which eventually will sweep the life units from the physical back again to their true habitat in the spiritual worlds.

We can see also that this stage of the mineral marks not merely the conclusion of the first half of the cycle but also must constitute the first phase of the second, and so our second tetrad must be given thus:

EVOLUTIONARY TETRAD



¹ See Elephas Levi's description of the Astral Light.

Now we come into a realm where we think we know quite a lot. All the above kingdoms of nature are familiar to us, but this key of ours, if it is of any use at all, must supply us with the chief characteristic, the fundamental note of each of these kingdoms in turn, and not merely secondary attributes.

The Mineral we have already seen as the transitional, the connecting link between the involutionary and the evolutionary tetrads, but now we see it combining within its own nature all the properties of the whole of the previous tetrad and incorporating them as the primary positive element of the evolutionary tetrad. The Mineral has within it the full return swing of the pendulum that has carried the life wave down into matter. The immense process of the conversion of the equilibrated nature of the 3rd Elemental Kingdom into the positive nature of the Mineral appears in the giving of positive form to the previously chaotic, nebulous, shifting clouds of matter, a process of *individualisation* takes place as the result of the conversion of these two forces one into the other, and the chemical atom appears as a direct consequence.

As the life wave enters the next higher world, the fifth phase of our cycle opens, and that mystery to modern science occurs, the development of living out of so called non-living matter, the originating of the organic out of the inorganic. The chemical atoms group themselves into molecules, and special groups of these, containing atoms of carbon, hydrogen, oxygen, and nitrogen, form jelly-like masses, become cells, and as these cells in turn group themselves into the tissues and fibres of the vegetable world, we see the positive individualistic impulse of the first phase of this tetrad culminating in the formation of the cell, entering on a passive constructive period as the vegetable kingdom arises out of the mineral, and thus the feminine principle of vegetation succeeds the positive mineral: Ceres follows Vulcan.

The next phase will, we see, consist in the equilibrating of the positive individualising forces of the mineral and the constructive receptive qualities in the vegetable world in the animal organism which next appears. There is only one possible way in which this balancing could be achieved and these two mighty forces of individualisation and construction—the mineral and vegetable qualities—made to neutralise each other. These masses of cells commence to become differentiated off into specialised organs, in the words of Herbert Spencer:—"The general becoming the special." This equilibrating of two equal and opposite cosmic forces is the cause of the differentiating off which we must name "Individualisation" and "Construction," simple plasm and the allocating of special functions to certain parts, the balancing of the positive individualistic force of the Mineral or fourth phase against the constructive energies of the Vegetable or fifth phase of the great cycle.

This, we see from the key diagram, really completes the second tetrad, for the next stage, the Human, is only transitional and can no more be understood in terms of this evolutionary tetrad than the mineral could be in that of the involutionary tetrad. Although the human stage certainly belongs to the great cycle of life which we have been studying here, yet for all purposes of understanding and comparison, the human kingdom must never be considered merely as the concluding phase of the evolutionary cycle that includes the mineral, vegetable and animal kingdoms, *but as the opening phase of an entirely new cycle of development.*

From Theosophical sources we know that the entry of the life into the human kingdom is marked by a process of spiritual individualisation, and this constitutes the culmination of the process of evolution exactly as the previous individualising phase of the chemical atom in the mineral marked the end of the involutionary process. We see too that the human

phase is transitional also in function, and that it is transitional not merely from one process to another, as the mineral was, but also it is the connecting link between two entirely different schemes of evolution. Within the human kingdom, in other words, an immense transition must be achieved that will transfer the life-unit from its present cyclic form of development into a completely different scheme when the present form of development by cycles will be entirely superseded by some other method.

It follows then that there will be two ways in which man may be regarded, just as was possible in the case of the mineral. The human kingdom may firstly be considered as the last transitional phase of the life-wave cycle and secondly it must also be regarded as the commencement of some quite different scheme of evolution, which, to us would probably appear as divine in nature. The human kingdom in other words is the channel by which the life passes from the present cyclic form of development, which is the only one that man is directly conscious of now, into some entirely different scheme, which probably exceeds all that we know of as human, not merely as man does the animals, but very much more, belonging, as it must, to a completely different scheme of evolution.

Thus we find we have two ways of looking at man according to our key:

(1) As the culmination of the great cyclic process of evolution which includes the mineral, vegetable, and animal kingdoms in its vast sweep, and

(2) As the opening of an entirely new phase of divine unfoldment, when, freed for ever from those forces which again and again irresistibly drag the life down into the abyss of forgetfulness, the physical life, the donning of the mantle of flesh which to the higher man is death, it enters that form of being where there is no birth nor death, no forgetting, and

which to the man as he steadily draws nearer and nearer his goal must be an unbroken path of ever-deepening joy.

In considering these two aspects from which man according to our key may be viewed, it might be remembered how religions have always divided man into two classes, the "lost and the saved," "those who know and those who do not know".

Mentally, there is an almost unbroken continuity between mental deficiency on the one hand and the greatest intellectual brilliancy on the other; there is no difference in kind between the mind of a sage or of an uneducated ploughman, it is merely a difference of degree of unfoldment; but as soon as we begin to look at man from the deeper aspects of the spiritual category, we find at once that, differing from all lower standards, there is here an apparently impassable gulf fixed that divides mankind, quite independently of mental endowments or any lower qualities, into two entirely different classes. These two classes for want of a better name are sometimes known as the "lost and the saved," and in the very last directly inspired book given to the world, this spiritual differentiation of man into two classes has been brought out even more clearly in the words:

In all the world there are only two kinds of people, those who know and those who do not know.

We are all familiar with the phenomena of religious conversion, how through some process of inner unfoldment a man's whole life can suddenly be transformed. This is only another example of this same spiritual differentiation appearing in our lower life; there are those who have experienced this intense inner illumination that transforms all the later life and there are those who have not had this experience and to them it simply does not exist. This duality of the spiritual is apparent in all its manifestations.

Can we not at once link this up with what our key has supplied us with? There must be some time in the story of every soul when it stops, as it were, looking backwards to the lower kingdoms of nature whence it has arisen and begins to raise its eyes to the glories of divine evolution which are just in front of it and which are only waiting for it to enter. This, in some profound sense, must then be the real function of the life in man, to enter this higher life, *to forget the past*, which belongs to his previous cycle, and begin life anew under entirely different conditions.

It is this immense spiritual upheaval that is reflected down into these lower worlds as "those who know and those who do not know," and our key has been able to give us some of the truth about it. We have thus finished our work. We have traced the evolution of life through the cycle of the life wave from the inner side as well as from the outer, through the mineral, vegetable, animal and human kingdoms, and we have glanced at it entering into new realms of development that pass far beyond our possible comprehension.

To summarise then, we have considered here, from a number of different aspects, the Theosophical idea of a life-cycle through which life in any form must pass if it is to manifest. This cycle we traced firstly in the story of the so-called life waves, which appear firstly in seven groups as the first elemental kingdom, and then pass through seven phases of development culminating in the human kingdom. This cycle we have attempted to show as the prime cause of all phenomenal life. We followed it through the first three phases (the three elemental kingdoms), or the descending arc, as the life wave involves itself ever deeper into matter, then through the mineral when the life wave is at its lowest point in matter, finally through the vegetable, animal and human kingdoms when it struggles back again upwards through these dense materials, organising

and controlling ever finer matter as it works its way upwards and builds finer and more universal materials into its vehicles.

This cycle we considered from a number of different ways. There was the one from the point of view of force. The life wave is, as it were, blown down into dense matter much as bubbles of air might be into water, and then these masses of life, splitting up into ever smaller bubbles, would rise again under their own initiative back again to the higher planes whence the life wave originated.

It was no doubt this great cycle that the ancient Greek philosophers were thinking of when they developed their theories of "Condensation and Rarefaction," which appear so often in their systems. Sometimes the primordial substance from whose condensation and rarefaction all things were said to be derived, was named by the philosopher, blood, sometimes air, or water or ether, and we Theosophists are in the habit to-day of giving this the term "life".

We defined this great cycle which completes itself through the seven kingdoms of nature as the archetypal process of development for all forms, all growth processes being merely recapitulations or reproductions within the narrower limits of time and space of this one fundamental, archetypal process of development, the one great wheel from which all the smaller wheels of the world-machine are driven and which therefore in their many revolutions must reproduce all the movements of the great driving wheel of the universe.

We traced this cycle in the activities of the group-souls and the species of plants and animals emanating from them; we followed it in the cycle of rebirth by which man awakens his many-sided nature, we watched it being followed even in the growth of civilisations as the various cultural impulses descend from the higher worlds to draw men together to form new races and raise fresh civilisations. Thus we attempted to make good our statement at the beginning of this article

that all processes, from the dividing off of an amoeba from its parent mass to the evolution of a solar system, from the prenatal growth-processes of the mammal embryo to the regrouping of electrons within the atom to form a new chemical individual, were all derived from one fundamental cycle.

Leaving this side of the subject we then enquired into the inner meaning of some of the seven stages of this cycle. We found that the Mineral or fourth stage was not only a connecting link between the process of involution and evolution but that it also represented a positive, individualising force, bringing out of the previously nebulous clouds of matter in turn the various chemical atoms, culminating in the formation of plasm which constitutes the building materials for the next phase, the vegetative or constructive, when these individual cells are built up into the tissues of plants, and masses of more or less homogeneous plasm appear. The next great process (the sixth or animal) consists in the balancing of the two previous phases, the equilibrating of the forces of the mineral individualism with the vegetable constructional phase, and the simple masses of plasm become differentiated off in the specialised organs of the animal organism.

This, we tried to show, would, according to our key, complete the evolutionary scheme, for the next phase, the human, was merely transitional, the gathering up of all the qualities of this whole scheme of evolution and the carrying of them over into an entirely new phase of development altogether, one that is not included within the great cycle which we have been elaborating in this article.

According to this, Man should only in a minor sense belong to this evolutionary scheme where development is by means of this cycle we have been studying here. He really belongs to a different scheme altogether and we saw in

connection with this how, spiritually, man was always separated into two classes:—"He who is not for me is against me," "Those who know and those who do not know," "The lost and the saved," etc., and we made an attempt to link up this idea with the time when the man who hitherto has been considering himself only as a product of the past, the scheme of evolution in which he is still submerged and out of which the life within him has arisen in the past, and the time when, through some form of inner illumination, his soul is allowed to look forward and catch some glimpses of the glories of that spiritual development that lie immediately ahead of it. The man then is said to become converted, and some inner change, akin to this one, appears almost in every incarnation of the soul until the time comes when it can be made for the good of all and the liberated one rises out of this scheme of cyclic development to claim that spiritual heritage which belongs to him by right of his divine origin.

The Human Kingdom then is not merely the culminating (the seventh) phase of the great cycle of the life wave, it is also the opening phase of an entirely new epoch of development, when, we may presume, life will evolve by some method other than the painful one of the cycle of descent and ascent, and the soul will never more have to drink of the waters of Lethe, that awful cup of forgetfulness that is the cause of the great world tragedy.

This, to our mind, is the great teaching of reincarnation which, through our Society, is being spread so rapidly in the West, that man is meant to look forward. It is the vehicles of man alone that belong to the past, but his soul is of the future and belongs entirely to that. We must learn to look at the heights ahead of us, which in the future we shall all quite naturally and easily attain.

That inner change, when the eyes of the soul are opened, which for want of a better name we call conversion, must also

appear at certain times reflected in Humanity as a whole, when all the world is, as it were, simultaneously given a glimpse of its wondrous future, of the marvels of the Scheme of which it is a part. There must be, at certain periods, a kind of world-conversion, when through special efforts of the Guardians of the Universe, the whole of Humanity can rise for awhile to its full stature reaching in advance that state of redemption that will not be normally attained for some time to come. Perhaps this may throw some light on the direction of the labours of our Society in the days that are to come.

Muirson Blake

THE FOUNDATIONS OF NATIONAL GREATNESS

By JAMES F. HARVEY

IF we had lived in the sixteenth century and had been born in Spain, it might have been our lot to take part in the adventurous and epoch-making expeditions of Cortes to the New World. Had we done so, we might have penetrated into the jungle of Central America and there been struck with amazement at the evidences of a wonderful civilisation long passed away. Massive terraces of masonry rich with carving might we have seen, but ruined and overgrown with the rampant vegetation of a tropical forest. Had we been of a thoughtful turn of mind we should have wondered who built it, and how long ago, and why it was destroyed, questions which would have remained all unanswered.

Or, had we accompanied the brothers Pizarro on their invasion of the peaceful and well ordered country of Peru, there again, it may be, high up in the passes of the Andes, might we have seen relics of vast engineering works such as would tax the powers of the most efficient of modern engineers to accomplish.

And then, had we sailed westward, leaving our companions to continue their work of butchery and plunder, we might have reached Easter Island, 1,000 miles from any land and there we should have seen, in rows on the beach, many half buried in the sand, enormous sculptured figures of men, 30—40 feet high, and had we penetrated the interior of the

Island we might have found some of these gigantic figures lying unfinished in the quarries from whence they were hewn incalculable ages ago.

Then sailing still westward and arriving at the Philippines we might have found the prehistoric remains of ancient harbours, wharves, and canals pointing to the existence of a busy, seafaring commerce, far back in the dim ages beyond the memory of man.

And if our Spaniard had lived a few centuries later he might have been interested in the recent discoveries in Crete, where scientific excavations have shewn that there existed in that Island, thousand of years it may be, before the days of ancient Greece, a wealthy and powerful civilisation, all memory of which had since been lost.

And so we come down to the records of history, and still the tale of shattered civilisations runs. The Babylonians and the Hittites, the Egyptians and the Assyrians, the Persians and the Greeks, the Carthaginians and the Romans—it is still a tale of the rise of mighty empires and of their fall.

And looking thus round the World the question is bound to arise in the mind of the thoughtful person—"Can *our* civilisation endure?" For it cannot be thought that the forces which so shattered those mighty empires of the past will display any special leniency to our own. Why should they? If a civilisation fails, it fails, and must go the way of all failures—it matters not one jot whether it be Atlantean or Aryan, Egyptian or Greek, Asian or European. And the reason for these failures? Simply this, that they no longer provided a suitable social vehicle for the evolving spirit of man. The same law which breaks the human body and casts it aside when its usefulness is passed, setting free the Spirit, breaks also the social body of the race when that becomes a prison instead of an instrument of progress, and just as on the reincarnation of the individual the new body begins again as

that of a child, so is it with the new social body which arises after the break up of the older form.

So if we would establish our civilisation, as it is surely our duty to do so long as we may, we shall do well to examine it carefully, that we may judge whether or no it shews any signs of decay, and, if so, whether this can be arrested and healthy tissue induced to grow in its place.

Now the chief cause of a nation's decay is the existence within it of slavery in one form or another, in other words, of economic injustice producing on the one hand, great wealth and luxury, and, on the other, poverty and misery. Such conditions, by holding up the acquisition of riches as the greatest good, induce a race for wealth and power, leading directly to the weakening of the moral fibre of the ruling class, to envy and discontent amongst the poor, and thus to a cleavage within the nation. In all such societies there is a failure to realise spiritual values, a consequent lack of social unity, a blindness to the real object of life, and the end is death. As Mrs. Besant says: "The great civilisations of the past have perished from this startling contrast of luxury and misery."

Can we honestly say that this great evil has been eradicated from our society to-day? If not, unless all history is a lie, it is doing its work, and unless it is remedied the end is sure.

This then, if it be true, is the horrible canker within the heart, it is the quagmire upon which we have sought to rear our national greatness, and it shews itself in many alarming symptoms.

I have referred to shattered civilisations. Let us turn for a moment to the few which have endured. In India, where the land was secured to the family group and the village community, you may go back for many thousands of years, and still, in spite of dynastic wars this great civilisation, until contaminated by Western ideas and oppressed by Western

rulers, has a record of stability, of wealth, of greatness, without a rival amongst the nations. In old Peru, under a somewhat similar disposition of the land, you had another example of peace, well-being, and national unity, which, had it not been ruthlessly broken up by the Spaniards, might have remained to the present day. Also, in China, with its 6,000 years of recorded history, you have again a just distribution of the land, and thus, in each of these ancient countries whose records go back to time immemorial, the basis of their stability has been the recognition of the right of the people to the land. In other words, of social justice.

Now let us look at home. In the United Kingdom over half the land is owned by some 2,500 people, one in 18,000 of the population, while 44 out of our 45,000,000 have no ownership in it whatever. So thoroughly in fact has the evil work been done that the great majority of the people have forgotten, or never knew, that they ever *had* any rights in it at all.

It may be said that India, China and Peru are, or were, all unprogressive countries; that if stable they were also stagnant. This, if partially true of China and Peru, is certainly not true of India, where nearly every form of political government has been tried. But even if it were true, is it necessary that progress should be synonymous with injustice? If so, progress can only end, as it has ended many times in the past, in the pit, and the sphinx riddle still remains for us to read.

We are proud, and rightly so, of the scientific and industrial progress of the West, but, while taking credit for our own achievements, need we lack a true appreciation of the profound philosophical work of India? This work is to be measured, not by the accumulation of material wealth or the growth of our powers on the physical plane, but by the development of the highest faculties in man.

But there are other symptoms of decay. There is the divorce between social privilege and social duty, for which our

hereditary system is so much to blame. As a consequence we have a functionless rich class, living largely on unearned increment in the midst of penury. The Chinese were much more reasonable in this matter than ourselves, for, if a man received public honour for some great service to the State, it was his ancestors and not his descendants who were ennobled—and this for the very good reason that his ancestors had probably had a good deal to do with his rearing and training, while his posterity most certainly have nothing.

Then, there is lack of vision in our Governments. It is, I believe, quite true to say that at least 90 per cent of governmental activity has to do with questions of property, leaving a poor 10 per cent for the greater question of the national development. In place of the latter we are faced with widespread greed, individual and national, with lack of morality both in business and statecraft; with such disease of our productive and distributive agencies that large numbers of our people are denied the right to produce and consequently to consume in any adequate measure. We are faced as a natural result with the physical deterioration of a third of the population; with the starvation of education, with appalling housing conditions, and, internationally, with economic collapse of the greater part of Europe. The intellectual and moral bankruptcy of the rulers and governors of the West cries aloud for recognition, if these evils are to be checked and civilisation to be saved.

But decay is not necessarily dissolution. Decay is constantly going on in the human body and is replaced by the production of new tissue, so that the body is said to be entirely rebuilt every seven years. Nature does this for every healthy person and, because we are not in conscious opposition, does it up to time. So in the same way must new tissue be built into the body of the nation. But in this matter there is conscious opposition to change, for privilege and self-interest are always blind to the national welfare. In the face of this

opposition it is, therefore, not sufficient for us to be merely negative, we must be active, we must be positive.

And this new tissue if it is to be strong and healthy, must be capable of vibrating in harmony with the highest attributes of man. The national house must be adapted to the unfolding life of its tenants if it is to stand.

Now most of the great religions of the world agree that the Divine nature is a Trinity, expressing itself as Will, as Wisdom and as Love—and if man is, in his very essence, the same, then the Foundations of Natural Greatness, in other words the structure of our social institutions, must be such as to become instruments, to become vehicles or channels through which this highest nature of man may express itself in the world.

Do we realise sufficiently, that the manifesting of this higher nature in the individual is very largely a question of the development and control of his vehicles? The same holds good for the nation. Unless these vehicles of the national life vibrate in harmony, the result must be national discord, and the possibility of a glorious melody is lost.

And so I suggest to you that no civilisation can endure which denies an outlet for the expanding life of man. I suggest to you that our Foundations must be nothing less than noble vehicles for the expression and unfoldment of the Divinity in man. I suggest to you that here we have an unfailing touchstone, by means of which not only may we analyse our present society, but also have a clear guide as to the nature of those Foundations upon which alone the social order which we all desire may be built.

And now, having considered the question in the abstract let us consider it rather more in detail.

In what does Will consist? I think you will agree that it is resolution, determination. Will is positive—it is active—it is power—and the measure of its unfoldment in the physical

world depends largely upon the strength and fitness of its instruments or vehicles. It is the antithesis of weakness—it has no use for a negative attitude—you will remember the judgment upon the Laodiceans who were neither cold nor hot—simply negative and lukewarm. Kipling stresses the same point in that tale of his of the man who applied for admission to Heaven. He was asked what great good he had done, but could remember none—and so was told to apply for admission to the other place. He went, Satan asked him what great sins he had committed. He could remember nothing in particular. Then said Satan: "You poor miserable creature, good neither for Heaven nor Hell; here, take this bit of brimstone and go away and make a little Hell of your own."

And so, I think, it is true that the man who has sufficient will-power and sufficient interest in the Universe to be positively wicked, is nearer the light than the inert and the apathetic. There is at least the power in the engine, which some day may be guided to the achievement of great ends—a weak man or a weak nation can never be great.

But, as I said, in order to express itself fully in the physical world, Will must have its appropriate vehicles, strong, and fitted for their work. And this is where the importance of the outlook of the nation and the nature of its social arrangements come in. For though these may not be able to increase Will, which is inherent in the nature of man, and which can only be unfolded, and not added to, these national and social arrangements, can, and do, have a very vital effect upon the quality of those vehicles and may therefore largely help or hinder the expression of Will in the world.

For in what does strength, and fitness consist? The basis of strength is a well nourished body, breathing pure air, and finely disciplined so that it may endure strain and hardship without undue damage. One could go to great lengths in criticism of our national life on those grounds alone,

but I am not at the moment condemning the national house as unfit for human habitation, I am seeking to suggest what should be the foundations of the new building. And so the very first of our foundation stones must be such social conditions as will ensure the proper feeding, clothing, breathing and exercising of the people, especially the children, so that the physical basis of the nation may be well and truly laid.

Let me give you an illustration. Some few years ago the Milner Field estate came into the market. A proposition was made in the City Council that the estate and mansion should be purchased by the city, to be used as a school for some of the poorer children. This was turned down on the ground that the city could not afford to build up the physical and mental bodies of its children! I presume that it could afford to run the risk of its house falling about its ears owing to the foundations giving way! Wise architects do not build in this fashion.

But not only must the physical body be strong, the mental body also must be well nourished and trained. There are few more pitiful objects than the strong brawny youths of many of our country districts whose minds, so far as any broad and far-reaching ideas are concerned, are simply blanks. What is to be expected but that they will hang round the corners of the street, or congregate in the public-house wasting what leisure they have in gossip, and useless if not vulgar talk. It takes an educated man to be happy in the country, and one reason why the towns are so attractive to these young men is that, having no inner resources, they seek continually outside themselves for something to interest and amuse.

But I will return to this subject later, when I deal with education. At the moment all I need say is, that without proper nourishment and training of the mind a man is weak

mentally, and is at the mercy of the strong, the unscrupulous, and of his own lower nature.

There is then, of course, the emotional nature, which needs direction and control: but this also can perhaps be more conveniently dealt with when we come to the question of education.

The welfare, then, of these three, the physical bodies, the emotions and the minds of all its citizens, the vehicles of their wills, and thus the channels, for better or for worse, through which those wills must flow, must be the primary care of any nation which would be great and which would endure.

And now let us pass on to the second great divine quality unfolding in the race—Wisdom. If I might venture to try to define wisdom, I would say that it is that larger consciousness which directs knowledge and imagination to the helping forward of the evolution of man. And just as the physical body, the emotions and the mind are the vehicles of the Will, so I suggest to you that knowledge and imagination are the immediate vehicles of Wisdom. I say immediate vehicles, because they are not the only vehicles—Wisdom when unfolded informs, controls and uses for its high purposes not only knowledge and imagination but also the body, the emotions, and the mind.

It will be clear to all that national greatness cannot be founded upon ignorance and lack of vision, and here again, although it may be true to say that no nation can make its citizens wise, yet it can do a very great deal towards providing the channels through which Wisdom may flow. It may enlarge knowledge—it may stimulate imagination. And here at the very outset, in considering this question of knowledge, we must discriminate. For some knowledge is most useful, some is less useful, and some has no use whatever. Therefore we must ask the question “Useful, for what?”

And a great nation will at once answer "Useful, as helping towards the highest development of mankind—useful as ministering to the development and control of the body, the emotions and the mind."

First as to the body. As I have said, there are three things necessary to the health of the body, pure food, fresh air, and sufficient exercise. We feed our bodies day by day from the cradle to the grave. What we put into them must be a matter of considerable importance to their health and vigour. But where is the systematic teaching on the subject? It simply does not exist. I suggest that a nation which was determined that its citizens should be healthy and strong would tackle this problem of diet seriously, and at once. It would have regular conferences of experts, issuing periodical reports as to quantity and quality both for vegetarians and for meat eaters. These reports might then form the basis of simple rules of diet, which could be issued yearly to every family in the land, who thus could be kept abreast with advancing knowledge. Not only so, but it would take such measures as might be found necessary for ensuring that all food should be pure, and for the restraint of those who would profit by the poisoning of the people.

The same with regard to fresh air and exercise. A great nation would train its citizens to value fresh air, and would never put up with the housing conditions which afflict us to-day. It would insist on a solution. If the whole nation could be mobilised to fight a human enemy, we could certainly do more than is done to house our people properly and fight the demons of dirt and foul air.

With regard to exercise; it is thought very necessary to teach our children the laws of physics and mathematics, but is it not at least equally necessary to teach them the laws of our own bodies, so far as we know them? There should be a gymnasium attached to every school, where instead of some

half-hour a week, daily exercise and training should be given. And coupled with the gymnasium should be a swimming bath and playing field, where habits of personal discipline and cleanliness could be cultivated.

But, of course, the nation that made up its mind to care for the bodies of its children, would also have to do a good many other things about which I need say little at the moment. Why is it that nearly the whole of the school life of a child is spent in preparing him to learn to be useful in some way or other in industry or trade? It is because of the false ideas which rule society and our false standards of value. We set such great store upon material things that we are blind to the far greater riches which are being neglected and destroyed in the human life around us. If the thousand and one articles of pleasure and luxury which abound to-day are worth the labour of making, how much more worth while is the building up of healthy human bodies, the vehicles of the evolving life?

And included under this head must be a thorough training for every child in some branch of industry, science or art, for it is by these that the activity needful for the development of human faculty and the necessary environment for the production of healthy bodies can alone be obtained: these must all be made to serve humanity and not, as is so often the case to-day, humanity made a slave to them. Not that every child should have a smattering of all these, but, after a broad and general education, teaching him as it were his way about in the world and his position in the scheme of things, his budding capacity should determine the special line upon which he should chiefly concentrate. Every child should be taught that all useful work is honourable, and that the only dishonourable thing about work is to do it badly, or to try to throw his share upon others. If it were clearly impressed that useful work, willingly performed, is a necessary foundation for a great nation, we should soon cease to honour

luxurious idleness, and social distinction would be the reward, not of wealth, but of service.

And to the training of the body must be added the training and discipline of the emotion, the desire nature.

Up to a certain stage in evolution personal desire is an indispensable condition of progress. Long before the infinite vistas of the cosmic life have begun to open out to his consciousness, a man must be stirred to activity, he must see before him some satisfaction, be it high or low, which will spur him to effort, and this is the function of desire. There are very few among us yet who do not need this spur, and to suggest to the normal man the futility of the pursuit of desire would be a great mistake, as this constitutes the greater part of his reason for action. Therefore, desirelessness is not one of the foundations of a great nation in the near future—but rather the control and the refinement of the desire nature. I think that in the training of the young the satisfactions resulting from order, harmony, capacity, knowledge and beauty and the peace and joy which come from helping others should be dwelt upon, and the craving for selfish pleasure, luxury, possessions and power over others, especially so far as the children of the wealthy are concerned, should be discouraged as the selfish and vulgar things that they are. Thus will emotion be an aid instead of a hindrance to the enlargement of the higher faculties.

James F. Harvey

(To be concluded)

HIS SHADOW ON THE EARTH

By F. G. PEARCE

[There is a North Indian tradition still prevailing that at the moment of the Vaisakh Full-Moon, every year, a great assembly of Arahats and Holy Ones takes place in a certain sacred spot on a great plateau, and that on this occasion the Shadow of the Lord Gauṭama Buddha appears and blesses all the assembled ones.]

DOST Thou indeed on Wesak Day each year

Look back upon this earth that was Thine own—

Back from those heights unthinkable, unknown,

Back to the ceaseless strivings that are here?

What dost Thou see when Thy compassionate eyes

Look on the land Thy footsteps trod of yore?—

Thy name scarce known from Sindh to Vanga's
shore,

And in far isles a creed that slowly dies.

A creed, and not a life! We stand and gaze,

Admiring those of old who trod the Way,

Disputing what we think that Thou didst say,

Saying we cannot tread it in *these* days.

And so our world grows darker. Blood and hate

Grow hotter, and we hasten to our doom.

Great Lord, who see'st the Truth beyond the gloom,

Wilt Thou not save us from approaching Fate?

Save us by Truth—for Truth can make us free!

Save us from self—for self it is that blinds!

We know Thy Path; what is it in our minds

Makes us unfit to tread it steadfastly?

What is it? In the glorious days of old
 Men came and heard Thee and were not the same;
 Their lives were changed; they sought no longer
 fame;
 They sought the wealth of Wisdom, not of Gold.

Why not we likewise? Ah! if Thou wert here,
 Would not Thy Presence inspire us once again?
 Would not we lift this world from out its pain?
 Would we not quench with Love its hate and fear?

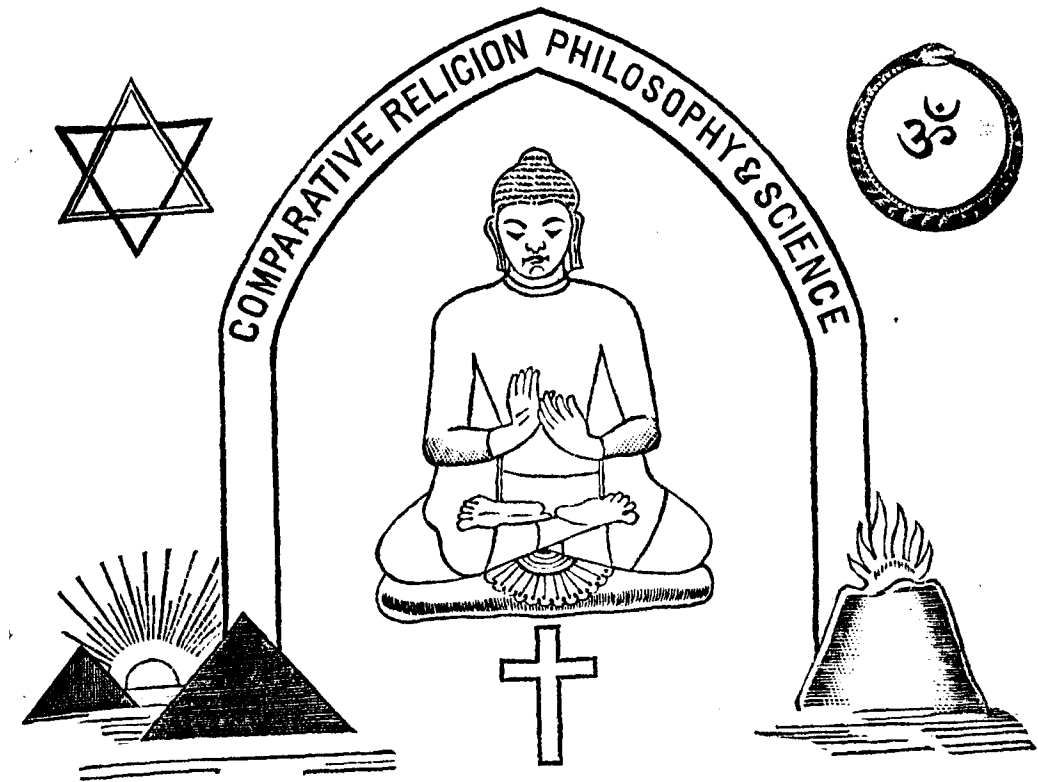
If Thou wert here! O vain, vain, vain desire!
 For Thou hast passed beyond our utmost ken,
 Far, far beyond the anguished cries of men,
 Far, far beyond the flames of sorrow's fire.

Dost Thou look back upon us, Mighty Lord?
 Dost Thou indeed look back, O Conquering One?
 Ah! if Thou dost, let not the ages run
 Until we perish utterly by the sword!

Look back in pity on us! Thou art gone;
 Yet Thou didst promise unto us to send
 Him who in ages past was Thine own Friend,
 The Lord, Metteyya, the All-Compassionate One.

Look back in pity! Grant us but this boon—
 Again to see a Presence like to Thine—
 Again to hear that Teaching so divine.
 Lord, lest we perish, send Metteyya soon!

F. G. Pearce



A DRUIDIC TRIAD

By D. JEFFREY WILLIAMS

THERE is a kind of sublime realism about the mystical philosophy of the ancient Druids. Three great Circles of Being were conceived by Bardic thought, the second arising from the first and the third issuing from the second. The first Circle, that of *Ceugnant*, is the unknowable, limitless Absolute, the Shoreless Sea of Non-existence. The second is the Circle of Bliss, the World of Transparence and Light. The third Circle is that of *Abred*, the world or cycle of evolution in darkness, matter or limitation.

The evolution of man began in the "lowest point of *Abred*". This lowest point, *Anwn*, corresponds to the mineral world, though the word *Anwn* in Keltic mythology connotes the lower worlds looked at from the point of the Divine Beings and personages who play the rôles of kings, knights and heroes, in the dramatic tales and *Mabinogi*. The "underworld" of the divine heroes of Keltic tales is the physical and material world of human existence. Its stricter and more technical meaning in Druid teaching is the world of minerals. *Abred* is divided into four evolutionary stages, and from the mineral the "stream" of life passes on to the vegetable, *Obryn*, and thence to the animal kingdom, *Cydfil*, and eventually reaches the human stage, that of *Dyndeb*. The word *Abred* means "a traversing of a course".

On his long pilgrimage man has to obtain every kind of experience of both good and evil. These terms good and evil must not be regarded in the moral sense with which we to-day are so familiar. Experience of every kind of evil simply means the experience of repeated embodiments in material forms. Similarly it is the experience of every limitation and "death". In the human stage, because "life" and "death," spirit and matter, or liberty and limitation, are equally balanced, there arises the power of choice. In this power of choice is the beginning of freedom so far as humans can help to determine the matter. Man can at long last choose to take sides either on the side of life or death, or good or evil. If he does not choose to fight on the side of life against death in his own nature he must continue to suffer under the dominion of death. If he chooses to range himself vigorously on the side of life he will eventually conquer limitation and death and ensure his return to *Gwynfyd*, the consciousness of non-limitation and Universal Life and Blessedness. Again and again man must return to the limitations of physical birth until the final conquest of good over evil has been achieved. Man is a

battle-ground. The triumph of life over death, of the universal over the limited in his nature and consciousness, is the return to the World of Bliss.

The following triad gives "three characteristics" of the attainment of *Gwynfyd*:

The three essential characteristics of the Circle of *Gwynfyd*: Love as far as necessity for it exists; Order (or harmony) which cannot be improved; and Knowledge as far as thought and perception can reach.

In this triad is envisaged the final conquest over "separative pride," cruelty and falsehood, which are the three greatest enemies man has to encounter in his own nature. Against these powers of "death" the forces of love, justice and truth wage unending warfare. Man not merely gives hostages to these great enemies when he is conscious of "separateness" and pride, when he condones or ignores any cruelty or injustice to any living being, or when he is untruthful or excuses falsehood in any way. He is at the same time fighting on the side of the enemies. Whosoever is not definitely on the side of love, justice and truth must of necessity be against these things.

The consciousness of Blessedness is the consciousness of every need for love wherever it exists. It is the triumph of harmony that seeks to resolve every discord and to balance every injustice. It is that access to knowledge through a union of love with the Universal Love that includes everything and of a responsive harmony with all in a universal harmony in which all things live and move.

Universal Love implies a universal need for it. A fullness in any degree cannot be conceived without a corresponding void that draws the fullness to itself. It is the realisation of the immeasurable necessity for love that characterises the consciousness of *Gwynfyd* in men. It is strictly in keeping with this view of love measured by the extent of need that Druid thought included *every living thing* as sharing in this need. "In the love of God, the love of all existences" runs the public

invocation of the Bardic *Gorsedd* Circle. It is not a question of loving in the way of personal liking and attraction : it is rather a matter of becoming love in an impersonal way in order to meet every need. Animals and birds and vegetables share this need for love, and the existence of any need is the whole reason for the existence of love to fulfil it. The greater the realisation of the necessity for love, wherever manifested, the greater the realisation of the realm of bliss in oneself.

Our triad next speaks of the realisation of a perfect order or harmony. Deep down in the human heart are sometimes to be heard a few fitful echoes of this primal, fundamental harmony. The return to this consciousness of "order that cannot be improved" is by the resolving of our own personal petty harmonies and discords. Our own little tunes, harmonious enough in our ears, in a higher and more universal key will become discordant. The fundamental harmony of the human heart is written in a universal key and its expression in the music of human life will be a perfect "rendering" according to each individual's harmonic chord. The mind will accord with truth, the emotions will be "in truth" with sympathy, and actions express the balance of both in justice. The man in tune with perfect harmony is not merely a just man from our limited and erroneous point of view, he is become the embodiment of justice in the universal sense. What this state of consciousness is like we have no conception. We can but feel that a perfect sacrifice that is a perfect joy is in some way the heart of perfect justice. From another point of view, perfect harmony and order are expressions of beauty. Even in our separated consciousness the response to beauty by one aspect of our nature will include the response to balance and proportion and order, and so on, demanded by other aspects. A life "hid with Christ in God" is a life merged in universal harmony and beauty and is a life that expresses such a harmony and beauty.

"Order was Heaven's first law," and it has been said, "man's last." In the still, deep places of the soul we dimly feel that order and harmony "mightily and sweetly" arrange and inform all things. But man, the wanderer from his own deep heart, travels continually in a far country of many distorted inclinations. He makes journey from limited perspective to limited perspective and never doubts the accuracy of his vision. He clings to his limited view and perspective because he knows no other, and perhaps because he feels he would be lost, or become blind, if a perspective of no known limitation were offered him. In other words, he fears to lose his limited self in order to find his Universal Self.

We place our trust in fear. We regard fear much as a policeman who looks after our property. And we trust this guardian of our precious possessions to see that we are safely locked and barred within our prisons. Safely inside our prisons of cherished material, moral, mental and even idealistic possessions, sometimes bolted behind our own principles, we throw out the keys to the keeping of fear, little knowing that the true possession of these things comes through not being possessed by them. We are often too blind to see in our fears the "way out" to freedom. Our fears are gateways to security and peace if only we had the courage to pass out through them. While we have anything to fear and defend we are harbouring the very enemies that would make us prisoners, and while we have anything to protect from attack we are providing ammunition to the enemy. There will be no order and no harmony in our lives until all the defensive barriers of the limited self are broken down and until we realise that all true possessions are the possessions of all.

There can be no true Love, as the Universal within feels it, without the true harmony such as the Universal within delights in ; and the love of all and harmony with all must give knowledge of all "as far as thought and perception

can reach". Perfect insight is born of perfect love and harmony. It is a true wisdom that places knowledge last in this triad. Fleet-winged love entering into every need flies in the direction of knowledge and returns with added insight for the enrichment of knowledge. Knowledge ever follows in the wake of love.

Fullness of knowledge is "restored" when the limited consciousness has become one with the Universal Consciousness, when the "mortal has put on immortality". To the eye of the Immortal Spirit in man there is no veil in all Nature's kingdoms. On the plane of the Universal the philosopher's "object" or "objective" to conscious perception becomes the mystic's "subjective" in a conscious identity and unity. There is no limit to knowledge when this level has been reached; if there is a limit at all it will be found in the "reaching" of thought and intuitive perception.

It should not be thought that because Druid teaching is so impersonal and because so much emphasis is laid upon the universal as against the particular and limited in consciousness, that there is no regard for individuality. Over and over again in various triads will be found statements which stress the uniqueness of each individual and the inviolable sacredness of individuality. No one man or being is a copy of another. Each is a "little world" of its own, for there can be "but one of its own kind". Yet all the human "little worlds" are indissoluble parts of the "Great World".

In this little essay the writer has tried to enter into the spirit and point of view of the ancient Druid teachings. He is fully conscious of his great limitations. However, he submits it as a small contribution to the study of the long "stowed away" and ignored, precious wisdom of a forgotten past, once taught and followed in the West.

D. Jeffrey Williams

CLASSIC MYTHS

By ARNOLD S. BANKS

PROMETHEUS, THE LIGHT-BEARER

All hail, the Unknown Ones.
All hail, the Divine,
Whom we darkly grope after,
And fain would resemble.
In their good we believe,
Because good is in Man.

For Nature is cold,
Unfeeling, and blind;
There shineth the Sun
Upon evil and good.
Moonlight and starlight
Gleam down in their beauty
On one and the other.

'Tis the glory of Man
To be helpful and good,
Unwearied procuring
The useful, the right:
A prototype so
Of the gods we grope after.¹

THE Myth of Prometheus is one of the greatest stories in the world. It appeals greatly to the imagination and wonder, when these are illumined by intuition and some knowledge of occult tradition. It is distinguished by its simplicity, rugged dignity and depth of meaning. Many are the poets and philosophers who have found inspiration therein. Hesiod, that lens through which we can gaze back into the ancient Hellenic traditions; Æschylus of Eleusis, the Demiurge of Tragedy; Plato, Plotinus, Bacon, Goethe, Shelley—to name but a few of the Immortals—have all been under its spell. Our own H. P. B. frequently used the myth to exemplify some part of her mighty message. Giordano

¹ Goethe. "Das Göttliche."

Bruno—no less “our own”—appears to have been deeply influenced by the Fire Symbolism. It has been well said that

with the single exception of a crucified Jesus, no example of suffering goodness has taken such profound hold on the imaginations and affections of humanity.

The sources from which we of this age obtain the myth are chiefly Hesiod, Æschylus and Plato, but these were in no sense originators of the main ideas of the story; they merely handled a tradition that was vastly ancient even in their day. Dr. John Owen, in “The Five Great Skeptical Dramas,” describing the story as being “older than the Hellenes themselves,” has allocated it to the period prior to the great Āryan migration from Central Asia. Its origin, he continues, “may be said to transcend the limits of human history.” Semitic tradition holds another version of the fundamental story, as a study of the *Book of Enoch* will reveal. Not only is the myth much more ancient than the first beginnings of the Hellenes—though it may have derived much of its actual form from their Mysteries, and their Dramatists certainly embellished it—but the most historical aspect of the story relates to events in the Third Root Race, some 6½ million years ago. These events in their turn, moreover, may be a reflection of inter-planetary and cosmic influences so much more vastly ancient still, that imagination seems led by them into some remote region of higher Æther, far transcending the concrete thought-material of our planes.

Before hearing the essential details of the story, it is well to hark very far back in thought into the early mists of the inhabited world. This age of self and of intense individualism regards those mists as entirely dark and dense, whereas, could we but throw our consciousness back into that time and examine them, we should find them strangely luminous and opalescent with the lights of morning, for the Gods walked then with Man and guided him, though he could not as yet to

any great extent intelligently co-operate. We must even pass in thought further back through the dawn and the previous night of the world, to some former day of its activity. Then, says the legend, Ouranos or Uranus was the first king over the Atlanteans, “who lived in a wonderful fertile land to the West, a people distinguished for their piety”. First thoughts would confuse these with the inhabitants of Atlantis, those whom we know as the Fourth Root Race—though piety seems to have been far from universal among them;—but it is probable that the reference is to altogether different and earlier conditions. In the days of the Pelasgoi and early Hellenes the continent of Atlantis must have become a tradition, a myth, yet exercising a strong predominant influence on the imagination. To them it was probably the land of “Once upon a time”. Therefore in recounting the traditions of an even earlier time, a previous world-period, it was natural that these should become confused in the popular mind with the saga of the submerged continent.

Ouranos, the Ruler or Demiurge of a previous World-System—or of a set of such Systems—had several wives, of whom one was named Titaia, Earth. The stature of these lordly ones has diminished in the eyes of men till there now remains but a dim tradition of them as King and Queen of the Fairy people, and we know their names as Oberon and Titania.

Their children were Titans, six male and six female, for rarely is a creative force imaged under the guise of a male being without the female counterpart to personify the substance in which that force must work. These beings symbolise, and in truth are, the Planes, Principles, Forces, Kingdoms of Nature—superhuman, human, sub-human. Keightley, a well-known authority on Mythology, says:

The germs of all beings afterwards to be formed lie in them. Our concept of them should not at this stage be limited in any way, but rather be kept fluid, cosmic, related in thought to the time

"when the morning stars sang together, and all the Sons of God shouted for joy".

We follow the line of heredity of only one of them, of Iapetos and his family. Possibly this name, as suggested in *The Secret Doctrine*, is cognate with Japhet, that son of Noah who plays a somewhat similar rôle in Semitic tradition. Iapetos means "afflicted" or "oppressed," being derived from a Greek word meaning "to strike". It suggests "that which is struck into, or confined in, matter". And one who is learned in the inner meaning of words states that the Hebrew syllables in the name Japhet stand for "Space manifested" or "That which is everywhere extended in space". It has been said by Keightley and others that Iapetos was intended to represent the origin of the human race. But this Titan seems to signify more than the origin of the human race alone. He is the Life-tide as a whole, upon which the human race forms but one wave.

He had four sons, of the Titan race; Atlas, Menoetios Epimetheus and Prometheus. Their mother was Klymene, the Bright One, daughter of Okeanos, the Ocean of cosmic substance. Ocean is ever the ultimate parent of all forms.

It will perhaps be remembered that Ouranos, the ruler of a far-past system, ceded his kingdom to Kronos, whose reign was the Golden Age. From him it was in turn wrested by Zeus or Jupiter, the Demiurge of this World-period with which our story is concerned. Zeus is that all-comprehensive outgoing creative power which holds the world in being, but which must be met and opposed by the life or race destined to progress through individualisation to self-consciousness and beyond. The main feature in the myth of Prometheus is the conflict which he, as a protagonist of humanity, wages with Zeus. So the story runs that in earlier days the race of men possessed fire and offered sacrifice to the Gods, but Prometheus tricked Zeus into taking only the inferior parts of the

sacrificial victims, the bones and fat. The Cloud-gatherer in wrath deprived men of the use of fire, but Prometheus stole from heaven the bright-rayed fire, mother of arts, and, bearing it in a fennel stalk, *restored* it to men. Zeus in revenge devised a great woe for mankind. He caused earth and water to be moulded into the form of a goddess, and when the divine inhabitants of Olympos had bestowed upon her their own particular gifts and qualities, some beautiful and good, others mean and ugly, she, the living Pandora endowed with all gifts, was sent to Epimetheus. His brother, with the foresight which was his very nature, had warned him to accept from Zeus no gift, yet he received Pandora. However beautiful and god-endowed, she came as a disturbing element in the evolutionary scheme. At that time, as the old myths tell us, there were no evils, toils or diseases abroad in the world, but the race of men was happy and unvexed. The evils and other qualities, products of past evolutionary progress, were enclosed in a sealed earthen jar, which Pandora found and opened, being led by destiny and curiosity to do so, whereupon all, save Hope who remained, escaped to plague the race thenceforth. Kârmic potencies of good and evil from a previous world, sleeping in the retentive plasm of the lower planes, were awakened at the thrill of the downward shining starry light. These influences had to be met again by the new life wave, and the old struggle resumed, just as in the blissful state of Eden the "fruit" grew on the Tree of the knowledge of good and evil, and was intended to be plucked and digested. Such is the story of the "fall," as told in Greek tradition.

But Zeus also let his wrath fall heavily upon Prometheus, for he sent Hephæstos, the Artificer of the Gods—a divine aspect of the Titan himself—to bind Prometheus with chains to a pillar or to the rocks of Caucasus; and Kratos and Bia, "Strength" and "force," to see this properly established. And later there was sent also an eagle to devour by day his

liver, which grew again each night. Prometheus remained bound during many of the generations of men, till eventually one of his own line should, as foreseen by him, be permitted by Zeus to slay the eagle and release the Titan. This deliverer was Herakles.

It is interesting that Owen, in his study of this myth, or rather of that part which remains of the great Promethean drama of Æschylus, enumerates six meanings, recalling the statement that the key of interpretation may be turned several times. He classifies them thus: (1) Aqueous, wherein Prometheus typifies clouds or mist. (2) Fiery Celestial, as stars, lightning, meteorites or similar phenomena. (3) Fiery Terrestrial, including volcanic fires and also all useful applications of the element in the hearths and forges of men. (4) A medical or Scientific application. (5) Historical. (6) Rational, Moral and Metaphysical.

It would seem that the last three meanings naturally divide into four or more, though in actual reading of the interpretation of the myth it will be difficult to treat them separately; for no one meaning is in a compartment by itself, but they all blend and interpenetrate. The four meanings to which attention might with the greatest degree of interest be directed are: (1) Scientific, alluding to the various Kingdoms of Nature, Prometheus himself standing for the Human. (2) Occult-psychological, treating of the various principles in Man. (3) Occult-historical, wherein is shadowed that mighty event known as the coming of the Lords of the Flame. (4) Treating of Initiation and its expansions of consciousness.

It cannot be said that each son of Iapetos, the evolutionary Life wave, represents definitely one plane of matter, one kingdom of nature, or one principle in Man's constitution. We shall find, however, that they approximate to these ideas, and the reader should carry in mind a fluid and not rigidly defined concept of the general correspondences between them.

The Afflicted One had four sons. First was Atlas, the Endurer, "the grim being who knows all the depths of the sea, and keeps the long pillars which hold heaven and earth asunder". He was associated with the far West, and his name is related to a more ancient one that has descended to us in Aztlán, Atlantis and probably Tlāvatli. It remains also in that range of African mountains near to the "Pillars of Hercules," where the Titan was thought to be undergoing his age-long punishment of supporting the heavens on his head and shoulders. By his association with the pillars, a version of the "pairs of opposites," he suggests manifestation and form, hence in particular the physical plane and principle. The Homeric description of "knowing all the depths of the sea" confirms this, for in these early cosmogonies the Ocean stands for the great cosmic expanse of substance, not the watery sea of our small planet.

His punishment was imposed by Zeus for sharing in the Titan War, the effort of the evolutionary forces to assert themselves. The rebellion against the authority of Zeus was but the turning of the Life wave from the Path of Outgoing to the Path of Return; from an effortless drifting flow in line with the stream of Involution, to the stern struggle to assert self. It suited the mode of thought of the polytheistic religions of those days, to take from the concept of God some of the power, wisdom and goodness which are His, and allot them to beings who seemed to be struggling against Him. The word Titan means a Striver, one who makes effort. It seems to be nearly related to the German verb "Thun," to do, and to the English word "done". As Keightley wrote, the Titans are not "wild and turbulent powers of nature; they are to be regarded as beneficent agents, and the period of their dominion as the Golden Age, during which, under the rule of Kronos, there prevailed a perpetual Spring".

The second son of Iapetos was Menoetios, the haughty and insolent, from a word meaning strength, passion, rage. He too was struck down by the bolt of Zeus and imprisoned in Erebos. He is astral matter, and the principle of desire and passion; the Kāma in Man.

The greater part of the interest centres in the ideas symbolised by the remaining two sons, Epimetheus and Prometheus. These brothers, closely united in the story, may be regarded respectively as the concrete and the abstract minds, whether as principles in the cosmos or in Man; or, if Menoetios stands for Kāma, Epimetheus is Kāma-Manas, and Prometheus is pure Manas. Hence the two may be animal man and rational man respectively. Keightley says "In Prometheus and Epimetheus are personified the intellectual vigour and weakness of man. But in this myth there is great confusion, for its original sense seems to have been lost very early." Doubtless with the loss of the Mysteries there went also the ability to read much of the teaching in the myths.

The intellectual vigour of man is that of the Higher Mind, and the weakness is that of the Lower, or of Kāma-Manas, of Animal-man. If Epimetheus is closely allied to the animal, Prometheus is that free abstract principle which, while manifesting on earth, can yet reach up to heaven and bring gifts to men. He is Humanity, with its feet on the common clay and its head in the divine freedom of the stars.

The name Epimetheus means after-thought, while Prometheus means fore-thought or forth-thinking, indicating the main difference between the concrete mind which goes only from one step to another in the light of past experiences, and the free unfettered God-like mind which soars on wings of intuition. One evolved through the animal kingdom and that of animal-man, but the other belongs to divine realms, and was a gift of the Monad from above. Æschylos, in his version of myth, rather suggests the higher origin of

Prometheus by making him, as distinct from his brothers or half-brothers, the son of the Titaness Themis, Law, who gave him knowledge of all the future.

The association of Epimetheus with the animal kingdom is seen in the Protagoras, Plato's version of the myth. The Gods, having formed men and animals, gave to the two brothers the task of endowing them with powers. Epimetheus asked for this boon to be his, and it was allowed. But Prometheus found that his brother had equipped the animals with qualities of offence and defence, giving to one fleetness, strength of limb and claw to another, and to others the protection of shell or thick hide; but, whether from helplessness or design, he had left Man unserved. Prometheus therefore stole fire from heaven, to enable Man to protect himself. Here Epimetheus foreshadows evolution and natural selection. Evolution alone did not give to Man the ascendancy which he possesses in this world. He would be ill protected if he had to rely only on such powers as he shares with the animals. Mind is the master weapon, and is his alone. Many animals excel him in physical strength and in instinctual wisdom, but to become and remain overlord he relies on co-operation with his own kind, and on his power of planning and of devising weapons, and all these qualities proceed from Mind.

Arnold S. Banks

(To be continued)

CALVARY

By G. GIBBON CHAMBERS

They crucified Him.

THE Cross and the Crucifixion are symbols which have come down from prehistoric times. The Cross is found on the monuments and temples of all nations—Hindū, Ethiopian, Tartar, and many others.

In the rites of ancient peoples the Cross had a prominent place—it was traced in oil or water on the forehead, as now in Baptism, it was embroidered on the sacred vestments, was carried in the hands of Priests, and it can be seen on all Egyptian tablets, and the Cross plays an important rôle in the religion of Christianity because the Crucifixion is an essential element in the career of the Christ.

The Cross is traced by the sun in the heavens, it is represented by the magnetic forces of the earth, it is seen in the snowflake, the human form is modelled on the pattern of the cross, all nature bears the impress of this sign of Renunciation and Redemption.

The Cross has four angles, and four points, it divides a circle into four equal parts, and represents the At-one-ment, Perfection on the material, mental, emotional and spiritual planes.

It shows the final conquest of the God within on all the planes of a man's being. Jesus was a type, His life was an example, and the Crucifixion was a stage in that life. Gethsemane and Calvary were and are processes of the soul's evolution. Jesus spent every day of His life, and every hour of the day, in deeds of love, Calvary was the final gift of love, He gave love, and died in the giving. The story of the life of Jesus is the mystical history of any person, and the Crucifixion, the final sacrifice, shows the spiritual possibilities of all.

If it were proved that Jesus never lived in history, if it were shown that the Bible story is a myth, the Crucifixion a brilliant episode of the imagination, our belief would be unshaken, for it is but symbolic of great truths. The divine drama of the soul was enacted in Jesus, and the final act in that drama was the Crucifixion.

The Crucifixion has been misrepresented: the idea that Jesus died for us, was crucified to save us, is entirely erroneous; for if that were so, His death was evil and not good: for to pay for wrong, to reap as we have ourselves sown, is part of good. As Plato said, "There is a still greater evil than injustice, namely, having committed it, not to suffer retribution for it: for one of the effects of punishment is to act as a healing medicine for the soul." Moreover, if we are redeemed by the sacrifice on the Cross, if by the death of Jesus man is rescued from eternal damnation, then should we be grateful to those who betrayed and delivered him to Judas and Pilate and Caiaphas, and to the howling mob. No! the Crucifixion is the supreme manifestation of the laws of love, enacted in each one of us. We must each one take up the Cross, must each one sacrifice in our own lives.

We are not saved by any Crucifixion or Calvary of 2,000 years ago, not by any physical blood-shedding, not by the vicarious passion and tears of Jesus, but by the God in us working through us, and redeeming us from the world.

The Cross and the Crucifixion are symbolic of the Crucifixion of the man, the idealist, the prophet, by the people—the mob.

A few days before the Crucifixion the crowd had cheered, had strewn palms and shouted "Hosanna to the Highest." It now demanded His blood. It was ever thus. The crowd, the many headed beast, as Shakespeare says, is always ignorant and easily moved for good or ill. The Martyr, the Seer, are called the "crank" and the "fool". He who would save the

world is termed the "Impostor"; he who shows the way of life is deemed to be mad. The world scoffs and scorns and jeers at its Saviours, it ever crucifies its Redeemers. Thus it is that every great deed, every noble action, every gift of self-sacrifice is stamped with the mark of the cross.

Should any Soul be touched with grace or glory,
Surely such gifts are their possessor's loss:
Hemlock to Socrates, the stake for Bruno,
And to His young Divinity, the Cross.

The Crucifixion symbolises the eternal persecution of the ideal by the ignorant, the unusual by the ordinary, the great by the petty, the few by the many.

In the second place it symbolises the crucifixion of the lower self, the overcoming of all limitation, the final renunciation, and that renunciation brings the At-one-ment, which is not propitiation for God, but the reconciliation with God.

It was the Crucifixion of all lower desires. The God within became triumphant, man at last one with God. He was then as one without sin, was perfect. "Seeking nothing he gains all, forgoing self the universe grows I. No need hath such to live as ye name life. He hath wrought the purpose through of what did make him man."

That final renunciation gives eternal life, as symbolised by the cross within the circle. The Cross has beams typifying this At-one-ment, this union between the human and the divine—the body, mind, emotion, crucified until they become the perfect means of expression, a pure channel for the manifestation of God. That final renunciation comes only through love. "O passion of love, thou givest thyself unto death." This crucifixion is the overcoming by love of all that hinders. On the Mount in the land of service came the supreme test.

Shakespeare portrayed this idea of the crucifixion in his Court scene in *The Merchant of Venice*. Shylock the

Jew, demanding his pound of flesh, is called to renounce his demands in response to Portia who pleads for the conquest by love. Shylock symbolises the lower in man, Portia is the eternal feminine, the voice of the Intuition, God speaking, demanding the giving of *all* in the interest of humanity. Shylock shrinks away!

Crucifixion then is symbolic of the final renunciation by man in the service of God and Humanity.

The Cross shows also the Redemption of man. Not in the orthodox sense of Propitiation, but by example. Jesus, the perfect man, became God by that final act of renunciation. So man can follow in himself, by bearing for himself, that same cross of love borne by Jesus. If man loves perfectly, he is able to redeem, and we are saved as we manifest Christ to others by love. Redemption is the example. Man must look within himself for the passion and the crucifixion. The German mystic truly said:

Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul will be forlorn,
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it to set up again.

Again, the Cross shows the eternal crucifixion of God in nature. God manifests in all, and works through all, and as God the Life is limited by form, so is He crucified. The disobeying of the laws, from which disobedience comes pain and sorrow and sin, results literally in the wounding and the crucifying of the One life.

The Crucifixion of Love and Truth takes place every day. The ideas and the ideals of Jesus were crucified with him, and the crucifixion of the truths which he proclaimed to the world continues to this day.

There is, moreover, the crucifixion of the Christ in each one by artificial and wrong social conditions. The anguish that man gives to man is ours too. It is because of our ignorance,

our blindness, our neglect, that these things are. The majority of people living in the world to-day are prevented from developing the best that is in them, of living up to the highest of which they are capable, by the economic conditions prevalent and the pressure of our so-called civilisation. "Once more the dead Christ lies. People are crucified in every land."

And what of Calvary? Calvary is the path to the cross, and, as Jesus trod that path, He suffered untold agony. Despair, loneliness, disappointment, and humiliation were his companions. He went down into the depths, he drank the cup to the last dregs.

Despair at the failure of his mission, the cruelty of the people, the conquest of the old ideals of hate and greed, of the Priesthood and the State, instead of His message of love, might had won, not right. "My God, my God, why hast thou forsaken me?"

Disappointment: He had hoped great things, had planned much, but He had failed, for even the Disciples slept. "Could ye not watch with me one hour?"

He felt the cruelty, the wasteful madness, the irrevocable loss,
He touched the anguished world with gentle solace, and in return we gave Him to the Cross.

Loneliness: the feeling of separation from man. All forsook Him, all the disciples denied Him, He went alone. Even Peter said "I do not know the man." There was not one to carry the Cross, He was alone on Calvary.

Humiliation: They came to take Him with swords and staves, Him who was the Prince of Peace. "Are ye come out as against a thief?" He was mocked, scourged, and crucified with thieves, He who gave all for love.

We must all tread that path of Calvary, all pass through Gethsemane, we must all walk by Kedron brook, we must

all pray to God in the garden, there wrestle with despair and disappointment, with loneliness and humiliation; we must all carry the cross, must all be crucified, must renounce to become one with God. Not actual death, but the will to obey the highest, the desire to give all in service, is what is demanded.

Some blessed ones I call to die for men their brothers,
Some I bid live the life of service, losing
Self through the great might of all constraining love.
Be strong to serve, bear thou love's burdens and through all
thy toils,
Thou shalt draw ever nearer unto me.

Before Calvary we search for God—after Calvary we see God,
we *are* God.

Before Calvary we cry "Not my will but thine." After
Calvary His will is ours.

Out of Calvary comes the creation of the Ideal.

Through Calvary is the way to Resurrection.

Through the bitter pangs of a soul's distress, the Christ is born
to consciousness, by the Cross is the path to the Crown.

G. Gibbon Chambers

PLATO'S CONCEPT OF MAN

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

THE message of the Sophists was, from the high, idealistic standpoint of Plato, detrimental to the true interests of man. It was to look outwards, to have and to possess all that the world could give and afford, namely, wealth, power, position, health, culture and the like. The Sophist believed that man fulfilled himself by success in the physical world, that conformity to the values of the world was all that was required of a person who would have success and prosperity. His ideal concerned the present; it did not point to some glorious destiny beyond the present, for—the Sophist would argue—there was most probably no such destiny, and to sacrifice the present, which can be made to yield happiness, for a problematic future was against all dictates of prudence and common sense.

Their ideal was in consonance with their theory, which may be termed 'sensualism' or 'sensualistic subjectivism' (Ueberweg). Their theory of the nature of man did not rise to the conception of any transcendental principle in him. Their reflective observation did not extend, as Ueberweg remarks, beyond ascribing to man the subjective powers of perception, thought and desire, which belong to the lower levels of nature. In other words, they did not posit any spiritual principle in man: the psychical principles were all that made up his consciousness. Consequently, free and

unfettered, healthy play afforded to the psychic principles of man was his end according to the Sophists.

From Plato's standpoint such a teaching was a veritable disease of the mind and soul. His ideal may be regarded as the antithesis of the Sophists'. The Sophist asked man to look outwards; Plato bade him to look within, to obey the high behest of the Delphic Oracle—*Man, Know Thyself*.

That was the message of Plato to his erring contemporary: Know Thyself. Self-knowledge was the panacea of all ills—the only astringent for the flabby soul of that time, nay, of all times. Precisely in a similar vein does the Upanishad bid us to know ourselves. "The Self is to be known"—so says the Upanishad in a dictatorial tone. It has got to be known! No dallying with the things of the world! The Self must be known! Yes, but how and why? Nay, what is this Self that we must know? Is it not an endless, bewildering kinematographic succession of thoughts and sensations? Is it anything more than a complex of these, perhaps a continuous 'stream of consciousness,' as the psychologist assures us? Indeed, the need for self-knowledge becomes more pressing, more urgent when Plato warns us thus: "it seems to me ridiculous for one who is still destitute of this knowledge (*i.e.*, *ātman*) to busy himself with matters which in no wise concern him . . . I devote myself to the study, not of fables, but of my own self."¹ Which means that the aims and pursuits of life, which the Sophists assured us were the only things worth striving for, should all be put aside, and that all our energies should be turned towards the acquisition of self-knowledge. But before one is expected to take a plunge in the dark, one must know, at least theoretically, the nature of the Self which one is bidden to know, and the prize, if any, for the winning of which one is exhorted to gird up one's loins and sacrifice all that the world holds dear.

¹ *Phaedrus*, Everyman's Library, p. 209.

This leads us to Plato's theory of the soul. In *Phædrus*, the nature of the soul is discussed with great fulness and with remarkable clearness. It is impossible that his meaning should be misunderstood unless one reads one's own preconceived notions into it:

... the Soul resembles the combined efficacy of a pair of winged steeds and a charioteer In the first place, with us men the supreme ruler has a pair of horses to manage, then of these horses he finds one generous and of generous breed, the other of opposite descent and opposite character. And thus it necessarily follows that driving in our case is no easy or agreeable work.¹

Further on once again:

I divided every soul into three parts, two of them resembling horses, and the third a charioteer Now, of the horses one was good, and the other bad That horse of the two which occupies the nobler rank loves honour with temperance and modesty, and he is driven without stroke of the whip by voice and reason alone. The bad horse a friend to all riot and insolence Scarce yielding to lash and goad united

In *The Republic*, Plato discusses the nature of the soul with still more fulness and clearness. The soul is divided into two parts, the rational and the irrational, the latter being further sub-divided into the 'spirited principle' and the 'desire principle'. Thus, we have the rational, the spirited, and the desire principles. The third is wholly irrational, the second is more or less of an ally of the first. All these three principles are distinct from one another and operate severally. In Book IV of *The Republic*, Plato goes on at some length to prove that they are really distinct principles, by showing that each has its own function and that the same principle cannot do two opposite things, as two contradictory impulses cannot proceed at the same time from the same source. So he gives "to that part of the soul with which it reasons the title of the rational principle, and to that part with which it loves and

¹ P. 231.

² P. 241.

hungers and thirsts, and experiences the flutter of the other desires, the title of the irrational and concupiscent principle, the ally of sundry indulgences and pleasures".¹ The spirited element cannot be identified with the desire principle, for "anger sometimes fights against the desires, which implies they are two distinct principles".² And since "when any one thinks he is wronged, does he not instantly boil and chafe and enlist himself on the side of what he thinks to be justice,"³ and since "it much more readily takes arms on the side of the rational principle in the party conflict of the soul,"⁴ it is only fair to hold that "in the soul the spirited element constitutes a third element, the natural ally of the rational principle, if it be not corrupted by evil training".⁵

Towards the end of *The Republic* in Book IX, Plato represents the soul in the form of a creature—a monster of fancy. This strange unheard-of creature is at once one in three and three in one. It is "a motley-headed monster," it has "the form of lion," and also "the form of man". Then we are bidden to "invest them externally with the form of one of the three, namely, the man, so that the person who cannot see inside, and only notices the outside skin, may fancy that it is one single animal, to wit, a man".⁶

Now, what are the distinct natures of these principles?

With the rational principle, we 'learn'⁷ and 'command'⁸ and 'reason'.⁹ It is "to command, inasmuch as it is wise, and has to exercise forethought in behalf of the entire soul".¹⁰

¹ Golden Treasury Series, p. 134.

² *Ibid.*, p. 144.

³ *Ibid.*

⁴ P. 145.

⁵ *Ibid.*

⁶ P. 330.

⁷ P. 138.

⁸ P. 143.

⁹ *Ibid.*

¹⁰ P. 147.

Again, "the individual is wise in virtue of the rational element".¹ This is, properly speaking, the human element; the other two he shares more or less with animals. Therefore, the specifically human principle ought to be the ruler and the guide.

With the spirited principle "we feel indignant".² It is "generous and of generous breed".³ It "loves honour with temperance and modesty,"⁴ and is amenable to reason, and when the individual is wronged this principle "instantly boils and chafes" and enlists itself on the side of justice. It is "the natural ally of the rational principle,"⁵ "its subject and ally".⁶ This "lion-like creature," if not properly restrained, becomes "self-willed and discontented," while "luxury and effeminacy" "relax and unnerve this same creature by begetting cowardice in him".⁷ And it degenerates into 'an ape,' "whenever a person subjugates this same-spirited animal to the turbulent monster".⁸ It is also "liable to be corrupted by evil training".⁹ It is situated in the heart.

The desire element is "the ally of sundry indulgences and pleasures".¹⁰ It is, we will remember, "the bad horse . . . a friend to all riot and insolence . . . scarce yielding to lash and goad united".¹¹ "The evil horse is recovered from his vice" by "this treatment oft-repeated".¹² With it we "feel desire for all the pleasures connected with eating and drinking and the propagation of the species";¹³ with it the

¹ P. 147.

² P. 144.

³ *Phaedrus*, p. 231.

⁴ *Ibid.*, p. 241.

⁵ *Rep.*, p. 145.

⁶ P. 147.

⁷ P. 331.

⁸ *Ibid.*

⁹ P. 145.

¹⁰ *Rep.*, p. 143.

¹¹ P. 241.

¹² P. 242.

¹³ P. 138.

soul "loves and hungers and thirsts, and experiences the flutter of the other desires".¹ This principle "in every man forms the largest portion of the soul and is by nature most insatiably covetous".² It is liable to frequent "outbreaks of intemperance" during which "that great and multifarious beast, which is so terrible, receives more liberty than it ought to have,"³ and "starves and enfeebles" the rational part, and by cunning 'flattery' wins over "the lion-like and serpentine creature". Its seat is in the liver.

Is the above a complete account of Plato's theory of the soul? Commentators believe that nothing more can be said than that, according to Plato, the soul has a rational and an irrational part and that the latter bifurcates into two—the spirited element and the desire element. We are, however, firmly convinced that the above account of the soul is but partial and perfunctory. Plato has not yet told us all about the soul. For, if this is the complete account of it, one may very pertinently ask: Is this the Self that we are charged to know? It is no doubt always helpful and advantageous to know about one's emotions and desires and thought. But for this there does not seem to be any real imperative necessity for foregoing the pleasures of the world. The process of self-knowledge and pursuit of worldly happiness need not come into conflict with each other. Both could be carried on without any detriment to the other—nay, most probably, to their mutual advantage. Besides this, if that is all that Plato has to say about the soul, wherein precisely lies the difference between the much-maligned Sophists and himself? What justification for the severe chastisement of the Sophists, for the sharp arrows of satire and sarcasm that he shoots at them in some of his dialogues? Plato posits a rational principle, the

¹ P. 143.

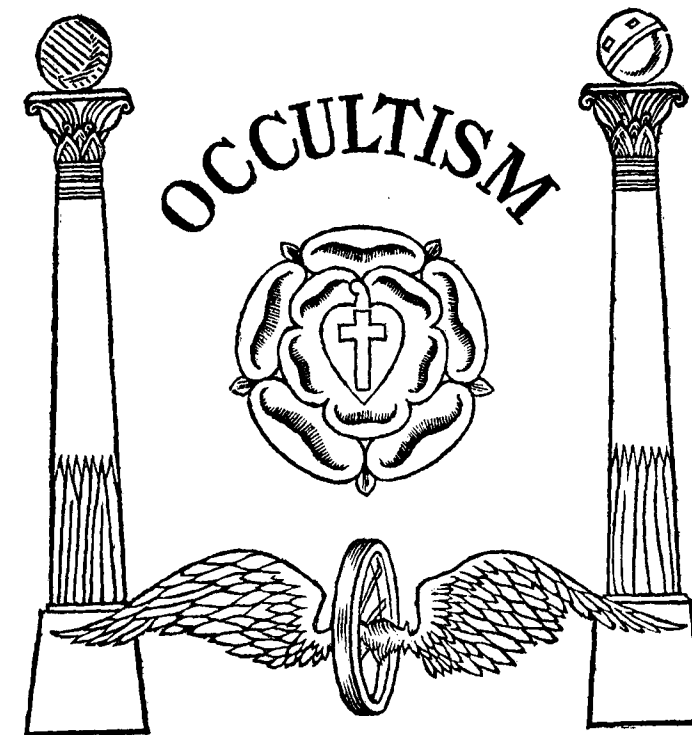
² P. 147.

³ P. 331.

principle of cognition; so do also the Sophists. Does the difference then lie in clearness and definiteness of presentation of the self-same truth? But will this justify the righteous indignation and the mighty foaming and fretting at their teachings, even though we concede that the Sophists prostituted the rational part of the soul to selfish ends? Nor does the difference consist in labelling this particular part of the soul as "immortal".

Krishnanandan Prasad

(To be continued)



WOMAN AND HOLY ORDERS

By A MEMBER OF THE LEAGUE OF THE CHURCH MILITANT

(ANGLICAN)

EVERY Theosophist knows that the second object of The Theosophical Society is to "encourage the comparative study of religion, philosophy and science". Part of the study of comparative religion will consist in an examination of its present state and its future evolution. There are three tenses in comparative study. Too often researchers are content with

the past tense only and their studies remind us of the exhausted air of museums. Too often have the rival claims of religions studied at first hand in the present tense resulted in fanatical bloodshed, in bigotry, in dissensions and jealousies which are the antithesis of the spirit which the Theosophical student is fain to bring to the synthetic result of his comparison of this with that. But this article is directed chiefly to the future tense of religion in one of its particulars, namely, its present exclusion and its future inclusion of women in its priestly offices.

It behoves each Theosophist to be abreast of the times. Our members should be the leaders of the times, not its followers. The New Age is in our midst. The amazingly rapid emancipation of Womanhood from a status of ignorance before 1870, of economic dependence before 1900, of political nonentity before 1918 and of decreasing legal impotence until yesterday, is one of the most arresting signs of the great gulf which has widened between the past two thousand years and the new cycle of two thousand years on whose threshold we are standing. Life is a unity, all the spheres within it are interlinked and interdependent. Political, legal, economic and social status do not exhaust the full circle of women's life. What about their religious status? There is as great an unrest in the hearts of the awakened women of to-day about their religious grievances as there was about their political disfranchisement. Women are frankly dissatisfied with the attitude of the Churches to their sex. Now that women have been admitted to equality of opportunity with men in all the other sections of life's activities the very unity of life itself admits them by implication also to equality of opportunity of service in every office of the religious life. But have the Churches admitted that equality? Regretfully we have to state—as yet, “NO,” and most regretfully we state it of the Church with which so many of the leading

Theosophists are intimately connected. But we women are not downhearted by the past disappointments. We look forward with joyful assurance to the future and indeed to the immediate future for the remedying of the defects of the vision of the past. We call to our aid in this final struggle of ours against all the Churches the New Age Theosophists, and we hear them responding to our call even as they did in our darkest days of political militancy.

Sacerdotalism is the final stronghold of the purely masculine. The reason is not far to seek. It is because the Churches worship the letter which killeth rather than the Spirit which maketh alive. History has over and over again proved this and the Churches are still making the same kind of history. The male is the destroyer, the licensed murderer, the militarist; the female it is that bringeth the new creature into existence.

It was to the Woman that the Christ first made known His Resurrection, and her He bade become His preacher of the good news. She, the Magdalen, was the initiator of all His followers into His secret of His triumph over death. She was His herald of the reversal of the curse of Adam and Eve that “dust thou art and unto dust shalt thou return”. And who was she? The despised, the slandered, the reviled, the one whose accentuation of the tempting sex was counted her barrier to spirituality. Yet the Christ exalted her. By her sacrifices she had expiated her sins. By the freshly risen Christ was she raised to the veritable *Christian* priesthood in being given by Him the “Holy Order” to announce His resurrection and proclaim His ascension.

The priesthood of the *Churches* of all religions has looked on all womanhood as Magdalen, the creature of sin, the polluted, unclean, the temptress, the unworthy. Why? Because of her sex current, because of a function of the physical body, because of a quality of the rājasic body, because

of an attractive quality of the desire body. The masculine priesthood was afraid of these. The priests barred women out of the presence of the priesthood and the Churches, save as slaves, servers, listeners. They did so because they recognised their own weakness, and instead of facing their foe—their own lower nature—fair and square in the face and conquering it, they acknowledged and acquiesced in their moral weakness but maintained the innocence and purity necessary to their office, which woman challenged and tested, by arrogating to themselves occult spiritual power and so banishing from their environment possible excitements of sex. They were, and are, content to gain their own spiritual elevation at the cost of the exclusion from it of one whole half of humanity. Doubtless it has all been in the Great Plan and a necessary part of the gradual unfoldment of the race, but facts remain facts.

It has always been women's physical functions which have been made the excuse for excluding them from a place in the sun—she might be "unclean"—a statement which forgets that "sin is not of the physical but of the spiritual man. Sin does not consist in fulfilling any of the functions of nature. By the spirit the act is redeemed or condemned. . . It is sheer materialism and idolatry to regard an act as itself sinful. To do this is to invest that which is merely physical with a spiritual attribute".

At another time so widespread had been the idea that women had no souls of their own that it took the famous Council of Trent a whole three days' heated discussion to arrive at the conclusion that women had souls in their own right! It was no wonder that at a time when the general opinion of women was so low women had no place in Church government. Nor in more modern times when education was still denied to "females" was it remarkable that they were credited with having no brains as a sex and were

therefore held incapable of guiding the flocks. But step by step these untruths have been swept aside as the Holy Spirit Herself (a feminine term in all languages which express their terms in gender) has led men into more and more truth, and has led women to gain for themselves more and more Self-expression.

In the immediate present the opposition to the claims of women for ordination is being founded on the laws of the occult. It is stated that the currents of force in the etheric body are of such a kind as prevent women from becoming priests. This is a man-made prohibition, no doubt as transitional as the earlier bases of limitation were. The Spirit and the Soul are the rulers of every lower manifestation and can work the miracle of Transmutation of the Host through Man and Woman alike. When a woman's vehicles have proved no barrier to all the transmutations and expansions and magic necessary to go through the four Great Initiations they can surely by all the laws of logic and human and Divine Nature be the channel for the smaller circle of the Lesser Mysteries connected with the "laying on of hands" consecrated by the "Apostolic Succession"! Already a breach in this occult stronghold has been made by the admission of women into the occult mediatorship of Freemasonry in the Co-Masonic Order, a step of which Theosophists, though they were not its initiators and pioneers, have been the strong supporters even as they will eventually be of the admission of women into Holy Orders.

If the Church had followed its Founder, its Life—the Christ—it would have recognised that the first ordination of the risen Christ was given to a Woman and it could never have excluded woman from any spiritual or occult office. His "Go and tell my brethren" of His Resurrection and coming Ascension, the supreme message of Christianity gave the order of its first proclamation to be voiced by a Woman

follower, and she one formerly under a ban. What a mystery! What a precedent! But it was ignored, nay flouted. There is spiritual blindness in the Established Churches, but it will yet receive the full Illumination of all truth. What has been has doubtless been right for its season, for the Plan is one of gradual unfolding in time and space. But Change is the Law of Life. What was, is not what must for ever be. With the coming of the Lord Jesus Christ came also a re-valuation of the Laws of the Tables of Stone. In this era of the coming again of the Christ, the upsurging of the spirit of the Christ in the many human hearts, there is again a re-valuation taking place of the Laws written on the fleshly tablets of the Heart then enunciated by Him as "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself". It is the latter half of the command that has now to be expanded. "Thy neighbour" is thy female neighbour, and thy love must not exclude her from any spiritual vocation hitherto monopolised by men and given in love to the man neighbour, but withheld from the Spirit and Soul in the woman's form. This is a mode of super-physical materialism usurping the place of pure Spirit which seeks expression in these days through man and woman irrespective of form and function. Christ came not to destroy but to fulfil. He comes again with great knockings on the hearts of individual women, and generally to womanhood seeking to fill more full the mediatorship of the priestly office by the inclusion in it of saintly, dedicated, capable, magnetic women who are so filled with the ideal of spiritual service that they will take no "No" to their demand for unrestricted opportunities for their service even in the highest offices of the Churches—Catholic, Reformed and Non-conformist, all Churches ancient, modern and futurist, and in the priesthoods of the Eastern religions equally.

Now that women have fought their way by force of logic, justice, successful tactics, prayer and sacrifice into the

educational, economic and political spheres of service, does anyone think they can permanently, or for more than a short time hence, be debarred from the most important, the most fundamental sphere of their life, the spiritual?

In each of these spheres there is the department of general activity in which women find opportunity for public service, but in each there is also an inner circle, which may be termed its sacerdotal system and which controls the outer activities. From these inner circles also women were at first excluded on one excuse or another, but all the forces of the present Time-Spirit, the New Era, the very stars in their courses, are fighting on their side. What has been the result? There are now women Ministers of Education, Women Ministers of Commerce, Women Advocates-General, Women Cabinet Ministers and Women Governors. Will there not soon be women Ministers of Religion? Nothing in the world will for much longer hold closed the doors of that supreme office even in the most conservative, the most ancient of Churches.

Why it was Muhammadan Turkey that made one of its women the first Woman Minister of Education! It is little Denmark that creates its Woman Minister of Commerce. It is America that gives its portfolio of Law to a woman. It is England that allows a woman for the first time to preach in a cathedral—Lady Barrett in Bristol Cathedral. What will not Rome eventually do, and may not Australia be the first to ordain a Woman Bishop? It is all not only possible but certain.

The physical world is re-forming on a new axis. The spiritual world is doing likewise. It is a New Day of Creation—the Creation of Woman preparatory to the Creation at a later period of the whole Human, a being compounded more equally of male and female qualities functioning equally and freely in either man's or woman's form. These exceptional beings are probably those of whom Mr. Sutcliffe wrote so

convincingly in *The Theosophist* of 1916, (July, August, September) as the group from the Moon Chain astrologically due to arrive on this globe about this time. Already pioneers of the same type are to be met, those along the currents of whose thought and life the new forces are moulding themselves in experimentation—embryo androgynes.

The change of polarity is unconsciously affecting women and is forcing them to claim admittance to every sphere of responsibility. They are verily driven of the Spirit. Therefore are women found already in those forms of organised spiritual life, those Churches least bound by the vested interests of age-long tradition and custom, those most responsive to the forces pressing on them for expansion. Thus in the Nonconformist Churches there are already fully ordained and acting clergywomen . . . News comes of an association of women preachers in the United States and Canada which includes women preachers of fifteen different denominations, including the Congregational, the Methodist Episcopalian, the Independent, the Baptist and the Union Churches. A petition has been presented to the Scottish Presbyterian Assembly by a lady who has rendered exceptional service on its Committee for the Welfare of Youth that she may be appointed a preacher of the Gospel. Particularly significant and advanced have been the Resolutions passed by the Lambeth Conference of the Anglican Churches at which the report on the Ministry of Women, presented by a Special Committee of Bishops from all parts of the world, was converted into Resolutions which restored the Order of Deaconesses by the authority of the whole Conference of 250 Archbishops and Bishops. These women have had conferred on them the power to assist at the administration of Holy Baptism and to be the ministrants in case of necessity. They also have the power to instruct and exhort the congregation, which means to preach. But the Report of the

Committee went further and recommended that ordained women should render assistance at the administration of Holy Communion to sick persons. The grant of these powers to women in connection with the formerly jealously preserved Sacraments shows how rapidly the Established Church has already progressed. There are also signs that the Church of Rome is making ready for advances in the recognition of the Feminine to status of Divine honours. To the petitions of zealous women claiming admittance to Holy Orders the answer in the affirmative cannot be long delayed. For Theosophists, H. P. Blavatsky gave the answer in her enthusiastic approval of the attitude of the primitive Āryans—"In the Vedic period the Āryan women were not placed apart from men in penetralia or zenanas. Their seclusion began when the Muhammadans—the next heirs to Hebrew symbolism after Christian ecclesiasticism—had . . . enforced their customs upon the Hindūs. The pre- and *post*-Vedic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbolism of the early Āryans."¹ The answer in the Christian Scriptures is eternally written for all with spiritually opened eyes to see "In the Lord there is neither male nor female".

We women of the New Age ask and we shall receive, we seek and we shall find, we knock demanding entrance into Holy Orders, and—"in the name of the Lord"—it shall be opened to us.

A Member of the League of the Church Militant

¹ *S.D.*, Vol. I, 382 (Lotus).

PITY THE BLIND ?

It must be wonderful to be quite blind.
After the first, thick, darkness of the mind,
After the intolerable loneliness is passed,
There must be an awakening in being blind.

No more for such, the gorgeousness of colour,
Misty moons,
Or sun, or shade, or contour of the hills.
But in their place, a quickening of each sense:
New worlds in touch and texture; the romance
Of presences unseen; and all familiar notes
Grown suddenly and intimately intense;
An all-revealing timbre in each voice;
The sanctuary of music, veils withdrawn . . .
The unerring recognition of fine souls;
A comradeship with Silence; infinite space;
Where none suspect it, open doors . . .
The checkerboard of thought; the endless train
Of one's own mind-children, grown apace;
An untroubled understanding of unwhispered, un-
read things;
A lifting up, a dwelling in a holy place . . .

We, with our eyes to see, build walls
Denser than stone. The blind, being free,
Tread the white roads of eternity.

IVAN TLASANEFI

THE LAW OF CONTEST IN EVOLUTION

By WELLER VAN HOOK

(Concluded from p. 97)

THE GREATEST SECRET OF OCCULTISM

THROUGH all literature, from the remotest times to the present day, there runs the sibilant whisper that there are dire secrets of occultism that may be known by those wicked enough or good enough to gain them, secrets concerning human weal and woe, human death and damnation or man's salvation and perpetual exaltation and salvation from all ill. For personalities, for the tenure of physical bodies, a given lifetime longer or shorter, or a heaven period of measured joys, such secrets may be found and have been known.

The tales of Aladdin and his powers are apparently true as to type, and lend Atlantean confirmation to the thought of magic. The story of Bluebeard and his palace keys which, given to the new wife, conferred the wonder of happy wanderings through winding corridors and lofty mirrored halls, each new apartment opening to the turn of a numbered bit of brass until, at the final awesome moment, the forbidden lock stood between the beauteous bride and the fatal object of her curiosity. Well she knew her doom if she gave way; fully she realized how she would agonize to resist; deep in her heart lay the secret prevision that, at the last, she was going to yield!

Such magic secrets of building and destroying are abundant in story and in fact. It is only in their multiplicity, which is quite adequate, that there lies the remotest approach to universality. The limited horrors of such experiences fail to rouse our deepest nature; they belong to passing time and fleeting conditions. With the breaking of a new day such things must pass away.

But there is a secret so potently applicable to all beings, so universally cogent, so insistent for both the infinitely great and small that the realization of its truth brings a new view of the searching quality of the Law that, being universal, naturally applies to every creature and makes compulsion in life.

This secret is of the Logos driving through matter and through conscious spirit units materially embodied, forcing them, willy-nilly, to evolve by growth and by accession of powers and of parts of Him, more and more. This secret bears with it the fact that consciousness contacts upon their own planes concern every being and that these contacts, implying competition for the life-giving experience of association, are breeders of contest. The will to act is the demand of nature. The will to rest tends to deny life.

It is this law of action and of contest in action, earliest with matter, in later evolving with intellect and finally with spirit, itself, consciousness in all aspects, that, when recognized, opens for every man the deepest secret of life, held by the Sphinx to be truly told to every man only when he can comprehend and use the fact.

Neglect to enter into contest, whether of exercise or contest of muscle and brain; of contact with other beings; of the subdual and restraining of the lower self; of adding by our sacrifice of effort to the elaboration of the Great Plan and you invite disaster. The destructive tendency in Nature is manifest everywhere; it is complementary to the policy of upbuilding,

and he who does not build soon begins to destroy. The tendency to destruction soon establishes the tendency to the accumulation of bad karma.

Hence it is wisest for man to be busy, to be active in consciousness, whether that wholesome activity lie in the sphere of mechanical labour, of the intellectual functions or of the permutations lying still deeper and more complex and potent far within man's inner being.

Intensity of action is perhaps usually wisest when applied in steady pulling upon the resistances encountered where fate has placed one, for that continued, persistent action overcomes great opposition in time.

But the awe-inspiring, soul-stirring feature of the Law lies in its perpetual insistence and impulsion. No hastening or violence marks its action when its voice has been duly obeyed. When one is exalted there is a certain lightness of the effort needed to effect results, and the subtle powers are easily used. When one labours on lower planes, for alternations are a necessity of the Law, the quality of action has the character of asperity and weight. While seeming rest is given in the use of finer forces, in reality wisdom ever demands action, with the clearly labouring will. The breathing of the Logos' life through all beings assures the sounding of the Voice for ever.

The wise obey, rejoicing in the All-Father's will. Listen to your heart-beats; it is truly awesome to reflect that your continued consciousness in the routine of life depends on the action of that organ. But all accept as normal the heart-beats, unless disease raise the heart's pounding to an incessant cry of threatenings of disaster.

So we must accept the march of being, the Law of growth and evolving. We must be content with things as they are to-day, while cherishing the joy of to-morrow's access of life. And, while content to be as we are now, we must be ready to rejoice when the angels shall leap and shout with gladness

that a new stream of God's life and very being has been implanted in our own! Life must not be seen as commonplace or as filled with some kind of terror. Confidence in our Logos and His planning must be dominant even if we know that, here and there in the universe, a glowing sun may cool and cease to glow.

Think you it is of effort or is it of lassitude to maintain our system of worlds? Conceive the vast aeonian labour of the birth, the growth, the development of a solar system and its maintenance, whirling in space towards and about wondrous goals amid the opposing forces of the other entities of those loftier realms! It cannot be wholly infallible, utterly fixed, the future of our world system. There are not merely minor entities to have their choice, their will there. The balancing, the guiding, the building and the training of the beings concerned with a world-system are set side by side with those of other systems that have rival plans to reach the same or similar goals. Contest must exist among the Logoi, not necessarily of battle or of earthly hostility, but contests that will finally determine place in the larger schemes of galaxies governed by vaster Logoi presiding over many systems that have rival possibilities.

Moreover, is there not reason to believe as we have shown that here and there in the heavens the disappearances of a light-emitting sun may mean its extinction and its abandonment to retrogression with the tale of defeat, at least for an evolution-period, of the presiding deity, written in a whirling, shrivelling, cooling globe? And what could that be due to but the failure of the world entities of an evolutionary group to respond to the wishes of their Logos? What could be the cause of that if not the victory of the powers of opposition to that Logos' will, whether they be minor entities upon the globes concerned or major ones whose plans for reaching the rival goals might interfere with those of the Logos of our conception.

As above, so below. What we see about us in the world of pain, of horror, of despair, of defeat, of vengeance, of cruelty, is the reflection, in reality and often happily, too, the antithesis, of that which is above and beyond our ken. *The contest of the universe* is the lesson we must learn through the stern training in the *realities that we live in*. *Only by the recognition that we must be trained here on earth, as little ones, in the ways of the universe beyond our Logos' protecting wings can we begin to understand.*

The great Teacher of two thousand years ago told His pupils of the inner teaching that there were other truths that He knew which they could not yet bear! There are but few that can bear the truth. Yet it is the truth that the smooth and ordered pathway is not the real one; for there are paths, and hours and ages of treading them that belong to the actualities of that dread preparing for such contest as may occur in the actual Miltonian warfare of *fohat* or such as may be avoided at that critical moment when a show and comparison of forces proves to all rivals the inutility of carrying contests to lower planes, since aeonian preparation has placed in the hand of one set of leaders the means of overcoming, if they must be used!

Admitting the deathlessness of man and his growth and evolving into godhead with its powers, its privileges and its responsibilities, have we not here the secret of that which lies in all our hearts and for ever speaks to us of the primal need for us to "quit ourselves as men," "to be worthy of the Father," to be willing to act as do the deathless Gods? And is not the dread secret worthy of our rising to its recognition so that our spirits shall flame up with the fiery burning of the very Father's glory? In such knowledge we see the profound sadness of which we are told in *Light on the Path*; in it we realise that, with its growth, we can see a final victory toward which we trend and find there an ever-growing satisfaction.

Yet there have been and will be times when the Great of our Blessed Hierarchy find that Those above Them have let down upon Their shoulders for a time the very burden of the whole world's sustaining and have placed on Them the determining by Their courage, constancy, power, self-confidence and very effort of bodies and heart, the fate of our human evolving! Such was done during the recent mighty war among men. And the victory was gained, though with some concessions.

Our Hierarchy is but of small numbers as it now stands among men, though there are many of its members on higher planes. There is a Northern *Maerchen* tells of twelve brothers, princes that, having been placed under magic spell, wore their human bodies only at night, but in the day became wild swans that must bear their little sister upon a mat held in their beaks as they flew above and across the sea to a far distant land. Many days must they fly, many nights must they be obliged to rest on solid land. And each day as the setting sun was near the western edge of the ocean they must see on the horizon and reach, with their last drooping wing beatings, the little rock on which they might stand through the night with joined hands, the sister in the midst, waiting for their gift again of the wings of the morning. The Christian story teller added, I surmise, a touch of his own to this tale of Northern heritage when he told his children that through the night the brother princes thought always of the Christ and alternately prayed and sang hymns to Him and to the Virgin while the little sister slept. But when the morning sun looked over the ball of waters, strength flowed swiftly from Him into their veins and they received their wings. Then with wild cries of rejoicing, their mighty wings they would outspread again and with new hope would they sail away once more, always bearing between them the heartening child upon the net, in human form, of human caressing voice!

In the *Maerchen* we have, quite crudely, an image of our Hierarchy's strivings, development, contest, and victories. Forget not that our Manu, Vaivasvata, in a period of great difficulty, set back His root-race evolving by five thousand years that He then might try again the fate of another mighty effort. The contest of our Hierarchy is real; its successes may be moderate, or great, or very great. And of which character they shall be, depends on our labours, our comprehension and our patient but fiery aid!

If the great principle of contest is truly set forth in this presentment of life's reality, then what is the first mighty goal of man's contests with Nature, together with other co-existent entities?

It is that man shall have dominion over the Earth and that He shall gain many victories over the angels, below whom the Bible says, Man stands a little space. For the Devas, of an older evolution, have charge of many of the Logos' delegated powers. For example only, they have charge of much of the determining, the registering or recording and later the working out of karma. And our human hierarchy long to take over these duties, to the swifter lightening, amelioration and final cancelling of Man's debt. Long ago the ancient rule of an eye for an eye, a tooth for a tooth, has been broken. It does not always now work out so; there are many interventions. Later there will be even more; until, through man's sacrifice in labours for the Great Lodge, man's delivery shall be achieved. *There is a noble lady in heaven who has such pity of this hindrance, for which I (send Thee) that she breaks the sharp judgment there on high.¹ And that will be the first of the very great victories!* When that is attained all the evolutions will find life lightened and our solar system may march on much more easily toward its remoter goals. How strongly this appeals to the God in each of us for helpfulness,

¹ *The Inferno*, Dante Alighieri.

strength, patience and for the great determination ever to do and ever to dare! None may escape the call upon himself. All must rouse ourselves and give, forever, of our light and strength for God to flow through us for the perfecting of His purposes! Then after looking up, to be thrilled with the hope and the joy of the great victories which may be won for Man if we but try, after drinking in the splendours of the heaven worlds and the aeonian future, let us look around and about us on earth! Let us accept as true the tragic side of human life! Let us see unflinchingly the pain, the grief, the uncomprehending blankness of defeat of men, or the brute joy of physical, selfish victory. And let us also find our choicest satisfaction in aiding for God's and the Christ's sake, the ignorant that still revile or twist the meaning of the Law.

Then we can preach the need and the value of such harmony as is gained by using our will to subordinate our wishes and our preferences to those which comport with the large purposes of evolution.

We should strive forward, seeking, grasping, using power, wisdom and skill in the work. We need not fear our many defeats, our many deaths, our innumerable crucifixions. We will be righted by Those above us, and set on our feet again and again. What, then, should we fear? Only inaction, sterility, coldness, sourness, retreat from the battle-field. Since the contest lasts for ever and for ever, what rôles in the drama will we choose? Shall we be protagonists, striving always sturdily in the van, seeking resistances, or shall we be content to live through the infinite ages as members, for the most part, of the great choruses and mobs of souls that are to be shepherded and guarded in their massive associative existence?

In those very ancient days when those lived in Crete who maintained the wonderful civilisation to which the

classic Greeks referred as that of the Golden Age—those who were the early Greeks—among whom dwelt many of the traditional heroes of the Achaians, two of the Adept Brothers composed the *Iliad* and the *Odyssey*. He who was responsible for the early and original *Iliad* is now of the loftiest ranks of that phase of the Hierarchy which represents the second phase of our Logos' nature. The *Odyssey*, representing an earlier and simpler, more rugged culture, is the ever-living gift of that Mighty One who represents for the world the Grace side of God's being. Both the *Iliad* and the *Odyssey* tell of Man's life of progress, with contest!

Some master lines of Tennyson briefly portray the character and the mode of Odysseus and his Westward driving, of which the pioneer stages are complete, to implant culture in the hearts of men most material:

Ulysses: Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of the western stars, until I die.
It may be that the gulfs will wash us down;
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

—*Ulysses*, TENNYSON.

Weller Van Hook

AN OCCULT INTERPRETATION OF THE TEN COMMANDMENTS¹

By CHARLES E. LUNTZ

I SUPPOSE many have been to see the wonderful photo play now running at the American Theatre—"The Ten Commandments". I don't think a finer "movie" has ever been produced and it was that film which really inspired my topic.

There is probably no one in the whole of Christendom who does not know what the Ten Commandments are. During the last two weeks due to the picture there has been in this city a revival of interest in this ancient Decalogue of the Hebrews. So it seems to us very fitting that we should try to give you the Ten Commandments from the point of view of Occultism.

In Theosophy we believe that the language of the Bible veils more than it reveals. Those who have studied the text of the Bible to any extent will have noticed that some of the passages are almost maddeningly obscure. You get a verse or part of a verse that is perfectly clear and evidently means just what it says which is followed by another that does not seem to mean anything at all, or, if you do get a meaning, in some instances it seems rather to revolt you and indeed seems as though some of the teachings cannot possibly be what they seem on the surface because they do not at all

¹ A talk given on October 12th, 1924, at the Open Forum of the St. Louis Theosophical Society.

accord with man's idea of what is right and just. For instance, the statement that "God visits the sins of the fathers upon the children unto the third and fourth generation"—a statement which has long been the target for critics of the Bible. So, as I said, some of the Biblical teachings do not seem to be clear to the average person who reads them.

We explain that by saying that the Bible is an allegory. It is a history too, but some of those historical episodes have been taken to illustrate certain great lessons that these prophets and teachers want to convey. That is the way in which all Eastern races teach—always by means of parables, symbols or allegories.

The Eastern mind does not work as the Western mind works. You will notice all through the New Testament that Jesus continually illustrates his teachings by parables. He would deliver the parable and then explain it in simple language that was quite easy for the people to understand, but you will remember he told his disciples, "To you it is given to understand the Truth but to these (meaning the multitude) in parables." That same method applies throughout the Old Testament also. For instance, when the prophet Elijah upbraided King Ahab for stealing the vineyard of a poor subject named Naboth, he first related a parable about a very rich man who had many flocks and herds but who coveted the one ewe lamb of a poor neighbour and seized it by force. Elijah asked the King what should be done to such a wicked creature. The King at once answered that he should be "stoned with stones" and then Elijah said, "Thou art the man," because the King had forcibly taken Naboth's vineyard. It would seem to us that Elijah might just as well have told the King what he was driving at to begin with instead of beating around the bush with a long story about something else. We do not understand why they cannot come right out and say what they mean. We believe in direct speech and it

seems to us that everybody else should do the same thing, but you must recall that our ideas in the West are just as strange to the people in the East, and I am not at all sure that our ideas are always the best.

For instance, I read recently about some Japanese dignitary who was visiting New York and was being entertained by a committee of prominent citizens who had made an appointment one afternoon for him to see something or other that he was very much interested in. They took him down town in the subway, bundling him into one train and then hurrying him out at the 14th Street transfer and on to another train greatly to the discomfort and bewilderment of the dignified Japanese, who was not at all used to being hustled about in that way. They carefully explained to him that by making that transfer at 14th Street instead of continuing on the same train they had saved two whole minutes on the journey down town. And the Japanese replied, "Quite so, and now that we have saved the two minutes what are we going to do with them?" So you see that our frantic eagerness to save a couple of minutes at the cost of a great deal of unnecessary discomfort, which seems perfectly natural to us, appears quite extraordinary to an Oriental. Before you condemn the Orientals for their apparent roundabout method of doing things you must recognise that there is quite a good deal about our own methods that the Orientals would be likely to condemn.

One thing I must point out which may perhaps seem superfluous, but which I think necessary to emphasise, and that is that the Ten Commandments were not given to Moses in the English language. When it is put up that way, naturally everybody recognises this: but you know the attitude of mind of many orthodox people almost seems to indicate that they really believe that the King James' version of the Bible, or the Revised Version perhaps, is the literal word of God down to

the last syllable and comma. You have to remember that the New Testament was originally written in Greek and the Old Testament in ancient Hebrew. The first translation of the Old Testament was from Hebrew into Greek, I think about 235 B.C. and it was later translated into Latin and then into English and naturally it does not read exactly the same in English, as it read in the original tongue in which it was written. It must have lost something in all these repeated translations. Have you ever tried to read Shakespeare in German? A very fine piece of work has been done, but a person who understands German and also has a thorough knowledge of the English language, misses something of the inspiration of the original.

Now remember there are three distinct translations of the Old Testament from the original and I am going to try to show you in my talk that some liberties have been taken with the original text. The first translation into Greek was called the Septuagint because it is said to have been translated by seventy-two elders in seventy-two days and the legend is (you can believe it if you like, I do not) that these seventy-two elders were shut up in seventy-two cells. They were held *incommunicado*, so to speak, not permitted to look at each other or talk to each other for seventy-two days, during all of which time they were engaged in translating the Bible, or whatever part of it was then in existence. At the end of that time they were released from their cells and their translations were taken out and compared and the legend states that all seventy-two translations were found to be exactly the same down to the last comma. As I said before, you can believe this if you wish, personally I do not, but that is the legend that is given and I think it is meant to indicate that the translation was just as much inspired as the original.

Before I take the first commandment I want to say that I am perfectly aware that the Higher Criticism claims that the

Ten Commandments are not original but that they are copied from the Code of Hammurabi who lived about 700 years before Moses and was a Babylonian or Chaldean King, I forget which. I am not, however, going to pass on the Divine Inspiration of the commandments as to whether they were given to Moses by God or whether they were copied from some Code, because that really does not matter for our present purpose.

We think in Theosophy that hidden beneath the Ten Commandments there are several occult meanings and I am going to try to explain what those meanings are. I will have to take the full responsibility for what follows. I cannot saddle any part of it on to the Theosophical Society or on any of our Theosophical writers. All that our Theosophical literature tells us is that the Bible is largely an occult work and that the Five Books of Moses were undoubtedly written by an Occultist, probably by an Initiate, but the actual occult interpretation of the Ten Commandments, so far as I am aware, has never been attempted. There is a good book published by Mrs. Harriet Tuttle Bartlett which contains a number of occult interpretations of different parts of the Bible but not of the Ten Commandments, so I am unable to refer anyone to authorities and I will have to stand or fall strictly by the merit or otherwise of my interpretation.

There may be many people who will not agree with my statements at all. Well, this is an Open Forum and you are at perfect liberty to say where you think my conclusions are wrong. I may say, though, that I did a considerable amount of research work and carefully weighed every statement I am going to embody in this talk before I decided to use it, and the objections that occur to you may quite possibly have occurred to me and I may be able to tell you why I disregarded those objections and decided on the particular interpretations to which you object, in spite of them.

You will remember the introduction to the first Commandment starts, "And God spake all these words saying: I am the Lord thy God which have brought thee out of the Land of Egypt, out of the House of Bondage". I will ask you to recognise first that orthodox Christians all admit that the Ten Commandments were intended for the whole world and not only for one people. The Jews take this view also. Anyway the Ten Commandments are undoubtedly the corner stone of the entire Old Testament and if any part of the Old Testament was intended for the whole world, I should say the Ten Commandments were that part.

Now that being so, why did Moses (speaking in the name of God of course) say: "I am the Lord thy God which have brought thee out of the Land of Egypt, out of the House of Bondage?" God certainly brought the Children of Israel out of the Land of Egypt if the Biblical account is true, but it is equally certain that he DID NOT bring the whole world out of the Land of Egypt. So that statement in its literal form cannot possibly be intended for the whole world and if that is the case what is the use of repeating it every Sunday in the churches? The minister reads: "I brought thee out of the Land of Egypt" and the congregation knows quite well that that statement is not true, they were never brought out of the land of Egypt.

It is things like this that I was looking for when I did my research work with a view to ascertaining where occult meanings might reasonably be expected to exist. I looked for things that did not appear to be right on their face and then I looked beneath the surface of those things. I am going to give you what I think are the occult meanings but I shall have to presume that you are familiar with the occult teachings which I shall try to show are hidden in the Commandments, otherwise if I have to explain all these in detail we shall not get anywhere because our time is too limited to go into detailed explanations.

Now, getting back to this first part of the Commandment, which is really not a commandment at all but an introductory statement, the true consciousness of man, the monad, the Eternal Spirit, is occultly said to have come up from the mineral, vegetable and animal and then blended with something from a far higher plane and formed a human soul. Darwin's theory is that we came up from the animal, that is, our bodies were evolved through animal forms. We go a step further and tell you that a part of your consciousness came up that way also. That which is the real YOU—the reasoning power, the Divine Fragment—came down from God himself, but prior to that union or blending of the Divine with the evolved animal consciousness you functioned through animal bodies, and before that through vegetable forms, and before that through mineral encasements.

Now if the Ten Commandments were written by an Occultist he would have knowledge of that very old esoteric teaching of the origin and evolution of human consciousness. It is quite clear that Moses must have been possessed of occult knowledge. You will remember that he was brought up at the Egyptian Court as the adopted son of an Egyptian Princess. The Biblical account will be familiar to many of you. It tells how the Egyptians, alarmed at the rapidity with which the Israelites were multiplying, indulged in the habit of throwing all the first-born sons of the Israelites into the river and Moses' mother, not wanting her son disposed of in that way, made a little ark or floating cradle for him and hid him in this under the bulrushes at the river's edge. Pretty soon, along came the King's daughter and observing a little baby, apparently abandoned, decided to adopt him, and she took him home and brought him up as her own son. In those days the kings, or Pharaohs of Egypt as they were called, were also the High Priests of Egypt and as such had a thorough knowledge of the esoteric or hidden teachings

of the Egyptian religion which were in many respects identical with what we now call Theosophy.

So you see that, if Moses had wanted to bury that Occult Truth of the progress of the Ego or Soul or Spirit of man through the mineral, vegetable and animal kingdoms, what finer allegory could he have used than to refer to these lowly forms in which the consciousness first manifested, as a "House of Bondage, a Land of Egypt". So I am going to submit this as my interpretation of the first Occult Truth hidden in the Ten Commandments.

The next part of the Commandment is: "Thou shalt have no other Gods before me." I think that word "before" is very ambiguous. Most people would consider that this sounded as though you might have as many gods as you wanted to after the true God, providing you did not place any other before him. To get this straight I looked up the Latin version of the Ten Commandments and found that the word translated "before" was the Latin word *coram* which means "in the presence of". What God's words meant were "Thou shalt have no other gods in my presence." I mention this, although there is no occult meaning, to make it clear to anyone who may have wondered about that word "before".

"Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God." People wonder how God comes to speak of Himself as being jealous. In Latin the word used is *zelotes* which means zealous rather than jealous and indicates that God was zealous or jealous for the faithfulness of his people to Himself. I found a note in one of the commentaries stating that the word which stands for "jealous" in the original Hebrew means only jealous as applied to God and not to man. The word jealous was used just because there was no other word in the English language that would express the meaning.

Then we come to that bone of contention, "Visiting the iniquities of the fathers upon the children unto the third and fourth generation." People say: "How can God be so cruel and unjust. No man would do such a thing unless he were brutal and debased to the last degree." Now if you will refer to your Bible you will find that there are a number of words printed in italics and the explanation of these italics is that they are inserted words which do not appear in the original language, but were put in by the translators because the sentence did not make sense without them. Your minister will confirm this explanation if you ask him the meaning of the italicised words in the Bible. If you will look at the Ten Commandments in your Bible you will find that the word "generation," in that Commandment we have just been considering, is in italics, indicating that it was not in the original, the original language, therefore reading: "Visiting the iniquities of the fathers upon the children unto the third and fourth." It does not say the third and fourth what. The translators evidently felt that they could not leave the sentence incomplete that way—they had to put in something to make sense and the word "generation" appeared to them to be the only thing that would make sense, so they used that word.

If Moses had wanted to use the word 'generation' there is no reason why he should not have done so. You can find the word generation, not in italics, scattered all through the Bible, indicating that there is a word which could have been used had Moses seen fit to do so. Why then did he miss it out? Does it not seem as though he did so probably because he wanted to bury an occult meaning in that commandment, and the translators, not knowing anything about occult meanings, felt that they must insert the word 'generation' to complete the passage. I think that word should be 'incarnation'. Then that would accord perfectly with our occult teaching that a man suffers in one life for sins he has committed in a previous

life or lives. That would be perfectly understandable. So the phrase would then read: "Visiting the iniquities of the fathers upon the children unto the third and fourth incarnation."

But you may say, "It says children—isn't that plain enough?" The word children is quite appropriate when you realise that in a large sense we are the fathers of our own subsequent incarnations. You have the phrase in everyday use, "The child is father to the man," meaning that the thoughts and ways and actions of a child father the thoughts and ways and actions which will be his after he has grown up, and so the thoughts and ways and actions of a man in one incarnation—the causes that he generates—FATHER the effects he will reap in his next life on earth. So don't you see the word children is quite appropriate and is the word an Occultist would naturally use in trying to veil a hidden reference to karma and reincarnation in the guise offered by this Commandment?

Then follows: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." I find that the literal translation is: "For vain things." I want to call your attention to the fact that this is the only commandment which contains an implied threat of punishment. Even the commandment not to kill has no penalty attached to it in the text. Why is this?

We might also consider the fact that in the New Testament Jesus stated: "All manner of sin and blasphemy shall be forgiven unto men, but he that sinneth against the Holy Spirit shall never be forgiven." You know in Biblical times they used to practise what they called magic. We do not believe in magic but we do believe in thought power, the creative power of thought, the possibility of healing or of materialising desired conditions by strong sustained thought combined with will, or by coming into a realisation of our unity with God. These things form the basis of modern

applied psychology, Christian Science and New Thought, which is really a part of the very oldest thought in the world. The ancients used exactly similar methods and they obtained the necessary concentration of will by invoking the name of a deity. In performing so-called miracles of healing or other "mighty works" the Prophets would always call on the name of God. Jesus performed his works in the name of the Father, which of course was the same thing. By using that name with the tremendous faith and power it generated in them, they did accomplish results just as people do to-day. You will remember that the Pharisees accused Christ of performing his "miracles" by invoking the power of Beelzebub, the Prince of Devils, and he was very indignant at being thus accused of black magic and he stated emphatically that this was the one unforgivable sin, to use the Divine Power, the power of thought, the creative power of the mind, plus the will engendered by strong concentration on GOD'S name, for evil purposes and that, I think, is what the occult significance is of the phrase of "Taking God's name in vain" or for vain things. That is why God stated, "The Lord will not hold him guiltless" of that sin which Jesus also states was unforgivable.

Then the admonition, "Remember the Sabbath Day to keep it holy": the reason given being that in six days God made Heaven and Earth and rested on the seventh day. I do not think anyone outside of the very orthodox seriously believes to-day that God created the world in six days of 24 hours each. We have no right to set an arbitrary time limit to the "days" which are here meant. In the Hindū belief, what they call a Day of Brahmā (Brahmā being the Hindū word for God) is one hundred million years or thereabouts. If that is what is meant by "days" then I think the Biblical account of creation becomes intelligible and we can conceive that God evolved the world perhaps in six days of one hundred million years each, or some such figure,

In Theosophy our teaching as to the evolution of the Solar System, which is similar to that found in the esoteric teaching of various religions, is that God evolves the Universe through seven Chains, each Chain consisting of seven Globes, around which the life wave sweeps seven times, each such time being termed a Round, and the life wave remaining on each globe during a period of seven Root Races, which in turn are made up of seven Sub Races, in their turn composed of seven Family Races. This is a huge subject on which time will not permit me to elaborate to-night. It has already formed the topic of one of these Open Forums and we have a large amount of literature about it in our sales and lending libraries and in the Public Library, so I will have to content myself with saying that this unquestionably is the meaning of the Biblical reference to God having made the world in six days and rested on the seventh, because the Seventh Race and the Seventh Round and the Seventh Chain, etc., are in every case, so to speak, culminations of the six which have gone before, a sort of "reaping of the fruits of the previous six Chains or Rounds or Races and a sort of resting on the seventh, although you cannot talk about God or Nature ever resting, because the Universe is in constant activity and no rest, as we understand it, is possible or the whole of creation would collapse.

"Honour thy father and thy mother that thy days may be long in the land." In studying this Commandment I asked myself why there was no reward offered on any of the others and I also considered the special nature of the reward, "that thy days may be long in the land that the Lord thy God giveth thee". Why should this Commandment carry a reward and why should the reward be that particular thing?

The occult teaching regarding Heaven is that it is a place where one's every high and noble aspiration is fulfilled in fullest measure even though disappointed of realisation on

earth, and particularly where one who has held great love for some earthly object, whether it be a father or mother or some other relative or a friend or even a Deity or other object of veneration, finds that love continued and prolonged. It doesn't matter at all what the object of affection or adoration may have been. It may have been the Buddha or the Virgin or a Saint, but the worshipper will find that same Deity present in his Heaven life exactly as he conceived it to be on earth. The mother will find her beloved child and will have him with her throughout her entire Heaven life. According to the strength of the love lavished on that relative or friend during life so will the length of the Heaven life be. If a vast amount of love was generated the stay in the Heaven world will be correspondingly long and if such love was only fleeting, then it will be short, just long enough to work itself out, so to speak.

The word 'honour' in the Biblical sense unquestionably includes love, so if a man greatly loved his father and his mother his stay in the Heaven world would be correspondingly great, his "days" will be long in the land which the Lord giveth him. I think we have here the Occult explanation of that reward for honouring one's father and mother.

I can only give this brief sketch of the *Devachanic* or Heaven life conditions. Those who are interested will find detailed information in the manual written by Mr. Leadbeater entitled, *The Devachanic Plane*. It is an inexpensive little book and will be found in our sales library and may also be borrowed from our lending library or from the Public Library.

I am not going to take the remaining Commandments because they are perfectly clear on their face. Apparently there is no occult meaning hidden there. It seems to me that you should only look for occult meanings where the text is obscure, otherwise if the meaning is plain it is more than likely that it means exactly what it says. I do not think

the remaining Commandments have anything hidden beneath them.

So we have discovered six occult meanings: (1) The progress of the consciousness (from the House of Bondage) through the mineral, vegetable, etc. (2) and (3) Karma and reincarnation ("Visiting the iniquities of the fathers, etc."). (4) Wrong use of thought power "Taking God's name in vain". (5) Evolution of the Solar System, "In six days the Lord made Heaven and earth". (6) Reference to a future life ("Honour thy father and thy mother that thy days may be long in the land").

That is six occult meanings. I am almost sure that if there are six occult meanings there must be seven because Occultists always work in sevens, this being the key-number of our Universe. You can see it in various natural laws. For instance, there are seven octaves in music; seven colours in the spectrum, etc. If anyone cares to try to find the seventh occult meaning in the Ten Commandments, he of course may do so, and I would be very much interested to learn of any theories anyone may develop on this subject.

This is my attempt at an occult interpretation of the Ten Commandments.

Charles E. Luntz

CONCRETE INSTANCES OF INCARNATION WITH MEMORY OF PAST LIFE¹

By SHYAM SUNDAR LAL

AN illegitimate Rājput (Chhida by name) of Mhowa village on the Chambal river in the Gwalior State was in intrigue with a widowed daughter of a Brahman of the same village. The Brāhmana tried to get him into trouble and got up a case of looting of postal bags (while in transit). A warrant was issued. Chhida absconded and remained in hiding in the ravines of the Chambal river. While in hiding he gave Rs. 5 to a pedlar of his village Mhowa (when he met him in the ravines) for purchasing a bell and offering it on his behalf to the temple of Shiva in Mhowa.

Soon afterwards Chhida was tracked and surrounded by the police and by them shot dead while resting under a tree. This Chhida took birth soon afterwards in a neighbouring village in a Brahman's family, and, when he was four years old or thereabouts, the same pedlar happened to pay a visit to his (Chhida's) mother in his usual rounds, and was displaying to her his wares, when Chhida came up from behind and snatched away some of the articles spread out by the pedlar. The pedlar ran after him, and then the lad rebuked him for his failing to get the bell for the temple: this incident disclosed Chhida's identity. The lad was thereon visited by his old mother of past life, and by her taken to Mhowa, and

¹ The first of this series appeared in THE THEOSOPHIST of January, 1925.

was then made to find out his way to his old house. I sent for the lad and kept him with me for a few days when he was accompanied by her maternal uncle (a young man who had passed his Middle examination) who corroborated the whole story.

2. A young Patwari Kashi Ram was killed by Chhotey Lal, son of Bhagwant Singh, a Zamindar of Nonenhta village in Bhind (Gwalior), in 1908 while they were both going to the Suba's Court in a Revenue Case in which the Zamindar was interested and the Patwari was going to give adverse evidence. While crossing the Kauri river (dry bed) and smoking by the side of a cucumber field the Zamindar tried to win him over, and having failed to do so shot him dead and, cutting off the fingers of his (Patwari's) right hand, put one of them into the Patwari's inkpot and placed the pot on the dead body of the Patwari and absconded into the adjoining British territory. Police investigation was made and warrant for his arrest was issued, but he is still at large. I have seen the Police file. This Patwari soon afterwards took birth in a neighbouring village Risalpur, with all the marks of violence which he had received at his death as Patwari. His name is Sukh Lal and his father's name is Mihi Lal. He is born with the fingers of his right hand wanting and his ribs broken and recemented as it were, and with the memory of his past life. I have compared the marks with the description of the dead body in the police file. I have seen the boy. I kept him with me for about a week I think, and he remembered the main events although the details were fading away from his memory. His father and elder brother corroborated these facts although they were very reluctant to disclose them to avoid a scandal.

3. A Rājput Zamindar was killed by his uncle in connection with a quarrel over a field. The uncle disappeared and the Police could not trace him, there was no proof. This

was in Samvat 1934 (A.D. 1877) a famine year. Later on, the murderer returned home. Meanwhile a child was born in the neighbouring village who, when he was 4 or 5 years old, one day while playing with other boys heard the firing of guns which is usual at a festival, and fell senseless. When he came to his senses he exclaimed that it was a murderer (his uncle of past life) who had turned up. This disclosed his identity and the lad's elder brother of his previous life came up and was recognised. The lad then grew familiar with this brother of his and disclosed things which nobody else had any knowledge of and from time to time asked for and obtained from his brother his favourite gun, his pistol, his stick, instruments of music, etc., which are still in his possession.

The brother, convinced of the identity, approached the Suba Major Omrt (European) who however declined to revive the old case on evidence of such a nature. The brother then approached the Dewān (Prime Minister) Sir Ganpat Rao Khadke and His Highness the late Mahārāj Jiaji Rao Scindia, who tested the genuineness of the story by making the boy recognise at a parade some of his relatives of his past life, then employed in the Army, and having become convinced of the identity issued a warrant for the arrest of the murderer, who however absconded and was pursued by the Gwalior Police from place to place until it was found that he had died at Gaya. His Highness was then pleased to order that as the culprit was no more within his reach the case should be dropped. I have looked up the original file and have got it with me. In 1912 I sent for the boy who was then thirty-four years old, and his old father and the latter corroborated the whole of the story. He also added that soon after the identity had been disclosed by the boy's brother the murderer also once came to see the boy when the latter tauntingly rebuked him for his un-Rājput-like behaviour in having shot him from behind and by stealth. In 1912 the son was found

to have forgotten all these things and could remember them only by hearsay. The story was corroborated by Colonel Surajpal Singh and the murderer's son who are both Military Officers in Gwalior. Photographs of these were taken by Messrs. Desai Brothers of Lashkar, Gwalior.

Shyam Sundar Lal

THE NIGHT OF PASSAGE

WITH aspirations high and feelings rare
 Go out this night ;
 And mighty efforts make to know and bear
 The way to light.
 In quick abandon storm the towering wall :
 Your radiant soul
 Awaits, until you hear God's glorious call,
 Men to enroll
 In the vast work of nurturing a rising norm
 In spiritual power.
 On ! On to your destiny ; disintegrate the form ;
 Propitious the hour.

DR. WOODRUFF SHEPPARD

THE ADYAR PLAYERS

I AM glad that the Theosophists at Adyar are taking an interest in dramatic art.

On March 17th, we had the pleasure of witnessing an excellent performance given by the Adyar Players.

The play, called "S. Simeon Stylites," by F. Sladen-Smith: a clever one-act satire on the power habit has over most of us.

The acting was good on the whole, but I regret to say that the Indians, who played in it, did not throw themselves sufficiently into their parts. The same thing cannot be said either of Miss Marcelle de Manziarly or Mr. B. A. Ross, both of whom acted excellently, and in a most convincing manner.

Mrs. Adair's experienced advice and careful coaching gave, at times, to this amateur performance, a truly professional quality.

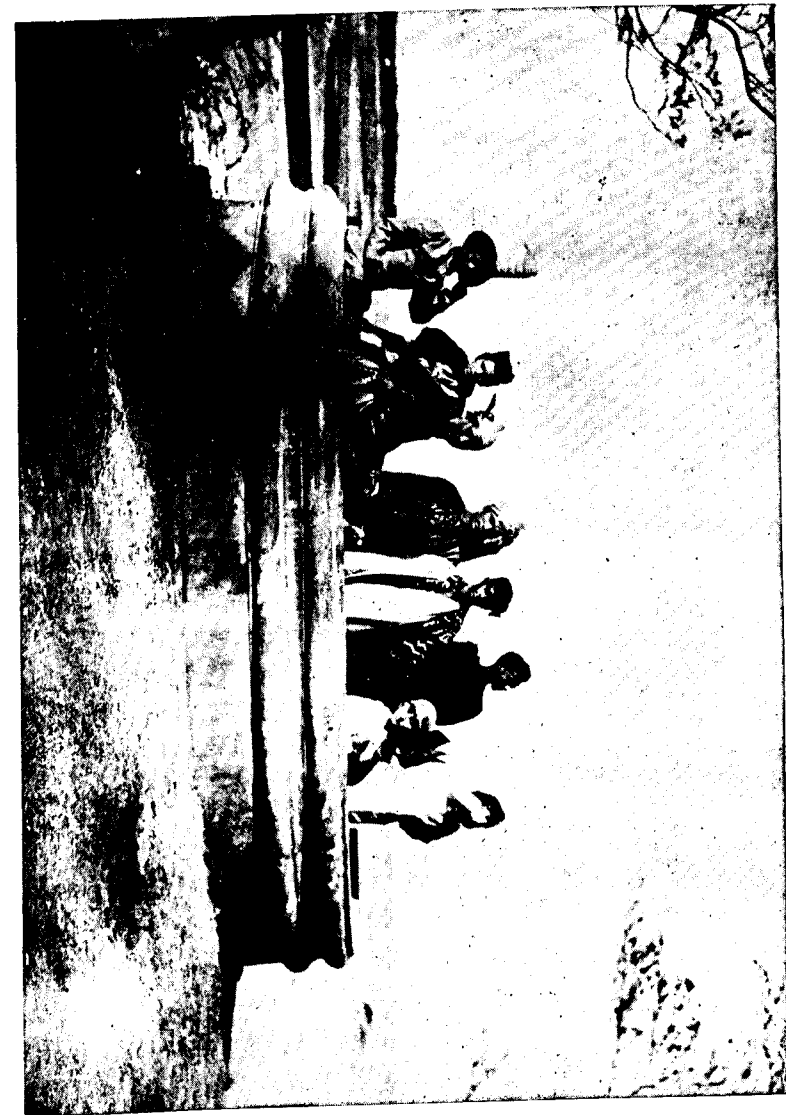
The natural open-air stage proved a most suitable choice. The velvet-like starry night as a background showed off to perfection the brilliantly coloured costumes.

But we cannot always leave to chance this most important decision—an adequate setting. We ought to have a small theatre of our own—an open-air amphitheatre preferably—and train a permanent company chosen from amongst the group of young people who have gathered lately at Adyar.

I hope the Theosophists in India and elsewhere will take an interest in this theatrical enterprise and encourage it in every way they can. It seems to me that any new form of true artistic expression introduced at Adyar adds to our spiritual and intellectual richness. Let us make of Adyar the centre of *all* Beauty, and not the outer edge of mediocre tastelessness.

J. KRISHNAMURTI

THEATRICALS AT ADYAR—A GROUP OF THE ADYAR PLAYERS





THE PLAYERS IN S. SIMEON STYLITES
(FLASHLIGHT OF THE NIGHT SETTING)



EUDOCIA BIDS FAREWELL TO S. SIMEON

HINDŪ MUSIC AND THE MUSIC OF CENTRAL EUROPE

By M. DE M.

IT is extremely interesting to trace a parallel between the music of Central Europe and Hindū music. The relative conceptions which have given birth to them are so opposite, differ in such a way, that they would mutually complement each other, if they were not, alas, completely estranged. How few Westerners know anything of Hindū music and how false an idea Indians have of the music of Europe which, in their ignorance, they speak of as English (?) music!

There are so many explanations of this that it is not possible to give all of them. The difficulty of an understanding between continents so widely separated, the lack of enthusiasm which kills the desire to learn and to understand something new, and the absence of imagination, imagination which makes it possible to forget one's own individuality and identify it with that of another, are a few of the most important. Then, how difficult, even impossible, is it for the European to stifle his notion of time and listen for hours and hours to the subtle variations of Indian music! How much more difficult for Eastern musicians to quite forget that the listener is a Westerner, to lose all fear of tiring him and throw themselves completely into the music as if he were one of themselves! This last difficulty does not arise in Europe; because there music is regarded as belonging more to the general public, and because of the fact that the musician is more often only an

interpreter of written, indeed printed, works, while in India every musician is a creator. Further, music in Europe being a massive creation appeals much more easily to a general public than Hindū music which demands, indeed can only live in, an intimacy both religious and spiritual; besides, in India, if the audience is made up of conflicting elements which disturb the atmosphere created by the musician, he cannot lose himself in his inspiration.

In Europe, a concert never lasts more than three hours. Very, very rarely is this time exceeded, that it should be regarded as an error of taste. The programme includes several different works, chosen and grouped with care, in order to present contrasts, to set the works fittingly and give them the right values; otherwise the audience will be fatigued. If its attention is not held all the time by varied and numerous items, it immediately becomes aware of the passage of time, and the mind becomes preoccupied with its own multiple activities which the music has, for the moment, suspended.

In India, on the other hand, a concert is truly a suspension of time; hours succeed hours; the audience is lost in an ecstatic meditation and seems really translated to another plane in another universe.

European music is, with very few exceptions, profane. It expresses the emotions, the feelings, the troubles of men. It is absolutely human, the image of western life, based on passion, struggle, love. In short, to be lost in music is to find one's own emotion expressed as a general emotion and therefore as universal. There, music acts upon us by shocks, it is above all else emotional, and a concert composed of fine works really crushes us. A great fatigue follows on the concentration of attention, which at the same time stimulates the need to recover contact with ordinary normal life, to regain the balance temporarily lost.

Hindū music is almost wholly religious. It acts upon the auditors in such a way that they forget themselves and rise into the higher world of the spirit. In Europe, music comes into us; but in India, music compels us to enter into itself. It plunges the hearer into profound thought, lifts him above the struggle of human emotion. There is nothing but the music. There is the possibility of being lost in space, of being drowned in pure devotion, of being lifted beyond the confines of ordinary life. Contrary to European music it puts us in balance, makes us vibrate to our higher being. It is not emotional, it is devotional; and it is with difficulty that one bridges the chasm which separates it from normal life.

European music is vertical, Hindū music horizontal, the first having evolved Harmony, by effort directed to the finding of harmony in the combination of the different sounds heard simultaneously, often to the detriment of the pure melodic line. There are works which, if stripped of their harmonic vestments would appear so poor, so naked, that almost nothing would remain. These works need immense orchestras, the invention of ever-increasing numbers of new instruments for their expression.

Hindū music concentrates on the perfection of pure line—melody—as an end in itself, melody infinitely ornate, varied, chiselled. It has no need of any accompaniment and, still more strange, it gives an harmonic impression by the rapid succession of sounds, and the result is often, not to say nearly always, extraordinarily modern to our European ears. It can be expressed through one instrument, sweet and profoundly moving; and though it may be hidden by the slightest noise, its magnetic power is such that one cannot detach the attention from it.

The Hindū musical system has, in a certain sense, one great advantage over the European. The musician must know the music thoroughly, must live in it as in his own element,

his music being improvisation. He must have overcome the difficulties which are born out of the multitude of existing rules. Every musician is a creator, bearing on his own shoulders his own responsibility. The musical world of Europe has two indispensable elements—composers and interpreters. The first endure death and passion in order to express that which is in them. The second, more often than not, possess marvellous mechanical technique but do not know very much about music. (To know music means years and years of long and arduous study.) They distort the works, often murder them, making them unrecognisable; and are all the time unconscious of their responsibility. An interpreter with genius is as rare as a genius composer—but the created work lives for ever, while the interpreter dies, leaving nothing but the remembrance of himself.

One of the most important points, one of the essential differences in the Eastern and the Western conception, may be noted here. In Europe, the love of form has been pushed to the extreme. The European mind, fixed on concrete things, is so rapid that it is always seeking the new, the unknown, the original. It requires change, continual renewings. It demands means of rapid transport so as to do as many things as possible in the quickest time. Music there is changed like fashions in dress, every year brings something new which is only accepted after violent struggles. Scarcely is it accepted than the musician sets out on another search for the original. Attention is concentrated on the exterior form, every form having a name. It is classified, has a style like furniture or architecture. There is ancient music, classical music, romantic music, modern music, music ultra-modern, etc., etc. And what is to come next, in this age of restless energy, an age without repose? In India music is raised like a great monument, indifferent to time, resting on a solid base, the same to-day as it has been for centuries back,

the perfect symbol of a whole country which seems obedient to different laws of time than ours; where everything is slow, almost immobile; where all life is concentrated on the abstract and the spiritual; where thought, like music, loses itself in innumerable variations infinitely ornate, and culminates in ecstasy.

In the West every composer of genius creates *his* form, *his* rhythm, *his* harmony. It is impossible not to recognise Bach, Schumann, Chopin, Debussy and innumerable others in their works, so stamped with personality are they, so much is the exterior form peculiar to each one of them. Each constructs a concrete work on an absolutely abstract base; adds his work to others already existing; opens a new door to those who come after him. In India, the musician makes the choice of a mode or a *rāga*; selects his *ṭāla* or rhythmic combination; and improvises on this fixed base a work subtle and ephemeral, which lifts, develops itself, gives birth to endless variations, constructing itself in space, and then dissolves, leaving only the foundation stones to support other edifices—and the moving thought that the same work can never be heard twice but that each is born according to the moment, like a prayer inspired by devotion, and that the inspiration came and always comes from the same inexhaustible source.

If it were possible to unite the essence (Hindū music) and the form (European music) a work absolutely perfect and complete would be born; but is this union possible? The mixing of two elements so distinct, so equal, would it not lead to the weakening of both? Does not their strength lie in their limitations? What, however, is certain is that many attempts have been made for a *rapprochement*, but no one has visualised the problem from the right angle. It is not sufficient to send an Indian musician to Europe. It is not possible in a town like Paris or London to get into contact with the *vīṇa*. A flower which belongs to a land of sunshine and

light loses its fragrance under dark and foggy skies. Its perfume must be inhaled in its own atmosphere where everything impels it to give out its most lovely essence, its most perfect tints. Neither is it at Calcutta nor Madras that understanding of European music can arrive. It is necessary to try to enter into communion with the soul of the country which gives birth to the form of art which interests you, to live there, to understand the thought, the conditions of life, the character of the people, their reactions, their intuitions; to know the climate in which it grows—an important factor. Then, if it became possible to discover, however vaguely, the different sources of emotion crystallised and made perceptible through the forms of “national” art, then only, could the real influence be exercised. Western emotions stimulated by the same factors express themselves in a Western form, the only one natural to us, inherent in our nature, being part of our atavism. With inspiration coming from the East, creating the desired unity more than the employment of the most exotic scales, and with India understanding the beauty of the evolution of form, perhaps, such a *rapprochement* would be possible.

M. de M.

PRESIDENTIAL ADDRESS

OF SIR T. SADASIVA AIYAR, M.L., RETD. JUDGE, MADRAS HIGH COURT,
DELIVERED AT THE SOUTH INDIAN THEOSOPHICAL CONFERENCE,
APRIL, 1925

IN the absence of our honoured leaders, the President and Vice-President from Adyar on other pressing work of our Inner Heads, the blessed Masters of Wisdom and Compassion, it has fallen to me to conduct this Annual Convention of the South Indian Conference. To entertain feelings of diffidence and doubt and to make excuses, would mean lack of faith in the higher guiding powers, lack of confidence in the blessings and loving thoughts sent by our President and Vice-President for the success of this Conference and lack of belief in the strength which the physical presence of advanced persons like our brothers T. Ramchandra Rao, C. S. Trilokekar, Yadunandan Prasad and others are sure to infuse into weaker men like myself, at least for the period during which this Convention continues. We know from our experience during our President's internment days, that the weakest of us could be infused with a giant's strength through the influence sent by our leaders from superphysical planes, and so, let us begin our proceedings in a spirit of optimism and confidence, the opposite spirit, that of pessimism, being an insult to the all-beneficent Providence which rules all things according to the Plan mapped out by Its Wisdom.

If we look at the world's affairs superficially, there seem to be good grounds for a spirit of pessimism. I shall enumerate a few prominent events in the recent or contemporary history of the world, indicating how the religious, political, social and economic unrest prevailing everywhere without exception, seems to be leading the present civilisation rapidly to destruction:

1. The scrapping of the Geneva Protocol.
2. The fall of the Labour Government in Britain with its programme of gradual disarmament and of progressive Self-government for all those countries in the British Commonwealth without or with partial Self-rule and the coming into power of a reactionary Government which has revived the Singapore Base scheme and the revival of *The . . .* of the Tory Press, some of the organs of which, such

as *The Morning Post*, are pressing for going back on the Montford Reforms. In this connection, there is the further fact that we are constantly hearing of the invention of new gases and destructive weapons to be used in future warfare.

Experiments in which all Governments appear to be financially interested include wholesale destruction by typhus and other bacilli, pilotless bombing aeroplanes and various sorts of poison gases.

Most of the European nations are spending on armaments twice the amount which they spent before the war.

3. "Fear everywhere. The world is perishing of fear." The killing of the Congress as the political organ of our Motherland by saintly Gandhiji at Belgaum (Mr. C. Rajagopalachariar of Salem recently admitted this).

4. The failure of Gandhiji's efforts in the Vaikom Satyagraha Movement to help the suppressed classes of the Hindûs in securing elementary human, or rather, "animal" rights.

5. The failure of the efforts of our most popular Indian political leaders including Gandhiji to bring about Hindu-Muslim Unity and the failure of Gandhiji even to compose the Brahmin, Non-Brahmin quarrel in connection with the Shermadevi Gurukula.

6. The failure of America to persuade the British and the Indian Governmental Bureaucracy to restrict the cultivation and export of opium.

7. The failure of our Local Government to take any measure worth the name towards even local option as a first step towards prohibition.

8. The passing away from our midst of many helpful and selfless Theosophical workers—our respected leader Dr. S. Subramania Aiyar, of my beloved brother T. B. Bhashyachariya of Coimbatore, of brothers Patwardhan of Ahmedabad, Thakur Sanker Sinha Bhupji of Moradabad, A. K. Subramania Aiyar of Trichinopoly, Narayana Menon of Trivandrum and S. Kalyanarama Aiyar of Nagercoil.

9. The stoning to death for mere difference in religious opinion of our Ahamadia brethren by the Government of the Amir of Afghanistan and what is far more painful, the meetings held by some of our Indian Mussalmān Maulanas and Moulvis, etc., belonging to the Sunni Sect, in which meetings, resolutions were passed approving of that uncivilised act of the Afghan Government as a very pious act and denouncing any attempt even to make respectful representation to the Amir to discontinue the barbarity.

10. The persecution of liberal-minded Christian ministers, even in America and England, by the Orthodox Evangelical party: a man like W. J. Bryan not being ashamed to advocate that the truths of scientific anthropological evolution should not be taught in schools as

those truths are against the letter of the Bible which says that man was created out of red earth and woman out of one of his ribs.

11. The rejection of Dr. Gour's Age of Consent Bill by the Delhi Legislative Assembly on the ground that a child of 14 was of sufficiently mature understanding to consent to her physical and moral ruin and that the mock marriage ceremony which a child of 13 has passed through justifies rape upon her.

12. The Anti-Asiatic laws directed against Asiatics passed in America and Africa and the growing power of Asuric organisation, for example, the extreme Fascists, the extreme Bolsheviks, the Ku Klux Klan, etc., everywhere.

Notwithstanding all the above we ought to know that the darkest hour is before the dawn, and that the dark forces seem most powerful and employ their most violent efforts despairingly just before their overthrow by the Eternal Guardian Watchers of orphaned humanity. Are even we Theosophists as a body devoid of the Intuitionist vision enabling us to see the Holy Dakshina Moorthy looking down from his Himalayan seat, and preparing to make His periodical Avatar, impelled by His supreme compassion, in order to save the world of humanity? And there are also not wanting the clear signs of His near coming to those who have eyes to see. The labours of the Theosophical Society (the eccentric John the Baptist of the coming Messiah) have not by any means been fruitless. Fortunately, this Baptist being a Society, need not be killed before the Christ is born in the Disciple, though the Society has had martyrs like H. P. B. among its leaders, and some of them are even now tortured by malignant and ungrateful scandals and misrepresentations. The Jesus of the twentieth century has been born and baptised, the Holy Ghost has descended on Him and the Disciple is growing in stature from day to day and even from hour to hour. Superstition and the dead letter of the scriptures upon which orthodoxy, priestcraft, religious fanaticism, persecution of honest opinion and blind sectarianism flourish, are fast being killed in the light and heat of scientific reason, of Mystic Intuition, of loving Brotherhood, and especially of the activity of vigilant self-sacrificing service, all of these being summed up in the one word "Theosophy".

I shall now quote extracts from contemporary journalistic literature to show the rapid transformation that is going on before our very eyes in preparation for the coming of the Lord:

It is now high time that the Churches of all denominations awoke to a knowledge of the fact that higher criticism is spreading like a deadly plague in the Indian Mission field.¹

You see how the Light of Higher criticism is dreaded by the Dark Forces of superstition as a deadly plague.

It (higher criticism) regards large portions of both Testaments as mythical, legendary, fictional, and entirely unreliable. It even dares, in many instances, to belittle and to dishonour the Lord Jesus Christ by attributing mistakes to Him and by

¹ Extract from *The Nottingham Guardian* quoted in *The Hindu*, dated 30th March, 1925.

asserting that He conformed His teaching to the popular opinions of His day. And not only so, it even denies, and that in the most subtle manner, the expiatory character of His substitutionary death upon the Cross.

I attended a lecture given to non-Christian Indian students by one of the foremost leaders among missionaries in India. He impressed upon his audience that he was in full sympathy with all religions, and that he had been privileged to worship with Jews, Muhammadans, Unitarians, Theosophists, Brahmo-Samajists, and others, and that he would also worship with Hindūs, if their ceremonial customs would only allow him to do so. He laid special emphasis upon the point that the missionaries are not in India to convert them to Christianity, but to make of them better Hindūs, better Muhammadans and better Buddhists.

A very prominent missionary organiser, himself a higher critic, told me that of the 4,000 missionaries now working in Burma, India and Ceylon, not more than 2,000 believed in the Bible as the inherent and infallible Word of God. Another Indian Missionary of wide experience stated that probably not more than 10 per cent of the missionaries in a certain city were orthodox. Let us realise what that means; in that one city alone only 20 out of 200 missionaries were believed to be true to the old evangelical faith.

A RELIGIOUS DURBAR

Mr. Stanley Rice, Honorary Secretary of the East India Association, London, writes to *The Nottingham Guardian*:

I venture to think that whatever may be the value of the suggestion to hold a religious Durbar, it would not be so impossible to carry out as you seem to think. At the close of the Great War, it became my duty to hold a kind of local Durbar and to make a speech by offering thanks to the supreme Deity, worshipped by Christians as God, by Hindūs as Siva and Vishnu, and by Mussalmāns as Allāh. I found it quite possible to unite the audience in a common principle without offending any susceptibilities.

Hindūs are, on the whole, remarkably tolerant, and Islām is much nearer to a Deistic form of Christianity than most people imagine. It is difficult to see what influence the caste system, which is primarily social, could have upon the proposed Durbar.

Given good-will on the part of all, including Christians, it ought not to be impossible to hold a general gathering upon the principle of the worship of a Universal Deity, coupled if need be, with separate services according to the rites and dogmas of the particular creeds. Nor need a Christian be the dominant figure. Why should not the creeds take it in turn to elect a President? The Durbar could be opened by the Viceroy not as a Christian, but as the head of a State, which puts religious neutrality in the forefront of its policy and as the representative of the King-Emperor, whose personality counts for so much in India. No Indian, of whatever creed, would resent this.¹

THEOSOPHY

It is interesting to notice that at the "opening of the Congress House in Girgaum, Bombay" (by Gandhiji), prayers and blessings were offered by a Hindū, a Pārsi, a Hebrew, a Christian, a Mussalmān, and a Sikh, and Gandhiji remarked that "from the

¹ Extract from *New India*, dated 30th March, 1925.

prayers offered they should recognise that in all the religions there were eternal truths which should be respected and honoured by all'. That is pure Theosophy which seems to have reached the third stage in the progress of a truth, that everyone takes it as a matter of course. Colonel H. S. Olcott was, we believe, the first to open a building with prayers offered by men of different faiths. Theosophical Schools and Colleges are still the only ones in which, while each student is taught his own religion, a prayer from each faith opens the study daily. Theosophy has been first laughed at, then persecuted, then argued over, and finally is taken as a matter of course. If all schools followed this admirable practice of common prayers, the lads and lasses would grow up without religious antagonism and reverencing each other's faiths. It is the only foundation for Hindū-Muslim Unity. Its few great teachings are in every religion, as may be seen in *The Universal Text Book*, in which each is supported by the Scriptures of each great faith.

In fact, I find that apart from his quasi-economic and quasi-political views on khaddar and hand-spinning, Gandhiji wherever he goes now preaches nothing but undiluted Theosophy, namely: (1) Universal Brotherhood, (2) tolerant and reverential study of the great religions, which all contain the same fundamental spiritual verities, and (3) the diligent self-sacrificing service of all creatures in the spirit of self-renunciation because the One Life, Light and Love is vibrating and shining in and embracing all things (see especially his opinions on the infallibility of the letter of *The Qurān* and of the Maulana's interpretation of such letter justifying the stoning to death of Ahamadiyas). I need not say that the true followers of the great saint Ramakrishna Paramahansa are all entirely pervaded by the spirit of Theosophy and even the Brahmo and the Arya Samajists are becoming more and more imbued with the Theosophical spirit:

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent flooding in, the main.

Other encouraging signs in India just now are the stopping of the sacrifice of animals at village festivals (the movement is very marked in Travancore and in the Tinnevely and Coimbatore Districts), and the growth of the Women and Baby Welfare movements. Theosophists like brother Narayana Aiyar of Trivandrum and like our sisters Mrs. Jinarajadasa and Mrs. Cousins of Adyar and Mrs. Chandrasekhara Aiyar of Bangalore, have been the soul of such movements. But the most encouraging signs in my opinion are: (1) the closer and closer knitting of the bonds of mutual brotherly affection and tolerance among members of the Theosophical Society without distinction of class, sex, creed or colour, and (2) the all-important fact that more and more of our younger members in India, America and England are approaching nearer the Feet of our Blessed Masters and are being evidently used by the Holy Ones to spread the spirit of Theosophy both in seen and unseen ways throughout the world, and (3) the auspicious fact that beam-wireless broadcasting, which is one of the greatest gifts to mankind made by the advance of science (for, science along with many evils like air bombs and poison gases has invented such good things as wireless broadcasting), affords us the joyous assurance that science is really intended to be the

handmaid of the Jagat Guru to spread His Message in all countries simultaneously and fully.

Let us therefore take advantage of the grand tide flowing in the affairs of men from the seas of Wisdom and Compassion and plunge at once into our work of self-sacrifice and service. In the words of Rabindranath Tagore, "Heroes march to the Impossible across the path of derision and death."

Two exhortations I shall finally make, one negative and the other positive:

1. Never entertain malice or jealousy towards anybody.
2. Sacrifice your talents and possessions continually for the good of others, forgetting yourself in such works of sacrifice. Remember in this connection that only a fractional one-sixth alone of your income may be used, according to the *Shāstras*, for your own personal needs, that three such fractional parts out of the remaining five have to be sacrificed to the superhuman kingdoms of Devas, R̥shis and Pit̥rs, one-sixth of the remaining two-sixths should be sacrificed to your human brothers and sisters, and the last one-sixth, to our subhuman brothers (of the animal, vegetable, mineral and elemental kingdoms). It therefore becomes the imperative duty of those of us who have not parted with all personal possessions to per-
form from this day henceforth at least, the duty of setting apart if not one-sixth of our income, at least one-sixth of one-sixth, say, 3 per cent of that income, unfailingly (and this ought to be done by even the poorest of householders according to the Hindu *Shāstras*) to be paid into the Public Purposes Fund of our beloved President, that Fund being in utmost need of our help, as all of us know or ought to have known, without my telling it.

They who enjoy without sacrificing are sinners who eat sin. Dedicate everything to Me and you shall get rid of the effects and bonds of action and come unto Me.

BRAHMAVIDYĀSHRAMA, ADYAR, MADRAS

THE Annual General Meeting of the Brahmavidyāshrama was held in the large hall of the Theosophical Society, Adyar, on March 23. Dr. Annie Besant presided. After prayers by representatives of the various religions, Dr. J. H. Cousins read the report of the year's work as follows:

PRINCIPAL'S REPORT

The work of the Third Lecture-session of the Brahmavidyāshrama began on October 2, 1924, and continued until the end of March, 1925, without interruption save the winter vacation. The attendance of new students from places as far apart as New Zealand and Mexico gave a special significance and interest to the personnel of the Ashrama, and inspired hope for the fulfilment in due time of the dream of having at the Ashrama at least one student from each National Section of the Theosophical Society.

The lectures delivered during the session numbered 211, and dealt, as in the previous sessions, with the nature and evolution of Mysticism, Religion, Philosophy, Art and Science. The following forty-six lectures were valuable additions to those of the previous sessions: Mystical teachings in Zoroastrianism 6, Dravidian Mystics and Mysticism 9, A Chinese Mystic 1, The Origin and Growth of Islām 1, Samskr̥t Literature 4, Tamil Literature 2, Egypt 6, Art and Religion 1, Bose's Researches in life-movements in plants 5, Botanical studies 2, Aspects of Education 3, Economics 6. The synopses of these new lectures, added to the 320 at the end of the previous session, provide synopses and references to 366 separate lectures on both eastern and western aspects of the five main subjects, viz., Mysticism 52, Religion 85, Philosophy 54, Art 83, Science 92. A series of lantern lectures was given during the session on eastern and western aspects of architecture, sculpture and painting. The use of the lantern will be developed in future sessions. It is also hoped that someone will be moved to present to the Ashrama a cinematograph for educational purposes.

The foregoing lectures were given in the Theosophical Society's Headquarters Hall and reading room. Weekly afternoon studies in poetry were held under the banyan tree. Excursions were made by certain of the students to some of the chief centres of culture in northern India, and to Mahabalipuram and Conjiveram in the south.

During the session, the Ashrama lectures on "The Philosophy of Beauty, a Western Survey and an Eastern Contribution" by the

Principal were published by the Theosophical Publishing House as the third volume of the Brahmayidyā Library, price Re. 1-4. The lectures were also given in the Universities of Calcutta and Mysore. They are a pioneering study in which the æsthetics of India is placed alongside that of Europe with a view to a future synthesis. Miss Barrie's lectures on Gnosticism are in the press. They too are a pioneering study in exposition of a misunderstood phase of western religious thought. The books are indicative of the excellent work that the synthetic method of the Ashrama will produce in increasing quantity and quality in the future.

As a result of a donation from a former student of the Ashrama, certain groups of lecture-synopses will be published shortly for free distribution as helps to Ashrama study-groups that are being formed in various parts of the world. The beneficent influence of such centres of synthesised knowledge, and consequent illumination, as bridge builders between East and West and promoters of the spirit of brotherhood, can hardly be overrated.

The files of the Ashrama have been much enriched by cuttings from magazines sent by friends in America and elsewhere, to whom warm thanks are tendered. Certain magazines are preserved intact for binding and inclusion in the Adyar Library.

The Principal is granted leave from the end of March to the beginning of September, and will tour in Europe approximately as follows: Marseilles, Nice, Genoa, Rome, Florence, Venice, Milan, Montreux, Paris between April 20 and May 8. He will be in Paris from May 8 to 17 (c/o Thomas Cook & Son), Belgium and Holland from May 18 to 26 (c/o Den Heer C. H. Van der Leeuw, 112 Westzeedyk, Rotterdam, Holland), London from May 27 to June 4 (c/o The Theosophical Society, 23 Bedford Square, W.C. 1), West of England, Wales and Liverpool from June 5 to 16 (c/o The Theosophical Society, 18 Colquitt Street, Liverpool), Scotland from June 18 to 20 (c/o The Theosophical Society, 28 Great King Street, Edinburgh), Ireland June 21 to August 20 (c/o P. Leslie Pielou Esq., "Annandale," Sandford Road, Dublin). During his tour he will be happy to explain the Ashrama ideal and method and assist in the starting of study-groups.

The session of 1925-1926 is expected to be one of special interest through the coming to Adyar of many visitors for the Jubilee Convention of the Theosophical Society. The scheme of synthetical study set out in the accompanying circular will be undertaken.

(Sd.) JAMES H. COUSINS,
Principal.

Accepted. (Sd.) ANNIE BESANT,
President of the Theosophical Society.

March 19, 1925.

SCHEME OF STUDIES 1925-1926

The work of the three lecture-sessions of the Brahmayidyāshrama, Adyar, of October to March, 1922-23, 1923-24 and 1924-25 consisted of a survey of the evolution of the five main reactions of humanity to the impulse to expression acting upon it from the Cosmic Life—Mysticism, Religion, Philosophy, Art, Science. These reactions show themselves in various persons as the qualities of spiritual realisation, devotion, wisdom, creation and knowledge. A high development of any one of these qualities produces individuality of mark; their co-ordinate development even in a small way produces the versatility which gives balance and the capacity for disinterested service to humanity; their fuller co-ordinate development leads to transcendence of the lower elements of life and the attainment of true spiritual power. Moreover, the study of the great group-expressions of these reactions along the line of human history, in the light of the conception of the One Cosmic Life expressing Itself in the varieties of Nature and Humanity, gives the true means to the solution of the terrible human problems of to-day which arise out of the false conceptions of superiority and exclusiveness in religion, culture and personality which prevail.

The evolutionary study which has heretofore claimed the attention of the Ashrama was undertaken for the purpose of gathering materials for the *synthetic* study which is the main object of the Ashrama on the intellectual side. But while the evolutionary study has been mainly intellectual and analytical, it has (by constant reference to the Ashrama's central conception mentioned above) been fruitful of many illuminating suggestions towards the synthesis which it is proposed to enter upon in the session of 1925-26. The materials now accumulated and filed for easy reference are by no means exhaustive, but they are adequate and will go on increasing.

The following is a list of subjects already dealt with. Synopses of these, with references to books are in the files of the Ashrama. Where omissions are observed (and they are many), we request the observers to make good the omissions by sending written papers, with English translation and list of books—and, if possible, a presentation copy of each book.

LIST OF LECTURES IN EVOLUTIONARY SURVEY

MYSTICISM

Zoroastrian Mysticism 7, Dravidian Mystics 10, Bengali Mystics 1, Mahratta Mystics 1, Sūfi Mysticism 3, Modern Indian Mystics 4, A Chinese Mystic 1, Hebrew Mysticism 4, Christian Mysticism 5, Mysticism in Poetry 15, Mysticism and Symbolism 1.

RELIGION

Vedic Religion 6, Zoroastrian Religion 10, Buddhism 16, Hindūism 6, Sikh Religion 6, Shintoism 3, Egyptian Religion 11, Greek Religion 3, Roman Religion 2,

Celtic Religion 4, Gnosticism 11, Christianity 6, Islām 6, Religion from the scientific point of view 1.

PHILOSOPHY

The Study of Philosophy 3, Vedāntic Philosophy 6, The Philosophy of the *Bhagavad-Gītā* 2, Chinese Philosophy 2, Greek Philosophy 21, Modern Philosophy 3, New Thought 1, Philosophy of Beauty 7, Philosophy of Mathematics 4.

ART

The Natural Basis of Grammar 4, The History of Handwriting 2, The Nature and Function of Drama 2, Samskr̥t Literature 10, Telugu Literature 3, Tamil Literature 3, Javanese Drama 1, Japanese Drama 1, Greek Poetry 2, Greek Drama 5, Latin Poetry 2, Latin Prose 3, English Poetry 9, English Prose 2, English Drama 6, Asian Architecture 8, Greek Architecture 1, Gothic Architecture 1, Indian Painting 3, Chinese Painting 1, Japanese Painting 1, British Painting 1, Western Music 4, Art and Religion 1.

SCIENCE

The Scientific Method 1, The Progress of Science 2, Bose's Researches 5, Astronomy 3, Meteorology 4, Geology 1, Geography 1, Botany 5, Physics 12, Chemistry 3, Medicine 6, Anthropology 8, Psychology 4, Psychism 2, Psychical Research 2, Growth of Civilisation 13, Science of Government 8, Education 6.

OUTLINE OF SYNTHETIC STUDY

Beginning with the session opening on October 2, 1925, it is proposed (in addition to continuing the general evolutionary survey as regards aspects not already dealt with) to take up the synthetic side of the Āshrama's work. This will be done from various points of view as time goes on; but the first synthetic study will be that of the five grades of Cosmic manifestation (substance, form, vitality, consciousness and super-consciousness) as they show themselves in the five "kingdoms"—mineral, vegetable, animal and human, extra-mundane, and super-mundane. The study will include both the Theosophical and ordinary contributions to knowledge.

As the synthetic course will be taken for the first time, the timetable will be kept adjustable to growing experience. It may, for example, be found practicable to spend the first month on the study of the various aspects of substance; the second on form, and so on. On the other hand, this may be found irksome or difficult to maintain in preparation, in which case the study can be varied weekly instead of monthly.

The following is the preliminary syllabus of synthetic study:

SUBSTANCE

- (1) In the *mineral* kingdom—The first life wave; Chemistry, occult and orthodox; Physics.
- (2) *Vegetable* kingdom—Plant substance.
- (3) *Animal and Human*—Composition of the physical body; and in the realm of human consciousness the study of the rudimentary materials of culture such as words as the substance of speech.
- (4) *Extra-mundane*—Cosmic substance; spectral analysis; nebular astronomy; the ether.
- (5) *Super-mundane*—Theosophy on the etheric and higher grades of substance.

FORM

- (1) *Mineral*—The second life wave; Geology; Physics.
- (2) *Vegetable*—Plant organisation.
- (3) *Animal-Human*—Anatomy; and in the realm of human consciousness the study of the grammar of speech and of form in the arts.
- (4) *Extra-mundane*—Astronomy.
- (5) *Super-mundane*—Theosophy on elemental, astral and higher forms.

LIFE

- (1) *Mineral*—Physical geography and the beginnings of growth; Physics.
- (2) *Vegetable*—Plant evolution and variation.
- (3) *Animal-human*—Biology, Zoology, Physiology; the occult aspect of blood; the vital element in the arts.
- (4) *Extra-mundane*—Life on other planets.
- (5) *Super-mundane*—Theosophy on life on the astral and higher planes.

CONSCIOUSNESS (INCLUDING FEELING)

- (1) *Mineral*—Bose's researches on the response of minerals to stimuli; Barrett and others on mineral consciousness.
- (2) *Vegetable*—Bose on response in plants; Botany as it relates to plant-feeling and awareness.
- (3) *Animal-human*—Animal psychology; The third life wave; human psychology; æsthetics; the intellectual element in art.
- (4) *Extra-mundane*—Extension of physical sight, hearing and motion; telepathy, clairvoyance and clairaudience between human beings.
- (5) *Super-mundane*—Higher clairvoyance and clairaudience; The survival of death.

SUPER-CONSCIOUSNESS

- (1) *Mineral*—Theosophy on the forthcoming from pralaya and monadic overshadowing.
- (2) *Vegetable*—Theosophy on plant archetypes.
- (3) *Animal-human*—Human psychism and mediumship; the intuitional and occult element in the arts.
- (4) *Extra-mundane*—Astrology; dream; vision; ecstasy; yoga.
- (5) *Super-mundane*—The initiations; God-consciousness; Cosmic consciousness; the Celestial Hierarchy.

JAMES H. COUSINS,

Principal.

Approved. (Sd.) ANNIE BESANT,

President of the Theosophical Society.

March 19, 1925.

Dr. Besant said she congratulated the Āshrama on another year's work brought to a successful conclusion. They were making roads through the jungle which would make it easier for others to follow them. They might be fairly sure that those who had studied in the Āshrama would return to their work in the world very much better equipped than when they came. It was one of the aims of the Āshrama to give to the Theosophical Society people who could write

and speak on a foundation of sound knowledge. There was a certain danger in the great sweep of Theosophy that people who began to deal with it without realising the foundations on which knowledge was built might be somewhat casual in their illustrations and might lack proper discrimination of the tests to be applied before they could speak with real knowledge. Even more important in one sense was the underlying conception of the Ashrama of the building up of knowledge on the basis of all departments of human activity being manifestations of the Divine Life. However many were the branches, the Life of them was one, and they were all related. They owed a great deal to Dr. Cousins for the devotion and energy with which he had carried the work of the Ashrama to success. The idea was at first looked at with suspicion. It was felt to be rather wide and large. But it had wide knowledge and perseverance behind it. The aim was to train men and women in their longing for knowledge, which was the essence of true evolution. The varieties of the subjects, especially the more artistic side of knowledge, was the foundation of culture which made men and women broad-minded and free from the prejudices that separated nations. If any one thing could do away with narrow-mindedness it ought to be the study that was taken up in the Ashrama.

CORRESPONDENCE

INDORE

April 5th, 1925

TO THE EDITOR, "THE THEOSOPHIST"

DEAR MADAM,

We, the undersigned members of the Theosophical Society, would like to make a suggestion concerning the Jubilee Convention of the T. S. Will you be so good as to publish it in the correspondence columns of THE THEOSOPHIST, or, if you think that to be unnecessary, will you please place it before the proper authorities for consideration?

In the near future with the aid of wireless much will no doubt be done to broadcast Theosophical knowledge, but even this cannot replace the privilege of seeing and hearing our most prominent Theosophical leaders.

But, with the aid of the gramophone and the cinematograph camera it would be possible to preserve for centuries, priceless records of their presence among us.

Surely it would be one of the most useful and inspiring outcomes of the Jubilee Convention if the principal lectures were recorded by the gramophone, and the principal scenes photographed by the cinema-camera. If this were done, the whole world could be reached and inspired by the influence of that brief week of gathering—and the records would be permanent ones, capable of being reproduced at any time especially after those who now lead and inspire us have passed out of their present bodies.

There are gramophone companies and cinema companies which would no doubt undertake the reproduction gladly if assured of a certain sale of the records. Could not the cost be ascertained and each National Society be asked to bear a portion of the cost proportionate to its membership? It is for this reason that we are making this suggestion many months before the time of the Convention.

If arrangements could also be made to have the lectures broadcasted, on the same basis, the record would be complete and unique.

We are,

Yours sincerely,

F. G. PEARCE

D. B. DHANAPALA

W. KALUPAHANA

L. M. PEARCE

G. P. WIKRAMANAYAKA

J. P. GUNewardena

ARTUR PERERA

QUAKE SPOT LIES UNDER NEW YORK¹

I REMEMBER Colonel Olcott saying that when he read out of a newspaper to H. P. B. that it was intended to build the Statue of Liberty on the island on which it now stands at the entrance to New York harbour, H. P. B. remarked: "What a pity! for that is to be submerged."

JOHN BARRON

¹ THE THEOSOPHIST, January, 1925, p. 533.

PROHIBITION IN INDIA

A BRIEF STATEMENT OF POSITION AND PLANS

THERE is an insistent and growing demand in the Indian Empire for prohibition.

1. Resolutions of various representative and important Conferences have urged it. The National Social Conference, one of many, may be cited as an example. Its fifth resolution at its meeting last December reads: "This Conference declares that Indian public opinion is strongly in favour of total prohibition of the manufacture, import and sale of intoxicating drinks and drugs, except for medicinal purposes, and urges the Government of India and Provincial Governments to declare immediately that it is their intention to adopt that policy as early as possible, and to take proper steps to give effect to it."

2. The various Provincial Legislative Councils have debated the subject. It has become a genuine issue in modern politics. The discussions have shown a strong minority in each Council that Prohibition should be adopted as the goal of Excise policy, and the Government of Bombay in a Resolution reviewing the report of the Excise Committee, dated February 12th, has been the first of Provincial Governments to declare that "the ultimate object of its Excise policy is total Prohibition".

3. The Empire includes a multitude of total abstainers of many races and creeds, far outnumbering the drinkers and drug takers, moderate or excessive. If only the real judgment of the vast majority of the people can be made to prevail, prohibition is assured.

4. Social workers are finding among drinkers themselves a desire for the adoption of such a policy. No shops, no temptation! Toddy, arrack and country liquor shops in large areas might be closed down with the approval of many who generally resort to them.

If the above statement is correct, what hinders the Imperial and Provincial Governments from treating this insistent demand with greater sympathy and regard?

1. The affirmation in their Excise policy that it is the duty of Governments to provide reasonable facilities to meet the requirements of moderate consumers of both liquor and drugs. The social customs of Europeans and of those at the other end of the social scale in Indian society are great hindrances.

2. The belief that there is little genuine Indian public opinion on the matter. The principal temperance reformers have, it is said, urged temperance as a political weapon, and in some quarters as an anti-British movement. Examples are given of those who support prohibition on a platform or on a Licensing Board, an Advisory Committee or a Legislative Council, and drink to excess at home.

3. The money value of Excise revenue is perhaps the greatest hindrance. A fifth of the revenue of most Provincial Governments comes from this source. Alternative sources of taxation have not yet been found. Legislative Councils have not shewn themselves prepared to vote the financial assistance on which the adoption of a Prohibition policy depends. The test of the depth of India's prohibition convictions will eventually be financial.

4. The prevalence throughout India, in most Provincial areas of the material from which alcohol can be manufactured illicitly. This will make expenditure for a preventative service excessive.

5. The difficulty of adopting a policy of Prohibition in British India while Indian States continue their independent Excise arrangements.

To deal with the position in India and Burma, one immediate need is the organisation of all temperance activity throughout the Indian Empire. This activity has two objects: (1) To win moderate and excessive drinkers to the ranks of total abstainers! (2) to obtain through constitutional means the total prohibition of the liquor and drug traffic. By persuasion, you influence the individual as to a personal habit, and Temperance Societies all over India will continue aggressive work towards this end. By law, you deal with Society and the inter-relation of individuals. Prohibition aims at legally remedying the evils of alcoholism, and is based on the right of the State to protect itself in the interest of the common good—even at the sacrifice of personal privilege or liberty by the minority of citizens.

It is well known to many that the All-India Temperance Council, which was affiliated to the Anglo-Indian Temperance Association of Great Britain, was an organisation that sought annually to meet and consider the problems of imperial importance in temperance reform. A movement was started four years ago to reorganise the Council, to represent more effectively through it all sections of political and religious temperance opinion in India, to ensure its character as an independent Indian body, supported by sympathy and help from the West, and to call a convention at which such an organisation should be started. In April, 1924, a Conference was held at Jubbulpore, which was not adequately representative of Indian opinion, but its promoters decided upon a preliminary and tentative organisation, which in a draft constitution was called "The National Prohibition Association of India". It was approved by those present with the distinct understanding that, as soon as a more representative body could be called, the whole subject should be submitted to it for further consideration. The Anglo-Indian Temperance Association in London was informed of

all that was done, and, at its suggestion, the Rev. Herbert Anderson, as Honorary Secretary for many years of the All-India Temperance Council, was asked to confer with the promoters of the Association, and representative friends of the temperance movement throughout India, and to call a convention together for the establishment of a movement that would meet the demands of the situation as it is found in India and Burma to-day.

As a result of the preliminary discussions with the promoters of the Jubbulpore Conference and many temperance leaders in all parts of India, the following decisions have been reached:

1. A Convention shall be held in Delhi on January 29th, 30th and 31st, 1926, for the formation of a Prohibition League in India.
2. A draft constitution will be submitted for approval at the Convention, when the Officers and Executive will be appointed, and the headquarters of the League selected.
3. The Arrangements Committee of the Convention shall consist of
 - (a) Two representatives of the Temperance interests at Agra, Ahmedabad, Allahabad, Bombay, Calcutta, Delhi, Jubbulpore, Lahore, Lucknow, Madras, Poona and Rangoon.
 - (b) Three representatives of the W.C.T.U., the Jubbulpore Prohibition Association, and the I.O.G.T.
 - (c) The following members of the Legislative Assembly or Council of State to represent temperance interest in Provincial areas:

Bengal	...	Kumar Sankar Ray, M.L.A., and Khitish Chandra Noeji, Esq., M.L.A.
Bihar and Orissa	...	Kumar Ganjanand Sinha, M.L.A., and Pandit Nilakantha Das, M.L.A.
Bombay	...	J. M. Mehta, Esq., M.L.A., and The Hon'ble Mr. R. P. Karandikar.
Burma	...	Maung Tok Kyi, M.L.A.
C.P.	...	M. V. Abhyankar, Esq., M.L.A., and M. Samiullah Khan, Esq., M.L.A.
Madras	...	The Hon'ble Mr. G. A. Natesan; M. R. Ry. Diwan Bahadur M. R. Pantulu Garu, M.L.A.; and R. K. Shanmukhan Chetty, Esq., M.L.A.
Punjab	...	The Hon'ble Rai Bahadur Ram Saran Das, C.I.E.
U.P.	...	Haji Wajih, ud-din, M.L.A.; Pandit Madan Mohan Malaviya, M.L.A.; and the Hon'ble Lala Sukhbir Sinha.

4. The Arrangements Committee of the Convention shall have power to add to their number, and shall choose a President for the Convention, the Hony. Secretary and the Convener shall be the Rev. Herbert Anderson, 48, Ripon Street, Calcutta.

5. The cost of the Convention, which it is estimated will not exceed Rs. 750, all delegates paying their own travelling and hospitality expenses, shall be obtained by public subscription, to be forwarded to the Convener of the Arrangements Committee.

FINANCE

The following donations towards the expenses of the Prohibition Convention have been received:

	Rs.	A.	P.
Sir Deva Prasad Sarvadhikari, Kt.	...	32	0 0
Dr. T. Mann	...	50	0 0
Sister Mc Ready	...	7	0 0
Herbert Anderson	...	20	0 0
W.C.T.U. National	...	50	0 0

Further donations will be gratefully received by the Convener, Rev. Herbert Anderson, 48, Ripon Street, Calcutta.

REPRESENTATIVES ON THE ARRANGEMENTS COMMITTEE

Will the Temperance Federations and Organisations of the cities mentioned above, under para. 3 (a) and (b) kindly forward the names of representatives, when elected, to the Convener?

The Calcutta Temperance Federation has elected Sir Deva Prasad Sarvadhikari, Kt., and B. L. Choudhury, Esq., D.Sc.

The Jubbulpore Prohibition Association has elected K. Natarajan, Esq., Editor, *Indian Social Reformer*; Dr. W. G. Macdougall, and Mr. G. J. Shaw.

PROHIBITION LEAGUE OF INDIA

DRAFT CONSTITUTION

I. NAME: The League shall be called the Prohibition League of India.

II. OBJECTS: The objects of the League shall be—

(a) To co-ordinate the activities of all temperance organisations and movements in British India and the Indian States, and to assist them to co-operate with each other in a common effort to free the country from the use of, and the traffic in intoxicating drinks and drugs.

(b) To create, educate and organise public opinion, and through constitutional means to seek the advancement of total abstinence and the prohibition movement throughout the Indian Empire.

(c) To stimulate investigation, and to aid in the organisation of temperance societies in provincial areas, and in the preparation and distribution of English and vernacular prohibition literature.

(d) To counteract the misrepresentation of the Prohibition cause in the public press.

(e) To be in communication with the Anglo-Indian Temperance Association, the World League against Alcoholism, and similar organisations, in regard to such matters as call for consideration or action from the point of view of the Indian Empire.

(f) To make provision for the convening of prohibition conferences whenever such, in the opinion of the League, is desirable.

III. MEMBERSHIP:

Any temperance organisation or society in any part of the Indian Empire agreeing with the above mentioned objects of the League may affiliate itself by payment of a fee of Rupees five, and subsequent annual membership shall be secured by payment of a fee of Rupees three. Patrons of the League shall be those donating Rupees two hundred and fifty. Life members of the League shall be those donating Rupees one hundred. Personal members of the League shall be those paying an annual subscription of not less than Rupee one.

It is understood that all members shall be total abstainers.

IV. OFFICERS AND EXECUTIVE COMMITTEE:

The League shall appoint its own officers.

They shall be a President, two Vice-Presidents, a General Secretary, a Travelling Secretary, and an Honorary Treasurer.

The League shall appoint in addition to the officers a Committee of twelve members who with the Officers shall constitute the Executive Committee of the League. It shall have the right to fill vacancies in its own membership. Three shall constitute a quorum.

V. MEETINGS:

The League shall ordinarily meet every second year, but a special meeting may be called, or the regular meeting postponed, if the Executive is satisfied that this is desirable.

VI. COMMITTEES:

The League may from time to time appoint Committees to deal with such matters as may be assigned to them.

VII. FUNDS:

In addition to membership fees, donations will be accepted from those interested in the League, whether abstainers or not. Support from British and American temperance interests will be gratefully received, also collections at special meetings, and grants from provincial governments for such activities as commend themselves to them.

VIII. AMENDMENTS:

This Constitution may be amended by a two-thirds vote at any ordinary meeting of the League, provided that three months' notice of such proposed amendment be sent to the General Secretary.

BYE-LAWS

1. The regular meeting of the League shall ordinarily be held in the autumn. It may be held at different centres, the place for such meeting and the precise date being settled by the Executive. It shall lay down the policy of the League and give its instructions to the Executive Committee and its officers.

2. The joint secretaries (General and Travelling) shall be under the general directions of the Executive Committee.

3. The Honorary Treasurer shall have charge of the funds belonging to the League. He shall keep all accounts for the same. His books shall be audited annually.

4. The General Secretary shall act as Secretary of the Executive Committee, performing the usual duties pertaining to such office. The Travelling Secretary shall tour the country, seeking to arouse interest in the objects and work of the League, and shall carry out such instructions of the League or its Executive Committee as shall be given to him.

If you have any suggestions to make *re* the above Draft Constitution and arrangements for the Prohibition Convention—

If you have a donation to send towards the expenses of the Convention—

If you hope to be present and desire to register your name and the Temperance Society with which you are connected—Communicate with the Rev. Herbert Anderson, Hony. Secy. Calcutta Temperance Federation, 48, Ripon Street, Calcutta.

Dated Calcutta, March 31, 1925.

THE THEOSOPHICAL FIELD

THE General Secretary of France writes that the French help in Greece has shown excellent results. The Plato Lodge in the Isle of Cyprus has many distinguished members, as Zeno Lodge of the same place also has.

In Athens, the Athena Lodge has absorbed the old Hermes Lodge, which was founded by Mlle. Juvet. In Pyraeus there is the Pythagoras Lodge, composed chiefly of men. There are now, in all, seventy-five members, but the Presidents of these several Lodges prefer to be attached to France, till the work has been solidly established. As soon as the members prove themselves to be serious workers, possessing the necessary knowledge to stand alone, a National Section will be established. About two months ago, the Order of the Star in the East was also founded in Greece.

Welfare work for the rising generation is spreading and taking on many forms. In New South Wales the Council of Religious Education has launched a Children's Year Campaign, which aims at promoting the health, education and religious training of the young people of the State. It is intended that the effort shall be carried through on unsectarian lines and that it shall be thoroughly non-political. Features of the work which are to be attempted are: Efficiency (setting schools in order) recruiting (seeking every child), need for religion in the home, appeal in State schools through a short course of special lessons setting forth Christ as Lord, united exhibitions, demonstrations and pageants: united meetings of an inspirational nature, and training courses, summer schools and conferences for workers.

The Theosophical Society is unique in the world in its never-ceasing emphasis upon the place of animal and plant life as expressions of the Divine Nature in ascending manifestation, and members will rejoice at the news that the Minister for Home and Territories (Senator Pearce) has decided to establish two reserves in the Northern

Territory for the preservation of native flora and fauna, one in the North to meet the necessities peculiar to the semi-tropical areas and the other in the south for those of more temperate climes.

At the annual picnic held by the Perth and Fremantle Lodges of the Theosophical Society recently, a presentation of a jewelled pendant and gold chain was made to Miss Nicholas by some of the members, through the kind offices of the President of the Perth Lodge Mr. Stanway Tapp, and Mrs. Stanway Tapp in memory of the very splendid work she accomplished in helping to bring to a successful issue the establishing of a permanent Headquarters as the Home of the Lodge at 192 St. George's Terrace, Perth. A brief account of the plan may not be uninteresting in view of its contribution to the Society's history in Western Australia.

In June, 1920, a small number of Theosophists of the Perth Lodge came together with the express purpose of purchasing a property which could be used as the permanent Headquarters of the Perth Theosophical Lodge. The property decided upon comprised 188, 190, 192 St. George's Terrace. After paying the required deposit, the committee then called St. Albans Trust, then took possession. A few of the members of the Trust went to live on the premises and it was principally due to their efforts that the property was gradually worked into satisfactory order. Much had to be done in the way of alterations; this was necessary in regard to that portion of the property that the Lodge later took over, a wall having to be knocked down making two rooms into a Hall suitable for meetings. The work progressed well, but as the members of the Lodge had previously very little opportunity to help with the scheme, it was decided to form the St. Albans Trust into a Limited Liability Company. This was done in March, 1922, and the name taken was the Theosophical Trust Ltd.

In 1923 the Directorate of the Company went into the matter of the liability that had to be met on June 1st, 1924, and it was decided that in order to meet this liability satisfactorily, it would be necessary to sell half the property. This decision resulted in the sale of blocks 188 and 190 St. George's Terrace, comprising half the property, to E. M. Flintoff. This sale enabled the Trust to hand over to the Perth Theosophical Society Incor. a property worth £6,000, with a mortgage on it of £2,500.

Many names might be mentioned in connection with this work, but Miss Nicholas is the originator of the scheme and has had the honour of working for its fulfilment ever since its inception. Her

zeal and energy, her faith and determination combined, made her the channel through which the scheme has been brought to fruition, and the gratitude of the Theosophical Society in Perth is due to Miss Nicholas for all time. Nearly all the original Committee have gone to other parts of Australia to carry on their Theosophical Work. But Miss Nicholas remains, and having stood by this great plan through all its vicissitudes and in all its stages has now the joy of seeing it in successful operation.

The Tenth Annual Report and Balance Sheet of the Australian Red Cross Society testifies to a very large amount of persevering and faithful work carried on by the members of this great body. Her Excellency Lady Forster, President of the Central Council, in her foreword to the publication, writes: "The subjoined Divisional reports speak for themselves. The outstanding feature in each of them is the story of the unremitting work carried on for the returned sick and wounded soldiers in hospitals, sanatoria, and convalescent homes, as well as in the men's own homes after discharge. Comforts for the sick have been sent as regularly as ever to the hospitals. Red Cross rest rooms, billiard tables, gramophones and other equipment have been maintained, and concerts, cinema entertainments and motor outings arranged. Handicrafts are taught in hospitals, and the finished work is sold in the Red Cross shops in the capital cities, and also through Red Cross workers at country centres. In Victoria curative centres are still conducted at the Repatriation Institutions at Caulfield and Macleod, and also at the Red Cross Cottage at the Talbot Epileptic Colony, and the Disabled Soldiers Furniture Factory is providing work for twenty-four disabled men. Seven Convalescent Homes are in operation in New South Wales, two in Victoria, and one in South Australia and Queensland. The Convalescent Home at Kalamunda, purchased by the West Australian Division, is still kept open by the Repatriation Dept. in that State.

The Junior Red Cross has again this year made remarkable progress, especially in New South Wales and Victoria. In the latter State 970 schools have formed circles, and the membership in N.S.W. has increased considerably.

The New South Wales Junior organisation has this year carried out a long cherished dream in the opening of a mountain home for children generously lent by Miss Eadith Walker, and the junior circles in Sydney have also launched a scheme to supply milk to little children in the poorest parts of the city.

THE STUDENTS' INTERNATIONAL UNION, GENEVA

In the Service of All Who come to Study

All roads lead to Geneva. It is in truth *the* international city, and sooner or later all those who feel themselves to be citizens of the world will turn their steps thither and will meet pilgrims from every corner of the globe wending their way to the same goal. Geneva, true to her tradition, warmly welcomes them all, as she has done ever since she opened her gates to those who sought learning in Calvin's stronghold nearly four centuries ago. But now in 1925 these students of all ages, all tongues and from all climes will find a special welcome awaiting them, a particular spot dedicated to their commonweal, prepared for their reception by the Students' International Club, the permanent headquarters of the Union.

Thousands of foreign students come every year to Geneva to study international principles; they come as members of the many summer school and vacation courses that are regularly held there, they come to be present at the Labour Conference in the early summer and at the Assembly in September and they come to satisfy their need of a wider outlook, an international vision, to take back to their own lands the inspiration that will lead their fellowmen and women to broader levels of thought and understanding, to be the pioneers of the practice of co-operation, which shall create the new world.

Until now there has been no central meeting place for these students from all countries, no organisation to focus and direct the great international force that they represent and this need was particularly felt during the last Assembly. In those great September days of high thought and ardent aspiration the earnest desire to transmute the ardour into practical service resulted in the formation of the Students' International Union for the purpose of fostering and guiding this immense force and of the Club as the permanent headquarters to provide the meeting place.

The Club began as a little group of English, American, French, Swiss, German and Russian students scattered about amongst the various institutions of Geneva, or visiting the city, and meeting together in the cheery, homelike Library of the "Maison Internationale". It drew its enthusiasm and urge from an American woman to whom it largely owes its inception, its sound principles from Swiss University professors, its financial support from a generous Englishwoman, and Professor Gilbert Murray signified his warm approval by becoming its President. The word "student" is used in its fullest sense and

applies to all who study or are sufficiently interested in international matters to wish to join. There is thus no limitation of any kind except such as is implied by the objects of the Club which are to form a centre for students of all lands and to promote mutual understanding and service and the constant study of international themes.

With amazing speed, indicative alike of the need for its formation and the approval of those high Gods who wait upon the affairs of men, the Club has sprung into life and activity. Premises were found, desirable in every way; as if by magic, money was forthcoming for the rental; other generous donors provided furniture, and within a few weeks the house-warming was held and the Club whose numbers had risen by leaps and bounds entered upon its life of usefulness destined, it may well be, to achieve great ends in the world of to-morrow.

Enquiries for further particulars may be made to the Secretary at 6 Rue St. Leger, Geneva, Switzerland and any contributions for extra furniture or for books for the library will be appreciated. It is not a residential club nor can food be obtained, except afternoon tea; books will be found there and quiet rooms, companionship and friendliness and the aims of the Club will be furthered by lectures, discussions and friendly talks. The administration is in the hands of men and women of many nationalities who do their utmost to create and maintain that spirit of fellowship which mankind so urgently needs.

E.

OUR EXCHANGES

We acknowledge with many thanks the following:

Modern Astrology (March), *The Theosophical Review* (March), *Theosophy in Australia* (March), *Theosophy in the British Isles* (March), *The Canadian Theosophist* (February), *The Herald of the Star* (March), *The Messenger* (February-March), *Indian Review* (March), *Theosophy in New Zealand* (March), *Light* (March), *League of Nations* (March-April), *The World's Children* (March), *Theosophy in Ned. Indie* (March-April), *Message of Theosophy* (March), *Servant of India* (March-April).

We have also received with many thanks:

Nature (March), *Theosophisch Maandblad* (April), *Pewartia Theosofie* (March), *Bollettino Ufficiale* (March), *Zofia* (March), *The Nation* (March), *Prabuddha Bhāraṭa* (March-April), *The Vedic Magazine* (March), *Theosophy in India* (January-March).

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Evolution of World Humanity, Shaman, Sawa and Life, by R. C. Winstedt, M.A. (Oxon) (Oxford University Press, P. Office Box, 31, Bombay); *The Mysteries of Sound and Number*, by Sheikh Habub Ahmad (W. & G. Foyle Ltd., London); *How to Enjoy the Bible*, by Anthony C. Deane, M.A. (Hodder & Stoughton, London.); *As at the First*, by John A. Hutton, D.D. (Hodder & Stoughton); *Jesus in the First Gospel*, by L. Alexander Findley, M.A. (Hodder & Stoughton); *Thirty-eighth Annual Report of the Bureau of American Ethnology for 1916-1917* (Govt., Printing Office, Washington, U.S.A.). *The Dry Diet Cure*, by Dr. Josiah Oldfield (C. W. Daniel, Co., London, E.C.); *Genesis Interpreted*, by G. A. Goskill (C. W. Daniel, London).

REVIEWS

The Original Christianity. In *The Gospel of the Holy Twelve*, by E. Francis Udney, M.A. (Edson Ltd., London, N.) The Rev. E. F. Udney gives as sub-titles to his book,

Why the Gospels were written, and what happened to them
An Outline of the Original Teachings
The Gospel Story Interpreted as an allegory of
The Perfecting of Man.

These sub-titles are in fact summaries of matters in which an informed and religious-minded public are at the present time deeply interested. More especially is this the case, "as to what happened to the Gospels". An informed public knows that the Gospels have suffered much alteration in early times, and that they diverge so much from fact, that they cannot be classed as history; certainly in many of the most important details of the life of Jesus the Christ, and upon which some essential dogmas of the Christian Church are based. If the Gospels have been tampered with, Why, and again WHY?

We have learnt that there were at least two main divisions in the early church, and that about the time of the Emperor Constantine, the literal, materialistic division came more and more to the front. That eventually all those who taught the symbolic import of the Virgin Birth teaching, and of other doctrines, were classed as heretics, and soon were persecuted out of existence. But it has remained for Mr. Udney to suggest why the materialist dogmas (responsible for so much cruel persecution), should ultimately have been allowed by the Spiritual Powers who direct the evolution of mankind, to triumph for more than sixteen hundred years over the more spiritual form of Christianity, which undoubtedly existed as the original Christianity in the very early centuries. Only now, with much trouble and pain are Christian truth seekers, passionately devoted to the wondrous personality of the Christ,—trying to follow and teach the truth they inwardly perceive, without doing despite to the church of the Lord, He whom they so greatly love and reverence. In a very

illuminating chapter, the author offers an explanation as to why the Spiritual Powers permitted (some of us would say) 'this desecration' of the sacred teachings of the Path of Holiness. He shows how the parable of the net and the great draught of fishes, can be interpreted as "an interesting and instructive fable, designed by the Initiates to convey to posterity the fact that, though they, 'the Initiates' had toiled all night and taken nothing, yet when the Master bade them cast the net of the Gospels over the other side into the deep, the draught was so great that the net brake; i.e., when the rigid teaching, (especially that concerning flesh diet and strong drink) of the Gospels was eliminated, and the mystery of the Virgin Birth and other teachings were taught literally, multitudes became Christians, or rather, joined the Church. The Christ (or the World Teacher as modern Theosophists would say) saw that although the Gospels had quite failed of their original purpose, they were nevertheless helpful to those in the Outer Court; and there was no reason why that helpfulness should not be extended to the outside world, where the older religions of Greece and Rome were in a dying condition, and of little use . . . In fact if the people could not live up to their religion as it was, let them make one for themselves that they could at any rate try to follow."

One may suggest here that a critic feels that the author has made an inartistic mistake, to introduce, in his symbolic interpretation of the Birth narrative, the trivial interpolation that "the word manger, comes from the French, *manger*, to eat"; the aptness of the symbolic interpretation of *manger* as 'physical body' cannot thereby be reinforced, since the Gospels were not written originally in either French or English; the Greek word is however *phatné* meaning 'food-trough'.

The allegory, of the Perfecting of Man, based on the Story of the Gospels is well told and satisfying to the student as an introduction to the Path of Holiness.

The author's suggestions as to *who* provided the beautiful English of the Authorised Version and the English translation of *The Gospel of the Holy Twelve*, both so similar in their remarkable beauty of style and vigour, should be quietly considered by those who seek the truth and wish to understand the deep import of the times in which we are living. Indeed the book is immensely suggestive, and is well worth study and careful thought, as providing some of the missing pieces of that beautiful mosaic of spiritual teaching given to man by "The all-pitying love of our Saviour, which embraces not only

mankind, but also the so-called lower creatures of God, sharers with us of the one breath of life, and with us, on the road of ascent to that which is higher".

A. C. D.

Studies in Vedānta, by Rao Bahadur Vasudeva J. Kirtikar. Edited by Mukund R. Jayakar, M.A. (Messrs. D. B. Taraporevala, Sons & Co., Bombay. Price Rs. 14.)

This series of essays on Vedānta is one of the best books we have read on the subject. The author is the grandfather of the editor, and contributed these essays to *East and West* and *The Indian Review*, in 1904-9, dying in 1911, before he had completed his work as he intended, which was to expound Vedānta in a western tongue "in order to remove certain misconceptions regarding some of its essential doctrines"—"which he regarded as the best basis for a universal religion for civilised peoples". His treatment of the subject is rather to put forward Vedānta as a scheme for practical life than as a mere philosophy for thinkers to ponder over and dispute about.

The leading ideas of Vedānta are contained in the first essay, viz., "until this highest state of spiritual perfection, i.e., realisation of the identity of One and all, is attained: until the sense of 'I, and thou,' 'mine' and 'thine,' has completely disappeared, man has no right to deny the reality of the universe". (This was thought, though expressed in other words, by the Lord Buddha.) To say, as many Vedāntins do, that the manifested universe is māyā, mere illusion, is not true so long as one has a self, or is selfish: and this stage, as our author remarks, is inconceivable for the ordinary humanity of the world as it is now. But the practical lessons to be learned from it are none the less valuable.

The second essay deals with the Hegelian critics of Vedānta. Hegel has, in ignorance of Indian basic philosophy, which he confused with mythology and hatha-yoga (as indeed many other Western philosophers and missionaries have done), concluded that Brahman is empty nothingness, purposeless, without wisdom and activity: and Hegel's followers have described Brahman as a negative infinitude, merely a gulf in which all differences are lost. "The same ignorance has been shown with regard to the Buddhist Nirvāṇa. Vedānta, on the contrary, shows that Brahman, to quote a phrase of Prof. Pfleiderer, "is the positive ground which produces and maintains the finite". It is absolute thought and being. Again, "if there were no

unmanifested (*nibbāna*), says the Buddha, 'there could be no manifested.'" Nor is the language of Vedānta a hastily composed dialectic, but the synthetic result of a long course of philosophic meditation and review of the diverse speculations of Indian Schools of thought, tested by the theories of knowledge which they had enumerated.

Chapter 3 attempts to solve the great enigma of māyā, the *śakti* of Brahman, and inseparable from It. He compares it with the *nous* of Anaxagoras. To our mind, this is not a good comparison, for that *nous* is rather a mechanical, separate device which sets the whole in motion, or revives the *gunas*. Further, he thinks it is like the Logos as an emanation, as in the Johannine Gospel, and as the Second Person in the teaching of St. Paul. He then quotes Shri Shankara's definition of Māyā: "It is a power of the Lord from which the world springs, the divine power where *nāma-rūpa* (infinite existences) lie unevolved." It is then the cause of a phenomenal, not of a fictitious, world.

In chapter 4 (*knowing and being*) we have a very closely reasoned analysis of the aims of Indian Advaita Philosophy, which, unhampered by any considerations of "justifying the ways of God to man" or of establishing the truth of personal revelations, "boldly pursues its course in the search of truth, and proclaims it with equal fearlessness". With regard to the realisation of the Oneness, it is not the Self that is expanded, for the Self is eternal and changeless: the expansion of consciousness which realises the One is, from the Advaita point of view, the gradual removal of the veil of *avidyā*.

Chapter 5 is entitled *Tat-tvam-asi* and *Western Thought*. Western religio-philosophers have deemed it blasphemous for human beings to claim identity and equality with the Eternal Absolute—that this means Pantheism, and is immoral and mystic, not a guide for philosophy and theology: moreover, that it is useless for development or progress. But, as pointed out above, one has no right to make this claim of identity till one has uprooted self or selfishness. Our author quotes in support of this the saying of Jesus: "Be ye perfect as your Father in Heaven is perfect." The language of the Advaitin is that the individual, the Creator, and the created are all Brahman Itself, only appearing conditioned.

Chapter 6 discusses *Pantheism* and Vedānta. The word "Pantheism," it may be added here, has often been thought of by Western thinkers in its lower sense of Pan, the horned God of Nature, sensual and unrestrained, and this error has tainted the thought of theologians and some philosophers. Yet what conception could be higher than that expressed by the word Pantheism, "God in all and everything"?

The Ethics of Vedānta is the title of chapter 7, and, as said in the introductory essay, Vedānta is really a scheme of practical life as well as a philosophy, for "the sage behaves towards all creatures as if he were their kinsman".

Chapter 8 deals with Indian Asceticism, *tapas*, *sannyāsis* and *yogis*, and with *Rāja Yoga*. It tries to explain to Western readers the meaning of Hindū worship of divinity by symbology.

Chapter 9 (Mysticism) answers the objection that Mysticism is of no practical use to man. There has been, however, of late years, since this essay was written, a decided tendency in the West to recognise the value of Mysticism, and the fact that some of the greatest men of the West have been practical, though mystics. The author quotes freely some modern writers on the subject.

The last chapter discusses *Avidyā in Vedānta*. It is the power of Brahman, to which all phenomena are due, not a mere state of "ignorance". It is a real thing, like *Māyā*, if we may say so. It is, however, inscrutable, "The Highest manifested by means of a Veil".

We have not space to say more of this excellent book. It is the work of a ripe scholar and a thinker, one widely read in the philosophy of East and West, of Greece and modern Europe and a student alone and a valuable bibliography of books consulted. We may add D. B. Taraporevala of Bombay, and carefully edited by the author's grandson, who has added some useful explanatory notes of his own.

F. L. W.

The Gospel of the Holy Twelve, written down and published by the late Rev. G. J. Ouseley. (Edson Ltd., London, N. Price 4s.3d.)

New edition with introduction and notes, by E. Francis Udney. (Priest in the Liberal Catholic Church.)

The earlier editions of this book, arrested the attention of a great many individuals, especially Theosophists and students of comparative religion. People who intuitively knew that the teaching of the Christ must have been one with the mighty religious past; people who intuitively sensed the awful injustice of the Christ being the only Saviour of mankind, involving a perfect holocaust of souls, who had lived and died in other faiths, in other moral codes than those of the

Christian of such comparatively recent date. But the present edition—with Mr. Udney's helpful introduction, illuminating certain points connected with Mr. Ouseley's reception of the Gospel, with appendices which enable the student to classify the new matter presented, as well as compare the passages containing new matter with the corresponding portions in the authorised version—this new edition has a very special value of its own.

Some of us, as Theosophists, have often wondered that the teaching of the Christ as recorded in the Gospels, did not give to the new sub-race, some definite pronouncement on the matter of animal food, and strong drink, so generally enjoined in other religions, and so fundamentally inherent in the teaching of the Unity of Life. It is therefore extremely significant, that, (for those who are ready to view the Gospel of the Holy Twelve, as containing the authentic teachings of the Christ,) the eliminations made in the orthodox Gospels, contain just those teachings, which, in all other religions constitute a basic portion of the Path of Holiness, the Ancient Way of the Mysteries, leading from the level of human consciousness, to the next stage of evolution—that of the perfected man, "the just man made perfect". Another factor of great significance, at the present time, is that this Gospel falls into line with the facts disclosed by the Higher Criticism, namely, that the earlier manuscripts assume the ordinary, human birth of Jesus. In this connexion we should bear in mind that S. Mark, the oldest Gospel of the four, as well as that of S. John, both commence with the Baptism in the Jordan.

We hope that this Gospel will be widely read, and closely studied in relation with the Authorised Version: For not a few, it will indeed prove to be good tidings, H. P. B. told us that there were hidden away in ancient monasteries in the East, ancient *Christian manuscripts*, which would be discovered when the time was ripe, and which would reveal the Christ and His Teachings, as One of a mighty series of Divine events for the helping and salvation of mankind. Is this Gospel perhaps, with a special foreword by Esther Bright, Lady Emily Lutyens and H. Baillie-Weaver, the harbinger of the coming spring, which can only arrive in its fulness, as and when the hunger of men's minds has deepened sufficiently to enable them to perceive the truth, when it is presented to them? In any case, Mr. Udney is much to be congratulated on having so ably edited a work valuable for the real understanding of Christian teaching.

A. C. D.

To Lhasa in Disguise, by W. M. Mc Govern, Ph.D. (Oxon).
(Butterworth. Price 21s.)

This book describes Dr. Mc Govern's two journeys into Tibet, in 1922-3, the second of which was taken under prohibition, alone, and disguised as his own servant. As he says in the Dedication, he was persuaded to write this first volume in order to describe his personal experiences. He hopes in a second volume to give more detailed information of a more technical sort.

He joined Mr. George Knight's expedition, intended to carry out a survey of the country and people, and obtain pictures by a kinematograph. This attempt was frustrated for the expedition was turned back after penetrating nearly 200 miles into Tibet; so Dr. Mc Govern resolved to make a second attempt alone. The greater part of the book is taken up with a description of the hardships which he underwent during some weeks, in daily danger of detection, suffering from lack of proper food, often sick and feeble, but carrying through his plan by indomitable courage and his knowledge of the Tibetan language, life and customs. Much of interest will be read here, such as the character of 'Satan' his servant, masquerading as master; the habits and food, dirt and ingrained customs of this hardy, good-natured people. Many admirable photographs and several maps are given. The last chapters describe his interviews with the Dalai Lama.

Sir Charles Bell's book, published a little later, should be read along with Dr. Mc Govern, for it gives us much information about the politics of Tibet. The two together are an invaluable contribution to our knowledge of this secluded land.

F. L. W.

THE THEOSOPHIST

ON THE WATCH-TOWER

THERE must be added to the greetings from National Annual Conventions mentioned last month, two more—Sweden, added in *The Adyar Bulletin* for May, and one since, from Poland. To them also fly grateful thoughts.

A very interesting account of the Australian Convention reaches me from the pen of that faithful and devoted worker, the Lady Emily Lutyens. It has come rather late for printing in the body of the Magazine, so I take advantage of this fact, and print it here. If the truth is to be told, I am glad of the excuse, as I have been travelling since May 8 and only reached home again yesterday, May 20, and rejoice to have so good an excuse to use it to fill part of my monthly pages. I did much of the travelling by motor this time, so could not, as usual, write during the journeys.

The Lady Emily Lutyens says:

"Three years ago in this very city there broke over the Theosophical Society a storm which threatened to shake it to its centre. Had it been any other Society concerned it might have perished in the uproar, but the Theosophical Society seems to live and thrive on storms, indeed after one of these

local upheavals which occur from time to time it awakes, like a giant refreshed, to new life and vigour. So has it been since the southerly buster of 1922. That storm hardly caused a passing ripple outside Australia, and in Australia itself there is probably a greater amount of force and energy being poured forth than in any other section except India. This is shown chiefly by the numbers of young people who are coming into our Society, especially in Sydney. We have just closed one of the happiest and most harmonious Conventions it has ever been my privilege to attend, but the most noticeable feature about it, as compared to Europe, was the number of young people to be seen. Truly it must be well with our Society when so many fine young Theosophists are coming forward to carry into the world the great message of Theosophy, and to become what true Theosophists must ever be, the helpers and servers of the world.

* * *

"But how could it be otherwise in this place, where for so many years now Bishop Leadbeater has acted as a great focus to draw round him the Theosophists of the future. It is the shining of the sun in the Spring time which causes the trees and hedgerows to burgeon forth, and in Sydney there is ever shining one whose love and power and wisdom draw out the best in those around him. To be in the presence of greatness is the surest way of becoming great, and where is spiritual stature to be found on earth so truly as at Adyar and at Sydney, where live our two great leaders.

* * *

"This Convention was made happy beyond all other reasons by the presence of Bishop Leadbeater, wonderfully recovered from his recent illness, and shedding on us all beneficence and loving-kindness. He took part in all the proceedings, including the public meeting on Sunday night, when under the general heading of "Fifty Years of Theosophy," very various aspects of Theosophy were presented. Bishop Leadbeater opened the meeting by a most interesting

sketch of the condition and materialistic thought of the world fifty years ago, and how the Theosophical Society had changed the current of public opinion towards occult questions and spiritual conceptions of life. I followed him, showing the fine record of social service which the Society has to record in its brief span of life. Mrs. Ransom spoke of the changed attitude of the world towards death, and Krishnaji dealt with his favourite subject of Internationalism, and showed how the Theosophical conception of Brotherhood could alone build an effective League of Nations. Mr. Jinarājadāsa closed the proceedings by drawing a vivid picture of the great hall at Adyar, where all religions were equally represented, and explained the wide tolerance of the Theosophical Society in all religious matters.

* * *

"I think this meeting must have made an impression on the public, as showing the varied interests and broad platform of the Theosophical Society. The Australian public seems to be wonderfully receptive and ready for Theosophical ideas, as is shown by the crowds which attend all lectures.

"On Easter Sunday the day was well begun by the gorgeous and beautiful service of the Liberal Catholic Church. Ritual perfectly performed, with Theosophical knowledge behind to inspire, is indeed a wonderful combination, and must be productive of great force and good.

"The afternoon was spent in the beautiful Amphitheatre, which Star members all over the world have helped to build as an offering to the World Teacher. Dr. Rocke was surely inspired when the idea came to her of erecting this Amphitheatre on one of the most beautiful spots on the coast immediately facing the Heads. Balmoral beach is crowded on a fine Sunday with happy holiday makers and bathers, a fit setting for a monument in honour of Him who is the embodiment of beauty and joy. And already the atmosphere of the Amphitheatre seems impregnated with a great sense of peace and joy and love.

"We were blessed on Easter Sunday by glorious sunshine, and by the presence of Bishop Leadbeater and our Head, and under such conditions it seemed easy to give the great message of our Order, and His blessing was upon us I feel sure.

"Monday saw a picnic at the Manor, many young people being on hand to show the guests around, and the Bishop in a short speech told the story of the Manor and its acquisition.

"So passes another milestone in our Theosophical history, another occasion of joyful meeting together under the benediction of the Great Ones, to separate for awhile, inspired to fresh endeavour and more strenuous work, with the hope, for some of us at any rate, of an even more wonderful meeting again in beautiful Adyar, in the great Convention of next December.

"In Their name we meet, in Their name we part, in Their name we go forth to do Their will and carry on Their work for the helping of humanity."

* * *

It must indeed have been a happy time for the band of workers gathered round Bishop Leadbeater, and for all, from distant places, who enjoyed the sunshine of his presence. May he be with us in Adyar next winter.

* * *

Mr. J. L. Davidge kindly sends the following summary of Mr. Krishnamurti's talk to a conference of Young Theosophists, held in the Adyar Hall, Sydney, during the Convention:

"There are so many ordinary individuals who think of things in the ordinary way, who do not change in many generations. What is the good of Theosophy or any other 'osophy' if it only produces that type? It is the exceptions that we need nowadays. In Europe the aristocracy have come down to the ordinary level, and the democracy have been raised, and the result is an all-round mediocrity. That the Young Theosophists must avoid at all cost, for whatever one may say against aristocracy as a principle, it is at least productive of certain desirable elements. The caste system in

India produces certain definite types, and with those types go certain qualities. It is those good qualities in aristocracy that have to be maintained, and if, instead of fostering a worldly aristocracy, we aim at a spiritual aristocracy, the qualities that the old aristocracy stand for will be maintained. We shall produce a well-dressed type with a spiritual mind, brilliant emotions, and, above all, persons of sympathy, tolerance, compassion. We can read any amount of Socialism, but as long as we have not that true aristocratic background, we shall never produce the artist, the man of intellect, the man of fine emotion, the scientist, and all who represent the world's struggle towards new discovery."

* * *

One more borrowing must I make, so that my readers may enjoy this memorable Convention as much as I have done:

"Lady Emily Lutyens paid a fine public tribute to Bishop Leadbeater during the Easter Convention of the Australian Section in Sydney. She told a *Sydney Morning Herald* reporter that she had gone out to Sydney from India to meet Bishop Leadbeater once more, and it had been gratifying to bring him the greetings of the English Section and to pay her own tribute to him for the work he had done for Theosophy for so many years. Lady Emily and her two daughters stayed at the Manor, the Bishop's residence on the foreshore at Clifton Gardens, one of the most favoured sites one could imagine. Addressing Convention, Lady Emily urged the Sydney members of the Society to see that news of the Bishop's doings was regularly contributed to our international magazines, since Sydney and Adyar were the two great centres which drew the hearts and interest of Theosophists all over the world. "You must remember," she said, "that we have been flooded in Europe with all kinds of undesirable literature, and there is very little done to counteract all this. And as Bishop Leadbeater was saying last night, gossip so often is the result of ignorance—ignorance of the person to whom it refers. There are very few now who remember Bishop Leadbeater

when he lived in England and in Europe, so there are few who can counteract the gossip which has been so freely distributed, and it is for those who live near him and see him constantly to pass on to those who have not that privilege the knowledge and the inspiration which he gives. We can hardly hope, I am afraid, in England to draw him away from the sunshine of Australia and from his work here in Sydney, although if he came he would be sure to find a very loving welcome. But at any rate, those of you who are privileged to be near him might remember those in distant parts. In England whenever anybody returns from Sydney and a meeting is held at which they can speak of his great work here, there is the utmost enthusiasm and delight at hearing something of it."

* * *

Mr. S. Raja Ram, the Secretary of the South Indian Conference, held at Adyar, sent on to me on May 8 the following resolution passed at the Conference:

The South Indian Conference in meeting assembled, places on record its grateful appreciation of the inestimable services rendered to the cause of Theosophy by the late Dr. S. Subramania Aiyar, who was for more than forty years a devoted Fellow of the Theosophical Society and its Vice-President for a number of years, and resolves to place, in commemoration of his services to the Society, an oil-painting of him on the walls of the Headquarters Hall, with the permission of the President of the T.S., and that block-prints of the said oil-painting be made and distributed to all the T.S. Lodges belonging to the South Indian Conference.

The following letter was also passed, to be sent out to the Secretaries of all Lodges of the Theosophical Society:

THEOSOPHICAL SOCIETY,

ADYAR, MADRAS, S. INDIA,

April 15, 1925.

DEAR SIR AND BROTHER,

By a resolution unanimously adopted at the recent session of the South Indian Conference held at the Headquarters of the Theosophical Society at Adyar, it has been resolved that a full size oil-painting of the late Dr. S. Subramania Aiyar, who was for some years Vice-President of the T. S., and universally respected as a shining member

of the T. S. for several years, be presented to the President of the T. S. for being put up at the Headquarters, in grateful memory of the departed, and that block-prints of the same be distributed to all Lodges in the world.

On behalf of the Committee appointed to carry out this endeavour, I beg to request all our brothers and sisters of your Lodge to show their mark of respect to our deceased brother by making individual contributions for the above purpose. All contributions will be thankfully received and duly acknowledged in the columns of *New India*.

Yours fraternally,

S. RAJA RAM,

Secretary.

I heartily approve the proposal, and commend it to all Theosophists who desire to pay homage to the memory of a great and good man, who at the Bar, on the Bench, and in his retirement, ever wore "the white blossom of a stainless life," and who was equally distinguished by the brilliancy of his talents as by the generosity of his heart, by his lion-like courage in the face of wrong, as by his gentle humility in the spiritual world, where he was indeed as "a little child".

* * *

The United States of America is a curious mixture of a political Democracy, a wide political freedom, with the narrowest of religious and the most ignorant of social outlooks. Where, except in the United States, would it be possible, on entering the second quarter of the twentieth century A. D., to pass a law, as the State of Tennessee has done, that it shall be unlawful for any teacher in a university or school to teach any theory that denies the Divine creation of man as taught in the Bible! Here is the full absurdity set forth by the correspondent at New York of the *Times* (London):

The teaching of the theory of evolution in American schools and colleges, especially in institutions supported by grants of public money, has been the subject of bitter attack during the past few years by the "fundamentalists" in religion. Led by Mr. William Jennings Bryan, they have conducted a continuous campaign against what they have called the spread of irreligion. They have scored many minor

victories in securing the dismissal of teachers of Darwinism from sectarian colleges, but it has remained for the State of Tennessee to give them their first great victory.

Yesterday Governor Peay of that State signed a Bill, providing that "it shall be unlawful for any teacher in any of the universities, normal schools, and all other public schools of the State, which are supported in whole or in part by the school funds of the State, to teach any theory that denies the story of the Divine creation of man as taught in the Bible, and to teach instead that man is descended from a lower order of animals."

In a statement explaining his action, Governor Peay said the Bill was a protest against the "irreligious tendency to exalt so-called science, and deny the Bible in some schools and quarters—a tendency fundamentally wrong, and fatally mischievous in its effects on our children, our institutions, and country."

Henceforth every child in Tennessee will be taught that God made man out of the dust of the earth, and breathed life into the form, and then, sending him to sleep, took out one of his ribs, and made it into a woman. It is almost incredible that any educated persons can still exist who could issue such a statement as that made by the Governor of Tennessee. The Governor does not even know the theory he denounces; it is hardly necessary to say that it is not alleged that man is a descendant of an ape, but that apes and men have a common ancestor, from whom they evolved on different lines. Personally, I accept the occult view enunciated by H. P. Blavatsky, that some of the "mindless men" entered into relationship with types less evolved than themselves, and that the "sin of the mindless" was the origin of the anthropoid apes. Man, as we know him, was saved from this step by the "third life-wave," the stream of human Monads, pouring forth from Ishvara, who linked themselves with the superior types of the then evolved forms, and by this link made them men, and started *human* evolution on this planet. This is the real meaning of the allegorical statement in *Genesis*, that the form was of the dust of the earth, and into this was breathed "the breath of life," so that man became "a living soul".



"WE DO LOVE KRISHNAJI"

By MIMA DE MANZIARLY

KRISHNAJI has come and gone.

For weeks, in advance, we were joyously anticipating his arrival, getting ready to greet him, to receive him, to show him how much we love him, how all that is best in us belongs to him. We wanted for him a glorious home coming.

And then he came. Adyar seemed changed. New life seemed to fill the compound. Krishnaji was amongst us; one of us. He worked with us, he played with us; all had access to his room on the roof, overlooking the river. He was glad to be with us, happy to be back in India, back in Adyar. Everything was just as it should be, and we settled back comfortably, ready to enjoy four months of easy happiness.

And then Krishnaji talked to us. He told us all that was expected of us, he told us the glorious chance that was

given us, he told us many nice things about ourselves, and we knew them to be true and enjoyed listening to them. But he also told us what was wrong with us, where we failed, and how we should change. He criticised our way of thinking, our way of being, our way of doing. He criticised our attitude, our appearance, our relationship with life or with each other.

In some cases, we were startled to discover that all was not perfect with us, and in others; we had known for a very long time that which he was pointing out to us, but we thought it did not matter: surely the magnificent qualities we possess offset the petty little faults, which we might have. Whatever our reaction to his words, we did not like it. We resented his outspoken ways: it disturbed our love for him. Somehow, he made it very plain to us that we had to *do* something; merely to say that we loved was not sufficient any longer. We had to prove our devotion. To proclaim our thirst for absolute sacrifice called for the realisation of sacrifice. To prepare the way of the Lord meant hard work and not loud heralding only.

Krishnaji made us feel very distinctly that the time for action had come. We had been talking long enough, we had to show now whether our words really had some meaning, or whether they were nothing but shallow sounds.

It seems as though we had been drugged by our own words: drugged into a state of mild happiness and total inactivity. We have been repeating the word "devotion" so many times, we have been attending so many "devotional" meetings, we have been speaking, writing about "devotion" so much, that we have entirely forgotten the meaning of devotion. And Krishnaji's visit proved it clearly.

We were very good at standing around him and basking in his presence. We were very good at folding our hands and saluting him with reverence. We were very good at

listening to what he had to say, provided it ran along familiar lines of thought. We were very good at bringing our personal problems to him and asking him to solve all our difficulties. We were very good at offering our services to him, if the work to be done was easy and pleasant and would bring us into constant contact with himself.

Beyond that, what did we really do to prove our devotion? Mighty little, if anything at all.

If that is so, *what* is our devotion, what does it do, where does it manifest itself and how?

To love is to identify oneself, as much as possible, with the object loved; to become as much as possible like the loved one; to destroy all barriers which would stand between one and one's love. What greater happiness is there, than to share the joys, the interests, the suffering, the worries, the gladness of the person one loves? How superficial physical nearness really is, if we compare it with intellectual and emotional companionship. What is there in sitting close to a person if that person's thoughts are miles away from you? But if we know that, even separated, our friend thinks of us, wishes for our presence, how near this brings us to him.

To identify oneself as much as possible with the object loved . . .

We say we love Krishnaji. Do we try to identify ourselves with him? Do we try to become like him in our appearance, to acquire his gentleness and his patience, his courage, his power of affection, his selflessness? Do we try to become other Krishnajis, other perfect tools for the Lord to use?

Most of us, believing it to be impossible, do not even attempt it. It certainly is not impossible to be as scrupulously clean, or as perfectly groomed as Krishnaji is, and yet how many of us come anywhere near him in that respect?

Krishnaji stands in our midst and yet he is alone. Quite alone. He is surrounded with greedy mouths, waiting to be

fed. He must be the constant provider, giving, giving, giving; handing out instruction, or comfort, or help, or encouragement. He never can be tired, or weak, or sad. We never think that perhaps there is something we could give him in return for all his generosity. He expects so little of us. All he wants is that we should turn the spiritual food given to us into flesh and bone, into spiritual strength, spiritual resistance, spiritual inspiration. We cannot even accomplish that much. Day after day, week after week, Krishnaji had to tell us the same things over and over again. He had to beg and coax us to become worthy servants of the Masters, when in fact we ought to be rushing in that direction, heedless of suffering or difficulties, ready to make the greatest effort to reach our goal. With Krishnaji as a familiar example, it should be so easy for us to improve. He makes it so plain. He himself says all the time: "It is so simple, it is so simple." And very simple it would be indeed, if we really cared enough, if we really loved Krishnaji as we profess we do.

To identify oneself with the loved one . . .

To make up a group of people surrounding Krishnaji, who really would act, think and feel parallel to him. To be able to carry out his wishes, without expecting him to do all the work; to share some of his responsibilities in such a way, that it would really lighten his burden, instead of adding to it; to see things and people the way he sees them, to judge the way he judges, to dream his dreams, to share his hopes, to thrill when he thrills, and suffer when he suffers; it would not be blind imitation, it would really be a synchronisation of our personality with his. We should cease to be his devotees; we should become his friends, in the real sense of the word.

How glorious it would be if Krishnaji could really find, wherever he goes, a group of real helpers, who are not only *ready* to do anything for him, but who actually *do* it. We

always wait for inspiration. Why not go ahead, take chance; use initiative, make mistakes and pay for them, and thus perhaps, save a little bit of trouble to Krishnaji. We can be quite sure that if we are headed in the wrong direction, he will stop us in time. This, therefore, cannot be an excuse for inactivity. We have sometimes magnificent schemes, drastic means of achieving some desirable result, or simply a very good idea. Instead of carrying it out, we go and submit it to Krishnaji. That means, we expect him to endorse it and pour his energy into it; to help us with its realisation; in short, to do most of the work. If he does not do it, our scheme dies a natural death, and sometimes, at the back of our head we hold Krishnaji responsible for it, because he has not shown enough interest for our plan. Would it not be ever so much better to offer him only experiments which have already been tried, and which have brought satisfactory results? Would it not be better to come to Krishnaji with our hands full of gifts, instead of crowding around him with outstretched, begging palms, asking, forever asking?

We never take the trouble to find out what he really likes, what he really wants. When we intend to please him, we offer him what we think he ought to like. Is that true devotion? In pleasing him, we try first to please ourselves.

How often we have seen him so tired that his face expressed positive torture. But, in spite of it we had him speak to us, or we stayed with him (it is so nice to be near him!) when we ought to have left him quite alone and resting. Is that real, self-sacrificing love?

And when the Lord will be amongst us, are we going to worship Him in the same way we love Krishnaji, gratifying our sentimentality?

We have been told of the Coming; we are supposed to prepare the way for Him. We are expected to make the world fit to receive Him, to furrow the virgin soil, for Him to

plant the seeds, to fight and struggle and work, so that He can come the sooner.

Do we expect to accomplish all this by listening to innumerable lectures, or attending devotional meetings, or keeping strictly within our Theosophical circle? When will we get to work, and really get busy solving the social, religious, political, international, educational problems which face us on all sides? Do we not realise the privilege it is, to work for Him? Apparently not. Our devotion does not spur us on to work. We are too busy rejoicing at the thought that He will soon be with us. He will be with us to bless, to help, to comfort, to advise. We shall bask in His blessed Presence, feeling exceedingly devotional indeed, and incapable of serving Him efficiently, selflessly.

Krishnaji has gone.

We have settled back into our familiar rut. We did not make the most of the chance given us. We are not filled with new dynamism, new enthusiasm, new strength. We go on at the same slow pace at which we have always gone.

We look at Krishnaji's photographs and our hearts are filled with a nice, comfortable feeling which we call love. Of all he told us, we have managed to forget all which might disturb our procrastination. We are already looking forward to his return. We shall as usual merely mark time until then.

Krishnaji, when he comes back, will find us exactly where he left us.

But we *do* love Krishnaji.

Mima de Manziarly

THE FOUNDATIONS OF NATIONAL GREATNESS

By JAMES F. HARVEY

(Concluded from p. 170)

AS to the training of the mind, it is I believe, too general a practice in the schools to-day to strive to pack into a child's head just as many facts as that poor little head will hold, with the result that at the end of it all, the child is little nearer an understanding glimpse of the great drama of human unfoldment than he was at the commencement. But what is the meaning of real education? It is to unfold; and there is a direct relationship between the unfoldment of the individual and that of the race. I believe it is true that a child, both in its pre-natal existence and in the early years of its separate life, recapitulates the past history of the race. And it does all this with the most marvellous rapidity, quickly reviewing its past racial experience in preparation for another step forward. Therefore it is clear that real education will be chiefly directed to aid that further unfoldment. Not so with our scholastic system of to-day, with a few honourable exceptions. Children are not taught to think, or given scope to imagine. Not that the knowledge and experience of bygone generations should be neglected: please do not imagine that I am suggesting this—but it is a matter of emphasis, of balance. For, if the great philosophy of evolution is a true philosophy, then each new, rising generation should be definitely encouraged to contribute its quota to the general advancement. We all of

us have suffered, for instance, from the lack of training in the control of thought—so much so indeed, that when in later life we do make the attempt, we for the first time realise the enormous difficulty of the task. But thought power is very vital in the further evolution of the race. We are only just beginning to glimpse its possibilities. This training should have begun in childhood in a very simple way, and the pupil carried along by easy stages, so that the control of thought, and I might say, of emotion too, might develop into a habit. As it is, both thought and emotion are left without any systematic training whatever, and the very mainsprings of action are allowed to run down.

But all this is not to be wondered at, seeing that the nation has not at present any very clear ideas as to the true object of education. At present, we seek to train the child simply to get a living—all very necessary, no doubt, but in the getting of that living he is far too often looked upon merely as the human raw material of a soulless industrialism. It is for this reason that education is starved and stinted in England to-day. So long as there are sufficient young people ready to do what is required of them in our fields, factories and workshops, what matters it that the lamps of their souls should go out? On the contrary, it is rather an advantage. For the wide-eyed, upstanding, clear thinking young man or woman whose advent we, at least, desire, would be a very different person from the ill-informed and anæmic employee of our factory system, and would doubtless be disposed to ask many searching questions which the powers that be would find it inconvenient to answer.

It is clear, of course, that such an education as would produce citizens worthy of a great nation is quite impossible under present conditions of industry and outlook. Until the function of the teacher is seen in its true light, there is little hope of improvement. In a great nation, that function will be

viewed as one of the most vital of all, for upon its proper performance will be seen to depend the whole future of the race. For foresight or vision, upon which I hope to say more a little later, must be an essential foundation of a noble state. And what foresight is there in condemning the great teaching profession to the competition of the labour market? A teacher's life, if he or she is conscientious and fitted for the work, is a life of the greatest responsibility. It needs protecting from the irritating pressure of pecuniary anxiety, and because it is so necessary to surround the young with an atmosphere of patience and cheery optimism, everything that is possible should be done to foster this spirit in the teachers themselves. Not only this, but the teacher must not be overburdened by the size of the class. It is futile to expect a human being to be at his best with sixty young and ardent spirits under his charge. It is bad for the teacher, it is bad for the children. With the best of intentions a teacher cannot always be sweet tempered and patient under such conditions, and the children must necessarily be taught according to machine-like rules, which stifle their individuality and prevent that very unfoldment of their capacities which should be the great object of education. And not only this, it is impossible to give a desirable education to children who leave school at the age of 14 or even 16 years. Those of us who have children are well aware how little a child knows at such an age. The great majority are in fact only just beginning their education at the time they finish it. The years of training should be greatly extended, even to the age of 21, or longer. Of course, this would be said by many people to be absurd, that it could not be done. As to the first objection one might reply that, if absurd, why do all wealthy and cultured people do it? If it is absurd to talk of an education such as this for all our children, then these people have been acting in an absurd manner for generations. But then,

perhaps, it would be said that the country couldn't afford it—and this is going near to the root of the matter. Not quite the root, but near it, for the truth is, not that the country cannot afford it, but that the well-to-do people who at present rule the country do not intend, if they can help it, to allow such a just distribution of wealth as would enable the nation to afford it.

And here we are right up against the very crux of the matter, up against that very greatest and most fundamental barrier to human brotherhood, the cause of the educational barrier and the social barrier; I mean the economic barrier. It is no use burking the question—it has to be faced—and while this platform is not a party platform, it is a platform where truth may be spoken. For as I have shown, all those ancient and shattered civilisations of the world have perished from the same cause—from the fact that their rulers cared more for selfish power and wealth than for the humanity committed to their charge. It is the same in England to-day save that the common people are not now quite the docile children of those far-off days. It is simply not true that we cannot afford to educate, to unfold, to the utmost of their capacities, all our children. This is exactly the reverse of the truth. The truth is, that we cannot afford not so to educate them. For they are the most vital asset of the nation, the source from which must flow all our powers, all our influence in the world, all our material wealth, all our mental, moral and spiritual greatness, and to neglect to develop to the uttermost this most precious of all our resources, is bad business, bad morals, bad statesmanship, and the very extreme of national short-sightedness and folly.

And with the unfolding of the capacities of the child will come vision. It is vain to expect that out of the selfish philosophy of a materialistic age will spring the God-like imagination which shall picture beauty and harmony, and not only picture,

but achieve them. Yet without the vision the people perish. Well it is for us and for the future, that on all sides are to be seen signs of a protest against the gospel of commercialism, of "buy in the cheapest and sell in the dearest market," of every man for himself and the devil take the hindmost; and although in the minds of many, this protest may not yet have gone far beyond the stage of an "unlettered discontent," these have, at least, largely been released from bondage to custom and convention. They are no longer ready to accept at their face value the sophistries of a self-seeking plutocracy, but are a fertile field for the reception of the seed of the higher truths—the seeds of social justice and harmony, the seeds of mental, moral and spiritual growth, the seeds of beauty, of wisdom and of love, which are the very quintessence of religion.

And we may rejoice that in the world to-day, there are still those Teachers and their devoted band of followers in whom the vision grows daily stronger and clearer, and who, we hope and believe, will duly sow the seed and help to reap the harvest.

For knowledge, capacity, vision—these are the channels, the vehicles of Wisdom—and that Wisdom shall teach us that knowledge and power should be used, not for selfish ends, but to advance God's Great Plan for the perfecting of the race, and inspired by a realisation of that Unity which is Love, Wisdom shall become the second great foundation stone of our National greatness.

Let us assume then that we know two of these great foundation stones—where to find them and how to quarry them when found. For, in the achievement of strength and self-control, Will must come, and in the achievement of a discriminating knowledge and a developing vision, Wisdom will come. But what of the third?

Now the third and greatest is Love—that sense of oneness and unity in the great common life of all. And what are its channels, its vehicles, in the National life? I suggest to you

that they are social justice and willing co-operation for the common good.

May I repeat the question "Of what did the old civilisations die?" They fell largely because of the startling extremes of wealth and poverty within them. And that is very much the condition in which we find ourselves to-day, and without the same excuse. For in the days of Greece and Rome, when handicraft labour was the rule, the only way to leisure was by the labour of the slaves. But to-day, when Man's power over nature is immense in comparison, the only reason one can assign for the absence of general wellbeing is the love of power and thoughtless selfishness of the dominant minority, the lack of intelligence in the dominated majority, and the material power to achieve: it is here that the Will, the Wisdom and the Love have been lacking.

But to admit this is not necessarily to prove the presence of injustice. Let us see. Will you allow me to suggest to you what, in my opinion, justice means in our society to-day?

I think I shall be right in saying that the dominant features of modern society are:

(1) A powerful industrialism, the like of which has never been seen before upon this planet.

(2) A constant and growing struggle regarding the division of the product.

Let us examine what that industrialism means—what is its form—whence it has come, and whither it is tending.

First of all we must realise that all material wealth comes from nature, from the land. Nature is the great storehouse of raw materials upon which man must exercise his labour and his intelligence to produce the articles he desires. Now as I have already said, in those few civilisations which have endured, the land system was a righteous one, and if we look back into the past, into the records of Peru or India or China, we shall find that the great stability of these countries was

bound up with just and equitable arrangements as to the holding of land. You will remember perhaps what I said with regard to our own system, where half of the whole country is owned by one in 18,000 of the population. Compare this with India where the family groups all had their lands assured to them. The same in Peru, new lands being assigned to new families, so that the cultivated land spread far up the mountain slopes, and were irrigated by that wonderful system of aqueducts built by co-operative labour for the benefit of all.

And then there is needed what is called capital, that is, a surplus produced by labour over present requirements and which enables work to be done which takes time in the doing. All this in the old time was very simple, and the workmen saved enough to keep themselves through such periods.

But matters have become very complex in our day, and the simple tools have given place to very great and wonderful machines. And we find that the power of the owner of capital has grown so great that the workmen have had to combine in great organisations to protect their standard of life, and brotherhood has been forgotten in this great struggle over the division of the product.

And so, when we come to consider the question of justice to-day, we find we must try to analyse the present system of production, or we shall be confused, and see no way out of our troubles. We must dig deep, and dig, so far as we can, without prejudice, prepared to consider and weigh impartially what we may find.

Now in the Middle Ages, industry was simple; I do not mean unskilled, quite the contrary, it was in many ways most highly skilled and artistic—I mean the tools were simple. They were of such a nature that any individual could use and operate them. If a man were without tools it was not due to the nature of the tool. And therefore it was just and

right that a man, using such tools to make some article, should own that article, whether to use it or to sell it, and if he sold it then that he should keep the proceeds of the sale for himself. So long did these conditions persist, the idea that the ownership of the tool should determine the ownership of the article made with it (seeing that owner of tool and workman were one and the same), became ingrained into the customary thought of all—it became a tradition which no one questioned, because originally founded in truth.

But it does not follow that what was right and just under these conditions, would remain right and just under new conditions. And the fact is that the conditions have been very radically changed. In few cases to-day, so few indeed, that where they persist they are but the remnants of a method of production all but obsolete—in few cases to-day, does the owner of tools do the work with those tools—and consequently, in just as few cases do the men who do the work own the product of their work, or the proceeds of that product's sale.

And the reason for this is that we have failed to realise in society the meaning of that great change which has taken place in industry, from a state of handicraft and simple tools, to modern machine production. And failing to realise the meaning of this change, we have also failed to apply to it the principles of justice and fair play. For when a man owns the tools with which he works, assuming that he also has access to natural resources, he is free, and justly owns the product of his work; but when land is monopolised and when one man, or a small group of men, own the machines with which large bodies of men must work and so also own the product of these others' toil, the many are, economically speaking, slaves and their labour is exploited. This is the root cause of the cleavage which all industrial societies exhibit to-day. It is useless, and worse than useless, for us to think that this great evil can be cured by salving the social sore with pretty

phrases about brotherhood, and leaving it there. Brotherhood means love and sympathy; it means a "Feeling with" our brothers, and true brotherhood without justice is unthinkable. As our President says "Justice is the other side of Love," and therefore it is clear that if we would be loving, we must at least be just. So, if we wish to be just, we must remember the great change which has taken place in the nature of the tool, a change from a simple tool, owned and used separately, thus keeping us divided, to great and powerful machinery which can only be used in co-operation. And recognising this, we must work out such a corresponding change in the ownership of that machinery and consequently of the product of the work done with it, as will harmonise with its co-operative nature—and if we earnestly try to do this we shall find that what formerly divided, us, which kept each separately engaged on his own individual work, now unites us, and has become a compelling force urging us forward in the direction of a true brotherhood.

For the message to all the world to-day is "Learn to be co-operative—learn to sink your individual desires in a combined effort—learn to leave behind you that feeling of isolation which bids every man strive for himself, learn that your duty and your welfare is bound up in service for the common good, and so be content to share the harvest of the common effort in association with your brother man."

With so much co-operation already existing in the world, in Trade Unions, in Friendly Societies, in Federations of Employers, in the fundamental processes of industry itself, it is, viewed from the historical standpoint of a nation's growth, but a little step from co-operation for sectional ends to co-operation for social service. Such a little step, I say, from the lesser to the larger viewpoint, that in days to come we shall be amazed that we found it so difficult to achieve. We shall be amazed, when looking back from the peace and

human sympathy of a later day, at the folly and class selfishness which stood as a barrier to a magnificent uplift for the race.

And so let us add our third foundation stone of Love—Love, which has as its special vehicle, justice and co-operation.

Love is sympathy, Love is compassion, Love is unity, Love is the great beautifier. It is the greatest of our foundation stones—it is more—it is the cement which shall bind them all into one firm and enduring whole.

Will working through strength and self-control, Wisdom working through knowledge and vision and directing the will, Love inspiring the wisdom and working through justice and co-operation, these alone are the foundations of National greatness, and of the house which is built thereon it shall be said “that the winds blew and the floods came, and beat upon that house, and it fell not, for it was founded upon a rock.”

James. F. Harvey

THE MAGIC POWER OF BROTHERHOOD¹

By K. S. CHANDRASEKHARA AIYAR

IT cannot altogether be without profit for friends to take counsel with one another about things of moment, even if already well known. The combined thought and the added sympathy will tend to impress them more definitely on the mind and, it may be, to strengthen one another's convictions and resolves.

In taking the Power of Brotherhood for my subject this evening, my purpose is to examine a few of the wide and numerous applications of that much talked about but little practised force. I wish to suggest whether the spirit of Brotherhood, instead of being a cloudy, feeble sentiment, might not be fashioned into a clear, living, moving Ideal; to show, if possible, how powerfully such an Ideal will tend to strengthen the ordinary appeals to motive and conduct in these times of extreme disunion and unrest. The subject is one which concerns, not alone the handful of Theosophists scattered over the world, but all thinking men and women who are dissatisfied with existing world conditions and are in search of an effective remedy.

The reconstruction of society is a fascinating topic which has been often and often discussed, and from the most diverse

¹ A Lecture by Rājadharmā Pravina Dewān Bahadūr K. S. Chandrasekhara Aiyar, Retired Chief Judge of Mysore, at the South Indian Theosophical Conference, Adyar, 11th April, 1925.

points of view. My task is very much simpler and far less ambitious than that; it has to do merely with one of the principles which, from the Theosophic standpoint, must underlie any reasonably satisfactory scheme of reconstruction. For the study which I propose there is ample material in our Theosophic literature, and abundant illustration in the current history of our Motherland of India. Such a study, if it does nothing else, will at least clarify our own ideas on the subject, and perhaps spread a little more interest in questions of national welfare, rouse a little more enthusiasm for social service.

The world as it is to-day is in many respects a very unattractive place indeed. It is too full of pettiness and ugliness, of misery and disharmony, to satisfy sensitive minds not wholly engrossed in pleasure, power, or wealth. It has been well said of the society of to-day that it is not a human society, but a society of struggle, of combat, of man against man, of class against class, a social anarchy rather than a social union. The spirit of competition and separateness has been carried to extreme limits, especially in western lands, with the result no doubt of enormously sharpening the intellect, but also at the same time of correspondingly hardening the heart. Selfish self-seeking is in the seats of power everywhere, and the weak are largely at the mercy of the strong. Wealth and comfort are most unequally distributed,—starvation at the bottom and luxury at the top—a few people who are excessively rich, but a great many who are miserably poor. In India, where the average level of wealth is very low, the weight of poverty is positively crushing to the masses. There is chronic indebtedness, especially among the agricultural population; and what with the insufficient nourishment, the insanitary conditions of life, the ravages of disease, and other causes, the standard of vitality is exceedingly low, and the mortality especially among children,

appalling. Vice, crime, and habitual intoxication are rampant, not less so in the East than in the West, while communal and racial hatreds are, if anything, considerably more virulent. The constant tensions and conflicts between Hindūs and Muslims, the irritating jealousies and factions among Hindūs themselves, the stony rigidity of a social system which treats a considerable population as unfit to be associated with by people of caste,—all these things have combined to produce a well-nigh desperate situation. Most of us, however, live contentedly on in a narcotic atmosphere of artificialities and orthodoxies and hypocrisies; and even if at times the disagreeable features of the situation—the miseries, the oppressions and the rancours—force themselves on our attention, we feel helpless to change them. Meanwhile, India our Motherland is in very bad case, if not actually dying; and it is no consolation to those who love her to be told that the rest of the world is not in much sounder condition than she is.

The fact of the matter is, that the bonds which bind civilised society together are largely artificial and not individually very strong; and they are gradually weakening with the disproportionate growth of the selfish instincts consequent on the development of the concrete mind and of the material side of civilisation. Some other more real and vital motive than self-interest, unenlightened or enlightened, is necessary to reinforce these bonds and to ensure the healthy evolution of society as an organic union with a beneficent purpose. Outside compulsion, the force of authority, the fear of the law, can be of no avail; it cannot long hold together people who have no real and lasting interest in being one. The spirit of harmony must be coaxed, it cannot be compelled. And the one motive that can evoke and keep alive that spirit is the firm belief that the interests of all are essentially and ultimately identical, however opposed they may appear in the

seeming and for the time; and the one strong and sure foundation for such a belief is the great truth of the Unity of Life.

Every great religion in the past has proclaimed and taught that there is but one Life which animates all forms, but one Self which is the innermost Self of all beings. That Life, that Self, dwells in man and beast, in plant and stone, in all the multiplicity of beings (including even the seemingly non-living things) around us; all these forms, however various and distinct, make in reality but one body of which the life is God. Since we are all embodiments of that same Life, universal brotherhood is a fact in nature from which there is no escape.

The recognition of the basic truth of the Unity of Life cannot but lead to the establishment of mutually helpful relations between all superficially separated lives. As the health of the individual body depends on obedience to the laws of hygiene, each organ working harmoniously with the rest, the health of humanity, the universal body, depends on obedience to the laws of unity by which each organ of that great body works in harmonious relation with the others. Just as an injury inflicted on any one organ of the physical body injures the whole body, so is a wrong done to one member of humanity a wrong done to the whole race. It is this Unity which is the sanction of every moral precept; and Universal Love, which is the perfect expression of the Unity, is the root of all the virtues. Only this teaching can eradicate class, racial and national hatreds, put an end to suspicion and contempt, and draw all men into one human family, in which there are elders and youngers, indeed, but no aliens.

So far, in human history, Brotherhood has been partial rather than universal, confined to one's own family, clan or sect, rather than applied to one's fellow creatures at large; and

the few precise sacred texts that inculcate universal brotherhood are accepted for the most part as pious opinions rather than as living inspirations for the practical guidance of conduct. Nevertheless, the study of past history shows that Brotherhood is, in very truth, a law in nature, as much a law as gravity or chemical attraction. As Dr. Besant has forcibly pointed out, "Nation after nation, State after State, has fallen into ruin by the ignoring of Brotherhood. Where the strong oppress the weak, instead of protecting them, where the rich exploit the poor, instead of aiding them, where the learned despise the ignorant, instead of educating them, there the inexorable finger of Nature writes over the civilisation: Doomed! But a little while, and it has passed away. Only when Brotherhood is practised, shall a civilisation arise that shall endure."

The stability of any civilisation depends, therefore, upon the practical recognition that all are brothers in the divinity of their nature, and that each should have the opportunity of the growth which at his stage of development he needs. Duties cannot be the same for all, but must depend on their age, as measured by their relative development; to the elder the duty of protection, help, instruction, guidance; to the younger the duty of learning, loyalty, and obedience; and to all, mutual love and serviceableness. Our duties may vary, but not the brotherly spirit arising out of the heart of love. What a man would do for his own beloved blood brother, that we must do for each one around us, according to his needs and condition of progress. A difficult ideal, it certainly is; but the only one which gives full effect to the basic truth of the One Divine Life in all.

Brotherhood is primarily an attitude of the mind; a habitual outlook which, if strong enough, becomes a dominant part of the character and tends inevitably to express itself in action. If people will but think habitually in terms of

brotherhood, there is hardly a problem under which the world, and India in particular, is groaning—social, political, religious, or other—which it will not help to solve, easily and satisfactorily.

Let us apply in thought the brotherhood attitude to a few of the problems with which our India of to-day is troubled, and see how it will help us to solve them.

The most important and persistent of all our problems is the problem of poverty. This is an evil which has always been with us in India, though, owing to the little that is wanted for bare subsistence in this land of the burning sun, and the universal recognition of beggary as a profession, we take the thing too much as a matter of course. We dispense our handful of rice, or distribute our copper coin, and think no more of the matter. But the spectre of hunger is ever on the horizon for millions of men, women and children who belong to us, millions who do not know what it is to have a full meal a day, many of whom are not even sure when they go to bed at night that they shall have anything to eat the following morning. Unless the talk of brotherhood is mere pretence, coming from the lips and not from the heart, we cannot live with any sense of peace or satisfaction while so many of our poor brothers and sisters are starving or on the verge of starvation all the time. We have left them too long to shift for themselves, and in many cases built our prosperity and our wealth on the weakness, the drudgery and the misery of those who cannot provide for themselves without our sympathy and help, who cannot effectively resist being trampled upon. Very truly has it been said that in the weak lies the danger of every nation—the hungry child, the overworked, miserable man, the half-starving woman. "The tears of the weak undermine the thrones of kings." A nation cannot prosper where the masses of its people are miserably

poor. And so, in our own interests, in the interests of the nation of which they as well as we are members, it is imperative for us to alter our attitude, to see that the evil is set radically right.

I am not here thinking so much of the attitude of individual men and women, who after all are the proper judges of what concerns them primarily, as of the attitude of society in general. The removal of widespread evils such as poverty and crime is not a matter with which individual enthusiasts can effectively cope by themselves. Half a hundred millionaires may give away all their wealth without making any appreciable impression on the total amount of misery that exists at any given time. What we want is not charity on however large a scale, but an organised attempt to deal with the question of inequalities in the distribution of wealth and comfort, of educational and other opportunities.

A social conscience, then, which rests on the feeling of brotherhood, will force us to realise that we have no right to be comfortable while other people are in misery and trouble. We cannot make all men equal to ourselves, for men are born fundamentally unequal, because of differences of experience and development. But we can give them all an equal chance. We can see that there are no artificial disabilities for any one; we can ensure an open way wherein all men are free to walk, where all men may find both labour and enjoyment. We can see that every one born into the world has, as far as possible, an equality of opportunity for developing the powers and gifts, for making good the defects and deficiencies with which he is born. In other words, we can practise a full measure of social justice. That justice requires that each should give in proportion to his strength: the weak very little, and the strong the best that he can give. This no doubt involves an entirely different rule of human society

from that which now prevails, a rule which was thus enunciated by a French Socialist :

From every man according to his ability, to every man according to his need.

Dr. Besant has elaborated the same rule in a little more detail. According to her,

the more unpleasant the work, the more disagreeable the task, the more unskilled, the better it should be paid and the shorter should be its hours. Those who have least of honour and power, and least ability, should have more wealth. If a man is a statesman in a great country, guiding his nation with the joy of using widespread power for good, he does not want much money to recompense him. Give him a small salary. But the poor man, whose work is deadening and uninteresting, whose hours are long, the conditions of whose work are dirty and mechanical,—give him short hours that he may not be deadened ; give him a good salary so that he shall have leisure, and may use that leisure to cultivate his mind that otherwise would be stupefied, so that he may become a man and not a mere machine. That is the just rule, and that is the ancient Indian rule of the three rewards (wealth, honour, power), that some day may come back to this anarchical modern civilisation. It is the rule of the jungle, not the rule of the family, that "those shall take who have the power, and those shall keep who can". The system we have gives the three rewards to the same man, and crushes our brothers to increase the wealth of the few.

All this no doubt does sound, as observed by Dr. Besant herself, rather upside down ; but there is a good deal in it to ponder over. Even if at present it looks a distant ideal, even if we cannot make up our minds to give the highest reward to the most disagreeable and the least skilled labour, we ought at least to see that that labour gets a reward fully adequate to its wants, that it shall not be excessive in quantity, that the conditions in which it is done are as little disagreeable and onerous as we can possibly make them, and that it leaves sufficient leisure ; in other words, that the labourer is treated as a brother and a man and not as a machine, and that he is not crushed and kept down in order that our wealth may be increased.

That is not by any means the ruling principle now. Wages are left to be bargained and haggled about, like the

price of cocoanuts in the bazaar, except in those rare cases where labour can effectively combine and stand out for higher rates. As a rule, wages are as little as can be paid to attract a sufficiency of labour, at any rate of the unskilled kind. And, at the best, they are determined more by what the particular industry is thought to be able to bear, after providing for ample profits on capital, than by reference to a reasonable standard of life for the worker. Properly considered, wage must have some relation to a minimum cost of efficient living, irrespective of other conditions, though it may, where the conditions permit, exceed that minimum ; otherwise it is not a fair or adequate wage.

As things now are, capital is becoming concentrated in the hands of small groups of people, and obtains an undue share of the profits of industry. The poor and the necessitous, and even the middle classes who spend extravagantly on marriages and funerals, are held firmly in the clutches of professional money-lenders, who charge exorbitant rates of interest. Under the pretence of promoting enterprise and helping the needy, money is thus to a large extent living a parasitic life upon the other sections of society ; and this will continue to be so as long as capital, land and labour are separate and contending factors. Until all capital is provided by the State as the agent of the nation—at present no doubt a distant goal, but one which will come nearer with the rapid growth of the co-operative movement—a definite maximum might be fixed by law which the profits of private capital as well as the rate of interest for money ought not in any case to exceed. And meanwhile, seeing how largely agricultural and industrial business contributes to national prosperity, it ought to be helped by the State much more largely than it is at present.

With the vast expansion of industry in the modern world, the relations between employers and workmen are becoming

more and more strained. Indeed, it would not be far from the truth to say that the normal situation, when it is not broken by a strike or a lock-out, is that of an armed truce. Employers of the type of a Ford or a Nash, with intuition to see, and soul-force to act upon, the common brotherhood between them and their men, must necessarily be rare. But the strange thing is that neither employers nor employees always seem to realise that it is at any rate to their common interest to help each other to better conditions, thereby contributing at once to the success of their business and the prosperity of the nation. Their attitude in these days resembles nothing so much as that of two unfriendly animals watching each other with suspicious eyes and waiting for an opportunity to tear each other to pieces. Presently let us hope that this feeling of bitter rivalry on the part of employers and workers will pass away, and that the new idea will grow of their being really two brothers who, though entrusted with different but equally necessary functions, yet feel a common obligation to help each other, and to help "the work of God in the Nation."

So much for our brothers who can work to earn their living. What about those who, by reason of age, disease or infirmity, cannot work? In a really civilised state of society, they would certainly be supported by the State as a matter of humanity, nay as a matter of common human right. Individual help when given would be freely rendered, not as an act of charity, or as a meritorious act, but simply and purely as an act of brotherly service. It is duty, not charity, that is required towards our weaker brothers. Food and clothing should be given free to those who are disabled, who are lame or blind, or otherwise incapable of doing work; but to those who have strong arms with which they can work, what is required is some provision for work which they can do. As long as there are undeveloped people who, though able to

work, want to be idle and to be a burden on others, there must be inquiry and discrimination between the deserving and the undeserving. The help given, though it will vary according to the nature of the case, should not be grudging or fitful, and it should not debase on the one hand, nor demoralise on the other. Rich men practise wrong philanthropy when they indiscriminately distribute charity. Money that is not missed does not represent any real sacrifice, and it is often given away merely to please one's fancy, where it is not done mainly to impress others. On the other hand, most people think that their duty to the poor ends with the dispensing of a few handfuls of rice every day, or the subscribing of a small sum every month to the funds of a society for the needy. We should not think so if we looked upon them as our own brothers; we should not be content unless we had provided organised help for them on a sufficiently large scale and caused it to be administered in a systematic way. The State of Pudukotah has given a good lead in the matter by establishing a Home for the Poor, for people who suffer from extreme poverty and natural disabilities. Those who can do any little thing are provided there with suitable work, such as spinning, weaving, or agricultural labour, by which they can earn their own living; others who cannot work are maintained without return. Many such Homes are needed all over India, especially in the large cities, where the beggar problem is becoming serious. There are many beggars wandering the streets—Madras alone has 2,500 of them—who will gladly do some work if they can find it, and thus earn a living and preserve their self-respect.

Let us pass from the problem of poverty and labour to another intimately connected with it, the problem of drink. For poverty it is, and too long hours of work, that drive the common people to drink in order that they may forget

themselves and their miseries in the momentary pleasure and stimulation caused by intoxication. And once the habit is contracted, it is most difficult to resist the craving, especially for people in sordid and miserable conditions and surrounded by evil company. Drink in its turn aggravates poverty and wretchedness, and leads ultimately to physical ruin, and even insanity and crime. So that there is much truth in what some one has said, alliteratively, that dirt, debt, drink, disease, infant mortality, immorality, and ignorance, though separate evils, are all connected with one another and ought to be dealt with as one problem.

Now there is really only one remedy for the drink evil, and that is total and immediate prohibition. And this is the remedy advocated by all humanitarian public men who are not on the Government benches. The Calcutta Corporation passed the other day a unanimous resolution recommending that all wine and liquor shops within municipal limits, including shops for the sale of opium and other narcotic drugs, should be closed, and that, in future, licenses should be restricted to recognised druggists and chemists for the sale of reasonable quantities required for medicinal purposes only. But the sale of intoxicating drinks and drugs, unfortunately for the adoption of any such remedy, brings in a very considerable revenue which Governments are unwilling to sacrifice; and so they play with the problem, under the pretence of minimising consumption, while actually and professedly realising the maximum revenue. As a matter of fact, they do not minimise the drink evil; they make the temptation more costly to indulge, but not easier to resist. Loss of revenue is no valid excuse either for individuals or for Governments for persisting in a course of sheer unbrotherliness. No one would deal with his own brother in that way, talking of making it more difficult for him to indulge his weakness, but really dangling the temptation all the time before his eyes, looking on without stopping

him while he is steadily going downhill to perdition, and (what is more shocking) deriving a very comfortable income from his ruinous vice. We shall all, I doubt not, unhesitatingly agree that the only course consistent with real brotherhood is total and immediate prohibition, even if, as Mahātmā Gandhi said the other day, it should entail the closing of every one of our schools; but as a matter of fact, this is quite needless, as it would not be at all difficult to make good the revenue to be given up, by suitable retrenchments in other directions, such as military expenditure, if only the representatives of the people could get the chance of doing it.

I may repeat here that it is scarcely possible to overrate the importance of the brotherhood attitude in social matters. There are many things which are not very easy for individuals, or entail too much initial personal sacrifice, which can be readily accomplished by general goodwill and combined effort. Such a thing is national health, a most vital question for India at the present time, not less so than political advancement, which occupies, rightly no doubt, so much public attention, or than military defence, which absorbs, with less obvious necessity, so large a proportion of the country's revenues.

The greatness and prosperity of a nation depends not so much upon the history and achievements of its past, as, very largely, upon the health, strength, and well-being of its citizens in the present; and a nation which is inferior to other nations in this respect is bound to go under in the race for existence. An expert Indian Physician, who has travelled in many lands and countries, lately delivered a very instructive lecture, in which he has expressed the opinion that, while we Indians as a race are intellectually equal if not superior to many other nations, we are to a large extent inferior in physical fitness and endurance. The correctness of this opinion is amply illustrated, I may say, by the fact that the average life of an

Indian is less than 25 years, whereas it is fifty or even sixty years in western countries. The medical expert referred to, Dr. C. Muthu, in accounting for our backwardness from the point of view of physical fitness, makes the following observations, which should certainly make us all think furiously :

The unequal stress and strain of modern life, poverty, insanitation, overcrowding, our social habits and customs, and the constant visitation of epidemics, have undermined the strength and stamina of the Indian people from generation to generation, till now we seem to be in a state bordering on degeneration. And unless we make serious efforts to stop this down-grade process, we shall become a backward race and go the way of the Greeks, whose final overthrow seemed to have been through the ravages of malaria—malaria that came like a climax on a people already enfeebled by a luxurious civilisation.

There is no country in the world where poverty is so extremely prevalent, where social customs have so weakened a race, and consequently there is no country in the world where epidemics like cholera, enteric, small-pox, plague, malaria and tuberculosis have made such dreadful havoc, destroying annually millions and millions of lives; no country where infant mortality is so fearfully high and where the death-rate is so perilously near to the birth-rate.

Social and economic factors have a large bearing on the incidence of disease. Tuberculosis is but the expression of poor air, poor food, poor housing and poor sanitation, and consequently poor stamina. Raise the strength of the people, and you will lower the mortality of tuberculosis or any other disease. The question, therefore, of physical fitness and efficiency is as urgent and important, if not more, than that of the political fitness of the people.

We are not concerned here with going into the measures required for a radical improvement in the present state of things. The matter is one primarily for collective action on an organised basis; and it will only be properly compassed when the sense of civic duty and responsibility is firmly rooted in the feeling of brotherhood, which looks upon all, rich and poor, as members of the same human family, and will not rest content till the benefits of sanitation and the possibilities of health preservation are brought within the reach of all.

In a regime of brotherhood, the welfare of the children and of the girls and mothers will be the constant care of the State, since the future of the nation depends so largely upon them. But in this respect we are a long way behind other countries. In the West, child-welfare is recognised as the duty of every municipality. They take care (we are told) even of the unborn child. The pregnant woman, the mother who is to be, is looked after in every well-managed town; her food is attended to, and her housing; and if the house is too poor, she can go for the time being to a place where more comfort is provided for her. In India, things are very much behind; and the civic conscience is still so backward (not less among European business men than among the Indian masses), that recently a very moderate measure to enforce the grant of maternity benefits to women workers, raised considerable opposition from representatives of estate owners and employers in the Legislative Assembly.

But, passing on, what shall we say of a popular conscience which has tolerated for so long the wicked, even if time-honoured, custom of compelling little girls of 12 and 13 years, and even less, to be wives and mothers, when they are still undeveloped in body and cannot properly understand, much less discharge, the duties and responsibilities of wifehood and motherhood? Not less deplorable is the opposition raised by representatives of so-called orthodox sentiment to so moderate and necessary a measure as the raising of the age of consent for married girls to 14 and of unmarried ones to 16. But, fortunately, there is a considerable mass of public opinion actively in favour of the change; let us trust it will not be long before the measure, now temporarily defeated, is finally given effect to, in the interests of the mothers of the race and the physical vigour of the generations to come. And when that is done, let us also hope that the pernicious practice of infant marriage, and with it the cruel custom of

enforced virgin widowhood, will receive their death-knell, thereby reducing materially the amount of avoidable misery and suffering in this long-suffering world.

There is one form of cruel superstition which, though totally opposed to all conceptions of true brotherhood, still flourishes to-day in strength as an open sore upon the Hindū social system. It is the senseless and wicked custom which condemns some sixty millions of our Indian brothers, nearly a fifth of the total population, to the humiliations, degradations and hardships of untouchability, and, in parts of Malabar, of unapproachability, and even, in some instances, of invisibility. Respected leaders of opinion, learned scholars, and others who have approached the subject with an open mind, unite in declaring that there is no warrant or sanction for such a custom in the scriptures of Hindūism. The untouchability contemplated by the *Sāstras* has reference to the temporary condition caused by certain unclean states of the body and certain occupations involving contact with dirty matter, and not to the incident of a man being born amongst a particular community. The very fact that, though widespread, it does not prevail in all parts of the country, and hardly at all in the larger cities, and that it is gradually disappearing with the progress of education and enlightenment, shows that it is simply a product of ignorant but obstinate prejudice. It is said to be a relic of the olden days of the Āryan conquest and domination over the aboriginal inhabitants of India; the Āryans have themselves since then been subjected to repeated invasion and domination at the hands of other races, who, luckily, have not dealt with them as they have dealt with the aboriginals. Whatever its origin or explanation, the custom of untouchability has ceased to satisfy the test of reason, or humanity, or even utility, and has no possible justification for its continuance at the present day. Many a Pañchama is purer in his life and cleaner in his person, and often more

intelligent and well-behaved, than many a Hindū who prides himself on his caste, certainly much more agreeable to sit with than many a foreigner or denationalised Indian reeking with perspiration and the fumes of tobacco and drink, with whom we do not object to mingle in a railway carriage or a public gathering. To brand sixty millions of our fellow-Indians as untouchables is not only wicked and sinful, but also extremely foolish and suicidal; it merely drives them into the open arms of Islām and Christianity, and so makes active enemies of them, instead of keeping them as friends and brothers; and altogether it offers a very serious bar to the attainment of solidarity, already difficult enough under a complex system of castes and sub-castes, sects and sub-sects, with beliefs and usages innumerable, and talking a multiplicity of tongues. Thoughtful Hindūs should take warning betimes, and organise public opinion strongly and effectively against the further continuance of a practice which is a serious blot on our civilisation, and spells ruin for Hindūism and for Indian nationhood. Its removal after all is not in itself a very difficult process; it does not entail the slightest exertion or sacrifice of wealth, as the abolition of slavery in the United States of America entailed for the slave owners; it does not even require legislation; it only requires a united thought, the thought that these so-called outcastes are our own brothers and sisters, and have as good a right as ourselves to live their lives without artificial disabilities and degradations; and lo! the thing is done, the fetters fall off, and Hindū Society has the added strength of sixty millions of contented human beings within its ample fold.

A much more difficult problem to solve—because the change of attitude has to be on both sides—is the Hindū Muslim problem. The tension between the two races is said to be growing in Northern India and the Punjab.

But it is not very noticeable in the South; and in the Indian States of Mysore and Travancore, which are administered by Hindū rulers, the two races are living in perfect harmony and friendship, a fact which has its own significance. Now in the north there has always been mutual antipathy between the two races, based partly on religious intolerance and partly on social and political differences; and this has been aggravated in recent years by agitations in connection with franchise, communal representation, and other things. The situation has developed into a serious national calamity. The sub-group of the committee of the Bombay All-Parties Conference appointed to deal with Hindū Muslim union has apparently abandoned the question in despair; and even Mr. Gandhi has put it by for the present. It is indeed not easy to think of a satisfactory ready-made solution for the existing differences; certainly none that can be imposed from outside.

But the situation all the same is not really and permanently hopeless. For, in the first place, as pointed out by a recent writer on Indian National Problems, the relation between Hindūs and Muslims is not an accidental and ephemeral association, but an organic fraternity. Common interests and a common destiny unite them by an indissoluble link. The two peoples, or the bulk of them, belong more or less to the same race, speak largely the same languages, inhabit the same country, have the same outlook upon life, and suffer from the same political and economic disadvantages. The religious differences, too, are not fundamental, and they are being levelled by modern scientific education and rational thinking.

In the next place the differences now existing are strongest among the least educated and most unprogressive elements among the two communities; and, so far as these are concerned, it may be too much to expect men of the present

generation to free themselves from the suspicious, intolerant, unbrotherly spirit in which they have been steeped for centuries. We must place greater hopes in the rising generation, the educated youth nurtured in the atmosphere of brotherhood in the classroom and the playground, as boy scouts and girl guides, in young men's and young women's associations, in all the varied movements that foster active social service. It would be a particularly good thing if all our boys and girls could be trained in institutions, like those under the Theosophical Educational Trust, where, along with a knowledge of the fundamentals of their own religion, the pupils would be taught the moral truths common to all religions, and would cultivate a generous tolerance and even respect and reverence for other faiths as well. What is required is a system of national education in touch with the life and the aspirations of the people, which will turn out, not merely good Hindūs, good Muslims, good Christians and good Buddhists, but good Indians who will place the greatness of their country above all communal and sectarian considerations, real patriots who will take these inspiring words of the great Gokhale as their watchword:

I recognise no limits to my aspiration for our Motherland. I want our people to be in their own country what other people are in theirs. I want our men and women, without distinction of caste or creed, to have opportunities to grow to the full height of their stature, unhampered by cramping and unnatural restrictions. I want India to take her proper place among the great nations of the world, politically, industrially, in religion, in literature, in science and in arts. I want all this and feel at the same time that the whole of this aspiration can, in its essence and reality, be realised within this Empire.

Youth fired by such an ideal will solve the problem of Hindū-Muslim Unity much more thoroughly and effectively than can the present-day elders with their communal outlook and bargaining spirit. Even as it is, there has grown up during the last fifty years, as competent western observers have admitted, a strong sense of solidarity and a sentiment

of a common nationalism among the educated classes all over India; and if this sense of union steadily grows and extends, there is no reason why a new spirit of civic brotherhood may not arise strong enough to weld together all the diverse races, religions and systems into one great national unity.

Is it too much, going a step further, to indulge the hope that the same power of brotherhood may help to purify and sweeten the heavy atmosphere of mutual dislike and distrust which unfortunately clouds the present relations between Britain and India? Their attitude resembles that of obstinate brothers in some joint Hindū families, the younger pressing for partition, the elder resisting on the ostensible ground that the former is not yet experienced enough to set up a household for himself; the dispute leads inevitably to litigation, which involves enormous cost and anxiety, and leaves lasting ill-will behind. Politics is not a sphere in which I am as yet very much at home; but it does seem to me that with a little more trustfulness and good sense, and a little less selfish obstinacy and arrogance, on the one side as on the other, the barriers between the hearts and consciences of Englishmen and Indians might be broken down, and harmonious relations at once established which otherwise might take years of bitterness and strife to bring about.

I might dwell, if I had time, upon many another matter of present difficulty which could be easily resolved by the magic power of brotherhood. It will suffice if I quote the beautiful words in which Mr. Jinarājadāsa has summed up the wonderful transformations of life which will result when brotherhood reigns in the world:

Something of all men's dreams of good will then be the reality. The poor we shall *not* then have with us, and every man and woman and child in whom the spirit of God breathes will have from life all the opportunities for happiness and growth which are his due.

When Brotherhood is a fact and not a dream, our statesmen will find the new statecraft which will rebuild a nation's house so that within it none shall be miserable or diseased, oppressed or ignorant; we shall not say there is no money for this or that reform, because then the earth will open up her treasures of gold and give us the wealth we want, the air and the sea will give us new forms of energy and, when the heart and brain are ready, the hand will be guided by a Divine Architect to build according to His Plan.

The duty now of all who want to help in the inauguration of such a glorious time is not simply to preach to others, but also to practise earnestly in their own lives, the supreme Gospel of Brotherhood, which tells that Man and God are one and that in the seeking of Man is the finding of God. While each is the judge of his own ability and performance and not of his neighbour's, our duty in society is to help forward, as far as we can, every effort for the betterment of our fellows; to strive in thought, word and deed to foster and encourage every unselfish impulse to service. Thus will the spirit of brotherhood, putting itself down from higher to lower levels, strike its roots deep into the national life, and accelerate the inauguration of the reign of Love, when all our dreams of universal peace and happiness shall find their perfect realisation.

K. S. Chandrasekhara Aiyar

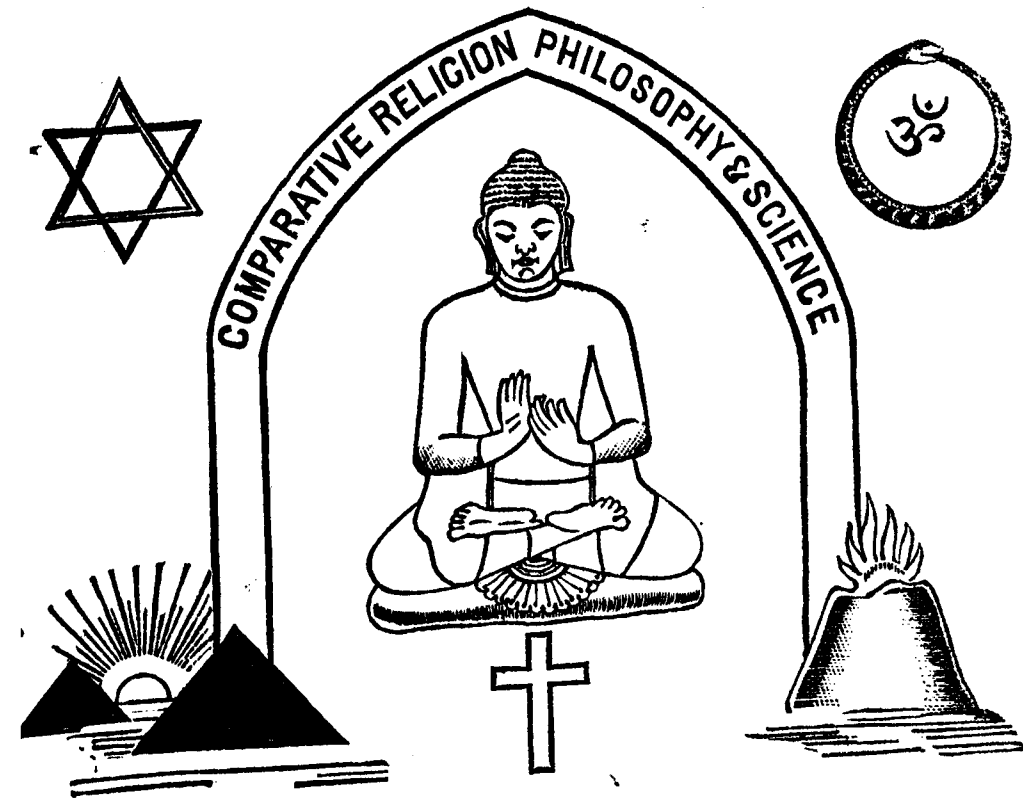
YOUTH AND JOY

YOUTH and love and expanding joy,
And a brother's way is brightened ;
Truth and service and a radiant life,
And the chord of the good is tightened.
'Tis the chord that draws and sets men free,
'Tis the chord that binds in the Holy Sea.

Holy and pure and refining joy,
And a brother's burden is lightened ;
Courage and will and a glowing mien,
And the tide of love is heightened.
'Tis the tide that flows and sets men free,
'Tis the tide that rolls in the Holy Sea.

Calm and serene and knowing joy,
And a brother's life is growing ;
Peace and patience and a flaming heart
And the fire of love is glowing.
'Tis the fire that flames and sets men free,
'Tis the fire that burns in the Holy Sea.

DR. WOODRUFF SHEPPARD



THE INVESTIGATION OF CHARLIER UPON THE INFINITY OF THE UNIVERSE¹

By C. P. HEYTING

THE progress of astro-physics has during the last half-century brought forth a good deal of new material to arouse fresh interest in the old problem of how the stellar universe is built. This problem has become more fascinating, not only because so much material has been gathered from

¹ Translation of an article by Dr G. C. Gerrits appearing in the November, 1922 issue of *Wetenschappelyke Blader*.

which hypotheses might be formed, but also because mathematics has been further developed, so that it can be of good service in the necessary calculations.

The investigations made by Seliger upon the distribution of the stars in space have introduced this further question of the astronomy of the stars, and many subsequent investigators have worked energetically at the problem.

An important question which must first be answered before a pronouncement can be made on the finiteness or infinity of the universe, is that concerning the place occupied by the spiral nebulae in the system of the Milky Way. The boundaries of this system have been considerably extended by the investigation of Shapley, who calculates the distances between them and the spherical star-clusters to be up to 200,000 light years;¹ the spiral nebulae would, if they were considered as part of the system, extend its boundaries still further. If, however, we consider the spiral nebulae as individual stellar systems of the same order as our Milky Way, then the idea of the universe is at once totally modified and the dimensions enormously enlarged. If we consider the spiral nebulae as forming a system which is only a member of another system including many such spiral nebulae, then we are on the way to the conception of an infinite universe—an idea put forward by Lambert as far back as 1761.

Whether the spiral nebulae are individual stellar systems, is a problem which has not yet been solved. On this point there still is an acute difference of opinion.²

Charlier is of the same opinion as Kant, that the spiral nebulae are distant stellar systems corresponding to our Milky Way. During the last few years he has further developed this idea, and has considered these hypotheses as pointing to the

¹ A light-year is the distance travelled by an object moving at the speed of light for one year.

² The investigations of Charlier into this subject are in the main put forward by Bernheimer of Vienna in *Die Naturwissenschaften*, x, 20.

conclusion that the universe is infinite, in accordance with the idea of Lambert. In a treatise appearing in *Transactions of the Astronomical Society of Lund*, Charlier returns to the idea, which he further develops by means of the many new observations which in the meantime have been made. Of special importance is the attempt to form an image of the system of spiral nebulae to which our Milky Way belongs.

Lambert's idea was briefly this: the first system is the planet with its moons. The second system has as centre the sun round which the planets move. Several suns in turn move round a dark body of great mass, which together form the third system—the star-cluster. Many star-clusters move again round another invisible but immense mass as centre; this being the Milky Way—the fourth system. A number of systems like the Milky Way move in turn round some central point, etc. Universal gravitation holds all the systems together.

Charlier however has made this modification: he simply replaces the dark, unknown, central body surrounded by its stars, by the Milky Way; and as for the rest, he has left the ideas of Lambert regarding the system of ever higher order unchallenged. In order to avoid too complicated mathematical calculations, he supposes every system to be spherical, and then tries so to determine the size of the system (as, for instance, the star-cluster), and the distance between two neighbouring systems (star-clusters), and further to relate these in such a way to the number of systems (star-clusters), that the repulsions which would result from the hypothesis of the infinity of the universe would disappear.

Mathematical calculations tend to show that a star describes a periodical course. A very obvious result is, that the period within which the star again returns to its original place is the same for all stars within the system. At the end of a cycle therefore each star of the system is back again in its original place, so that the whole system has once more its

original shape. When Charlier supposes that the density of the Milky Way is relative, and that millions of stars exist in a sphere with a radius of 15·825 light-years, then he finds for the period 1,000 million years. This then would be the time at the lapse of which the Milky Way would once more have the same shape.

At this point Charlier goes a step further from the system of the first order, that of the fixed stars, to the system of the second order—that of the spiral nebulæ. Calculations show that the radius of the system of spiral nebulæ must be greater than about 490 million light years, while the distance between two neighbouring spiral nebulæ must be, roughly, a million light-years. The distance between us and the nearest spiral nebula must also be about a million light-years.

It is noteworthy that Charlier arrives by another way at the same figure of a million light-years for the distance between us and the nearest spiral nebula. Lundmark also, starting from entirely different data, arrives at the same result, a figure further determined from direct measurements, taking the order of accuracy into account. The distance between us and the furthest removed spiral nebula is found to be 544 million light-years, which is in close agreement with the figure above-mentioned, in connection with the radius of the system of spiral nebulæ, which had to be larger than 490 million light-years.

The investigations lead to the conclusion that the infinite universe is built out of systems of spiral nebulæ in the form of a sphere, one of which is our Milky Way. The whole of these systems together, form the system of the second order. This in turn is a member of a system of the third order, and so on. The distance between two neighbouring members of the system of the second order is, roughly, one million light-years, while the diameter of the system is greater than one milliard light-years. Even the nearest system of like structure would lie outside our comprehension.

It should be interesting to Theosophical students to compare the above hypotheses of science with what Madame Blavatsky writes in her *Secret Doctrine*. She says:

Esoteric Philosophy maintains that during the Sandhyās, the 'central sun' emits *Creative Light*—passively, so to say. Causality is latent. It is only during the active periods of Being that it gives rise to a stream of ceaseless Energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend . . .

In the Vatican M.S. of the *Kabalah* the 'Seven Suns of Life' are given in the order in which they are found in the *Saptasūrya*. Only four of these, however, are mentioned in the editions of the *Kabalah* which are procurable in public libraries, and that even in a more or less veiled phraseology. Nevertheless even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary group of the Dhyān Chohans, and proves the speculation to have had its origin in the secret doctrines of the Āryans . . .

Thus even the exotic Kabalistic teachings speak of a "central sun," and of three secondary suns in each solar system—our own included. As shown in that able though too materialistic work, *New Aspects of Life and Religion*, which is a synopsis of the views of the Kabalists in an aspect deeply thought out and assimilated:

The central sun . . . was to them [as much as to the Āryans] the *centre of rest*; the centre to which all motion was to be ultimately referred. Round this central sun . . . "the first of three systemic suns . . . revolved on a polar plane . . . the second, on an equatorial plane" . . . and the third only was our visible sun. These four solar bodies were "the organs on whose action what man calls the creation, the evolution of life on the planet earth, depends." The channels through which the influence of these bodies was conveyed to the earth, they [the Kabalists] held to be electrical . . . The radiant energy flowing from the central sun¹ called

¹ Vol. II, p. 249.

² Madame Blavatsky here comments that

This 'central sun' of the Occultists even science is obliged to accept astronomically, for it cannot deny the presence in sidereal space of a central body in the Milky Way, a point unseen and mysterious, the ever-hidden centre of attraction of our sun and system. But this 'sun' is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists—and even some pious modern Astronomers—claim that in this sun the God-head is specially present, referring to it the volitional acts of God—the Eastern Initiates maintain that, as the supra-divine Essence of the Unknown Absolute is equally in every domain and place, the 'central sun' is simply the centre of Universal Life-Electricity; the reservoir within which that Divine Radiance, already differentiated at the beginning of every 'creation,' is focussed. Though still in a Laya, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, Life-centre.

the earth into being as a watery globe, . . . [whose tendency], as the nucleus of a planetary body, was to rush to the (central) sun . . . within the sphere of whose attraction it had been created.

But the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet [earth] thus sought to reach . . .

. . . Explain, or complete the teaching of the 'seven suns' with the seven systems of Planes of Being, of which the 'suns' are the central bodies, and you have the seven angelic Planes, whose 'Host' collectively are the Gods thereof.

C. P. Heyting

LOST AND FOUND

I LOST myself, and wandered full of woe
Down in the lowlands,
Till someone said to me: "Now go
Up to the highlands,
And thou shalt surely find thyself once more,
Thou'st but to follow tracks oft trod before.
Thou art in sure Hands."

I went by well worn tracks that ever wended
Towards the height,
By trusty staff and hidden friends attended
Unto the Light;
There was my Self, who, not content to stay
In semi-darkness, groping all the way,
Had ta'en its flight.

R. P. B.

CLASSIC MYTHS

By ARNOLD S. BANKS

PROMETHEUS, THE LIGHT-BEARER

(Continued from p. 187)

NOW the myth of Prometheus refers also to definite events in the pre-history of our race, wherein the Titan stands, not so much for the Humanity of our world, as for those earlier-born Sons of God, who, by identifying themselves with this Humanity, became its leaders, teachers, and by far the greatest benefactors it ever had. The race had attained in this present World-period to the point where it had to cross over the great division line, from the condition governed by sub-rational consciousness into the freedom of the forth-thinking higher mind. It is a crucial point in the evolution of a race, as in that of any individual. Mother-Nature, by the great upward force inherent in all the seething, struggling kingdoms, had already done marvellously in lifting herself out of the fire-mist and the later oozes and slimes, even to the point where she then stood. Etheric forms had been remembered from previous worlds, or the models in the workshop of The Great Architect of the Universe had, by some vast cosmic photography, been copied, and the copies wedded to struggling physical matter by the help of the Solar Prāṇa

now pouring through the rolling mists in increasing volumes. Ever the turbulence of passion was stirring this Giants' Cauldron, yet the desired living essence showed no sign of distilling from the mighty brew. Mind was needed, that the whole scheme of things could eventually become self-directed from within, yet it gave no sign of appearing in due time.

Hear again the wonderful summary in the *Stanzas of Dzyan*:

The Breath needed a Form; the Fathers gave it. The Breath needed a Gross Body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Spirits breathed it into its Form. The Breath needed a Mirror of its Body; "We give it our own," said the Dhyanis. The Breath needed a Vehicle of Desires; "It has it," said the Drainer of Waters. But Breath needs a Mind to embrace the Universe. "We cannot give that," said the Fathers. "I never had it," said the Spirit of the Earth. "The Form would be consumed were I to give it mine," said the Great Fire. . . . Man remained an empty, senseless thing.

There was the deadlock at which Nature had arrived in that far-past day. Doubtless she had infinite possibilities from which to choose a plan, but the problem was to bring to those early forms as much of the Great Fire as they could contain, and they could not hold it if given in its own pure, unveiled radiance. A vessel had to be found which would transmit the Fire in such a colour and modification as would be useful. The widest range of powers possible, now or in the ultimate future, to Mind on this earth, is not the full flashing scale of cosmic tones, but merely a series of dim undertones, designed and made possible for this present Scheme by the Plan of the Logos.

So our myth depicts the bringing of the Fire to Man. The occult records say "The Third Race became the Vehicle of the Lords of Wisdom." They endowed the human race for all time with another principle, a greater possibility than was open to it by its own unaided efforts. They, by Their

very presence, stirred up, expanded and individualised the whole earth.

It is They whose tremendous influence so quickened the germs of mental life that these burst into growth, and there followed the great down-rush through the Monad that we call the Third Life wave, causing the formation of the causal body, the birth or descent of the Ego for all those who had come up from the animal kingdom.¹

Prometheus, then, stands for that comparatively small group of Mighty Beings from the earlier evolution of the Venus Chain of worlds, who in truth "led captivity captive and gave gifts unto man". And his crucifixion to the rocks is a symbol of that captivity or limitation to which those beings condemned Themselves when They, like Prometheus in the myth, defied the Zeus of this world, the ordinary scheme of things, and voluntarily came to some extent into his power. It was the vastest service ever rendered to Man, and would need a Titan's power to tell adequately of it.

Their service changed evolution more than we can imagine or realise. Without Them the wisest of our world might as yet be only higher animal, or animal man, instead of fully human, for a few millions of years of turbulent blind struggling is still a very brief period of time from the Titanic point of view of Nature. Dr. Besant has written:

They came because, without guidance from higher beings, the intellect would have gone wrong, plunged amid a world of passion and animal nature.

It is perhaps impossible for us to lift ourselves even in imagination out of the past experience of the whole of our race and being, and to understand what would have been the nature of mental processes, if evolution had been left to itself and in the course of ages had won through on its own line unaided. Mere speculation suggests that consciousness and reasoning might have been conditioned by circumstances quite

¹ Man: Whence, How and Whither.

other than the actual ones, and might have worked in a manner entirely different from what we know. But though it is possible that even the mode of mentality might have been other than it is, there is little doubt that the degree would now have been far behind that of even the most laggard of the centuries of history. There might have been as yet no Vyāsa, Socrates or Plato; the messages of Gauṭama and Jesus would have found no response; Milton and Shakespeare would still be more mute and inglorious than the savage is to-day. Without the sacrifice of the Great Lords our highest human intellect to-day would be, in comparison, but as a thin stream flowing darkly from one petty animal experience to another, instead of the full flood tide of memory and mental powers; a single feeble ray, rather than a landscape lighted by hope and foreknowledge, with gleams from beyond illimitable, radiant horizons of the future. In *The Heroic Enthusiasts*, Bruno asks, "How can our finite intellect follow after the infinite ideal?" And he replies, "Through the infinite potency it possesses." Prometheus, by the glowing of the divine Fire, welded the finite to Infinity.

Hear the description of the state of men before this gift, in words put into the mouth of Prometheus by the prophetic Æschylus:

Seeing, they saw in vain; hearing, they heard not; but like dreamy phantoms they did all at random throughout their whole existence. Houses that stand in the light of the Sun, they knew not; no craft they knew. It was their wont to dwell beneath the ground like tiny ants in sunless caverns. No signs they knew to mark the wintry year; the flowery Spring, the fruit-laden Summer returned to them the difficult art of the stars, their risings and their settings. Further, I taught them Number, that mightiest of inventions, and the ways of marshalling letters to fix their shifting thoughts, so that Memory, that busy mother of the Muses, might achieve her wondrous works. I was the first to fasten wild beasts to the yoke, that they, submissive to the collar and the saddle, might bring unto mortals relief from their greatest toils. And I first discovered the sailors' cars that rove the sea under wings of canvas. Yet though I, unhappy,

found out such cunning works for mortals, I myself have no device whereby I may escape the woe that now abideth with me.

The giving and receiving of even the smallest gift implies kārmic action. Either it is the discharge of a previous liability, or the small beginning of what may grow to be a mighty chain in the future. Even divine gifts are not exempt from this law. "The gift of Fire became first a curse." The existence of fear for the Gods when they bestowed gifts on mortals was easily understood, for with such gifts go also the appropriate responsibility and kārmic debt. So in the fuller version of the Promethean myth, when all the deities endow Pandora with their gifts, and human nature, which in some way she represents, benefits thereby, it is but according to Law that the same agency should cause to be liberated the evils and kārmic reactions which were enclosed in the jar. And in the simpler version used by Æschylus, the Titan suffers, and humanity vicariously through him, for his interference and quickening of the slow scheme of Nature. "Through giving powers unto mortals I am yoked in these distressful bonds," he says.

In the noble conception of Æschylus, Prometheus is no careless or casual offender, nor does he tamely submit to the tyrannical ruler of Olympus. With the foresight which was his very nature and which was envied by Zeus himself, he knew the gravity of his most altruistic crime of quickening the existing scheme of things, as also the inevitable ending of that tyranny. "I foreknew my fate, and if I erred, it was with conscious purpose, purchasing man's weal with my own grief . . . Zeus to me is less than very nothing. Let him command, and rule his little hour to please himself; long time he cannot sway." With a range of vision transcending even Olympian heights, he foretells the coming liberator, the saviour who shall release him. Æschylus apparently breaks the continuity

As to the Fire itself, it should be clear that no merely physical element is intended. Certainly it has been claimed, with the aid of Philology, that Prometheus and all the details of his story and kindred originated with "pramantha," the Samskr̥t name for a primitive wooden instrument for obtaining fire by friction. It has been indicated already, however, that "Fire" has a symbolic sense.

Man's constitution contains many "fires," Occultism declares. Recently a scientist has remarked that "life itself is a flame, burning in water," thus repeating Sir Thomas Browne's statement of three hundred years earlier, that "Life is a pure flame, and we live by an invisible Sun within us".

We may take the symbol of the stolen fire as referring entirely to the Great Flame of the planes of intellect. As a lower octave of the cosmic or solar fire, it is Man's greatest glory, and without it the beings who form the crest of the wave of any evolutionary scheme cannot truly be termed *Man*, Thinker. But though the reality is of the subtler planes, the symbol is of the physical, and logically demands a physical vehicle to contain it. Prometheus bore it from heaven in a *narthex*, a reed or stalk of fennel. Now the mind in Man is active in its own bodies of mental substance, but it requires, during the life of the physical body, physical organs where-with to manifest. It is well known that those organs are chiefly the brain, and the marrow of the spinal column, the cerebro-spinal system. It would be natural to find that some symbol bearing a resemblance to that system of the physical body should have been chosen by the ancient myth-makers to express the containing vessel of the Fire. And such is the case, for "stored in a fennel-stalk I captured Fire's stolen spring," says Prometheus. Let one delve deeply into Folk-lore and Mystery-traditions, and he will find more than one instance of the use of rods or similar objects to symbolise the powers of the mind, or of occult forces guided by the mind; and even in

some magical way to be, by a sort of sympathetic correspondence, vehicles for transmission of power. A knotted bamboo staff; a Caduceus; a Thyrsus of twined vines round a central staff, having a pine-cone at the top; a corn-cob on the end of a stick—an Atlantean form—these are some examples. But the hollow stalk of fennel, jointed, and with branching tufts of hair-like leaves growing out from each joint as if they were ganglia of nerves, is a most appropriate symbol of that true physical container of Man's element of Fire, the spinal column and its "lotuses".

Possibly there is a more deeply occult significance still in this symbol of the stalk of fennel. Blake wrote, "Can Wisdom be hid in a silver rod, or Love in a golden bowl?" We have heard of a wonderful Rod of Initiation or Rod of Power, kept in the possession of that lofty Lord Who is one of the very few remaining representatives of the Promethean Light-bearers. In some recent books much detail of such rods has been suggested, though we are unable to offer any information as to its accuracy. Still the hint might be followed as to whether Power and Flame were not in fact brought to this Earth at its Initiation long ago, stored in a silver rod, a golden bowl, or a stalk of fennel.

In a truly intimate sense the Light-bearer is the type of Man's immortal part, which can range the heavens and bring down the Sacred Fire, but which is bound for long ages to the material rocks. It is not free except in its nature, immortal, unconquerable, foreseeing. The eagle-messenger of Zeus, his "winged hound," tears at the seat of life during every day of incarnation, but healing night comes, ever knitting up much more than merely "the ravelled sleeve of care," for the night is the period of rest of the heaven-world. So, through long alternation, the ages are accomplished, till the Titan within each man finally steps forth free and Initiate, and identified with his liberator Herakles.

Prometheus has been called the Greek Christ, and it is said that a Mystery ritual of his crucifixion and resurrection was enacted many centuries B.C. There was also said to have been a shrine to his honour in the Akademe at Athens, and never was there a worthier object for the reverence and gratitude of men. Nowhere can literature or tradition point to a more lofty example of altruism than in this "awakener of sleeping souls". "Wise, passing wise, for *others'* weal; for his own good, most foolish," Æschylus terms him; and "Man's best friend, and therefore hated for excess of love". And perhaps one of the greatest privileges which the study of occult traditions bestows, and duties that it entails, is that of recognising, and with deepest reverence expressing gratitude to, those great Sons of the Morning, direct messengers and agents of God, for the supreme service rendered to our whole race in the distant days before the dawn of History. *Palmam qui meruit ferat.*

Arnold S. Banks

PLATO'S CONCEPT OF MAN

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

(Continued from p. 200)

WE reiterate again our conviction that Plato has not yet told us all about the soul. The rational 'part' is not the highest, for what are the characteristics of this principle? With it we 'learn,' 'reason,' 'command' and 'exercise forethought'. It is strengthened by the spirited principle; but if the spirited and the desire elements were to join hands, the rational principle would be 'starved and enfeebled'.

This principle then is not self-sufficient. Its highest function, when properly supported by the spirited element, is to curb the monster at the lower end and to reason at the higher. But thinking alone cannot render it spiritual. As Plato says in *The Republic* and elsewhere, while discussing his theory of cognition, this rational faculty gives only 'opinion' and not 'knowledge'. There are two grades of knowledge—opinion and knowledge properly so called. If the rational principle gives us knowledge, what then gives 'opinion'? And indeed, will there then be 'opinion' at all? If, on the other hand, it gives 'opinion,' what then does give knowledge? Or, does it give both 'opinion' and 'knowledge,' as it suits its humour? In the more difficult and mystical parts of *The Republic*, Plato tells us unambiguously that the mind works only in the land of shadows, and that 'opinion,' or understanding, does not touch even the outermost fringe of

reality at all. It is but the unifying principle of perception. It gathers together and unifies the discrete impressions got from the external world. But since the external world itself is a world of shadows, its materials, howsoever synthesised, cannot give us knowledge. For true knowledge we have to awaken a particular 'organ' of the soul; and it is this organ to which Plato refers in the *Philebus* as "a life of mind, not human but divine". This 'organ' alone can envisage reality, an organ which we may regard as the *upper layer* of the rational part of the soul. Plato does not argue about its existence; he could not argue about it: he affirms its existence more or less categorically, but he is not sure if "the multitude" will believe in it, for, he says, "it is no easy matter, but, on the contrary, a very difficult one to believe that in the midst of these studies, an organ of the soul is being purged."¹

When Plato has analysed the soul into the three principles—the rational, the spirited and the concupiscent, he states that an alliance between the first two alone can harness the refractory third to their purposes. For an understanding, therefore, between these two, he recommends "the combination of music and gymnastic" which will elevate the rational part with "lofty discourses and scientific teachings," and "lower the tone of the other (*i.e.*, the spirited element) by soothing addresses till its wildness has been tamed by harmony and rhythm."² But when Plato is considering how the aspirants for the Wisdom are "to be carried up to the light," music and gymnastic, which were good enough for the *lower* rational soul, are simply thrown overboard. Now Plato is in search of "a science which tends to draw the soul from the fleeting to the real," for which purpose gymnastic is not at all suited, because it is "engaged upon the changeable and

¹ *The Republic*, p. 252.

² *Ibid.*, p. 147.

the perishing," nor is music any more so, because it imparts "not science, but a kind of harmoniousness by means of harmony, and a kind of measuredness by means of measure".¹ The scheme of study for the development of the lower mind is widely different from that recommended for the evolution of the higher.

We have already said above that Plato's theory of knowledge will remain faulty, if we do not posit the Higher Mental. Knowledge, from Plato's standpoint, is contemplation of the Ideas in their own region. It consists in the assimilation of one's self to the essence of things. But if one is to rise to a contemplation of abstract forms, one must also have an abstract nature. The two terms of the relation must be homogeneous, hence, Plato's theory of cognition implies the existence in man of an abstract nature, albeit in a potential form.

Thus in Plato's scheme, the rational soul has two layers as it were, the upper, giving knowledge of the real world, and the lower, contacting the phenomenal world. In *Phædo*, something definite is said about the nature of the soul: "the soul is most like the divine, and the immortal, and the intelligible, and the uniform, and the indissoluble and the unchangeable."² Again: "the soul, whose nature is so glorious and pure and invisible."³ Could all this be predicated of the mind which, as we have seen, is largely a pensioner to the spirited element, and therefore more or less of the same kind? But, as said in the *Timæus*, "the individual soul possesses the same nature as the universal soul." This, we believe, must set at rest any doubt that may still linger in the mind as to what part of the mind is referred to here.

But this is not all, for just as the mind has two layers as it were, so has also the emotional nature of man. The lower feelings and emotions emanate from the spirited and the

¹ *The Republic*, p. 244.

² P. 147.

³ P. 148.

concupiscent principles. All these emotions are impure, and, what is to be noted, personal, human. Just as the lower mind is essentially human, so are also these emotions. But the mind, as we have seen, can rise to the impersonal regions by bringing into operation a special part of it. Are there similarly no impersonal emotions, such as pure love, pure compassion and the like, which radiate on all and seek no return? Nobody can deny the existence of these 'pure' emotions. Then, has Plato's scheme no room for them?

Our conviction is that Plato has made clear references to them in his books. Just as there are two intelligences in his scheme, so also are there two kinds of emotion, higher and lower. We believe that the science of the emotions has been particularly treated of in *The Banquet*, though the treatment is veiled in allegories. As regards the two emotions, nothing could be clearer than the statement: "Since there are two Venuses, of necessity also there must be two Loves,"¹ namely, the Uranian and the Pandemian. Each of the five allegories in the *Banquet* is, it seems to us, designed to emphasise a special aspect of Love. The Pandemian love, which is the lower, is "in truth common to the vulgar." Its votaries "seek the body rather than the soul," and are always thinking how best "to satisfy their sensual necessities."² This species of love is "worthless," because "it is placed on that which has no stability."³ Not such is the higher Love, which "inspires us with affection and exempts us from all wantonness and libertinism."⁴ It is "constant during life, since he has placed himself in harmony and desire with that which is consistent with itself,"⁵ that is, it is above all mutations of time and circumstance.

¹ *Golden Treasury Series*, p. 26.

² P. 27.

³ P. 29.

⁴ P. 27.

⁵ P. 29.

A particular type of men are lovers of this kind. They are devotional people—*Bhaktas*, for "those who are inspired by this divinity seek the affections of those who are endowed by nature with greater excellence and vigour both of body and mind."¹ This love "prepares for his worshippers the highest happiness through the mutual intercourse of social kindness which it promotes among them, and through the benevolence which he attracts to them from the Gods, our superiors."² A person who has this love in his heart "neither inflicts nor endures injury in his relations either with God or men . . . Love is never even touched with violence."³ "In addition to Justice, Love participates in the highest temperance. In power and love Mars cannot contend with Love."⁴

This Love is the intuition of the mystics, for "every one, even if before he were never so undisciplined, becomes a poet as soon as he is touched by love."⁵ It is "the most moist and liquid. For, if he were otherwise, he could not, as he does, fold himself around everything, and secretly flow out and into every soul,"⁶ that is to say, it is all-embracing, all-expansive, all-inclusive. This is the impersonal love we have been in search of in Plato's scheme. This is, one would make bold to say, the Buddhist consciousness of the mystics.

The Banquet tells us where it is located: "he dwells within, treads on the softest of existing things, having established his habitation within *The inmost nature of Gods and men*; not indeed in all souls—for wherever he chances to find a long and rugged disposition, there he will not inhabit, but only where it is most soft and tender."⁷ That is to say, 'it resides in the interior of the heart; it is its inner core.'

¹ *Golden Treasury Series*.

² P. 34.

³ P. 42.

⁴ P. 43.

⁵ P. 43.

⁶ P. 42. (*Italics mine.*)

⁷ *Ibid.*

If one reads *The Banquet* carefully, the conviction is borne in upon one that here Plato is considering a particular type of people—the people who are characterised more by Love than by Intellect. And just as in the case of the latter there is realisation through knowledge, so in that of the former, there is realisation through Supreme Beauty. The method of attainment in both cases is at once similar and different. It is different, because of the two ways being so inherently and essentially different; it is alike, because in either case, one has to rise from the stepping stones of the particular to the universal.

Realisation through Love takes one to the same goal, for the True, the Good and the Beautiful are but three aspects of the Unconditioned One. And so, the conditions of this Path are as difficult as those demanded of a would-be *Gñāni*. In *The Banquet*, Plato sketches out for the man of Love “a correct system of Love,” and the aspirant has to ‘discipline’ himself in it. But this is not the place for an exposition of this method of attainment.

We may now conclude: Just as the rational part of the soul has two layers, the inner and the outer, so has also the emotion a double aspect. The pure emotion has nothing to do with the pleasures of the senses, etc. Its habitat is in the region of the eternal. And just as the discursive mind and the personal emotions are ‘natural allies,’ so are also the Higher Intellect and the Purer Love. The upper or inner part of the soul, composed of the Higher Intellect and the Purer Love, may be called ‘Spirit,’ and the lower or outer may be called ‘soul’. Thus we have the tripartite division of man so familiar to us, of Body, Soul and Spirit.

Krishnanandan Prasad



THE FOUR ELEMENTS

By H. S. GREEN

IN the classification of the signs of the zodiac, four so-called “elements,” and only four, are enumerated—fire, air, water, and earth. These are not elements in the sense in which that term is used by modern scientific men, who apply it to hydrogen, oxygen, bromine, mercury, gold, carbon, and similar atomic substances, and who enumerate ninety or more such, all of which exist on the physical plane. The four are rather types of matter in the sense in which the ultimate atom of each plane is the type of the matter of that plane. Thus

ultimate physical atoms constitute the element "earth," ultimate astral atoms "water," and so on; so that all the chemical elements of science are "earth," no matter whether they are gaseous, liquid, or solid; and if they could be pushed back on to the astral plane they would all alike be "water"—in the ancient sense, but not in the modern.

This difference of type is due to the creative work of the Third Logos, Brahmā, the Holy Spirit, who begins the work of creation in the first Life Wave by bringing seven types of ultimate atoms into existence out of the relatively uniform and undifferentiated root-matter; and these constitute the ultimate atoms of the seven planes. The difference of type fits them to act as vehicles for as many modes of consciousness. In the man of to-day the type of action, conation, or volition predominates on the physical plane; and the feeling, emotional, or affective type on the astral plane; with all the others present as sub-types in each case.

But if there are seven types of ultimate atoms, one type for each plane, surely there should be seven elements in the zodiac and not four only. Is the enumeration of four a mistake for seven? And how are the seven elements allotted among the twelve signs if this is the case? Whatever may be the answer to the latter part of this question, there is a sense in which the ancient teaching of four elements and only four is correct; and it may be worth while examining the problem in order to discover what this sense is.

The elements, whether four, seven, or any other number, belong to the objective or matter half of the universe, which is energised and animated by its subjective half, called spirit, consciousness, or life. These two are the twins that proceed at the dawn of a universe from the incomprehensible unity that transcends spirit and matter alike, the one as much as the other. In the symbolism of numbers, unity necessarily precedes duality; but in the language of the *Stanzas of Dzyan*,

"All is One Number issued from No-Number"; and here a state is suggested called No-Number, nought, zero, which precedes even the One Number or unity. At first sight this introduces a difficulty, for if the duality, spirit-matter, is reduced to unity, how can there possibly be anything more primitive than this unity? Are there two kinds of unity, called respectively One Number and No-Number? To assert that there are, is, by implication, to deny unity by affirming difference; for where there is difference there is duality, not unity.

The solution of the difficulty lies in the idea of the two stages, of manifestation or being, and non-manifestation or non-being, of the universe. During manifestation the universe exists, and at non-manifestation it ceases to exist; nothing, no thing, nought, remains. To say that "All is One Number" is to affirm an essential unity underlying and permeating the whole manifested universe from the highest plane to the lowest; the universe of the all, the many, exists, but it is everywhere penetrated by unity. To speak of No-Number is to contemplate that unknown state of non-manifestation when a universe has ceased to exist or has not yet come into existence. Each of these asserts unity, but whereas to speak of the One Number is to imply that in spite of the appearance of manyness everywhere there is nevertheless a fundamental unity underlying all things and rendering their apparent separateness relatively illusory, the No-Number abolishes manyness altogether, no-thing exists; and therefore although in a sense unity must necessarily remain when multiplicity has disappeared, yet in another sense unity itself has vanished because there is nothing to unify; nought is. As the *Secret Doctrine* points out, it is impossible to speak of this except in symbolism and in negatives. In the symbolism of light, manifestation is symbolised by the seven colours of the spectrum, the One Number by white light, and the

No-Number by darkness. In the symbolism of sound, these become the seven tones, sound in general, and silence; and in geometrical symbolism, the interlaced triangles, the circle with the point in it, and the empty circle.

The unity underlying all manifestation is succeeded by that duality everywhere present, which may be variously described as spirit and matter, or subject and object, or consciousness and that of which it is conscious. But when regarded as the primordial duality, the two members of this pair are never apart from each other; to think of one is to imply the other, so that in a sense they permeate each other and cannot be separated. Consciousness implies something of which it is conscious, and in the absence of which it is unconscious, that is, ceases to be consciousness at all. Subject and object imply each other, so that if the one is abolished the other disappears with it. Spirit uses matter as a vehicle, and in its absence all things vanish in the underlying unity that transcends both spirit and matter. There is no spirit apart from matter, no subject apart from object, no consciousness apart from that of which it is conscious.

The underlying unity cannot be said to be conscious, because this implies an object of consciousness, or the duality of thinker and thought, which cannot exist where there is nought but unity. We are compelled to regard this as unconsciousness even though we qualify it to ourselves by calling it absolute consciousness, meaning by this that it utterly transcends our comprehension, whereas the word unconsciousness, if used alone and without qualification, is open to the objection that it seems to denote an inferior state degraded below the level of consciousness.

The first germ of root-matter arises like a thought in the mind of a hitherto unconscious thinker; that is to say, he does not really exist as thinker until the thought begins to arise; then thinker and thought both come into existence

out of the antecedent unconsciousness. Spirit and matter emerge simultaneously out of the unity that transcends both. Either of these two, if considered alone, is the emptiest abstraction; spirit alone is mere subjectivity, matter alone is mere objectivity; both are required to make a universe. Wherever there is objectivity there is matter; not necessarily the kind of matter that exists in the physical world, but matter nevertheless; and because objectivity implies subjectivity, wherever there is matter there is spirit, even in minerals.

At the third stage, each aspect of this duality, whether called spirit and matter, or subjective consciousness and its object, becomes more definite, more clearly outlined, more sharply demarcated; and the two are recognised as being in relation to each other. Consciousness becomes personal self-consciousness, even though cosmic in extent; spirit is individualised and recognises its separateness from matter, the Not-Self, which surrounds and limits it. That is to say, matter is no longer a mere possibility in universal consciousness, but has been thrown outwards, brought definitely into existence, and, when moulded by the divine mind, assumes the various forms pertaining to the seven planes of the universe, which are fields for the evolution of seven types of being.

But before the seven come into existence, there is the manifestation of the three or the four; which number is used depends upon the way the count is made. Manifestation is at its third stage, and there is spirit or Self or the divine Mind on the subjective side, and root-matter or Not-Self on the objective, acting and reacting on each other. Each one of these, spirit and root-matter, may be regarded as a unit, relatively homogeneous in itself; but as soon as interaction begins each assumes three modifications. Spirit, or the divine Mind, is the positive, active source of the creative impulse;

and root-matter is the negative, receptive, plastic stuff out of which forms are moulded. Then :

(1) Spirit, or the Creative Self, clothed in root-matter, the Not-Self, separates off some of this root-matter from itself and acts upon it, moulds it by will power into the form it is intended to assume, according to the Plan in the divine Mind. In doing this, spirit is positive, active, energising ; and matter is negative, passive, receptive, acted upon. This is Will in Action on the part of spirit, but is *tamas*, inertia or immobility, on the part of matter ; which matter is thereby modified so that, when built into vehicles, it becomes fitted to receive impacts from without and to transmit them to the Self within, through what in the animal and human kingdoms become the sensory nerves, in terms of feeling, the pleasure-pain aspect of consciousness.

(2) There is no action without reaction ; matter reacts upon spirit, and the polarity of the first stage is reversed ; spirit, the cosmic Self, clothed in a thin film of root-matter, becomes aware of the Not-Self in terms of feeling, pleasure-pain ; but the matter of the Not-Self, because it has been forced to become active, has been modified as *rajas*, so that when built into vehicles it will be fitted to transmit the active will-impulses of the Self outwards by the motor nerves to the muscles, the movable parts of the body, and the organs of action.

(3) The two extremes of the previous two stages are balanced by a third, which is intermediate between them, co-ordinates and harmonises them, and brings them into relation with each other. This stage is dual. In the Self, it co-ordinates the sense data received through the sensory nerves, and thereby ultimately evolves thought and wisdom in all grades from the lowest to the highest ; and this co-ordination then supplies the guiding plan in accordance with which motor will-impulses are sent out and actions are

performed. In the matter of the Not-Self it evolves *sāttvic* atoms and compounds such as are fitted to be built into the brain and nerve ganglia in order to serve as vehicles for thought and wisdom in the Self.

Starting with the relatively homogeneous Self or Spirit on the one hand and the relatively homogeneous Not-Self or matter on the other, the interaction of the two has brought out three modifications or aspects of each, the ternary of Spirit and the ternary of matter. Each of these ternaries, when added to the relatively uniform basis from which it starts, makes a quaternary or tetraktys of a kind, but there is an important difference between these two quaternaries.

It has already been pointed out that spirit is the universal subject or Self, and that matter is the universal object or Not-Self. The relatively homogeneous spirit manifests in three aspects, which clothe themselves in the three corresponding modifications of matter ; and the relatively homogeneous root-matter provides these three modifications of itself which are used to clothe the three aspects of spirit. But whereas in spirit the three aspects are relatively manifested and their homogeneous basis unmanifested as the eternally subjective Self, in matter the whole quaternary is manifested and not its three aspects only. Root-matter is itself manifested as the Not-Self, being objective to Spirit, which is universally and for ever subjective. Therefore in the quaternary of Spirit only the three aspects are manifested, never their unitary basis ; and even these three are always hidden behind matter and are never on the surface of things ; but in the quaternary of matter the whole four are objective. So that Spirit is a ternary during manifestation and matter a quaternary. Spirit is symbolised by a triangle and matter by a cross or square. The spiritual Self is crucified on the cross of matter at the dawn of creation, and remains so crucified as long as the universe endures.

The three aspects of Spirit are personified in the Divine Trinity; in Will, Wisdom, and Activity; in Power, Love, and Wisdom; and in three aspects of consciousness in the human personality, cognition, feeling, and action.

The quaternary of matter is constituted of root-matter and the three *gunas* or qualities working in it; and these are expressed in the four so-called elements of fire, air, water, and earth. They are the only four that ever did or ever can exist, *in this sense*. The matter of the seven planes is a different question altogether.

The nature of the four elements may be illustrated by considering how many factors are necessary in order to create anything; that is, to bring it out from latency into objectivity.

(1) There must be the Will to create, the energising power that actuates all things, turning passivity into activity. The vehicle for this is what is called *Fire*.

(2) There must be some formless plastic material to act as a vehicle for the creative energy and be moulded by it into any desired form, as the clay or wax is moulded by the modeller to express the idea previously existing in his imagination. This is what is called *Water*.

(3) Energy or fire, and matter or water, are not sufficient if taken alone; some ideal plan or architectural design is necessary in accordance with which the energy shall mould the matter into form. The result without this would be mere confused and purposeless changes, beginning and ending in chaos. The vehicle for this abstract idea of what is to be done is what is called *Air*, which covers and includes all forms of thought and understanding and is integrative; upbuilding, drawing together, and establishing relations between things that would otherwise be scattered and unrelated.

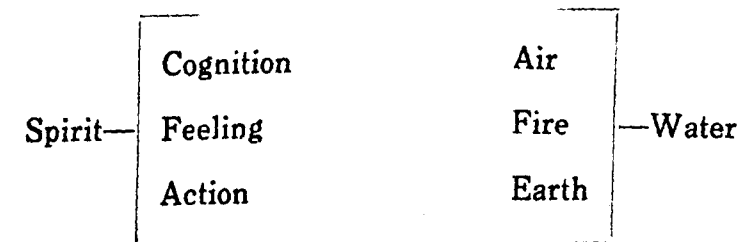
(4) The co-operation of these three gives the objectified result, the completed work, the finished statue of the sculptor, the house built to the design of the architect out of the

materials ready to the hand of the worker, or the solar system formed from root-matter by creative energy working in accordance with the idea present in the creative mind. This objectified result is *Earth*.

As illustrated in the birth of a child, fire is the creative will or desire (which of these it depends upon the attitude of the self) that brings the soul earthward. Water is the raw material out of which its body is formed. Air is the plan given by the Lords of Karma in accordance with which the artificial elemental builds the body. And earth is the child's body, born alive as the vehicle and expression of an intelligent being.

From another point of view, fire is the father, water the mother, air the incoming soul not yet descended into the body, and earth is the child born as the result of the intermingling of the three factors. Or yet again, with reference to the physical body alone, fire is *prāṇa*, water the etheric double, air consciousness, and earth the dense physical body.

This suggests the following:



These are the three aspects of consciousness in the personality and are familiar to all of us, whereas the three of the individuality and the still higher divine three, although correspondential, are so far beyond everyday experience as to be easily misunderstood.

Water here stands for matter in general, the raw material out of which forms are moulded on any plane and into which life and consciousness are breathed. If taken as primitive

root-matter, it contains the three qualities evenly balanced and neutralising each other. The creative impulse disturbs this equilibrium, and three modifications issue from it which serve as vehicles for the three states of consciousness.

But this equilibrium in the full and complete sense only exists in the case of primitive root-matter; on all lower levels matter is active and manifests various qualities in various proportions; it is no longer virgin. On the descent into rebirth, the mental, astral, and physical bodies have to be built up afresh, and there is no really virgin matter in the pure state of equilibrium with which to build them, because all atoms and compounds have already been influenced and qualities imparted to them by the first and second life waves, in addition to which most of them must have been built into forms many times before. In the case of the new physical body, the complexity is very much greater, because the matter of which it is formed is something more than the raw material of the physical plane, complex as that is; it is physical matter modified and specialised by the vital energies and modes of consciousness and subconsciousness of parental heredity.

Because matter is thus infused with a life of its own, the bodies we inherit have qualities and attributes of their own, some of which represent powers that the Ego has evolved satisfactorily and mastered fairly well, whereas others stand for weakness of character, where the unruly energies of matter overpower the self that is too weak or inexperienced to control them wisely.

If matter were virgin it would be a perfect mirror of spirit and would show forth the powers of the Ego accurately; and even when the balance is disturbed, the three modifications that result would be relatively harmonious if the disturbance had been effected by an all-wise Being free from man's lopsidedness. Water as the symbol of matter would then stand for mere raw material, the food of spirit, relatively but not

absolutely characterless in itself. Every astrologer however knows that in the actual horoscope this is not so; there is no neutral abstract water, but only the three modifications, Cancer or *rājasic* water, Scorpio or *tāmasic* water, and Pisces or *sāttvic* water; and that each one of these can be either harmonious and expressive of good, or inharmonious and expressive of evil.

Similarly, although air is the vehicle for Cognition, none of the three aspects of consciousness is ever divorced from the other two. If it could be so divorced it would be the emptiest of abstractions, for in real life each one contains the other two as subdivisions. Continuing these subdivisions in terms of the *gunas*, there results: *rājasic* air, Libra, the action subdivision of cognition, perception, attention; *tāmasic* air, Aquarius, the feeling subdivision; and *sāttvic* air, Gemini, reason. Then follow: *rājasic* fire, Aries; *tāmasic* fire, Leo; *sāttvic* fire, Sagittarius; *rājasic* earth, Capricorn; *tāmasic* earth, Taurus; *sāttvic* earth, Virgo. This gives three subdivisions of each of the four elements, *rajas* being allied predominantly to action, *tamas* to feeling, and *sattva* to cognition. The twelve signs can then be arranged on the three lower planes upon which man's personality carries on its evolution. In their relation to that personality they become:

Mental Plane	Gemini	Virgo	Sagittarius	Pisces	<i>Sattva</i>
Astral Plane	Taurus	Leo	Scorpio	Aquarius	<i>Tamas</i>
Physical Plane	Aries	Cancer	Libra	Capricorn	<i>Rajas</i>

It is as well to repeat that, in the actual life of imperfect humanity, any one of the twelve can be used either for good or for evil, and that we must not think that *rajas* and *tamas* are always evil and *sattva* always good.

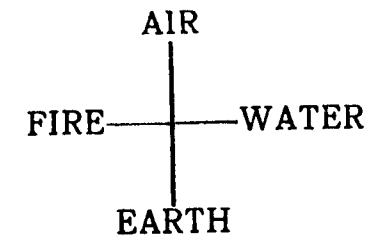
If sufficient information were available, it would be possible to draw up a second table, showing the relation

of the twelve to the human individuality in its evolution on the *ātmic*, *buddhic*, and higher mental planes; repeating there the abstract principles that guide the evolution of the personality, but in a higher mode and in a different sequence. And a third application would be possible in relation to the evolution of the Monad in its three aspects, on the divine, the monadic, and the spiritual planes. This gives three applications of the principle, with the unity of the whole solar system underlying the three as the hidden fourth—or first. Speaking in terms of matter, or of life involved in matter, the unity underlying the triplicity is that of the relatively uniform root-matter of the whole system, which is modified in three directions to express the evolution (*a*) of the Monad, (*b*) of the Individuality, and (*c*) of the Personality. Each of these three evolutions in its turn exhibits the same principles, being a relative unity differentiated to express three modifications of itself; and if we had sufficient information we should find the principles underlying these larger and smaller triplicities identical, and therefore the triplicities themselves mutually to correspond.

The previous table shows the whole four elements, fire, water, air, and earth, present on each of the three lower planes. In each case water stands for the raw material out of which the atom of the plane is formed; fire represents the energy animating it, impelling it to activity, and constituting the life of the atom and of the whole plane; air is the wisdom that guides and orders all things—in this case it provides the architectural design in accordance with which the atom of the plane is formed; and earth is that atom itself completed and objectified.

The association here between fire and water on the one hand, air and earth on the other, will be noticed. Unless fire animates and differentiates the water, no evolution can take place. When water thus animated is guided and controlled

intelligently, the result is will, but when uncontrolled or insufficiently controlled it is desire. Air is the relatively formless wisdom or intelligence which, when concretely formed and objectified, becomes earth. In accordance with this a zodiacal sign of fire is always associated with one of water; thus Mars rules over Aries, fire, and Scorpio, water. Air and earth are similarly associated; thus Mercury rules Gemini, air, and Virgo, earth.



H. S. Green

THE WEAKNESS OF ARJUNA

By P. K. TELANG

THE *Bhagavad-Gītā* has been differently described by various students as the textbook of the *Jñāni*, of the *Bhaktā*, of the *Karma-Yogī*, of the *Sannyāsī*. This is natural in the case of a book which is a World Scripture in the true sense of the word, being the message of the Jagat-Guru to all thinking people. In the *Anugītā*, another portion of the *Mahā-bhārata*, in which the Lord goes rapidly again over the main teachings of the *Bhagavad-Gītā* for the benefit of Arjuna, who had forgotten them, He declares :

I am the Guru, and the Mind is my Disciple.

It is not, therefore, surprising that serious-minded students of the *Gītā*, of different temperaments and outlook, should find in it answers to all the questions on spiritual subjects which agitate their minds. It satisfies the different spiritual needs of different groups of human beings, and helps every one in the Great Quest in some way or other. An attempt, therefore, may not be out of place to study the *Gītā* from the standpoint of those whose one aspiration in life is to be the efficient servants of a Master, very humble, though conscious, helpers in "God's Plan for man, which is Evolution," on words of Shri Shaṅkarāchārya, "Unruffled, Great, Good, abide, constantly acting for the good of the world like the spring," by the impulsion of their very nature, and "not through any

motive," which we here can understand. Studied thus, each discourse of the *Gītā* presents points which are as guiding stars to the aspirant for the Path ; and some of these, as they have struck me, I may, perhaps, venture to set down.

In the first discourse is described the "Dejection of Arjuna," when faced by a critical choice, a condition which is emblematic of the hesitation of the would-be Disciple in making the proper choice at crucial moments in life. Arjuna, in a soul cry of poignant pathos, thus describes this condition of mind :

My heart is weighed down with the vice of faintness ; my mind is confused as to duty.

Evidently, a paralysis of the will and a clouding of the judgment had overtaken him, as he visualised the great and difficult task which he was called on to perform. Why did Arjuna, living in close contact with the Lord, and thus having before him a living example of high thinking, noble living and glorious achievement, why did Arjuna, well trained and properly instructed in the principles of Kshattriya life, show this tendency to fail at the crucial moment ? Why are there so many cases of backsliding, hesitation, and timidity among aspirants ?

The answer, it is submitted, is found in the opening words of Arjuna, and in the remarks which he makes from time to time, as the exposition by the Lord goes on. Some of these remarks, no doubt, propound questions arising out of the topics that the Lord is dealing with at the time, and are not germane to our inquiry ; but some are the projection in words of the weaknesses of his own nature, weaknesses that we are all conscious of as we live our lives, mixtures of high aspiration and grievous failure, while yet we are trying under the guidance of the Masters' accredited agents, to secure a stable foothold on the Path trodden by the Masters.

To take the opening words of Arjuna first, one of the weaknesses that they reveal is, as pointed out by the Lord Himself, the habit of using

words that sound wise but miss the deeper sense of wisdom.

It is a tendency to cloak essential failure to rise equal to an occasion which demands vital action, by a resort to wise saws and sage maxims, platitudinous proverbs, and resounding epigrams. One knows in one's innermost heart that one must act in a particular way if one is to be loyal to the principles one has proclaimed, and to the ideals one has professed. But the world is too much with us, and we give way, seeking to cover up our ignominy with a wilderness of words, which lays, perhaps, a flattering unction to our souls, and throws, perhaps, a little dust in the eyes of the unwary. We must remember that Arjuna had not come to the task quite unwarned of its nature and consequences. At the very start, he wants to see

with whom I *must* strive in this outbreking of war,
and he knows that he has to fight with

the *evil-minded* sons of Dhrtarashtra,

so that he is fully aware that a struggle must be waged, and that, in the struggle, right is on his side. But when he is actually face to face with the situation, he loses courage, his feeling and sentiments overpower him. He would not, however, admit this even to himself, and begins to argue against the prompting of his own higher nature and his well-founded convictions. First, "I see adverse omens, O Keshava"; next, natural affections and natural pieties are marshalled forth; then comes the cry of religion being in danger and the certain crash of the whole social edifice, with wild chaos everywhere; last of all is assumed the pose of self-sacrifice:

Better in this world to eat even the beggar's crust than to slay these most noble Gurus.

But the Lord sees through the glamour of words to the weakness behind. That is why, when He speaks in reply, He "smiling, as it were, spake." That smile we might almost visualise as a smile of utmost compassion and love, but mixed a little with a feeling of weariness at the "childishness" of people; a smile which was meant as a warning and also as an encouragement. The Samskr̥t poet, Jagannāth, has put the position with great point:

O Lord, the teaching that You have given in clear words, sweet as nectar, I have left severely alone, without so much as coming near it even in my dreams—I, immersed in self-centred thoughts and pursuits and without shame. Even such a one as I, full of a hundred sins, You count amongst your own. O Lord of Yādus, there is none more full of compassion than You, there is none more full of folly than myself.

This habit of using words without understanding their real significance may, however, betoken in some cases, a more disastrous attitude of mind. It may point to a tendency to bring worldly standards to the testing of spiritual truths, to attempts to judge spiritual verities by considerations of worldly profit and loss, to interpret words having a special spiritual significance as having a worldly import, thus dragging things of the Spirit in the mud of the world, and quoting scripture, like the devil, for devil's ends. The danger, of course, arises from inverting the well-known occult principle, "As above, so below" into "As below, so above". The real value of the knowledge of spiritual things is, as Dean Inge says of the Christ's message, that it leads to a "transvaluation of all values." It supplies, that is to say, a higher standard than the world, engaged in "getting and spending," and then "laying waste its powers," ordinarily can supply to judge aright of things, a standard that transforms the significance of things into something ethically and spiritually noble, instead of something economically profitable or politically expedient. The contrary process, on the other hand, not only drags down the spiritual truth and degrades it, but the tone of worldly life

itself is lowered and degraded. The fact is, that to realise spiritual things in their real significance, we must take to heart the Master's words: "Come out of your world into Ours." The difficulty of course is, that we do not realise what a difference there is between "your world" and "Ours." We try to drag down the higher to suit our lower purpose, rather than to cast off our lower purpose to win the higher. We must realise, as the Marātha Saint, Ēkanāth, says, that

the criterion at the Master's house is just the opposite of that in the world.

He drives the lesson home by an image which is meant to be striking by its unexpectedness rather than to be taken as a statement of fact:

There the God is slaughtered, and the goat is worshipped.

Truly, the mark "of the Disciple as of the Adept is kept at Shamballa, not at Simla." The Lord characterises this state of mind in words, which cut like a lash:

Whence has this dejection fallen on thee in this perilous strait, ignoble (Un-Āryan), Heaven-closing, infamous, O Arjuna?

It is entirely out of harmony with the principle of the Āryas—the Noble Ones—who have advanced far on the Path; it is bound to push the far distant goal further out of reach; it leads to ill-fame, for it adds to the number of wrecks, with which the approaches to the Path are already thickly strewn.

In this plausible arguing against the promptings of his higher nature, Arjuna has given expression to another of the weaknesses that beset the path of the inexperienced aspirant; it is lack of faith:

nor know I which for us be the better, that we conquer them or they conquer us.

In an age like the present, full of men and women of small faith and much cleverness, this weakness seems almost all-pervading. Men have lost faith in everything, and there is

a contentment with little things and evanescent gains. High aims, high aspirations are at a discount, spiritual ideals and goals are scouted and ridiculed. People always are constantly asking the question: "How do you know?" This lack of faith has impoverished life, made it arid and joyless. What is needed is that we lose consciousness of our cleverness for a time. Our knowledge and learning have a great significance no doubt, and we justly place a high value on them, but let us forget it all for a moment and get the point of view of faith. We shall then see how all our knowledge and our learning assumes a greater significance, and all falls into place in the scheme of things. We want faith, faith which has been defined as

the assurance of things hoped for, and the hope of things assured.

Faith really supplies us with an ideal, and the strength by which that ideal will be realised. With such faith things which appear to be moonshine become sober facts, and offer solutions of the most puzzling riddles of life. It nerves the sinews for action as nothing else can; it energises the intellect; it calms the spirit; it elevates and purifies the emotions. Such faith is not opposed to reason, but it recognises its limitations without denying its value. A reasoned faith, and a devout reason, these are essential to the advancement of the aspirant, till he stands face to face with the Truth itself. But we have lost faith in the Love of God and the Power of Man, and with that loss has disappeared much of the dignity and the culture of life, the High achievements and adventures of the Spirit have become painfully rare. The Lord warns Arjuna against this condition in the fourth discourse:

The ignorant, faithless, doubting self goes to destruction. Nor this world, nor that beyond, nor happiness is there for the doubting self;

and calls upon him thus :

With the sword of the Wisdom of the Self, cleaving asunder this ignorance-born doubt, dwelling in thy heart, be established in Yoga. Stand up, O Bhārata.

In these opening words, Arjuna reveals another strand of weakness in his nature, which comes out again in some of the remarks which he interposes in the course of the exposition. He cries :

I ask Thee, which may be better ; that tell me decisively. I am Thy disciple, suppliant to Thee. Teach me.

Again :

Therefore tell me, with certainty, the one way by which I may reach this.

And again :

Of the two which one is the better, that tell me conclusively.

In these persistent demands is voiced a general tendency to expect a ready-made solution for the difficulties of life. It is forgotten that life is a matter of experience, and that the real triumphs of life are won mostly as a result of suffering and of struggle. "The process is the prize," as Browning points out, not the final reward. The difficulties of life, therefore, cannot be solved with the aid of any *ex-cathedra* statements; answer may be had thus, but not solutions. Those one must gain for oneself, and they will differ with each individual. For, if they are really helpful they must answer to different temperaments, needs and capacities. A teacher may point the way by which one may travel to achieve such solutions, but the feet that tread the weary way must be one's own. There are no ready-made, facile answers, reduced to logical phrases, available, like patent capsules, to cure one's ills. The solutions must be achieved by each one for himself: they must be acquired with labour in a life full of experience. Spiritual progress is a matter of spiritual

experience ; textbooks, Scriptures, wise advice will avail but little :

To look at food and say that it is good, will not satisfy a starving man ; he must put forth his hand and eat.

This tendency, as it manifests itself in the concerns of spiritual life at the present day, seems to be due to the fact that spiritual life has become a matter of reference to holy books. The living voice of the authentic teacher is but rarely heard, while schools of spiritual discipline, which give real knowledge with a discipline of life, are, with a few exceptions, conspicuous by their absence. Having to do with books, and the interpretation of texts, spirituality has thus come to be looked upon as a mere intellectual pursuit, and answers which amuse or impress the intellect are taken to be solutions. But intellectual answers in the realm of the Spirit can only formulate possibilities: certainties are to be found only in actual personal experience. In real Occult Schools, where only those who have actually achieved speak with authority to those who are aspiring to achieve, the limitations of mere intellectual understanding, and the inevitable necessity of personal experience, are always insisted on. Spiritual progress is a matter of inner growth which must come by the efforts of the man himself, not an addition from outside, endowed by somebody else. "It is when we suffer like men, that we understand like Gods." These are the words of one who has achieved, and ought to be kept in mind by those who would achieve. A man must solve his problems for himself, the direction only can be pointed out by teachers and texts.

The lack of personal experience, and the failure to apply truths embalmed in holy texts and the words of teachers to life, thus proving their validity to oneself so that they become principles in one's life, often lead to a bewilderment of the mind, which may end in moral and spiritual confusion.

Arjuna was thus bewildered ; and many another aspirant has been similarly bewildered in his day. Then complains Arjuna :

With these perplexing words, Thou only confusest my understanding.

The problems of life are not simple by any means, and human language is too inadequate to express all that a teacher may wish to say out of his own experience. The student must make an effort in his own life to grasp the situation, and understand the solution. Life, we must remember, is complex in its conditions, and infinite in its variety, and its problems must be complex and infinite. To expect easy, clear-cut solutions of these is to misunderstand the very nature of things ; they cannot be reduced to formulas or set phrases, and where such are offered they must be put to the test of personal experience and valued in that light.

One other weakness Arjuna reveals when, after the Vision of the Universal Form, he cries :

I have seen that which none hath seen before. I myself am glad. Yet my mind faileth me for fear. Show me, O God, that other form again.

In that cry of amazement and fear, is echoed an inability commonly met with among aspirants, to grasp the full glory of the possibilities unfolded by spiritual science and their significance to one's own life. The Plan seems too appallingly vast, overwhelmingly grand, insufferably glorious for the human mind to compass, for the human heart to cherish, for human hands and feet to work for. The spirit seems to stagger and quail, and even to fail and faint ; and in very despair the aspirant turns away to search for a scheme more commensurate with his powers. Some do not actually turn away, but nevertheless regard the Plan as something cold and far off, not of actual and immediate concern in life. Their minds and hearts fail to raise themselves to the breadth and height of the

Plan and to grasp its actuality ; and in sheer weariness they pray to be allowed to rest from the trouble of thinking, from the agony of feeling, from the unending strain of acting, that the Plan demands. The workaday, humdrum world seems such a quiet and cosy place. The round of ordinary daily life seems so comfortable and free from strain. So, after being on the heights for a time, men seek to get back again to the plains, and even the valleys, from light and pure air into shadow and squalour. This is a great obstacle in spiritual life, thus to lose sight of the Ideal even for a moment. It is difficult, no doubt, always to live at high pressure, always to be under a strain, all the time to mean business, but it is only in this way that real results can be achieved. We must live constantly in the light of the vision which we may have seen, even when the vision is not actually before our eyes. We must live in the thought of those glories, glimpses of which might have been vouchsafed to us even for a moment. We must live in the exaltation of the Master's Presence, even when He seems to have withdrawn Himself. To say like Guiniver that "It is the low sun that makes the colour," is to be guilty of Guiniver's sin of disloyalty and treachery. The kârmic reaction to him who has seen the glory and will not live up to it must be very disastrous, for from him who hath much, much will be demanded.

Arjuna himself seems to have become conscious of these weaknesses as the exposition drew to its conclusion. The Lord's words have power to search the innermost recesses of the heart, and to keep such a light beating on man's nature as to expose even hidden faults, and faults of which he might have been unconscious. At the end of the lesson he is in a chastened mood and is able to declare :

Destroyed is my delusion. I have gained recollection through Thy grace, O Immutable One. I am firm, my doubts have fled away. I will do according to Thy word.

The delusion that was destroyed was, of course, that which had led him in the beginning to confuse "your world" and "Ours," and to fail to assume the outlook that comes from moving out of the former into the latter. This is the first necessary step in the life of one who would follow a Master. The recollection that he had gained was that of the Vision of the Plan, and of his own place and function in relation to It, which, with a ruthless shock to his self conceit, had been pointed out to him with great exactitude. This is essential to him who would work under a Master. The doubt which had fled was that lack of faith which had come over him. Its removal is essential for him who would serve a Master. Thus relieved of his weaknesses, he now stood prepared to "do according to Thy word." Only such disciples, freed from weaknesses, or at least made conscious of them, and determined to remove them at all cost and in spite of repeated failures, only such disciples, "dedicated in body, mind, and spirit to the feet of the Master," in Jñāneshwar's words, and working with a body ever ready, with a mind ever alert, with a spirit ever willing, in unison with their Master's will and under His command, achieve great triumphs, not for themselves, but for the whole race; triumphs which are really the triumphs of the Master working through them. This seems to be hinted at in the verse with which the *Gītā* closes:

Wherever is Kṛṣṇa, Yoga's Lord, wherever is Pārtha, the ever ready bowman, assured are there prosperity, victory, spiritual bliss, firm morality. So I think.

P. K. Telang

LIFE AND DEATH

BIOLOGICALLY CONSIDERED

By PROF. SRISH CHANDRA SINHA, M.A.

LIFE and its origin is one of the most difficult and complicated problems with which the mind of man has been occupied for thousands of years. The wonderful nature of life and the mystery with which its origin is enshrouded have hitherto baffled all attempts to define. This world-enigma seems to transcend the limits of natural law, and life to be beyond the range of rational explanation. The scientists and philosophers of all ages, in their ceaseless efforts to give a short, comprehensive definition of life, have so far followed the mockflare of the Will-o'-the-wisp; they have been led on through one definition after another into a slough of error.

What is life? This great question—the question of all questions—has elicited myriads of attempts to answer it, legions of truths and untruths. Nature, a veritable Sphinx with her unanswerable riddles, seems inexorable in refusing to vouchsafe a solution to this cosmic problem. However, in this century of the triumph of Science, great and admirable have been the conquests of human intelligence. Scientists have now been able to draw back the veil of the Temple of Nature, and to walk into its sacred precincts. Many problems which appeared insoluble a hundred years ago have now been solved. The biologists, in their ardent desire to attain a full vision of truth,

have offered a rational, though not perfect, explanation of the riddle of life.

In investigating the nature and significance of life, we are brought at the very threshold of our inquiry into the question, what do we mean by life? Life has been variously defined by different thinkers. Bichat defines life in terms of death. He defines it as "the sum total of the functions which resist death." Schelling defines life as "the principle of individuation, or the power which unites a given all into a whole." According to Treviranus, life may be defined as "the constant uniformity of phenomena with diversity of external influences." Duges considers life as "the special activity of organised bodies," and Beclard, as "organisation in action". These definitions are insufficient and unsatisfactory, since they either really mean nothing, or do not stand the test of experimental Science. In point of fact, no rigid definition of life appears to be at present possible. Of the attempted definitions, one of the best is that given by Herbert Spencer, as "the continuous adjustment of internal relations to external relations." To the biologists, life is nothing but the expression of the constant interaction going on between the living organism and its environment.

Biologically speaking, there is no abrupt line of demarcation between the living and the non-living, no precise limit where inanimate nature ends and life begins; as Dumas has said,

There is an eternal round in which death is quickened and Life appears, but in which matter merely changes its place and form.¹

The idea of life became the subject of speculation at a very early age. For millions of years men have realised the difference between living, and lifeless bodies, between animate, and inanimate matter. All bodies in nature are divided into

¹ *The Chemical and Physiological Balance of Organic Nature.*

two great classes—the living bodies or organisms, and the non-living or inorganic bodies. This brings us to the question—what are the characteristics of life?

To primitive man, movement appeared to be the essential characteristic of life. In living beings, certain peculiar movements were noticed, for example, spontaneous locomotion, breathing, the beat of the heart and so forth. But similar phenomena were also noticed in lifeless nature. The flowing stream, the heaving waves, the flickering flame, the sighing wind seemed to exhibit movements analogous to those in the organic world. Such movements in inanimate nature were regarded as indicative of the possession of life. To primitive man, the wind, the stream, the flame, the waves, all were alive. Ancient Greek myths and legends give poetic expression to this elementary conception of Life which is intimately associated with the phenomenon of Motion. The animate conception that was attributed by the ancients to such external forces of nature as Air, Water and Fire, was based on Movement considered as the exclusive characteristic of Life. The rhythmic wave-movement of the ocean is regarded as its respiration, the surge as its voice, and so forth. Scientists like Theodor Fechner (1873) and Wilhelm Preyer (1880) extend the idea of life to the whole cosmos. The whole universe is regarded as one vast organism, of which the individual organisms are merely parts. Preyer regards the glowing heavenly bodies as "gigantic organisms, whose breath is, perhaps, the glowing vapour of iron, whose blood is liquid metal, and whose food may be meteorites." The fiery mass of the forming earth is the gigantic organism, Life, according to Preyer, being manifested in its rotary movement. Fechner considers the whole earth as a gigantic organism, "whose countless organs have been arranged in an orderly whole by the world-reason (God)." The anthropomorphic conception of Nature ascribed in earlier times all the attributes of Life,

even consciousness, passion and sentiment, to everything that showed movement, whether it was the motion of a flying bird or a flowing stream. True it is, the wind moves and the stream moves; they do so as a result of the action of forces external to them: but, in the movement of a living being, the guiding impulse comes from within, and manifests itself in "some form of purposeful activity." In modern times, however, we learn that everything in nature moves. The universe is a *perpetuum mobile*. There is motion in the tiniest particles of matter, there is movement in the eternal play of cosmic bodies. In every chemical reaction the atoms are in motion, and so are the molecules. In infinite space the Sun and its family of planets, and a host of attendant comets and meteorites, rush hither and thither with amazing speed. There is no real rest anywhere. All things in the universe are in perpetual motion. So movement cannot be considered as the exclusive characteristic of life.

It is generally believed that irritability is a property peculiar to all organisms, *i.e.*, living beings are endowed with the faculty of responding by changes in themselves to changes in the environment. It has been observed that this property is not confined to living beings only. It is universal in nature. Excitability is really a fundamental property of all substance. Everything in nature responds to exterior action. There is no action without reaction. In nature every object undergoes expansion with heat and contraction with cold, and also responds to the stimulus of light. We may, therefore, ascribe sensation to everything in nature.

The disproportion between action and reaction is considered by some biologists as the essential characteristic of a living being. "Allow a gramme weight to fall on a nerve, and the muscle will raise a weight of ten grammes. This disproportion is the characteristic of life." But a much greater disproportion is noticed, when the turning of a switch lights

the electric lamps and illuminates the palaces and cities. A simple mechanical shock, in the case of a dynamite, is sufficient to cause a terrible explosion. The slight pressure of the finger on the tense cord of a bow is all that is required to discharge the arrow and send it out on its fatal mission. In these and numerous other instances, a very slight stimulus is sufficient to provoke the largest effects in the stimulated substance. This disproportion between an excitation and the response it evokes cannot, therefore, be associated with life only: it is universal in nature.

Nutrition is essentially a vital phenomenon, since without nutrition life cannot exist. A living organism takes in alimental substances from its environment, submits them to chemical transformation and, after assimilation, finally ejects the waste products of the reaction into the surrounding medium. But this phenomenon is seen in a great number of ordinary chemical reactions. The process of digestion is imitated in the laboratory by the use of purely physical and chemical methods. So nutrition cannot be regarded as the exclusive characteristic of life.

We always associate growth with life. Every living body grows by the "intussusception" of matter, that is, by the absorption of foreign material into its interior and its assimilation there, after chemically transforming the material into an assimilable form. Growth, however, is not peculiar to living bodies only, as, we know, crystals of substances grow, although the mode of increase in this case is different. The marvellous physical production, the so-called "Osmotic growth" from "a crude lump of brute inanimate matter" without the trace of any organic substance—so ably demonstrated by Leduc—closely resembles the growth of living organisms and presents all the essential characteristics of life.

Reproduction is essentially a vital phenomenon, which represents a crisis in the life of an organism to which all its

energies tend. Living bodies show a tendency to periodical vicissitudes, that is, a tendency to pass through spontaneous and cyclical changes. Every living body is endowed with the power of reproducing its like ; that is, in the climacteric period of reproduction it gives rise to new individuals, which are developed into the likeness of the parent, and thereby the perpetuation of the species is secured. Although this faculty is inherent in living beings, it is not exclusively confined to them, since crystals are seen to multiply. Crystals may be reproduced by introducing small bits of crystalline matter into a supersaturated solution. It has been shown that the egg of the sea-urchin can be artificially fertilised and the whole body developed, by the application of a mechanical or electrical stimulus.

Science thus fails to define the exact boundary which separates animate from inanimate nature. We may fairly conclude that no sharp line of demarcation can be drawn between living and non-living bodies, since living organisms are made of the same substances as the minerals, and life is the arena of the same physical and chemical forces which effect the rest of nature. Researches in the field of biology affirm that life itself is not the result of the mysterious intervention of a supernatural Being, nor the product of any sudden and epoch-making world change. It is the result of a gradual and insensible transition from non-living matter, first to matter on the borderland between life and non-life, then to matter with all the attributes of life.

The world is made up of matter and energy. "Give us matter and energy, the Scientists say, and we will make a world out of them." Truly, the fundamental chemical law of the conservation of matter established by Lavoisier, and the fundamental physical law of the conservation of Energy, discovered by Mayer and established by Helmholtz, constitute the greatest intellectual triumphs of the nineteenth century.

According to the doctrine of the conservation of matter, the total amount of matter which fills infinite space remains constant. It is indestructible, though the forms it assumes may vary. Nowhere in nature do we find an instance of the creation of new matter, nowhere does a particle of existing matter pass entirely away. When a body disappears, it is not totally annihilated, it merely changes its form. When coal burns, it is changed into CO₂ gas by the combination with the Oxygen of the atmosphere. Water may exist in a solid, a fluid, or a gaseous form. Water becomes solid when its latent heat is dissipated, and gaseous when its particles are driven asunder by heat.

Similarly, the doctrine of the conservation of energy establishes that energy cannot be destroyed or created anew ; the sum total of energy remains constant. No particle of living energy is ever created afresh, no particle is ever lost, it simply undergoes different phases, such as light, heat, etc. Energy is of two kinds, actual or kinetic energy, *i.e.*, energy in movement, and potential or slumbering energy, *i.e.*, energy locked up in the body. For example, a stone lying on a mountain, a watch wound up but not going, powder in a gun, have potential energy. This becomes actual or kinetic when the stone falls, the watch goes, and the powder explodes. The potential energy passes into the kinetic, and *vice versa*, and the several forms of kinetic energy pass into one another—motion into heat, heat into electricity ; 'a definite amount of any one form of energy is transformed into an equivalent amount of the other, the one disappearing as the other appears.' "Energy is like water-power, potential in the lake, actual in the waterfall, or river." Actual energy is a current of energy, continually changing its place and form :

In accordance with the conception of the conservation of energy, there is no real cessation of energy motion, there is only an alteration in its mode ; thus the sum total remains for ever the same, one mode

changing to another without any energy ceasing or being lost in the transformation. Such an imaginative flight is far beyond all sense experience. To the thought of a scientific man, the Universe, with all its suns and worlds, is throughout one seething welter of modes of motion, playing in space, playing in the ether, playing in all existing matter, playing in all living things, playing, therefore, in ourselves. Now locked together in more intimate embrace, potential energy, now unlocked and streaming as kinetic energy through space, continually alternating between these two settings, this eternal motion never ceases, is never dissipated, and is never recreated ; it simply exists. The conception thrills the imagination like a poem.¹

Nothing is constant but change :

There is a perpetual flow, all is one universal current ; nothing remains as it was, change alone is eternal.²

A continual circulation of water takes place between the hydrosphere and atmosphere. Water rises in vapour from the sea, and this water-vapour is blown by sea winds and is carried by ascending currents of air into the upper atmosphere, where it condenses and returns, either directly as rain or through springs and rivers to the sea. This perennial flux is seen in all objects on the globe.

Believe me, nothing perishes in this vast universe, but all varies and changes its figure. I think that nothing endures long under the same appearance. What was solid earth has become sea, and solid ground has issued from the bosom of the water,

so says Ovid in his *Metamorphoses*.

Srish Chandra Sinha

(To be continued)

¹ Gotch, *Lectures on the Method of Science*.

² Heraclitus.

SOME ART-CRAFTS OF MEXICAN INDIANS

By A. DE LA PEÑA GIL

THE indigenous art of ancient countries is characterised by certain peculiarities associated with definite types of people, as the result of their giving externalisation to their racial conceptions of beauty—whether applied to architecture, to manufacture or to the ornamentation of objects of utility. The requirements of social life lead men to the invention of household material for daily use, as well as objects of beauty for lasting joy ; creative activity, under æsthetic impulses, leads men to develop Art, and groups of Art-crafts, which evolve as social organisations evolve, and which form a criterion by which to measure their standard of culture at any stage of civilisation. The popular crafts arising out of experiences common to all men of a particular time and place practically show the virtue of the race in that particular age. But the æsthetic manifestation of culture in the form of peaceful arts implies a long period of homogeneity in the race and stability in the country, during which time, the methods, ideals and individualised sense of art have been tested.

Wandering peoples never make concrete their art ideals. The older, less mixed and more subjective a people, the stronger, more vital, its artistic expression ; and the deeper, therefore, the art influence in its national life, persisting through generations and surviving even the cyclical decline of the race. Rome conquered Greece, but was conquered in turn by

Grecian Art. Spain, defeating and throwing off Arab domination, remained under the influence of Arabian arts and science, Arabian ornamental design and Arabian crafts. Centuries later, Spain conquered Mexico and Perú; but did not succeed in rooting out their social and artistic habits as easily as she altered their religious images. Nor was she able to substitute their art products. On the contrary, the white man very soon accommodated himself to the practical genius of the Indian, so that Indian industries still continue to thrive and hold their own, in spite of the expansion of modern industrialism. There are some racial industries, like pottery, which cannot be transformed by alien influence: they are so peculiar to the people, so linked by tradition with the race soul, that to touch them for "retouching" purposes means to destroy their spirit and expression, their inner language. Whenever modern industry has attempted to "perfect" popular art production, the new manufacture (or better, machinefacture) lacks freshness and originality; the relation or linking with a definite type of people is lost. Machinery applied to easier and more rapid art-production by economising human labour leads to a multiplication of objects all alike, which bear equally the trade-mark of calculation and are equally destitute of individual artistic character. When modern Chinese and Japanese ceramics were industrialised some years ago for exportation, quality was sacrificed to quantity and the new export production ceased to be a genuine expression of racial artistic craftsmanship. Art is opposed to any gestatory acceleration: plastic, pictorial, literary, textile, indeed all manifestations of art require peace and quietude for inspiration and creative working out.

Except for those who, following the way of four hundred years ago, do not see in art objects anything except surfaces, the current distinction between higher and lower arts seems illogical. Art in nations is to be considered

as the whole expression of the genius of a people at a given stage. "A nation's art is"—quoting Mr. Coomaraswamy—"an integral quality inhering in all activities, entertained by all in their daily environment and produced by all in proportion to the vitality (not the kind) of their activity."¹ Art, being spiritual, cannot be measured by any standards of form, size, purpose, etc. "Higher art" and "lower art" are deviations from the terms *maggiore e minore* by which, in some Italian cities, commercial and manufacturing enterprises, organised on a considerable scale for exportation of art objects, were named, according to the nature of the industry. Now some arts, like literature, poetry, music, require TIME for actualisation, while others, like pottery, sculpture, architecture, require SPACE; nevertheless, every expression of the arts contains some of the characteristics of all others, because of the inner relation of unity. That distinction is, therefore, merely subjective. It consists only in the way in which things are sensorially contemplated; or the way in which certain conventional rules are applied to skill in execution. Such differentiation cannot be objective since there may be through Art, or owing to it, a world of significance in the insignificant; hence the impossibility to affirm where the "major" arts end and the "minor" arts begin, and *vice versa*.

* * *

Fortunately—and it is a sign of growth—the main and truly national group of Arts in Mexico is that which has for its end not pleasure but use. It cannot even be affirmed there that national "fine arts" exist, distinct from national "applied arts." All is "folk art." There are several varieties of popular hand-crafts in which the demarcation line is difficult to trace. But in every individual craft production, the tradition peculiar to the great Atlantean Race, highly developed

¹ *An Introduction to Indian Art.*

in its emotional character, is revealed by its remnant, the Indian, and linked with the highly skilled hereditary craftsmanship of the latter.

Four, among many, different native art-crafts are textiles, pottery, wood and basket-work, of which specimens are shown in the illustrations.

I. SARAPES. Among the textiles, the *sarape* is a typical feature of the national dress, and the most important for men. It consists of a rectangular cloth, generally manufactured from wool but occasionally from cotton or the flocks of both. It serves as a mantle—the adornment *de luxe*—or as a wrap; as covering for the bed, or as protection from rain, cold, etc. Everywhere in Mexico sarapes are manufactured and used, each region having its peculiar type, though the fundamental characteristics are identical throughout the country. It measures an average length of 160 centimeters by 80 centimeters in width.

The sarape evolved from the *tilma*, a traditional rough cotton cloth having an opening in the centre through which the head is passed. Similar in shape to the sarape, but much smaller, the *tilma* is still worn by Indians, hanging from the shoulders and covering the torso only; and its origin can easily be traced back to the Aztecs.

The genuine and leading sarape production comes from the State of Oaxaca, and is noted for quality, design and workmanship. Some of the cloths are of snow-white wool, with blue or black ornamental borders, presenting a noble and mystic appearance by virtue of their purity of colour and smoothness of texture; others are made from roughly carded wool, showing in brilliant colours geometrical designs of national emblems, designs of Aztec gods, heraldic shields, animal and flower figures, interwoven on a grey background. Manufactured on very old and primitive looms, they are generally dyed with native products by processes handed down



MEXICAN SARAPE



MEXICAN WATER JAR—THE TINAJA

in pupillary succession. No foreign influence has yet been impressed upon this strictly national craft, the inheritance from a glorious past. Historians say that, in A.D. 1580, all the national production of wool was practically consumed by native factories for native cloth making. The city of Puebla, one of the most important textile centres, manufactured 300,000 pounds weight of wool. At present the native textile cotton industry is also flourishing in Tehuantepec, where 60 per cent of the population wear exclusively home-made cloth.

Although sarapes are still being manufactured in comparatively large proportions, there is a tendency to shortening production. Modern industrialism is fighting this ancient handicraft. Another adverse factor is the precarious life of the weavers; in the unfavourable sanitary conditions, caused by dust detached during the weaving process, almost all suffer from affections of the respiratory organs which lead after two or three years to consumption and premature old age.

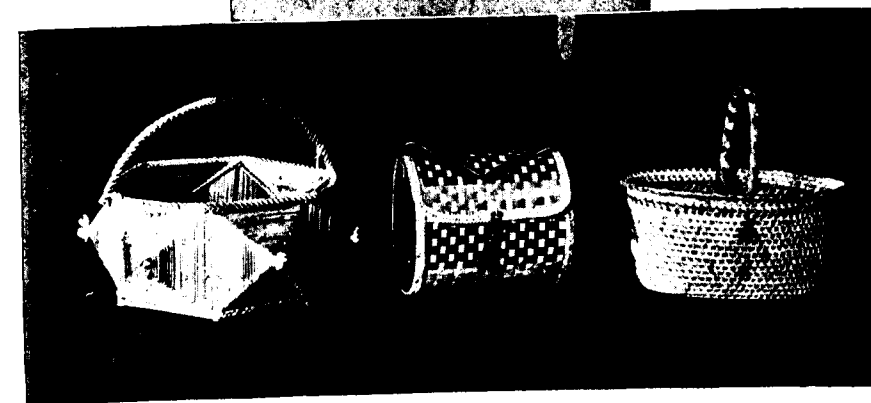
II. POTTERY. There is an enormous production of pottery in the Mexican Republic, facilitated by the superabundance of good clay and by the requirements of popular social life and customs. Under the generic name of *loza* is included every kind of baked-clay ware—cooking pans, water-pots, jars, eating and drinking vessels, etc. One of the most remarkable products, a large jar about four feet high, called *tinaja*, serves not only as a water vessel, practical and useful; but also as an object of artistic beauty and pleasure, matching in merit and excelling, perhaps, in quality any similar foreign jar. Its ornamentation, to quote Dr. Cousins "has not subtracted anything from the carrying capacity of the vessel: its utility remains, but its water has now a power to quench a deeper thirst than that of the body, the thirst of the spirit for the draught of æsthetical joy." The illustrations show three different types of water-pots, as well as the above-named jar, all delicately decorated. All four

come from the small village of Tonalá, in the State of Jalisco, the leading manufacturing centre for these articles and well worth visiting.

Tonalá earthenware is famous for elegance of form, purity of expression, sumptuous artistic ornamentation and, especially, for its lightness and thinness. The raw material is a very fine and plastic black clay abundant in that region. There are two varieties of this; one, in red or black tones, becoming very brilliant after baking, and especially well adapted for cooking-pans and chocolate-pots; the other variety a white clay for adding to the black, when kneading it, in order to get the beautiful, pearly, final tone characteristic of almost all Tonalá pottery.

Earthenware in Mexico as in other countries has been made from time immemorial, and the process in use is still that of the remote past. After kneading, the pieces are moulded by hand and dried in sunlight or in the shade, as the case may be. Then comes the artistic decoration—painting or carving; after which the objects are carried to the furnace and baked, generally at a temperature of 250 degrees, for about eight hours. Dark glazed pottery requires a second baking, after a complementary washing in a mixture of lead, tin and black clay; this second energetic baking at 500 degrees is given to amalgamate the new ingredients.

The colours used in decoration are ochre, red, rose, grey, black, white and blue. Except the last, all are obtained from native earths found in the neighbourhood of Tonalá and San Pedro Tlaquepaque. Decoration is always made by hand, their primitive methods resisting the pressure of evolution which has influenced only the artistic sense of this people. Through generations it has acquired exquisite perfection. Disregarding the limitation of rules, and combining sensibility with dexterity, a remarkable equilibrium has been achieved under highly ideal conceptions. The inspiration is drawn



TONALÁ POTTERY FROM JALISCO STATE, MEXICO
MOLINILLOS (CHOCOLATE WHISKS)
MEXICAN BASKET-WORK

from the great inexhaustible source—Nature. The organic vegetable life is æsthetically reproduced in designs of plants, fruits and flowers. Some of the decorative motives are practically indescribable. Among flower motives there are very complex examples, such as the so-called Tonalá-Flower—strange, admirable—appearing in many and varied patterns, one of them ending in the silhouette. Such complex effects can only result from the exercise of an equally complex set of faculties. For this flower, the Tonalá artists have the same local attachment as the Australians have for the Waratah and the Wattle.

No other product of Mexican art-craftmanship has such widespread use as this pottery, in spite of its one defect—its extreme brittleness. No house, not even the humblest, throughout the country, is to be found without some cooking-pans or water-pots (*botellones*) of this ware. Tonalá artists having attained such supremacy, their *loza* industry will perhaps never languish, supported as it is by long-tested popular favour.

III. MOLINILLOS. There is, among domestic Mexican wooden implements, one small and very typical, perhaps unique. It is in constant use on account of an ancestral custom of the people; and is called *molinillo*. This is a wooden utensil for beating up chocolate and is turned between the palms of the hands. The circular stick of precious wood, plain at the top, is exquisitely carved underneath, and fully decorated with circular reliefs between which some non-detachable rings have been cut out at the time of shaping. There are two varieties; the finest is of black hardwood, manufactured in Teocaltiche, Jalisco; and the other kind is of white wood grown in Michoacan. Some of these molinillos are miniature masterpieces. Chocolate, the favourite beverage in Mexico, is made by dissolving cakes of chocolate in boiling water or milk. This food-drink was taken to Europe by the Spaniards. Bernal Diaz del Castillo, one of the conquerors,

writing about a Mexican market at the beginning of the sixteenth century, remarks upon a special section for *cacahuateros* or ground-cocoa merchants; *cacahuatl* and *chocolatl* being the original Nahuatl names for cocoa and the drink derived from it. The chocolate "habit" is responsible for the creation of these fascinating little molinillos.

IV. BASKETS. This branch of local hand-craft meets with general and constant favour owing to its practical usefulness. All over the world basket-work is known, so it is only necessary to refer briefly to the artistic side of the Mexican product. Following their inner creative impulse, and resisting outer restrictions of form, they always seek new geometrical patterns which, while detracting nothing from the practical or commercial value of the object, add an element of fancy to utility, a touch of originality and grace, and so transform a mere trade product into an object of art intended to match harmonious environment and to beautify life.

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Dr. Atl, from whose work *Las Artes Populares en Mexico* several data were taken for this article, says: "Artistically, the popular handcrafts as a whole have great ethnological value, and should be studied in their intrinsic qualities as, so far as I can guess, they will disappear as soon as Mexico has settled down into the definite industrial stage to which she is called by her natural resources and geographical situation."

In the meantime, real, autonomous and æsthetic craftsmanship is practised by the Mexican nation for her own use and pleasure, satisfying her racial artistic needs, crystallising the mental, emotional and bodily activities of her people in exquisite creations for the embellishment of their life, and thus taking her share in the Universal working out of one aspect of Eternal Cosmic Beauty.

A. de la Peña Gil

MARS AND MERCURY

(A SUMMARY OF ASTRONOMIC, LOGICAL AND
CLAIRVOYANT KNOWLEDGE)

By E. BENNETT

THE Earth, Mars, and Mercury, together with five others, form the family of physical planets which revolve around our Sun. Mercury is far closer to the Sun than we are and Mars is farther away. To us both look like stars, but differ from those in being much nearer. At its closest, Mars is forty times as far away as the Moon. Neptune, the planet farthest from the Sun, is seventy times as far away as Mars, and the nearest star is twenty times the distance of Neptune. All the planets revolve in the same plane, so they are always seen against the same strip of their starry background. This extends around the sky and is called the Zodiacal Belt.

Venus, a planet about the size of the Earth, appears brightest. Every two years and seven weeks, from being a very dim point of light, another planet grows into a brilliance almost rivalling Venus before it again begins to fade: this is the planet, Mars. It is a fine sight, seeming a more friendly, familiar body than Venus, which shines with a colder light. Their history suggests an explanation of this effect. There is a simple reason for Mars' varying brilliance. Its circular path around the Sun lies just outside the similar path of the Earth. It takes twice as long to get round the circuit. When the Earth is passing it and very close, it looks bright: when, outracing it, the Earth is on the opposite side of its track, Mars is far off and appears fifty times as dim.

The idea that all the planets move around the Sun is the simplest view which explains their visible movements. Assyria knew it, Pythagoras hinted it: then a misunderstanding of the Jewish Scriptures led to the acceptance of the false idea, that Sun and stars existed as ornaments of the sky, and that our Earth was the centre of the Universe, both in position and importance. For many centuries this idea prevented any re-discovery of the truth. Four hundred years ago Copernicus realised it, but the Church was all-powerful: so he

left the publication of his book until death put him beyond the reach of punishment. The book was prohibited, placed on the "Index Expurgatorius". Later Galileo found the same truth, but was forbidden to teach it. The ban on speech and writing was enforced for two hundred years. To explain the planets' movements on the false assumption of their moving round the Earth, maps were made, showing them to revolve around imaginary points, which points moved around the Earth. The importance of this bit of history lies in its illustrating how a pre-conception, firmly implanted in the mind, prevents one's comprehending an unfamiliar truth.

Through a powerful opera-glass, Mars looks like a very tiny moon; through a good telescope, bigger and far more beautiful than our Moon, coloured salmon-pink and bluish-brown with a white patch at the Pole. In 1918, tests were made to find its real colour. Discs of coloured cardboard were arranged, so that while watching the planet, these could also be seen through the same telescope. Seen beside Mars, the tints which matched were those actually much darker than the tint observed. Mars is brick-red and dark-green.

In the planet's summer the polar white shrinks, a narrow belt of blue appearing around it clinging close to the border of the shrinking white. This was assumed to be water, and Mars was thought to have seas and life like our own world. In 1877, an astronomer announced the discovery of channels on the surface of Mars. Five hundred of these perfectly straight lines are now known. They run from 75 to 100 miles apart, covering the entire planet and varying from 1 to 15 miles in width. In the equatorial regions, over fifty of them are doubled, two lines running parallel and close together. Some astronomers opposed the view that these lines were proof that intelligent life existed on Mars. They asserted that as Mars was much farther from the Sun than the Earth, it must be very much too cold for life to exist. To them the lines were volcanic cracks, the whiteness of the Poles showing that even the gases of the air were freezing in that terrible cold. This dispute is practically over. Photographic proof that the whiteness was snow, frozen water, has been obtained. Under martian conditions, frozen gas would not thaw into a liquid, but would change straight back from a solid to a gas. No belt of liquid would have been seen in that case. Its presence showed that the temperature there was very near that found here.

In 1918, lines were observed to cross the dark portions which had been called 'Seas'. This showed that they were not seas. As it was known that they were below the level of the rest of the surface, it was decided that they were the former beds of oceans, now dried up. In a long series of observations, Professor Lowell proved that two or three weeks after the snow began melting, the lines began darkening closest to the Pole. This change of tint spreads at the rate of thirty to fifty miles a day towards the Equator, going beyond it and far towards the opposite Pole. The same process starts at the other Pole when the snow begins to melt around that one. The darkness spreads

along the same lines with the same speed, but in the opposite direction. Water would start to flow as soon as it became liquid, so this is not an extra flow of water which is seen: it is the growth of vegetation started by irrigation.

For the water to travel so far at so fast a rate, it must be an artificially accelerated flow. From this, we can feel certain that the Martians are more than mere canal-builders. Races capable of that have already been on Earth, long before this: but to drive the water along needs some type of powerful pumping engine, such as we have only become capable of making within the last century. The actual building of the water distributing system on Mars was not so great a task as it would be in this world. Labour is less, for articles weigh about one-third of their weight down here. There are no mountain chains which need boring through, and far fewer geologic obstacles than are found on Earth.

The irrigated crop takes thirty weeks to mature. It has been noticed that the same strip is not always cultivated in successive years, another strip, parallel with the first years, being taken and then another. In one case, sixteen such strips have been used before the return to the original strip. We know that this rest-period makes the ground more fertile, and we see that these beings are farming scientifically.

From the amount of the snowfall and the time it takes to melt, the amount of water can be estimated. The usual figure is five-millionths of the amount found on Earth. There are reasons for believing that this is merely the amount needed in their work. There may be some reserve, stored where it will not evaporate, in some great underground reservoir. If Mars had our supply of surface water, the winter would freeze more than the following summer's heat could melt. Each year, the ice would cover more of the land, until all Mars would be buried under it. The amount they do use—about 1,700 cubic miles of water—is sufficient. It irrigates all the strips of the higher lands, and, in most years, leaves a good surplus which is discharged into the low-lying beds of the former oceans. There a more slowly ripening crop is grown.

We can safely assume that the water runs in pipe-lines. On Mars, the boiling point of water is very low, and the evaporation from an open channel would be enormous. To construct that great network of pipes would take more metal than all the mines of Mars could produce: they are likely to be concrete channels. Possibly there are open channels in the low-lying lands where the surplus is discharged. The power needed to drive the water so swiftly will be about double the total energy used in the United Kingdom for locomotion, heating and manufactures. We get our power from coal: Mars must have had a shorter carboniferous age, so will have had smaller supplies of coal and petrol. All such supplies must have been exhausted long ago. There is neither tidal power nor waterfalls to help them. The

only source of energy is the Sun. Even here, in some districts where transport is costly, there are engines driven by the heat of sunlight. From a ten-foot square of reflecting surface, the engine extracts one horse-power. This type of engine would be very suitable in a cloudless land like Mars.

Astronomic observations and deductions therefrom teach us that Mars is a land of deserts and dried-up seas, across both of which stretch narrow strips of irrigated land. There is food enough for a large population: even the deserts yield a scanty crop of a brick-red colour, growing in the same time as that of the strips. Estimates of the population vary from 50 to 300 millions, but Mars will not be crowded. As all its surface is dry land, it has exactly the same area of habitable surface as the much bigger Earth. Much of our planet is covered with water. The area of their land under cultivation varies very little. On Earth, each half-century the crops must be doubled to satisfy the fast growing population. We deduce that the martian race is neither decreasing nor increasing. This is in agreement with the teaching that Mars is in obscurity.

The cultivated strips give no indication of any territorial limits. The planet must be under one rule, or the power controlling the canals is superior to the local rulers. This accords with our teaching of their origin.

Signalling to Mars has been delayed by mistaken ideas of its difficulty and cost. Our delay in the attempt future generations will consider with the pitying amusement we feel, in thinking of the opposition to Copernicus and Galileo. There are plausible objections, plausible and fallacious. London looks the merest speck of light from Mars, so patterns drawn in lights must be on a vast scale. If wireless signals were possible—which they are not—a sending station one million times more powerful than any yet made would be needed. Neither is necessary. A properly focussed searchlight, aimed at Mars, would be easily seen as a bright patch upon the surface of the Earth. The signals would be made by this one light being turned off and on for varying intervals.

Mr. Sinnett doubted their understanding our language. An American writer suggests that thirty years of signalling will be needed before intelligible messages can be exchanged. The truth is that less than one week of preliminary signals is needed. The observer of any signals must see them through a telescope. He will have many clues to assist in their translation. He will know that they are planned so that they will be easy to read. He will know that the sender is a being who understands mechanics and astronomy, or there would be no telescope to watch for answers. The instrument used in signalling implies a knowledge of electricity. A man of such knowledge would know enough to start signalling in the one language which all civilised races can read whether here or on other planets. That language is mathematics.

The numerals and the mathematic symbols would come first. Each arithmetical sign has a verbal equivalent: these would form the earliest words to be sent. The rest would present no great difficulty. Having studied the problem thoroughly, I know that there are many surprising short-cuts to the transmission of an understandable system of speech. The reading of the Egyptian hieroglyphics was far harder; yet that was done. Signals equal in length to less than four hundred words of morse-sending would give a vocabulary sufficient for conversation. We could make phrases describing objects, their colours, consistency and shape. Diagrams could be signalled swiftly. Theosophy could be explained.

Physical communications with Mars are of great value. Such messages could be used to verify our super-physical observations of the planet. Bishop Leadbeater has given us a clairvoyant view of the planet's people, and Mr. Sinnett has had letters from the Masters. The outer world doubts the reliability of such information. I hope to see the day when signals will confirm their teachings.

Bishop Leadbeater states that the people are like us in form, slightly smaller and deep-chested. Black and yellow-haired types predominate. Houses are one-storied, built of semi-opaque glass, having central courts where flowers are grown. Doors slide apart automatically on approach. Labour saving machines are much used, and little work is done save what is compulsory. They make use of trained animal servants. Generally the State rears the children. In old age the people have the option of euthanasia. They are scientific materialists, who forbid any teaching of religion. Letters are phonographic, and books are written in minute script upon a reel of metal tape, read through a magnifier. The people wear long robes and sandals. There is one supreme ruler, chosen from a group of trained executives. The race is indolent, showing little inventive power, and is morally below our standard. It has shown very little change in rule or type for 6 million years.

It is extremely probable that their calendar and their mathematics are based upon sixteens, instead of using seven-day weeks and decimals. The two moons of Mars come to conjunction at exactly the same point once in every sixteen days forming a convenient indicator. Owing to their rapid movements, they also come to conjunction at intermediate points, but this recurrence at the same point forms the only good indicator.

I read an unpublished story about Mars, written by a non-Theosophist who had not seen any of our accounts. The two descriptions agreed in 26 points, partially in two more, differing only in one—a striking agreement. From the earliest childhood, the author had felt a strong attraction to that planet. Having an easy proficiency in everything, yet excelling in nothing, that individual might be worth studying clairvoyantly. Some relation with Mars in past lives is only to be expected. The type suggests that this personality has passed

through that swift transfer from planet to planet known as the Inner Round.

Mr. Sinnett's account is different. He learnt that the normal type, the majority, were more primitive than the African Bushman. Long armed and short legged, they resemble gorillas more than man. They live in a land of narrow seas, inhabited by reptilian lizards and great saurians upon which they live. Bishop Leadbeater referred to them as a more primitive race living near the Pole. Further letters explained the apparent discrepancy. This bestial race was the original: the advanced type was a specially evolved race who ruled the planet. The primitive people inhabited the former ocean beds which lie near the south Pole and receive the surplus water. Possibly, the trained animals observed were specimens of this lower race acting as servants to the higher type. A selection of the original people were segregated by one of the Lunar Arhats. For their improving he called on the Egos evolving on the Earth. Some volunteered to come back to Mars, leaving their Atlantean bodies and accepting ones infinitely inferior: others were sent on to make the round of the planetary chain at a higher speed. When the latter reached Mars, they found much improved bodies ready for them, these then multiplying fast and dominating the entire planet.

The early work, in which those who went back from the Earth had a share, was the building of the great irrigation system. They were helped by a host of the primitive people who were their slaves. The type which went back was peculiarly suited for the task: the sacrificial, fiery-willed zealot. The main work of the later type, the Inner Rounder, has been the humanising of the older race. A selected host of these work in the houses and on the farms. These are on the high-lying tracts which run through the deserts. Their diet is vegetable, and they gradually improve from the association with, and the training of their masters. The Inner Rounder should be the sort with all-round development but essentially superficial. Those of varied interests, more attracted by variety of experience than excelling in one particular line, would have been drawn to this work.

We have all seen the home of those backward people, but few have seen Mercury, the more advanced planet of our Earth-Chain. It is only visible a few times a year, when at its greatest distance from the Sun. Then it may be seen low down in the sky, either just after sunset or just before sunrise. It is always close to the Sun, and for the greater part of the year is lost in the sunlight. In its winter, Mercury gets more than 5 times as much heat and sunlight as the Earth. Our observers think that it is much too hot for any life to have evolved on that planet. The martian astronomers would feel even more certain of this, seeing that it gets 24 times as much sunlight as their world. Must this view be correct? There was a time when Mars was thought far too cold for life. Views change as our knowledge grows. Remembering the danger of accepting plausible pre-conceptions, consider the problem with an unbiassed mind.

Observation of the planet is very difficult, and little is known with any certainty about it. Some astronomers believe that it has little or no air, and that we see the bare, scorched surface. Judging from its lack of any permanent markings, others assume that it has a dense atmosphere, and assert that we never see the true surface. The reflecting power of the planet suggests the right answer. The Earth and Venus have clouds, white and laden with moisture, which cause them to be good reflectors. Cloudless Mars has a much duller surface, but Mercury is far duller than Mars. If its surface is bare, it must have different constituents to the others: a dense, dry atmosphere, laden with dust clouds would better explain its dullness.

Opinions are also divided as to the length of the mercurian day. Some hold that it is very similar to our own, others that the planet turns on its axis in the same time that it travels once around the Sun, so making its day and its year of equal length. A short day would mean that every side of the planet in turn would face towards the Sun: all sides would be scorched and dry. The other case could be illustrated by a man walking around a lamp towards which he always faces: his back would never be illuminated. So with the planet if its day was as long as the year. There would be a bright side and a dark side; one scorching hot and one freezing cold. There would be no abrupt change from the region of night to that of perpetual day. Between them would be a section where the climate would be neither too hot nor too cold. Under the dense clouds, this would be a land of twilight, never dazzlingly bright and never quite dark. Only under these conditions and in such a place upon Mercury could the physical life that we know have evolved.

That such conditions should give rise to terrible storms, and end in all moisture being deposited as ice on the night-side, I do not agree. In our winter, the polar cap of snow spreads down over the greater part of a hemisphere, over more than the extent of Mercury's dark side, yet we do not have these frightful storms supposed to make it uninhabitable. The circulation of air upon the surface would be from the cold side towards the hot. There would be high winds in which the dust, lighter stuff than it is here owing to the lesser power of gravity, would rise easily. This would happen on the hot side, and the surface winds would not be so heavily dust-laden over the habitable belt. They would cross over those before reaching the dusty parts. This would be an advantage to that section. The circulation of higher, hotter return currents would prevent the dark side getting unendurably cold.

Conditions on Mercury are improved by what is known as the planets libration. While Mercury spins at a steady speed on its own axis, the trip round the Sun is performed at a varying speed. When most distant, in its winter, it makes that quarter of its trip at a much slower speed. In consequence, it does a little more than a quarter-turn on its own axis in the same time: the Sun gets a glimpse of a bit of another side of it. In the same way, travelling faster during

the summer quarter, it does not finish its quarter-turn in the same time: a bit of the other side is illuminated. Thus the sunlight sweeps across the twilight belt once in every year. This is the summer of that region. The brightening light moves on from five to nine miles, melting the glacier-ice, which creeps forward from the dark-side in the winter. On one side the libration takes 37 days; on the other it takes 51 days. The full year is 88 of our days in its length, quite long enough for the ripening of crops.

The habitable belt is at least 350 miles across; in that short width displaying all climates from the sub-arctic to the tropical. Calculating it all as habitable land, it is found equal to one-third of Europe, big enough for a large population, such as it is said to have by the clairvoyant. The lands must be cut by deep gorges, gouged out by the summer torrents flowing from dark to light. As the planet is so small, everything will be very light, and bridges will be easy to construct with far greater spans than we can use. Labour is easy for the same reason. The water-flow being one-directional, it needs no driving pumps. In no case will it have to travel a quarter as far as on Mars.

Most of the outdoor work will be done in the cooler parts of the year. To this clairvoyance agrees. It also states that the people are far more advanced than we are: most are developing the capacity for seeing through matter, which is known as etheric sight. Mr. Sinnett states that the majority of the race are the failures of the Venus evolution: failures meaning, those who have evolved too slowly to remain on Venus, but who are far ahead of ourselves. In view of this, it is very interesting to note that some astronomers hold the view that Mercury was once a moon of Venus, thus having a physical relationship as well as a psychic one.

There are also some few advanced egos from the Earth, and some of special sorts sent on from the third Root Race for training. The latter are due to return and assist in the Fifth Race. As is well known to all Theosophists, Mercury is now coming out of obscurity, and from this time onwards, an increasing number of egos at present incarnate upon Earth, will be transferred to that planet.

As far as the physical evidence goes, we have Mars, Venus and the Earth, all at very different distances from the Sun, all having their temperatures adjusted to something near the same point by their clouds. Mars, furthest away, has a clear sky, and the surface gets all the sunlight. Venus, closer to the Sun, is screened from excessive heat by a complete coating of clouds. The Earth's condition lies midway between these extremes. These three planets are fit for life as we know it. Under one set of conditions which may exist, the fourth physical planet, the one nearest of all to the Sun, can support the same life. Is it not extremely likely that the adjusting process will also have been used in its case? Are we not justified in seeing design in these arrangements?

Physical proof of intelligent life upon Mars obtained by signalling, is of great value: so is astronomic proof that Mercury has a day and year of equal length. Knowing both those facts, we should have a far more obvious case for presentation to the sceptical world. We could show far more clearly that these worlds are all parts of one great plan.

Life passes from planet to planet, finding in each, conditions suitable for some special type of training. Mars is a world of self-will, where man does what he pleases to a far greater extent than he can do on Earth. It is a land where a strong will gets its own way to an extent astonishing to us. Earth-life is passed in more solid bodies, which teach him dogged endurance and stability. Mercurian conditions give a more harmonised, smoothly flowing life. Man follows the seasons, and the limitations imposed on life by the all-powerful Sun. As far as the personality is concerned, the three worlds are respectively *rājasic*, *tāmasic* and *sāttvic*, expressing energy, endurance and harmony through the lives inhabiting them. We have to endure Earth before we are fitted for the happier life of the Mercurian. Many of us have endured Mars.

E. Bennett

INARTICULATE¹

WORDS? Yes, they *are* queer, lumpy things,
Blocking the way between your dream and the outside.
But, comrade—sometimes, they are wings . . .
And wings grow strong against resistant air.
Never you mind dulled eyes or vacant faces,
The querulous tone, or gesture of impatience;
Forge in the furnace of your thought till clear white heat
The metal has attained; then out with it!
Hold the dream tight, its warmth and light
Will lift you over the top
Of these lumbering things
Called words.

E. G. SALT

¹ For some of us, words are indeed winged things; but to those souls who have sat alone too long in the darkness of their thoughts, words are not a help but a barrier.
—E. G. S.

KARMA AND HEALING

By JACOB BONGGREN

THE word Karma is often misunderstood, and so is the word Healing. Let me therefore try to explain both. True knowledge is important, and to define words carefully is a necessity, when true knowledge is wanted.

Karma is the effect of previous causes, and also, in its turn, the cause of subsequent effects. Karma implies action; karma is a link in a chain of actions.

Activity, of whatever kind it may be, is the cause which produces effects. Activity is either progressive or retrogressive. Progressive activity keeps up work without stoppage or break; retrogressive activity stops and breaks off. Keeping up work brings karma, and so does likewise refusal to work or to go further. In the first case the result will be progressive, in the second, retrogressive.

When disharmony is the effect of previous causes, moral, mental, emotional or physical, efforts are needed to restore the equilibrium on the plane affected and disturbed. The harmonizer is truly named a healer, for he is healing the breaks in vital harmony. If he uses exclusively physical means for that purpose, the name of physician fits him better.

There are people who think that no conditions whatsoever should be changed, because every condition is the result of karma. They do not take into account that cosmic existence is constant activity, nor that all activity includes co-operation. All the comets, planets and moons in a solar system co-operate with their sun and with each other. All the solar systems have their individual activity, and they co-operate also with each other. Every microcosm is a true copy of the macrocosm. Every atom and molecule in an organism united by the One Life acts in its own way and co-operates continually with every other atom and molecule in the organism. As long as this keeps up there is health in the organism; as soon as any part refuses to work and to co-operate there is disease. To restore the activity and the co-operation is to restore the health.

If a person thinks that he should make no effort to get rid of his disease because it is the result of karma, *i.e.*, of previous action, and

because he is afraid that his effort to get well creates new karma or retains the old, let him then be reminded, that such hesitation also is a cause which will produce karma. Lack of initiative leads to lack of experience, and lack of experience means lack of progress. None can go forward by stopping, by being discouraged from going further; none can learn by refusing to go ahead and find out. Only those who use their will, who dare and do, can be counted as progressive.

I have been asked, if I consider it right to heal any one against his will. I have answered, that it all depends. We heal sick animals and small children without asking their permission, simply because we know that it is good for them. But if we meet people, who for some reason or other do not want to be healed, it is better to let them have their own way and to let them suffer as long as they want. To help those who don't want any help is unsolicited intrusion and should be avoided. With some people, their sickness is their most valuable asset, and they do not want to lose it by being cured. The longer they can retain the sympathy of others on account of their frail health, the longer they expect to be assisted in their work, directly or indirectly. They could have no excuse for neglecting their work and for letting sympathizing friends help them with it, if they were cured. This we should remember.

To take away from anyone something that he considers desirable, even if it is not, that would be wrong. Those who think that they need sickness, let them by all means have it, until they are tired of it. Those who think that healing is a fight against karma, at least in their own case, because they want punishment for their sins, and want to choose sickness as punishment, let them be left alone. None ought to be healed against his will. We may thus help them to remain helpless, until they change their mind and want to be helped in another way.

Life is action and co-operation. To act and to co-operate for the spiritual, moral, mental, emotional and physical welfare of our fellow beings is to make good karma. To be permitted to help where we are able to do so is the best kind of co-operation from those who give us that permission. And their reward is also good karma. In co-operation, the good karmic fruit is mutual. Let that fact never be forgotten.

"We do not want good karma for ourselves, for that is selfish," you say. Very well; but we want it as a gift for our Masters. We must come to Them with gifts, and not empty-handed. It is wrong to ask everything, but to give nothing in return. The best gift we can offer is good karma: loving, helpful work, done in a Master's name.

Jacob Bonggren

LOYALTY AND LEADERSHIP¹

By CHRISTMAS HUMPHREYS

THIS question involves an examination of the relationship between three allied, yet distinct, concepts. The first of these is the difference between a principle and its application, which is tantamount to that between abstract and concrete; the second involves the doctrine of what we will loosely call self-dependence or self-determination; and the third is expressed in that most abused of terms—loyalty.

Abstract and Concrete.—The Theosophy of to-day is, unfortunately, becoming more and more materialistic, and one of the causes would appear to be this: The Theosophical Society offers to the World a body of general principles, purporting to be fragments of the Eternal Wisdom. Some student of Theosophy applies one of these principles to a particular set of facts, according to his own interpretation thereof. This is as it should be. But this crystallised fragment of a general principle, coloured by the individual interpretation of the student, is placidly accepted by those too lazy to think for themselves and by them propagated as being a principle of Theosophy. Hence formulæ of conduct and dogmas on every topic, which are to all, save the original student, as dead and meaningless as any other form of dogma. For example, it is a principle of Theosophy that there is but One Life. It follows, says one student upon thinking the matter over, that we must not wear leather boots. This is his application to personal attire of the conception of the Unity of Life. But it is not Theosophy in the sense of being given to the world as a fragment of the Law. Yet there are many who will tell us that "Theosophy lays down that we must not wear leather boots". The principles are there, let each student imbibe them and apply them for himself, but let him at the same time leave others free to do likewise. Let us suggest to one another, by all means, ways in which any given principle may be applied, but let us avoid dogmatising, for each must ultimately be his own interpreter of the law. In short, let Theosophy be given to the world upon higher mental or conceptual levels, as a body of ideas or principles, and let the application of them be left adaptable to the needs and special viewpoint of all who seek Truth along any line whatever.

¹ A Transaction of Youth Lodge, London, whose Members are in no way bound by the opinions of the writer.

Self-determination.—Having raised the discussion to a level of principle, let us proceed.

Now it is submitted that there is only one form of true loyalty, and that is Self-loyalty, or loyalty to the Self. We must therefore first examine the doctrine of self-determination, which, for the purposes of this article, may be cited as the cryptic proposition "I am I," and all that flows therefrom. This amounts to identification with the Ego or Higher Self, which may be considered as the relatively permanent part of one's being as opposed to its temporary vehicles of expression, or personality. Among other considerations which logically follow from our first premise, is the refusal to submit to any discipline from whatever source save that imposed by the Self or Ego on the self, the not-Self, the personality. Secondly, and almost as a corollary of the above, the necessity of perfect control of the personality by the Ego. Finally, and for our purposes perhaps most important of all, the inherent right to lay down a line of conduct for oneself, and to follow it unswervingly, so long as it does not infringe an equal right in others.

Loyalty.—This following of the Self becomes of paramount importance, and all other considerations must give way before it. Such at any rate would appear to be the law of the Great Ones. The Master "M" writing to A. P. Sinnett on the subject of discipleship, lays down in terms that "only those who have proved faithful to themselves and Truth through everything will be allowed further intercourse with us".¹ Is not this the fundamental quality of "an honourable man," and who for one moment can in its absence be trusted? Truly Polonius spoke for all time when he advised Laertes:

This above all, to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

But by being untrue to the Self there arises an internal conflict, the self vainly lying to the Self, and experiencing considerable discomfort from that factor which can never be quite ignored, the memory of past error known as conscience. Every idealist understands the nature of Self-loyalty. Suppose that I try to be loyal to some ideal. Then to whom am I loyal in following that ideal? My Ego, my Self. For it is the Ego that is an idealist, not the personality. Does it not logically follow that by being loyal to the ideal I am but being loyal or true to myself?

Let us now consider the nature of what is called "personal loyalty". This occurs when some person decides to be loyal to some other person, and to "stand by" him or her, come what may. Such personal loyalty should be the effect of an unseen cause, not a cause in itself. It should be the result of the harmonious co-operation of two Egos rather than the blind following of a personality in total disregard of violated principles. Yet even the greatest have been known to allow themselves to be blinded by the personality of another. Let

¹ *Mahātma Letters to A. P. Sinnett*, Ed., A. T. Barker, 1st Ed., p. 264.

personalities follow personalities if they will, but when I, the Ego, stoop to pledge my loyalty to a mere personality, however great that personality may be, I have, by so doing, ceased to rely entirely upon my Self, and consequently ceased to be true to my Self. By thus placing my reliance on another I have virtually abdicated from the throne of Self, and thereby renounced my powers of spiritual perception, the power to contact Truth.

The Self follows principles, unalterable Laws, and only the self, the not-Self, follows personalities. How, then, can I be loyal to others and at the same time "to mine own Self be true"? Is not the answer that the finest loyalty to others is unswerving loyalty to one's Self? Examine this, and it will be found to be true. A man who merely follows personalities cannot be relied upon by the Ego whose personality he elects to follow not to be led off on a new quest at the critical moment by some "more attractive personality." On the other hand, an independent thinker, who follows his own ideals and principles before all else, can always be trusted. For the leader realises that the follower is working to the same end as he, and that as long as he, the leader, works faithfully towards the ideal he represents in the eyes of his follower, he can rely upon his loyal support. But he knows equally well that if he proves disloyal to the common ideal, as surely will his follower desert him. Thus does the very genuine loyalty of his supporters keep the leader to the lines originally laid down. Blind obedience may be laudable on the battle-field but is of little avail in spiritual evolution.

The one apparent contradiction to this principle proves, upon examination, to be its most perfect illustration. It may be argued: "What of the unswerving devotion of the pupil for his Master"? But is this a case of following a personality? Of course not. It is at least as high a relationship as Ego following Ego, and perhaps something higher still. Have not the Masters in *Light on the Path* defined themselves as "Symbols of the Higher Self"? It follows that in following the Master the pupil is only being true to his own Self. Nor is the metaphysical explanation of this doctrine of loyalty difficult to understand. There is but one Self, and how can he who is loyal to the fragment of that Self within him be disloyal to any other fragment enshrined in any other human being? Conversely, how can a man by being loyal to something which is not-Self, such as a personality, remain true to the One Self? Be loyal to the Self, and the problem of loyalty to others is automatically solved.

Types of Leadership.—There are three main types of Leadership. Firstly, spiritual leadership, or the devotion of the younger for the older brother in evolution. This, as we have seen, is but a faithful following of the Self within. Secondly, leadership in what may be called the form-side. Such leaders are simply business officials, cogs in the machinery of an organisation. These two types are the two extremes. But in between them comes a third. Most collections of people, combining to form a new unit, elect certain of their members to hold a dual position. Such persons hold office on

the form-side, and at the same time are respected to a greater or less degree as being spiritual leaders. Such are at once head of the form, or business-side, and of the life-side from which the organisation draws its strength. Now, it is a business maxim that executive officers are elected to act within certain limits, and as long as they keep within those limits they will be obeyed. Otherwise there would be no point in electing them. This ensures the smooth running of the organisation. Therefore, to the extent that any leader is a business official acting *intra vires*, you obey him. But to the extent that he is a spiritual leader you, your Ego, are prepared to follow such leader only as long as his path and yours are one. For you, the real You, are primarily pledged to your principles.

Keep the dual capacity of such a leader clear, and the problem of loyalty is solved. And that dual capacity resolves itself in the long run into a question of Ego and personality. On the form-side you obey the elected official, for only so is business done; but on the life-side you follow principles, your Self, and only people in so far as they embody those principles. This distinction leads to a disciplined and smoothly running organisation composed of free and independent units—surely the Ideal. For the more independent those units are the more faithfully will they follow both aspects of their leaders. Working only for the good of the whole, they obey on the form-side their officials, *qua* officials, while on the life-side retaining their independence.

These principles seem to be clear and unanswerable, but their application is by no means easy. The line of Self-loyalty is seldom, if ever, the line of least resistance. But, though it be a hard road to travel, there are those who prefer its rigours to the "pricks within" from an ever watchful conscience. For, in following the harder road, you have only the world with which to reckon, but on deviating from it you will find yourself in conflict with the Self. Choose, then, for sooner or later the choice must be made. Self-loyalty is something far greater than mere "ultimate expediency." It is the fundamental principle of conduct, and the road it lays down is the only Right Road in evolution, and one that, come what may, must ultimately be trodden by every evolving soul. Has it not been said:

To follow right
Were wisdom in the scorn of consequence.

These are general principles. Let each apply them for himself.

Christmas Humphreys

THE THEOSOPHICAL FIELD

THE Theosophical Society in Chili is collecting money to build a T. S. Headquarters in Santiago, their capital. The committee for collecting money reports that its fund is growing steadily. The members of the T. S. are responding generously to their appeal, some giving large sums according to their means: three persons have given 1000 pesos; seven, 500 pesos.

The total amount already cashed is \$2'268'80. Considering that there are in Santiago no more than 100 members and in the whole Republic of Chili only 200 members and that most of them are poor, we certainly congratulate the Section and appreciate fully the spirit of Service and Sacrifice displayed by its members.

* * *

Upon the initiative of Senora Guadalupe Gutierrez de Joseph, F. T. S., there has been established in Madrid a Central Office for Spanish speaking Theosophists, created with the object of being a rallying-point for all the T. S. Lodges of Spanish tongue.

This Central Office has been formed on the following principles:

(1) Each affiliated Lodge shall pay a yearly contribution of \$1'00 for the maintenance in Madrid of an Independent Central Office for Theosophy with the object of drawing together all the Spanish speaking Theosophists spread over both hemispheres.

(2) The affiliated Lodges shall send their Rules, Regulations and By-Laws to the Central Office with special notice of the Subsidiary Activities and Special Movements for promoting Brotherhood which they have initiated or helped by their active co-operation. It would also be most helpful if they were to mention the failures of their endeavours in any line of work, as a warning to other Lodges to avoid the same stumblingblock.

(3) In cases of difficulties the affiliated Lodges should be willing to put their difficulties before the Central Office, asking their advice, which will be given to the best of its abilities; the Central Office

will choose among the members of the affiliated Lodges experts on the given questions, and communicate their answer to the Lodge which asked their advice.

(4) The affiliated Lodges should give assistance to all Lodges and Brothers who ask for assistance.

We hope that all the Lodges of Spanish speaking lands will send in their application. Great is the Theosophical work and it is necessary to unite all our forces for this work of Brotherhood to which we have pledged ourselves. Where such an opportunity to unite our work presents itself, we must not let it pass unnoticed.

It would be useless to sum up all the benefits, great as they are, of having a Central Office for the Spanish speaking Theosophists spread over the world. Such a Central Office would facilitate greatly the organisation of our Theosophical work and smoothe the difficulties with which we all have had to struggle in forming new Lodges.

It is an absolute necessity to have an Independent Central Office which answers promptly all our questions when we are in difficulties; which sends us the regulation papers for the organisation and administration of our Lodges; which explains to us the rules and regulations which are often contradicted by other rules, etc., etc. It would certainly make our Theosophical work easier to have expert knowledge at our disposal.

We invite you to send to Senora Guadalupe G. de Joseph, Calle de Guzman el Bueno, no. 5 Madrid, the name and address of the President and Secretary of the Lodge which wishes to join the Central Office of Spanish speaking Lodges.

E.

THE WELFARE MEDITATION UNION

Thought has to precede action, and wise action will follow wise thought.

(THE following notes are already known to Members of the Union but are repeated here for the benefit of new Members and enquirers.)

The Union asks for the help and co-operation of all thinking people, irrespective of class, creed or race, with the object of charging the mental atmosphere with thoughts of peace and good will, thus influencing for good the massed thought of the world.

It should be the daily privilege—it need occupy but a few moments—of every person of goodwill, to contribute to the general reservoir of good thought morning and evening, by quietly using the power of mind and brain to “broadcast” into the thought atmosphere, a strong, clear desire for wisdom and peace in the conduct of all human affairs.

This valuable aid to the world’s welfare would further tend to provide, at the back of the mind, a body of helpful and uplifting thought ready to be discharged into the mental atmosphere during the day, at any moment when the mind was sufficiently free. Such a ceaseless stream of noble, unselfish thought would, in the mass, become a most potent factor for good, especially if the transmitters were numbered by the thousand.

Apart from the value to humanity of such addition to the good thought of the world and the purifying of the mental atmosphere, a marked effect for good would result to the transmitter by the developing of character and the increased efficiency of the mental life.

It is hoped to issue fresh Thought Slips every few months, or when any great question affecting the welfare of humanity is prominent. But the potency of welfare meditation depends ultimately on the constant impregnation of the thought-world by a steady, continuous use of a Welfare thought.

Any friends who are in sympathy with the objects of the Union and care to send their names and addresses for entry on the register, will have sent to them a copy of any further Thought Slips issued.

At present the Union has no list of Patrons and makes no appeal for funds. The expenses, which consist solely of printing, postage and stationery, are met privately. If the Union grows, and the ideal

would be for it to become world wide, we may have to ask for a few pence each year from members.

SPRING 1925

There have been, there are, rumours of war. Nation has risen against Nation and kingdom against kingdom. We hear of earthquakes in divers places; there are storms and floods, the sea and the waves roaring.

Such happenings as these, said the Christ, would be the signs of His coming to earth again at the end of the Age.

The Age (not the world, as mistranslated) is drawing to an end, men look for and talk of, a New Age.

“And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh.”

SPECIAL THOUGHT

If we believed that the Christ was coming back to help the world with His teaching and His presence, how should we live?

We should live peacefully with all that lives, giving ourselves to the service of humanity and of all creatures, growing in that greatness of which He spoke when He said: “Whosoever will be chief among you, let him be your servant,” and “He that is least among you all, the same shall be great”.

THE HON. SECRETARIES,

The Welfare Meditation Union,

29, Craven Road, Reading.

CORRESPONDENCE

GIVING AND GETTING

DR. WELLER VAN HOOK in his article on *The Law of Contest in Evolution*, in the April number (page 90) says: “The discovery of the joy of devoting oneself to the satisfaction of giving instead of mere getting comes with surprise, no doubt.” It is interesting in this connection to note that according to latest authority, a saying of our Lord, for which we are indebted to St. Paul: “It is more blessed to give than to receive,” should be rendered, “It is more blessed to give than to be getting.” It is good to be getting, but it is more so to be giving; and this is in accord with Dr. Weller Van Hook’s argument.

JOHN BARRON

THE EXPORT OF HORSES FOR BUTCHERY

To anyone who recollects the manifestation of public opinion against this traffic at the Mass Meeting in the Albert Hall of 1921, it seems incredible that the same evil calls for remedy in 1925.

The Government's amelioratory measures have but emphasised the fact that nothing short of stopping this trade altogether can prevent the sufferings of our old servants on the other side of the Channel, where we have no control over the horrible treatment to which they are subjected.

What happens to the horses for which this country has no longer any use, which we export throughout the year at the rate of about 200 a week?

If a horse boat is caught in a gale, it means a pile of dead and injured at the port. Then there is the suffering of hunger and thirst often prolonged for days, the long tramp to death, and the brutal killing, generally by knife or hammer.

The large proportion of the horses go for butchery, some go to the bull fights (comment on that fate is superfluous), some are bought for the unrestricted vivisection of foreign veterinary schools, where a horse a day is given over to relays of students, who perform upon it every possible operation without anæsthetics until death ends its tortures. Some of our old, blind, pit ponies have gone to this fate.

Whatever the value of this traffic, surely some considerations come even before £. S. D.—the credit of the country to which the trade has so long been a disgrace, and a recognition that animals whose lives have been spent in our service deserve at least the last mercy of a painless death?

Moreover there is no reason why profitable business should not be done on this side in the carcasses and bye-products as soon as stoppage of the traffic compels attention to be turned to the subject.

Captain Fairholme of the R.S.P.C.A. observed in a recent Press letter, "The only remedy for this trade, a remedy which would merely turn the trade in live animals into a trade in carcasses, is to render the export of live animals for butchery too expensive to be worth carrying on."

Surely the time has come for the Public to refuse to tolerate any longer "the Law's delays," to insist upon a measure to end this iniquity, and to take to heart the old saying "Inaction in a deed of mercy is action in a deadly sin."

I. E. BRUCE

OUR EXCHANGES

We acknowledge with many thanks the following:

The Theosophical Review (April), *Theosophie in Ned. Indie* (May), *Teosofia* (April), *The Canadian Theosophist* (March), *Shama'a* (April), *The Servant of India* (May), *Theosophy in South Africa* (January, February and March), *Light* (April), *The World's Children* (April-May), *Modern Astrology* (April), *The Indian Review* (April).

We have also received with many thanks:

Theosophisch Maandblad (May), *The Vedānta Kesari* (April-May), *Servizio* (March-April), *The Vedic Magazine* (April), *Nature* (April), *The Young Theosophist* (March), *The Beacon* (March-April), *The Nation* (April), *Zofia* (April).

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

An Epitome of the Science of the Emotions, by K. Browning, M.A., *The Mystery Teachings of the Bible* by Daisy E. Grove (From The Theosophical Publishing House, London); *A New World By a New Vision*, by Gilbert T. Sadler, M.A., LL.B. (C. W. Daniel Co., London, E.C.); *Ti-Me-Kun-Dan*, Prince of Buddhist Benovelence, *Wisdom of the East Series* (John Murray) London; *The New Decalogue of Science*, by Albert Edward Wiggam (J. M. Dent & Sons); *The Seeker*, by Muriel H. Carré (Arthur H. Stockwell, London).

REVIEWS

With Mercy and with Judgment, by Alexander Whyte, D.D. (Hodder & Stoughton, London. Price 7s. 6d.)

The sermons in this volume are representative of all periods of Dr. Whyte's ministry, and as they date from 1882 they are written in the old orthodox style. They are imaginative in character, with very little of the later day reasoning; this makes the reader hunger for a greater and deeper knowledge because his intuition has been moved. Inasmuch as former publications of Dr. Whyte's have been welcomed by the people of St. George there is no doubt that this volume will likewise find itself upon the shelf of friends.

D. G.

Life on the Heights, by J. H. Jowett, C.H., D.D. (Hodder & Stoughton. Price 5s.)

For the weary after the labours of a full day, and for those who enjoy poetic beauty in their devotional studies, as well as those who need to find peace of mind, we recommend, "Life on the Heights."

To-day the general public will go far to get away from the orthodox in any form, and because of this tendency it is to be regretted that the author uses so many orthodox expressions and phrases, for we believe the main desire of a writer is to reach the masses and not the few. He frustrates his own aim by giving his ideas to the masses in the colour language he wants to give them rather than in the shades and lights that will be attractive to them. How often we try to help humanity in the way we wish to aid rather than in the way they need help.

The book is full to overflowing, with peace, goodwill and a soothing undertone that quietly lulls all pains and troubles of the reader to rest. The word-pictures are graceful, artistic, poetic. A book well worth placing beside your chair in the quiet hour before you retire. It contains much food for thought.

B. S.

Another 'Handful' on Spiritualism:

(a) *The Survival of the Soul, and its Evolution after Death*, by Pierre-Emile Cornillier. (Kegan Paul, London. Price 10s. 6d.)

(b) *Revelations of a Spirit Medium*, by Harry Price, F.R.N.S., and Eric J. Dingwall, M.A. (Kegan Paul. Price 7s. 6d.)

(c) *The Classic of Spiritism*, by Lucy Mc Dowell Milburn. (Kegan Paul. Price 7s. 6d.)

(d) *Do the Dead Live?* by Paul Heuzé. (John Murray. Price 5s.)

(e) *Psychical Research for the Plain Man*, by S. M. Kingsford. (Kegan Paul. Price 6s.)

This handful is better than the last.

(a) Contains an account of over a hundred sèances held in Paris in 1913, the medium being a young girl whom the author hypnotised, and sent out on to the Astral Plane. She had a Guide, who did his best to obtain information on any questions the investigator asked. These ranged from Physiology to Atlantis. Definite teaching was given upon reincarnation, which is rather unusual in such communications. There were also some remarkable prophecies made with regard to the War, and perhaps with regard to a Greater War yet to come, and to seismic catastrophies. This book is one of those which is helping to unite the two worlds. The 'Guide' was unusually intelligent.

(b) Contains a reprint of the book of the same title which created such a stir in America in the Nineties. It deals with the methods employed by fraudulent mediums to produce physical phenomena, and is written by a prominent medium who states that all his phenomena are fraudulent! America at the time was crowded with impostors, and this book did a good work in exposing them. There is a compendious bibliography of books written against spiritualism. When a subject can arouse this opposition it is a sure sign that there is something in it.

(c) This is a book which we have been waiting for. It is a spiritistic interpretation of the Bible. The chief doctrines of Spiritism are taken and extracts are made from the Bible to corroborate or explain these. It is wonderful what a lot can be got out of the Bible in this way. It is truly the 'Classic of Spiritism'. Why is the price of this book 7s. 6d. while the price of (e), a larger book in the same style, is 6s.? This is our only criticism. The book fills a gap.

(d) Contains opinions of various eminent people with regard to spiritualism. Such books have little value. Opinions can have no effect upon a man of conviction, and we usually form our opinions of such a subject as this for ourselves.

(e) This book takes such subjects as Clairvoyance, Telepathy, Automatic Writing, and gives typical examples of each, putting them before the public in the manner in which evidence is put before a jury. We think that any average jury would be convinced of the reality of these things. A good book for the general public.

W. I. I.

Dante, by Edmund G. Gardner, M.A., Litt.D. (Dent & Sons, London. Price 3s. 6d.)

The city of Florence, through her fighting love for freedom in the Middle Ages, has been regarded as the first germ of the present Italian political entity. She is proud of having been the cradle of Dante, that great poet-seer, one of the few intellectual torches kindled during the dark night of that Age: "the perishing world of the Middle Ages was finding imperishable monument in his work" says the author.

Dante's defence of the liberty of Florence caused him to be banished. It was while in exile, when nearing his fifties, that he completed the *Divina Commedia*—"with eyes clear from passion and acute with discernment" according to his own saying. Soon after, he expired in Ravenna, and Boccaccio wrote that eight months after his death he appeared to Jacopo, the poet's son, to reveal to the world where the manuscript of the last thirteen cantos of the *Paradiso* was hidden. One year afterwards the work was copied, and the first commentary appeared in 1336, fifteen years later.

To the very extensive list of bibliographical works on Dante, the above named is a good addition. Four chapters constitute this book, namely: Dante in his times: Minor Italian Works: Latin Works and *Divina Commedia*; the latter followed by diagrams and tables exceptionally helpful to the ordinary reader. The author is a painstaking scholar, and although in this second edition of his carefully reasoned volume he says that his aim had been "to attach considerably less importance to the allegorical meaning of the *Divina Commedia*, and to emphasise the aspect of Dante as the symbol and the national hero of Italy," we are glad that his book remains as it is. Dante is not merely

Italian but universal; his message was for the world. While his personality as a national hero belongs to Italy, his individuality, as the exponent of one of the advancing steps of Human Thought and Knowledge, belongs to the World. His work still remains, and will stand for ages, as an inexhaustible source of allegorical interpretation, in which every one of the aspects of thought, either mystic, religious, philosophic, artistic or scientific can find its expression.

A. P. G.

Problems of Belief, by F. C. S. Schiller, M.A., D.Sc. Fellow and Senior Tutor of Corpus Christi College. (Hodder & Stoughton Ltd., London. Price 3s. 6d.)

"This is a small book on a big subject," as the author remarks in his preface, and it is written with the idea of evoking fresh thought, and stimulating philosophic progress. There are ten chapters on Belief, Implicit Belief, Half Belief, Debatable Belief, etc. At the end the reviewer did not know what to believe, except that the book should prove invaluable and most inspiring to those attending the author's lectures. Between the book and his somewhat flippant remarks, *inter alia*, it will probably attain for him the author's wish to stimulate philosophic thought.

M. H. S.

The Garden of the Sun, by Albert Earnest Stafford Smythe. (The Macmillan Co., of Canada Ltd., St. Martin's House, Toronto. Price 3s. 6d.)

This is a collection of fifty poems by a Canadian singer on the beauty of Nature, and they are very beautiful. There is a strength of rhythm, of expression and virility of thought that is refreshing, in these days, so that one can indeed "hear the Sound that Echoes Out His Life."

There is a love beyond the grange and mart
Above the range of vows for which the frown
Of custom sets no pale: whose Word brings down
The ineffable power of Life whence all things start.
And with that love I woo thee to this breast
And with that power I join thee on the heights
And draw thee from the deeps to make one life
Between us—rich for our fellows—
God Possessed

The Moon of March. (To Franz Lehars' famous Waltz) is exquisite in its lilting and singing rhythm :

Golden rose the Moon of March that still mild night,
Silver white through purple pierced the star points bright.

One admits having read them through from end to end twice—some more often—they catch up one's Soul to a purer atmosphere, and to the glorious boundlessness of the widths of the Golden West—Canada.

M. H. S.

Poems of the Empire, by I. S. M. Ward, B.A. (John Marlowe Savage & Co., London, W. 1. Price 3s. 6d.)

A collection of thirty-five small poems culled from the series of books entitled *Epic Tales of the Empire*; Australia, Canada, New Zealand, South Africa, India, all contribute their share of Song. The book has several good illustrations.

M. H.

The Story of Christ, by Giovanni Papini. Translated by Mary Prichard Agnetti. (Hodder & Stoughton. Price 6s.)

This is a very striking book written by a man who has vision and heart. With all the different stories of the Christ, this one, simply told, fills a gap, and a want that possibly one has not realised until one takes up this volume.

We think that the charm of it is difficult to describe, perhaps it is that we feel that it is written by an onlooker; and not by one who dreams that he saw. One lives in those times when one takes up this book.

"Like all lofty spirits, Jesus loved the country . . . He has seen the grain of corn consigned to the earth whence it will rise again, a bursting ear . . . Familiar alike with the gentle and the wild animals, He has seen the dove, a little vain of its glossy neck, cooing out its love on the housetop . . . the dog waiting under its master's table for the scraps and bones . . . Born among shepherds, He who was destined to become a Shepherd of men, knew and loved the sheep."

Another short passage shows insight into the deeper meaning of the story of the Temptation.

"When Jesus had overcome Satan within Himself, He came forth out of the desert to conquer him in man."

This volume ends with a long prayer which has some very beautiful passages in it; we quote one only among many.

"Thou didst once say: 'When a man is alone, I am with him. Lift up the stone and ye shall find me, cut into the wood and I am there.' But to find thee in the stone and in the wood we must possess the desire to seek for Thee, the capacity to see Thee. And to-day the majority of men cannot, will not find Thee . . . we entreat Thee to come once again amongst those who crucified Thee, amongst those who slay Thee day by day, that Thou mayest shed upon all of us . . . the light of true life."

There are many who believe to-day in the near Coming of the Christ and this book would be very useful to those who thus seek. We cannot too highly recommend it.

W.

The Coming Light, by Mary Bruce Wallace. (John Watkins 21 Cecil Court, Charing Cross Road, London. Price 2s. 6d.)

This is one of the many little books that we may class under visions. They are very helpful to those who have a dim faith, and to those who need an outward vision to help them to realise that which is within.

C.

The Dilemmas of Jesus, by James Black, D.D. (Hodder & Stoughton. Price 7s. 6d.)

We cannot do better than to quote in this short review the foreword addressed to the Reader:

To express the purpose of this book, I borrow the ancient prayer, "Sir, we would see Jesus."

"I believe that we see this Jesus—best, if not only—amid the adventures of His own soul, when he settled His ways at the cross-roads of life and walked on His clear way to God."

"In all points tempted like as we are, yet without sin."

The whole book emphasises the fact of the Christian attitude man and God, tempted as man, triumphant as God.

It has original thought however and is of great interest in the present day. It is also written in a clear and original style that is very pleasing and attractive. It should have a good sale.

The Men Whom Jesus Made, a Series of Studies in the characters of the twelve Apostles by the Rev. W. Mackintosh Mackay, D.D. (Hodder & Stoughton. Price 6s.)

This study of the Twelve Apostles is a very interesting one for all students of humanity and not only for students of Christianity. The thought comes to one that these are types and that all of us belong however remotely to one or other of these types. We are all being trained too, and the great use of this book appears to show itself in the manner in which each of us can apply that training to ourselves.

The choice made by Jesus in calling his Apostles, is a subject of equal importance, and yet again we can apply that to ourselves. Each Apostle had a gift or virtue that was of use to the work that Jesus had to do, and therefore was he called. We cannot help our thought going back to the time that David was called. God looketh upon the heart, and the world has not yet learned all that means; we still judge by outside appearances. This book is written in an original way and will be very helpful, we are convinced, in many ways, so we thoroughly recommend it.

The training that Jesus gave is a study in itself, for judging differently He also trains differently, has a different standard of values. There is much to learn in these pages. Read it and mark well.

W.

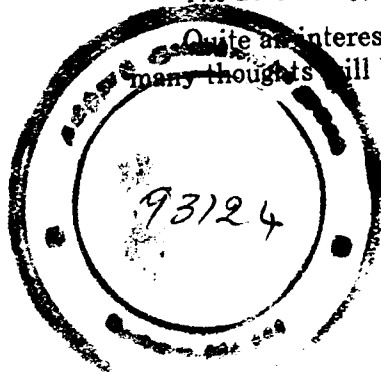
The Life Ray, by Maud S. Levett. Price 1s. 6d.

This booklet is "to show the importance of the discovery that the healing power of light can be transmitted through the mind." It should prove of value to students of healing in this line.

The Blue Fairy, by Alice Gaze. (C. W. Daniel Co. Price 1s.)

Quite an interesting fairy tale for all to read. It is full of life and many thoughts will be stirred as it is read.

C.



DL
Q. M. 2. 178
225-162-9

JUBILEE CONVENTION

ADYAR, 1925

THE following preliminary general information will enable visitors coming to India by sea to get an idea of their probable expenses during their stay at Adyar. It is not intended for Indians.

Visitors will have to remember that there is bound to be a certain amount of inconvenience and discomfort at a large Convention. The visit of an extra large number of visitors makes a great strain on the accommodation arrangements at Adyar, which are made for a certain number of residents and students, calculated on the basis of a normal year. Such discomforts will, as far as possible, be minimised by the Housing Committee. But, nevertheless, some will remain, and therefore it will be well if visitors will consider themselves as at a picnic or camp, and be ready to put up with the lack of many creature comforts to which they are accustomed.

Rooms.—Except about a dozen rooms which are now empty, all the new rooms necessary for visitors will have to be specially constructed. They will be made of palm leaf, both the walls and the roof. The floor, however, will be of brick, and electric light will be laid on. The huts will be mostly for two camp-cots, only a few being for a single cot. The approximate size of the huts will be, double 10 ft. by 12 ft., single 8 ft. by 10 ft. Each visitor will be provided with a camp-cot or bedstead, and a small table and chair. Each hut will have a small bathroom attached, with a water tap laid on for bath

water. The bathing arrangements will be in Indian style, with no bath tub, but a receptacle of water with a lota (dipper) with which to pour water over oneself. This is the usual Indian way of bathing. The cost of huts with furniture will be not less than, for double, Rs. 45, for single, Rs. 35. Two visitors will be accommodated in a double hut, except in special cases, and then only so long as single huts are available. Where two visitors occupy a hut, its cost will be divided between them. As the huts will have to be dismantled by the contractors after the period of Convention, visitors remaining beyond three weeks will have to pay a small hut rent in addition to the cost of the hut, or take a room in Blavatsky Gardens, if available, at Rs. 2-8-0 per day, not including the wages of a private servant.

Bedding.—As the cot in each hut will have only a canvas bottom, visitors must provide themselves with a thick travelling rug and also with sheets, blanket or light covering, pillow, pillow-cases, soap and towels. These are necessary in travelling in India, as sheets, pillows, etc., are not provided. A tea-basket is very desirable. A light mattress or "razai" can be purchased in Madras or Bombay on arrival, or will be provided at Adyar by the Housing Committee, *but only if ordered beforehand*. The cost of a "razai" will be Rs. 11. Each visitor should bring a mosquito net, the size of which should be 6½ ft. by 3½ ft. (that for a cot), or larger. Nets can be purchased in Bombay or Madras for about Rs. 12-8 and they will be procured for a visitor by the Housing Committee, *if ordered beforehand*.

Meals.—These will be provided. Since extra servants, cooking utensils, crockery and cutlery, etc., have to be engaged and an additional dining-room constructed, it will be impossible to supply meals at the rates charged for permanent residents in normal times at Leadbeater Chambers restaurant. Therefore, the charge will be Rs. 5 a day, and this will include morning tea or *chota hazri* at 7, breakfast or tiffin at 11.15, afternoon tea at 3, and dinner at 6.30. The meals will be strictly vegetarian, and will only be served in the common dining-room and at the stated hours.

Cost of Travel.—Visitors arriving at ports and going to a hotel must calculate at the rate of Rs. 15 to 17 a day at a hotel. Trains leave for Madras every evening from Bombay, Colombo and Calcutta. The fares, single, are as follows:

	FIRST CLASS			SECOND CLASS		
	RS.	A.	P.	RS.	A.	P.
Bombay to Madras ...	93	4	0	46	9	0
Calcutta to Madras ...	115	9	0	57	13	0
Colombo to Madras ...	90	11	8	46	1	3

(12 pies make 1 anna (=a penny), 16 annas 1 rupee)

The return fare is double the single fare. The free allowance of luggage is, for First Class, 120 lbs. and for Second Class, 60 lbs. The Railway Company at Colombo will grant a double allowance to ship passengers, provided they show a proper certificate from the ship's purser. At Bombay, the railway grants this double allowance only to passengers from P. & O. Mail boats, and passengers must start on the day of arrival. The journey from Bombay to Madras is 33 hours, and from Colombo to Madras 36 hours (in both cases, two nights and a day). Vegetarian meals can be had on the mail trains and at the principal stopping stations, if notification is given to the Guard of the train in sufficient time.

Cost of taxi from Madras Railway Station to Adyar will be Rs. 7-8-0 and for conveyance of heavy luggage, by cart about Rs. 2-8-0 extra. The Housing Committee will make arrangements to meet passengers at the Railway Station in Madras, and convey them and their luggage to Adyar. At Bombay and at Calcutta, local Theosophists will be glad to help members on arrival and departure. Their names will be published in *The Theosophist* later.

Banking and Exchange.—The value of a Rupee varies according to exchange. At the moment of writing, the value of a sovereign or one pound is Rs. 13-3-0. This is at the rate of 1 shilling 6½ pence per rupee. The most convenient way to bring money is by a Letter of

Credit. The principal Bank in India is the Imperial Bank of India, which has Branches all over the country. Foreign Banks have Agents in India, and there are several other Banks, whose names are Chartered Bank of India, Australia and China, the National Bank of India, and the Mercantile Bank of India.

Length of Stay.—Visitors are expected to reserve accommodation by letter reaching Adyar not later than September 30th, stating at the same time the probable date of their arrival at Adyar, and the length of their stay at Adyar. Visitors must be provided with a return ticket on the steamer, or the amount in cash for its equivalent.

Laundry.—There is a Laundry at Adyar.

Delegates pay a fee of Rs. 2 for registration.

Approved.

ANNIE BESANT, P.T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Miss A. Wernigg, Port Blair, per 1925	15	0	0
Fraternidad Lodge, T.S., Buenos Aires, Charter Fee, £1	13	4	0
Krishna Lodge, T.S., Calgary, Canada, Balance of dues, 2 members, per 1924	1	0	0
Miss Louise M. C. Lousich, Toronto, Canada, per 1925	6	10	0
T.S. in Mexico, 423 members per 1924, £13-18-1	183	9	5
T.S. in England, 520 „ „ January, 1925, £18-3-4	240	0	0

DONATIONS

French Section, T.S., £35	461	9	8
Mrs. Meahra Schroff, Calcutta	100	0	0
Mr. Carlo Soares, Alexandria, for Adyar Library, 5s.	3	4	9
Anon, Bhavnagar, for Convention expenses	1,000	0	0
Gaya Lodge, T.S., for Adyar Library	10	0	0
	2,034	5	10

Adyar
10th March, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1925, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
T.S. Employees' Co-operative Credit Society, Adyar	17	6	4
Mr. W. A. Koot, Madioen, Java	335	14	6
"A Friend," Adyar, for Food Fund	500	0	0
	853	4	10

Adyar
10th March, 1925

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Madrid, Spain ...	Xifre ...	19-11-1924
Dhenkanal, India ...	Anand ...	31-1-1925
Firenze, Italy ...	Gioacchino Cavallini	1-2-1925
" " ...	Azione ...	18-2-1925

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Ashford, England	Ashford	23-1-1925

Adyar
10th March, 1925

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

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in Porto Rico" was issued on 28th January, 1925, to Senor Don Rafael de Albear to be handed over to Senor Francisco Vincenty, *pro tem* General Secretary, with its administrative centre in San Juan, Porto Rico.

Adyar
10th March, 1925

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

NEW YOUTH LODGES

Location	Date of Issue of Charter	Location	Date of Issue of Charter
Bellary ...	15-12-24	Guntur (II) ...	19-2-25
Rohri ...	do.	Kumbakonam ...	do.
Cambay ...	19-2-25	Madanapalle ...	do.
Dharmavaram ...	do.	Kolhapur ...	do.
		Trivellore ...	26-2-25

K. S. SHELVANKAR,

Secretary,

All-India Federation of Young Theosophists.

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

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Annie Besant Lodge, T.S., Canada, Entrance fee of a new member and Dues of 2 members, per 1925	9	11	0
T.S. in Portugal, 252 members, per 1924, £4-2-0	54	3	0
Sokaren Lodge, T.S., Helsingfors, Finland, 3 members, per 1925, 15s.	9	12	0
Mr. W. H. Barzey, Free Town, West Africa, Dues per 1925	13	2	0
"Dawn" Lodge, T.S., Shanghai, 4 members, per 1925	47	5	6
Blavatsky " " " " " "			
"China" Lodge, " " " " " Charter and Entrance			
Fees and Dues of 4 members, per 1925			
Swiss International Federation, Geneva, Entrance fees of 3 members and Dues of 71 members, per 1925, £3-14-8	49	7	0
T.S. in England, 686 members, per February, £14-5-10	190	1	7
Mr. F. T. Muirhead, Kingston, Jamaica, Dues per 1925 and 1926, £2	26	8	0

DONATIONS

Härnösand Lodge, T.S., Sweden, "Adyar Day" Collection, £1	...	...	13	1	3
T.S. in Austria, "Adyar Day" Collection	...	...	17	4	0
Xifre Lodge, T.S. in Spain, "Adyar Day" Collection, £2-17-10	...	...	38	5	8
T.S. in England, £50	...	...	665	7	2
" " " for Adyar Library, £10-19-1	...	...	145	11	8
Watford Lodge, T.S., England, for Adyar Library, 10s.	...	...	6	10	5
"Anon" for a Theatre and Lecture Hall at Adyar	...	...	3,000	0	0
			4,286	10	3

Adyar
10th April, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1925, are acknowledged with thanks:

DONATIONS		Rs.	A.	P.
An E.S. Member, Sydney, for Food Fund, £1 ...	...	13	4	0
"A Friend," Adyar ...	...	1,200	0	0
Anon, London ...	...	26	6	1
Shanti Dayak Lodge, T.S., Moradabad, for Food Fund ...	...	5	0	0
Donations under Rs. 5 ...	...	0	6	7
		1,245	0	8

Adyar
10th April, 1925

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Lisbon, Portugal ...	Maitreya ...	20-11-1924
Uttukuli, India ...	H. P. Blavatsky ...	6-1-1925
Chesterfield, England ...	Ramachandra ...	6-3-1925
Ookadapalayam, India ...	Chesterfield ...	7-3-1925
Karlovac, Yugo-Slavia *	Vasanta ...	9-3-1925
Zagreb ...	Jedinstvo (Unity) ...	30-3-1925
" ...	Blavatsky ...	"
" ...	Annie Besant ...	"
" ...	Surya ...	"
Beograd *	Krishnaji ...	7-4-1925
Shanghai, China *	China ...	"

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Tranas, Sweden ...	Tranas ...	Feb. 1925

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

* Directly attached to Adyar Headquarters.

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 April to 10th May, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Hankow Lodge, T.S., China, 4 members, per 1924 ...	14	0	0
Shanghai Lodge, T.S., Entrance fees of 4 new members and Dues of 24 members, per 1925 ...	99	8	10
"Hiawatha" Lodge, T.S., Pittsburg, U.S.A., Charter fee and Dues of 3 members, per 1925 ...	27	6	5
T.S. in England, Dues of 453 members, received in March, 1925, £14-5-4 ...	190	2	6
Hungarian Section, T.S., per 1924 and 1925, £1-10-0 ...	20	0	0
Australian Section, T.S., part payment of Dues, £25-3-0 ...	333	4	0
Mr. F. Tennyson Tay, Coomassie, West Coast Africa, per 1923 and 1924, £2 ...	26	8	0

DONATIONS

T.S. in Ireland, "Adyar Day" Collection, £2-15-4 ...	36	12	0
" Bulgaria ... \$20 ...	55	0	0
American Section, T.S., for "Adyar Day" Collection through U. S. Adyar Committee ...	14,165	3	0
Additional Collection, \$300 ...	835	11	0
Mr. C. D. Shores, Cocanada ...	5	0	0
15,808 7 9			

Adyar
11th May, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1925, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Dr. Y. M. Sanzgiri, Bombay, White Lotus Day Gift for Food Fund	20	0	0
Lightbringer Lodge, T.S., Washington, \$25	67	15	0
U. S. Adyar Committee, Los Angeles, \$197.25	549	7	0
Donations under Rs. 5	1	0	0
	638	6	0

Adyar
11th May, 1925

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manasquan, N.J., America	Manasquan	6-10-1924
Hartford Connecticut, America	Hartford Capitol	23-11-1924
Caguas, Porto Rico, Cuba	Charles Leadbeater	2-12-1924
Johnstown, Penna., America	Johnstown	11-12-1924
Seattle, Wash., America	Lodge of the Inner Light	24-12-1924
Gijon, Spain	Asturias	1-1-1925
Tampa, Florida, America	Tampa	26-1-1925
Rio de Janeiro, Brazil	Hamsa	1-2-1925
Konigsberg, Germany	Orpheus	3-2-1925
Terijoki, Finland	Temperantia	3-3-1925
Manitoulin Island, Headquarters	Hiawatha	24-3-1925
Royapettah, Madras, India	Royapettah	

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England	Alpha	7-3-1925

Adyar
9th May, 1925

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