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Art, Literature and Occultism

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# THE THEOSOPHIST

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*September 18th*

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The following telegram was received this morning from Coimbatore, where the President and Mr. Arundale and Mr. Wadia have been interned:

*"Released last night unconditionally.—Besant."*

to take the same course in regard to other persons upon whom restrictions have been placed under these Rules merely by reason of their violent methods of political agitation.

Twelve days have passed, during which all India has been keenly expectant of the release of the interned, but nothing so far has happened, in spite of rumours day

after day. One more monthly anniversary of Internment Day has passed, bringing with it protest meetings everywhere. There certainly has never been such an upheaval of feeling throughout all India as over the internments; and the emphatic determination of the Indian people to do everything to set the interned at liberty, is sufficient comment on the claim of the Government that the President has ever used any "unconstitutional and violent methods of political agitation". A further intimation of what the Indian people think of what she has done to help their cause is the fact that she has been elected as the President of the Indian National Congress—the great political body which represents Indian opinion—for its next session at Calcutta in December. I hope, before this number of THE THEOSOPHIST is finally issued, it will be possible to announce that she and Mr. Arundale and Mr. Wadia are back with us in Adyar. When they are free once more, it will be a happiness for them to know that their martyrdom has unified India as never before, and has brought nearer the goal of Home Rule within the Empire for which Indians are striving so earnestly to-day. One further thing will add to their happiness, and that is that as the result of the agitation over their internments, not only will they themselves be released, but also many others who have worked for national aims and suffered as they have, specially the Muhammadan leader, Mohammed Ali, and his brother Shaukat Ali.

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\*

It is curious that none of those who are so terribly shocked that the President of the Theosophical Society should say that it ought to stand for the equal freedom

of all opinions which do not excite to crime, made no protest when the same President, in December, 1915, said that the Society should throw itself on the side of the Allies. The German and the Swedish members said that this compromised the neutrality of the Society, as indeed it did. The passage was in her Presidential Address, and ran as follows:

We, who are Servants of the White Brotherhood, who regard Love as the supreme virtue, and who seek to enter into the coming age of Brotherhood and co-operation, we can but follow the Guardians of Humanity, and work for the triumph of the Allied Powers who represent Right as against Might, and Humanity as against Savagery. The Theosophical Society, the Society of the Divine Wisdom, founded by members of the White Brotherhood and their Messenger in the world, must throw itself on the side which embodies the Divine Will for Evolution, the side on which are fighting the Supermen of the day. If by this we lose the members we had in the Central Empires, after the War is over and the madness of it is over-passed, it must be so. Better to lose our members than to lose the blessings of the Brotherhood, better to perish, faithful to the Right, than to become a fellowship of Evil.

It would be well to devise some method whereby the Society should decide for itself what it means by neutrality. Does neutrality impose upon it official indifference to all the great questions of Right and Wrong? May it not, as a Society, stand up for Religion, for Justice, for Freedom, for Humanity? In the great struggles which usher in a new civilisation, must it crouch in a corner silently, while the great and good are grappling with the forces of evil? When the World-Teacher comes, must it stand aside and see Him crushed for lack of help, pleading its neutrality, while Judas betrays and Peter denies? Neutrality in matters of varied religions, of party politics, of disputes on philosophy, of education, of social reform, is one thing; but neutrality on questions of the evolution and degradation

of Humanity is quite another. When GOD and the Devil are at grips—to use the old terms—neutrality is cowardice, neutrality is crime.

\* \* \*

The doctrine of Universal Brotherhood which the T.S. expounds, brings with it the obligation that all who reverence the ideal of Brotherhood should actively work for it in some one way or another. To Theosophists, all work which conduces to the liberation of the Divine Spirit of man from the limitations that surround him is Theosophical. The Spirit of man on its upward way is held down by bonds of many kinds; these may be superstitious religious observances, unbrotherly social customs, false ideals of education, or political conditions which hinder the free expression of the soul's full nature. The T.S. as an organisation, since it stands for Brotherhood, gives its perfect sympathy to all—to individuals or organisations alike—who strive to achieve all aims which tend to liberate the Spirit of man and give all men larger opportunities for Self-expression.

\* \* \*

In the statement which the President has made about freedom of speech and the T.S., she has clearly stated that the Society “cannot identify itself with any special creed, religious, social or political”. The Society as an international body cannot declare in favour of or against Home Rule for India or Ireland, or for or against a monarchical or republican form of government for Spain or Portugal or any other country, or for similar special political creeds. But with all, in these and other movements, which conduces to freedom of speech “for all opinions which do not excite to crime,” and which helps men to fuller opportunities for spiritual

growth, the Society is allied by its very nature as a nucleus of Universal Brotherhood.

\* \* \*

The spirit of the brute which has surged up of late from the depths of humanity's past, and which has manifested itself in the fierce barbarities of to-day, unfortunately not less among civilians than among the fighters, has caused a ghastly situation in America. The colour feeling of the whites as against the negroes probably manifests itself in the United States more acutely than anywhere else; and one of the strangest paradoxes of civilisation to-day is to find there a most advanced civilisation having still embedded in it characteristics of the most primitive. Thus we find, on July 1st last, these events took place in the city of East St. Louis in Illinois, the State which was the centre of political activity of Abraham Lincoln the Liberator, who abolished the slavery of negroes in America.

No two writers agree entirely in their accounts of the beginning of the massacre. Henry M. Hyde, a correspondent of the *Chicago Tribune*, says that on the evening of Sunday, July 1, a Ford automobile, occupied by four men, was driven rapidly through the negro districts of the city. The four men yelled, cursed and fired revolvers right and left. Some of the shots are said to have entered adjacent buildings, one of them a church, whose bell was rung later. At the ringing of the bell—evidently a preconcerted signal—two hundred armed negroes assembled and, marching two abreast, started downtown. They were met by a police automobile, also a Ford car and also containing four men, who proved to be police officers in plain clothes. The officers started to explain, but the negroes refused to listen, and when the car turned, fired a volley at the fleeing officers. One of them was instantly killed, another died later. Then hell broke loose. For the greater part of thirty-six hours, negroes were hunted through the streets like wild animals. A black skin became a death-warrant. Man after man, with hands upraised, pleading for his life, was surrounded by groups of men, who had never seen him before and who knew nothing about him except that he was black, and stoned to death. A negro girl,

seeking safety from a band of white men, was attacked by white women, and despite her pleas for mercy had her face smashed by a club wielded by one of the white women. An aged negro, tottering from weakness, was seized and hanged to a pole. Three million dollars' worth of property was destroyed. State guardsmen were called out, but did nothing. The police seemed helpless or acquiescent. A number of arrests were made, but hardly anyone was held. "I have heard of St. Bartholomew's night," writes Carlos F. Hurd, in the *St. Louis Post-Dispatch*, I have heard stories of the latter-day crimes of the Turks in Armenia, and I have learned to loathe the German army for its barbarity in Belgium. But I do not believe that Moslem fanaticism or Prussian frightfulness could perpetrate murders of more deliberate brutality than those which I saw committed, in daylight, by citizens of the State of Abraham Lincoln.—(*Current Opinion*)

During my six years' residence in America I have noted again and again sporadic outbursts of this nature, but never such a holocaust as this, of which this is the summary: "Forty or fifty of the coloured people were killed; nearly a hundred were taken to hospitals; more than three hundred houses in the negro quarter were burned to the ground." Anyone living in America knows how difficult is the negro problem, but one unrecognised element of the difficulty lies in the easy-going, self-excusing attitude of the American people whenever these outrages happen. The vices of the negroes are held to excuse the vices of the whites, and instead of a stern condemnation and a determination to wipe out such a terrible blot on a young and beautiful civilisation, there are excuses and explanations. One is glad to see that Col. Theodore Roosevelt is an exception to this rule, and has denounced not only the crimes but also the explanations offered for them.

How can we praise the people of Russia for doing justice to the men within their boundaries if we in any way apologise for murder committed on the helpless? In the past I have listened to the same form of excuse advanced in behalf of the Russian autocracy for pogroms of Jews. Not for a

moment shall I acquiesce in any apology for the murder of women and children in our own country.

The Theosophical Society in America has evidently a stupendous task ahead of it, to permeate American civilisation with the real spirit of Brotherhood. At first sight there seems no land which is a more fruitful field for Brotherhood ; but the moment colour comes into question, as between man and man, then atavistic reversions blot out men's higher natures. When the great World-Teacher comes, He comes to all peoples, and it is well that America should put her house in order for His Coming. He will require of all nations many sacrifices of their prejudices, and those nations who train themselves in such sacrifices before He comes will be those which He will be able to carry with Him to higher types of civilisation. If the United States of America does not so prepare herself, she certainly will not go forward to her high destiny which the Gods have prepared. For His life is the life of all men, and what He said of old is still true to-day: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

\* \* \*

One of the daily trials of some of us who live in Adyar is to be confronted with the terrible poverty in India, and to feel our utter helplessness. They talk in Blue Books of the prosperity of India; and even here, judging from the motors of landowners and prosperous lawyers, India seems thriving and happy. But in one special way we gain a glimpse at Adyar of the poverty of the land, and it is from the number of poor boys who come to us for money for school fees, for books, and even for board and lodging. Hardly a day passes when



we do not hear of the poverty of parents who cannot educate their boys; and to note in the boys the longing for education and to see how it is denied them, is a pitiful sight. For there is no free and compulsory education in this land yet, where even after a century and a half of British rule scarce two per cent of the people get any schooling at all. And daily the number of scholars increases, and as there are only a few colleges, crammed already as to numbers, the standard of requirements is steadily made higher so as to keep down those "fit" to be educated. It is not in Madras alone that we see these things; everywhere it is the same. And in the meantime Royal Commissions decide on increase of salaries for the I.C.S. Two-thirds of the President's income goes to help these lads who are starving for knowledge; and during the Internments, since her income has ceased, dozens of boys have lost what help she was able to give. With all possible means devoted to them, yet the letters come to her begging for help day after day. Most of these boys are not orphans; they are sons of Government clerks and others, but what the parent earns is scarce sufficient for food and clothing in these days of "prosperous" British India. Some day it will be worth while to make a Blue Book—should it not be a black book?—of this phase of Indian life, which the "heaven-born" do not see, or if they see, seem to think scarce anything of. But at Adyar, we are trusted by the poor and the needy, and into our ears are poured tales which make the heart bleed. That is why, here at Adyar, we understand why there is unrest all over the land and dreams of something better.

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## MRS. BESANT AS A FABIAN SOCIALIST

By G. BERNARD SHAW

[THIS article, as also the two following articles, was originally written for a memorial book intended to honour the President's seventieth birthday, but owing to the internments it was not possible to publish this book. We have therefore taken the liberty of publishing the article in the October number of THE THEOSOPHIST and assuming Mr. Bernard Shaw's kind consent.—ED.]

IT is perhaps a little hard on Mrs. Besant that the various phases of her public activity should be explained by others who cannot in the nature of things possibly know as much about them as she knows herself, and whose right to determine the order of their importance for her is very questionable. I can easily imagine a memorial volume of such explanations and

estimates producing nothing in its recipient but a lively desire to throw it at the heads of the authors. In risking this sort of impertinence, I at least do so with a very uneasy sense of its indelicacy, consenting only because, if I refuse, the work may be done by a less friendly hand. I have no fear of supplanting a more friendly one; for though it has not been my destiny to be anybody's friend in this incarnation, my peculiar genius having driven me along a path in which all personal relations except those with working colleagues have been reduced to episodes, my personal feeling towards Mrs. Besant remains as cordial after a long period of years during which I have hardly seen her half a dozen times as it was when her association with the Fabian Society brought me into daily intercourse with her.

Mrs. Besant is a woman of swift decisions. She sampled many movements and societies before she finally found herself; and her transitions were not gradual; she always came into a movement with a bound, and was preaching the new faith before the astonished spectators had the least suspicion that the old one was shaken. People said "She will die a Roman Catholic," which was their way of expressing the extreme of mutability for an Englishwoman. They were right to the extent that she was seeking a catholic faith; but she grasped that great idea sufficiently to know that Roman Catholicism is a contradiction in terms: real catholicism cannot be bounded by the walls of Rome. Her steps were rapid: she began as a clergyman's wife putting difficulties to Pusey, who missed this most momentous chance so completely that she was presently actively attacking the curious combination of Bible

fetishism with a bigoted determination to see nothing in the Bible that was really there which then stood in the way of all real religion in England. Then came a swift transition to the scientific side of the Freethought movement, excited as it then was by Darwin's discovery of that simulation of evolution by "natural selection" which seemed to atheistic freethinkers a conclusive explanation of the evidences of design in biological structure. My first recollection of Mrs. Besant on the platform is a meeting in South Place, at which nobody seemed incredulous when hopes were held out by her chairman that the production of what would now be called synthetic protoplasm might shortly be expected from an Edinburgh laboratory.

At this moment the freethought movement, until then unchallenged as the most advanced battalion of modern thought, found itself jostled by a revival of Socialism. The older freethinkers, to whom Socialism was only an exploded delusion by which Robert Owen and his son had sidetracked and discredited freethought in the first half of the century, opposed the new movement with contemptuous vehemence under the formidable leadership of Bradlaugh. But the scientific wing of freethought, knowing nothing of the Owenite episode and having been led to seek economic solutions of social problems by Mill, Marx, and Henry George, found a life and hope in the new movement which was somehow lacking in promises of synthetic protoplasm, survival of the fittest, and demonstrations that the throat of a whale was too small to pass Jonah down.

Mrs. Besant swept ahead with her accustomed suddenness and impetuosity; but it must have been a

tragic moment for her, as it involved opposing Bradlaugh, side by side with whom she had fought all England in the cause of liberty of conscience. Of Bradlaugh history has so far given every description except the only one that fits him. He was quite simply a hero: a single champion of Anti-Christendom against the seventyseven champions of Christendom. He was not a leader: he was a wonder whom men followed and obeyed. He was a terrific opponent, making his way by an overwhelming personal force which reduced his most formidable rivals to pigmies.

Now at this time Mrs. Besant was the greatest orator in England, and possibly in Europe. Whether it is possible for her to be still that at seventy I do not know; but I have never heard her excelled; and she was then unapproached. Certainly the combination of Bradlaugh and Mrs. Besant was one so extraordinary that its dissolution was felt as a calamity, as if someone had blown up Niagara, or an earthquake had swallowed a cathedral. Socialism had many colleagues to offer her who were more accomplished than Bradlaugh. One of them, William Morris, was a far greater man. But there was no platform warrior so mighty: no man who could dominate an audience with such an air of dominating his own destiny. Unhappily for him, she was right and he was wrong on the point that divided them; and, when they parted, his sun set in a rosy glow of parliamentary acceptance, even by Lord George Hamilton, whilst hers was still stormily rising.

In selecting the Fabian Society for her passage through Socialism Mrs. Besant made a very sound choice; for it was the only one of the three Socialist Societies then competing with one another in which

there was anything to be learnt that she did not already know. It was managed by a small group of men who were not only very clever individually, but broken in to team work with one another so effectually that they had raised the value of the Society's output far above that of the individual output of any one of them. They had not only reduced Socialism to a practical political programme on quite constitutional lines; but they had devised an administrative machinery for it in the light of a practical knowledge of how government works (some of them being government officials of the upper division) in which the other societies were hopelessly deficient. This was exactly what Mrs. Besant needed at that moment to complete her equipment. But it could not hold her when once she had rapidly learnt what she could from it. To begin with, it was unheroic; and the secret of her collaboration with Bradlaugh had been that she too was essentially heroic in her methods as in her power, courage, and oratorical genius. Fabianism was a reaction against the heroics by which Socialism had suffered so much in 1871: its mission was to make Socialism as possible as Liberalism or Conservatism for the pottering suburban voter who desired to go to church because his neighbors did, and to live always on the side of the police. It recognized the truth for political purposes of Mark Twain's saying: "the average man is a coward". And Mrs. Besant, with her heroic courage and energy, was wasted on work that had not some element of danger and extreme arduousness in it.

Besides, considering the world from Shakespear's point of view as a stage on which all the men and women are merely players, Mrs. Besant, a player of

genius, was a tragedian. Comedy was not her clue to life: she had a healthy sense of fun; but no truth came to her first as a joke. Injustice, waste, and the defeat of noble aspirations did not revolt her by way of irony and paradox: they stirred her to direct and powerful indignation and to active resistance. Now the Fabian vein was largely the vein of comedy, and its conscience a sense of irony. We laughed at Socialism and laughed at ourselves a good deal. In me especially, as events have proved, there was latent a vocation for the theatre which was to give to tragedy itself the tactics of comedy. I attracted and amused Mrs. Besant for a time; and I conceived an affection for her in which I have never since wavered; but in the end the apparently heartless levity with which I spoke and acted in matters which were deeply serious, before I had achieved enough to shew that I had a perspective in which they really lost their importance, and before she had realized that her own destiny was to be one which would also dwarf them, must have made it very hard for her to work with me at times.

There were less subtle difficulties also in the way. The direction of the Fabian Society was done so efficiently by the little group of men already in possession, that Mrs. Besant must have found, as other women found later on, that as far as what may be called its indoor work was concerned, she was wasting her time as fifth wheel to the coach. The Fabians were never tired of saying that you should do nothing that somebody else was doing well enough already; and Mrs. Besant had too much practical sense not to have made this rule for herself already. She therefore became a sort of expeditionary force,

always to the front when there was trouble and danger, carrying away audiences for us when the dissensions in the movement brought our policy into conflict with that of the other societies, founding branches for us throughout the country, dashing into the great strikes and freespeech agitations of that time (the eighteen eighties), forming on her own initiative such *ad hoc* organizations as were necessary to make them effective, and generally leaving the routine to us and taking the fighting on herself. Her powers of continuous work were prodigious. Her displays of personal courage and resolution, as when she would march into a police court, make her way to the witness stand, and compel the magistrate to listen to her by sheer force of style and character, were trifles compared to the way in which she worked day and night to pull through the strike of the over-exploited match girls who had walked into her office one day and asked her to help them somehow, anyhow. An attempt to keep pace with her on the part of a mere man generally wrecked the man: those who were unselfish enough to hold out to the end usually collapsed and added the burden of nursing them to her already superhuman labors.

I have somewhere said of Mrs. Besant that she was an incorrigible benefactor, whereas the Fabians were inclined to regard ill luck as a crime in the manner of Butler and Maeterlinck. The chief fault of her extraordinary qualities was that she was fiercely proud. I tried, by means of elaborate little comedies, to disgust her with beneficence and to make her laugh at her pride; but the treatment was not, as far as I know, very successful. I would complain loudly that I wanted something that I could not afford. She



would give it to me. I would pretend that my pride was deeply wounded, and ask her how she dared insult me. In a transport of generous indignation, she would throw her present away, or destroy it. I would then come and ask for it, barefacedly denying that I had ever repudiated it, and exhibiting myself as a monster of frivolous ingratitude and callousness. But though I succeeded sometimes in making her laugh at me, I never succeeded in making her laugh at herself, or check her inveterate largesse. I ought to have done much more for her, and she much less for me, than we did. But I was at that time what came in 1889 to be called an Ibsenite. My *Quintessence of Ibsenism* is an expansion of a paper which I read to the Fabian Society with Mrs. Besant in the chair. Those who have read this book and followed Mrs. Besant's subsequent career will understand at once that she must have felt as she listened to it that this was not her path. She had at that time neither lost faith in the idealism which Ibsen handled so pitilessly, nor had she taken her own measure boldly enough to know that she too was to be one of the master builders who have to learn that for them at least there are no such small luxuries as "homes for happy people". The only permanent interest the Fabian Society or any other society could have for her personally lay in such advance as it was capable of towards a religious philosophy; and when I led this advance into a channel repugnant to her, her spiritual interest in the Society died.

The end came as suddenly as the beginning. The years had been so full and passed so rapidly that it seemed only a short time since I had gone to a meeting

of the Dialectical Society to deliver an address advocating Socialism, and had found the members perturbed and excited by the appearance of Mrs. Besant, who had long ceased to attend the Dialectical meetings, and who was still counted as the most redoubtable champion of the old individualist freethought of which Bradlaugh was the exponent. I was warned on all hands that she had come down to destroy me, and that from the moment she rose to speak my cause was lost. I resigned myself to my fate, and pleaded my case as best I could. When the discussion began everyone waited for Mrs. Besant to lead the opposition. She did not rise; and at last the opposition was undertaken by another member. When he had finished, Mrs. Besant, to the amazement of the meeting, got up and utterly demolished him. There was nothing left for me to do but gasp and triumph under her shield. At the end she asked me to nominate her for election to the Fabian Society, and invited me to dine with her.

The end was quite as startling. One day I was speaking to Mr. H. W. Massingham, then editor of *The Star*, at the office of that paper in Stonecutter Street. I glanced at the proofs which were lying scattered about the table. One of them was headed "Why I Became a Theosophist". I immediately looked down to the foot of the slip for the signature, and saw that it was Annie Besant. Staggered by this unprepared blow, which meant to me the loss of a powerful colleague and of a friendship which had become part of my daily life, I rushed round to her office in Fleet Street, and there delivered myself of an unbounded denunciation of Theosophy in general, of female inconstancy, and in particular of H. P. Blavatsky, one of whose books—I

forget whether it was *The Secret Doctrine* or *Isis Unveiled*—had done all the mischief. The worst of it was that I had given her this book myself as one that she might like to review. I played all the tricks by which I could usually puzzle her, or move her to a wounded indignation which, though it never elicited a reproach from her (her forbearance with me was really beyond description), at least compelled her to put on herself the restraint of silence. But this time I met my match. She listened to me with complete kindness and genuine amusement, and then said that she had become a vegetarian (as I was) and that perhaps it had enfeebled her mind. In short, she was for the first time able to play with me: she was no longer in the grip of her pride: she had after many explorations found her path and come to see the universe and herself in their real perspective.

This, as far as I know, is the history of Mrs. Besant's last unsuccessful exploration in search of her appointed place in the world. It had many striking incidents: chief among them the match girls' strike, "Bloody Sunday" in Trafalgar Square and its sequel, and her election to the London School Board after such election meetings as, thanks to her eloquence, are unique and luminous in the squalid record of London electioneering. In such experiences she lost her illusions, if she had any, as to the impudent idolatry of the voter which we call democracy. It has seemed to me, too, that the diplomacy and knowledge of men and affairs in the governing class which characterized the Fabians played its part afterwards in her educational work in India. But here I am only guessing. After the inauguration of her career as a Theosophist, I

dropped out of her saga. But I have not forgotten my part in it. My affections have two excellent qualities : extreme levity and extreme tenacity. I do not like the proverb " Love me little : love me long " ; but whoever invented it had a very narrow escape of finding its true form, which is, " Love me lightly : love me long ". And that is how I loved, and still love, Annie Besant.

G. B. S.

## INDIAN MEMORIES

By JOSEPHINE RANSOM

IT is of the small things in the life of my great chief that I would write. Others will tell of Mrs. Besant's work as it has compelled big issues in this country or that; but I will try to show how her greatness shines through small, gracious acts. A multitude of memories at once crowd my mind and I long to set them all down—if thereby I could portray the better for you my loved leader. I wonder if these few words of mine will convey something of the fragrance of her tender thoughtfulness. I must select from my memories, and the choice is difficult.

But first I must tell you of the first time I met my chief, and, hearing her speak, knew that she loved India—the Motherland—with a deep, abiding love. It was long ago at Adyar, the Adyar of Colonel Olcott's days, and in those days but twenty-seven acres broad. *Avatāras* was the subject of her lectures, and I sat for the first time amidst an absorbed and reverent Indian audience, listening to her. As her words swept through brain and heart I thought I saw wrapt faces shine with a new light and dark eyes kindle to new resolves. The rich-toned voice rang through the hall and seemed ever to dwell with special tenderness upon the word India—India! It was a cry,

a call, reaching deep and far into one's heart; it awoke in me a longing and a memory. To hear her call thus upon the spirit of India and awake its echoes is to know that my chief's own heart is full of "Indian memories," which, one gradually learns, express themselves in knowledge of daily custom, exquisite tact, and boundless sympathy with all the people of that ancient and honoured land. By lovely acts innumerable she knits to herself and her high destiny the humblest and the greatest men and women whom she touches in the round of daily life.

When my chief walked through her garden at Benares, or across the Adyar acres, as she passed along she would put her hand upon some green bush or perfumed flower with gentle, lingering touch—as though a responsive consciousness abode in shining leaf or secret flower-heart, and would know that she loved it and its pretty efforts to reveal in its own way some of God's eternal Beauty.

When Shanti Kunja, in Benares, was her home and headquarters, and the Central Hindū College was arising near by, there were creatures of all kinds on the compound, and to each one she gave affection and the attention they so dearly love. Very much the larger part of her midday meal was reserved for the animals. First the sweet-breathed, heavily dew-lapped cows and humped bulls. Their long tongues curved eagerly round the chupattis my chief always tendered with her left hand, lest by some mischance the busy right be injured and her work interfered with. Then the deer, rather lively creatures with active hoofs and sharp horns; and it was sometimes a problem how to get out of their enclosure without knowing

how sharp those horns actually were. The horses came next, patient, clear-eyed creatures, who came to know the hour of their mistress's visit and watched the roadway for her and greeted her with ecstatic little whinnies of delight. She rubbed their velvety noses and murmured soft words in their sensitive, pointed ears, as they nosed eagerly after the gift—offered always in that same left hand. The wee, fierce mongoose, sworn foe of the cobra (who, too, save for that foe, found an undisturbed home within the garden walls), found in her a friend. She placed sweets where it best could find them, and she made a point of sitting silent while the nervous, wild thing worked its way to the coveted dainty.

Then there were the beggars who came so often to the door—over which a fat little Ganesh snuggled in a niche—and prayed for alms, and were rarely disappointed. To the young and able my chief sometimes put a pointed question which sent them off abashed, ashamed; to the aged and infirm something was always given. An old man came sometimes who seemed dreadfully ill and weak. But one day from a sheltered corner we accidentally saw him come stumping vigorously along the far end of the roadway that curved from the open gateway to the bungalow. As soon as he was in sight of the house he suddenly collapsed into infirmity, into painful decrepitude, and coughed most miserably. He looked the part of helpless, pain-racked old age to perfection, and had never failed to win a generous alms from my chief. When his iniquities were explained to her she merely smiled and said: "He is old; and to the aged I always give."

When she went abroad on her many journeys, working and pleading for fine causes, her mind burdened with details, her thoughts busily engaged in devising how to further far-reaching schemes, yet, whatever the stress of the moment, she never forgot to hang upon her wrist the little bag of embroidered Indian silk, full of copper coins for the wayside beggars. It is said in India that when one is setting out upon a journey it is well to court good luck by dispensing alms to the beggars. Hence the clamour of them as they cluster by the entrances to Indian railway stations, for they know of the popular notion! Nor would my chief that another should scatter the alms she gives, for that would rob her of the personal touch with these maimed and miserable creatures making capital out of their miseries. Some day, when the beggar is a captain among men, he will look back upon the lives he lived on earth, and that personal touch with her will yield up to him its priceless value and meaning.

One day a syce (groom) in her service had his foot injured by an impatient hoof. It rendered him unfit for work. His tender-hearted mistress carried to him lotions and dressing, and with her own hands washed and cleansed the hurt. She magnetised some water and soaked the lint in it, and bound up the bruised foot—so hard and horny from running barefoot all his days. As her beautiful hands soothed his pain, the syce's dark eyes shone with humble adoration; and in them also a hint of wonder that his great Mem-Sahiba should busy herself with his injuries—he who counted for naught, save in the eyes of one who knows and loves and serves all men of whatever class or rank.



Children love my chief. Out of respect for the burden of her work, Indian mothers would try to keep small, brown-eyed folk away in another part of the house. But when no eye was upon them, they crept away and were found in her room playing quietly with pencils and papers that she had given them, or else curled up fast asleep against her knees. Once a small child lay ill at Adyar, her mother anxious and worried. My chief had to go on a long railway journey and give lectures and carry out a crowded programme. She returned very fatigued, yet waited only long enough to remove her dusty outer garments before she walked the quite considerable distance to where the sick child was, to see for herself how it fared, as well as to bring to it her own healing presence. I have seen footsore and weary boys come to my chief from all the four quarters of India for her advice and help. Into some little village or far distant town one, perhaps, had come telling of a lover of their land and its people—a wise woman who helped poor boys to the education for which their souls longed above all things. Age-long culture and refinement have bred in them a desire for knowledge, to satisfy which they will endure such ills and adventures as seem more than credible. With permission reverently asked from elders and as reverently given, and rich in blessings but in little else, boys set out on a long journey on foot. They begged for food from the ever-generous householder as they passed, and slept beneath the stars or in some ever-open caravanserai. Their goal was Kāshī—the ancient, holy city of their people for countless generations—where dwelt the great lady who might satisfy their desires. Many a wayside shrine or silent

temple heard the whisper of the secret hope in a boy's heart, and the low-breathed prayer that his journey be not in vain. They would arrive at last and seek out my chief, known of all, and diffidently lay before her their quest. Kindly questions soon made clear their wishes, their longings; then plans would be made to find them places in the Central Hindū College—fast growing famous. And yet another little band of India's sons was unreservedly hers in devotion. In their hearts she laid the foundations of India's future greatness; on those foundations they will build a structure glorious and worthy of their Motherland and of the wonderful woman who lived and wrought for their good.

No tongue shall ever tell, no pen ever write of all the men and women throughout India, and of all castes and creeds, whom my chief has helped. To hundreds, nay, thousands, she has shown a better way in life. She has given them a new hope, and above all has made their religion alive to them. But her supreme gift to India is a fresh, high and stirring ideal of the Motherland. In consequence, men in high posts, men of renown, men of all sorts, have sought her out for advice and guidance in things both secular and spiritual. An Indian ruler here, another there, under her influence has forsaken the ways of carelessness to become an ardent worker for his people, as well as a courageous enthusiast in his own reformation. To them she has recalled the past when the king served his people as loyally as they served him. To each his duty—to be obeyed and fulfilled to the best, the highest that in him lay. I recall one ruler of wide territories who sought her guidance in the affairs of his State.

My chief found for him men of repute and nobility to be his ministers; their faithful discharge of duty and their integrity helped that ruler to put his State in such order that it became, notably, a finely governed kingdom. I have known of rulers of ancient lineage and proud, oh, proud beyond anything to be found elsewhere in the world, bend before her in lowly homage in acknowledgment of her utter obedience to the best and highest in all things spiritual. To none save devotees of the one high God and His Will do such proud men give homage—such homage as is nigh as priceless as the deep, sweet beauty of spirit that has evoked it.

Nowhere more than in India are the heads of great sects revered. Their power is unlimited, and runs throughout the length and breadth of the land. Their earthly natures are ignored, and devotees remember only that they represent the Lord and honour them accordingly. Where their feet have passed is therefore holy; where their shadows have fallen is holy also. Yet these powerful leaders have recognised the influence that my chief wields in their own land. They have watched her work through many years and have seen it work for good. On every side they have discovered men and women in whose hearts she is enshrined. One such leader, of whom I sought wisdom, knew me as a lover of my chief, and therefore he said simply: "Yes, follow her; for in her is the grace of God."

India is the land of long and tenacious memories, and in her big heart she gives a warm corner to each one who works for her welfare unselfishly. One of the warmest corners she will give to my chief, one

of her longest memories will be of the woman of will and power and love who gave so freely of her life that India should rise and be a noble participant once more in the world's work, its enterprises, its discoveries, its joys and its splendours.

Josephine Ransom

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### THE STILLED ROOM .

STILL, in the noonday hush, her empty room ;  
Save One, the dear, familiar faces all look down  
Upon a silence shaken only by the boom  
That floats in softly from the unreal, far-off town  
To mark the passing of this hushed high-noon.

No sound of ceaseless, swift, sure pen ; paused the toil  
That filled the hours, and bent the venerable head  
To everlasting tasks of love ; quiet the foil  
That, flashing forth, would lay the canting lie for dead  
To save the Truth, her Holy Writ, from soil.

Still her empty room ; nor pen nor voice is whispering  
Words the world is tremulous to hear and heed.  
Yet hope, love ! Can mere men still that spirit everlasting ?  
Can toy men silence with their foolish, earth-made screed  
The standard-bearer of the earth's great KING ?

L. G.

# THE CONTRIBUTION OF ANNIE BESANT TO PSYCHOLOGY

By W. D. S. BROWN

## THE GULF

IT is a curious fact that psychology should have made such rapid progress in recent years without recognising the value of the Theosophical system of thought as found in the writings of Mrs. Annie Besant. This gulf between the two kindred lines of investigation may be partly explained by a natural fear on the part of the scientifically minded that an acceptance of hypotheses based on exceptional clairvoyant evidence might imply the acceptance of the Theosophical philosophy *in toto*, involving many questions concerning religion rather than science.

Such a fear is by no means unfounded. In the first place it is a noticeable tribute to the consistency of the Theosophical scheme of life that an understanding of any of its main aspects more or less depends on an acknowledgment of the others. Secondly, as Mrs. Besant points out in the first of her six published lectures on *Theosophy and the New Psychology*, to ignore the recorded experiences of religious mystics is to exclude some of the most valuable psychological evidence obtainable. Thirdly, the basis of the classification adopted by Mrs. Besant is one common to all

religions, namely, the threefold nature of Spirit and its threefold reflection in matter. In fact it may be fairly said that Mrs. Besant's interpretation of the theological dogma of the Trinity in terms of psychology constitutes her most valuable contribution to that science. But we shall return to this point presently.

The main significance of Mrs. Besant's work on this line is indicated by the virtual confession on the part of progressive psychologists that they are still mostly working in the dark. Let us take as an illustration the application of psychology to education, a problem which the London County Council has taken up with commendable foresight. The writer was present at an educational conference held in London at the Imperial Institute in the early summer of 1914. The subject chosen for discussion was "The Next Steps in Education," and representatives of prominent bodies engaged in educational reform, including the Fabian Society, were invited by Dr. Haden Guest to come forward with their experience on the various lines on which they had specialised. A large proportion of the programme was given up to papers dealing with the psychology of teaching, and the experts recounted the latest achievements of psycho-analysis and other methods, expounding many ingenious classifications of children into "visualisers, audiles, motiles," etc. On one point, however, they all were agreed, and that was that further knowledge was absolutely necessary before any practical results could be expected. The last speaker on that occasion was Mrs. Besant, who modestly disclaimed membership of the teaching profession, but offered a few suggestions based on a study of "Eastern psychology". In about twenty minutes

she had outlined a complete course of education, classified according to the successive stages of the child's bodily, emotional and mental growth—first, physical activities designed to develop the motor organs and powers of observation; then the reading and recital of wholesome literature, to give a lead to the emotional tendencies; and finally those branches of study, such as mathematics, that train the reasoning faculties. The word Theosophy was not mentioned, and so the conference accepted the suggestions on their own merits as being at least something to go on with; but the Theosophists present well knew how that note of order had been introduced into the preceding chaos.

Now it is precisely this note of order that modern psychology is groping for, and will have to find before it can co-ordinate the chaos of independent observations it has collected. Theosophists claim that the knowledge necessary for this work of co-ordination already lies in the hands of a few who have studied the higher laws of nature, and has been made available for scientific use by the practical genius of Mrs. Besant, who brought the frequently puzzling statements of H. P. Blavatsky into closer relationship with current conceptions, and confirmed them with the testimony of her own experience and that of her collaborator Mr. C. W. Leadbeater.

Sooner or later scientific psychology will be driven to admit the natural correspondences which are the signposts of the occultist, and the result will be a sorting out of phenomena on the very plan which has all this time been offered to the scientists for their guidance. When this happens, it is quite likely that Mrs. Besant's

service to this "science of the mind" will be passed over unrecognised, though possibly by that time the attitude of science towards Occultism and its pioneers may have changed; but in either case the indebtedness will remain.

### THE BRIDGE

Let us now attempt to review the main points of Mrs. Besant's presentation, noticing at the same time how the difficulties of the school represented by, say, Myers are answered. We may conveniently begin by assuming the fact of consciousness, apart from the question of its origin and ultimate nature; a ground on which all schools of thought are prepared to meet. So far we can only conceive of consciousness in relation to an individual (the word "personality" is more common in non-Theosophical literature, and is the cause of much confusion of thought among Theosophists, who rightly restrict the use of the word to a narrower and more definite meaning). Now consciousness, according to Mrs. Besant (*A Study in Consciousness*, Part I, chap. IX, pp. 195 and 198) and notably Bergson, is dependent on *change*, as the factor which brings about a sense of difference, however slight, between that which changes and that which remains the silent witness of all changes—the germ of self-consciousness and hence also the starting-point of thought as the relation of subject to object, of the Self, or I, to a world outside, the "Not-Self". In tracing the early awakening of consciousness, Mrs. Besant is thus careful to distinguish between the phase of indiscriminate consciousness, usually classed as merely



“sentient life,” and that of self-consciousness, to which the term consciousness is usually restricted. In this way Occultism is able to take a step further and posit a nascent consciousness of so-called inanimate matter; for wherever there is motion or change, as in even the atom, there also, the occultist claims, must be present the element of consciousness, the thrill of the One Life through the One Substance.

The poles between which the pendulum of consciousness is ever swinging, even in the earliest stages, are those of pleasure and pain, evoking sensations that are congenial to the awakening self and those that are uncongenial—that produce a sense of restriction, of diminished vitality. This stimulation of sensation evokes in its turn a growing memory of past sensations, and hence the desire to repeat the pleasant and avoid the painful sensations.

Thus consciousness at once begins to “unfold” into the three aspects that foreshadow and pave the way for the three aspects of the fully unfolded consciousness—Will, Cognition, and Activity. Sensation is elementary Cognition; desire is the Will which is still under the sway of external objects; memory arouses anticipation and the effort to find pleasant sensations in the future, which is Activity. On p. 47 of *A Study in Karma* these three aspects of the Spirit in man are defined in terms that might well be taken as a touchstone for all psychological problems:

The power of concentrating all energies into one is Will; the power of becoming aware of an external world is Cognition; the power of affecting that outside world is Activity. This action is inevitably followed by a reaction from the outside world—karma. The inner cause of the reaction is Will; the nature of the reaction is due to Cognition; the immediate provoker of the reaction is Activity.

These reactions from the outside world are reflections in matter of the three aspects of the Spirit in man, and are primarily differentiated in the three worlds of form, the physical, the astral or emotional, and the mental. Each of these worlds or planes reflects all three aspects, for they are inseparable ; but one aspect always predominates in its respective world. In the physical world it is the Will aspect, in the astral world the Cognition aspect, and in the mental world the Activity aspect. It has been a source of considerable difficulty to the writer, and in at least some cases to others, to reconcile the characteristics attributed to these three worlds with the aspects of consciousness they are said to reflect ; and it would seem that there is an ample opening for psychologists to supplement Mrs. Besant's statements on this subject by working out further ramifications of the general scheme. Let us see how the case stands in the meanwhile.

### THE FIELD

The three lower or denser worlds are often spoken of as the "field" of human evolution. Each world may therefore be regarded as the soil (to follow up the metaphor of a plant) best suited to promote the growth of the seed of consciousness implanted therein, and to provide one of the three successive stages of growth. For instance, the first stage is the physical, the world in which consciousness first reaches the "waking" stage. The outstanding quality of physical matter is clearly that of stability or inertia (tamas), and is therefore eminently suited to assist the elusive play of consciousness to become steady and concentrate by the exercise

of Will. This concentration strengthens the sense of "I," which in turn reacts in astral matter as desire and in mental matter as independent thought.

Next comes the awakening of consciousness on the astral plane, the matter of which, if our hypothesis be correct, should be especially adapted to evoke the aspect of Cognition. At first sight the connection seems rather far-fetched; and perhaps we remember that the astral plane is, more than any other, regarded as the plane of illusion. But apart from the fact that all the planes are relatively illusive, illusion implies an attempt to gain knowledge, though it may not yet be productive of accurate results. Now from all descriptions of astral phenomena the matter of that plane seems to be peculiarly susceptible to the twin forces of attraction and repulsion, producing rhythmic alternations of arrangement, and preserving the balance between the two extremes. This quality would seem to correspond to the *sattvic* *guṇa* of Hinduism. It seems to fulfil the function symbolised by the apple of discord that Paris is said to have awarded to one of three rival goddesses, or that other apple which was to bestow the knowledge of good and evil—with such apparently disastrous results.

In other words it enables the consciousness to experience marked attraction for some objects and, at least in the earlier stages, marked repulsion for others. This has the effect of specialising the centres of sensation in the astral body and developing the physical sense organs, the avenues of cognition for the outside world. Thus we read that the Self willed to see and eyes appeared; the Self willed to hear and ears were formed. This division of objects into pleasant and painful is also the

beginning of discrimination, the higher manifestation of Cognition, the discerning of the real amid the unreal. Since this function largely depends on memory, there is also a strong reaction in the mental body, urging it to record and retain impressions ever more definite and durable; and the sense of "I," established under the steadying conditions of physical matter, is perpetuated by a subjective continuity of consciousness. The raising of desire into emotions by the influence of thought, and of the emotions into virtues—the higher emotions rendered permanent—is described by Mrs. Besant in *A Study in Consciousness* with profound insight and in great detail.

The matter of the mental world can easily be understood to react most readily to the aspect of Activity, which is involution and evolution, the wheel of birth, life and death, the ceaseless coming and going of the Great Breath, by which universes are thought out into being and thought back into non-being. It is certainly true that the man of thought is seldom the man of action as well—at least as the word is commonly understood, and very often the "man of action" is openly contemptuous of thought *per se*; in fact we are so used to look upon physical activity as the only kind of action worth the name that the lifelong student is generally put down as a "slacker". But of course his activity is just as great as that of the busybody, if not greater; only it is mental activity, activity in its most appropriate world of matter. It may well be said of the idealists, inventors, discoverers, and other revealers of truth—painful as well as pleasant—that even if they do not get as far as putting their ideas into practice themselves, they sooner or later

affect the actions of multitudes ; they build up industries and organisations, and change the face of the world—“without lifting a little finger,” as H. P. Blavatsky once graphically put it. Mental matter at work on its own plane may seem to be anything but “rajasic” from the physical point of view, but once put it into contact with the fuel of the astral plane and the concussions of the physical, and it will move things as violently as the harmless-looking dynamite cartridge, or as imperceptibly as the leaven in the lump of meal. The physical world promotes action by providing the necessary resistance ; the mental by providing the necessary stimulus and sharpness (to use a photographer’s term) of plan.

### THE RULING MOTIVE

This aspect of Activity brings us to the consideration of the next axiom of occult psychology—one always emphasised by Mrs. Besant when dealing with human motives—namely, the double direction of the evolutionary current, the “path of forth-going” and “the path of return”. This dual current operates in the smaller cycles of human activity as in the larger cycles of cosmic processes, and must be taken into account by psychologists before anything like a true estimate can be formed of the motives underlying apparently inconsistent actions. It is not enough to speak of “conation” as if it were a series of stray impulses feeling their way without any particular aim or direction. We must be able to discover at what particular halting-place the consciousness has arrived in the course of its long journey, and whether its face is turned outward or homeward ; hence the importance

of a map of the route such as the Eastern philosophy supplies.

Mrs. Besant does not hesitate to call in philosophy to the aid of psychology. The entire orbit of consciousness, she declares, can be found in the two assertions: "I am this," and "I am not this." The Self desires to see itself, and projects its shadowy image on the screen of *Māyā* or illusion. It is hypnotised by the image and identifies itself therewith. This is the path of forth-going. But eventually the Self finds other images it likes better, and so gets dissatisfied with the disguise it has adopted; or perhaps it grows tired of the whole business of running about after images; and then it turns its back on the inadequate form and asserts its freedom with the repudiation: "This is not I." In the language of psychology, it is a sequence of auto-suggestion and association, followed by counter-suggestion and dissociation.

From the outside the path of forth-going is seen as a gathering of materials for experience, the path of return as the organisation of those materials and the extraction from them of faculties and principles. With this object an atom of each of the three lower worlds is appropriated and retained throughout the series of lives in these worlds; they are called the permanent atoms, and form the nuclei of the bodies which are successively formed and disintegrated for the purpose of contact with each of the three worlds. The structure of these permanent atoms follows the unfolding of the consciousness on their respective planes, and their capacity of response represents the stage which the consciousness has reached. When bodies are being

formed, they attract matter in the form of other atoms capable of responding to their own ranges of vibration, and when the bodies are discarded they store up the added capacity of response gained through these bodies, as the spiritual tri-atom stores up the essential elements of all these material capacities.

### THE "RUBBISH-HEAP" AND THE "PEARLS"

These permanent atoms are the citadels of that mysterious region—the subconscious; only the psychologists make the extraordinary mistake of confusing it with the super-conscious, as it should be called in contrast; the "pearls" are classed with the "rubbish-heap," as Mrs. Besant says of Myers' simile. The true subconscious is a survival of the past, in some cases the emergence of forgotten faculties of real value, in others mere cupboard skeletons, perhaps ghosts of animal or even pre-animal instincts and passions, or of functions long since relegated to the automatism of the body and preserved for the race by heredity. Hence the danger of going backwards instead of forwards, by reviving conscious control of these automatic functions through the earlier mechanism of the solar plexus and sympathetic nervous system, and by Western forms of Hatha Yoga such as hypnotism. Apart from the injurious nature of such practices, Mrs. Besant is emphatic in explaining their futility, as the experiences obtained in trance are never remembered in the waking consciousness.

On the other hand the super-conscious is the herald of the future, for it proceeds from regions of consciousness that are gradually opening up to all in

the normal course of evolution. It consists of impressions from the astral and mental planes, or even higher, that are able to register themselves in the physical brain. Already the astral and even the mental body may have been sufficiently organised to form an effective vehicle of consciousness in its own world, but the knowledge of that higher world cannot be registered by the waking consciousness (defined by Mrs. Besant as the consciousness of the outermost vehicle—during earth life the physical) in the physical body until the matter of the brain is sensitive enough to respond to these more rapid vibrations.

This increased sensitiveness is often produced at times of physical weakness, due to illness, fasting, or emotional strain, as also by the temporary paralysis of the physical senses in hypnotic practices such as crystal-gazing; and so psychic experiences are most commonly found under these conditions. But they are also frequently followed by some form of nervous breakdown, and no wonder, for the brain is in the very worst condition to withstand the more powerful forces of the subtler planes. Hence the prevailing confusion in the minds of many psychologists between psychic faculty and neurasthenia, and even between the religious ecstasy of the mystic, or the inspiration of the genius, and the instability of the madman.

Now Mrs. Besant loses no opportunity of pointing out that there is the instability of growth as well as the instability of disease, and that therefore there is an obvious reason why psychic novices should also have the most highly strung organisms, with their attendant liability to obscure disorders, and why these delicate instruments should often prove unequal to the strenuous



tasks imposed upon them. But she is equally careful to point out that there is no need for this overstrain if people will only follow the rules of clean and simple living insisted on by Eastern teachers from time immemorial, and will have the patience to learn to control the mind by steady and regular practice. She always warns her readers that this royal way of Raja Yoga must necessarily take time, possibly many lifetimes, but the result is certain and abiding. In clearing up such misconceptions, which have already caused much avoidable suffering, Mrs. Besant has given to the world knowledge of far greater value than any statements of purely scientific interest, for it has a practical application to fundamental human needs. Not only has she classified the abnormal phases of consciousness, but her analysis of the normal emotional nature and its purification reveals the method whereby that which is going on in most people unconsciously may be consciously directed and hastened.

### THE ONLY WAY

In her psychological writings and lectures Mrs. Besant assumes the acceptance of the law of reincarnation, without which, of course, many of her explanations would be unintelligible. Probably few serious psychic researchers would nowadays care to risk their reputations by a point-blank rejection of this truth, and it is quite likely that many take it for granted in an academic, non-committal way. But psychologists have yet to come forward boldly and assure the public that in the light of the most recent evidence (such as the recovery of the memory of past lives during

hypnotic trance, etc.) and the most careful reasoning, there appears to be no other way of "placing" the otherwise bewildering varieties of human consciousness.

In conclusion we may notice how, in all her expositions, for example in the section on Memory in *A Study in Consciousness*, Mrs. Besant always falls back on the first great truth of the cosmos—the unity of all life. For, until psychology ceases to regard human beings as separate entities, half the problems that lie before it will remain unsolved. To take the example already quoted, how many otherwise unaccountable phenomena, such as psychometry, can be related by this simple application of the principle of unity, namely, that the human memory is but a single furrow ploughed in the universal memory of nature. Again, how else can the phenomena of prevision be related to physical laws and human free will, save by the positing of a level of consciousness in which the distinctions of past, present and future are seen as limitations of the consciousness imposed by its vehicles.

We surely seem to be nearing the time when the "Eternal Now" and other paradoxical sayings of the mystics will come to be admitted by scientific minds as the logical sequel to an extension of human faculties in the directions indicated by psychic phenomena. It is always encouraging to remember that humanity as a whole has completed its journey of forth-going, and has begun to tread the difficult path of return, while the more advanced egos are already well on the way. Therefore, in spite of occasional relapses into materiality, the leaders of modern thought are being irresistibly impelled by evolutionary pressure towards a more

spiritual view of life, and we may be sure that in this vanguard of science there will always be many who reckon their inspiration and success from the time of their contact with the work of Annie Besant.

W. D. S. Brown

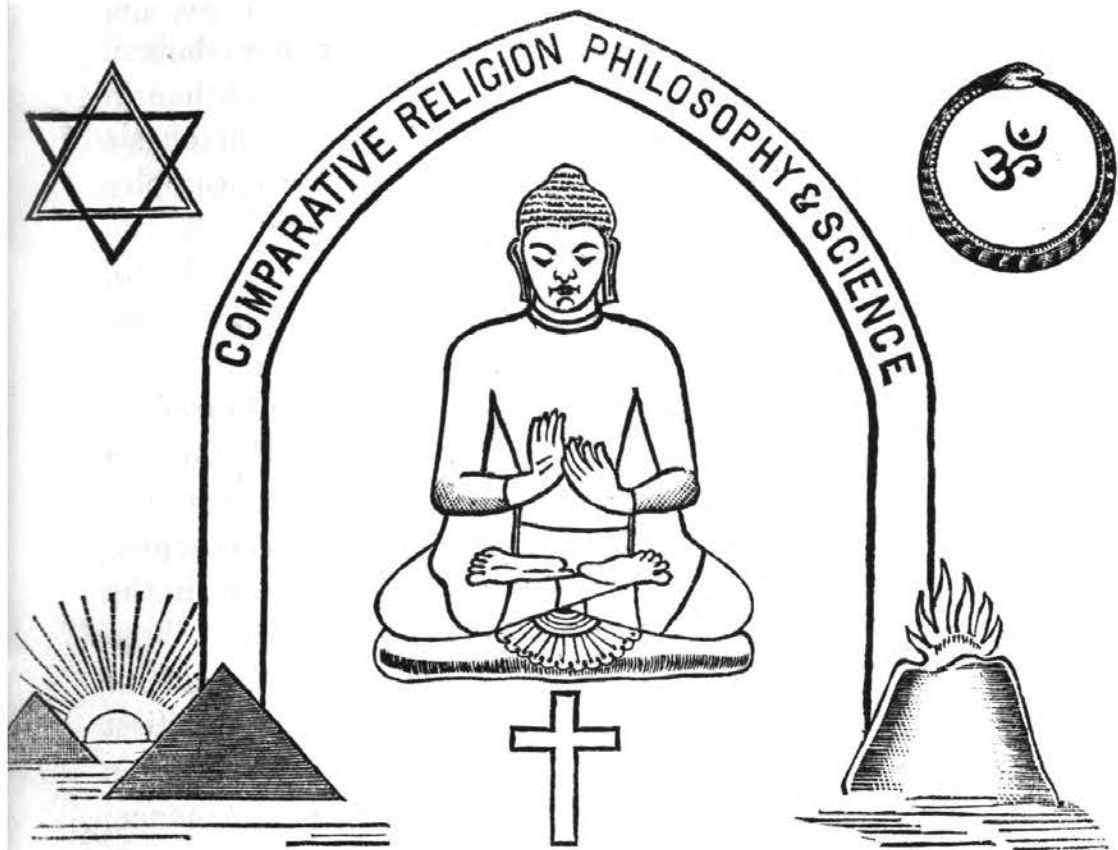
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### THE HERO-POWER

GREAT Energy ! The thoughts of man grow pale  
Without Thee. Dreams of gods and heroes die,  
Unsuccoured by Thy Fire. What thought divine  
First sends Thee on Thine errand to these dark  
Wet valleys, far from Thy primeval Home ?

Lo, Thou befriendest all the Fatherless,  
Thou art the Mother of the Lonely Hearts,  
Dost stay beside them through the long grey days  
And bitter Nights of Being ! Who knows Thee,  
He shall not see the stars of Love go out  
Upon the sacred altars, for Thou, God,  
Thou great, gold-winged Lord of Energy  
Shall take the pain and passion of his heart  
And turn it into Action. Thus the great  
Musicians suffered, till He took the pain  
And tuned it into Wonder, . . . thus all those  
Who have left landmarks on the stony way  
Were guided in the doing. What is Pain ?  
It is an angel that doth clip the wing  
Of some too wild a passion, that would lose  
Itself in Chaos of too wild a flight  
Across the Empyrean. Cling to Pain,  
He yet shall guide you upwards, with strong arm  
To find Achievement ! Energy, forsooth,  
Is but dead Pain that rises on fresh wing.  
Take flight with Him and guide the world to God.

N. P.



## THE NATURE OF MYSTICISM

By C. JINARĀJADĀSA, M.A.

*(Concluded from Vol. XXXVIII, Part II, p. 514)*

### THEOSOPHICAL MYSTICISM

**M**ODERN Theosophy is such a vast body of ideas that at first sight it is impossible to predicate any one mode of Mysticism as characteristic of it. All

the main principles of the great religions and philosophies are represented in Theosophy; it is fully Pantheistic when certain teachings are examined, and yet at the same time it is a pure and lofty Monotheism. No greater impetus to Devotion can be found than in certain Theosophical teachings, and yet the emphasis laid on the Wisdom aspect of existence makes Theosophy a scientific philosophy. Not less striking is the acceptance in Theosophy of ritualistic and sacramental Mysticism as one mode of discovery of the great Reality.

Furthermore, modern Theosophy is still developing, adding fact after fact to the age-long tradition of ancient Theosophy; and since too the Theosophical Society cannot lay down what constitutes Theosophy, Theosophical Mysticism must be looked for more in the ideals of leading Theosophists than in books. Three main ideas, however, in Theosophy give us the clue to its characteristic Mysticism, and of these the first describes the nature of the Great Reality. This is viewed both as a Transcendence and as an Immanence, both as an Absolute and as a Creative Logos. Hence all creation, all things whatsoever, visible and invisible, partake of the Divine Nature, and yet Divinity exists in a Transcendental nature of Himself that is not involved in His creation. The second idea is that man is an expression of Divinity, "very God of very God," and, like his Maker, he partakes of the dual nature of Transcendence and Immanence. As the Immanence, man is an unfolding life, evolving through the lower kingdoms of life up to humanity and then beyond into still higher orders of creation; yet as the Transcendence, man the "Monad" is ever in the bosom of his

Father, a perfection that is, and not a perfection that is to be. The third idea is that the universe in its changing life is guided in all its changes by the Divine Consciousness, with the one aim of enabling man as the Immanence to unfold the latent germ of Divinity within him, so as to bring to his consciousness the realisation of himself as the Transcendence.

These ideas, so characteristic of Theosophy, have given rise to a Theosophical Mysticism which may be stated as follows.

*The Theme.*—This is “the Plan of the Logos”. This thought dominates Theosophical Mysticism; each moment of time, each particle of energy, is revealing this “God’s plan, which is evolution”. One mighty Divine Thought is building and unbuilding, according to a Plan, alike the atom, the human soul and the stars. This Thought at work, this Plan which is being carried out, is a radiant Love, an omnipotent Power and an entrancing Wisdom. The Logos, the Maker of the Plan, is Himself the Plan; therefore to work for the Plan, to co-operate with it ever, is the way to communion with Him and to the discovery of the God that we are.

This Plan reveals itself in all worlds, and at all stages of evolution. When nebulæ condensed into planets, it was according to the Plan; as atoms developed affinities to form molecules, it was according to the Plan. Stage by stage the Plan is carried out, and the orders of creation in the ascending ladder of evolution appear according to the Plan. Similarly too is it with reference to all human affairs; the rise and fall of civilisations, the growth and decay of empires, the appearances of religious teachers, lawgivers, prophets and martyrs, all happen in accordance with

the Plan ; it uses for its purposes each man individually, and also men collectively as nations and races. Each created thing is an agent of the Plan.

It slayeth and it saveth, nowise moved  
 Except unto the working out of doom ;  
 Its threads are Love and Life ; and Death and Pain  
 The shuttles of its loom.

It maketh and unmaketh, mending all ;  
 What it hath wrought is better than had been ;  
 Slow grows the splendid pattern that it plans  
 Its wistful hands between.

For this mighty Plan is not a mechanical working of the forces of nature. It is a Being who, closer than breathing, "nearer than hands and feet," as a wondrous Personality holds a little child's hands while it prays, and gazes into the face of the martyr when he is enveloped in flames ; beyond all personality, and yet a Person of Persons, the Plan catches up to Himself the saint who flames in devotion and the lover who offers himself to the Ideal. To gain a glimpse of the Plan is to see life in its totality and beauty, and to know how to co-operate with the Plan is to know what life truly is.

*The Method.*—This for Theosophical Mysticism is Discipleship. The Plan of the Logos reveals itself not only in Nature, but also in personality ; and it expresses itself in a Master of the Wisdom in a perfection not too far beyond realisation by the human heart and mind. In mysterious ways the Plan crystallises itself in a Master of the Wisdom ; he is a perfect mirror of the Divine Thought, a flawless conductor of the Divine Will. The Master is therefore both Guru and Deva, Lord and Master ; and the soul that serves his Master serves the Plan.

Therefore the method is Discipleship, and this means not merely to be a pupil or learner. In Theosophical

Mysticism the disciple is first and foremost an apprentice of his Master, less a learner and more a worker. For the Gurudeva, since he is the Plan, is a mighty Worker; in worlds visible and invisible he toils night and day, bringing to birth new forms of life—new thoughts for men to think with and new hopes for men to dream with. The disciple's aim then is to understand his Master's work, to share in it, and to do such parts of it as are within his capabilities, releasing thereby the energies of his Master for vaster schemes of work. Such knowledge as the disciple seeks is only in order that it may make him more efficient in his Master's work; such purification as he strives for is only in order that he may grasp swifter the Master's thought and be a better channel of his will.

A disciple, according to the need of his Master's work, may be a recluse, taking no part in the movements of the outer world; or he may be in the workaday world, giving his Master's message by word and deed, trying to mould events so as to make the Master's plan more realisable in the affairs of men.

But Discipleship does not mean that a soul merely strives to serve the great Plan as it is reflected in his Master; it also means that he grows in the image of his Master. Indeed this may be said to be the true "method" of Theosophical Mysticism, though such growth is impossible without serving the Master in his great Plans. The strength and inspiration to serve grow steadily, because the pupil is more and more assimilated to the consciousness of his Master; the final proof to the Theosophical mystic that his way is a true way lies in the realisation that the larger Personality of his Master slowly permeates his smaller personality,



giving him a wisdom he did not possess and a strength of which he was not capable. The stages of this growth into the consciousness of a Master are those of the Probationary Pupil, Accepted Pupil, and the "Son of the Master". Each stage has its characteristic content of the mystic life, but through all the stages runs the delight in increasing powers for the service of man and of God, and a mysterious joy in the possession of a Father and Friend who is both "perfect God and perfect Man".

*The Ideal.*—If the "method" is Discipleship, it follows logically that the ideal should be the "Master of the Wisdom". From what has been said about the Gurudeva, it will be evident that the ideal of this Mysticism is not the liberated soul, the "Mukṭa," who enters into a Nirvāṇa which removes him from all contact with his fellow men. Far rather is it the Perfected Soul, free from all that trammels him of personal desires, who is the Perfect Worker in the Plan of the Logos. The goal of the Theosophical mystic is to be "as a pen in the hand of God, through which His thought may flow, and find for itself an expression down here". Instead of withdrawing from the world of sorrows, in which his brothers still live, the Master of the Wisdom becomes "a living plume of fire, raying out upon the world the Divine Love which fills his heart".

In this ideal, the Perfected Soul as a Divine Worker appears with wonderful brilliancy. According to his temperament or "Ray," he may pass from level to level of Adeptship, growing mightily in Power, Wisdom and Love, till, according to his Ray, he becomes a Manu and a Lord of the World, a Boḍhisattva and a

Buddha, a Maha Chohan, or a great Adept with other functions. Each level he attains to makes him a Minister of the Logos, with larger spheres of activity and responsibility; he becomes a reservoir of His forces, a warden of His Plan, and an agent of His Will. The freedom which he has achieved after lives of toil he plans to share with all his brothers; he becomes as a parent to the "great orphan," humanity. He loves to brood over its destiny as a mother broods over the future of her only child; as the mother shields her child from all harm, from even the consequences of its own mistakes, so the Master of the Wisdom makes his Divine Self the crucible in which the dross of all men's evil is burnt away in a great flame of love and compassion, leaving for men out of their deeds only what helps men.

*The Obstacle.*—Since to be the Perfect Worker is the ideal, what hinders such an achievement is evidently the obstacle. This can be but one thing, and it is "the personal equation". There is but one mighty Person at work, the Logos Himself; we are mirrors of His life, but as His Light shines on us to be passed on to others, we may distort it or retain it. It is our personalities that make the obstacle. Each one of us throughout our many lives has built up our "individual" centre of existence, each with his particular angle of vision; and each identifies himself with his past experiences and with his dreams of future achievement. Yet the centre of each cannot be the true centre, the centre of the One in whom all live; to come to His centre we must each renounce something of what we call our "individuality". The renunciation is easy enough, when once a man

has gained a glimpse of God's Plan ; thenceforth he longs only to be the perfect mirror of that Plan. Day by day he toils to "cast out the self," to see the problem of life, first as his Master sees, and then as God sees. For in every thought and in every feeling he knows that his personality lurks, obstructing the flow of the Divine Life through them ; therefore he toils persistently to purify himself through love of the Wisdom, through worship of the Beautiful, and through unwearied service of his fellow men. Slowly his individuality casts out its "self," and the "personal equation" is destroyed for ever ; yet he lives himself and not another. Yet is he also nevermore himself, but Another.

#### THE LIFE OF MYSTICISM

There is one fact that binds all mystic ways together "in a mystery," and that is that the more mystic ways a soul will attempt and sympathise with, the more fully he will live his own characteristic life of Mysticism. Greater than the mystic of any one of the types I have described is the Panmystic, who greets with joyous rapture the great Life as it comes down to him through any road It chooses for Its coming.

No amount of description will ever reveal the full truth about the life of Mysticism. For truly did the ancient Greeks call the mysteries things seen which imposed silence ; and so in each type of Mysticism the heart of it can never be described. Each of us must discover his own mystery, that "final secret" which the inmost, the One, holds for him through the ages. To that discovery each of us is pledged, and "but for this cause came I unto this hour".

Each mystic who has come to his "hour" has known that each man has his hour too, and has longed to bring him to it. Thus has come the great tradition of Mysticism which, like incense on an altar, ascends from man to God, scattering the while its scent to the surrounding air.

\* \* \* \*

I have tried as best I could to portray something of the great Mystic Life hitherto found by the mystics of all ages. I have to some extent lived each phase, for I love them all, and while I live each, it seems as if it were the only road to the Reality. Yet I know that I cannot tread as yet all the many roads with equal delight, and that my personal equation has marred what I have tried to give. That thought is that among these many types of Mysticism there is none first and none last; all are equally roads to God, and souls tread equally swiftly along them all. Nor are these the only roads to Him; other ways there are, not even necessarily through Mysticism, and new mystic modes too will appear as the future unfolds the hidden beauties of "God's Plan, which is evolution".

Mysticism is as the scent of blossoms in tropical lands which only open as the sun goes down, and then perfume the air to a swooning rapture. Away from the turmoil of action, beyond where thoughts can live, the mystic senses the perfume of life and makes of his heart a chalice to gather that perfume to offer to God and to man. Happy are men that the world contains mystics always, for the mystics are those children of God who know no age, who sing of sunrise in the darkness of the night, and who see the vision of Man's Ascension in the tragedy of his crucifixion.

C. Jinarājādāsa

SOME PARALLEL THOUGHTS FROM  
THEOSOPHY AND SHUDDHA  
DHARMA MAṆDALA

By SIR S. SUBRAMANIA IYER, K.C.I.E., LL.D.

(Concluded from Vol. XXXVIII, Part II, p. 634)

IN what follows I shall, to a very considerable extent, avail myself of statements by Gobhila for the views of the authorities of Shuddha Dharmā Maṇḍala, in so far as they compare with Theosophic teachings in regard to the remaining points to which I shall presently allude. The statements I rely on are all to be found in a work consisting of 10,000 verses by way of comments on the *Mahābhārata*, and called *Kārikā*. I may without exaggeration say that nothing can excel this *Kārikā*, whether looked at from the point of view of the substance of the work or the presentation of the topics it deals with. As I remarked in my Foreword to the new edition of the *Gīṭā*, Gobhila's writings belong to the class which, in the words of Bacon, are to be "not merely tasted or swallowed, but chewed and digested".

Proceeding to the first of the remaining points, the quotations from the *Kārikā* introduced into the new edition of the *Gīṭā* and in the *Dharma Dīpikā* show that Gobhila takes the identical position maintained by

the Theosophist, that there is but one source from which all the known systems of Philosophy and Religion derive their origin. The name of this source, according to him, is Shuddha Darshana, Shuddha being the synonym for Para Brahman ; Shuddha Darshana, therefore, is the science or the Philosophy of the Absolute. And like the Theosophist, Gobhila unhesitatingly condemns all attempts on the part of the adherents of one faith to revile those of others. He holds that the only attitude permissible on the part of the followers of the Shuddha Darshana is the absolutely charitable one of sifting and finding whatever truth there is in the different creeds branching from the parent stem. That such a precept on his part is acted upon by him will be seen from the very remarkable survey of the different systems of Philosophy of his time.

In my Foreword to *Dharma Dipikā* (pp. 7-13) will be found a very brief review of that survey by Gobhila, and I feel sure many a member of our Society will find in that survey the most accurate, fair and instructive account of the Jaina and Buddhist systems of Philosophy, with remarkable explanations as to the derivations of the terms Mādhyamika, Sowtrāntika, Yogāchāra and Vaibāshika, the names of the four great Buddhist Schools. I should not fail to add that in referring to Jina, the original founder of Jainism, and Buddha, he speaks in terms of unbounded reverence, and says that both of them were the Messengers of the Hierarchy sent to uplift the masses of humanity sunk in ignorance and atheism at the time of their respective missions. Those peoples whom the two Messengers came to uplift are spoken of by Gobhila as *Chārvākas*. These *Chārvākas*, there are reasons to think, as I have

endeavoured to argue in my Foreword to *Dharma Dipikā*, were the remnants of the Atlantean Race that had escaped from perishing when the submersion of Poseidonis took place about 9,000 B.C. It is worth noting that Gobhila fixes the date of Jina at about 7,000 B.C., a fact which deserves verification by those competent to undertake the task.

The last point I shall take up is one which was mooted by the late Mr. T. Subba Row in a lecture of his at the Convention of 1886. That learned scholar and occultist drew pointed attention to the prominence given to the number eighteen in the *Mahābhārata* and in the *Bhagavad-Gītā*, but refrained from entering into any explanation of it. Nor was any light on the subject forthcoming during these many, many years from any source whatsoever. One cannot, therefore, but feel thankful to Gobhila for vouchsafing the much needed explanation. He writes thus :

श्रुणुष्वं मुनयस्सर्वे शंबलग्रामवासिनः ।  
 भारतस्येतिहासस्य चानुबन्धितुष्टयम् ॥ १ ॥  
 एतद्धि द्विविधं भाति वस्त्वधिकारिभेदतः ।  
 वस्तु ब्रह्मेति विन्दन्तु तच्च हि त्रिविधं स्मृतम् ॥ २ ॥  
 विषयः प्रयोजनं च सम्बन्धश्चेति बुध्यते ।  
 विषयो हीप्सितश्च स्यात्संबन्धस्साधनं स्मृतः ॥ ३ ॥  
 विषयस्साधनं चैव येनैक्यं व्रजति क्रमात् ।  
 विद्यात्प्रयोजनं तद्धि ब्रह्मविज्ञानमेव तत् ॥ ४ ॥  
 अतो वस्तुनि योगीन्द्राः त्रैविध्यं चैवमुच्यते ।  
 गायत्र्याः प्रथमे पादे त्वीप्सितं परिदृश्यते ॥ ५ ॥  
 द्वितीये च साधनं स्यात् तृतीये चरणे बुधाः ।  
 ब्रह्मविज्ञानमेवास्ति सर्वसंहारहेतु च ॥ ६ ॥  
 चतुर्थे चरणेत्वेव ब्रह्म चैकं हि बुध्यते ।  
 षोढा त्रयाणां विज्ञाने त्वष्टादशपदार्थधीः ॥ ७ ॥  
 सत्त्वं रजस्तम इति गुणास्साधनसंभवाः ।  
 साधनं स्याद्धि संसारस्तस्य स्युस्त्रिविधा गुणाः ॥ ८ ॥

ऊर्ध्वाधस्सृष्टियोगेन धर्मेण हि महर्षयः ।	
निवृत्तिपवृत्तिनाम्ना च षड्विधास्ते ह्युदाहृताः	॥ ९ ॥
गुणास्तथा विषयजास्त्रयः प्रोक्ताश्च शोभनाः ।	
तात्त्विको रासिकश्चैव चैतनश्चेति तान्विदुः	॥ १० ॥
निवृत्तिप्रवृत्तिनाम्ना हि धर्मेण परमर्षयः ।	
षड्विधास्ते प्रकीर्त्येते ते प्रयोजनसंभवाः	॥ ११ ॥
शुद्धसत्त्वं शुद्धरजः तमश्शुद्धं च तादृशम् ।	
गुणास्संबन्धजा ह्येते पूर्ववद्विविधा मताः	॥ १२ ॥
अतोष्टादशपर्वा स्याद्भारतः पञ्चमश्रुतिः ।	
अनुबन्धिचतुष्टयवार्ता नैवात्र विद्यते	॥ १३ ॥
अनुबन्धिद्वयं चैव भारते संप्रदृश्यते ।	
प्रथमं वस्तु निर्दिष्टं त्रितयं परिबुध्यते	॥ १४ ॥
द्वितीयोसौ च तद्विद्वानधिकारी रहस्यवित् ।	
विषयः परमात्मा स्यात्तथात्मा जीवनामकः	॥ १५ ॥
विषयादीनि वस्तूनि बुध्यन्ते प्रणवेन हि ।	
ब्राह्मे पादे तुरीये च गायत्र्याः परमर्षयः	॥ १६ ॥
तुरीयं परमं ब्रह्म सौरचक्रविभूतिमत् ।	
सृष्टिः स्थितिस्संहतिश्च गुणास्ते ब्रह्मणो विदुः	॥ १७ ॥
तुरीयपादपद्धत्या भारताख्यानमुत्तमम् ।	
चतुर्विंशतिपर्वास्ति वह्निलक्षप्रबन्धकः	॥ १८ ॥
मूलभारतमाख्यानं चतुर्विंशतिविक्रमम् ।	
प्रणवान्मन्त्रमाता स्यात्ततो विद्या यथाक्रमम्	॥ १९ ॥
ततस्सारमुपाख्यानं भारतं परमामृतम् ।	
चतुर्विंशतिसाहस्रग्रन्थसंख्याभिर्मंडितम्	॥ २० ॥

It will be sufficient for the purposes of the readers of this paper to state the substance of the verses, instead of translating them. That substance may be expressed thus. Only two matters are dealt with in the *Mahā-bhārata*. They are Brahman and the Adhikāri or aspirant. In this connection the former has to be looked at in three ways. One, as the object of the aspirant's pursuit; two, as means for the attainment of the object; and three, as the fruition. Taking the means first, it is Samsāra, conditioned or cyclic existence.



The three Guṇas working in it are Saṭṭva, Rajas and Ṭamas—Rhythm, Mobility and Stability respectively. With reference to the two paths of Pravṛṭti—forth-going, and Nivṛṭti—withdrawing, the said three qualities become six, falling under the two heads of Adhōshṛshti and Ūrdhvaśṛshti, the downward and upward creations or evolutions. Next, from the object of pursuit itself, which is twofold as Paramātmā and Ātmā that goes by the name of Jīva, there proceed Ṭāṭvikam—active proclivity, Rāsikam—desire proclivity, and Chaitanikam—cognitive proclivity. These, again, double themselves in relation to the paths already mentioned. Lastly, with regard to fruition, which is no other than the attainment of the knowledge of Brahman, there come into existence Sudḍha or Primary Saṭṭva element, Shuḍḍha or Primary Rajas element, and Shuḍḍha or Primary Ṭamas element; and these become duplicated for the same reason. The resultant eighteen are dealt with in the eighteen Parvas or Sections of the *Mahābhārata*.

These eighteen, however, constitute but the three feet of the *Gāyaṭrī*, which, originating from the Praṇava, becomes in its turn the Manṭra Mātā or the Mother of all Knowledge, Sciences and Arts. But Brahman, the One, in its Samashti or undivided aspect, possessing like the sun, as it were, the glorious power of creation, preservation and disintegration, forms the fourth foot. Consequently the *Mahābhārata* of 24,000 Slokas falling under four divisions or groups, being the one originally composed, is the more preferable. And it is this part of the work of Vyāsa that is regarded as the very essence of the fifth Veḍa. This name has been given to the *Mahābhārata* for the reason that it points the way to the fifth and the greatest of the Purushārṭhas, *i.e.*, Prāṭṭi,

which leads to the supreme state of Brahmā—Sāmīpyam or proximity to Brahman. I am sure that the above masterly explanation is on the face of it so obvious and true as to warrant its acceptance by all intuitive students.

The latter part of the above quotation from Gobhila naturally leads to my adding a few words in regard to the new edition of the *Gīṭā*, forming the third of the Shuddha Dharma Maṇḍala Series. The novelty about it is that the discourse is divided into twenty-six chapters instead of eighteen. In so far as the actual contents of the work are concerned, there is little or no difference between the old and the new editions. But the arrangement in the new edition is entirely on a new basis. That basis is the *Gāyatrī* of four feet, to use the conventional expression; and this arrangement has the sanction of principles recognised in such Upanishads as *Chhāndogya* and *Bṛhādhāraṇyaka*, in passages bearing on the worship of Brahman in the light of the *Gāyatrī* symbol. In the passage on the *Chhāndogya-Upanishad* on the point, each foot of the *Gāyatrī* is said to have six digits. Hence the total number of the chapters in the new edition is twenty-four, every set of six constituting a foot. The first and the twenty-sixth chapters stand for the Praṇava, preceding and following the *Gāyatrī Mantra* according to approved practice. It is scarcely necessary to say that the division into twenty-four is not a mere feat of idle fancy, but rests on incontestable facts connected with consciousness—nay, facts constituting consciousness itself. In other words the first set, consisting of six chapters, is the Jñāna or Cognition foot; the second set is the Ichcha or desire or devotion foot; the third set is the Kriyā or activity foot, and

the fourth set is the Yoga or the Samāhāra or the summation foot.

Furthermore the sequence of thought and the logical order which run through the arrangement in question, with reference to the subject-matter of each chapter in relation to what precedes and follows it, cannot but appeal to the student's reason as establishing the inherent value of the method adopted. Finally the crucial fact to which Gobhila draws special attention, in the course of his comments on the character of the arrangement, must be taken as furnishing conclusive evidence that the arrangement in question is not due to the inventiveness of anyone bent upon tampering with the text of this most sacred of our sacred books, but to its introduction by the superhuman author himself before the work left his hands. That fact is that the twenty-four verses of the twenty-fifth chapter contain an orderly, sequential summary of the preceding twenty-four chapters.

Before concluding I may add that I have said enough to justify the view that the Shuddha Dharma Maṇḍala Organisation is among those Esoteric Lodges which exist on our globe as repositories of spiritual knowledge or learning, and is overshadowed more or less by the Hierarchy; and consequently the literature in their custody, which is now for the first time coming to be made public, is well worth the attention of the members of our Society.

The study thereof by us can be turned, as I said at the very outset, to the advantage, not only of our own Society, but also of those members of the Hindū community who are desirous of obtaining light and help in spiritual matters, but unfortunately

will not come within our fold for the purpose, and who are at the same time unable to obtain what they want from the orthodox party with their rules, restrictions and customs no longer suited to modern conditions and environments. That there are many seekers after truth in this country who stand in the anomalous situation just indicated, there can be little doubt; and in proof of it I may mention that nearly two hundred persons of all castes and creeds, and of both sexes, have sought and obtained admission into the Shuddha Dharma Maṅdala during the past eighteen months or so, and scarcely a week passes without the receipt of applications for such admission. One of the reasons for these earnest souls fighting shy of our Society probably is that its three objects find expression in a form which has a foreign flavour to them.

In these circumstances what is wanted for the wider spread of the fundamental teachings of Theosophy in the Hindū community is the liberal and true interpretation of the great Hindū scriptures resting on the authority of ancient indigenous teachers, and this is exactly what the Shuddha Dharma Maṅdala literature will, I feel convinced, supply. I can abundantly support my view by a number of citations, even from the four hundred and odd verses of Gobhila's treatise quoted and printed in the *Dharma Dīpikā*, and in the new edition of the *Bhagavad-Gītā*. It is not, however, possible to do so on the present occasion, and I conclude this already long paper with the remark that such of the Hindū members of our Society who possess sufficient knowledge of Samskrit for the task, will be rendering a service to their community if they can find the time for research work on the lines I have indicated,

and thus bring within the reach of their co-religionists the golden truths hidden in the Vedas and Sruṭis by a presentation in forms and terms which will inevitably exercise a beneficial sway over the budding minds of the rising generation to whom the exoteric, narrow and bigoted constructions of sacred texts by the caste-ridden orthodox party are naturally so repugnant.

Now that this generation is being stirred up by the noble sentiment of true Nationality and the desire for union and progress without exploiting others, instead of division and stagnation, may the Great Ones of the Hierarchy grant them safe guidance and help with reference to the vital religious aspect of their social well-being, and may such guidance and help come soon.

OM-ṬAT-SAT.

S. Subramania Iyer

THE KNIGHTS OF ST. JOHN OF JERUSALEM  
AND  
THE LAST OF THE GRAND MASTERS

By LIEUTENANT G. HERBERT WHYTE

*(Continued from Vol XXXVIII, Part II, p. 651)*

THE WHITE CROSS AT MALTA

THE surrender of Rhodes took place on December 20th, 1522. Without losing any time the Grand Master took steps to keep his Order together and to find for it a new home. His appeals for assistance to the principal courts of Europe met with a ready response, although the promises so readily made were frequently very slow in being fulfilled. Amongst other capitals de L'Isle Adam visited London, staying at the Priory in Clerkenwell, where the Priory of England had its home. Finally after considerable delays the island of Malta, with the adjoining smaller island of Gozo, and the city of Tripoli, were offered to him. It was with rather a sad heart that the Grand Master accepted the offer, for up till the last he hoped to be able to form an expedition of sufficient size to recapture Rhodes, and the barren rocks of the Maltese island and the somewhat precarious possession of Tripoli compared ill with the compact, luxuriant and well organised island of Rhodes.

Nevertheless Malta had great possibilities as a bulwark of Christendom set in the middle of the Mediterranean, and formed a strong outpost of defence for Rome against the ambitious and ubiquitous Turk. The practised eye of de L' Isle Adam quickly perceived the great value of the numerous natural harbours, and also that with energy and enterprise the island might be turned into a first class fortress and greatly improved as a place of abode.

He was remarkably successful in his efforts, and collected a large supply of money, so that he could employ the best architects and craftsmen of the time, and before his death in 1534, only twelve years after the loss of Rhodes, he had the satisfaction of seeing his beloved Order established in Malta, its numbers reinforced, its treasury replenished, and a sound foundation laid for the defences of the island.

The Knights resumed their work of patrolling the Mediterranean, always on the watch for Turkish and other corsairs; their former task of protecting pilgrims to the Holy Land had gradually been superseded by this duty, as the stream of pilgrims grew less and less. Every now and then they varied their programme by sudden expeditions of a somewhat practical nature against any vulnerable spot of the Turkish Empire, invariably returning with rich booty and with many prisoners, whom they kept as slaves. In fact, after a time, Malta became an important centre for the purchase of infidel slaves captured by the galleys of the Order and sold to various European countries—a shameful trade.

So successful were the Knights in harassing the Moslems, that the Sultan Solyman, now surnamed “the

Magnificent," who had driven them from Rhodes, made up his mind that he would attack them again and end their career in Malta ere they grew too strong for him. Accordingly in 1563 he drew up plans for an expedition which he ordered to set out and capture Malta.

At this time John Parisot de la Valette was Grand Master. He had served through the siege of Rhodes and had devoted his life with complete singleness of purpose to the well-being of the Order. From his spies in Constantinople he heard of Solyman's preparations, and at once sent out urgent summons for assistance to all his Commanderies and to the European Sovereigns, at the same time pushing ahead all possible defensive preparations.

His appeal met with a splendid response, and he had the satisfaction of finding himself in command of five hundred Knights and nine thousand men, sheltered behind considerable ramparts, with large supplies of food and ammunition, and with the promise of further numerous reinforcements. Solyman sent against Malta an expedition of thirty thousand men, well equipped and with all manner of siege implements and artillery, in the use of which the Turks excelled.

There is no need to give any details of the struggle, which is one of the most famous in European history. Never had the Knights shown greater heroism and stronger devotion in defence of all that they deemed sacred. La Valette himself stood out as the example of a true Knight, inspiring all about him with his dauntless courage and inflexible will. On the other hand the Turks fought with tremendous energy and daring, and came within an ace of victory.



From May 18 to September 8, 1565, the bitter struggle continued, and at its close the Grand Master could only muster about six hundred men able to bear arms, while the Turkish army was reduced to about ten thousand men. But for the fact that some overdue reinforcements finally arrived from Sicily at the eleventh hour, Malta would have fallen; but fortune favoured the Knights, the Turkish commander was misinformed as to the strength of the fresh troops and embarked somewhat precipitately. Thus was a blow given to the Turkish power from which it never recovered. Solyman died shortly afterwards, and no further attempt of any importance was ever made, from that quarter, to drive the Knights from their new home.

In the years of peace which followed, La Valette set to work to build a capital for the Order on the ground which they had so valiantly defended, and summoned the best brains in Italy to carry out his plans. Then it was that the modern city of Valletta rose up, and it remains as an existing memorial to the splendid courage and strength of the grand old Knights of St. John, whose home it was for over two centuries.

#### ORGANISATION OF THE ORDER

It will be fitting now to give some account of the organisation of the Order and the discipline imposed upon the Knights as we find them described at about this period.

As we have already seen, the position of the Grand Master had greatly changed from that held originally by Peter Gerard, the first rector of the Hospital of St. John in Jerusalem. As the power of the Order

grew and its fame spread, he came to occupy the position of a powerful ruling prince, in spite of the fact that his actual domain was but a small one. He held sway over the very flower of European chivalry and maintained his ambassador at every court, and the Order owned valuable property in every country. He surrounded himself with suitable princely state, and was allowed an income of sufficient size to enable him to do so. Yet at the same time he was also a soldier-monk, vowed to poverty, chastity and obedience. His influence was very great, yet it was made abundantly clear that the power was vested in him as leader and spokesman of the council of the Order, who elected him and in whose hands the supreme power ultimately remained.

In the 17th century the annual income of the Order was about half a million pounds sterling, out of which its army and navy had to be maintained, the Grand Master's court supported, the Hospital kept always open, and numerous other lesser activities sustained. A very large proportion of the income of the Order was drawn from its various European Commanderies, each managed by a Grand Prior, who controlled the affairs of the Order within his district and remitted annually to Malta a fixed proportion of the income derived from the property placed in his charge.

In Malta itself each language had its own Auberge or Inn, under the charge of a Senior Knight, known as the Conventual Bailiff; and the Grand Master had his palace in Valletta, as well as two other palaces in the country. Very fine buildings these Auberges are, now for the most part used by the various Government and Army departments.

A postulant for admission to the Order had to submit his request either to the head of his Language in Valletta, or to the Grand Prior in his own country. If he sought admission to the highest class of the Order, that of the Knights of Justice, he had to show thoroughly satisfactory proofs of his nobility of birth. He might be received as a novice at the age of sixteen, and then had to submit to a year's probation, after which time he might be received as a professed Knight. When he was twenty, as a rule, he proceeded to Malta and took up residence in the Auberge of his Language. He was entertained by the Conventual Bailiff, who received certain allowances for that purpose and who maintained open house, with a good deal of state and splendour, for all his Knights. The novice had to perform certain naval and military duties in the forces of the Order, and each such year of service was termed a "caravan". At one time three, and later on, four caravans were required of a Knight ere he could obtain any promotion. His further career rested very largely with himself. Malta became, as it were, a University of chivalry to which the noblest families in Europe sent their sons, often putting their names down for admission to the Order while still infants in arms. Some young Knights remained and continued to work for the Order in Malta; others, after their period of residence, returned to their own lands and remained under the jurisdiction of their Grand Prior.

The other degrees of the Order were maintained. Thus young men of good repute could become Chaplains, and there were also priests of obedience who did duty in the Grand Priories of the Order.

Very great importance was attached to the hospital which was maintained in Valletta—a relic of the original purpose of the Order in Palestine—and the very best medical care was given. As many as a thousand patients were at times to be found in the hospital, coming not only from Malta, but from Italy and Sicily. The Knights performed duties in the Hospital, and on certain occasions the Grand Master himself donned an apron and served the patients with food.

The Grand Master had sixteen pages, very carefully chosen from illustrious families, who were received as Knights of Justice at the age of twelve, and served for three years in his household, receiving the best possible education and care. They were very closely attached to the Grand Master; they waited on him at meals, and some of them were always in attendance upon him; their promotion in the Order was frequently rapid. The position of page to the Grand Master was much sought after. Ferdinand de Hompesch, who was the last of the Knights of St. John to be elected to the supreme office of Grand Master, served as page to the Grand Master Pinto about the year 1756.

### THE DECAY OF THE ORDER

The great days of the Knights of St. John of Jerusalem had passed away. Their hereditary enemy, the Turk, was, at the close of the eighteenth century, no longer a formidable sea power, and the fleet belonging to the Knights was used only for carrying treasure from their scattered European possessions to their island home.

About five hundred Knights of the Order were actually living in Malta in the year 1797. In their

hands lay the sovereign powers of the island, and, partly by virtue of their glorious past, and partly from long established custom, they were regarded by the Maltese as being apart, belonging almost to a nobler order of humanity. But protracted idleness was fatal to their stamina and to their knightly qualities. In the old days each Knight earned his promotion by work and by proven valour in face of the Saracen enemy of Christendom. The tradition of Knighthood remained, and the outer pomp and circumstance which attended it, but the inner reality had largely gone. Their vows of obedience and chastity were almost completely forgotten.

Evidence is not lacking which shows that many of the Knights kept Maltese mistresses, and matters had come to such a pass in Valletta, the capital city, that the honour of a Maltese woman was quite unsafe. Frequently a Knight would attach himself to some Maltese family, nominally as patron, but actually in a very different capacity. As the Knights were entitled to far-reaching privileges in all legal proceedings, they were practically immune against any attempts to impose upon them the just penalties for these misdemeanours. Besides these grave injuries to the Maltese population, the Knights were extremely arrogant in their treatment of them. Thus at the Opera House the Maltese might only occupy the back seats, and in some of the principal promenades of the city no Maltese might be seen.

There was, naturally, a strong but hidden under-current of bitter resentment against the Knights in Maltese circles, and, as the Knights numbered only about five hundred and the Maltese population was

about one hundred thousand, the position was an utterly unstable one.

Unity of purpose no longer prevailed in the Order itself. The Knights were drawn from many European countries, but those from France predominated, partly owing to an influx after the Revolution of nobles, who were given the hospitality of the Order, while at the same time the revenues from the French possessions were cut off. Much jealousy and rivalry existed between the various Languages of the Order, and this led to bribery, intrigue and corruption. The whole fabric of this central citadel of chivalry, revered throughout Europe for hundreds of years, was undermined and in danger of crashing headlong to the ground.

On July 13, 1797, the Grand Master Emmanuele de Rohan, who had been ill for some months, died. During the stormy days of the French Revolution the direction of the affairs of the Order had been in his hands, and he had not hesitated to give proof of his active sympathy with the Royalist party in France. It was natural that he should have done so, for the Order was, by its nature, the apotheosis of aristocracy, and, as pointed out above, it had suffered serious financial loss through the upheaval in France.

In this desperate state of affairs, when the outlook seemed wellnigh hopeless, a great assembly of Knights was held in Valletta on July 17, 1797, and amid all the splendour and pomp with which the Order still invested all its official proceedings, Ferdinand de Hompesch, Bailiff of Brandenburg and Minister for Germany, was elected Grand Master and took the solemn vows as Head of the Ancient and Honourable Order.

## THE POLITICAL POSITION OF MALTA IN 1797

The task which the Grand Master undertook was one of exceptional difficulty. Not only were internal affairs in Malta in a very unsatisfactory state, but also the political unrest in Europe and the peculiar position of Malta surrounded him with perplexities wherever he might turn.

The Mediterranean is, of course, the main highway between East and West, and Malta is situated as a natural fortress in the middle of the route. As I have already pointed out, it was one of the chief bulwarks of Christendom against the Saracen power which prevailed in the Eastern Mediterranean. And it was a position of great importance for any European Power which cherished the ambition of extending its dominion eastward to Egypt and to Asia.

The political sympathies of the Order were European, inasmuch as its Knights and its revenues came from all the principal European countries. Owing to serious loss of revenue it was heavily in debt, and it appeared inevitable that before long the Order would have to appeal for help to one of the great Powers, and surrender some of that independence which it had for so long maintained. It was natural that the conquering Power of France, under Napoleon, should have turned its attention towards Malta, as a step to the East.

## THE AMBITIONS OF FRANCE

Napoleon, it will be remembered, had utterly defeated the Austrian armies, and on April 18, 1797,

peace negotiations were begun which were not completed until October 17 in that year. By this treaty of peace the great European coalition against the new French Republic was almost completely destroyed, and England was left isolated except for Portugal and the kingdom of the two Sicilies. Russia was neutral.

Preparations were being made in France for a great expedition. This fact was known to her enemies, but the object of the expedition was obscure. The prevailing English opinion was that an invasion was contemplated, either of the English coast or of Ireland, and precautions were taken to meet the threatening blow.

On the other hand, although Sicily was nominally at peace with France, the Government of that island feared that their kingdom was the true objective of Napoleon's enterprise. Malta, although practically independent, had been for long under the suzerainty of Sicily.

Apparently the French plans were, in fact, laid for a sudden descent upon England, but they were somewhat hastily altered, and the blow was delivered in quite another quarter.

Talleyrand returned to France from America in the spring of 1797, with the decided opinion that colonial expansion would greatly assist the future growth of his country. On July 3, 1797, he delivered a lecture to the National Institute in Paris on this subject, which made so profound an impression that, thirteen days later, he was offered and accepted the portfolio of the Ministry of Foreign Affairs.

Napoleon was at this time in Milan, cherishing visions of conquest eastwards. He wrote on August 16, 1797: "The time is not far distant when we shall find



that the only way to destroy England is by occupying Egypt." Talleyrand warmly approved of this scheme, and Napoleon, in reply to a letter from that minister, wrote on September 13, 1797, making this reference to Malta: "Why should we not take possession of Malta? . . . four hundred Knights and, at the most, a regiment of five hundred men are the only defences of Valletta. The inhabitants . . . are all for us and are very much disgusted with the Knights."

Again on September 23, Napoleon wrote that it would be well to seize Malta, "an island which sooner or later will fall into the hands of the English if we are so foolish as not to anticipate them. . . . I demand, therefore, that you issue an official order authorising me to cultivate the correspondence that I already possess with Malta."

To this proposal Talleyrand replied on September 27, giving Napoleon full power to seize Malta, and stating that in doing so they would only be anticipating the action of either England, Austria or Russia.

On October 17, 1797, the treaty of peace with Austria was signed, and Napoleon at once began to take active steps to launch the Maltese expedition.

#### EVENTS IN MALTA

During the early part of 1797, before the election of Ferdinand de Hompesch as Grand Master, there had been a strong endeavour made to transfer the allegiance of the island to France. As already pointed out, the official attitude of the Order to the new French Republic was one of hostility; but there were some among the large number of French Knights who disapproved of

this policy. A definite conspiracy was set on foot by a group of these Knights, some of whom were very influential, to make overtures to France; they were supported in their plot by some of the disaffected Maltese. Among the Knights, Bosredon de Ransijat, a French Knight, a commander and Grand Cross in the Order and Secretary of the Treasury, and Picault de Mornas, a Knight who had been engineer in charge of the fortifications, but who had deserted the Order and joined Napoleon two years previously, were leaders of this conspiracy. Among the Maltese who were implicated were Vassali, Vincent Barbara, Caruson, Poussielgue (captain of the port) and many others.

The ruling authorities of the Order got wind of the plot, and Vassali and Barbara were arrested. The matter was dropped, however, when it was found that some of the senior Knights were implicated, and beyond the banishment of Vassali and Barbara, nothing further was done. Barbara went immediately to Italy and placed his services at the disposal of Napoleon, who made good use of them in furthering his plans for the seizure of the island.

One of the first actions of the new Grand Master de Hompesch was to write the following letter to the French Government on the very day of his election.

Malta, 17 July, 1797

CITIZEN DIRECTORS,

I perform a duty in acquainting you with the death of the Grand Master Emmanuele de Rohan, and that the suffrages of all the Languages which compose the Order of Malta have unanimously, in the election of his successor, been declared in my favour. I have had the flattering satisfaction of seeing all classes of the Maltese nation displaying the sincerest joy, and lavishing upon me, in a spirit of universal emulation, the most touching marks of their love and fidelity.

Nothing further is required, Citizen Directors, to complete my extreme happiness, than the possession of a

proof that you will participate in these feelings towards me, and will accept with interest my assurance and promise to imitate and excel, if it be possible, my predecessors in their attachment and due deference to the French nation, and their desire for the prosperity of her commerce—for I am convinced that on your side you will desire to treat the Government which has been confided to me with that equity, loyalty and kindness which characterises the French Republic.

I have desired Monsieur Cibon, our *chargé-d'affaires* with you, Citizen Directors, to have the honour of presenting to you this letter. I beg that you will favourably receive him on all occasions when the needs of our service may require him to appeal in my name to your justice and support. My gratitude will equal the profound respect with which I am, etc.

(signed) Ferdinand Hompesch.

To this courteous epistle no reply was, apparently, ever sent.

The French Government gave no indication of its attitude with regard to Malta, and Napoleon continued to employ his agents in watching events in the island and in organising a French Republican party there. Reports reached the Grand Master of the great expeditionary force which France was raising in the autumn of 1797, but the objective of this expedition was shrouded in mystery. It was not until the 6th of June, 1798, when Napoleon's armies suddenly appeared off the Grand Harbour, that the mystery was solved. Only a few days previously the Grand Master had felt himself able to say that "he was persuaded that the French Government had no designs on the Order".

### A GLIMPSE OF THE GRAND MASTER

As just said, Napoleon took steps to strengthen his connection with the disaffected elements in the island, and to lead them to look to France for their deliverance. The Maltese, Barbara, was used as an agent, and many

others were similarly employed. The most important among these was Poussieltgue, first Secretary to the French Legation at Genoa and a cousin to Poussieltgue, the captain of the port in Malta.

Poussieltgue arrived in Malta on December 24, 1797, the eve of Christmas, and found that the Grand Master had prepared to revive all the ancient ceremonies appropriate to that season, which his predecessors had allowed to lapse. He left again for Italy on January 11, 1798. On February 8, he wrote a full report to Napoleon, of which the following passages are extracts.

There are at present about six hundred Knights in Malta, of whom two-thirds are French. Altogether the French Knights comprise half the Order, and nearly all of them are in Malta. It was they who elected the new Grand Master, Hompesch. He promised them, when he offered himself for election, the continuation of the support which de Rohan had given to them. . . . The Grand Master is very popular and generous. He often shows himself to the people and distributes largesse. He is extremely cultured, and is affable with everyone, and although his friends may be somewhat tedious, he is a good judge of character and has known how to win the esteem and the love of the Knights of all the Languages as well as of the people. He adds to these qualities that of great discretion and of allowing no one to read his mind. So far there is no one who is exclusively in his confidence or who can flatter himself upon exercising over him an exceptional influence. In short, during my stay in Malta, I have only heard good spoken of him, alike among the Maltese and the Knights, both French and of other lands, and among aristocrats and democrats, and I have had evidence of the eagerness with which the people come from all parts of the island and wait round his palace, in order to have the pleasure of seeing him for a moment. One could not have conduct more statesmanlike and more suitable than that of the Grand Master, having regard to the circumstances in which he is placed. The Council of the Order is entirely devoted to him.

Poussieltgue, of course, went to Malta as an enemy looking for weak spots; he was amply supplied with money and with introductions, and during his stay of eighteen days in Valletta, in the heart of things, he had

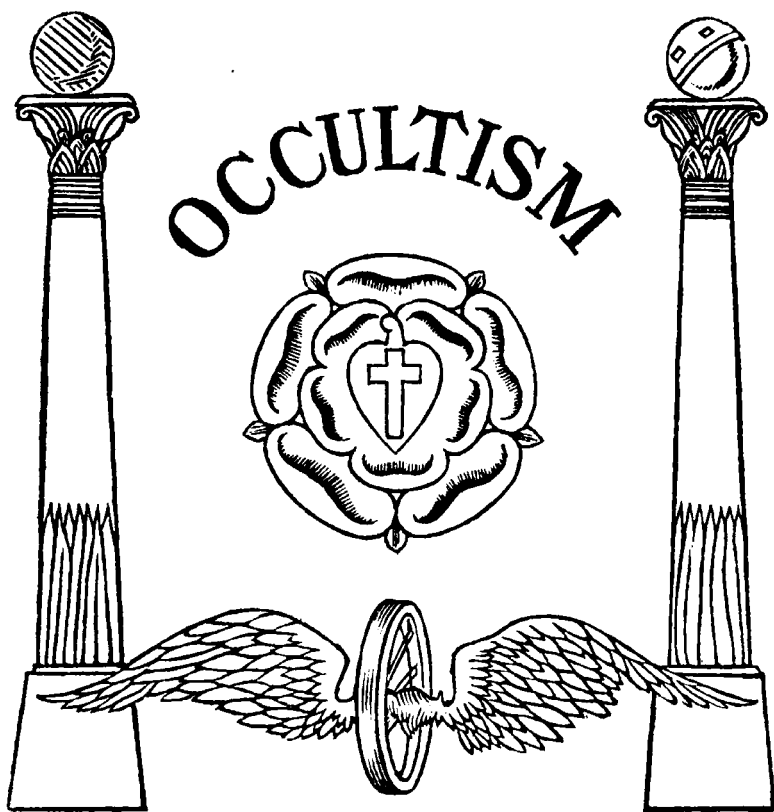
frequent secret meetings with those who were friendly to Napoleon, and he was received by the Grand Master. His testimony to the strong, yet wise and benevolent influence gained in the six months of his rule, is of exceptional value.

Poussielgue then proceeds to give details about the possibilities of seizing Malta. He points out that the finances of the Order are in a greatly depleted condition, owing partly to the loss of all the revenue from its French and Italian possessions, and to the generous hospitality extended to the great number of French Knights—many of them penniless refugees from the Revolution—who desired reunion with France, but for the most part would in no way reconcile themselves to the new Republican Government. It is clear, he points out, that the Order will have to turn to one of the Great Powers for assistance. Overtures from England have already been rejected. Russia need not be feared. Austria, he concludes, should be watched. He suggests that further pressure might be brought to bear upon the Grand Master by cutting off the revenues from Spain and in other ways, whereupon France might offer him another island and a sum of money in exchange for Malta. Finally he describes the various ways by which the island might be captured by force of arms: the actual garrison of the forts, which are of exceptional strength, is about two thousand one hundred men, with a militia reserve, practically untrained, of ten thousand men; the island is dependent upon grain from over sea, and has a supply for eight months in the granaries.

G. Herbert Whyte

*(To be concluded)*

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DOMINUS VOBISCUM

By C. W. LEADBEATER

ANYONE who has watched attentively the Catholic Service of the Mass can hardly have failed to notice the frequency with which the Celebrant turns round to the congregation and utters the words: *Dominus vobiscum*—"The Lord be with you". The people reply: *Et cum spiritu tuo*—"And with thy spirit"; and the course of the Service is resumed.

This pious wish and its response have been called the Minor Benediction.

As I have to some extent explained in a former article, that Service, when carefully studied, is seen to be a coherent whole, moving steadily onward to a climax, and skilfully calculated to produce certain magnificent effects. Regarding the ritual scientifically from that point of view, one wondered a little at the frequent repetition of a remark which, though beautiful in itself, seemed to have no very obvious connection with the splendid purpose of the great act of white magic of which it forms a part. The result of some investigations recently made into its meaning may therefore be of interest.

The phrase occurs no less than nine times in the course of the Mass, with a slight but important addition in one case, to which I shall refer when we come to it. For the sake of convenience in reference, I will take the revised form of the Mass as used by the Old Catholic Church.

The Service as a whole centres round the tremendous outpouring of power which comes at the Consecration. All which is said and done before that moment is intended in various ways to lead up to it, and all that happens afterwards is concerned with the conservation or distribution of the power. The idea of preparing the Priest to perform the great act is undoubtedly present, but also, and more prominently, that of preparing the congregation to receive it and to profit by it. This preparation of the people is achieved largely by drawing them more and more closely into magnetic harmony with the Priest—by bringing them mentally and emotionally into sympathy with him in

the mighty work which he is doing. To assist in the steady augmentation of power all the time, and to promote the ever-increasing harmony of vibration between Priest and people, is the object of this constantly repeated Minor Benediction.

People come into the Church with their minds full of all sorts of thoughts and ideas connected with the outer world—not at all necessarily bad thoughts, but thoughts which are not especially religious in their nature. Some may even be weighed down by a consciousness of failure, or of actual wrong-doing. Therefore after the opening canticle the Service immediately proceeds with the Confession and Absolution. When we were revising the ritual for the Old Catholic Church we were specially cautioned not to put into the mouth either of the Priest or the people words which they could not possibly really mean; so we have eliminated both the exaggerated expressions of vileness, and the unnecessary appeals for mercy, and have tried to give some suggestion of what the people may really be supposed to feel, and of what is actually taking place. The Confession helps the congregation to self-recollection, and the Absolution purifies their vehicles and draws them into a higher and more unworldly state of mind. Currents of an altogether better type are thus set flowing through and around them, and then by the recitation of the first of these Minor Benedictions they are brought into harmony with the Priest as closely as possible, in order that they may the better join in the act of worship of the Introit.

Then comes the *Kyrie Eleison*, in which the Three Persons of the ever-blessed Trinity are severally asked to make a special outpouring of love and compassion



—the idea being of course to get the people into an attitude to respond, and to make them realise what is about to happen. This fits them to join worthily and usefully in the *Gloria*—a most beautiful act of praise and worship. At the end of that, when the people are specially exalted by the noble words which they have just uttered and are therefore in a more sensitive and receptive frame of mind, once more the Priest turns to them and endeavours to pour into them something of his own enthusiasm. Their ready response draws them into closer union with him, and they are thus prepared to hear the Epistle and the Gospel. But before the Priest reads the Gospel he asks for and receives special purification and benediction; and as soon as this has descended upon him, he immediately endeavours to share it with the people by repeating the same formula.

After the Gospel and the sermon comes the Creed, the recitation of which should stir the mental faculties of the people and arouse their intellectual enthusiasm. The previous action has been chiefly upon the brain and the astral body; now here is an effort to arouse and open out the mental body as well. The Priest will probably understand more fully than his people the glorious doctrines inculcated in the Creed; having studied them so much more fully, they must be far more to him, and it is therefore probable that his intellectual enthusiasm is greater than that of his congregation. But immediately he makes the effort to share it with them by using the Minor Benediction. Then he proceeds to the Oblation of the Elements, and the people join with him in offering and presenting unto GOD themselves, their souls and bodies, as a holy

and continual sacrifice unto Him. Once more he immediately takes advantage of that additional link, and tries to draw the people together still more closely, that they may prepare with him for the Canon—the most sacred part of the Mass—and join with him in the earnest uplifting of their hearts to the Lord.

From this point onwards, until after the Consecration, nothing is allowed to interfere with the sacrificial action of the Priest; the wondrous and beautiful magic of the Mass moves on its way through all the stages which I described in my former article, and it is only after the pouring out of that stupendous influence upon the whole surrounding district, and just before his own personal Communion, that the Priest once more draws the people into the closest possible relation with him, but this time in a slightly different manner. Instead of holding out his hands towards the whole congregation and using the usual formula, the Celebrant turns to the cleric highest in rank who is present in the chancel, and gives him what is still, according to ancient tradition, called the Kiss of Peace. The lips are now no longer used, but the Celebrant touches his neighbour lightly on both shoulders simultaneously, as though embracing him, and says to him: "The peace of the Lord be always with you." The cleric who receives this greeting extends his own arms as he kneels and touches the sides of the Celebrant, also symbolising an embrace, and replies with the usual words: "And with thy spirit." Immediately he rises to his feet and passes on the greeting to the cleric next in rank, using the same words and gestures, and in this way the greeting is handed on until all those in the chancel have received it and responded to it. In older times

it was the custom that the youngest of the acolytes, who was the last to receive the greeting, descended the chancel steps and passed it on to some member of the congregation in the front seats, who in his turn sent it along the row; it was then transmitted to the next row, and so on until every person in the whole congregation had been definitely and individually linked in this way in an unbroken chain with the Celebrant. Modern conditions do not now permit the full detail of this touching old ceremony; our hurried European life leaves little time for such individual attention; so when the greeting has passed round among the officials of the Church, sometimes the Celebrant himself, sometimes the youngest acolyte who has just received it, comes down to the chancel gates and, standing in the entrance, gives the greeting to the whole congregation *en masse*, and the laity reply all together: "And with thy spirit." Clearly in this there is a double signification; first, to make the strong individual magnetic link of actual touch with every person present; and secondly, to express very strongly and clearly the idea that all must be absolutely at peace with one another and in perfect harmony and love before they engage in the stupendous act of Communion.

Then, yet once more, after the act of Communion is over, the Priest endeavours to share with his people the new and higher conditions which have now been set up. The idea is also present that those who have actually taken the sacred Body and Blood should share the blessing which they have received with those who for some reason have not taken it, though present at the Sacrifice. And yet, again, beyond that is the idea of sharing with outsiders not present in Church at all, and

the thought of the necessity of at once putting to definite use for others that strength which has been received.

Yet again this Minor Benediction is given a few moments afterwards, for it immediately precedes the mystic words: *Ite, missa est*, by which the end of the magical part of the ceremony is announced. Those words are addressed in reality not to the congregation, but to the great host of angel-messengers who have gathered round to take their part in this most wonderful of acts. It is, as it were, their word of dismissal—their formal release from the service to which they have been devoting themselves. Yet we may well take it as having its meaning for the congregation as well; it is as though the Celebrant said to them: “Go now; but as you are about to leave, draw yet again as close as you can to receive the final outpouring of God’s blessing.” And then comes the solemn Benediction, when the threefold force from the ever-blessed Trinity floods the Church and the neighbourhood. And when that is given, yet once more the Priest makes his final link with his people before he reads the final Gospel—that Gospel which comes so opportunely to remind us of the source of all this beauty and this glory. It is as though the Priest said to his people: “Now that you have God’s blessing, yet once more share it to the full and let us preserve it together, never forgetting that we owe it all to the mighty Logos whose glory we have now beheld, the Light and Life of men. Many there are who know not God, and in their ignorance are therefore ungrateful; but *you* have now experienced His sweetness and His love; see to it that you never forget it.”

The more we study the rituals which have come down to us from ancient days, whether it be in the

Church or in Freemasonry, the more deeply we are impressed with the certainty that all through the ages, amidst many changes and chances, a guidance from above has unquestionably controlled those who earnestly and reverently used them. Variations have been introduced, and often by persons quite ignorant of the inner meaning: yet, whenever it was possible without a disproportionate outlay of force, those who made those alterations were so influenced that the changes were not fatal to the object of the ritual. We even see cases in which changes introduced apparently for selfish and personal ends were so ingeniously guided and directed that they actually improved the working, and brought it nearer to that from which it had gradually departed. There have been those who scorned ritual altogether, and would have none of its potent assistance; they have been permitted to go their own way, for the Great Powers behind never force a man against his will, and those who are full of self-righteousness are always allowed rope enough to hang themselves, for only in that way can they learn. But there is always guidance available for the earnest and the humble; and so, even amidst many undesirable accretions, great central truths have often been preserved, and human failures have conduced to ends divine. Men have builded better than they knew, and so, if not in one way then in another, God's work has been carried out and God's Will has been done; and even when spiritual pride and religious hatred were most rampant, He has not left Himself without a witness, for He forsaketh not those who truly trust in Him.

We all know, we who have studied Theosophy, that the World-Teacher descends occasionally to the

arena of human strife to found a new religion or to recast an old one; but we are sometimes apt to forget that His work in connection with that religion by no means ends with its founding—that He watches over it, and is always ready to guide and direct its leaders, so far as He can do so without interfering with their freedom of action. In the Gospel which is popularly, though to a large extent erroneously, supposed to give an account of the life in which He founded this last religion of His, it is recorded that He said to His disciples: “Lo, I am with you always, even to the end of the world”; and though this saying is marred by the usual mistranslation, it enshrines a glorious truth. It should be noted that it is part of the special commission that He gave to His apostles; He told them to go forth and teach all nations, baptising them with the very formula which we use to-day, and He explained that to help them in this work He would be always with them, even to the end of this age or dispensation—as we should put it now, to the end of His tenure of the office of World-Teacher.

If we examine the occult side of the ceremony of Ordination, we shall see that there is a very special sense in which this promise is kept. It is not merely that there is the Christ-principle in the Priest, as there is in every man; so great is the wonderful love and condescension of the Great World-Teacher that by the act of ordination He draws His Priests into a close personal union with Him, creating a definite link through which the divine force can flow, making them channels for Him in some sort of an imitation, at an almost infinitely lower level, of the mysterious and wonderful way in which He is a channel for the Second Aspect

of the Solar Logos, the Second Person of the ever-blessed Trinity. Of course there are very many Priests who are entirely unconscious of this; unfortunately there are also many who so live as to make very little use of the splendid possibility which this channel opens for them. Nevertheless this statement is entirely true; and, if time is granted to me, I hope to be able to write of this more fully later. To describe Him, therefore, as still present with His Church, as still definitely guiding those who lay themselves open to His influence, is no mere figure of speech, but the expression of a sublime reality.

I trust my many Hindū and Buddhist friends will not suppose that I am endeavouring to convert them to Christianity, or that I have changed my point of view in any way because I am writing so much just now upon these subjects. It simply happens that this is the piece of work which I am doing at the moment, and for that reason my mind is full of it, and in making investigations in connection with it I constantly acquire fresh information which I am anxious to share with my brethren. I hope presently to embody this new information in book form in some sort of order; meanwhile I jot it down as it comes, in these somewhat inconsequent articles.

C. W. Leadbeater

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## RENTS IN THE VEIL OF TIME

### THE LIVES OF ULYSSES

#### I

#### ATLANTIS

OF the few lives recorded of the character called Ulysses in the Lives, the first took place long, long ago. It is briefly described as follows by Mr. C. W. Leadbeater. Mars is the king of the tale, Vajra his son, and Ulysses the captain of the Guard.

“A million years ago, in old Atlantis, in the great City of the Golden Gate, there reigned a mighty King. One day there came to him a soldier whom he had sent out to head an expedition against a troublesome tribe on the borders of that vast empire. The soldier reported victory, and as a reward the King gave him the position of captain of the Palace Guard, and placed specially in his charge the life of his only son, the heir-apparent to his throne. Not long afterwards the newly appointed captain had an opportunity of proving his faithfulness to his trust, for when he was alone with the young Prince in the palace gardens a band of conspirators rushed upon them and tried to assassinate his charge. The captain fought bravely against heavy odds and, though mortally wounded, succeeded in



protecting the Prince from serious harm until help arrived, and the two were borne together into the presence of the King. The Monarch heard the story and, turning to the dying captain, said: 'What can I do for you who have given your life for me?' The captain replied: 'Grant me to serve you and your son forever in future lives, since there is now the bond of blood between us.' And with a last effort he dipped his finger in the blood which flowed so fast from his wounds, and touched with it the feet of his sovereign and the forehead of the still unconscious Prince. The King held out his hand in benediction and replied: 'By the blood that has been shed for me and mine, I promise that both you and he shall serve me to the end.'"<sup>1</sup>

Ulysses appears with all the others of the Band of Servers in the long series of the Lives which have been recorded, but the incidents of his lives have not been examined, except for a few of them.

The next life of which we have particulars is as follows, though there is a long gap of dozens of lives between it and the one above.

## II

### PERU

In the life of Alcyone 12,093 B.C., in ancient Peru, when Mars was the Inca and the Head of Education was Mercury, Ulysses appeared as the great-grandson of Mars, with Corona as his father and Pallas as the mother. The father was a stern soldier and the mother a beauty, but vain and weak. While the father

<sup>1</sup> Souvenir of the American Section Convention, 1908.

was away on military duty, the mother strayed from the path of virtue. Corona on returning discovered the disgrace and killed Pallas and her lover. Ulysses and his brothers and sisters were adopted by the great-grandparents and were placed by the Inca in an orphanage for nobles.

When Ulysses grew up, his bent was for practical work, and he was sent to a technological school; he was deeply interested in agriculture, and at seventeen years he invented a self-feeding sugar-mill which was considered to be ingenious. He did much work in hybridising plants, and presently had a farm given over to him for experiments. Later he was made the superintendent of an agricultural district, in which office he produced various cross-fertilised plants and distributed their seeds to the farmers. He was very inventive, and for long worked at a new kind of water-lift for irrigation; after many failures he at last succeeded. He also evolved a new plant like sorghum, and for this he was thanked by the Inca. He then returned to the technological college to occupy the post of lecturer on machinery and agriculture.

Castor became a student at this college, and was much interested in the models of Ulysses. As the friendship between them grew, Castor began to visit the house of the foster parents of Ulysses, and there he met Herakles. Castor and Herakles married, and had as a son Vajra.

Ulysses made a great pet of Vajra, who was mischievous, and encouraged him in his pranks. Vajra was distinctly wild and felt settled ways as irksome; presently he went off wandering to a wild tribe on the outskirts of the empire. Ulysses was sent by the Inca

to persuade Vajra to return. Ulysses was now a very old man, but he went and succeeded in his mission. On the return journey, however, the party was ambuscaded and a fight ensued. Ulysses saw a man about to shoot Vajra with an arrow, and rushed in between and so was killed.

Thus once again Vajra was saved by Ulysses at the cost of his life.

### III

#### EGYPT

In 2,180 B.C. we meet Ulysses as the son of a Hyksos chief. The Hyksos were a warlike, pastoral people who were excellent riders; they were like the Bedouins of to-day and wore blue robes. At this time they decided upon an invasion of Egypt, and various tribes joining together, the invasion was accomplished. Egypt was discontented and disunited, and this made the conquest easier. The conquests were parcelled out among the various chiefs, and the father of Ulysses obtained one of the towns.

The Hyksos were Sabæans, and felt a tolerant contempt for all who were not like themselves. Ulysses was light bronze in colour and despised the natives. Vajra appeared in this life as a young Egyptian. Ulysses fell in love with Vajra's betrothed and eventually kidnapped the girl. The girl's father was a priest, and the girl protested vigorously and complained to the father of Ulysses; not being released, however, she broke her heart and finally committed suicide. Naturally there was a great scandal, and to get him out

of the way the father of Ulysses sent him away on a military expedition. Ulysses conquered for himself a province and became its king. He then set to work to show what he could do as a ruler. He also built a great temple, at which great feasts and processions took place. No further particulars have been recorded of this life.

#### IV

#### PERSIA

In 1,528 B.C. Alcyone was born in ancient Persia as a cousin of the last Zarathushtra, and Ulysses appeared at this time as the king. His father was Lohrasp, who ruled over a country having its capital not far from Shiraz. When quite a young man, he quarrelled with his father and left home and wandered away into the west. There he presently obtained the favour of another king, married his daughter, and then returned home to his father's kingdom at the head of an army. It was arranged that the father should abdicate and go into pious retirement, and so Ulysses became king; his name was Vishtaspa.

About this time Zarathushtra began to preach, and Vishtaspa became converted to the new faith, which he took up with characteristic energy. He had the sacred books of the religion written out on 1,200 squares of hide, and buried them with elaborate ceremonies in a cave near what was afterwards Persepolis.

The conversion of Vishtaspa produced a war with Tartary, which lasted a long time and caused much trouble. The Tartars, however, were eventually defeated

and driven out of the country. Soon after this, Vishtaspa became jealous of his son, Isfandehar (Deneb of the Lives), and imprisoned him—an act which created much popular indignation. The Tartar king now espoused the cause of Isfandehar and invaded the country once more. Vishtaspa on this emergency released Isfandehar on the condition that he would lead an army against the invaders. This Isfandehar did with triumph and success, and consequently he became a greater popular hero than ever.

A little while later Vishtaspa again imprisoned his son, but was again forced to release him to confront another Tartar invasion. This time, however, Vishtaspa had to promise to yield up the kingdom to Isfandehar, before the latter would consent to come forth and save it; but when the invaders were safely disposed of, once more Vishtaspa repented of his bargain, and tried to escape from its fulfilment under various pretexts. He sent Isfandehar to reduce to complete submission a distant and not wholly subjugated part of the kingdom, and in the fighting which ensued Isfandehar was killed by an arrow which struck him in the eye.

Vishtaspa then saw his mistake and realised what his jealousy had done for his son; he died practically of grief and remorse, after a reign of sixty years, and was succeeded by his grandson Baman.

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## SOME REMINISCENCES OF A VETERAN THEOSOPHIST

### IV. H. P. B. IN GERMANY

By FRANCESCA ARUNDALE

IN the September number there is a photograph of a letter which was sent to the child George Arundale by H. P. B. It shows the kindly feelings that made her think of her host's little boy even when she was away. Its quaint phraseology is an example of many letters she used to write, and the last few words are an almost occult foreshadowing of the time when the boy did know and did indeed become a Chela.

It is difficult for me to write about that all too short time when H. P. B. was with us. I kept no diary, and my mind is so crowded with scenes and images in which *she* was the central figure that it is difficult to decipher them so as to be clear and interesting to others. I see her of an early morning in her room writing at her table, the floor strewn with burnt matches which were my despair, careful house-keeper as I was, for coverlets, tablecovers, and carpets might well get burned, and even the house itself might have received considerable damage, for H. P. B. was accustomed to throw her lighted match away without any consideration as to where it might fall. I have also lively remembrances of some of the difficult times

involved by H. P. B.'s absolute disregard of all conventionality. People would come long distances to see her, and it was generally understood that visitors might come between four and six in the afternoon. Sometimes, however, for no reason that we could see, she would decline to come from her room. I remember well one afternoon there was quite a distinguished set waiting to meet her, and when I went up to inform her that visitors had come to see her, I found her in a state of undress incompatible with a visit to the drawing room. When I told her who was there, a little strong language was used and she said that Mr. and Mrs. X might come up. I gently remonstrated that neither her room nor her person was quite in a suitable condition for visitors; she told me I might go somewhere, but if she came down she should come down as she was, and if she saw anyone she would see them as she was, and that I was to send her food as soon as possible for she was hungry. The visitors had to leave and I made what excuses I could.

The most pleasant time I had was always in the early morning; she always seemed more get-at-able then, her mouth settled in pleasant curves, her eyes were kind and brilliant, and she always seemed to understand and sympathise not only with what one said but also with what one did not say. I never felt afraid of H. P. B. in spite of the very strong language she sometimes used. One always somehow felt it was surface strong language. I had free entry into her room at all times, and I can truly say that, from the first time she came to our house to the time when I saw her about three weeks before her death, she never received me otherwise than as a trusted friend. We differed; I misunderstood her ways; but I remember on that last occasion a mutual friend made some objections to what

I had said, and H. P. B. with a twinkle in her eye said: "Miss Arundale and I understand each other, and there is nothing more to be said."

During the time that H. P. B. was with us, an American lady, a Mrs. L. C. Holloway, came to see her, and H. P. B. found that Mrs. Holloway had certain psychic qualities which would enable her to be used for the Master's work; and although those very psychic qualities brought the danger of mistake, H. P. B. determined to try her. Mohini Chatterji and Mrs. Holloway were told to look back into the far past and sketch out the history of the long distant ages. They did so, and in the little upper room at Elgin Crescent the two new friends, new in the present life, although old friends in the past, gave day after day to the writing of *Man: Fragments of Forgotten History*.<sup>1</sup> I was constantly with them, and found the delving into the shadows most fascinating. There may be, I know there are, some mistakes in the book; it was written before *The Secret Doctrine*, before the later knowledge so clearly given in *Man: How, Whence, and Whither*. But the Teachers helped, and manuscript pages were placed before Them, and They made some corrections from time to time. One incident I remember: Mrs. Holloway and Mr. Mohini had been striving for some time to get a certain page of manuscript right, as they saw the facts, but they could not satisfy themselves. They were sitting at a square table, one at each side, and I was sitting at the third side, when at last Mrs. Holloway said: "I cannot see it," and pushed the papers away from her. The table was covered with sheets of foolscap on which they had been writing, and at last she or Mohini, which I do not remember, took up the

<sup>1</sup> *Man: Fragments of Forgotten History*, by Two Chelas in the Theosophical Society, London, 1885.



page again, and on the margin was written in the clear handwriting of the Master in blue pencil the one word "Try". The prefaces by the Eastern and Western Chelas show the poetic psychism of both, and how they suddenly recognised each other as friends in a distant past. It would seem as if this writing was the only cause of their being brought together, for in a short time after the book was finished, psychic misunderstandings arose and Mrs. Holloway returned to America. I liked her very much and I saw her once astrally at night, but I have neither seen nor heard of her since.

In the summer of 1884 we received an invitation from a kind friend at Elberfeld, Mr. Gustave Gebhard, to come and spend a few weeks at his home. Not only did he invite Col. Olcott and Madame Blavatsky and Mr. Mohini, but he invited a large party to accompany them—my mother, myself and my little George, Bertram Keightley, and some others whose names I have forgotten—and many joined the party later. No words can express the kindness of our host, he franked the whole party, and at some of the principal stations on the road we were served with baskets of fruit and dainty sandwiches and lemonade. We were a merry party, H. P. B. in her wittiest and most genial mood, and the large saloon carriage echoed with pleasant laughter and bright speech. That time at Elberfeld was a bright page to look back on, although it ended in the abrupt return of H. P. B. to India on account of the missionary and Coulomb attack. During our stay at Elberfeld the letter was received which was sent to me as Treasurer of the London Lodge; I do not think the details of its appearance have been given. The drawing room at Elberfeld was a large, high room with very high doors. We used to sit in this room before going down to dinner,

which was on a lower floor. It often happened that H. P. B. did not go down and something was served to her upstairs. On the evening I am speaking of, she decided to remain upstairs and settled her bulky figure comfortably in a large armchair while all the rest of us went down, her host asking her what she would like sent up. After dinner the party returned to the drawing room and found H. P. B. quietly ensconced in her chair, as if she had never left it. A party gathered round her as usual and talk was being carried on, when somebody said: "What is that white thing on the top of the portal of the door?" A high chair was brought, and the "white thing" proved to be an envelope addressed to me as Treasurer of the London Lodge. I fully realised that there seemed to be no special reason why the missive should have been given in that peculiar manner. It may have been intended to show that H. P. B. had no connection with it, for it would have been almost impossible for H. P. B. to have mounted on a chair and placed a letter at that height. I have my own theories about many of these curious happenings; we have been often told that the Masters themselves did not always concern themselves with the way in which Their messages were delivered, for this was the concern of the Chela who was the agent for their transmission, and it may well have been that an Indian Chela might choose this way as being dramatic. It *was* dramatic, and people waited till I had assured myself that, although addressed to me, it was also a general communication, and I read it aloud.

TO F.A.

The day of the separation is close at hand, and I would say to you a few words. You are an officer of the L. L. and as such you have a special duty and opportunity.

It is not enough that you should set the example of a pure and virtuous life and a tolerant spirit: this is but negative

goodness—and for Chelaship will never do. You should, as a simple member, much more as an officer, learn that you may teach, acquire spiritual knowledge and strength that the weak may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain. If you choose you may make your home one of the most important centres of spiritualising influence in all the world. The “power” is now concentrated there, and will remain—if you do not weaken or repulse it—remain to your blessing and advantage. You will do good by encouraging the visits of your fellow-members and of enquirers and by holding meetings of the more congenial for study and instruction. You should induce others in other quarters to do likewise. You should constantly advise with your associates in the Council how to make the general meetings of the Lodge interesting. New members should be taken in hand from the first by the older ones especially selected and assigned to the duty in each case, and instructed thoroughly in what you have already learnt, so that they may be capable of participating intelligently in the proceedings of regular meetings. There is a strong disposition to slur over the ceremony of initiation in such a way as to make no serious impression upon the candidate. The method of the Parent Society may be unsuited to English prejudices, yet to fall into the opposite extreme of undignified haste is very much worse. Your ways of initiation are a standing insult to every regular Chela, and have provoked the displeasure of their Masters. It is a sacred thing with us: why should it be otherwise with you? If every fellow took for his motto the wise words of a young boy, but one who is a fervent Theosophist, and repeated with Bertram K.: “I am a Theosophist before I am an Englishman,” no foe could ever upset your Society. However, candidates should be taught, and old members always recollect, that this is a serious affair the Society is engaged in, and that they should begin the work as seriously by making their own lives Theosophical. The “Journal” is well begun, and should be continued. It should be the natural complement to that of the S.P.R., which is a bag of nuts uncracked.

Your Branch should keep in correspondence with all the others in Europe: the . . . can help you—the others need your help. This is a movement for all Europe—not for London only, remember. The American members are under great disadvantages, and have had until now, since the Founders left, no competent leaders: your Branch can, and should, help them, for they are your neighbours, and the Head Quarters have already too much to do in other quarters. A Chela will be detailed to answer general questions if the Branch deserves assistance. But remember: we are not public scribes or clerks, with time to be continually writing

notes and answers to individual correspondents about every trifling personal matter that they should answer for themselves. Nor shall we permit those private notes to be forwarded as freely as hitherto. Time enough to *discuss* the terms of Chelaship when the aspirant has digested what has already been given out, and mastered his most palpable vices and weaknesses. This you may show or say to all. The present is for the Branch addressed to you as its officer.

You have accepted an important service—the financial agency—and done wisely. Such aid was very needed. If the members in Europe wish well to the Mother Society, they should help to circulate its publications, and to have them translated into other languages when worthy of it. Intentions—you may tell your Fellow-Members—and kind words count for little with us. Deeds are what we want and demand. L.C.H. has done—poor child—more in that direction during two months than the best of your members in these five years.

The members of the London Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit an English-speaking world is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence, and the tendency toward spiritual suicide, can be checked. The theory of vicarious atonement has brought about its inevitable re-action: only the knowledge of Karma can offset it. The pendulum has swung from the extreme of blind faith towards the extreme of materialistic skepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them?

Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus, that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realise that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of your present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them.

K. H.

We did not pass entirely scathless from H. P. B.'s ire while at Elberfeld. Anything that in any way

seemed to reflect on the dignity or power of the Masters was to her like a red rag to a bull. Mr. Mohini in the course of some remarks had stated that he considered it quite possible that the "Brothers of the Shadow" might sometimes imitate the writing of a Master. This for some reason incensed Madame Blavatsky, and we saw that something was amiss. That afternoon we took a drive in the country; there were two carriages of us, including H. P. B. We were a quiet party, quite feeling we were under the ban of displeasure. At last we came to a small wood, and she stopped the carriages and got down, bidding us follow. She took us to a small, open space and began some of her strongest language to Mohini, also including us, saying we were none of us fit to be in the Society and that we never could expect to be pupils of a Master. Her power, her command of the English language, her manifest sincerity, her devotion to the Masters, her indignation that anything should be said or done that could possibly lessen their dignity, was so great that we could only feel guilty before her, and I can judge what others must have felt by my own feelings.

Only at one other time have I ever seen H. P. B. in such a state of anger, and that was after the famous Psychological Research Society's meeting at which Col. Olcott gave some very foolish accounts of manifestations of the Master. I remember well our journey home in the cab, the tense, stern quietude of H. P. B., holding herself in till she got into the house, and then the fury with which she lashed Col. Olcott with her words, her reproaches for having brought the names of the Masters into ridicule. I remember the strong attitude of Col. Olcott, patient, as he owned he had made a mistake, which indeed he had; till at last, when she bade him go out of the Society, he drew himself up

and said: "I do not care what you say; I am in the Society, and I shall remain and work for it till the Master turns me out." Her anger seemed then to evaporate, and she dismissed us all to bed, it being three o'clock in the night.

The time at Elberfeld soon passed; my mother and the little George and myself decided to go home, and H. P. B. and the others were to return to London later.

There were other phenomena during our stay in Elberfeld, but I have said so much on this subject which is really unimportant, that I feel inclined to drop all further mention of phenomena and return to a more interesting matter. It was at Elberfeld that the first news came to H. P. B. of the treachery of the Couombs, aided and abetted by the Christian missionaries. Week after week, as she awaited news, she suffered through being so far away from the scene of attack. It was in vain that the Lodges unanimously expressed their confidence; her one great fear was that the dignity of the Masters might in any way be lowered. She was ready in a way to throw herself and her honour before the public, provided that no breath of aspersion should come to Their names. In September H. P. B. and Col. Olcott returned to London, and for a short time we again had her with us. I do not remember that the movement seemed to suffer, although there were many who foretold the downfall of Theosophy. Distinguished Theosophists came forward about that time; there were Mr. and Mrs. Cooper-Oakley and, last but not least, I remember Mr. Leadbeater as a visitor to our house. I remember him in his clerical dress and his general appearance of a distinguished English gentleman. He quickly passed all barriers; the Master's call found a willing answer and it was evident from the very first that he "meant business," as he has often told us that we

also must "mean business" if we would pass into the Master's service. His position as a priest of the English Church, the opinion of society, of his family—all were set at naught, and at the Master's bidding he joined H. P. B. and Theosophy at a time when many were turning their backs on both. I have in London many letters that he wrote to me from India in connection with London Lodge business, and they all show the same deepest devotion to the Masters and Their work which has been evidenced in his life ever since.

Madame Blavatsky returned to India in December, but she did not remain there very long, as the following year she returned to Europe on account of ill-health. I did not see very much of her then, although I spent one week with her at Wurzburg. This brings to a conclusion my personal reminiscences of H. P. B. If the Editor of THE THEOSOPHIST thinks that any further remembrances on my part might be of interest, I will endeavour to work up my memory; but for the present I conclude with the words that I consider it a great, very great happiness to have been brought by my good karma into such close relationship with the great Pioneer of our Theosophical Movement, Helena Petrovna Blavatsky.

Francesca Arundale

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## QUARTERLY LITERARY SUPPLEMENT

*The Prophet of Nazareth*: or the Story of the New Testament from fresh points of view, with chapters on the Future of Man and the Return of the Christ, by Elizabetha. (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 6s.)

It is a significant fact that the trend of Christian thought towards a more mystical interpretation of the New Testament seems to have enhanced rather than diminished the spell exercised by the historical personality who forms the central figure of the Gospels. It is also probable that the growing expectation of the Second Coming of the Christ has kindled a new and living interest in the sayings and incidents recorded of Him during His ministry in Palestine. This tendency is strikingly illustrated by the book now before us, for it combines in a very effective manner the simplicity and straightforwardness of a commentary on the literal narrative with the spiritual standpoint acquired by a study of Theosophy; it is also inspired by a very real belief in the early return of the Christ.

*The Prophet of Nazareth* is much more than a mere collection of extracts, chosen, as is so often the case, to support some particular doctrine or theory; it is a complete and faithful account of practically every important episode in the Gospels, including much that occurs in the *Acts* and the *Epistles*; but it differs from the ordinary commentary in that the explanations offered are reasonable and in accordance with modern experience of psychic possibilities. The miracles, for instance, are almost taken for granted, as being quite within the capabilities of an Adept; in fact one is sometimes tempted to wish that the author had drawn the line now and then, and ventured on the opinion that certain feats ascribed to Jesus would have come up against laws of nature by which even an Adept is bound, and were therefore probably exaggerations.



However, this literal acceptance is a refreshing change from the frequently excessive ingenuity of the searcher after esoteric meanings. Not that "Elizabetha" objects to the symbolical method of interpretation as such ; on the contrary she agrees that the life history of every divine messenger must necessarily symbolise the eternal truths pertaining to the unfoldment of the divine nature in man ; but she prefers to dwell upon the actual embodiment of those truths in the story of Jesus, rather than upon their purely abstract presentation.

The book is eminently suitable for Christian readers who are on the look out for more liberal conceptions, provided that they are compatible with their reverence for the Biblical revelation of the Christ. Fresh as the conclusions will be to many—and even we must confess to having been somewhat mystified over the Resurrection—there is nothing tending to detract from the beauty of the original setting, while there is much that adds to its vividness. The Theosophical ideas are introduced gradually and gently, and it is not until the last chapter but one, "The Future of Man," that a full confession of faith is made regarding them. Even then, the word Theosophy is palpably excluded for diplomatic reasons, though surely no one who had got so far in the book would be likely to take fright at the mention of a school of thought which has become known to the world through these same teachings. Here also we find a quotation from *At the Feet of the Master*, a typical sign of the catholicity that invites the confidence of all classes of readers.

After the simple way in which the historical element is disposed of, we were naturally curious to see what the author made of that essentially symbolical puzzle, the Apocalypse ; and we were not surprised to find her admitting that the full meaning may have been purposely withheld until the time was ripe for its understanding ; but in the meantime she offers quite a sensible and probable solution in terms of the progress of humanity towards divinity.

The volume is decidedly lengthy, but it is difficult to see how the task which was undertaken could have been carried out within a much smaller compass. Perhaps the very extent and variety of the subject-matter has the effect of accentuating any repetitions in the explanatory interludes,

for the latter certainly do tend to become somewhat monotonous. On the other hand a welcome interest is supplied by apt allusions to problems of the day, such, for example, as that of India.

The near future will ask of us also to perform an act of justice to India. There, indeed, conditions are more complicated, for on that vast continent are to be found differing races and differing religions. But time has brought with it new conditions. Indians of position, education, and ability justly demand full freedom within the Empire, an Empire which will become all the more powerful, all the greater, based upon fraternal Co-operation, the guardian of peace. Our desire should be that this land and its people, once so illustrious, should be linked in harmony with our own nation in mutual understanding. Then, indeed, will be drawn together the powers of East and West, as never before. Surely a great ideal!

The author's style is unassuming but all the more pleasing, and often breaks out into periods of considerable force and beauty. One passage in particular seemed to strike an unusually high note; it is an attempt to portray the Christ as He is thought of by many nowadays.

The Coming Christ will be for all the world; He will be held by no Church, by no exclusive form of religion dear to men; He will teach the gospel of love as being precious above all else; He will again hold out His hands to the "publicans and sinners," to the outcasts and the sorrowful, to the sick in mind and the weak in body, to the lowly and self-sacrificing, however criticised or slighted. He will call to His feet the children and dumb creatures, looking on them with utmost tenderness and compassion; He will take to His heart the heretic who is a lover of humanity, rather than the orthodox believer who holds his charities within the ring-fence of creeds. He will love East as well as West, and affirm all truth in all religions which have helped the children of men. And He will so base His religion on a science of man's being, that its foundation will never again be shaken or misunderstood. His religion will be the highest science; His rules and commandments the ways of love. No shining presence is needed to enforce the majesty of such a work, of such a Being as He who comes to accomplish it. Though far off, when the time comes in which men shall be seers, with opened eyes, they may behold Him as He is, who has so often descended to teach men and destroy human ignorance, and behold Him indeed in His glory, arrayed in light and radiating a power like the outer warmth of the sun. Most beautiful will be that presence and that vision, but never will it be used for compulsion or to produce ashamed amazement in the minds of the men of to-day. None can ever be truly helped by the compulsion of any outer sign alone; only by the growth of the divine within, through the appeal of the Christ without—His awakening call to the sleeping divine nature implanted in all by the Eternal Creator who planned the evolution of man.

We expect that *The Prophet of Nazareth* will already have attracted much attention in Church and Christian circles generally, for it cannot fail to appeal to the best in all who take their religion seriously, whatever points of disagreement they may find in matters of detail.

W. D. S. B.

*Personality*, by Sir Rabindranath Tagore. (Macmillan & Co., Ltd., London. Price 5s.)

*Shantiniketan*, by W. W. Pearson. (Macmillan & Co., Ltd., London. Price 4s. 6d.)

Under the title *Personality* have been published in book form six of the lectures delivered by Sir Rabindranath Tagore in America during his recent visit to that country: What is Art? The World of Personality, The Second Birth, My School, Meditation, Woman. These lectures are full of illuminating passages, and though each is separate and distinct in itself, the six are linked together by their common insistence on the value and meaning of that elusive something to which the author applies the word personality—a word which he himself thinks will not pass unchallenged, as one of “such an amplitude of meaning”.

Theosophists will be interested to trace the author’s conception of personality in and out of the framework of the Theosophical teaching regarding the constitution of man. It is hard to place it exactly, and yet one feels that the poet’s idea of the meaning of human life has something in it very much akin to that which is the outcome of Theosophical study. At times personality is that which makes us different from animals—the ego, the Theosophist would say—that which makes possible self-consciousness, self-knowledge, the feeling of separateness and hence also the feeling of unity with all. The author says:

We have seen that consciousness of personality begins with the feeling of the separateness from all and has its culmination in the feeling of the unity with all.

He then goes on to explain that the whole object of human life is to convert this personality of self—that in which the consciousness of separateness predominates over the consciousness of unity—into the personality of soul, in which the consciousness of unity is the element of primary importance. This process we describe in Theosophical language as the gradual disentanglement of manas and kâma and the uniting of the former with buddhi.

Then, again, we have personality defined as that something which makes us “human” in another sense—not, this time, as distinguished from the animal world, but as distinguished from the cold-blooded “scarcely human” people

who are all brains without warming emotional force. We are told :

Man, as a knower, is not fully himself—his mere information does not reveal him. But, as a person, he is the organic man, who has the inherent power to select things from his surroundings in order to make them his own. He has his forces of attraction and repulsion by which he not merely piles up things outside him, but creates himself. The principal creative forces, which transmute things into our living structure, are emotional forces. A man, where he is religious, is a person, but not where he is a mere theologian. His feeling for the divine is creative. But his mere knowledge of the divine cannot be formed into his own essence because of this lack of emotional fire.

When our author tells us that it is poets and women who are specially at home in the realm of personality and express most fully its characteristic beauties, he is using the word in this second sense.

“My School” is rather different from the other five—naturally—and in it we are given an account of the life at “Shantineketan”. This school is based on the ideal of the forest Ashrama of great teachers, where boys “grew up in an intimate Vision of eternal life before they were thought fit to enter the state of the householder”. Our author, speaking of these little colonies, the memory of which is treasured still in India, says :

These places were neither schools nor monasteries, in the modern sense of the word. They consisted of homes where with their families lived men whose object was to see the world in God and to realise their own life in him. Though they lived outside society, yet they were to society what the sun is to the planets, the centre from which it received its life and light.

Something of what this enterprise of his means to him the author tells us here, and also what he hopes of it for his boys.

Anyone who wishes to know more about this interesting educational experiment should read the sketches included in a volume entitled *Shantiniketan*, by W. W. Pearson. Here we have a picture of life at the Ashrama as it appears to a Westerner, with a great deal of detailed information added for the benefit of those who wish to know how things are managed from a practical point of view.

“To give spiritual culture to our boys,” says Sir Rabindranath, “was my principal object in starting my school in Bolpur.” Mr. Pearson witnesses to the inspiring religious atmosphere of the place and the feeling that it gives one of freedom for self-expression. He includes in his description of the school a delightful character sketch of the Bengali boy—a very attractive person, this future citizen of

the "land of poetry and imagination". A translation of a very charming story for children, "The Gift to the Guru," by Satish Chandra Roy, and an Introduction and two short addresses by Tagore, also form part of this little volume.

The two books, *Personality* and *Shantiniketan*, together will give the reader an opportunity to study Sir Rabindranath's attitude towards life and his educational ideals.

A. DE L.

*Manual of a Mystic*, being a translation from the Pāli and Sinhalese Work entitled: The Yogāvachara's Manual, by F. L. Woodward, M.A., (Cantab.), Principal of Mahinda Buddhist College, Galle, Ceylon. Edited, with introductory essay, by Mrs. Rhys Davids. (Published for the Pali Text Society by Humphrey Milford, Oxford University Press, London.)

In the Editor's Preface to this translation of the manual called *Yogāvachara*, Mrs. Rhys Davids tells of how Mr. Woodward undertook the task, and gives us some idea of its difficulties and how he has surmounted them.

Mr. Woodward has accomplished, not a revision, nor a recast of the previous materials, but a fresh translation. And to what extent success in such an undertaking was possible, we judge he has succeeded. The task bristles with difficulties. Success in it means not only a lucid English version of a text often technically obscure and abounding in clerical slips, but much more. It means a rendering not less, if not more, interesting to the general reader than other practical manuals of devotion have proved; and to the student of mysticism a positive contribution, whereby he may widen or deepen his inductions as to the nature and aims of the subject of his study.

Apparently the MS. is of comparatively recent origin, having been probably compiled under the influence of a Buddhist reform movement in the eighteenth century. It is of unique interest as being the only known exposition of the Buddhist method of meditation; while Theosophists will doubtless find many indications of a knowledge of the whereabouts of the chakrams and the significance of the colours in the aura. On the whole, however, we doubt if they will be able to make very much of it; and we can quite imagine the average student of oriental religion giving it up as an undecipherable curiosity.

Even Mr. Woodward himself admits this incongruity in his Prefatory Note, where he says: "Western students of Yoga practices will hardly venture on attempting the processes

here described." He further confesses that the last bhikkhu to whom the secrets of the tradition were imparted (he was still living in 1900) did not practise them either—for the quaint reason that he was said to be a *Bodhisattva* and therefore had many lives on earth before him, whereas if he was successful in *samādhi* he would pass away from earth too soon. However, this disqualification did not deter him from teaching the method to an unfortunate pupil, who went mad and died; "which," as Mr. Woodward laconically remarks, "would probably happen unless the guru himself were fully versed in the methods, and able to see clairvoyantly exactly what effect each meditation was having on his pupil".

It is evident that the manual was not intended for the information of any who were not in possession of the "keys" to the real meanings of the technical terms, as many of these curious phrases obviously are. Such keys, or explanations, would probably be given only in the course of oral instruction under personal supervision, the manual being most likely kept as a record for purposes of reference. As it stands, therefore, it is little more than a valuable piece of evidence as to the survival of occult knowledge in the Buddhist monasteries; and even then, there is no guarantee as to how much of it, if any, was taught by the Lord Buddha.

At the same time the work possesses certain features of distinct interest, which are quite consistent with the Buddhist outlook. For instance, as Mrs. Rhys Davids points out, there is nothing to be found of that aspiration for union with a Supreme Being which is the distinguishing motive in most forms of mysticism. The Buddhist aspirant seems content with producing in his mind a state of abnormal clarity, in which he is able to understand causes. To this end he appears to rely mainly on a strict observance of "recollectedness," beginning with affirmations on the act of breathing. Yet, if we may judge by such expressions as "the momentary flash in the inmost shrine of my being. . . the flooding rapture. . . the transporting rapture . . . the all-pervading rapture," etc., the system is far more than a perfunctory mental exercise. An incidental point of interest is the employment of wax-taper lights to mark the time to be spent at each stage and as objects for visualisation at certain parts of the body

(we should say there was too much of the solar plexus about some of these practices). Another curious exercise is that spoken of as by "devices," a method that apparently utilises the properties of the "elements"—earth, water, fire, and air—and the colours—blue-green, yellow, crimson, and white. The meditation on the "Ten Foul Things" is certainly a strange contrast to the sublime ideas which form the staple food for reflection, but at least it can never be said that the Buddhist discipline pretends to gloss over the shady side of life.

Here, then, we have a sphinx-like classic, rendered into worthy English, and beautifully printed and bound. We congratulate the translator and all concerned in the production. Let all who can, essay to read the riddle.

W. D. S. B.

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*Glimpses of the Bhagavad-Gītā and the Vedānta Philosophy*, by Mukund Wamanrao Burway, B.A. (Servants of India Society, Bombay. Price Rs. 3.)

We have here one more English rendering of the *Bhagavad-Gītā* (with the original Samskrit text in Devanāgarī), with a long Introduction and a few Appendixes. When there are already so many works in the field, one would be curious to know the author's special object in view. In his own words, the author's aim is "to attempt to remove several misconceptions, misunderstandings, and wrong views which are imposed upon the sublime subject of Vedānta"; and he earnestly appeals "to the Bhāraṭa Dharma Mahāmandal and the Jain Dharma Mahāmandal, through the medium of this treatise on the *Bhagavad-Gītā*, to unite their energies for the advancement of the entire Hindū community, by adopting measures which would annihilate sectarian differences". He is quite aware that "a philosophical treatise like the present one is not likely to enlist the sympathy of the priesthood". In the course of his introductory paper he has said some things against caste and ritual, "not in the spirit of a sceptic, but with the aim of advocating that ritual is only the means to an end, and that caste, in the rigid sense in which it is understood generally, has no authority and sanction, except to that extent as pointed out by the Lord in the *Gītā*". In the

Introduction the author gives a bird's eye view of the contents of the several chapters of the *Gitā*, and discusses such interesting topics as the philosophy of the *Gitā*, the chronology of events in the life of Sri Kṛshṇa, the age of the *Bhagavad-Gitā*, and so on. Intolerant of all biased criticism of Hindū philosophy and religion, he has exposed the faults in the expositions of Hindūism by Christian missionaries such as Dr. Farquhar, and the Western orientalists such as A. E. Gough.

Among the main conclusions the author has arrived at by his study of the *Bhagavad-Gitā* may be mentioned the following: (1) The *Bhagavad-Gitā* lends no support whatever to that rigidity of the caste system which has undermined the national solidarity of India; (2) the Divine Song enjoins the national uplift in all directions, in thought and action; (3) there is no scope for idleness in the region of Divine Advice which enjoins activity in the righteous direction; (4) Man is not asked to renounce the world, but is directed to pursue all the worldly pursuits in a selfless manner. In the Appendixes he has tried to show how the *Bhagavad-Gitā* and the Upanishads have influenced Buddhism, and how it is wrong to say that Buddhism is atheistic. He has further pointed out that Jainism is an aspect of Hindūism, of Vedāntism essentially, and that the difference is only formal and not real.

The author has thus, in the course of his exposition, dealt with many a highly controversial point and focused on each of them some relevant considerations. The exposition is on the whole vigorous but somewhat over-enthusiastic. In his laudable aim of unification of the Hindū sects, including Buddhism, Jainism and Sikhism, the author sometimes makes statements which may have the reverse effect. Not a few will certainly demur to the following statement, made as it is without convincing arguments: "If Ahankār is thrust aside, Vedāntism, Buddhism and Jainism are fully entitled to meet on a common platform and are certainly branches of a common trunk—the Aḍvaita philosophy of the Hindūs."

A. M. S.



*The Oxford Book of English Mystical Verse*, chosen by D. H. S. Nicholson and A. H. E. Lee. (Humphrey Milford, The Oxford University Press, London. Price 6s.)

Poetry has ever been the natural language of the mystic, but the extent to which English poetry is permeated with the mystical element may come as a surprise to many. This collection stands, therefore, as a magnificent testimony to the spread of mysticism as a living power in the modern world, for it comprises all that is best of the kind in English poetry. Not only are all the well known quotations to be found—a perfect boon to writers and editors—but also many rare and hitherto buried treasures from the minor poets. Some idea of the detail involved in such a work, as well as the breadth of sympathy revealed, may be gathered from the number of authors represented, namely, one hundred and sixty-three—not counting the inevitable “Anon.”s. One noticeable feature of the poems selected is that they are mostly of comparatively recent date, and consequently in close touch with the spirit of the time; though some of the older poets, such as Marvell, Pope, and Cowper, also find a place by virtue of their perennial youth.

It is of course impossible, in the space at our disposal, even to begin to survey such a wealth of inspiration, while selections would only seem invidious; but perhaps we may be allowed to make an exception in expressing our pleasure at finding that Sarojini Naidu has not been forgotten—her poems chosen are “The Soul’s Prayer,” “In Salutation to the Eternal Peace,” and “To a Buddha seated on a Lotus”. The “choosers,” one of whom is a clergyman of the Church of England, state their criterion of mystical poetry with an almost epigrammatic touch (see Introduction):

Our conception of mysticism must be found in the poetry we have gathered together. But it may serve as a ground for comprehension to say that in making our selection we have been governed by a desire to include only such poems and extracts from poems as contain intimations of a consciousness wider and deeper than the normal. This is the connecting link between them—the thread, as it were, on which the individual pieces are strung. It is less a question of a common subject than of a common standpoint and in some sense a common atmosphere, and our attempt has been to steer a middle course between the twin dangers of an uninspired piety on the one hand and mere intellectual speculation on the other. The claim to inclusion has in no case been that any particular poet is of sufficient importance to demand representation as such, but that a poet of no matter what general rank has written one or more poems which testify to the greater

things and at the same time reach a certain level of expression. For similar reasons we have not included the work of any poet when there seemed no better reason for so doing than that he was representative of some particular period or style.

After many delightful rambles through this enchanted garden, we halted before a captivating fragment of metaphysical song by John Spencer Muirhead, entitled "Quiet". It is innocent of all piety, inspired or uninspired, and is strongly reminiscent of the *Gītā*.

There is a flame within me that has stood  
 Unmoved, untroubled through a mist of years,  
     Knowing nor love nor laughter, hope nor fears,  
 Nor foolish throb of ill, nor wine of good.  
 I feel no shadow of the winds that brood,  
     I hear no whisper of a tide that veers,  
     I weave no thought of passion, nor of tears,  
 Unfettered I of time, of habitude.  
 I know no birth, I know no death that chills;  
     I fear no fate nor fashion, cause nor creed,  
 I shall outdream the slumber of the hills,  
     I am the bud, the flower, I the seed :  
     For I do know that in whate'er I see  
     I am the part and it the soul of me.

At last English mystical verse has been presented to the world in the rich variety of a full and perfect assemblage; and the gratitude of all seekers after the "way" is due to the "choosers" for their labour of love.

W. D. S. B.

*The Old Catholic Movement in Great Britain.* (Theosophical Book Concern, Krotona, Holywood, Los Angeles. U.S.A.)

Since Mrs. Besant, in the "Watch-Tower" Notes of October 1916, said she expected the Old Catholic Church to become a movement of world-wide importance in the coming years, the interest of the Theosophical world has been aroused, and information on the subject is in demand.

It is to meet this, that the Theosophical Book Concern has compiled the pamphlet (of about 56 pages) under review, in which are reprinted the more important articles on the subject which have appeared in THE THEOSOPHIST and in *Theosophy in Australia* from the pens of C. W. Leadbeater and J. I. Wedgwood, together with the Statement of Principles and the Constitution and Rules for the Clergy. At the end is given a list of books and writings in which collateral information can be found.

It is a very useful and nicely got up pamphlet, not intended for proselytism but merely as a source of information.

D. CH.

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*Life of the Venerable Louise de Marillac*, by Alice, Lady Lovat. (Simpkin, Marshall, Hamilton, Kent & Co., London. Price 10s. 6d.)

The first few years after the founding of the Company of the Sisters of Charity of St. Vincent de Paul were ones of great danger and difficulty for France, the country of its birth. The Order was started in 1633, during the Thirty Years' War. Destitution and suffering of all kinds among the poor were terribly on the increase in those years of continuous warfare, and the resources of those very few who gave themselves up to work for the poverty-stricken were taxed to the uttermost. It is not surprising, then, that the story of the life-work of the foundress of this Order of "saviours of the people" is a record of strenuous activity, of battles against prejudice without and overtaxed strength within the Order, against sin and disease, and the innumerable obstacles consequent upon the lack of sufficient funds to meet the ever-increasing demands of the work.

The Venerable Louise, moving in the midst of the difficulties which beset her infant community with serene courage and unswerving devotion to her ideal, was an inspiration to her many spiritual daughters, and her teachings, as they have come down to us in the records of her life and her letters, have been a comfort and guide to hundreds who have carried on the work which she and the first Sisters set on foot. The circle of those who are strengthened by her example of self-sacrifice will be considerably widened by the appearance of this the first attempt to bring her history before the English-speaking public in their own language.

The account we are here given of the Company of Sisters is full of intimate details concerning the Order and its members. Anyone interested in the conduct and management of religious communities will find much of value in this story of the gradual adjustment of ideals to facts, of the "Rule" to the needs and capacities of very human "Sisters".

A. DE L.

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## THEOSOPHY IN THE MAGAZINES

## PHILOSOPHY AND LIFE

*The Indian Philosophical Review* is the name of a new quarterly, the first number of which has been sent us for review. It is edited by Alban G. Widgery, M.A., Professor of Philosophy, Baroda, and R. D. Ranade, M.A., Professor of Philosophy, Poona, and is published by the Oxford University Press, Bombay. Its appearance is most attractive, and its 95 pages of clear type contain some excellent matter. A most suggestive article is that by Prof. A. G. Widgery, bearing the above title.

First of all a very thorough enquiry is made as to the scope and function of philosophy. The difference between the philosopher and the ordinary man, it is claimed, is that the former "insists upon a continual and untiring quest for accuracy with regard to every detail of the problems with which he is concerned". He draws no veil of mystery over the assumptions that he is obliged to make, but examines them in the light of normal human faculty and endeavours to trace them to their ultimate grounds. Moreover he refuses to be satisfied with only one point of view, for he aims at collecting all the facts obtainable before forming any conclusions. Again, he is careful to distinguish between "knowledge by acquaintance," which is the only final criterion, and "knowledge by description," which is limited to the verdicts of the senses and intellect. His search is usually spoken of as for "reality," but the author prefers the expression "all the real," as being more inclusive of different lines of thought and belief.

Philosophy, he maintains, is not content with the bare knowledge of facts, but strives to discover the meanings revealed by the facts and their value to life as a whole. At the same time he recognises that however broad the standpoint of value may be, it must necessarily be a human one, and therefore relatively limited.

To recognise that Philosophy is human is important for that conception of it which relates it especially with values. For thus the task of Philosophy is to find the meaning of reality for men. But just for this very reason, it should be admitted that the meaning which facts have for men may not be their only meaning; and further, that it does not follow that if men are unable to find meaning in certain facts, those facts have no meaning at all. Facts which have meaning for us may also have other meanings, and facts

which have no meanings for us may have meanings nevertheless. But until the facts of human experience are appreciated from the point of view of their value, their meaning is not known, and the task of Philosophy is not achieved.

The next distinction made is between "intrinsic" and "extrinsic" values. Intrinsic values are defined as being of worth in themselves and not necessarily implying any value beyond themselves, whereas extrinsic values are only secondary, as being means to intrinsic values. As a tentative classification of intrinsic values the following is offered: physical, intellectual, æsthetical, moral and religious; and the sense of colour is taken as an example of physical values.

Physical values have a nature of their own. A colour-blind man can never be led to experience the colours to which he is blind, except by doing away with his colour-blindness. He may be an intellectual giant, and may know all that science has to say on the theory of colours, but that will not help him. You may lead a child to know blue in one way only—by showing blue to him. . . . Physical values are often at the same time a means or a hindrance to the attainment of other values: their intrinsic character is not affected thereby.

The same method of analysis is applied to the remaining classes, and it is interesting to find that religious values are regarded as something more than means to moral ends. By thus giving the facts of life their due place in the scheme of things, philosophy is always seeking to establish a unity of attitude which shall bring mankind appreciably nearer to that unity of consciousness that is man's final attainment.

Another excellent article is "Sankarāchārya's Criterion of Truth," in which Pandit Mahābhagvat of Kurtkoti shews that this famous sage upheld the value of revelation, as through the Vedas, as well as the use of reason in its interpretation. "Psychology in the Upanishads," by Prof. R. D. Ranade, brings to light the great variety of view to be found in these writings, for instance, on the question of sleep. Other subjects dealt with are Artistic Production, Jainism, Hindū Law, Zarathustra, etc. The number opens with Minutes of Proceedings of the Indian Philosophical Association, of which this magazine is the organ, and the combined enterprise seems full of promise.

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MRS. BESANT AND SIR S. SUBRAMANIA IYER

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

LAST June, as usual, I wrote the Watch-Tower notes. Then, suddenly, the Madras Government, misled by false information and forced on by Anglo-Indian pressure, used against me and against my colleagues, B. P. Wadia and G. S. Arundale, the War measure called the Defence of India Act, and incarcerated us at Ootacamund. It was a strange and painful experience, but one that I am glad to have passed through, though at one time it seemed doubtful whether I should survive it. No one who has not been through the experience can realise its intolerable nature, the constant humiliations from officials, the sense of helplessness while slanders are freely circulated, letters and telegrams stopped and information withheld. It is a modern form of bull-baiting, the bull being safely tied down. Some day, I may tell the story, but at present nothing matters save the winning of liberty for India.

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Now, in our November issue, I can again write to friends all the world over, and I offer my grateful thanks not only to the Indian people, who stood by us so nobly, but also to the British friends, who knew me too well to believe that I had done aught unconstitutional or violent, and who met the statements made with entire unbelief. The internments have done for Home Rule in India what I could not have done in ten years, for it has become the religion of the masses, the great merchant class is accepting it, and the women of India have made its cause their own. Who could have imagined a year ago that Indian ladies in Madras would walk in procession to one of the temples—when men's processions were forbidden—to pray for our release; or that 3,000 women of all castes would join in welcoming me after I was freed, with enthusiasm as great as that of the men?

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The same phenomena of the embracing of the cause of Home Rule by the merchants and by the women have appeared in all the great cities, and the addition of these and of the village populations to the English-educated class, who had previously occupied the political field, has changed the whole face of India. The Bishop of Calcutta voiced the general feeling when he declared that it would be hypocrisy for England to pray to God for victory over autocracy in Europe, and to maintain autocracy in India.

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I am glad to find that my letter to the Madras Government that Mr. Chamberlain so totally misrepresented in the House of Commons, making me say the

exact opposite of what I said, is approved by British Theosophists. They realise that we must stand for the liberty of *all*, and not for our own liberty only. That was the spirit of our H. P. B., and "where the Spirit of the Lord is, there is liberty".

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My election as President of the National Congress for the coming year gives me, I frankly say, great satisfaction, for it is the endorsement by India of the great Home Rule campaign, and the proof that India stands by her own, when their service to her has brought on them the anger of the Government. It is just this touch of virile independence that was needed to make Great Britain feel that India was in earnest, and was worthy to be a member of her free Commonwealth of Nations.

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Dr. Farquhar, the prejudiced and unfair writer of *Modern Religious Movements in India*, is once more at his irreligious work of slandering Theosophy, this time in a paper called *The Challenge*, in its issue of August 10th, 1917. It came to me as a cutting, but only now am I free to notice it. The article is on our revered Teacher, H. P. Blavatsky, and revives all the old libels, often refuted, against that noble woman. He quotes the shameful book of the Russian, V. S. Solovyoff, translated by Mr. Walter Leaf, as "the one book in existence which gives a vivid and trustworthy account of the lady". Needless to say that he does not mention the crushing answer to the attack by Mme. Blavatsky's sister, and the utter discredit which fell on the assailant in his own land.

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Dr. Farquhar next proceeds to retail the attack of the Psychical Research Society, written by Mr. Richard Hodgson, who, visiting Adyar after the accusations brought by the Coulombs had been thoroughly investigated and disproved, published an account with diagrams supposed to be drawn from facts, whereas they were drawn on the disproved statements of the Coulombs. Dr. Farquhar states that Mr. Hodgson's report "is unanswered and unanswerable". It has been fully answered, both at the time and later, but this trifling fact is omitted. Nor does Dr. Farquhar tell us that Dr. Hodgson stated openly, after his Mrs. Piper experiments, that had he known at the time what he had learned since, he would never have written the report. At the time he tried to investigate "the psychic phenomena of Mme. Blavatsky" he was merely a conceited young man, sure that his ignorance was more reliable than her knowledge. Dr. Farquhar adds the obvious falsehood that "a law-suit was started in Madras," in consequence of which "Madame Blavatsky and all her closest associates in the 'phenomena' fled from Madras, never to return"! We were under the impression that Colonel Olcott, her closest associate, lived in Adyar and died there in 1907. Coleman's work is next mentioned, and Dr. Farquhar then says:

The scholars of the world recognise in the fullest way possible that the work of the three writers on Madame Blavatsky is conclusive. There can be no answer to it. So universal is this recognition, and so complete is the contempt of thinking men for Theosophic literature that it is almost impossible to get them to touch a Theosophic book.

Dr. Farquhar's circle must be extraordinarily limited if he is not consciously saying here the reverse of truth. By the way, Dr. Farquhar contradicts himself, for after saying that Mr. Hodgson was never answered, he

says that I wrote "a most shameful document" in answer to it, and then gives as the answer a pamphlet of mine other than the answer I wrote. It is easy for a man like Dr. Farquhar to slander a dead woman, dead these 26 years; but the Theosophical Society is her best defence, and the name of Helena Petrovna Blavatsky will live when her slanderers are forgotten. Such men as Dr. Farquhar do a terrible disservice to Christianity, for they shew the old persecuting spirit of the Churches, which tortured and hunted heretics while they were living, and defamed them when they were dead.

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The great work done by the Theosophical Society for Education is becoming more and more widespread. The Theosophical Educational Trust in India has added a third College to its list, this time in Sindh. Mr. Ernest Wood, the Secretary, opened it on October 1st, amid great rejoicings, the people of Hyderabad having collected Rs. 70,000 for it in a few weeks, and a building being placed at its disposal free of rent for two years. A strong Committee has been formed to collect subscriptions, so as to place it on a solid foundation.

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Miss Arundale's splendid work for Women's Education at Benares is going forward rapidly; I opened the new School buildings on October 8th, and visited the College and the beautiful Boarding House, which has lately been added by purchase for Rs. 25,000. Miss Browning, M.A., the Principal of the College, has returned to work, but it is, unhappily, doubtful whether she will be able to bear the hot climate after the winter season.

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Our Girls' School at Coimbatore, under Miss Noble, now has a roll of 370 girls, and is in sore need of a new building. A good site has been found, and as Miss Noble is very popular, it is hoped that the townspeople will raise a suitable building, as is being done at Kumbhakonam for our Girls' School there. Miss Parsons, a late Government Inspector of Girls' Schools, is the Principal, and Miss Codd lends her efficient assistance. Our great difficulty lies in finding Indian lady teachers, but it is a decreasing difficulty, as Women's Education spreads.

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A very interesting departure in village education has been made by some students of Madanapalle College and High School, members of the Servants of the Star, led by their Secretary, D. Rajagopalacharya. The first school was started in a neighbouring village in November, 1916. Three schools are now at work, and two more are projected. On the two first, the Krishna Night School and the Vasanta Night School, the report of the Inspector ran :

I was very glad to see this little school which is conducted by the students of the Madanapalle Theosophical College as a labour of love. A new, well ventilated building for the school, the funds for which were collected by one of the students, is springing up close by. These young workers have set an example which many of the older generation may well copy. All honour to them for their disinterested work.

The building has since been opened by Mr. C. Jinarājadāsa, and the occasion was one of great rejoicing among the villagers. I may add that the College and School work does not suffer by the lads' labour outside their studies, for the Examination results were very good. I wish that all schools would spread

light round them in a fashion similar to that of Madanapalle, and thus develop character among the students as well as train their intelligence.

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A very faithful worker has passed to his rest—Dr. English, who has lived here at Adyar for the last twenty-two years. He had reached the ripe age of eighty-three, and had not been able to do much for the last few years, though always eager to help. His heart gradually weakened, and finally dropsy set in. His wife passed over on the voyage from America, when he first joined the work in the East, but he leaves a daughter; the love between them was a very beautiful thing, and they were all in all to each other. But she is a good Theosophist, and feels, not only professes, that death cannot really separate those who love each other. A tie so strong cannot be broken, and they will return together for work in the great cause. We shall all miss his familiar figure, but none can wish that the final sufferings should have been prolonged. He is with the Master he loved and served, and all is very well with him.

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The Theosophical Convention this year will be held in Calcutta, and the four Convention lectures will be delivered by Messrs. Jinarājadāsa, Arundale, Wadia, and, I hope, Mr. Justice Sadasivier. My address as President of the Theosophical Society, will be delivered on the morning of Dec. 30th. The meeting of the Governing Body of the Society for the Promotion of National Education will probably be held on Dec. 31st.

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Mr. Jinarājādāsa has unearthed the following old poem of mine, and it may interest some of the readers of THE THEOSOPHIST. It must have been written in 1873.

Never yet has been broken  
 The silence eternal ;  
 Never yet has been spoken  
 In accents supernal  
 God's thought of Himself.

We grope in our blindness,  
 The darkness enfolds Him :  
 O fatherly kindness !  
 That he who beholds Him  
 May see with the soul.

Still the veil is unriven  
 That hides the All-holy :  
 Still no token is given  
 That satisfies wholly  
 The cravings of man.

But unhasting advances  
 The march of the ages,  
 The truth-seekers' glances  
 Unrolling the pages  
 Of God's revelation.

Impatience unheeding,  
 Time, slowly revolving,  
 Unresting, unspeeding,  
 Is ever evolving  
 Fresh truth about God.

Human speech has not broken  
 The stillness supernal,  
 Yet there ever is spoken,  
*Through* silence eternal,  
 With growing distinctness  
 God's thought of Himself.

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I have only just heard of the death of my dear old friend Alan Leo, and, as we go to press, I pen a hasty line of sorrow, and of sympathy with his devoted wife. I shall return to this next month.

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# THE PRESIDENT'S FUND

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TO THE MEMBERS OF THE T.S.

There are thousands of members all over the world who follow with sympathy and admiration all the activities of Mrs. Besant, because they are utterly convinced that all her energies are consecrated to the service of God and Humanity, and that all her many activities are guided by a clear and sure plan of realisation. These members gain from her heroism and unflagging enthusiasm courage for the performance of duty in their own lives; they are therefore eager in every way to help her so that she may do her work as swiftly and as efficiently as she desires. They know that with her all work is holy, and that if while President of the T.S. she is just now active in the political field, it is because she can serve best the world with her gift of spirituality in the domain of politics.

Mrs. Besant has been elected President of the Indian National Congress for the coming year; she will enter upon her office at the next session of the Congress at Calcutta on December 27th-29th. After the session of the Congress, during the year she is its President, there awaits her heavy work, especially of travel; her usefulness will certainly be curtailed if, owing to lack



of funds, she is unable to travel as she desires. Already the work is very heavy, and Mr. G. S. Arundale has become her Private Secretary, and the work will increase month by month, necessitating additional helpers. Her own means, derived from the sale of her books, cannot provide for the expenses of travel for herself and her secretary and assistants.

I wish therefore to start a Fund to be known as "The President's Fund," and request all who desire to contribute to it to send their contributions to me direct. I shall acknowledge each contribution directly to the donor, but no lists will be published.

The contributors to this Fund will of course ask from Mrs. Besant no account whatsoever as to its use: though primarily the Fund is to help her in her travelling expenses, she will be at liberty to use the Fund at her discretion in other ways also.

C. JINARAJADASA,

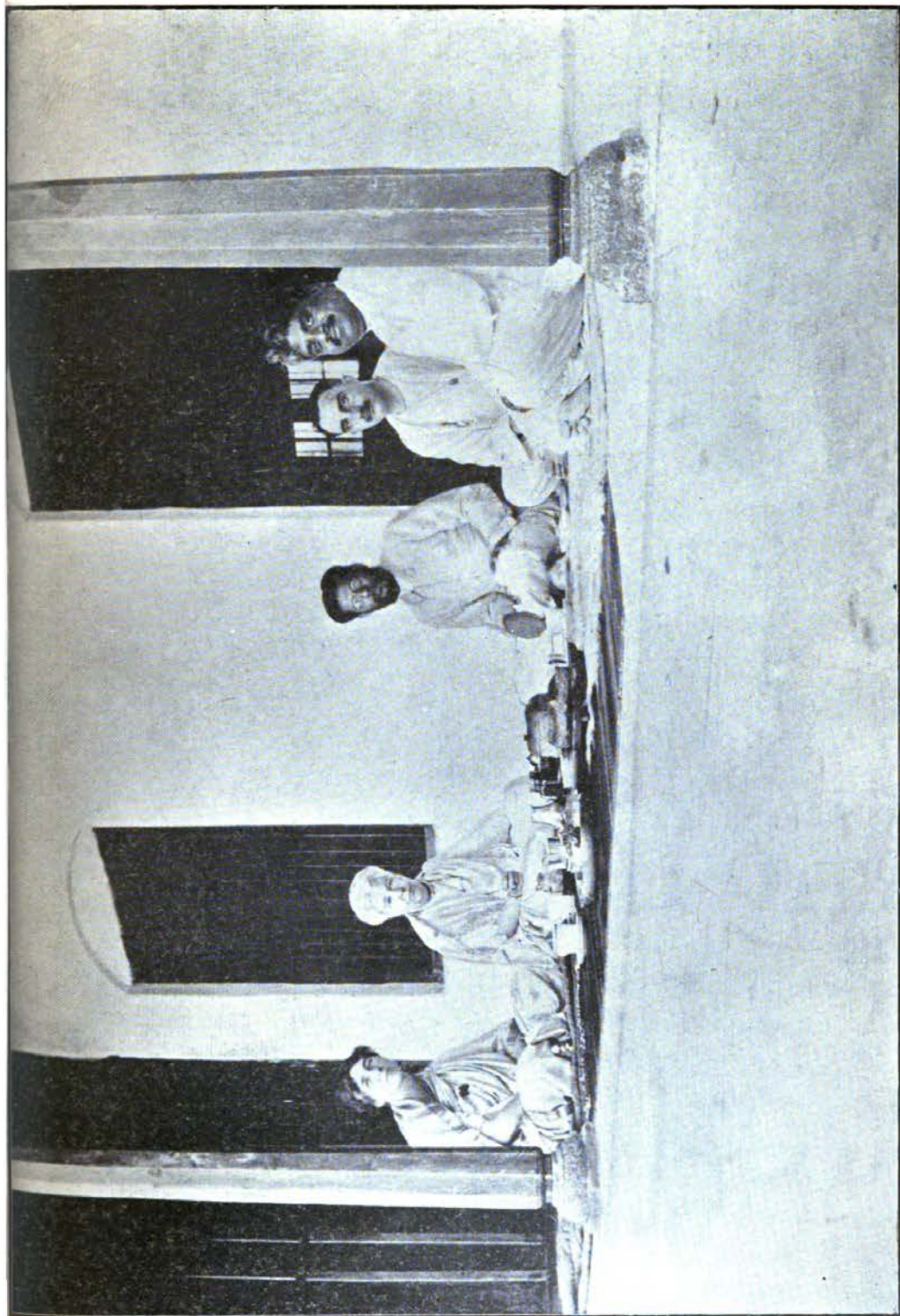
*Theosophical Society,*

*Adyar, Madras.*

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(*Note.*—Contributions from outside India should wherever possible be by Post Office Money Order, as there is great difficulty in cashing cheques or drafts just now, owing to restrictions on exchange.)

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CHOTA HAZRI AT COIMBATORE

The President, Mr. Wadia and Mr. Arundale

At the sides, Mrs. Jinarajadāsa and Mr. Samant (Photo taken by Mr. Jinarajadāsa).





## THEOSOPHY AND EDUCATION

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

*(Concluded from Vol. XXXVIII, Part II, p. 259)*

**T**HEOSOPHY says something more that is very important. It marks out the different periods of unfoldment. It says, to start with, that the first period is from the age of one to the age of seven. Most educational authorities will say from one to six or from one to five; a few people say one to seven. The Theosophist says that primary education should begin at the age of seven years. I do not mean to say that there is no education before seven: I mean that up to seven there is one type of education, beyond

seven another type of education. From one to seven, says the Theosophist, is the period of self-discovery. The young creature (I cannot say the ego, because the ego is not really down in the physical body yet; it is really the elemental who is in charge and who represents the ego at this stage) of the self-discovery period typifies the race; at this period the child recapitulates the racial characteristics, running through, in his pre-natal period, the earlier non-human stages. Herbert Spencer says that the child goes through that which the race has gone through, and that what has to be done at this period is to make the child a good animal. Quite truly so, says the Theosophist; we do not for the moment want to make him a genius or a saint—we want to make him a good animal. This simply means that his body must show forth the best of the animal characteristics, whatever these may be.

From the age of seven to fourteen the ego picks up tendencies, and needs a general education. We do not want him to specialise between these ages, but merely to acquire the general principles of things on a very small scale. In that period the family is typified, and if you will read Mrs. Besant's writings you will see that she emphasises that in this period the individual acquires the family virtues, in this period the foundations of the family virtues have to be laid. That must be done either in the family itself, or else the school must be such a family, and be so permeated with the family spirit that the principles of family life may be strengthened. From fourteen to twenty-one there should be the development, not of general principles, but of self-expression, and hence this interval should be devoted to the beginnings of specialisation. A youth

should be given opportunities to show himself (or herself) for what he is, for he is now the individual. He becomes aggressive, very often unpleasantly so, he becomes self-assertive, dogmatic. All that means that he is trying to find out his special characteristic; the ego is trying to see what kind of service is to be his special contribution to carry him on in the world from the second expansion of consciousness to the third. And so the individual is then dominant.

We might divide up the period after twenty-one as follows: from twenty-one to thirty-five, devoted to citizenship and to the family. A man has to support his family, it is his duty to do that, and he has his duty as a citizen as well. From thirty-five to forty-nine is the next period, and in it citizenship is more important even than the family. Children are beginning to grow up; they are beginning to be able to take some of the burdens of the family from the shoulders of the elders. So that at this stage citizenship is even more important than the family. Then from forty-nine he becomes, as it were, a Sannyāsin. He does not lose touch with the world; his family ties cease to be binding, but to the citizenship quality you add the race quality. The man of fifty ought not merely to love his country, he ought also to begin to reach the stage when he is beginning to love the world as well. Some ought, perhaps, to be able to reach that stage earlier, but at least the man of fifty ought to realise that not only does he owe special service to the country to which he belongs, but that he has a duty to humanity at large. And then comes the final stage of all, when the individual owes no special duty to his country, but belongs to the world, symbolising the time when the individual

shall have passed through that third great expansion of consciousness, when he talks of "Our world". He has given himself up for the world, and that has to be symbolised in the lives which we try to make our citizens lead. That is, roughly, something of what we can say with regard to the natal period.

The post-mortem period is very important, because the pre-natal training and the natal training will influence enormously the road that the individual will take after death. The period he will pass in the heaven world depends on the training which he has received in the various periods I have enumerated. Entirely apart from this question of the heaven world, however, there is another question, we are told: the question as to what particular service that child, that youth, that individual has to render, of the specialisation he is taking up.

Think of the Hierarchy: each member must show that he is a specialist in service. The condition of admission to the higher ranks of the Brotherhood is that one shall be a specialist in service along some special line; in the lowest ranks, that one should recognise a certain speciality which is to be developed. Now, each one of you has some special service to render to the world, something no other individual can render. There is something that you can give to the world; and it is the business of the teacher to help you to try and find that out. The ego, the mother and father, the elemental (during the first seven natal years) and the teacher, they form a little committee. The elemental drops out after the age of seven; but the mother and father and the teacher should never drop out. Indeed, as far as regards the teacher, he represents the Master, and the Master

never drops out. But there is always that little committee that ought to know what to do in order to help.

Then there is the child more or less as he is. I said a little earlier that it was an expansion of consciousness which marked the growth of the ego from the beginning of the human kingdom right to the beginning of the super-human kingdom, and I should like to show you how you can bring out that expansion of consciousness, how you can bring about an initiation in a little child. You know how the Theosophist looks forward to Initiation; how he feels that there is to be given him an added power, capacity and strength for service; it is the goal for those who know what Initiation is. But there are intermediate stages, and I shall read to you a little description of an initiation in writing. I do not imagine Madame Montessori knows much about Initiation, but at least she knows what an initiation is to a little child, and if every physical plane teacher could bring his children to this stage, he would be doing incalculable service :

One beautiful December day, when the sun shone and the air was like Spring, I went up on the roof with the children. They were playing freely about, and a number of them were gathered about me. I was sitting near a chimney, and said to a little five-year-old boy who sat beside me: "Draw me a picture of this chimney," giving him as I spoke a piece of chalk. He got down obediently and made a rough sketch of the chimney on the tiles which formed the floor of this roof terrace. As is my custom with little children, I encouraged him, praising his work. The child looked at me, smiled, remained for a moment as if on the point of bursting into some joyous act, and then cried out: "I can write! I can write!" and kneeling down again he wrote on the pavement the word "hand". Then, full of enthusiasm, he wrote also "chimney," "roof". As he wrote, he continued to cry out: "I can write! I know how to write!" His cries of joy brought the other children, who formed a circle about him, looking down



at his work in stupified amazement. Two or three of them said to me, trembling with excitement: "Give me the chalk. I can write too." And indeed they began to write various words: mamma, hand, John, chimney, Ada.

Not one of them had ever taken chalk or any other instrument in hand for the purpose of writing. It was the *first time* that they had ever written, and they traced an entire word, as a child, when speaking for the first time, speaks the entire word.

That is a regular physical initiation. The teacher, in the moment of that enthusiasm, when that expansion is taking place, should try to explain to the child just why he is doing what he does. He should explain, for example, for what purpose the child should write—that service may be done through writing. Similarly there are initiations through arithmetic, through geography. A child's life must be a series of small, tentative initiations, typifying the spirit-tone of the real Initiation, leading up to it gradually, so that when the individual comes to the First Great Initiation he flashes into the buddhic plane and says to himself in an ecstasy: "I am one with everything." He may then recognise that this flash of enthusiasm, when he has realised himself as one with Nature, is the direct result of those smaller initiations which have been taking place time after time, life after life, repeated one after another in various lives until they are unified in the First Great Initiation itself. It is for such constant expansions of consciousness that all teachers should look; the small expansions at short intervals for the young child; bigger expansions at greater intervals for the older child.

It is important to remember that this episode described by Madame Montessori, though in some senses the result of training, is far more an

entry into a new world. The child has entered the world of writing. He knows he can write. He has recognised, with a burst of joy, a capacity of whose existence he has hitherto been unaware, and it becomes now his happiness to express the new power in an infinite variety of ever-increasingly perfect forms. We are told that when an individual reaches the first of the great Initiations, he becomes aware of a new power. True, through many lives he has been gradually preparing to learn to wield that power, but the power comes to him as in a flash, and the important fact to remember is that between the First and the Second of the great Initiations it is his business to learn to express to the satisfaction of the Masters the new power entrusted to him.

If I may be permitted an illustration from the War, troops are carefully prepared for a great push. The land is surveyed, and all obstacles removed which are capable of being got rid of. Then comes the time for the rush to the enemy's trenches. Step by step the men have to tread the intervening ground, but while, from the standpoint of the private soldier, the triumph consists in occupying the enemy's trench, from the standpoint of the General the positions won have to be consolidated before a further advance can be made. All that the new position means must be made effective as against the enemy. Then comes the time for another rush forward, and this in its turn is made possible by the extent to which the strength of the earlier position has been utilised to the full. Such a process is going on all the time, in every phase of life, and it is the basis of education. Our business is to lead the child almost unconsciously to know himself and his

powers, and, out of the abundant joy with which he recognises a new faculty, to give him courage to persevere step by step until that faculty has been completely controlled. The young Initiate experiences a moment of supreme joy as, for the first time, he realises a certain aspect of the Unity. He determines that he will make that Unity a living reality, and the struggle in the lower worlds becomes possible because a sense of the joy he experienced ever abides with him.

This, in the earlier stages, is the way in which Theosophy would modify the existing educational process. Madame Montessori has grasped this reality, and has applied it to the education of young children, but it needs application in all stages of education, and if it were applied, would help maturity to retain the enthusiasm of youth. Such expansions of consciousness are taking place more frequently than we know, and, indeed, in the most varied conditions of life. To many, entry into the Theosophical Society is a very definite expansion of consciousness, which they feel has to be filled in by living as far as may be the Theosophic life. Everywhere expansions of consciousness are taking place. The duty of the ordinary teacher is to recognise their value, while the duty of the Theosophic teacher is to relate them to the major expansions of consciousness to which each one of them is leading. Life is, indeed, but a series of minor expansions of consciousness followed by innumerable fillings in. A field may have been bought, but it has to be ploughed, and seeds sown in it, before its true value can come to its owner. Similarly, the Montessori child who cries: "I can write, I can write," has yet to use his writing power in the service of the world. The expansion of consciousness

connoted by the cry has yet to be completed in the service.

From the increased sense of capacity thus consciously felt, the child gains courage to build onwards to the next stage. But it is obvious that for little children there must be a number of small expansions of consciousness, not too far apart ; though as instruction proceeds, the period of preparation for the ensuing expansion of consciousness must gradually be lengthened by causing the pupil to understand how much there is to fill in. The young child must not have too much to fill in. Encouragement means, therefore, the arrangement of training so that the pupil may come upon an expansion of consciousness at the appropriate time. In the very early stages of childhood, part of the duty of the teacher is to draw the attention of the child to that which otherwise he might not recognise as an expansion of consciousness at all. That is the principle underlying the idea of praise as a necessary concomitant to the earlier stages of growth. The teacher should realise that his or her praise is nothing more nor less than the recognition from the outer world, for the sake of the lower bodies living in that world, of an expansion of consciousness the ego himself appreciates but which appreciation he may not necessarily be able to convey to his lower vehicles.

In other words, it is the business of the Theosophic teacher to associate himself with and to cooperate with the ego. The ego needs an ambassador down here, and the ambassador should be the teacher. It is the ambassador's duty to find out what the ego really wants, and to help the child, the ego's machinery, to satisfy its master. It is as if the

ego were saying to the teacher : " I do wish you would help me with my vehicles. You see, I have had to plunge them into a world in which I find it rather difficult to control them. I had to send them there because even those worlds are reflections of the Divine, so I had to know all about them. I also had to run the risk of their getting into difficulties. But I should be infinitely obliged if you, who have got hold of your vehicles, having had them more years in the outer world than I have had mine, would just lend a helping hand. Your vehicles have gone through the stage through which mine are going now, and I should be much obliged if you would help me as far as you can ; only, please do not try to take my place. Remember that my vehicles have their own ego. Your ego must not follow that vehicle-grabbing policy which so many teachers adopt in the present day."

We must never forget that, from the Theosophic standpoint, the young children we see around us have but recently left the heaven world. If we could only realise it, many of them have, probably, a memory of that heaven world which, though in the subliminal region of consciousness, still, to a certain extent, influences the waking life, and might, at all events in exceptional cases, be brought within the region of waking memory. Now, the heaven world may be looked upon as in some way a continuous expansion of consciousness. In that world great ideals and great ambitions are experienced as actualities, and their grandeur and beauty make the egos want to come back into the lower worlds, realising that in the experiences in the lower worlds are to be sought the foundations of the realities they have in the heaven world been unable

to hold. The picture is glorious and real while it lasts, but sooner or later it begins to fade, and they learn that only in the lower worlds is to be found that wonderful secret which shall produce pictures imperishable. But the very beauty of the pictures makes it worth while to come again into the outer world. And the Theosophic teacher, when he is looking at these little children, must realise why he sees them round him.

They have just come from that heaven world, and they have come for a special purpose. It will take them many lives to accomplish that purpose, but the purpose is clear; and they need to be helped to bear the purpose in mind, since it is so easy to imagine that the means are more real than the goal. The child is in the midst of those objects of the senses whereby the goal is to be reached. And there is the inevitable tendency to imagine that perhaps the objects of the senses themselves *are* the goal. The teacher must ever remember that he stands to emphasise the permanent amidst the impermanent. The child comes into a world full of objects of the senses, and his tendency is inevitably to limit himself to form. There are so many objects of the senses, that he desires continuously to be rushing from one to another. The objects of the senses have their value, are indispensable to growth, inasmuch as they are the mothers of interest, but it is the duty of the teacher to help the child to pierce beneath the fleeting form into the eternal reality.

In Time the teacher represents Eternity, and I do not think it possible better to sum up the teacher's duty than by saying that while the teacher should train his pupils to have ambitions and to work for their fulfilment, he must never forget to

provide in the character of his pupils against the despair that comes when a cherished ambition has failed. The more evolved pupil will, sooner or later, learn to work as if he were ambitious, but actually to be free from that type of ambition which can only be satisfied when it reaches the particular goal towards the accomplishment of which its energies were directed. Knowing the truth of reincarnation, the teacher can impress his pupil with the fact that the way to succeed is to strive, and to remember that success must eventually come, though it may not come when we either want it or expect it. The will of man is divine, and therefore omnipotent.

Children should be encouraged to determine that they will become truly great in some department of human activity. One may determine to become a great singer, another a great orator, another a great statesman, another a great teacher, another a great soldier. If the teacher is able to awaken within his pupil the sense of assurance with regard to the inevitableness of the goal, however long the goal may take to reach, the child begins to derive from that sense a capacity of determination and perseverance of inestimable value. It has always been my practice to lay the very greatest stress upon imagination. I have never cared how wild the imagination of my pupils might be, provided it was directed to a noble and uplifting end. Imagination never runs riot when it is accompanied by the perception of the truths of reincarnation and of karma. That which a child wills to become, that he must become, provided his will is trained to be firm and unshakable. From Theosophical Schools should come young citizens full of enthusiasm

and imagination, happily united to a knowledge that every dream can become a reality in course of time, provided that its inspiring influence is used to encourage perseverance from step to step. The youth trained on Theosophical principles should be a most powerful force in National life.

Let me now say a word with regard to the vexed question of discipline. The Theosophical view that humanity is slowly but surely proceeding to a stage in which there will be no need for external rule, in that every one will be a law unto himself, finds an interesting echo in Herbert Spencer's view as to the object of discipline. He says: "Remember that the aim of your discipline should be to produce a *self-governing* being; not to produce a being to be *governed by others*." Carrying this principle further we begin to understand the place of discipline in education. Just as in the earlier stage of the growth of humanity we had divine Kings who imposed growth and happiness from without, so the relation of the parent to the child, or that of the teacher to the child, represents, however inadequately, the Divine King period of the race. In the very earliest stages the parent or teacher determines the results of action, by determining the actions themselves. A little later on the elder gradually leaves the child to the natural consequences of his actions, always taking care that causes are not introduced which would lead to results of an overwhelming character.

From the standpoint of Theosophical teaching this is exactly the stage in which humanity as a whole is evolving at the present moment. In olden times only those natural consequences were allowed to us which we needed for the particular requirements



of that stage of our growth. The law of cause and effect was worked for us. We are now at the stage at which we increasingly take the law into our own hands. Says Herbert Spencer :

All transitions are dangerous ; and the most dangerous is the transition from the restraint of the family circle to the non-restraint of the world. Hence the importance of pursuing the policy we advocate ; which, by cultivating a boy's faculty of self-restraint, by continually increasing the degree in which he is left to his self-restraint, and by so bringing him, step by step, to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally governed youth to internally governed maturity. Let the history of your domestic rule typify in little the history of our political rule : at the outset autocratic control where control is really needful ; by and by an incipient constitutionalism, in which the liberty of the subject gains some express recognition ; successive extensions of this liberty of the subject ; gradually ending in parental abdication.

This is an admirable statement of the relation of teacher to pupil, but, from the Theosophical standpoint, the words "parental abdication" do not altogether express that which actually happens. As in the case of humanity as a whole, the Elder Brethren never abandon or abdicate Their position as rulers and guides, similarly, the parent or teacher down here must never renounce the position of teacher. He may stand aside, but he never abandons his watchfulness. It is not sufficiently remembered that the word "tuition" literally means watchfulness or guardianship. The extent to which the pupil will be able to reach the stage of self-control without the need of external law, depends upon his place on the evolutionary ladder. Some pupils may need more control from without, others less ; but the Theosophical teacher ever bears in mind the methods by which the Elder Brethren trained humanity. He remembers that as a teacher he represents the Elder

Brethren, as his pupils represent humanity. And he adds to this knowledge a realisation of the fact that child-history recapitulates in brief the history of the race.

Believing in reincarnation, and understanding, at least vaguely, the Theosophical interpretation of the process of evolution, the Theosophical teacher should have been able to grasp the fact that that which he does not see in the child is of infinitely greater importance than that which is evident. In other words, that which the child appears to be is but the faintest reflection of that which in reality he is. Further, he must carefully bear in mind the fact that the worldly standards whereby we judge capacity, are more often than not faulty in the extreme. They may be fairly satisfactory as regards the average, but they are hopelessly inadequate to measure the exceptional.

This is important when we consider the value of examinations. The Theosophical principle should be only to introduce the external examination when, from the worldly standpoint, it becomes a necessity, when, that is to say, it is the next necessary link between the individual and the world around him. As William James says, the vital thing about an individual is "his emotional and moral energy and doggedness," and no method of measuring these has yet been discovered. Indeed, this energy and doggedness may often transcend defects of body or of the senses. We are told that the blind Huber, "with his passion for bees and ants, can observe them to other people's eyes better than these can through their own".

This leads us to the conclusion that the body is but the instrument of the soul, an instrument which is

by no means indispensable. What we happen to be in any individual life is of far less importance than what we are eternally. True, in any individual life we have to deal with the characteristics expressed at the time, but the Theosophical teacher must never forget that the child he sees before him is but a partial expression of the Monad within. The Monad is the assurance to the teacher of the child's future perfection. The child imagines the part to be the whole. The teacher, knowing the part to be but part, recognises that he sees but a portion of the whole. The Theosophical teacher has an enormous advantage over those who do not know, for with his added knowledge he is able at least dimly to perceive the process of evolution which has brought the ego to the stage in which he sees it, and he also has some vague perception as to the pathway of the future.

G. S. Arundale

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## FRANCIS BACON AND THE CIPHER STORY

By F. L. WOODWARD, M.A.

(Concluded from Vol. XXXVIII, Part II, p. 624)

“A small inner space at the west end contains the MS. named.” (*Cipher on Spenser’s original (1620) monument, “Faerie Queene” ; 1679 edition.*)

“Take heed. In a box is MS. Fr. B.” (*Cipher on Burton’s monument, Christ Church Cathedral, Oxford.*)

“Hold fast to W.S. : G.P. : S. : R.B. : C.M. : R.G. : and Bright T. I keep in use these masques as co’ducing to the ends I have now in view.”<sup>1</sup> (*Cipher in “De Augmentis,” 1623, London edition.*)

<sup>1</sup> i.e., William Shakespeare : George Peele : Spenser : Robert Burton : Christopher Marlowe : Robert Greene : and T. Bright (see first article). The 1586 edition of *A Treatise of Melancholie* was put forth under the name of T. Bright, “Doctor of Phisicke”. Bright was a Cambridge M.D. who died in 1615. Burton, who died in 1640, is said to have got the idea of *The Anatomy of Melancholy* from him. The cipher tells us that Bacon wrote under both these names, enlarging the “*Treatise*” in 1621 and publishing it as *The Anatomy* by “Democritus Junior”. Robert Burton was one of those privy to the cipher work with Dr. Rawley and Dugdale.

In the cipher of *Resuscitatio*, 1657, Dr. Rawley writes : “Most rare is the great gift. There F. is Marlowe, gay for a brief time, but pompous, lofty, high-sounding : now is he Edmund S. for his rare, excellent, sweet singing belov’d : now appeareth as G. Peele, full of odde quips : and then is hee R. Greene, so vivid painter of his minde’s conceits : now Shakespeare : and now R. Burton, crowding into a volume quaint thoughts of melancholy and much wisdom he winnowed from many another’s pile of waste. . . . and lastly is he our Bacon.”

In another passage Bacon himself refers to the “masks” thus : “Next write a comedy, a quaint device for making knowne th’ men that do give, sell, or in anie other way have put me into possession of their names. Th’ title

“*All the Will S.—as well as the delicate poems, as sweet and as fair as M. herself, as the plays—are well concealed.*” (Rawley in “*Resuscitatio*,” 1657.)

IN the third part of her *Bi-literal Cipher* Mrs. Gallup graphically describes how, as the result of her labours in deciphering, she travelled to England especially to find and consult copies of books not obtainable in America, and to search for traces of the lost manuscripts, references to which she found in deciphering the London edition of *De Augmentis*, 1623. The question must often have occurred to students of literature: “Where are the MSS. of *The Faerie Queene*, the longest poem in the world (35,000 lines), and of the Shakespeare plays, folio and quarto?” Besides eight documents, Irish political papers, signed by one Edmund Spenser, there is not a line of MS. which can be proved to be Spenser’s. We have piles of Bacon’s letters and manuscript, we know the most intimate details of Ben Jonson’s life, but of Spenser and Shakespeare what have we? Meagre stories based on conjecture. Where is the library of Shakespeare, apparently one of the most widely read and learned men of his age? We have not a word in writing to anyone about his great works: there is no mention of them in his will: not a single book remains, not a scrap of writing except a few documents, the signature to which, in the opinion

of th’ comedy is: *Seven Wise Men of th’ West*. Actors names: Robert, Christopher, William, another Robert, George, Edmund and Frances. The scene is London. Other name’ to find parts are: th’ pedant, braggart, foole, hedge-priest, boy, see *Love’s Labour’s Lost*, v. ii., poet, philosopher.” (Cipher in *M.N.D.* 1623. Mrs. Gallup Pt. 1, p. 197.)

In some passages N. is added by Bacon. I conclude that this stands for the poet Nash.

of experts, was either guided by another's hand or else written for him by a notary. We are forced to conclude that there never were any, that he could not write.

Where are the original drafts of these huge works? Were they destroyed, as some suggest, in the Great Fire of London? Were they collected, as Dr. Owen believed, and sunk in the river Wye at Chepstowe? Or were they entrusted to the charge of friends for safe bestowal after the author's disappearance from the stage of life: and if so, are they still safe, awaiting the "psychological moment" for display to the eyes of an astonished world? The cipher story tells in detail of their disposal. Of this presently. These writers, under whose name we have shewn that Francis Bacon published—how did they keep his secret so well? He says (*Pericles*, 1619):

All men who write stage-plays are held in co'tempte. For this reason none say "How strange" when a plaie cometh, accompanied with gold, asking a name by which one putting it forward shall not be recognis'd, or thought to bee cognisant of its existence. For this cause, if rare stories must have a hidi'g, noe other could be so safe, for th' men who had won gold in any way did not readily acquai't any man, least o' these a stranger, with his source of wealth, as you may well understand.

When I, at length, having written in diverse stiles, found three (? Marlowe, Greene, Peele) who, for sufficient reward in gold added to an immediate renowne as good pens, willingly put forth all workes which I had compos'd, I was bolder. (vol. 1, p. 81).

Many of the authors, soe call'd, appeas'd by th' value of gold when the plays were thought of noe valed, disputing fiercely when beholders applaud, each clayming the author his lawrels. . . . (p. 93).

It was Bacon's intention to place the W.S. manuscripts in Shakespeare's tablet at Stratford. Dr. Rawley strongly disapproved of this method, saying that it was

as good as throwing them away, and eventually Bacon changed his mind; but he had already printed the extract given below, stating that they were to be so hidden. In a subsequent edition, therefore, and in other cipher works, he tells us of this misleading statement, and tells how he had made other arrangements. This following passage is from *De Augmentis*, 1623.

Our task, if we may name self-imposed labor a task, is often shared in many these wayes by one most devoted alwayes, th' constant and faithful friend William Rawley. He it is which must fullfil our plann of placing certain MSS. (according to the custome of ancient people) to ensure their preservation, in tombes, graves, or in monuments intending to give unto every man his owne, i.e., it is our design to put our MSS. (of playes, poems, histories, prose—the object of which can be noted as rather being interiour then exterior—translations et cetera) at least where none will suspect aught in a marble monument and in tombes wherein the cinders of our masks may lie.

With much care we shall carve upon the stones placed to mark their lowly or lofty sepulchres (as the case may at that time be) such cypher instruction as must leade unto true knowledge of all we shall hide within.

Those plays which are finish'd are even now put away, other works are not to be concealed at present. All are in due time to bee plac'd in the graves or in memoriall marble tables or monuments.

*Yet having no desire or wish, it must be seene, to have these MSS. discovered and giv'n forth in our daye, should our plans fail, it is our last hope and most urgente request of any or every comming Argonaut that hee take not the precious goldene fleece from this place of concealement unlesse he be of time far off. By none, of a truth, ought our owne secret request, if it be found, to be disregarded.*

*By indirection find thy clear direction out . . . to reveal our hidden fleece of gold . . . the same should bee observed in our greater cipher and must be cipher'd on the stones to correspond thereto. This is no doubt a duty somewhat heavy upon that friend afore mentioned.*

*There cannot be founde a better device than that of the stone of the Stratford Tablet, curiously well cut inside, soe that*

wondrous secret receptacle hath beene sette within, that is to preserve a large part of the playes. Although we do not yet know the time,—or long or brief—the hidden playes must rest, we deeme it our duty to shewe plainly our many inventions wh'ch now preserve the worthy workes of years. That stone must be rent from th' wall, backward turned and unsealed. Pass by other such gray tombs to this lying somewhat further on. Gently ope that likewise. A boxe shall thereby appear after much quest. *Thence the plays mayst thou take if th' century shal be pass'd: if it bee ere long, touch none.* All shall in time come to much glory, honour and renown. Trust in wise management in all is firm to life's end. So, whilst these tombes do stand, shall hope for this our work live.  
FRANCIS ST. A. WHO SHOULD BE REX.

Accordingly, in *Apophthegmes*, 1625, Bacon corrected this error and wrote :

Th' box is but now sealed. And by weak indiscretions twice thus made to say "*The device is at Stratford*," I, toyling, ever too readie to consider a work done that I know but thoroughly plann'd (i.e., gayning consent to replace th' table lately for Wm. S. cyphered) repeat a false statement, inasmuch as th' losse or fayle doth in fact yet thret. F.B.

The places next chosen for concealment of the W. Sh. MSS. were Gorhambury, and Canonbury Tower, N. London. Dr. Rawley writes many years after, in *Resuscitatio*, 1657 :

A sonnet of F's all but perswading me th' MS. were quite as safe if we left no trace thereof, I destroyed the stone Fr. kept—for of any real use in attempting to place it in a dulle design'd niche I can see no manifestation—and concealed a portio' at G.

Was the sonnet this one (No. LV)?

Not marble, nor the gilded monuments  
Of princes, shall outlive this powerful rime.  
But you shall shine more bright in these contents  
Than unswept stone, besmear'd with sluttish time.  
When wasteful war shall statues overturn,  
And broils root out the work of masonry,  
Nor Mars his sword nor war's quick fire shall burn  
The living record of your memory.



'Gainst death and all-oblivious enmity  
 Shall you pace forth : your praise shall still find room  
 Even in the eyes of all posterity. . . .

A forecast, perhaps, of the impending Civil Wars and Puritan desecration of churches, tombs and tablets.

Now to deal with the other hiding-places. Bacon had stated in the cipher contained in the London edition of *De Augmentis*, 1623, (as stated above) that he intended to place the "Shakespeare" MSS. in the Stratford tablet. . . . As Mrs. Gallup says (p. 4, vol. 2) the grave of Robert Greene now lies beneath Liverpool St. Station, London : Kit Marlowe's is fifteen feet below St. Nicholas' Church, Deptford : and George Peele's tomb is not to be found.<sup>1</sup> It remains to consider the tombs and tablets of Shakespeare, Burton, Spenser and Bacon.

Spenser's tomb in Westminster is familiar to all, but the present mural tablet is not that originally set up, which fell into decay in 1778. In the 1679 edition of *The Faerie Queene* is an engraving, the inscription of which gives the cipher rendering : "A small inner space at the west end contains the MS. named." If the cavity spoken of in the original stone was not disturbed, the MSS. still rest there. It is interesting to note that *the sculptor, Nicholas Stone, who set up the stone in 1620* (of which the present stone is a counterpart in all except the date—which seems purposely given wrong to attract the attention of thinking men), *was in the pay of the Bacon family.* The following extract is from his note-book :

<sup>1</sup> Perhaps the Peele MSS. were not buried in his tomb, for we read this note of Dr. Rawley long afterwards (*Resuscitatio*, 1657) : "G.P. MSS. is accordingly long since put into surer, close hold then anything I have put away."

1620. In Suffolke I made a tomb for Sir Edmund Bacon's Lady . . . and in the same place I made two pictors of white marbel of Sir N. Bacon and his Lady . . . for the which two pictors I was paid by Sir Edmund Bacon 200*l.* I also made a monument for Mr. Spencer the poet, and set it up at Westminster, for the which the Countess of Dorsett pays me 40*l.*

In *The Felicity of Queen Elizabeth*, 1651 (Bacon), as deciphered by Mrs. Gallup, Dr. Rawley writes: "While I did never countenance a sad loss in this our present age, since life could not reach that far distant period [assigned by F. Bacon for the discovery of his secret] *I consented to put Spenser in this honour'd charnell house where kings of th' English people rest.*"

Burton's tomb is in Christ Church Cathedral, Oxford, and the Latin inscription reads in bi-literal cipher: "*Take heed: in a box is MS. Fr. B.*" As regards Burton, see my note to the first page of this article. In the cipher of Bacon's *Apophthegmes*, 1625, Bacon wrote:

B(urton) pledg'd his word to us the unwonted tho' good shelter o' a wider box should at last receive my book. Onely they two—Wm. Rawley, as yet much in the light wh'ch you winn,—and the same Robt. Burton, shew a weak zeale to ayde me by still worthilie setting th' artful work forth as a mask. . . . I wish one stone to receive eithe' less of much digested matter or one early work laid not away in so low estate yet; for in all my plans, 'tis I that, when a book is lost, am kept at my hard duty lest a part of a story be missing. R(obert) living now will cease not to guard wel that hold. Also a way is plann'd by him w'ch is, if hee rest awhile, true men placed here upon guard, meer watchers afarr off. . . .

Gorhambury or "Verulam House" after Bacon's death fell into other hands, and in 1665 Sir Harbottle Grimston sold it for a mere song. Aubrey says: "*This Oct. 1681 it rang over all St. Albans*" that the same Sir Harbottle, then Master of the Rolls, "*had removed the coffin* [was there any body in that coffin?]

F.L.W.] of this most renowned Lord Chancellor to make roome for his owne to lye-in in the vault there at St. Michael's Church:" and later (I quote from Harman's *Edmund Spenser*, 1914, Constable), according to Camden's *Britannia*, brought up to date by Richard Gough in 1789, a further annihilation of this strange man's earthly habitat took place through the action of a successor of the same name.

Gorhambury was granted by Henry VIII to Sir Nicholas Bacon, who was lord keeper to Elizabeth, and here his second son sir Francis built, lived and studied. On his disgrace he conveyed it to sir Thomas Meautys, who had been his secretary, and whose kinsman and heir sold it to sir Harbottle Grimston, master of the Rolls, whose grandson left it to William Luekyn, his sister's son, who took the name of Grimston. His second son William was created viscount Grimston 1719, and dying 1756, was succeeded by his son James, and he 1773 by his son Harbottle, third and present lord. The house taken down by its present owner, though his grandfather preserved it in its original state, with Lord Bacon's study, a venerable long gallery over a cloister, out of reverence for the founder, contained a good collection of portraits and busts of the Bacon family and their contemporaries, and of the Grimstons. A new house is just finished not far from the old site.

Gorhambury now stands a ruin, and I suppose that there are no traces of the panelled chambers in which the MSS. were stowed and so carefully guarded for many years by Dr. Rawley and his friends who were in the secret. Bacon passed away in 1626, as I have related in the last article, and Dr. Rawley lets fall no word in the cipher which suggests that he was aware that Bacon had not really died. "We stil give F. Bacon our devoted service although his own labours have at length ceased and hee sleepes in the tombe" (*Miscellany Works*, 1629). "I thro' awe offered him too firm pledges of faith to fail *my King* in his age" (*Apophthegmes*,

1625). Still, I am convinced that Bacon did not die in 1626, and that the secret was of such importance that it was not permitted to be divulged even in the cipher story, for this might be discovered at any moment.

To continue the description of the Gorhambury hiding-place. In *Resuscitatio*, 1657, we read :

Go to G., F's outside estate where F. used to reside.  
 . . . At C. MSS. kept must be seene, and you (the decipherer), I have perfect and full assurance, in renown therefor must outgo mee. . . . Bind all as tolde, i.e., suiting in colour, quality outside, and less regard time in placing th' parts (as likewise Fr. accompted of much importance) then theame. . . . *Certain old panels in the double work of Canonbury Tower, and at our countrie manor Gorha'bury, alone sav'd most valu'd Mss.* Thus co'ceal'd, more closely watched, more suited to escape sub'lest inquiry, you shall find th' dramas hee wisht to hide in th' stone he proposed should bee sett up in the Ch. of Stratf'd. . . .

Make guarding custodians at Gorhambury, Cano'burie Tower et caetera yield to you the W. Sh. manuscripts. . . . *Now to reach rare papers take panell five in F's tower room, slide it under fifty with such force as to gird a spring.* Follow A, B, C's therein. Soon will the MSS. so much vaunted theme o' F's many bookes be your own.

It remains to consider the other hiding-place, Canonbury Tower or Canonburie Manse, and, finally, Bacon's own sitting statue at St. Michael's, St. Albans.

Havi'g therfore adrest myselfe to keep lone, sleepelesse watch on th' work, as by these wrongs much wisdom is taught, doe I not serch for a place wherein the work may be so conceal'd now, for then these may be taken boldly to th' spot. *One soe well chosen was at Canonburie.* F. REX (E). . . . (Cipher in *Essayes*, 1625) *The place now is Canonbury.* (*Apophthegmes*, 1625)

Canonbury Tower has been largely rebuilt, says Mrs. Gallup, and there seems no possibility of the MSS. being found there. They may have been subsequently removed to safer keeping, for watch was still kept by the "company" in 1671.

Possibly some of the MSS. were stowed in Bacon's monument at St. Michael's Church, St. Albans. The figure is well known to visitors to this place. The Master sits in his chair, "not dead but sleepeth," in his favourite attitude, "thus leaning on mine elbow" (see Shakespeare *King John*, Act 1, sc. 1, 193—the passage where the word-cipher begins). The roses on his shoe-buckles, a Rosicrucian emblem, should be noted: the right hand hangs pointing downwards, as if to designate the place where his works are stored. In 1869, when the church was largely rebuilt, the statue was removed out of the chancel and set up in a niche in its present position. Mrs. Gallup notes that there is a large crack in the pedestal. The present inscription is in Latin and runs thus: Franciscus Bacon Baro De Verulã. Sti Albni Vicms. Seu notioribus Titulis, Scientiarum Lumem<sup>1</sup> Facundiae Lex. Sic sedebat. Qui postquam omnia naturalis sapientiae et civilis arcana evolvisset, naturae decretum explevit. *Composita solvantur.* Ano Dni. MDCXXVI. Ætats. LXVI. Tanti viri me. m: Thomas Meautys Superstitis Cultor Defuncti Admirator. H. P. [hoc posuit. ? hic or haec posuit. F.L.W.] These letters added, with dates synthesised, make the secret number 287,<sup>2</sup> which plays an important part in the paging and arrangement of Shakespeare-Bacon-Spenser (etc.) Rosicrucian works. But of this subject I hope to write on another occasion. The words italicised by me have a double meaning. The casual Latinist reading the inscription on the tomb might not notice the A in the verb, and would read *solvantur*,

<sup>1</sup> An error for *lumen*.

<sup>2</sup> It is noteworthy that Mrs. Gallup's book disclosing the hiding-places of the MSS. was published in 1910, two hundred and eighty seven years after the *Sh. First Folio*, 1623, and *De Augmentis* were published.

“the body is dissolved” or “things composite are broken up,” etc. But to me it seems that the real meaning is according to the rules of Latin grammar, “let the things put together or composed (works or tombstone) be broken up”; or “may his compositions be solved or deciphered”. The words can have no meaning as an ordinary epitaph. Note that the inscription does not say he died, but “fulfilled the law of nature,” an ambiguous phrase. Sir Thos. Meautys was Bacon’s close friend for many years. The *Resuscitatio*, 1671, title page is a poor engraving of the original monument, but the word *lumen* is rightly spelt. Mrs. Gallup says (introd. to Pt. 3, *Bi-literal Cipher*):

A curious fact (*sic*) is developed by a study of the letters of the inscription on the pedestal. Parts of the original letters appear in places, protruding slightly beyond the others—above, below or at one side. A long bar over the *a* in *Verulam* (or *Verulamio*) abbreviates the word to *Verula*: but not entirely hidden by the great *tilda* are the letters *mio* of the former inscription. The letters *seu* originally stood lower than at present and were differently formed, the *V* being shaped *U* and showing very distinctly. This makes it impossible to determine the date at which these changes were made.

Dr. Rawley died in 1667, having for forty-one years put forth at regular intervals his master’s works, all containing the secret story in cipher. He was assisted in the work, he tells us, by his son, and after his death his executor (name unknown) carried it on. Subsequently Sir William Dugdale, the famous antiquary and Garter King of Arms, took part, and he writes in the *Resuscitatio*, 1671 edition.

The question arises: “Why did not Dr. Rawley venture to put forth the Shakespeare plays and claim them for Bacon on the strength of the evidence of the MSS. etc.?” It should be remembered that in his later

years Bacon himself was averse to the fact being publicly stated, as will be gathered from the quotations I have made in previous paragraphs. There were many reasons for not doing so, but I will quote some words of Dr. Rawley himself from the cipher in *Resuscitatio*, 1657.

It were a vain and idle attempt till saner thinkers then are put in power (or accounted well grounded or justlie esteem'd leaders) have right and authority. *A Puritan is an ill judge regarding a drama*, for a man, it should be known, is embodied principles. . . . The plays perhaps would not, of their own nature or their owne double purpose, have occasion'd so great distrust had Fr. claymed no title in our crown. . . . Still we fear to place dramatical writers, even th' true genius you do know, on tryal. *For so long as Puritan ideas prevail*, the drama, as read supra, must put by all those shining garments to don the robes of woe. Whereby it alone ful'y bindeth that our hands, otherwise, would bring upon the stage in F's name. . . . Neverthesse, I wrestle still with my oft propos'd question of the finall or ultimate disposition. I shall wish my executor t' make of those MSS. of which so frank a story is told—of F. his mind—why he held a device must be found that should protect th' same, as I have said, in mark'd and conceal'd tomb or m't.

Dr. Rawley goes on to say that Bacon's claim was known to "all th' older Councelours," and in France. How could the long-lost honours due to Francis be secured when "enemies of his late majesty do curse royaltie"? Of what use was it to crown one long dead? He answers: "Use the right of doing duty to a sovereign, whether he hold the sceptre and be proclaimed or not." He himself would be satisfied if men should know the truth, and as loyal service to the one who had passed away, set right men's memory of their uncrowned King.

He says he employs his wits to induce writers, historians, next of kin and other "sure men," to promise to "turn others unto our subtile and secret ideas, and thus to gain control over future thought". "My pen

served as one of four,—to set F's principal acts before the power at Court" (p. 67). "From generation to succeeding generation shall our men stand guard till the ending doom." Antiquarians like Camden and Dugdale, scholars like George Herbert and Dr. Donne (whom I believe to have been privy to Bacon's secret) and the "ever memorable" Mr. Hales<sup>2</sup>, of Eton College, were the sort of men required for this work, to "make effort for F's advancement in England's histories which may now in many essentialls be completely rewritten and recast".

Sir William Dugdale, who took up the work after Dr. Rawley's death, writes in *Resuscitatio*, 1671:

Make I prithee a real prophecy to posterity as to my specialty, had ere Dr. Ra. deceas'd, and proove the wondro's parts F. B. plaied giving "author," "poet": W: X: S: R: E. K: or P: R. B. *et al.* . . .

Work (wh'ch we have thought might ayde F. B. by W. R's favour) wherein we have at last been successful, men by their fealty gave. Th' honour in which certain such friends (whose spirit was good and great) held him, drove us to write. . . . DUGDALE, K. of A.

Here Mrs. Gallup's cipher ends in this volume from which I have quoted. She has indeed, with Dr. Owen, and her sister Miss Wells, done a great service to the world in spending her life and health and eyesight in a labour of love, which has brought her nothing but abuse and suspicion from those who are not ready to

<sup>1</sup> I hope that someone better qualified than myself to do so will write an article on Bacon's secret society, which, I believe, included the "best pens" in Europe during his own day, who after his retirement were guided by him on the path of research resulting eventually in the Royal Society (which occult writers tell us he himself founded in 1662), and of his connection with the Cambridge Platonists, the "saintly Dr. More," Eugenius Philalethes (Thomas Vaughan) and others treading the Arahath Path.

<sup>2</sup> See his *Golden Remains*, which contains cipher and two articles of importance to Baconians, one of which is cryptic advice how to take notes on history (in reality, I believe, hints to the word-cipher) and another on *The Weapon Salve* (see Bacon's *Sylva Sylvarum*, sub hoc) referring to the Rosicrucians,



accept the Baconian story. She is still labouring, and has, I believe, a rich store of decipherings yet to be published, which we hope may soon see the light. I have to acknowledge with many thanks the kind permission of her publishers, Messrs. Gay and Hancock, of London, to make such free use of her books in quotations. I will conclude with an extract from Dr. Owen's word-cipher (vol. 1), which graphically tells of the vision of the Great Being who urged Bacon to write and strive, together with the prophecy of the man who should arise "in far-off ages" to set forth the cipher story and clear his name before the world.

One night, when a youth, while we were reading  
 In the holy scriptures of our great God, something  
 Compelled us to turn to the proverbs and read  
 That passage of Solomon, the king, wherein he  
 Affirmeth that the glory of God is to conceal  
 A thing, but the glory of a king is to find it out.  
 And we thought how odd and strange it read,  
 And attentively looked into the subtlety of the  
 Passage. As we read and pondered the wise  
 Words and lofty language of this precious  
 Book of love, there comes a flame of fire which  
 Fills all the room and obscures our eyes with its  
 Celestial glory. And from it swells a heavenly  
 Voice that, lifting our mind above her  
 Human bounds, ravisheth our soul with its sweet  
 Heavenly music. And thus it spake:  
 "My son, fear not, but take thy fortunes and thy  
 Honours up. Be that thou knowest thou art,  
 Then art thou as great as that thou fearest.  
 Thou art not that thou seemest. . . .  
 . . . Therefore put away popular applause,  
 And after the manner of Solomon the king, compose  
 A history of thy times, and fold it into  
 Enigmatical writings and cunning mixtures of the  
 Theatre, mingled as the colours in a painter's shell,  
 And it will in due course of time be found.

For there shall be born into the world  
 (Not in years but in ages) a man whose pliant and  
 Obedient mind we, of the supernatural world, will  
 take  
 Special heed, by all possible endeavour, to frame  
 And mould into a pipe for thy fingers to sound  
 What stop thou please: and this man, either led or  
 Driven, as we point the way, will yield himself a  
 Disciple of thine, and will search and seek out thy  
 Disordered and confused strings and roots with some  
 Peril and unsafety to himself. For men in scorn-  
 ful and  
 Arrogant manner will call him mad, and point at  
 him  
 The finger of scorn: and yet they will  
 Upon trial, practice and study of thy plan,  
 See that the secret, by great and voluminous labour  
 Hath been found out." And then the voice we  
 heard  
 Ceased and passed away.<sup>1</sup>

F. L. Woodward

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<sup>1</sup> *Sir Francis Bacon's Cipher Story*. Orville W. Owen, M.D., 5 volumes. (Howard Publishing Company, U.S.A.) The methods of the Word-Cipher are detailed in the Bi-literal cipher. These five volumes are made of lines fitted together, according to these directions, from the works claimed by Bacon. Dr. Rawley mentions *nine* different ciphers as having been used. (See my first article for mention of six of them.)

## NEMESIS

He comes not back tho' we call,  
Nor can our beckonings hold  
The Messenger fast fleeing down the years ;  
Not for the sharp-drawn breath,  
Nor pallid face of death,  
Will the Beauteous One return to dry our tears.

He is the Inevitable,  
And he the Irrevocable,  
Who stabs us in mid-heart, shatters the dream.  
The gates of pain locked fast  
Stand 'twixt us and the past,  
'Twixt yesterday and to-day flows sorrow's stream.

But the voice of the Eternal,  
With wistful note supernal,  
Gathers strange music from a far-off shore ;  
The dream's reality  
And life's totality  
Call us and bear us onward evermore.

C.



## ORPHEUS AND HIS LYRE

A STUDY OF HIS WORLD-INFLUENCE

By MARGARET E. COUSINS, MUS. BAC.

**A**S Orpheus was the Divine Leader of the fourth sub-race, which must show forth more clearly than any of the other sub-races the special characteristics of that Fourth Root-Race which will survive in the world for many ages ahead, it is helpful constantly

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to review his influence on the world, and freshly to receive again individually the abiding gifts which he bestowed on humanity.

According to *Man: Whence, How and Whither*, it was an Orpheus who founded the Celtic Race, the fourth sub-race of the Āryan Root-Race, and established it in the fastnesses of the Caucasus 20,000 B.C., from which it gradually spread until it is now still the predominant race in the Western world. This Orpheus undoubtedly must have set the rhythm of those qualities which all Celts since then have in varying degree reproduced, namely, love of beauty, enthusiasm, sympathy, romance, devotion to leaders. But the details of his legends and work are lost in the mists of time, and it is with the life of his later namesake who, according to the same authority, came to the old Greeks in 7,000 B.C., and who has become intertwined with the semi-historic Orpheus, his disciple, who lived five centuries before Homer (1300 B.C.), that this study will concern itself.

The Greek legends say that this latest Orpheus was son of Oageus, king of Thrace, and the goddess-daughter of Apollo, Calliope, the Muse of epic poetry; and thus was both human and Divine in nature. He was wondrously beautiful and radiant in person, a lover of Nature, a devotee and reformer of the Solar Mysteries connected with Phoibos-Apollo, the mystic Iacchus, and an opponent of the Lunar Mysteries connected with Bacchus and Demeter, the god and goddess of earth.

He is depicted as always carrying a lyre, and so magically sweet was his singing and playing that trees and beasts used to follow him, and it was potent even

to pierce through into the world of spirits. He married Eurydice whom he loved passionately, and when she died from snake-bite he followed her to Hades, found her there by the power of his music, and would have succeeded in bringing her back to earth but for his secretiveness and want of faith in her, which prevented him telling her that the condition imposed on him for her rescue was that he should not look on her; and when tested by her reproaches that his love for her had changed, he, fearing she would not come with him, turned to see if she was following him, at which act of disobedience she was withdrawn again to Persephone, and he had to return to earth alone and defeated. His grief for her loss caused him to treat with contempt the Thracian women, who, it is told, in revenge tore him to pieces under the excitement of the Bacchanalian orgies. His dismembered parts were sewn together by Demeter—Mother Nature—but his head and lyre floated down the river Hebrus to Antissa in Lesbos, where Western music is held to have taken its origin, and where certainly the first school of music was founded by Terpander. Such are the outlines of his story, kept green for us in the West by the ever-fresh opera *Orfeo* of Gluck, and in a lesser degree by the popular song settings of Shakespeare's words.

The influence of Orpheus was primarily national. By his restoration of the Mysteries of Apollo to their highest ideal, as they had probably been instituted by the first Orpheus, but which by this time had degenerated into sense-orgies dedicated to Bacchus, this Culture-Hero, as Rhys calls him, brought into being the soul of Greece. His was the spiritual formative power

which gave Greece its national self-consciousness. He found it soiled by superstition and lust, he left it purified and regenerated, having esoterically as well as physically raised the Mysteries from the dark woods at the foot of the mountain to its sunlit peaks. In place of frantic enthusiasm and unrestrained pleasure he substituted an ascetic purity of life and manners linked to the love of the beauty of Nature and Art, especially as manifested in music. He is known to have been the first to use music in the Mystery services of Apollo and the Muses; he was the Initiator into the Mysteries of music itself; the Hierophant of Beauty, true prototype of the Celtic Romance nations who live more in the astral and mental worlds than on the material plane, and conquer their gross passions by their desire for the intangible objects of adoration—Colour, Form, Rhythm and Sound. Such importance did this great leader of the Race attach to music that the Greeks later considered it as intimately allied with the very existence of all social order.

Enriched by his gifts of beauty, Greece continued to shine as the brightest jewel in the diadem of the nations, and even when, unable to combine powerful physical force with the culture of the Arts, she was conquered by the more material nation of her time, then “captive Greece took captive her rude conquerors,” and became the dispenser of artistic inspiration to all the Western world. The influence of Orpheus thus became international as well as national.

With regard to the occult school founded by Orpheus for his disciples, it will interest many Theosophists particularly to find that a close analogy between Pythagoreanism and Orphism has been

recognised from the time of Heroditus to the latest modern writers. The Orphic school was first observable under the rule of Pisistratus, in Athens in the sixth century B.C., Onomacritus being its earliest authentic poet. The followers of the school led an ascetic life, performed purificatory rites, abstained from flesh-eating and certain other kinds of food, wore special kinds of clothes, including a saffron-coloured armlet, and conformed with numerous other practices and abstinences. They held a mystical, speculative theory of religion and had a peculiar ritual of worship which prohibited blood-sacrifices. Their philosophy taught the homogeneity of all living things, transmigration of souls, the imprisonment of the soul in the body, and the belief in its liberation through connection with a series of bodies. The Orphic and Eleusinian Mysteries were open equally to men and women, for there was no disqualification of sex recognised in spiritual matters, and the Greek writers state that the finest men and women of Greece were lay disciples of Orpheus and his followers. The Theosophical Society would seem to be in the direct line of legitimate succession to the Orphic school, but its well-attested power of musical theurgy it has temporarily lost, at least in any widespread way, though Mr. Leadbeater certainly understands its laws and has re-taught us many of them, did we but seek to apply them.

Orpheus with his lute made trees  
And the mountain-tops that freeze  
Bow themselves when he did sing.  
To his music plants and flowers  
Ever sprung, as sun and showers  
There had made a lasting spring.



Everything that heard him play,  
 Even the billows of the sea  
 Hung their heads, and then lay by.  
 In sweet music is such art,  
 Killing care and grief of heart  
 Fall asleep, or hearing, die.

*Henry VIII—Act 3. sc. 1.*

Science proves that sound will produce definite forms of matter; it tells of its power also to shatter forms, as in the case of glass shades in concert halls; and it is but a further degree which a magician used to kill his enemy by sounding his note with deadly effect. Music affects animals in different ways. Cats usually stalk out of the room when a piano is played, snakes in India come directly under the charm of music. "By sound," says Mr. Leadbeater, "Orpheus worked upon the astral and mental bodies of his disciples, purifying and expanding them; by sound he drew the subtle bodies away from the physical and set them free in the higher worlds. He showed His disciples living pictures, created by music, and in the Greek Mysteries this was wrought in the same way." To-day music is being more and more used as a power of healing for neurasthenic patients, and the power of a good band on the march to evoke martial ardour and activity no one will deny. These are instances of the touch of Orpheus on the lower vehicles. In *The Inner Life* it is stated that it is through the agency of sound—the mystic chord of the individual—that clairaudients and occultists trace a soul in the astral and mental worlds, an occult fact remarkably allegorised in Orpheus' search for Eurydice.

The art of music which Orpheus consecrated to the service of the Gods is the art of invocation. It

calls the Devas into its presence as surely as the proper striking of a match produces a flame; they are both children of increased vibration, the creations of Light and Rhythm. Orpheus knew the added power of blessing which these messengers of Beauty would give to the performance of religious ceremonies, and the example he set should be followed by all who are seeking to make easier "the path of the Lord". Music is also the art of evolution, calling up the highest and best in each one, "toning up" the bodies, drawing the mind from the personal to the great Impersonal, "harmonising" outer differences, and creating the desired emotion of being in tune with the Infinite. Art and spirituality ought to be one in the outer as they are in the inner worlds.

Beauty is Truth, Truth Beauty : that is all  
Ye know on earth, and all ye need to know.

The greatest painters of old were monks; the greatest music is possibly to be found in the Masses of Palestrina and in Wagner's *Parsifal*; and it has been a Theosophist composer, the Russian Scriabine, who has indicated a new manifestation of the possibilities still unexplored in music in his "Prometheus" tone-poem. The perfected Art of Religion will only be reached by those who are followers also of the Religion of Art. Beauty must be aimed at in every detail of the Theosophic individual and Lodge life.

The Holiness of Beauty can be a most potent inspirer of the Beauty of Holiness, as can at once be sensed in those Lodges which make a point of offering to the Lord the rubrics of artistically arranged flowers, perfumes, colours, and appropriate music, all of which invoke the presence and blessings of their respective Devas to reinforce the intellectual search for knowledge

and Yoga. We need a High Priesthood of artists, so that the highest emotions of this particularly emotional fourth sub-race shall be expressed perfectly, for only when we have gained such power over the emotions as to be able to express and reproduce them at will, shall we have learnt the lessons of this sub-race and be able to enter into the next.

Music, which Orpheus chose as his symbol, and which still remains as the harp in the heraldry of the Irish and Welsh nations, represents harmony and the consonance of part with part. Through the five strings of his lyre he brought forth the harmonious relationships of this fivefold world, making melody out of the five senses of present humanity by using only the pentatonic scale, the scale in which the great majority of Scotch and Irish folk-songs are composed.

It is significant that the lyre in those olden days was made in the resemblance of a bull's head, the side uprights of the instrument being called the "horns". It was fashioned thus because Dionysus, with whom the Orphic rites were connected, was called the Bull-faced, and in the degraded ceremonies of Bacchus, the lower aspect of Apollo-Dionysus, a bull was sacrificed every year. This symbol links itself at once to the Zodiacal sign Taurus, which is the recognised sign of the singer, as it governs the throat, and is ruled by Venus, the planet of Beauty. It also represents latent desire which has to become positive and controlled in its opposition sign, Scorpio, before the latter becomes the Regenerator. In Taurus, thus equated with the symbol of Orpheus, there is found the latent ideal of the Word of Power (coming from the larynx), of creation without sex-desire, of pure love, of lyric sweetness

and beauty combined with strength and steadfastness; but it is only by coming to grips with and conquering their opposites made manifest in Scorpio as strong sexual passions, secretiveness, the stinging word of sarcasm, lack of faith shown by an ultra-critical attitude, that the Orphic disciple realises to the full the qualities of the mystic Bacchus and attains to knowledge of the Taurus sign in its higher octave of manifestation. In the realm of music, when that stage is reached, it will reflect itself in a system of harmony wherein each part will be fully melodic, wherein no part will be merely subservient to another; it will be the old art of counterpoint freed and sublimated, a combination of individualism and co-operation. What inspiring Orphic hymns will be composed in those days, when even our present feudal system of harmony in hymnology produces such an uplifting effect.

A concrete illustration of this Orphic symbolism is to be found in the two large English cities, Liverpool and Birkenhead, the former governed by the sign Scorpio (fixed water, astrologically—a pool of generally dirty water), while the latter, on the *opposite side* of the river, is famous for its enormous cattle-market and bears every evidence of being ruled by Taurus. Liverpool is a very vortex of swirling emotions of an astral nature, and must be classified as unevolved Scorpio. Though a T.S. Lodge has existed there for twenty years, it has no Esoteric Section, but seeks its inner life from the E.S. of the Birkenhead Lodge which, unconsciously true to its astrological influences, is predominantly Pythagorean-Orphic in tone, and is one of the most *beautiful* Theosophic centres of influence in England.

The recently founded Brotherhood of Service is also intimately connected with Orphic influences. Its Āshrama is to be called the House of the Sun, and the laying of its Foundation-stone took place in the sign Taurus, when the Sun was in exact opposition to the Moon. Its symbol is the circle, sun and star, surmounted by the Venus sign, and at the preliminary ceremony of cutting the first sod of earth, the invocation was addressed to the Master of Masters "who dost wait to *strike from thy lyre* the moment of thy return". Its intimate connection with the great Buddhist festival also links it to Orpheus, for the Lord Buddha was the last incarnation of the great Orpheus.

The symbol of Orpheus—the lyre with horns, the star, sun and circle—may be found on the title-page of any piece of music published in the well-known Peters' edition (Leipsig). Thus intimately and continuously does the influence of Orpheus permeate the details of our present-day life.

Orpheus supremely represents the spiritual artist, not the metaphysician of the Indian sub-race, not the scientist of the fifth sub-race, but the articulator of the emotions in their natural language, poetry and music. All art is essentially one, and by his love of nature and his power over it by sound Orpheus taught this. His dismemberment at his death allegorises the separation of the Arts into compartments, each art jealously holding to its own specialised form, yet eventually the mother Demeter, the Buddhi on the higher spiral, will gather them all together into a single all-inclusive new Art-Form. We must remember that that separation arose from the testing in which that spiritual artist (not then fully perfected) failed. His faith in his Inner

Guide was not sufficient, his confidence in his beloved was incomplete, lacking these he trusted his eyes, he attached himself to outer form rather than obedience to the Divine command, and every artist knows that one loses the creative artistic impulse when the lower mind becomes enmeshed in the details of form.

The artist of to-day is still wandering in incompleteness, seeking the Eurydice of the soul. Only when Beauty again consciously and fully becomes the handmaid of the Spirit, when Art truly becomes the servant of Religion, when Harmony is breathed forth from every act of the consecrated life, when one is one's own High Priest and Artist, Leader and Server, Musician and Lyre—will the influence of Orpheus on his followers be accomplished, and the Celtic race reach the solar heights to which Orpheus sought to lead it. Then will the sound thereof reach the ends of the earth.

Margaret E. Cousins

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THE KNIGHTS OF ST. JOHN OF JERUSALEM  
AND  
THE LAST OF THE GRAND MASTERS

By LIEUTENANT G. HERBERT WHYTE

*(Concluded from p. 76)*

THE UNFOLDING OF NAPOLEON'S PLAN

POUSSIELGUE'S report reached Napoleon on February 23rd, 1798, after his return to Paris from his visit to the northern coast of France, and in time for the deliberations of the French Government on March 1st and 2nd, when they finally decided to abandon the projected invasion of England and to send the expedition, which was nearly complete, to Egypt, seizing Malta on the way, if the place had not already fallen.

Previous to this, Napoleon had already made an abortive attempt to capture the island by surprise, with a small force. Orders had been given to the French Admiral Brueys to take his fleet with about three thousand troops from Corfu and to sail, ostensibly for Toulon, but actually for Malta. On February 24th, 1798, the Admiral took his departure and arrived off Malta on March 3rd, none save himself knowing what his orders were. It was a perfect day and the Admiral (I quote

from his report), perceiving "an infinite number of people on the ramparts," decided that nothing could be done with the comparatively small force at his command, and that it would be wise "to respond to the tokens of friendship which were made to me, to maintain secrecy and to give every proof that I had no other object in appearing before Malta than to wait for the completion of the repairs necessary to the *Frontin*" (one of his ships which had conveniently sprung a leak). He continues :

My appearance has had this good result, that it has calmed the apprehensions of the Knights with regard to France. . . . All the fleet believe that I have only remained off the port waiting for the repairs to the *Frontin* to be completed. The Knights must now therefore remain under the impression of complete security, and a surprise attack might at any time be made with success.

Finally the French Admiral left Malta with the assurance to the Grand Master that his Government intended to remain on the best terms with the Order of St. John. Almost at the same moment, in Paris, they had decided to seize the island!

On March 5th, 1798, Napoleon was authorised to take from twenty to twenty-five thousand infantry and about three thousand cavalry for the Eastern expedition. This number, however, was increased, and on May 19th, when the Armada began to leave Toulon, it totalled thirty-nine thousand troops and thirteen thousand sailors. On June 6th the French fleet hove into sight off Malta and on the 9th Napoleon himself arrived on board the *Orient*.

In the meantime Sicily, well aware of the French preparations and fearing that the blow was intended for her, appealed to England, on April 3rd, for help. On April 20th the English Government decided to send a



fleet to the Mediterranean, and gave orders that this fleet should sail "after the beginning of June".

Nelson, acting under orders from Lord St. Vincent, the Commander-in-Chief of the British Fleet, was endeavouring to find out the object of the French preparations. He had only three battleships and two cruisers, while the French fleet which sailed from Toulon numbered fifteen battleships and twelve frigates. On June 22nd he learned that Malta had been captured by the French, who had then sailed in the direction of Alexandria. As reinforcements had by this time reached him, he at once set sail in pursuit of his enemy.

### THE ATTACK ON MALTA

On the French fleet being sighted, the Grand Master immediately summoned a council of war, and the militia were at once called up. Orders were given for the disposition of the available troops as follows:

His own guard, numbering about three hundred picked men, he divided between his palace in Valletta and the St. Eleno fort which commands the entrance to the harbours. The gunners were of course posted in the forts, and the trained troops in the fortifications. The able-bodied men in the city were formed into twenty-four companies, each one hundred and fifty strong, and under the command of a captain and two subalterns, each of whom were Knights of the Order. This gave him about six thousand men for the defence of Valletta, but over three thousand of them were civilians.

The coast-line of Malta is indented by numerous deep, rocky bays; in a few places there are high cliffs, but for the most part the rocks go shelving down into

the sea. There are only one or two beaches. On the north there is the large island of Gozo, whose high cliffs tower steeply up from the sea on all sides except the south.

The militia, numbering about ten thousand men, very imperfectly trained, and officered by Knights belonging to the sea-forces of the Order, were entrusted with the defence of the coast.

Napoleon had with him fifty thousand men and three hundred ships, and his plans for the capture of the island had been drawn up with the assistance of the traitor Knight, Picault de Mornas, who was familiar with the fortifications, and with the help of Barbara and other Maltese who had joined their fortunes to that of France. He arranged to attack simultaneously with considerable forces at four different points; on the north, to take the island of Gozo and land troops in Malta at St. Paul's Bay and Melleha, where there are beaches, on the east at St. Julian's Bay, about three miles from Valletta, and on the south at the great natural harbour of Marsa Scirocco. From these points his columns were to converge swiftly upon the capital, seizing the ancient city of Notabile on their way. As the island is only about twenty miles in length and twelve miles wide, he intended the whole affair to be over very quickly, as he had great apprehensions regarding the possible appearance of the English fleet.

These dispositions having been made, his first proceeding was to send, on June 9th, 1798, an aide-de-camp to the Grand Master, with a letter praying for the hospitality of the Order to the extent of allowing his fleet to enter the harbour for water.

The Grand Master and his council sent back a refusal, with the explanation that it was an ancient rule

of their Order that not more than four foreign ships might enter their harbour at one time, during a period of war.

“Water is refused!” said Napoleon. “Then we will go to fetch it!”

On the morning of June 10th, a formal ultimatum was hastily despatched, and without further ado Napoleon launched the full weight of his attack against the island.

The Maltese militia had to bear the brunt of the assault. They were peaceful country people, and although they were commanded by Knights they were quite unskilled in the art of war; they put up a good fight, but were no match for Napoleon’s seasoned troops. Thus Gozo quickly fell, and the landing troops at Melleha and St. Paul’s Bay speedily overcame the opposition.

St. Julian’s Bay was an important point, as it was guarded by a strong fort. The attack here was directed by Picault de Mornas. The fort was in charge of another traitor, a friend of de Mornas, who handed it over without putting up even the semblance of a fight, and himself joined the attacking forces!

At Marsa Scirocco the defending fort resisted stoutly, but the landing was effected and the fort was speedily isolated. Before many hours had passed the converging French columns had occupied Notabile, on the high ground in the centre of the island, had got into touch with each other, and were driving back the militia upon the capital, which was thus completely cut off.

#### ANOTHER GLIMPSE OF THE GRAND MASTER

Sulkowski, Napoleon’s aide-de-camp, wrote an account of the operations in which he himself took

part. The Maltese militia, he said, fought bravely to prevent the French from closing in upon the capital, and made good use of the stone walls which surround all their innumerable small fields. But they had to give way and fall back upon Valletta. The fortifications of the city were tremendously strong, and might have been successfully held for a long time, even by a small garrison. But on the approach of the French troops to the Porte des Bombes, the main outer gate, some Knights foolishly attempted a sortie. The French pretended to give way, and led them on into an ambush.

Finally Sulkowski describes how an unexpected incident gave them an unopposed entry into the fortifications. After the failure of the sortie several of the Knights in charge of the troops on the ramparts were observed to be leaving their posts. The Maltese troops, then suddenly left leaderless, felt that they had been betrayed, and in a fury they set upon the remaining Knights, who only saved themselves by flight. In the general confusion which followed, the gates were thrown open and the French troops came pouring in. Sulkowski says:

This new disaster reached the Grand Master . . . the old sexagenarian, worthy to fight for a nobler cause, only redoubled his energies. He ordered the immediate concentration within the city itself of all munitions and of all food. He turned the cannon on the insurgents and announced that he would defend himself up to the last extremity.

But the people of Valletta did not share his fiery courage. The bombardment terrified them. They broke out into open revolt against the small band of faithful Knights who remained round the Grand Master, and frantically appealed to him to demand a truce, saying that they would not risk their lives and their property for the sake of the Order, but preferred to surrender the city and to ask the French for their terms. This request, supported by the cries of the armed and furious mob, convinced the Grand Master that further resistance was impossible, and he capitulated on the next day.

Thus from Napoleon's own aide-de-camp we have an account of the fall of Valletta which shows how the dispositions for defence made by the Grand Master were completely vitiated by treachery within the Order and by the demoralisation of the Maltese—a very natural state of mind for a civilian population to get into, in face of such an attack as that which Napoleon suddenly launched upon them.

Very splendid is the fleeting glimpse given to us by this French officer of the figure of the veteran Grand Master, whose unflinching courage could not stem the tide of disaster which swept upon him.

#### THE FALL OF VALLETTA

Let us now review the course of events in Valletta itself on the fateful 10th and 11th of June, 1798. What follows is compiled from several accounts by those who were present. I have already described the disposition of his forces made by the Grand Master, and his refusal to supply water to Napoleon's fleet, which request was merely a subterfuge in order to give some kind of justification for picking a quarrel.

The first open sign of treachery was given by Bosredon de Ransijat, one of the leading Knights of the Order, to whom I have already referred. He addressed a letter to the Grand Master, in which he stated that his military vows only pledged him to fight against the Turks, that war with France would be a calamity, and that he must remain neutral. The Grand Master's reply to this note was to have Ransijat immediately put under arrest.

As the French troops drew near the city, the tumult within grew in violence. The Grand Master and his council remained assembled. One after another reports were brought to them of the treacherous behaviour of Knights, whereby, as already described, some of the main defences of the fortress were surrendered with hardly any opposition.

In the meantime, seeing the critical state of affairs, some of the most influential Maltese met together and drew up a petition to the Grand Master, praying him in the name of the Maltese nation—who were willing to support the Order with their lives, if need be, against the Turks, but not against a Christian power “which had always proved itself to be invincible”—to ask for a truce. They deputed some of their number to present this petition to the Grand Master, who received it almost at the same moment that a report reached him describing the murder of two young Knights by the populace, who seemed to be on the point of rising against the Order. The Grand Master, seeing clearly that the position was hopeless, inasmuch as he could rely neither upon the Knights nor upon the Maltese, and realising that delay meant further bloodshed, as the French were already within the fortifications and had begun to land artillery, decided to ask for a truce. Accordingly, on the morning of June 11th, a deputation was sent to Napoleon on board the *Orient*, requesting a cessation of hostilities.

Thus ended the painful story of the fall of Malta, which marked the downfall of the power of the Knights of St. John of Jerusalem, the proudest Order of Chivalry in Europe. Undoubtedly the citadel, with its marvellous fortifications, might have put up a stiff

fight against even the overwhelming forces which Napoleon launched against it, and had it done so, the results for the French would have been most serious, for the English fleet was following them. But Napoleon's victory was won, as he himself said afterwards, not so much by force of arms as by the undermining of the Order, the treachery of a number of the Knights, and finally by the breaking away of the Maltese people, all of which things rendered the disposition of the Grand Master, and his own personal courage, of no avail.

Terms of surrender were rapidly formulated. The Order handed over the islands with all their rights of ownership therein, and the French Republic engaged to endeavour to obtain for the Order another principality, equivalent to that which they had lost, and in the meantime to pay the sum of 300,000 francs annually to the Grand Master, in lieu of the revenue which he had lost, and a small pension to the French Knights.

Napoleon gave orders that all the Knights should leave the island within forty-eight hours. It is significant, however, that on the list of Knights he indicated Ransijat and a number of others, to whom special exemption should be given, because, in his own note on the document, "almost all have furnished me within the last six months with useful notes".

One of the first actions of the French authorities was to take an inventory of the immense stores of valuables in the cathedrals and palaces, and a large seizure of property was made. Napoleon sailed for Egypt on June 18th, leaving a Governor and garrison on the island. Within eighty-two days the Maltese rose against them, and after a struggle which lasted

for two years and in which they were assisted by the British fleet, the French capitulated and Malta passed into the hands of England, which has held it ever since.

#### THE TRAGEDY OF THE GRAND MASTER

The Grand Master Hompesch left Malta for Trieste on June 17th, 1798, less than a year after his election. The voyage was a stormy one, and took unusually long, but immediately upon his arrival there he wrote to his representative at St. Petersburg, to the Russian Grand Priory, and to his other representatives, acquainting them with the disasters which had befallen the Order.

The Emperor Paul I of Russia had always shown great admiration for the ideals and the traditions of the Knights of St. John, and as they had acquired considerable property in Russia, a Priory of Russia had been established in January 1797. The Grand Master Hompesch had endeavoured to strengthen these links with Russia by asking the Emperor to accept the title of Protector of the Order of Malta, and the guardianship of certain of their valuable relics. To these requests the Emperor had graciously acceded, deeming them honours. It was natural, therefore, that the Grand Master should turn for assistance to Russia, where the Order had an establishment and the Monarch was friendly.

Unhappily treachery continued to dog the footsteps of the stricken Grand Master. Immediately after the capitulation, his enemies in Malta composed an account of the fall of Valletta in which they accused the Grand Master of treachery to the Order, gross incompetence in his handling of the crisis, personal cowardice, and finally,



of utter depravity, in that he had willingly betrayed the Order to France in return for an annual pension to himself of 300,000 francs. The compilers of this document did not themselves sign it, but appended to it the name of Le Bailli de Tigné, then over eighty years of age and lying at the point of death, but one of the most senior and most deeply respected members of the Order in Valletta. This document was immediately despatched to St. Petersburg, Vienna, and the various centres where the Order had influence, reaching them in advance of the Grand Master's communication; and as it bore the signature of so well known and so highly esteemed a knight as the Bailli de Tigné, it was widely accepted and appeared in the public press. Only a few felt that it was incredible, and stayed their judgment. But the most powerful friends of the Order, the Emperor Paul, the Grand Priory in Russia, the Austrian Emperor, and the Pope, all turned from the Grand Master in scorn and anger.

The venerable Bailli de Tigné, on account of his great age, was allowed by Napoleon to remain in Valletta, but he was soon cut off from all communication with the outside world, for on September 2nd, 1798, the Maltese rose against the French and the city was blockaded from that date until September 4th, 1800, just over two years. After the raising of the siege the Bailli got to know of the course of events and of the document purporting to be signed by him, and although lying at death's door, he lost no time in issuing a sworn statement in which he utterly repudiated any knowledge of, or connection with, the letter to which his name had been fraudulently appended, and which, in his own words, "is full of the most atrocious

calumnies against our lawful chief, the Grand Master of Malta". He continues :

Though this document bears all the marks of improbability, it has yet acquired some credit, because the calumniators have had the assurance to publish it in print. My sorrow was inexpressible when I learned that so dark a deception, and one so destitute of all credibility, had nevertheless occasioned so unhappy a division in our Order. . . .

Looking at its wants of likelihood and its absurdity, it would not have made any impression upon the public if they did not so readily accept reports which tend to tarnish the reputation of anyone, whomsoever he may be. . . . It will suffice for me to observe that, at the time when I am supposed to have written that document, I was on the point of death, suffering from a mortal complaint, and as a supposed dying man, had received the Holy Sacrament.

But this repudiation by the Bailli came too late. In spite of the inherent improbability of the story related by the unknown authors, and of the obvious marks of illiteracy which it bore, the calumnious document was widely accepted and had an undisturbed circulation for two years, during which time irreparable injury was done to the Order and to the Grand Master, who was branded throughout Europe as a traitor and a coward. He was formally denounced by the Grand Priory of Russia, and their protest was endorsed by the Emperor and by the Pope.

It is hard to conceive how much suffering all this must have brought upon the Grand Master, the Head of the proudest Order of Chivalry in Europe. Yet he bore himself against the storm with high courage and dignity, ever trying, as his letters show, to restore the broken fortunes of his Order.

Very moving and yet very dignified is the following letter to the Emperor Paul :

SIRE,

Trieste, 30 October, 1798.

My profound grief and the surprise occasioned by so unexpected an event, my natural amazement at finding myself assailed by the most atrocious calumnies, which have been able to deceive the members of the Priory of Russia, fill my soul with bitterness and poison all the moments of my life. But what finally overwhelms and bewilders me, is, not so much the opinion of your Imperial Majesty, declared in the decree which follows the printed manifesto of the Grand Priory of Russia—but your Majesty's wrath.

I should certainly be crushed under it, had I not the knowledge of the justice and equity of your Imperial Majesty to inspire me with hope and with strength—did I not know your Majesty's largeness of heart, which, refusing to allow itself to be biased by outside opinion, throws off the shackles of opinion and eagerly seizes the truth. These are, Sire, the high qualities in which I place my whole confidence.

I will not even recall to your Imperial Majesty your marked kindness towards me, nor the token of your favour, with which you have deigned to honour me. I will not make mention of my zeal and my eagerness to show myself worthy of them by making every endeavour to further your ideas—endeavours which have raised against me numberless enemies, who are perhaps the source of my misfortune.

In any other situation the goodwill of your Imperial Majesty towards me, and my entire devotion to your wishes, would have sufficed for my support; in the present circumstances, when I am obliged to beg for justice and for equity, inspired by the simple love of the truth, these things carry no weight.

A Prince, oppressed by a horrible tissue of libels, stands at the foot of your throne and demands respectfully yet urgently to be permitted to justify himself before you face to face. Can your Imperial Majesty wish or be able to refuse me this privilege?

I dare to affirm that my own mind is quite clear regarding my own conduct, in view of the tremendous efforts which I made against the pernicious clique which surrounded me, too numerous for it to be possible for me to rid myself of them, and from whom I could not get free owing to the constitution of the Order, which did not permit me to dismiss any dignitary.

How have my enemies the assurance to assert, and how have those who know me more intimately been able to suppose for a single moment, that I who gloriéd in being chief

of the flower of the Noblesse of Europe could have conceived the idea of exchanging this destiny for any other advantage, even that of wearing a crown? And above all how could they have brought themselves to believe that I should have been so base as to allow myself to be captivated by the imaginary bait of a principality in Germany! . . .

I am entirely resigned. A gracious word from your Imperial Majesty will give me the opportunity of justifying myself, will give me back life. I shall only live from that moment in order to give your Imperial Majesty proofs of the lively esteem and profound respect with which I have the honour of being,

Sire, etc.,

(signed) HOMPESCH.

This justice was never extended to the Grand Master. He was condemned unheard, and on July 6th, 1799, Ferdinand de Hompesch, the last of the Grand Masters, seventieth in the long and honourable roll, resigned his position.

For a short time the Emperor Paul assumed the title of Grand Master, but he was only so in name, and he died on March 23rd, 1801.

### CONCLUSION

Thus came to an end the power of the Order of St. John of Jerusalem, which, from A.D. 1113 to A.D. 1798, had been recognised as a leading influence among the nobility of Europe. The ancient conflict between Cross and Crescent had produced an immense amount of sorrow and suffering and bitterness, but it had also brought forth the fair flower of chivalry, of which the White Cross Knights were the chief devotees. Especially did they draw their vitality from the beautiful land of France, where, surely, the ancient spirit of *noblesse oblige* has again been reborn on the

glorious banks of the Marne and the deadly but deathless slopes of Verdun.

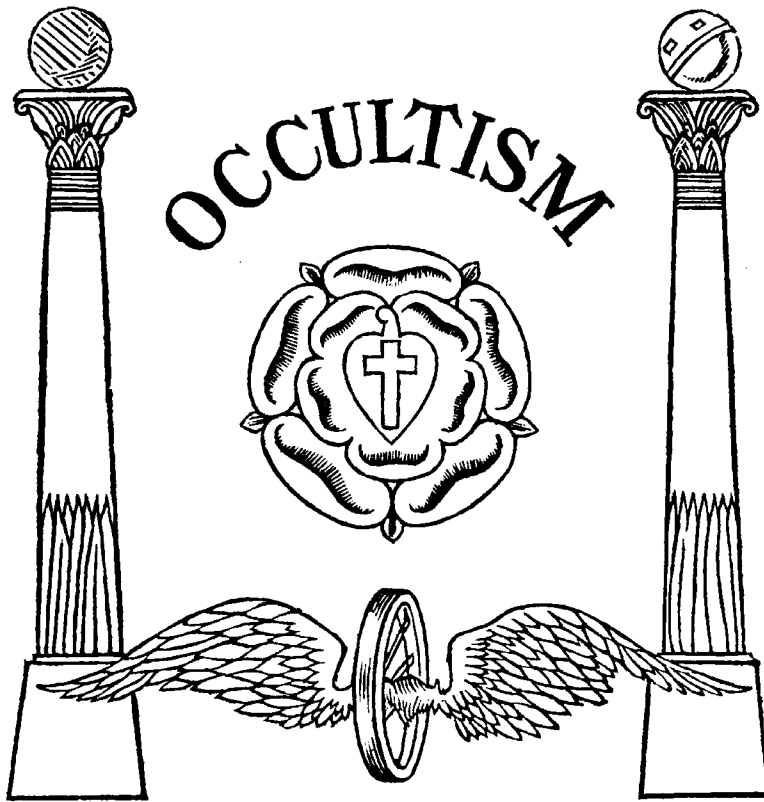
It was the power of France, indeed, which gave the death-blow to the Order of Malta, but only when the true life had departed from it, and it remained an empty though beautiful form, devoid of vitality.

For many years before it fell, the inner life of the Order was at a low ebb, although its worldly prosperity continued. The luxury and profligacy of Valletta, the record of crimes and punishments, which still exists, and the traffic in Moslem slaves, are facts beyond dispute. Yet at the same time the lofty ideals remained and appealed to many who became Knights.

Apparently the Grand Master Hompesch had great hopes of revivifying the Order and diverting its energies into suitable new channels. His efforts were doomed to failure. But who can say whether the spirit of chivalry which He loved, and loves so well, may not again build for itself new instruments, greater and more splendid even than that of the glorious Order of the Knights of St. John of Jerusalem.

G. Herbert Whyte

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## ANSWERS TO SOME QUESTIONS

A TALK WITH A CLASS

V

By ANNIE BESANT

**I**F you read the sacred books of the East you will find that it constantly happens that you come across a passage which, on the first reading, seems to be quite of the nature of fancy or legend or allegory.

But if you realise the facts, as you learn them in the Theosophical teachings, you will find that the truths appear veiled to some extent in popular language ; the reason for that being that a very large number of these books were written for the sake of helping those who were, generally speaking, unversed in religious knowledge.

Many of the Purāṇas, for instance, were specifically written in order to convey definite knowledge of science and of history to people who were not thoroughly educated, and so you have much put in the form of a story. A simple illustration of that would be where three of the early Avatāras of Viṣṇu were represented as in the form of a fish, a tortoise, and a boar.

To the Western mind, and to the Eastern mind which has been trained in the Western way, that sounds a little absurd at first. People in the West are accustomed to think of God as in the form of a man. That does not shock them ; but to realise that God might manifest in any form below the human is to them somewhat revolting. Perhaps that feeling is not as strong now as it was before the evolutionary teachings became so widespread ; but in the earlier days to take manhood into God was thought reasonable, and a kind of concession to the greatness of the human race. But to take the whole world into God, with all of its manifestations, mobile and immobile, was regarded as blasphemous to Divinity.

In India that has not been the case. "There is nothing movable nor immovable that can exist apart from Me," says Shrī Kṛṣṇa. It is therefore included in that belief, that everything is a part of God. Under those conditions it was a perfectly natural and intelligible

thing that the great stages of evolution, as we call them, where there was a great transition from one type of life to another, should be marked by an incarnation of divine life specifically in the typical form of the epoch, or stage, or age, which was thus entered into. So you may notice that these successive Avaṭāras of the animal type marked the distinct stages now recognised by Science as the great progressive stages of the long evolution of forms upon our world.

Hence you have, first, the fish. Of course, Science recognises perfectly that when the whole of the surface of the world was covered with water, the fish (the earliest of the vertebrate kingdom) was the first in the evolution of forms. As the waters retreated, some earth was left, but for a long time the earth was in an exceedingly muddy and slimy and marshy state; therefore you naturally come to the reptile, and so the tortoise was taken as a symbol. Later on when the solid earth formed a large part of the surface of the globe, the mammalian kingdom appears, and that is symbolised in the form of a boar.

To the ordinary uneducated person you could not teach scientifically this truth that the kingdoms of nature succeed each other in a very definite order, but you could put this idea of the divine life taking a new step forward in this symbolical way, which is absolutely true. And it was sufficient to remind them that, in every stage of life, God was the one upholding force.

That wider view of life, which has come to the West by Science climbing up to it by observation, and then by classification and synthesis, was put in all the ancient religions as part of the religious teachings. There was then no distinction made between the



knowledge of God which came through God-illuminated men (so-called "revelation"), and the knowledge of God which was found by observing Nature, which is equally a form of revelation, only by a different method. Hence there was no antagonism between the two, and the whole world was enveloped in this divine atmosphere.

Therefore in reading these books, which were intended more for the populace, you have to remember that much of it was put in the form that we should now call allegory or myth. But that does not discredit it, for the old myth is very much truer than history; the myth is the embodiment of a spiritual and universal truth which unfolds itself down here in many aspects and different phases, and those aspects and phases are called "history". But the myth lies below them all and they are only expressions of the myth. Naturally, people who know nothing of that larger analysis of life have translated all these myths as they might translate, say, *Æsop's Fables*.

They have done so with even less knowledge, because they have less literature of other kinds with which they can compare these symbols and ideas. It is on that point that so much of the difficulty of the translation of ancient books turns. When you come, for instance, to the Hebrew, there is practically no early literature there except the Scriptures of the Jews. The result is that, in translating, they have not a mass of literature with which they can compare the words and so get a knowledge of the whole content of the words. Hence it has been said of Hebrew that there is no grammar and no lexicon, thus making the whole of it exceedingly uncertain as regards translation.

When you come to Samskr̥t it is not the paucity of the literature which causes difficulties, but it is that in the early days the whole of the literature was religious, and therefore you have not the same amount of varied comparison that you have, say, in the Greek. Hence for those to whom these languages are foreign, there is a great deal of difficulty in translating them fully and accurately; and because of that, it is of great value that we have the tradition that is embodied in the paṇḍiṭs. It is that which we must have and be familiar with, in order to have a rational and intelligible translation of the old Samskr̥t. The Orientalists complain that they cannot use that tradition thus handed down orally from age to age; yet without it a true knowledge of Eastern literature is impossible.

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Turn now to another subject about which there is a good deal of interest—the fact that each of these different worlds in which we live has its own Protector, who is always there watching what is going on. You will remember how the “Silent Watcher” is spoken of in *The Secret Doctrine*, how He is outside the circle of the world, and how He is always there watching. You will remember how it is pointed out by H. P. B. that He is not taking any active part at all; He is simply there as a Guardian. If it were possible (it always seems an impossible thing to think of) for any error to be made in the working out of that part of the Divine Plan which is in the hands of the four Kumāras, then theoretically He would interfere. That is the whole idea of the Hierarchy; grade upon grade, each standing higher in knowledge and power than the one below it. If any mistake is made by the leader

of any grade, then the leader of the next grade above interferes.

You will remember the very strange remark which has been made; I mention it (though I do not understand it) because it illustrates this. It has been said that the Lord Buddha made a mistake; now that seems to me a very curious phrase to apply in such a case. What is indicated by it, and has sometimes been hinted, is that in His extraordinary love for the world, He gave a little more than the world was ready to receive. That is what is traditionally said to underlie the statement; and therefore Shri Shaṅkarāchārya was sent, some eighty years after the Lord Buddha had passed over into Para-Nirvāṇa, in order, as it were, to seal up a little of that for which the world was not yet quite ready, and which might therefore cause a certain amount of harm.

I have sometimes thought that it is possible that the lack of the doctrine of the continuing ego in the Southern Church may possibly have come from the spreading of the Buddhist Religion outside of India among a people who were not familiar with the metaphysic and the cosmogony of Hinduism. In India itself, the stress which the Lord Buddha laid upon conduct, the exquisite simplicity of His teachings (intended to help the ignorant as well as the learned), could not in any way mislead, because all the people knew the underlying Hinduism, and He Himself, being a Hindū, took it for granted. Hence there was no need for Him to emphasise the side of the truths which was so familiar to them. He gave what was wanted at the time for the mass of the people, and thereby changed the whole ethical and religious life of India.

It may be that when the teaching passed on among Fourth Race people, while magnificent in its ethical aspect, the omission of that metaphysical side (so familiar in India) led to a certain amount of materialism in the Southern Church. I have sometimes thought that that may have been what has lain under this traditional phrase. I find myself unable to think of a mistake in connection with the Lord Buddha, and I have sometimes imagined that it was a wider view which underlay the crude statement.

To Him the temporary materialism was a trifle that might colour the ethical value which was so enormously above it. After all it did not so much matter, so long as people were living pure and noble lives under the influence of His ethic, that they should blunder to some extent on the metaphysical questions. The meaning of the skandhas, and so on, makes very little, if any, practical difference. Any mistake that may have been made by the more ignorant people about such matters would affect the mass of the population not at all in their evolution.

If you take the ordinary Burmese, for instance ; they are a simple, gentle, happy type, distinctively Fourth Race, very religious, very charitable, and of the most exquisite moral character. They are the product of the teaching. And if one might venture the suggestion, it may be that in the enormous width of view of such a Being as the Lord Buddha, practical help to evolution may have entirely outweighed the question as to whether their metaphysic was right or wrong.

Metaphysic which depends upon knowledge gained from the senses is always wrong, because it is always partial. You and I may think ourselves very wise in regard

to our Theosophical teaching, but I have not the slightest doubt that we are making tremendous blunders over it, and that when we reach the higher stages we shall see how comparatively poor and incompetent were our views of these widespread and immense truths. It is because of this that we need such complete tolerance. Our view may be true in a very real sense of the word. It is true of as much as we see, but there is so much more that we do not see, which, when it is seen, modifies that view. Hence the need to realise that in putting forward any doctrine, we must always leave the door open for a wider and fuller explanation, which may very much modify the statement that we are making.

In expounding the idea of reincarnation, for instance, we have taught it from the wrong standpoint, from the standpoint of the circumference, from the standpoint of the personality, and of how reincarnation seems to the personality. This causes people to make all sorts of blunders in considering it, because they are all looking at it from this wrong viewpoint. If we transfer ourselves to the centre and think of the individuality, think of the higher man himself as the continuing, the incarnating being, then our view of reincarnation changes enormously. We do not lose the truth we had in the narrower view, but we do see how it is modified, how the proportion and the relationships are all changed. The way we present it will also be different. But to present it in that form to the ordinary mass of people in the West, where it has not yet been received universally, would hinder its acceptance, and so it is put in the more popular form.

That must be true in our own case also. It must be that the Masters put the great truths in a form

suited to our limited intelligence, in a form which enables us to assimilate those truths at our stage of understanding. It is exactly the same as in giving food to people. If you fed a baby on the food given to grown-up people, it would choke and die. In fact, one reason for the high mortality of infants is that they are fed wrongly; they are fed on food good for grown-up people but bad for babies. So it is in the matter of truth. We want truth in a form that we can assimilate, so that we can grow up by it, just as the baby wants food in a form that it can assimilate; otherwise it cannot grow. If these great truths came thundering down upon us just as they are, they would crush us and we should be broken up by them. The Masters are wise, being as it were educated mothers and not ordinary mothers, and so they are careful in feeding their spiritual babes.

So we get only partial truth. We must all remember that; otherwise there is the danger of building up a new dogmatism in Theosophy, and those who come after us in a generation or two will have the greatest trouble in breaking free from that, just as some of us had in breaking the very narrow conceptions into which we were born. We must not make that difficulty for the future. That is why they call me a "latitudinarian," because I leave plenty of room for people to expand all round. In that way we shall guard our posterity from some of the errors from which we are suffering. I speak of that because I nearly died in breaking my own fetters, and I do not want to have Theosophy fastened down into orthodoxy to harass people three or four generations from now.

Let us return for a moment again to this Protector or Guardian. He is called a *Ṭaṭhāgaṭa* or a

Ḍhyān-Chohan, and in the Buddhist books you have very many of them. If you think of the word Ṭaṭhāgaṭa as applying only to those whom we call Buddhas, you will be very much perplexed, because we find so very many of them and they seem everywhere. You wonder where They belong, and what office They fill. But when you realise that every world, and all of these divisions that we call planes, has a "Watcher," and that every one of those has a Ṭaṭhāgaṭa (which, after all, only means "he who follows in the footsteps of His predecessors), then you will understand why these large numbers are given in the books.

But He is meant to protect and watch over, and not to interfere with, the normal course of evolution marked out by the Divine Will. Our bit of it in the plan of the world is marked out by our Īshvara and given over to the Head of the Hierarchy. That must not be interfered with; but if there is a danger of any force coming which is strong enough to interfere with or suspend that law, then it is that the Ḍhyān-Chohan or the Ṭaṭhāgaṭa steps in at once, puts things right, and prevents the interference which would mar the harmonious working out of the plan.

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A perpetually interesting question is that of the survival of the early Christian Mysteries. You will find that in the Roman Catholic Church there are a number of ancient traditions which have been preserved and handed down from the earliest times, when the Mysteries were still in the Church. Each great religion, of course, had its own Mysteries, and you know how the early Fathers of the Church speak of the "Mysteries of Jesus," the Mysteries that the

Master Jesus had given to those whom He instructed. By analogy there can be no reasonable doubt that those contained the whole of the great occult truths.

Parts of those have certainly been handed down by tradition in the Roman Catholic Church. I always think it possible that in the very highest members of that Church there may be a secret teaching; there is no doubt that in the library of the Vatican there are a number of secret books which are never allowed to go outside of a very, very small circle. These act as intermediaries and give a certain amount of occult teaching to some of the great Orders of the Roman Catholic Church.

The Jesuit Order is one of them, and that is the reason why H. P. B. showed such a very strong antagonism to it. It has a knowledge of certain occult facts which it utilises to obtain an influence over the minds of human beings and, as you know, that idea of controlling the human will by occult means is distinctly the way of the black magician. I do not mean by this that every Jesuit is on the road to become a black magician; that would be most unfair, for among the Jesuit Order there are a number of the most spiritual and noble men that you can imagine. It is a marvellous Order for its utter self-sacrifice and extraordinary activity of life. But the higher people in it, the rulers in it, have this knowledge. Some of it they pass on, but in a form which would not strike the ordinary Jesuit as having anything wrong about it. Of course he would not enquire whether it was wrong or not, when it comes to him through a superior officer.

There lies the danger. We, on the other hand, are always told to follow our conscience. While it



is true that a warning on this point has been given somewhat caustically: "Take care that your conscience is not the conscience of a fool" (the remark of a prelate in the time of Charles I to one of the Nonconformist people whom he was trying to terrify into conformity), still it is best to follow your conscience whether it is the conscience of a fool or not. After all, if you have only made yourself up to that stage of folly, you must act according to the stage you have created for yourself. You cannot blame the person who acts according to his nature; and it will take him some time to alter that nature. That is another stage of tolerance. If a person acts wrongly or foolishly it is because he has made himself that way, and his action is the outcome of his nature. He ought to change himself, and you should try to help him, but he must really do it for himself.

Hence in Theosophy we always say: Judge morality by your conscience; do not do a thing if to you it seems wrong. The Jesuit does not say that; he has to do what his superior tells him to do—to be "as a corpse in the hand of the superior". His whole movement comes from there. That brings out some extraordinary virtues; but it also has dangers, and it is the dangerous side that has led to the exclusion of the Jesuits from certain continental countries, because they become dangerous to the State, and the State never knows whom it has to deal with, for the reason that they blindly obey their superiors.

The principal point that I want to mention to you with regard to this occult teaching is the power of thought. The knowledge is becoming now fairly widespread, but some time ago it was not widely known.

But the Jesuits were taught it, and they used it whenever they had a mission anywhere ; that is, when they went out to preach Roman Catholic doctrines. On those occasions one or two people would go down to study the physical appearance of the place of meeting. Then they would map out the district in which they were going to work, and carry the map back to their headquarters. Then they go into a dark room—dark because concentration is easier in the dark ; a certain number of them form a little circle and hold each other's hands so as to become magnetically joined. Then they fix their minds upon one single thing, that one of the Roman Catholic doctrines that they are going to preach ; and they think of themselves as in this particular place where their work is to be done. Then they think of one of themselves as preaching (the whole of the art of visualisation is taught to them) and they fill the whole mental atmosphere of that particular locality with this one thought. Then they go out and preach it.

You see at once the effect of that on the mass of the people they address. Their brains have been played upon by this thought-image and the whole ground has been carefully prepared ; hence they are much more receptive. Many more of them come and listen ; and many more of them will be impressed with the teaching that is given. It is in that fashion that this occult force is utilised.

I cannot tell you how far that goes, because, not being in that Order, I do not know their secrets. This I happen to know, because I have been told by a Jesuit that this is the way they work. Of course it does make them, in a sense, a dangerous element if the force is turned to evil. If it were turned to the spreading of

some evil thought, not a religious doctrine, then it might do a great deal of harm; and one can hardly tell how far that goes in those cases where they have been reported as entering into a conspiracy against the State, or even to dispose of a person who is in their way.

It is the fact that they act under orders blindly that has caused their exclusion from many European States, in some ways to the disadvantage of the people, because the ordinary Jesuit is a very admirable person, a person of absolute self-sacrifice and unselfishness. The Jesuit missionaries have been the noblest missionaries that have ever gone out into the world. They live a most ascetic life, they give themselves absolutely to what they are doing, and they are full of love. Some of the great saints of the Roman Catholic Church came from that Order.

If they turn to evil, then they finally become the type of person who would be thrown out of the world's evolution, just as the black magician who has gone too far wrong will be thrown out of the world and will be got rid of. Something of that kind is going on in this present War; some of the quite irredeemable people, who are participating in this great struggle, will be thrown out and will pass into avīchi, to wait there until some future planet is evolved, when they will again begin their evolution.

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You know how often the question is asked: Is any given life-period a fixed period? If by that question is meant: Does a person die out of the physical body at a fixed time? the answer is: No. Other causes may be brought in. There are certain causes which work

towards that point; several times in the course of a person's life-period his past karma brings him to what you may call a rather critical stage. According to the force then brought to bear upon him will depend whether he passes out of the physical body at that time or not. But the whole life under physical conditions is a fixed period, and if he passes out of earthly life before that period is fulfilled on the physical plane, he has to live on for the remainder of it under what you may call partly-earth-life conditions in the astral world. His physical body has been struck away before its life-period is over. But the normal period after death only begins when that earthly life-period is exhausted; that is the point you have to remember. Here in India you are very often asked that question, because there are a number of verses in the Shāstras which imply that death only comes at a certain time. Normally death does so come. You remember the verse in one of the books: that before the period comes "a lance will not kill; when it comes a blade of grass is enough to kill". The ordinary person reading that will naturally think only of the physical body. If you take it in a little wider sense and take the blade of grass as a symbol, then you would have the entirely true conception that, when the time comes, the smallest cause will bring about the striking away of the physical body. If that time has not come, then even a violent cause—the lance—cannot alter the life-period; but still it may strike away the physical body.

People sometimes get puzzled over this matter and they ask a mass of questions which lead to very undesirable results. For instance, they say: "Oh well, if a person's life-period is fixed, if the death hour is

fixed, what is the good of nursing him or of bringing a doctor? Leave him alone; if he dies, it will show that it is his time to die; if it is his karma to live, he will live." And you do occasionally get cases where that is actually carried out. Now that is a serious mistake; you are bound to do what you can, for at a critical period you may change the result by your present activities. Yet people sometimes refrain from those activities because of the mistaken idea that the physical life-period is fixed; and it leads to undesirable results.

The fact is that the period of life under physical conditions *is* fixed: the period of striking off the physical body is *not* fixed. At one point or another death may come. There will be times when, because of the karma, death cannot be averted, but there may be other periods when an added force may turn it away like any other kind of karma. There are points that are certain, and there are those that may be varied by exertion.

This illustrates the important fact that because right conduct is so enormously important to people's happiness and progress, it is necessary to use great discrimination in telling them things which, while of themselves true, may mislead them and make them act in a wrong way.

Annie Besant

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## RENDS IN THE VEIL OF TIME

### THE LIVES OF ULYSSES

#### V

#### INDIA

**T**HE soul who is called Ulysses in these Lives plays again and again an unusual rôle; whenever a great religious movement is to be started he appears in an executive capacity, and becomes the patron and director of the movement. In the last life, as Vishtaspa, he helped Zarathushtra to establish his reformation throughout Persia; in this life in India we shall see how he played a similar rôle for Buddhism. Even after the three centuries from the passing away of the Buddha, the power of Buddhism was still felt only in the Ganges valley; it was only after Asoka became a Buddhist and took up Buddhist propaganda that Buddhism entered on its great career as a missionary religion.

Ulysses was born as Asoka, the famous Buddhist Emperor of India. His grandfather was Chandragupta, who defeated Alexander's general, Seleucus Nikator, and freed India of the Greeks, and then established himself as the Emperor of India. When Chandragupta died, he was succeeded by Mitrugupta Vindusara. The

eldest son of Vindusara was Susina, who was the heir to the throne, and his brother was Ulysses.

One day when the two boys were out hunting together a tiger sprang upon the heir; the younger rushed to the defence of his brother and killed the tiger with a javelin which entered its eye. Susina, the heir, was much injured by the tiger, but he did not die, though he was made practically a cripple.

As Ulysses grew up he was surrounded by the usual palace intrigues of an oriental court, and finally the intriguers managed to sway his father, and Ulysses was sent away from Palibothra (the modern Patna), which was the capital. Ulysses, who was called Piyadasi, was sent away to Ujjain as a Provincial Governor. Here he fell under the influence of an unscrupulous woman, and at her instigation he drove away his Guru Kanishka, who was a pupil of Mars, who was in incarnation at this time.

The next important series of incidents brought Asoka to his kingdom. He was in the Hindu Kush mountains, engaged in fighting Greek soldiers, when events at the capital made him return swiftly. His father was dying and a bogus heir had been substituted by one of the ministers. This heir, however, was killed by an arrow through the throat. Ulysses, on his return, appeared at his father's bedside, but an altercation took place between father and son which threw the dying man into such a rage that he burst a blood vessel and so died. Ulysses thus became king.

When Ulysses became king he married a woman who was extremely good and pious. The woman of Ujjain, who once had influence over him, now that she was no longer able to sway him, tried to poison him.

She was instigated to this by Phocea, who was a pariah hanger-on of the palace. Her treachery, however, was discovered, and she committed suicide. Under the guidance of his pious wife, Ulysses recalled Kanishka whom he had previously dismissed.

Now ensued years of disturbance, for though Ulysses was king, it took much time before he really established himself as ruler. There were many conspiracies against him, one of which was instigated by the father of the woman who committed suicide. But the great incident which changed his life was, as was natural, his coming into touch once again with his Master, Mars. Mars was the teacher of Kanishka, and one day Kanishka took Ulysses to see him. Mars told Ulysses of the ancient bond between them, and then showed him a picture of that ancient life in Atlantis which is described in the first of these Lives. Mars then said to Ulysses: "You shall work under me for all time. You will indeed have much trouble, but you have formed with me a tie which cannot be broken." This interview utterly changed life for Ulysses; it brought out his higher nature, and his natural philanthropy now grew rapidly. He began public works of utility, making roads, planting trees and digging wells for wayfarers, establishing colleges, and founding hospitals for men and animals. After a devastating plague he issued an edict that there should be stores of medicine everywhere.

He had at first great difficulty with the Brahmāṇas, as he tried to put a stop to their corruption and in several instances he actually deported them. Soon after this Asoka was converted to Buḍḍhism and became a zealous propagandist. He now issued edict after



edict, many of which have been discovered and deciphered by orientalists. (The texts of these inscriptions are given in *Asoka* by Vincent A. Smith, and Asoka's strong philanthropy is clearly shown in them.) Ulysses was somewhat over-zealous at first in his propaganda, and the people began to murmur. He was then advised by Mars to be more tactful. He had bitter fights also with Buddhist priests, as all the time he wanted to reform the Buddhist priesthood; he drove away loose-living monks, though his action naturally aroused a good deal of opposition.

Among Asoka's children were a beautiful boy and girl, Mahinda and Sanghamitta, who as monk and nun carried Buddhism into Ceylon.

Ulysses saw Mars now and then, and at one of these interviews Mars prophesied that, as a reward for what Ulysses had done, he should return to earth and have a chance to do other great, beneficial works for his country, and that from birth to birth he should work under him. A solemn blessing was given by Mars on this occasion. When this incident happened Asoka had been many years king and was getting old. So after this Asoka put his son on the throne, and retired to a country house near a cave, and there spent his last years in meditation. He often wanted to withdraw finally to the jungle, but his Guru would not permit him. However, when he was eighty years old, permission was given, and he entered on the fourth stage of life, and finally died two years later, while meditating under a tree.

During these last two years he meditated on the prophecy given him by Mars about future work under him, but he could not understand the prophecy. Some

time before he passed away he was very weary of life ; Mars visited him and comforted him with the assurance of release soon, and then finally showed him the wonderful picture of that event in the twenty-sixth century A.D., when the Manu and Boḍhisattva of the Sixth Root Race (Mars and Mercury) and their pupils will enter into possession of their territory in California.<sup>1</sup> When Ulysses finally passed away, Mars was with him.

This is the last life on record of the President-Founder of the Theosophical Society, Henry Steele Olcott. He was born this time to usher in a great religious movement, and to devote his fine executive ability and his high philanthropic nature to establish on a firm foundation a world-philosophy. His empires of the past in Persia and India are reborn in that Empire of the Spirit which is the Theosophical Society. Not one nation or people alone, but the peoples of all lands, Hindūs and Buddhists, Zoroastrians and Christians, high-caste Brahmāṇas and outcaste Pañchamas, alike honour his memory and show him gratitude. And, as of old, the link between him and Vajra, H. P. Blavatsky, and their common Guru, the Master M., was the greatest thing in his life. A greater record of humanitarian work was his as President of the Theosophical Society than was his as Vishtaspa or Asoka, and yet greater deeds await him in the life that is opening before him in the new birth which he has taken.

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<sup>1</sup> *Man: Whence, How, and Whither*, p. 342.

## THE HOME-COMING OF THE PRESIDENT

By L. G.

OUR preparations to receive the party began when the news of their release came to us at Adyar. There were flags to be put up at Headquarters, bunting, greenery, arches, pandals, and the like. We went to bed, on the 20th of September, some of us, at about midnight, after a day of this sort of thing, with the usual feeling of having walked forty miles! However, the thing was done. My own bedroom was surrounded by a body-guard of Boy Scouts and Guards of Honour who had come down from Madanapalle School to assist at the home-coming of the President; and from twelve to three I was intermittently aware of the presence of the body-guard. However, there was not time for much sleep, as at three in the morning it was time to get up and get ready to go in to town to receive the President and her company.

The early morning hours were filled, drowsily and vaguely, with preparations and departures. Jutkas rattled about, and motor-cars muttered and grunted. Finally our particular conveyance appeared in the twilight of the dawn, and we got in. The road to town (seven miles of it) was a measure of what we should have expected and did, I suppose, vaguely anticipate as the condition of things we must inevitably meet at the

Central Station. For as we approached nearer and nearer to that part of Madras, the number of hurrying figures, all converging upon the station, became greater and greater. At first it was a motor or two, and scattered groups of people going along in the gloom; and then, as we got nearer, bigger groups, more hurrying, more frequent motors and jutkas, and a greater sense of bustle in the growing light of the morning.

At the station it was obvious that we were in for a demonstration that would be unique. Already, an hour before the train was due, the platform was what we then called full, and the road and compound of the station, in the same sense, nearly full. We thought of those hurrying crowds we had passed, and wondered where they would stand and how they would behave, and, idly, where the police would be and how they would act.

However, there was business to be done. Three or four of us went to a hospital across the road and got from the generous authorities a wheel chair in which we hoped to place the President, as she was weak and worn with all the strain of the internment and the journey through the night from Coimbatore. We wheeled it into the station yard, Mr. Dandekar and an attendant pushing stalwartly at the back, and Mr. Jinarājādāsa and myself skirmishing lightly on either side. By dint of a vast amount of requesting and gentle prodding and cajoling we managed to work a way through the surging mob to a place somewhere near the supposed stopping-point of the Presidential carriage. The heat and the bustle and the confusion were already enormous. Standing up on the chair one saw a vast, tumultuous pavement of head—bare heads, turbaned heads, heads

in caps, in fezzes, heads in Pārsī hard varnished hats, soft felt hats, heads bearing baskets of fruits and garlands to offer to the "Mother"—nothing visible but heads all up and down that long platform, out into the station yard and into the wide street, as if the heads of all India had suddenly been put together physically for a new sort of census.

And as the train was yet to come, after a half-hour, one pictured to himself the surging sea of people flooding into the road outside.

And then, after a long and sultry wait and two or three false announcements, the train slowly appears, making its way like a plough running a furrow down between those masses of heads. It stops, and we discover ourselves and our chair far from the door. However, with the aid of the Scouts and the Guard of Honour, and with the assent of the good-natured crowd, we edge our way to the carriage and almost to the door. The train roof is swarming with people who have climbed up the better to see. The platform is a solid mass of men, and at last the mass becomes almost congealed so that we can get our little vehicle no further. We see the President, smiling but a little weary in appearance, in the safe hands of the Committee, who have made a ring around her; and we abandon our chair (since we cannot move it further) and make the best effort we can to clear a way for the party of returned patriots which passes along through the cheering populace towards vehicles which are "somewhere about". But the curiously strong currents in the crowd carry us various ways, and only after a long interval, seemingly, do we find ourselves near our motors, and begin to find one another. There, seen far

away over a part of the crowd, stands Mr. Arundale, heavily be-wreathed in flower garlands. He is rescued and put in a motor. And presently, moving slowly through the people, appears the carriage containing the President, snowy-haired and calm, and Mr. Wadia and others. As the people catch sight of her, out in the road great cheers and roars of welcome arise, and Home Rule flags and banners appear and wave somewhat crazily, but with unmistakable joy. There is a blare of music from a group of *Bhajana* who have come specially to give religious honours to the "Mother," and slowly the procession takes shape and winds itself out upon the road like some huge, uncoiling serpent. I find myself at the neck of the creature and can see his vast extent. Here and there in the crowd rides a careful, clever, mounted policeman, and, like protruding vertebrae on our serpent, motors and carriages at intervals stand up out of the level of heads.

And then the memorable seven-mile journey began. At all stages perfect order reigned. The police had little to do, but such things as they did were tactful and skilful. They smiled and went with the stream and directed it only at sharp corners. At all cross roads we added to our numbers, and, as we approached the centre of the European business district, more and more varied became our make-up. We emerged on the other side of this, and came to a series of halting places. More garlands and more cheers. Offerings of fruit, of holy water from the temples; of silver vessels (some on the touch-and-return basis!). Bands and musicians. Triumphal arches and mottoes of welcome and sentiments of veneration. More additions to our procession. Suddenly a specially loud roar of welcome.

Sir Subramania Iyer! This is the venerable leader who stepped forward to fill Mrs. Besant's place when she was interned. His motor comes into line, and then we go on and on the miles out to Adyar.

As we approach the Headquarters of the Society, the procession, dropping a few people, but easily making up for them by recruits, becomes more and more a unit in feeling. Close to home our car makes a detour and we run to Adyar before the procession to give news of the close approach of the home-comers. Shortly upon the end of the great Elphinstone Bridge appear the leaders of the crowd, and then the high, conspicuous carriage and the temple canopy that indicate the President, and behind, the motors and carriages and masses of pedestrians in this magnificent parade. They are lost for a moment in the trees on the home side of the river, and then they appear, with music and cries of "Vande Mātaram". The leading groups swarm over the Adyar lawns and gardens and form a chorus in which appears the saintly form of the heroine of this singular, historic and impressive drama, in whose home-coming we see the return to India (and therefore to the world) of the inalienable right to Liberty, won back, not by blood and violence, but by the irresistible might of the Will and Wisdom of one of the eternally Freed.

The carriage rolls along under the carriage porch, and slowly, a bit wearily, but evidently happily, the President descends upon the soil of Adyar. She pauses for a little time in the Hall, which is, quite literally, packed with the crowd, and then passes on and up to the rest and quiet of her room.

There ensued days of festivities, addresses, garden parties, offerings, dinners, plays, and I know not what other forms of rejoicing as the expression of every class of the people of Madras. Torrents of telegrams of welcome poured in upon the President, and dozens of meetings all over India were held to celebrate her release. But nothing could possibly measure up to the enthusiasm and joy of that vast gathering that had the privilege of receiving the President and her party and escorting them to Adyar and Home.

L. G.



## MRS. BESANT'S WORK IN AMERICA

By A. P. WARRINGTON

[THE following four articles were also written for the President's birthday memorial book, referred to at the beginning of Mr. Bernard Shaw's article in THE THEOSOPHIST of October, 1917.—ED.]

WERE it not that some pilgrim, toiling along life's highway and feeling the futility of his efforts, might take courage and press onward with greater hope and confidence, it would almost seem futile to assemble mere words to try to represent the life and work of the Great Ones of earth. For who has ever found the words adequate to describe those who give their lives to humanity in noble self-sacrifice? Who is informed enough to know of the true nature of their deeds? Who wise enough to evaluate their power for good? Who clear-seeing enough to perceive their occult force in readjusting the inner causes to the outer effects?

When one of the really Great is under consideration—one who has dedicated his whole being for lives and lives to the helping of mankind—such a one stands out as an embodied unit of cosmic consciousness, filled with ideas and plans, and working away at problems not ordinarily lying within the ken of his fellow beings; and therefore at times he acts in ways even outside the range of general human sympathy or tolerance.

It is not until time brings poise and makes its inevitable readjustments, that the true perspective is gained of the great man's work. Indeed without that perspective even an approach to the proper understanding of him can hardly be made. And even when this perspective is gained, who is there that can truly understand, save the one who has reached a like stage in greatness? For, as is well known in the realms of justice, no one may be judged save by the minds of his peers.

Feeling thus, I realise how any attempt to comment on the work of Mrs. Annie Besant in any land is destined to be a feeble effort, by whomsoever made. Not only do all the limitations here apply as to lack of perspective and understanding, but, in her case, the problem is made still more difficult by the knowledge the present writer has of the rare place she holds in the pantheon of the world's leading spiritual workers. When one reaches the stage of evolution upon which she, after lives of heroic struggle and suffering, has set foot, such a one becomes, as stated, something more than a personal figure; he becomes an influence, an influence subtle and pervasive and, at the same time, dominant and forceful. Such an influence is rarely at first acknowledged. Indeed, when finally recognised, resentment is its normal reward, being still misunderstood.

It is an influence of this nature that I believe Mrs. Besant has become in life to-day. Her matchless eloquence, of which the people of all the world know; the volumes of her writings circulated wherever a book is read; the orders or societies founded by her—all put forth for one sole end of leading the human mind to higher ideas of conduct—these are but outer tokens of her influence. Her real power lies deeper. Just as

in cosmic structure the planets we see represent only a densification here and there of the all-pervasive cosmic substance, so are these outer things only objective evidence of an inner fullness. It is not until one realises the force of such an influence in the all-penetrating world of causes that one can gain some hint of the mode whereby it exerts its power.

For it is here, in the realms of the inner worlds, where all things have their causes, that Mrs. Besant exerts her greatest power. Trained and guided for many lives in the understanding of the mystic laws of life, in how they may be utilised for harmony and beauty wherever discord and ugliness appear, she works in fire, where the uninstructed work only in clay. Where the latter proceed by slow, material modes with individual people and things, such a cosmic personality starts from within along lines of vast groups of peoples and events. To do thus is obviously only a matter of having the vision and living up to its powers with a far deeper knowledge of the laws of life than exists outside the small, rare circle of earth's true occultists, of whom the greatest historical example was the Man of Gallilee.

As far as Mrs. Besant's work in America is concerned, I fancy it has been much the same as in all other lands—an influence pervasive and persistent for good. Americans have had at long intervals the privilege of hearing her golden words, and have had constant access to her invaluable publications.

Perhaps the most notable appearance of this remarkable woman before the American people was at Chicago, in 1893, in connection with the Congress of World-Religions. The eyes of the whole world were

focused upon this stupendous event, and among the speakers of international fame there was none who drew a wider attention or greater applause than Mrs. Besant. I speak of the event as stupendous, because it marked the first step of a widely public character ever taken to foster a mutual understanding between a large number of the great religions of the world. This incident and Mrs. Besant's part therein attracted special attention in America, and taken with the few country-wide tours made by her, wherein she spoke invariably to large audiences, and with the added touch she has had with the Americans through her written works—these all have had their constructive influence upon the formative American character, to what extent no one may ever quite know.

I recall an incident showing the effect of just one of her works upon a retired officer of culture and standing, and who, therefore, was a man of many friends and acquaintances. He was not a Theosophist, and apparently knew nothing of Theosophical literature. On one occasion he announced to a club friend with great earnestness that he had just made a remarkable discovery—the discovery of an epoch-making book. He seemed profoundly impressed with the importance of the book, and was somewhat felicitous of himself for having found it. The book was Mrs. Besant's *Esoteric Christianity*. As we know, this is only one of her many “epoch-making” books, works distinguished for their breath of view and superb tolerance, and setting a new pace in making the highest human ideals practical in all departments of human relationships.

The note of human brotherhood that runs all through her work is brought down and applied in a

practical and wholesome way, not merely in one walk of life, but in all. The fact that she has shown by such skill and practical modes how the most difficult of all human ideals, the living of the principle of brotherhood, may be wrought out in religion, in systems of government, in education, in social matters extended to their fullest scope, marks her as a publicist of the profoundest usefulness to humanity.

It requires no argument, therefore, to prove that one of her genius, spending a whole life in devoted, unremitting energy for the upbuilding of the kingdom of brotherhood on earth, is a person who will be marked by history as one of the Great Ones of earth. Nor does it need to be explained that the American people, alert and keen, and readily absorbative of all nobly presented idealism, have not been slow to grasp something of the spirit of this noble woman, and that they will in time absorb it into their formative institutions in increasing measure, as her influence widens under the zealous propaganda of her devoted followers.

When future generations attempt to evaluate the work of Mrs. Besant as a world tribune, and when at that time America stands forth as one of the brilliant and inspired nations of the earth, due credit will be given to this great woman for the ideals she has impressed upon this youthful and promising nation at a time when its future greatness and grandeur were not dreamed of by its most ardent patriots.

Long live the great woman of seventy ripe and full years! May the days yet remaining to crown her wonderful life be filled with the choicest products of her superb genius.

A. P. Warrington

## A PROPHET OF THE NEW DAY

By GEORGINA AND ROBERT WALTON

**G**REAT is the leader who has power to clothe a noble ideal in stirring words, to outline for men and to hold up before them their higher tendencies, to objectivise for them the inner urge to the heroic, to be, in short, the voice for a people's soul.

Great, too, is the man who is a living slogan for his kind, *doing* the things which others *say*, birthing a dream in deeds. President Wilson in his war message sounded for a nation the one call that it would answer, crystallised in living words the aims of the Entente Allies. The prophet of deeds, the silent Avatār, has glorified humanity on the battle front, where nothing less than inspired action is expected of man.

But the voice and the deed combined, the will and the hand, the heart and the mind! These are truly the mark of the master leader, as rare as is "the Holy Flower that opes and blooms in darkness". The words of such are not forgotten, nor their deeds. They change men's lives, and strike the spiritual key-note of an age. They gather vagrant dreams into a living whole. We greet them in the past. But . . . where are they to-day? Who will stand out like a pillar of fire when the present has become the past? Let us take the historical view, so that our vision may be clarified of

non-essentials. For it is not merely the glamour of the past that reveals men as heroes; but, rather, the lapse of time sufficient to permit the great bulk of their heroism to stand free of the petty and distracting details in the foreground. And from that view, nay, from a nearer view, one stands in our midst to-day whose heroism is too ardent to be hidden, whose wisdom solves too much to be ignored, whose eloquence turns ridicule to tears. Annie Besant, living here and now, will be awarded place in the world's Pantheon. The one-pointedness of genius is hers, with this difference: that the One towards whom she points includes and harmonises all. Where others have sponsored a single cause, she has touched life on every side, standing at the centre and working towards the circumference. Her cause has been the uplift of humanity. Hardly a brotherhood movement (and all good movements are brotherhood movements) but looks to her as an apostle.

She has given intelligent expression to countless activities, and has furnished propaganda for many movements which she felt would further her high purposes. The Freethinkers are probably still using her early writings to advertise their views. Who can evaluate her aid to free speech and a free Press? It can well be seen how permeating must be her influence. Who can measure what the big, new movements in education, in social betterment, in religious freedom, owe to her? In the United States, and it is of the United States we would speak, countless women know of her through the Annie Besant Study Clubs, included in the great Federation of Women's Clubs—a union which numbers over a million souls. Women look to Annie Besant. She kindles their imagination and their

will, in this period of their transition from subordinate to co-ordinate rank. She is the apotheosis of the new woman, the super-woman, not unsexed but strong, tender and wise.

Her books are found in the hands of many leaders; sermons from widespread pulpits embody the essence of her thoughts. She is known through her works to myriad thousands who have never come into touch with the greatest synthesising movement which her life symbolises—the Theosophical Society.

One degree removed from this immediate following is an ever-increasing number of Advanced Thought devotees, who are fed by their leaders with diluted (and oft-times polluted) extracts of Theosophy, largely as expressed by Mrs. Besant. In time the pollution will be thrown off; the impetus to loftier things will remain.

Her ideas have permeated the literary, intellectual, philosophical, scientific and religious worlds—often much stepped down, to be sure, as electricity is through a transformer, but subtle and powerful in the ultimate effect. Even the old theology is being displaced from the shelves of the book stores by the vast and rapidly increasing literature of modern spiritual and religious movements.

This broad American Republic is in a spiritual ferment. Never perhaps have a great people been more open to a new expression. They are thrilling with the possibility of human perfection; in the less evolved it is called human achievement, but they hold the balance only in numbers. They believe in the ideal and seek its exemplar. Particularly is this true in the Western States where men are fearless in experiment. There must be an answer to this demand.



A great incarnation is a culmination of racial or world tendencies. It also may be an embodiment of the type for a new racial expression. Surely Mrs. Besant is both. She sounds the key-note of advance in philosophy, science and religion; and they are one. She gives to the coming race here and abroad the model for the synthetic life; she furnishes the Ariadne thread which will lead from this seemingly blind labyrinth of life on to the Path of Return. She is one of those rare ones of earth in whom the mystic and the occult meet in action, flaming heart and brilliant mind. Her task is to be a prophet, not of men's grasp, but of their reach. Thus complete recognition of her and of her message lies in the future. She is liberated woman; therefore, a world made free. The latest race will recognise her as its own, and mould itself to the heroic life. Her books will live long after she has left us. Her radiant message will echo in ears attuned to receive it. It will embue the world with a new vitality, an old wisdom, and a mighty dream. Happy he of the historic vision, who can see and heed to-day what to-morrow will acclaim.

Georgina and Robert Walton

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## A VOICE FROM HOLLAND

By W. B. FRICKE

YOU ask me, as one of the oldest Theosophical workers in Holland, to write a few lines to say what we, as members of the Theosophical Society, and the country in general, have to be thankful for in regard to Mrs. Annie Besant's world-wide task of sounding the message of a better future for the world and its humanity. For such I take to be your request—to send you a short article to appear in a volume to be published on the occasion of the seventieth birthday of this wonderful worker in the cause of the guiding Hierarchy of this world.

A volume such as you contemplate issuing cannot be anything but a huge bundle of longer and shorter wordings of praise and gratitude. Even her greatest opponents will have nothing to say against her, though they are unable to see her work as we do; and so it will be difficult to say things which others are not able to write better.

Yet I will say that hundreds, nay thousands, in this country will ever think of Mrs. Besant as the harbinger of light. By the many public and private lectures she has given and the books she has written, which are spread all over the country, she has helped many on the road to the Path. Therefore I am glad of this

opportunity to give expression to the feeling of deep gratitude that will ever be with us for all she has given by her speech and literature.

There is, however, one thing I may contribute as an example of her great insight into the world's movements, as well as the great help she gave.

In the year 1912, when she was on a short visit, she gave a public lecture in The Hague before a large audience, amongst which were some of the most influential people of this country. She finished her lecture with the following remarkable words, which did not then seem to have such a deep meaning as they have since been proved to contain. She said:

And a Nation? You will realise that you can make your Nation by thought, not only by thoughts but by concentrated, continuous, one-pointed thought, which builds a great national ideal. It is as if the Dutch Nation slowly builds up the great Peace-Ideal for the welfare of the world, an ideal before which all Nations will ultimately bow down, and to which all will tender homage. It seems as if this Nation here builds up that ideal that will in later times rule the world, and in this way it brings nearer a possibility that would be put off without your help.

Some of you may say: Holland is so small, surrounded by such mighty neighbours, that it desires Peace as a matter of course, because war would be its destruction. If Germany went through Holland and Belgium to fall on Northern France! How could Holland resist that? Of course it desires Peace!

But that is folly! If you look back in history you see that Holland is not smaller now than at the time when your fleet sailed up the Thames and brought a great scare to the capital of England. Holland now is not smaller than when it withstood the power of Spain, the mighty power of Pope and Emperor, and despised their cruelty, to gain religious liberty for itself, notwithstanding all the forces that were brought to bear against it. Why? Because it had a great ideal, because its sons and daughters nursed a fiery love for freedom of thought and esteemed life of little value. With such a history of the past you should not be so humble now, that you should think not to be able to exercise a great power because

your country counts only few square miles. Thought makes the force of a Nation. It was thought that broke the might of Spain, because thought united the people to concerted action. There exists nothing that a great ideal cannot conquer. You have often seen how Germany was a loose collection of bickering States. How came unity there, you will say? Through Bismarck and Moltke? No. By the songs of the poets, by the ideals held high by her patriots and literary people.

So with Italy. Italy was a number of small republics; how did Italy become a unit? How could Italy's King ascend his throne in Rome, the ancient capital? By the sword of Garibaldi? No. By the ideals held high by its writers, who sang the praise of Rome, who sang of liberty and unity.

And when the work of thought had been accomplished and the ideals were common property, the sword of Garibaldi the warrior could succeed in its work. Thought precedes action. And Nations are great in proportion to their thoughts. So I will say to you: Create it, then, by your thoughts, and it will be strong. What you did in former times to break the yoke that burdened you, by the war for liberty of thought, you will do again—break the yoke of war that weighs so heavily on the Nations. Love Peace, follow Peace, and yours will be the glory to lead this Peace, however small your Nation may be.

Now at the time nobody in general knew what we know now: that the greatest war that ever was would burst out in the way it did, as foretold by Mrs. Besant. Nobody knew that through this whole war Holland would indeed be the centre of all the great Peace organisations that work for a permanent Peace after the war. Nobody knew that Holland would escape the actual struggle!

It is wonderful, but there has been and is in Holland an atmosphere of Peace that absolutely shuts off all action that may lead to actual war. Mrs. Besant's words, shortly after the war commenced, were spread broadcast over the country, and it is my opinion that her words did influence not only the public at large but a great many prominent people, and have in this

way contributed largely to the official attitude of our country.

Not yet do we know how all will end. But it seems well possible that indeed Holland will remain the leading power for the Peace that all expect ; and if it is not possible to trace exactly and exoterically what Mrs. Besant did by her words—and maybe even by some deed—to give a lead to Holland's attitude in these great times, I think that on the higher planes, more than ever we wot of, this course of events can be traced back to that moment when she, in fuller knowledge, was a mighty factor in Holland's present Karma. So she not only explained our past but brought us a message from those Great Ones that guide the Nations. She inspired the members of the Theosophical Society with that great ideal, who in their turn spread it over the country, thus forming a nucleus out of which a stream of thought would spring to feed the Nation with a feeling of the Divine Consciousness, manifesting as Wisdom, Power and Love. Therefore we cannot show our gratitude to our spiritual teacher better than by living up to the ideal she gave and the message she brought. Our Nation may be small, our faults may be many, but still we will send out the thoughts of Peace and Goodwill, so that as a Nation we may fulfil that Dharma which she held up before our eyes in living colours: to think Peace, to will Peace, till Peace is there, turned into action, that we may hold up this great ideal as our forefathers held up their ensign of liberty. May her life be spared for many days to come and the world be the richer for her teaching.

W. B. Fricke

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## THEOSOPHY AND SPAIN

By JOSÉ XIFRÉ

IN the Great Journey, causes sown each hour bear each its harvest of effects, for rigid justice rules the world.—*The Voice of the Silence*.

**H**AS the hour of Spain's deliverance struck at last? My noble and unhappy country, will she take the place to which her history gives the right in the present world cataclysm? Or will she continue to remain passive, if not indifferent, in the presence of the human butchery? Who can answer these questions with certainty?

Spain, which for centuries has been subject to the ill-omened influence of the House of Austria, appears as dead to all intellectual and more especially to all spiritual progress, but she is only asleep, and her awakening is probably near. One need but read the newspapers to realise that the country is at present passing through a time of great crisis—the most serious crisis which she has known for more than fifty years, and one which will decide her future, the rôle she is still to play in the history of our race. Her future depends on the choice she will make. Generosity, courage and chivalrous feeling are the characteristic traits of the nation. Unfortunately the ignorance of the masses, fostered by religious fanaticism, has blunted these noble qualities.

For half a century indifference, egoism and materialism have reigned in Spain.

But in spite of all, we Theosophists, that is to say a handful of devoted servants of the Masters—we still hope, convinced that the results of the causes we have been sowing for three decades and more will be made manifest in her hour of need. . . . And the hour has struck.

All the elements of spirituality are present in Spain; they are more powerful than one could suppose; they are beginning to show themselves; and the already strong desire of the people to throw themselves into the world-conflict may become irresistible.

*And Theosophy will have largely contributed to the spiritual regeneration of Spain.*

My heart, the heart of an old Theosophist, leaps with joy, and forgets all suffering in view of the enormous progress made by my country. The Theosophical work has borne fruit. The number of members increases, not only in the Peninsula, but also in the Canary Islands and in Africa. The unity among our brethren is complete, and their devotion to Mrs. Besant, that noble woman who occupies the position of President of our Theosophical Society, is unswerving, as is also their admiration and respect for the unique acquirements of this great Ego.

I bless the memory of H. P. B., without whom I should not have been permitted to witness the dawn of the redemption of my native land by Theosophy.

José Xifré

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## BOOK-LORE

*Psychology of the Unconscious*, By C. G. Jung, M.D., of the University of Zurich. (Kegan Paul, London. Price 21s.)

Within the last few years the trend of psychology has been largely into the domain of the subconscious. The startling results that have been achieved along this line of research are well known to the readers of the work of Myers. Another line of research is associated with the names of Freud and Jung; the contributions of these two latter are most important, and we have a good summary of them in this work of Professor Jung.

It is being recognised now that consciousness is a most intricate and complex series of forces, only a few of whose effects are manifest in the normal life of the individual. If we were to take the simile of a steamer at sea, the modern thought about the individual could be represented by the analogy of a ship moving in the water; we only see the hull and a certain number of passengers walking about, yet the movements of both are due to the rapid workings of complex machinery hidden below, guided by individuals, the stokers and the engineers, who are as full of thought and action as the passengers. It is the recognition of this hidden part of the individual that has opened up many mysteries; the method of delving into the hidden man is called "psychoanalysis".

All the work done in this domain is readily comprehensible to the Theosophical student who knows of the complexity of the individual man; Theosophy long ago stated that "the ego" is made up of many principles, such as the physical body, the etheric double, the astral body, the mental body and the causal body, and others. Each of these bodies has been stated by Theosophy to have a life of its own, called either the physical, astral or mental; and as each of these "elementals"



has within it the experiences of the elemental essence of past ages, the Theosophist can well understand what gives rise to the subconscious streams which are one part of the individual's normal consciousness. Psychoanalysis is only a method of discovering the contents of these past experiences and memories of the elemental essence, including now and then a few memories of the past lives of the ego himself. Now both Freud and Jung in their psychoanalysis discover in the subconscious a tremendous momentum towards sexual expression; and this is not unnatural when we recognise how large a part sexuality has played in the history of humanity. To Freud this subconscious momentum is mere sexuality, whereas Jung conceives it as having a wider scope, which he calls *libido*. This *libido* is a certain push or urge to life or self-expression; it is well known in Indian philosophy as *Rāga*, desire, or *Tr̥ṣṇā*, the thirst for life. As this urge begins in the child, it expresses itself at first in the desire for food, associating the mother closely with its needs; later the urge develops a sexual need, and later still the need for an "ego principle" or self-realisation. Jung's thesis, broadly speaking, is that as the individual tries to find himself, he is confronted by strong sexual tendencies of all his past ancestry, and that they tend towards incest with the parent. The individual therefore puts up barrier after barrier to these subconscious incestuous surgings, and both hysteria and religious worship and art are alike the result of a battle with these past tendencies. In other words we have a phallic explanation of everything in life to a more extreme degree than we have ever had it.

In reading Professor Jung's book one is amazed at two things: his wonderful erudition and his obsession in dragging in everything he has found as a proof of the phallic theory of the subconscious. All balance and proportion are lost sight of in his one *libido* to prove his thesis, and he even drags in fantastic philological equations that all sane philologists know to be utterly fallacious. There was a period in comparative mythology when we had the craze of the sun myth; now we have the craze of the sexual *libido* myth as explaining, not only all the highest religious teachings of the world, but also the fantastic imaginations of lunatics.

Needless to say the work is full of learning and must be read by every one who specialises in Comparative Religion. To one having the Theosophical synthesis, there is as much material in Professor Jung's book to disprove its theories as to prove them.

In a dozen years there will remain of these *libido* theories, as true, just a small fraction, but that small fraction is most valuable for the scientific discovery of the soul. For we are discovering through science the psychological elements that make up the soul of man. It is the subconscious element which Professor Jung deals with, and his mistake throughout in his explanations is due to the fact that he does not recognise the super-conscious element which works upon the *libido* so as to be free from its influence, and live in a realm of art and spirituality—which have nothing whatever to do with the sex impulse.

C. J.

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*Religion and Philosophy*, by R. G. Collingwood, Fellow and Lecturer of Pembroke College, Oxford. (Macmillan & Co. Ltd., London. Price 5s.)

As explained in the Preface this book is meant to be "A contribution to the treatment of religion from a philosophic or intellectual rather than either a dogmatic or devotional point of view". The subject-matter is classified under three groups: The General Nature of Religion, Religion and Metaphysics, and From Metaphysics to Theology; and is subdivided into ten Chapters: Religion and Philosophy, Religion and Morality, Religion and History, On Proving the Existence of God, Matter, Personality, Evil, The Self-Expression of God in Man, God's Redemption of Man, and Miracle.

Those who seek an intellectual exposition of Religion will relish the clear and logical treatment offered to them in this book of 214 pages. The average reader will perhaps find it too abstruse at first sight, but if he has the patience to apply himself to close study he will be repaid for his trouble and will certainly find that his conception of Religion has broadened. While the book is written for Christians, its philosophy is applicable to Religion in general. There is no narrow

conception confining true religion to Christianity, for even "atheism and materialism are necessarily religions of a kind".

Thus an atheist may well be an atheist because he has a conception of God which he cannot reconcile with the creed of other people, because he feels that the ground of the universe is too mysterious, too august to be described in terms of human personality and encumbered with mythological impertinences. The materialist, again, may find in matter a real object of worship, a thing more worthy of admiration than the God of popular religion.

The relation of the Christ to those who do not know him as a historical person is described on pp. 160-161 as follows:

Union of life with life can hardly be confined to the definite disciples of any historical person. The life of the Christ is shared not only by his professed disciples but by all who know the truth and lead a good life. As the disciple finds God in the Christ, so the non-disciple finds the Christ in God.

Right action, not the mere belief in the Christian or any other creed, is thus declared to be the touchstone by which we are to judge of a person's spirituality.

The author has a happy way of illustrating his points. Speaking of God's plan he writes: "If God's purposes can be really hindered and blocked by evil wills, then God himself cannot know in advance their detailed history. He knows their ultimate fate; he sees them as a composer sees his symphony complete and perfect; but he cannot know beforehand every mistake of the performers"—a very helpful suggestion. With regard to pain we read:

The attainment of any fullness and depth of experience seems to be necessarily painful as well as pleasant, even for the noblest minds. Aesthetic experiences like hearing music (or, again, seeing a play finely acted) involve a kind of pain which is very acute, and cannot be confused with the pain of hearing bad music or music badly played. There seems to be something of this nature—what we might call a tragic element—in all the highest forms of life. It does involve pain; but it also involves pleasure, which transfuses the pain while it does not for a moment disguise its painfulness! . . . I do not think it serves any purpose to imagine hypothetical worlds in which this or that element of the real would be absent. And it does seem to me that pain is such an element. . . . Pain seems to involve imperfection only in the sense in which anyone who has a thing to do and has not yet done it is imperfect; and in that sense imperfection is only another name for activity and perfection for death.

On right and wrong actions he comments as follows:

It proves impossible to find any class of actions of which we can say that is always right or always wrong. Thus, "never tell a lie" is a good rule, but telling a lie is by no means always wrong. The least imaginative person could think of a situation in which it was a positive duty. Actions cannot strictly be classified at all. What is a lie? Intentional deceit? Then it covers such cases as ambiguous answers, refusals to answer, evasions; or even the mere withholding of information when none has been demanded; and we cannot easily say when such concealment of the truth is intentional.

Every page is full of ideas carefully reasoned out. It is a book for serious study, profitable not only to Christians but to members of any other faith, who need but substitute the name of their own religion for Christianity to feel at home in it.

A. S.

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*The Way of the Childish (Balamatimarga)*, by Shri Advaitacharya. Written down by the author of *The Real Tolerance*. (Kegan Paul, Trench, Trubner & Co., Ltd., London.)

This is a helpful little book of maxims on the philosophic life; and contains many gems of wisdom, which are all the more genuine for being old, but which, nevertheless, are arranged in an original and attractive setting. The title is apt to be misleading, as it might easily be taken as intended to describe the ideal to be inculcated, whereas it is just the opposite. The phrase is used throughout as a mild deterrent; instead of "preaching" that such and such a thing is "wrong," the teacher finds it more effective to say: "Why be so childish?" The method employed is distinctly Eastern, though applied to problems of modern life—perhaps the least understood in the West; so the choice of the title may after all be justified by the Eastern axiom that the purpose of teaching is to make the pupil think for himself rather than to thrust ready-made information upon him.

The view of life expounded in these pages may be criticised as bordering upon the erotic, but it is intensely human, and after all this tendency is a welcome antidote to the rigid asceticism usually associated with earlier ideals of spirituality; in any case the advice is delightfully balanced, and full of practical common sense and generous tolerance. The booklet presents an attractive appearance.

W. D. S. B.

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*The Religion of Experience*, by Horace J. Bridges. (The Macmillan Company, New York. Price \$ 1.50.)

Reconstruction and revaluation will be the watchwords of all thinking people for many years to come. The author of the book before us has already adopted them and has kept

them always before him in his study of the religious world of to-day. We need something in the nature of a religious faith, he says, on which all can agree—something that will bind together all the members of the nation and, in time, all the nations of the earth. If we are to find this unifying principle, we must “discover some fresh standpoint from which the doctrines and disciplines of all faiths may be seen in a new light and re-valued”. For this we must go deeper than the creeds of religion and study the experiences of the human soul which represent “those needs in response to which organised religion has functioned”. This book is an attempt to bring to light some of these “veritable factors” in religion.

The author hopes that in time all the nations of the earth may be united by a common religion, but for the present he confines himself to the Christian world. Except for an excursion into Greek Paganism, he does not go outside the pale of Christendom.

The first two chapters are devoted to an analysis of the present position of the Churches and an attempt to get at the root of their inefficiency—for inefficient they most certainly are in the author’s opinion, though “entrusted with a permanent and indispensable function of vital import to humanity”.

The author then proceeds to give us his contribution to the re-interpretation of some of the basic ideas of religion—God, Jesus, immortality, inspiration, the relation of religion to nationality—these great questions are dealt with in turn, the writer confining himself to the psychological and sociological aspects of his subject. We quote the following passage as typical of his point of view:

The true resurrection of Jesus consists in the appropriation of his long-forgotten spirit and principles. Just as the spirit of Aristotle has risen again from the dead in the minds and wills, the purpose and methods of our modern men of science, so that of Jesus is rising again among those who are seeking to establish a reign of righteousness based on the principles of democracy and freedom of thought. This is the real meaning of the hackneyed saying that there is more true Christianity outside the Churches than within them. Within the Churches we too often find the very temper against which his life was a protest: the temper of authoritarianism, of distrust of human nature, and of superstitious faith in the overruling of the natural order to moral ends by a power external to humanity.

The standpoint here elaborated is not new, and the Theosophist will find no particular inspiration in the author's conclusions. But he will find on the road to these conclusions much honest and useful criticism of the modern tendencies of religious and social activity.

A. DE L.

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*Main Questions in Religion*, by Willard C. Selleck, D.D. (Richard G. Badger, Boston. \$1.25c.)

The Rev. Willard C. Selleck has already written of *The Spiritual Outlook* and *The New Appreciation of the Bible*, but deep sorrow coming to him in middle life, he has turned his thoughts toward the more individual problems, partial answers to which are given in this new book consisting of six essays delivered to divinity students.

In the author's analysis of the Great Reality in Religion he calls attention to the fact that Religion is both subjective and objective, and that the world is full of products of the religious spirit. All nations and tribes in all stages of culture appear to have their religious rites. Broadly viewed, Religion is involved with all the great interests of life. After stating that "the nature of Religion is to be sought not in external forms but in the inner workings of the human mind," he sums up the subject in the following masterly way: "Religion is a kind of spiritual gravitation binding the finite soul of man to the Infinite Soul of the Universe as a planet is bound to its central sun."

As to the validity of Faith, the author states that: "Faith may be in every conceivable degree of strength or weakness according to the individual, but it must rest on some evidence and involves judgment." He suggests also that the kind of faith one has will depend upon the kind of life one lives. When speaking of knowing God he writes: "Surely a small part of the knowledge consists of things which can be precisely and conclusively proved, while the greater part consists of things which we believe upon evidence sufficient, in amount and quality, to produce conviction in minds competent to appreciate it."

That God must be apprehended in different ways by different minds is obvious. "One person may see or feel

chiefly His power and glory, another His justice and severity, another His goodness and love," according to the media or channel "through which the eternal world conveys its phenomena to him, sending its messages by the various routes to the central self within". These senses may be considered not only as so many avenues by which the soul goes forth to reach and explore the outward world, but also they are "spiritual windows through which the soul of man looks out upon a psychical world lying partly within but mainly without". In most men some one power is likely to be dominant, thus enabling him "by virtue," we will say, "of the will in him to postulate a superior will, and come to know God as cause, or by the power of thought in one who comes to know Him as Intelligence, . . ."

It is with the essays on Traditional Christianity and Christianity and Democracy that Dr. Selleck reaches the heights in this collective work. Here he says each soul must determine what is true and right, and adds: "Mankind may need some authoritative teaching, but it must be of the sort which is not a substitute for thought but an aid to thought."

Finally the great problem is faced as to whether there is any relation between "this pseudo-Christianity compounded mostly of Greek speculation and Roman statecraft" and the present frightful upheaval in European society. "It is a striking fact that in the present dire extremity of Europe the Christian Church is apparently powerless." He concludes that "it is vain to dwell upon what might have been, except for the sake of learning what ought to be now," and writes: "If a new civilisation is to be builded, the Christian Church for the new age must teach men, individually and socially, this great, simple lesson of co-operative goodwill."

Christianity may be said to represent the inner, spiritual half of this great process of human development, while democracy may be fairly claimed to represent the external, social half of it, and together, while neither can do it alone, they can and will establish the reign of a true universal human brotherhood.

On the whole *Main Questions in Religion* is a book handled with great skill.

E. R. B.

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## THEOSOPHY IN THE MAGAZINES

## RELIGION UNDER REPAIR

*The Nineteenth Century and After* for September contains an article by Mr. A. P. Sinnett, under the above title, in which he continues his useful work of presenting Theosophical teachings in a form acceptable to the readers of a first-class Review. Mr. Sinnett takes his cue from an article in *The Times* entitled "Sheep without a Shepherd," in which the writer describes conventional religion and its creeds as hopelessly out of date and declares that the Church "must not be content any longer to talk pious nonsense in the hope that it will seem sense because it is pious". This admission of a long-standing popular demand for definite information on superphysical problems, coming as it does from a paper which was once a bulwark of convention, was an open invitation to any who claim to be able to supply such a demand, and Mr. Sinnett boldly steps forward to accept this invitation on behalf of Theosophy—which he speaks of as "the Higher Occultism".

After stating the claim of this philosophy to offer to the world "a comprehensive view of the Cosmos to which we belong," he proceeds to point out the attitude in which its study is best approached.

The view of Divinity, Life and Nature thus afforded—conveniently to be described as the Higher Occultism—makes its first claim on respectful consideration by its own inherent reasonableness. It is vast in its scope, widely ramifying in all directions, but perfectly coherent, scientifically harmonious; all parts of the whole mutually supporting each other. In one way that is a difficulty for the beginner approaching the study of the Higher Occultism. The comprehension of—not necessarily the whole because the whole is an infinitude—but of a great volume of superphysical knowledge is essential to an adequate appreciation of its parts separately. But eventually when enough is grasped, conviction sets in as an intellectual necessity, and then, among other conclusions, the honest student realises that the Higher Occultism has been a gift to the world from Teachers who are obviously entitled to profound trust. But his perception of this is no longer needed as a guarantee of the teaching. It embodies its own confirmation.

"Occult science," we then read, "does not shrink from the use of the word 'God' except in so far as the word has been degraded by ignoble creeds," but teaches that Divine consciousness permeates all life and that the human consciousness itself is a Divine emanation, though limited by the vehicle in which it is working. Occultists do not attempt to



define Divinity, but regard the Solar System as "a definite enterprise within the manifested Universe," and at the same time recognise the Christ "as belonging to the Divine Hierarchy, in close touch with this world". This conception of grade upon grade of Beings who have surpassed the human stage of evolution and form a chain of divine agency stretching to heights as yet inconceivable to the human mind, is the central theme of Mr. Sinnett's article, and no reader can well escape the contagion of his deep reverence and enthusiasm. The following quotation is typical of the line he takes :

A profoundly significant phrase, borrowed I believe from some Oriental scripture, runs as follows: "Whatever is, is, has been, or will be Human." Those few words cover the whole sweep of thought concerning the origin and destinies of Man, the meaning of creation, the essence of all religion. Such thought of course melts into the incomprehensible if pushed backward or forward into the infinitudes of Eternity, but is magnificently full of suggestion. That it accounts for all lower forms of life and the earlier conditions of this world is relatively uninteresting. It accounts for the Divine Hierarchy. That upward growth that we can trace from lower to higher forms of human life is nowhere arrested.

He then touches on the subject of the different planetary systems, a subject to which he gives the name of "Vital Astronomy," showing how provision has been made for all contingencies. For instance the laggards from the highly advanced Venus evolution are accommodated on the planet Mercury, whose evolution is again in advance of that of our Earth, while the laggards from Earth are relegated to the backward planet Mars.

In conclusion he considers that already enough people have outgrown the child-state of vague and crude religious intelligence to justify the giving out of the more rational teachings of the Masters of Wisdom. Accordingly he is full of confidence that when the evil forces of war have been overcome, there will be an unprecedented awakening of spiritual life, as outlined in the final paragraph :

The unseen laws governing the world and human evolution, the conscious agencies through which they are administered, the higher realms of life intimately associated with the physical life on the Earth's surface, will all come within the range of human understanding in a near future and will bring about such a blend between science and religion, that each will be regarded as the complement of the other—the piety of the Church no longer nonsense in the sight of Science, and the critical insight of Science no longer a terror for a Church which will lean on it for support.

W. D. S. B.

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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

[T is not possible for me to acknowledge all the kindly birthday greetings that have come to me from Australia, New Zealand, America, as well as from European countries, France, Holland, Italy, Norway, Sweden, as well as very many from Great Britain. But I return my grateful thanks to all who have remembered my 70th birthday.

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The news of my old friend Alan Leo's passing away only reached me last month, as I said, just as we were going to press. I have since heard from his brave but heart-broken wife, whose home is, indeed, left empty by the absence of him who was ever her protection and support. Alan Leo, born in the House of the Lion, showed throughout his life of struggle the courage of a lion-heart. And he needed it, for all his life was one long struggle against prejudice, bigotry, and ignorance. His study of Theosophy threw much

light on Astrology, and none, perhaps, did more than he, in England, to raise it to the rank of a science. He received the reward of all pioneers, the reward of persecution and slander, but his Master will have greeted him with: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

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The Theosophical Society has held its first Convention in Egypt—that land of ancient and sacred memories. A young officer writes :

They have excellent rooms here in Cairo in one of the best streets, with a good, clear notice board saying who they are. That is how I found them out. The best booksellers in the city shew our literature in their windows, and sell it. The total membership in Egypt is between fifty and sixty. Over thirty have joined in the past year. Several energetic young Army men have helped, and four Lodges have been formed in Cairo—three English and one French, while the nucleus of an Italian Lodge exists. Veronesi, who is acting as Secretary, is most devoted, and an old student. In Alexandria there are now two Lodges, one French, centring round Demirgian Bey, a splendid old French officer and a T.S. stalwart, and one English. At Port Said there is one Lodge. Unexpectedly I got a week's leave from Palestine and was asked to be chairman of the Convention. It seemed to me that the time was ripe for the formation of a National Society, and so we decided to go ahead. We had President and Secretary of six Lodges with us, at once, but had to refer the matter for further consideration to Port Said. If the Port Said Lodge does not come in (but I think it will) they will form another Lodge in Cairo as quickly as possible. In the meantime Veronesi is going ahead and I hope will be able to send out the application to Adyar, with a draft of rules, etc., in a week or two. I am staying with a delightful man, Col. Blakeney, not a member, but an old student of Theosophy and of Egyptian lore.

If any of our Leaders are going from East and West and could give sufficient time for preparation here, I think that a week's work in Cairo and in Alexandria would not be wasted. I shall do any preparatory work that circumstances permit me to do, in the way of occasional lectures.

I return in a couple of days to my battalion. It has been most refreshing to spend a little time in our own circles. We

are up in Palestine, working pretty hard and plagued by dust and flies, until the rains come.

H. P. B. will be gladdened by the flowing of the life into Egypt.

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Here is a word from Russia from a faithful member :

We are working on; the summer has been spent in lectures in the country and out of the way towns, with good success. We have nice headquarters at the above address and hope to work intensely in the coming season. People are so distressed and hopeless and weary that our beautiful message appeals to their tired hearts. The Order and the T.S. have a great work to do now, when Russia passes her Calvary. Help us, for certainly we need strength and wisdom. The burden of responsibility seems at times too great for me to bear it, ignorant and weak as I am. One thing I have—utter faith and trust in the Coming Lord and Master. And this, I know, will teach me what to do and how to do it.

Shall Russia take her chances—that is the question? And even if she is vanquished—though I feel sure she won't be—it won't mean that she has lost them; our mission is to build a spiritual civilisation, and we shall build it out of the ruins—there lies our chance. And maybe even now, amid all the horrors of the present days, we are sowing the first, tiny seeds of the great "Anarchy" of the Seventh Race. No foreigner, except, I think, an Indian, can understand us. One of our national poets says that Russia is not to be measured by the common standard; Russia is only to be *trusted*. Well, time will show; in the meantime we, the Order and the T. S., must do our best to strengthen and purify our inherent mysticism and to vivify the *Holy Russia* that is not dead and will have her say some day.

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Theosophical propaganda in the United Kingdom seems to be going on very actively. Mrs. Sidney Ransom has been giving a course of lectures in Belfast, where the Lodge now maintains a Lending Library and Free Reading Room. The Lodge has arranged for a course of lectures during the winter, and has secured the services of Mrs. Despard, Mrs. Duckworth,

Mr. Baillie-Weaver, Miss de Normann and Lady Emily Lutyens. The Fraternity of Education has struck its roots in Belfast, writes the Rev. John Barron. He notes also that many professors and students attended Mrs. Ransom's lectures. He thinks that the Old Catholic Church is likely to spread in Ireland; the Irish Church was free from Papal obedience till the reign of Henry II, and followed S. Patrick. It will do well to follow Him still. The Leeds Lodge is always busy with useful work, and Mr. and Mrs. Best, well known in South India as well as in England, know no slackening of energy. The Lodge has lately had a special week of daily lectures by Miss Clara Codd, who is very popular as a lecturer. Another such week was given by Mrs. Despard, whose work in all the movements designed to uplift humanity is beyond praise. Other lecturers for one or more lectures have been Mr. Edward Carpenter, Dr. Rabagliati, Mr. Percy Lund, and Mr. Macbeth Bain.

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A League has been started in the United States by T. S. members in Kansas City for the "Prevention of Legalised Crime," aimed at the abolition of the death penalty. It sends us the following:

The League has been able to help to set aside three death sentences and help in another re-trial to have the jury recommend that the death penalty be not imposed; to have a law passed in Missouri against the death sentence; to have one of its members in Chicago to help to do the same work for Illinois; as well as to strengthen Governor Hunt's position when he accomplished the same service for Arizona.

Three States abolished the death penalty this year.

The favourite retort: "*Que messieurs les assassins commencent,*" is specious but absurd. We do not expect criminals to lead reforms. We encourage murder

by making the penalty of death the supreme penalty of the law. Society avenges itself by killing, and the man of hot passions and low moral evolution imitates Society. The sacredness of life will never be increased by legal murder.

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Apart from the criminal nature of the death penalty, it is foolish. A locked-up murderer is restrained from repeating his crime. But a murderer released by hanging ranges freely about among us, and can influence others to violence of every kind. Hence "epidemics of crime". He is far more dangerous on the other side of death than on this side, and common sense should keep him here.

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The Theosophical Society has now three Associations for children, and all of them are doing very useful work. The oldest of them is the Golden Chain, every member of which begins the day by saying: "I am a Link in a Golden Chain of Love which stretches round the globe," and then pledging himself to gentle thought and speech and action, to "keep my link bright and strong". This has spread very largely in Australia, and its pledge hangs on many an American classroom wall. The Round Table comes next, and this has also very many groups, or Tables, and the Knights and Companions do very much useful work. The latest born is the Servants of the Star, the membership of which is largest in India. All three Orders joined together for a meeting of "Young People" in London on my last birthday, and sent loving greetings, for which I am grateful.

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The Society for the Promotion of National Education will begin its work after Christmas, with a very strong Governing Body, drawn from the three Presidencies of Madras, Bengal and Bombay, with the United Provinces, Behar and Delhi. Dr. Ganesh Prasad, the leading mathematician of India, and Dr. P. C. Roy, the great chemist, are members. Sir Jagadish Chandra Bose and Sir Ashutosh Mukerji have promised to help us with their invaluable advice, though official ties prevent them from joining the Governing Body. The central idea is to stand apart from all Government help, since Government help implies Government control, and Government control destroys Indian initiative and the modelling of a truly National Education, an Education on Indian lines, evolving noble character and a sense of patriotism and citizenship. The Theosophical Educational Trust decided last year to merge itself in the larger body, when that was ready to assume control.

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The young men who study under the National University will have the glory of offering sacrifice to the Motherland, for its degrees will not be recognised for the learned professions nor for the Government Service. But the lads who wish to serve their country may leave these, already over-crowded, and by studying applied science, industry and commerce, they will enrich their Motherland. When we have won Home Rule, then it will be a glory to these in their manhood that they sacrificed in their youth.

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The need for this movement has been emphasised by the treatment of the Theosophical Educational Trust

institution at Madanapalle. The Trust has raised it from a High School to a College, it is the centre of the intellectual life of the town, its professors lecture on historical and literary subjects, the lads are happy and well-behaved, it has done well in the examinations, the schoolboys have started schools in neighbouring villages, but—a but with a capital B—the atmosphere is permeated with patriotism, and therefore with Home Rule. An Order which has upset the whole Presidency and which the Government Colleges do not enforce, forbids the college students to attend political meetings, a privilege which they have heretofore enjoyed. I have ignored the Order, so we are to be unrecognised, and are penalised in other ways. The students are thrown into a turmoil only comparable to that of Bengal, when a similar attempt was made to crush the political life of the students, and only succeeded in driving them to despair and conspiracy. The National Board may perhaps prevent a repetition of the tragedy.

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Since writing the above the Editor has gone to Delhi, the Imperial Capital, to present Addresses on behalf of the All-India Congress Committee and the Muslim League, as also the Home Rule for India League, of which latter body she is the President, to the Secretary of State for India and the Viceroy. Mr. Montagu and his friends are visiting India on the important mission of considering the political status of India in the reconstructed British Commonwealth, and they come with a special mandate from the Imperial Cabinet. As Theosophists are aware,



there are moral laws and considerations affecting this War as there are military ones ; one such moral factor is the position of India in the British Empire. The latter is fighting for Liberty and rights of Nationality abroad while maintaining an autocracy within its own pale. The moral forces have brought into prominence this strange state of affairs and Mrs. Besant has played an important part therein. Now she has gone to Delhi to present India's case before the ambassadors of British Democracy.

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The Home Rule League Address says :

We look to His Imperial Majesty's Government to carry out the pledge of the Premier, that :

The leading principle is that the wishes of the inhabitants must be the supreme consideration in the resettlement. In other words, the formula adopted by the Allies with regard to the disputed territories in Europe is to be applied equally in the tropical countries.

While these words were not spoken of internal Government, the principle is of universal application, and we feel sure that Great Britain will not deny to the Indian people the right which, with her Allies, she enforces everywhere else, and that she will not maintain in India a bureaucratic and irresponsible Government, which, with the help of Indian soldiers and Indian money, she and her Allies are fighting to destroy everywhere else in the world.

This is the central principle which as a Mystic-Imperialist Mrs. Besant puts forward before the public of Greater Britain and that of the Allies.

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## THE THEOSOPHIST AS A BUILDER OF THE NEW ORDER

By CAPTAIN L. HADEN GUEST, M.R.C.S., L.R.C.P.

**T**HEOSOPHISTS who, like myself, have come to Theosophy along the route of Socialism or social activity will realise that the main advantage of our philosophy, as regards social affairs, is the opportunity it gives of obtaining a long view, a detailed judgment.

A great danger to every social reformer exists in the masses of facts and of details he has to handle, by which indeed he may easily be overwhelmed, or from the menace of which he often takes refuge on some seeming solid rock of theory from whose standpoint all the sea of facts is viewed, and the position of which

determines what facts will be prominently seen and in what perspective and arrangement they will be placed.

But Theosophy, by its philosophy of the Self and by its scientific psychology and its study of the form relations of the Self and its sheaths, gives, in theory at least, the standpoint of the Self for our own ; and from this we can turn to the world of selves and the whirl and confusion of the "lower worlds," holding in our minds some reflection of the Plan of unfolding of the Life of the World. Of course we cannot really reach the standpoint of the Self, and we cannot really know more than the merest fraction of the Plan by which worlds unfold. But the aspiration toward the Self, the effort to know clearly so much of the Plan as we may reach to, these efforts cause an orientation of our own little self, as a magnet causes orientation of iron dust near at hand, and when, thus oriented, we approach the world of facts, our own internal order makes us see them in due perspective. In all Social Reconstruction work, therefore, Theosophists should cling firmly to their Theosophy as a guide among multitudinous facts, and should not accept any lesser theory to direct them in their social building.

A statement like this obviously does not apply to the details of Theosophical descriptions of physical, astral and mental worlds. It does not affect Social Reconstruction, so far as I am aware, whether there are seven sub-planes on the astral or only two, or whether meat-eating has the effect on the physical and other bodies described by some writers or not. These interesting details of the anatomy of the superphysical are no more and no less relevant than precisely similar details about the structure of the liver and brain cells in

physical anatomy. Even the theories of Reincarnation and Karma are of minor importance except in their essence—in the affirmation of the continuing, growing Life, the continuing, unchanging Law. But the philosophy of the Life which unfolds through myriad forms, the philosophy of the Self and the self, of Karma, of the Theosophical theory of matter (involving the theories of the superphysical realms), of Theosophical psychology, and of Brotherhood firm-founded on the Unity of Life—on these essentials a new point can be based from which, while not knowing all details, one can yet in perspective see all the universe. It is this viewpoint which matters to the builder of the New Order. To see the duty of the immediate future, it is necessary to know the history of the past, to be able to sense the direction of events into the future. In both of these tasks the Theosophical philosophy is essential, and both must be performed by any man who wishes truly to help at the present stage.

Looked at in another way, one can say that all social service—all service of any kind—is to be found by the man inspired by the wish to help and who endeavours to do in the world of selves the work of the Self. Nevertheless a Theosophist who confined himself to this might find he was ineffective from sheer lack of knowledge of the details of “lower worlds”. But the whole Theosophical philosophy taken together (even all the details about planes and races and rounds, etc., about which we may have no personal knowledge and be in consequence sceptical, even these are all discussions and theories about things that matter very much and that in some form exist) links the world of the Self to the worlds of the selves ; and while keeping

inviolable the shrine to which we may turn for help, inspiration, for outpouring of life, puts order into the worlds of the selves, so that one's activities there can be definitely and usefully employed with a minimum of waste. I venture to write like this because the Theosophical Society is turning so largely to social work, and because in my own experience in the Socialist and Labour Movement I have seen so often the good man gone wrong because of the narrowing social or economic theory he has adopted as his standpoint. The War, by shaking men's souls to their foundations, has shaken down a great many of these social and economic theories (by great good fortune), but the process of their formation is an inevitable, natural operation of man's mind in face of complex facts; the only safety is that of embracing the most universal theory—at present the Theosophical—and fighting hard to keep it great and unconfined. Let us then as Theosophists and as students of Theosophy try to help man as man, and in the simplest and most direct way possible, without dependence on manufactured social and economic theories. Men will never be rescued from present evils by the automatic operation of some theoretical social process, such, for instance, as the action of the "law of supply and demand". All such "laws" are purely generalised expressions of existing arrangements, and as entirely artificial as sewing machines or motor engines (although not so exact), and as much to be scrapped and changed when useless as are these machines.

From the Theosophical standpoint let us regard men in all lands simply as men—children, youths, adults and old men—but only men! What is to be done to help

them and build up a better life in the future is to be done not for abstract entities who enter into economic calculations, but for children, youths, adults and old men. For example, no "law of supply and demand" should be allowed to be used to blindfold and bewilder us with regard to questions of wages and of labour. "Supply and demand" will "justify" anything horrible in our social life, from starving children (one-tenth of the child population in England is badly underfed and undeveloped in consequence) to the prostitution of badly paid women workers. What we Theosophically minded people should do is bluntly to refuse to accept any so-called "law" or theory from which moral and human considerations are left out. There are indeed no "laws" of this kind in existence, except as the baseborn begettings of selfishness and dull stupidity. But the same caution is needed with regard to "laws" proposed as for the general good. Thus there are enthusiasts who urge us to leave all else and tax only land values—and behold! the world set free. Others will say: nationalise your railways, your canals and your main industries, and you have a socialist State in which all will be well. Others again pin their faith on a plan of Protection. No! Use the taxation of land values as an instrument here or there, if it is going to be useful to definite children, youths, adults and old people—but trust not in its mysterious, abstract working to bring a millennium.

And the same with protection and the more socialistic proposals. The Theosophical view indeed should be, to my thinking, to consider what end you wish to gain for the people you wish to help first, then choose your means. Do not adopt a theoretical

means and expect it to deliver you happiness, or social order or fairly distributed wealth, as a machine delivers you sausages. Both mechanical ideas are products of the mechanical or wholesale era from which we must set ourselves free. No stable society will ever be built out of abstractions, political, social or economic, which regard man as a factor in society among other *things*. All true rebuilding must proceed on the plan of a rebuilding for the use of man. Society exists for man; towns, cities, commerce, navies, all the complex world, exist for man's use. It is for man to determine what he shall do with his things. Any political, social or economic arrangements which disregard a man's personality and humanity are wrong because of this disregarding. It is man's to dispose of things as he thinks fit; never must we allow the state when "things are in the saddle and ride mankind". And examine any case where a man's personality and humanity are disregarded, and you find always that some other men are gaining an advantage by this disregarding. Those gaining the advantage may be, very usually are, quite unconscious of their relation to this disregard, almost always powerless to completely change the evil conditions, but they can at least do their best to change the system which makes the wrong possible.

Thus underfeeding of children is caused by poverty and the conditions which cluster around poverty—but out of poverty springs the industrial system with its profits for owners of capital, for the holders of shares and stocks.

Prostitution springs very largely out of poverty. Improvements in education are fought against on

account of their "cost". Indeed, there is a dead weight of resistance against every change which adds wealth and more life to the mass of the people, and therefore would appear (for the appearance is delusion even here) to subtract wealth from those who "own" capital and modern society. I do not wish to convey the impression that people of the better-off classes in Europe are a set of malignant scoundrels; but they are parts of a system which gives them an advantage over others, and they cling instinctively to that system. They may be—often are—good, charitable, everything that is excellent in their private lives; they may spend much of their lives even in some social work such as visiting the poor; they will indeed do everything and all things for the mass of the workers "except get off their backs". And if our present Society is analysed, it will be found to rest on precisely the kind of non-human-regarding considerations referred to above. The tangle of laws, customs and conventions handed down to us from the past are masters of man and not his servants, and their non-human nature is not difficult to discover.

Take any human problem—such for instance as the prostitution of girls employed in large West End shops in London—what is at the bottom of it? Quite simply, poverty. The girls are paid so little for what is demanded of them that they are driven to supplement their earnings by prostitution. Ask the employer why he pays so little, and he will tell you that he pays the regular rate, that there are hundreds more ready to accept what he offers, and that finally he cannot pay any more because if he did he could not continue his business, as he has to supply goods of a certain



cheapness to fill the "demand". Very probably the employer may say that the rate of wages itself is merely a question of supply and demand, and that it depends upon an economic process which he cannot control. All of which is partially true, and all of which depends on the fact that the arrangements for buying and selling are considered first, and the human needs of the people doing the work considered second. "Things are in the saddle" and the girls are driven to prostitution. The men and women who hold shares in businesses which underpay women (quite probably some of the readers of this magazine, for example), and the managers and directors who more directly deal with them, are not fiends incarnate, but—"things are in the saddle".

Judged by the simple human test the conditions described are wrong and should be changed; and, I venture to say, not changed slowly but changed at once.

Apply the solvent of this simple human formula to all social questions—that which degrades or belittles life, in fact, is evil and should be changed. The abstractions must go; a straightforward consideration for man must be supreme. This does not mean that all theory must go. On the contrary we are too shy of theories in our political and social life. But they must be theories of things—for the control of things, theories of man—for the better understanding of his nature and his destiny.

We need studies of the possibilities of agriculture, so as to increase the yield of the earth. We need studies of the powers of machinery, so as to make it serve man instead of running into a kind of mechanical

madness with a money profit as its sole redeeming feature. We need a study of the mineral and general chemical resources of the earth. And for all these things we need theories of things.

And for man we need studies of his body, about which we still know too little; we need studies of his powers of feeling and appreciation of beauty, about which we know hardly anything except in outline; and we need study of his mind and of his power of intuition—and for all of these things we need theories, largely Theosophical theories.

For the man who is to command things must be himself understood, and stand in a world which has been mapped out for his use and is also understood. But all the fictitious abstractions that are neither man nor thing, but are built up of an unreal relation between them, largely established for reasons which are fundamentally selfish—all these must go.

To all these problems the Theosophist can bring the priceless help of his point of view. What, from the standpoint of the Self, does the little disputation of the underpaying employer have of permanence or of value? How, from the standpoint of the Self, can the Theosophist be deluded by words, speaking of a “supply and demand” driving girls to the degradation of prostitution? And yet the Theosophist can understand the underpaying employer and his limited outlook, and seeing and understanding not only the oppressed but the oppressor, can see the way out for both—for both are brothers and both must be helped.

All so-called economic, social and political laws and tendencies are generalisations of something that happens. To discover why it “happens” in the way it does, and how the happening can be changed when it is evil, is a great work that requires doing, and which

Theosophists are by their training and because of their outlook peculiarly qualified to do.

The world is full of strange non-human half-breeds between man and things ; some of the commonest things in life to-day are these half-breeds, for example, the bank rate (it is an education in unreality to get a stock-broker or a banker to try and explain the meaning of the bank rate), the fluctuations in the price of stocks and shares, the fluctuations in the rate of exchange between different countries ; what do these things mean in terms of the lives of children, youths, adults and the old ? In all theories about men the predominant factor must be made that of simple human considerations.

Here indeed is a test of the trans-valuing of values. It is worth spending some time on attempting to disentangle useful generalisations from a Mumbo Jumbo of gibberish which has its only solid foundation in the opportunity it gives a few to acquire riches at the expense of the rest of the community. It is undoubtedly true that during the war a great revolution in man's thoughts and feelings has taken place. But the revolution so accomplished is not a *victory* over the powers of inertia ; the revolution is only the mobilisation of the Army of Freedom. The fight for the New Order has yet to be waged, and the dragon of inertia will change his form in a thousand cunning ways during the fight, in order that we may be deluded. The Theosophist will inevitably take a leading part in the fight ; let him, when the magic web of delusion seeks to ensnare him, turn to the great Theosophical concepts, and they, like resistless warriors, will cleave the web of delusion for him and reveal the enemy he is fighting face to face.

L. Haden Guest.

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# THEOSOPHY AND PSYCHOLOGICAL HEALING<sup>1</sup>

By Dr. CHELLA HANKIN

THE title of my lecture to-day is "Theosophy and Psychological Healing". I have chosen this somewhat awkward-sounding title, as I do not wish to use a term which denotes any particular system. For my purpose is to try to survey, very briefly, all systems, both scientific and idealistic, in the light of Theosophy. By "psychological healing" I mean healing through the influence of will-power acting upon some part of the mechanism of consciousness.

Not so many years ago the suggestion that bodily changes could be brought about except through mechanical means, or through the use of ponderous doses of medicine, would have been met with contempt and ridicule, and its advocates looked upon as cheats and charlatans, or at best, mistaken cranks. But gradually the results obtained by the pioneers along these lines of treatment were sufficiently marked in their objective results to attract the attention of the orthodox; and the ideas were taken up and re-christened, and considered a legitimate field for the energies of the scientific worker.

So at the present time we have a large number of scientific workers in this field, with a gathering

<sup>1</sup> A lecture given at the London Headquarters, T.S., June 10th, 1917.

mass of interesting observations, excellent clinical success, and hypotheses to account for the same. But certainly, as far as I can judge, there is no definite scientific system worked out, which satisfactorily accounts for all these things, and to which the majority of workers along these lines give consent. So far is it from being the case, that we even find investigators still disputing over the meaning of such terms as the subconscious, or, as it is sometimes called, the unconscious. And this is the region which they postulate to account for all their phenomena, and in which they claim to work.

Outside the field of really scientific workers, we have a large number of systems working along idealistic lines, which also obtain very marked results. Their explanations for the same, however, are very different from those of science. The scientific method is that of seeking for an explanation by careful investigation and observation of facts, and then of trying to find some hypotheses to account for the facts. The method of these other systems is to formulate a hypothesis into which it is considered all facts must fit, because it is so much greater than the facts. Now, as the results obtained by both the scientists and the idealists are much the same, one is led to believe that there must surely be some underlying laws which will account for the results obtained by each, and which may be considered satisfactory by both.

It is here that Theosophy comes to our aid, and gives us, as it were, some solid ground to stand upon, from which we may carry on further investigations. For Theosophy is the Divine Wisdom, the Wisdom of the Logos Himself, and which therefore contains

explanations for every working in His system. That which we know of Theosophy only touches the outermost fringe of this divine knowledge, but it is sufficient, if we will use it, to give us enough light in any problem to start us off, at least, along the right lines of investigation.

Now in this lecture I propose :

I. Briefly to survey the various systems of Psychological Healing, both (*a*) Scientific and (*b*) Idealistic.

II. Then, for the benefit of those who are wholly unacquainted with Theosophical thought, to explain some of the Theosophic teachings which have a direct bearing on the problems under discussion.

III. Then, in the light of Theosophy, to try to formulate some principles which should govern all attempts at healing.

IV. Then, to view the systems already reviewed, in the light of these teachings and principles.

V. Then, as a result of all these, to try to formulate a helpful and legitimate system, suitable for application, not only by those especially qualified to practice the healing art, but also one which has an individual application for each one of us.

## I

(*a*) Let us first make a very brief survey of the various scientific methods of psychological healing. Perhaps the easiest way to do this will be to select the most prominent of the workers in this field in chronological order. In describing their achievements I shall also be describing the gradual growth of this particular department of therapeutics. The names

that I select are Mesmer, Braid, Charcot, Bernheim, Freud, Jung.

Around these names there gather a host of others, but I think these will suffice for our purpose. In this review I shall just briefly state facts, and leave all observations on the same to another part of the lecture. I expect, therefore, that you may find this part rather dry, but if we are to understand our subject, this survey is necessary.

Mesmer, a Viennese doctor, in 1734 to 1815, started the theory of "animal magnetism". He stated that human beings possessed a magnetic fluid which they were able to transmit to others, and thus cure them of various diseases.

He at first cured his patients by direct manual contact, but later on believed he could transmit his magnetism by means of various inanimate objects, such as wood, glass, and iron; which he first charged with this magnetic fluid. Later, he constructed a very elaborate apparatus of wood and iron, which he termed a bouquet.

Like all pioneers Mesmer was subjected to a bitter persecution, and being driven out of Vienna, he went to Paris. Here again he was met by much enmity, and the faculty of medicine published a remarkable manifesto. It ran as follows: "In future, no doctor will be allowed to write favourably of animal magnetism, or practice the same, on penalty of losing his professional privileges." This certainly demonstrates the dogmatic attitude that orthodox science can assume, equally with orthodox religion.

But in fairness to his persecutors it is right to add that Mesmer, in Paris, began to practise his

mesmeric powers surrounded by a good deal that was theatrical and undesirable. To welcome and be willing to investigate truth when introduced unscientifically, and perhaps with a touch of charlatanism, is a rare gift belonging to few.

Now we come to the name of Braid, an Englishman who in 1841 investigated Mesmer's phenomena. He stated that they were of a subjective nature, and not induced by any magnetic fluid. He then re-christened this form of healing "hypnotism," and among his practical results may be mentioned the use of this condition for the performance of painless operations.

Then, in 1878, Charcot, in France, again brought the subject prominently forward. His explanation of the same was that it was an artificially produced neurosis, and he laid much stress upon the bodily symptoms. He classified the hypnotic states upon certain bodily changes, notably alteration in the reflexes. Most investigators now think that these induced bodily states were the product of an unintentional training of his patients, through suggestion, to do what his theories expected of them.

In 1886 Bernheim, at Nancy, started a rival school to Charcot's, and asserted that hypnotic phenomena were purely of a psychical nature; that is, they were all due to simple suggestion. Passes, and other devices for producing the states, were but means for helping suggestion. The Nancy school of thought gradually gained ground, and is now the one most universally accepted by all professed hypnotists.

We now come to the names of Freud and Jung, who mark off, as it were, a great step in advance in psychotherapeutics. They teach that functional neuroses are



due to a pathological working of the subconscious. I think we could define the subconscious, according to their conceptions, as an independent consciousness, coexistent with the waking consciousness, but detached from it. Thoughts and feelings which are of a painful nature, or which the ordinary waking consciousness is unwilling or unable to deal with, are driven back into this subconscious region. But these same thoughts and feelings have attached to them a certain amount of energy, which is termed *libido*. This energy, not being able to expend itself through the physical by the way of the ordinary waking consciousness, rushes out into the physical through the subconscious. It then produces hysteria, neurasthenia, obsessions, etc. The systems of thought and feeling which work all this mischief are termed *disassociated complexes*.

Freud declares that these suppressed complexes are practically all grouped around something associated with the sexual life of the individual. But Jung declares that the surgings up from the subconscious also contain much that bears upon the individual's evolutionary striving for the future. For into this subconscious region may be pushed such things as the realisation of having failed to fulfil life's tasks or the inability to meet some demands that life may be making. And then in the symbolism of a dream the subconscious may suggest the reason for the difficulty, and the manner of solving it. Moreover it is interesting to note that Jung states that in this subconscious can also be found relics of the races past.

As means of investigating this subconscious region various ingenious devices have been invented. Such are the word reaction or association tests, and

analysis of the dream life. If it is desired to use the association tests, the patient is put into a condition of artificial abstraction, that is, a restful, quiet condition brought about by listening to some monotonous, recurring sound, such as the ticking of a metronome. Whilst in this condition, lists of selected words are read to the patient, and when a word arises which has a bearing on the patient's neuroses, through association, there is a quickening of the heart-beat, shewn in the pulse rate.

What is known as the psycho-galvanic reaction is also used as an indicator in these association tests. A weak electric current is passed through the patient's body, which is connected with a galvanometer. This latter demonstrates variations in the electrical current, as the emotions change. Another method of exploring the subconscious is by a careful investigation of the dream life of the patient, it being held that dreams symbolically represent the strivings lying in the subconscious. When through these methods the suppressed complexes producing trouble are thought to be discovered, an attempt is made to build them up into the patient's ordinary waking consciousness, and when this is accomplished, a cure is effected. This, briefly, is a description of the new analytical psychology.

(b) Now let us turn to the methods employed by the workers upon purely idealistic and empirical lines.

Foremost amongst these are the followers of Mrs. Eddy, known as Christian Scientists. Then there are the believers in New Thought and, especially in America, a whole host of healers who practise healing along these lines, under such names as mental healing, metaphysical healing, and so on.

The Christian Scientists use for their method various affirmations and negations. They affirm: "All is Infinite Mind in Infinite Manifestation," and that all evil and disease is the result of "mortal mind". All that is necessary to banish for ever the results of "mortal mind" is to grow into an attitude which believes that all is *really* "infinite mind". To bring this about, both the patient and the professional healer have repeatedly, and with strongly aroused will, to affirm and deny continuously.

The thinkers along New Thought lines work chiefly by the use of affirmations of a cheering and elevating nature. Other healers also make use of their will-power and affirmations congruous with their own mental and moral development.

## II

Now we come to the second part of my lecture, in which I am going to explain, for the benefit of those who are unacquainted with Theosophy, certain of its teachings which have a direct bearing on this subject. The teachings that I select are :

A. That relating to man's subtler bodies and other planes of matter, and of emotional and thought transference.

B. That relating to the classification of consciousness.

C. That relating to dreams.

D. That relating to the etheric circulation.

A. First, let me tell you the teaching about man's subtler bodies and other planes of matter, and of emotional and thought transference.

Theosophy will tell you that when you come to deal with the constitution of man, you have to deal with something more than the dense physical body. For in addition to the atoms which constitute this physical body which you can see and touch, man has finer physical atoms which form what is called his *etheric double*. This is an exact counterpart of his dense physical body, only of finer physical matter, and serves to link him up with his next finer body. This is composed of quite a different type of matter, called *astral* or emotional, and it is through this that he can feel. Then he has a body composed of still finer atoms, called *mental*, which serves as an instrument for his thought. In his long evolutionary course, he acquires yet other bodies, but these have no direct bearing upon our present subject.

The atoms of these three bodies all interpenetrate each other ; in the same way, to use a well known simile, as air does water, and water finely divided sand, and yet all may be contained in the same bucket.

You must also realise that *these three bodies serve as our links with planes of matter which are composed of material identical with each.*

When we think and feel, we set matter in motion belonging to the emotional and mental planes, *i.e.*, we produce vibrations. We also create what are known as *thought-forms*. These forms are made up of matter of the vibrating bodies. A small part of this matter breaks away, under the influence of the thought-emotion, and clothes itself in matter of its own plane.

A form, once created, remains as a potential force, until it has discharged itself. If the thought-emotion (for in our present stage of evolution, thought and

emotion are closely associated) concerns anyone, it will make straight for that person and at a favourable opportunity will discharge itself. It will then produce in that person's astral and mental bodies vibrations similar to itself. But if the thought be self-centred, it will hover about its creator, until it can discharge itself on him.

B. Now as to the teaching that relates to man's consciousness which is hidden, science only talks about the subconscious, and the ordinary waking consciousness; Theosophy classifies the consciousness of man in the following fashion :

1. The ordinary everyday waking consciousness, which we use when we are actively attending to any subject.

2. The subconscious. To this region belongs :

*a.* That stored in the sympathetic nervous system and transmitted to the same through that which Theosophists call the permanent physical atom. This atom is made of the finest etheric matter, and remains to a man through all his incarnations. In it are stored savage and animal remembrances and instincts. Also in the sympathetic will be found the handings-on of physical hereditary.

*b.* That still in the cerebro-spinal system, but fallen a little out of the ordinary working.

*c.* That which comes by way of the sympathetic system from the astral body.

*d.* The consciousness of all the cells of the physical body. For our cells are living things, and where there is life there is consciousness.

3. The super-conscious. That which is our consciousness on the superphysical planes. It reaches our

brains through the cerebro-spinal system. Through this consciousness come the promptings of the spiritual part of man.

C. Now as to the Theosophic teachings relating to dreams, Theosophy will tell you that you can dream dreams of more than one description. When you go to bed at night and go to sleep, you leave your physical body and, according to your stage of development, either move in full consciousness in the astral body, or float about, near your physical body, with your consciousness for the most part turned inward. Imperfect and confused remembrances of the happenings in thought whilst in the astral, constitute one form of dream.

Then you can have dreams which are due to either your etheric or dense physical brains working up into fantastic combinations the thoughts which usually occupy your waking consciousness, these trains of thought being usually aroused by some impact, either some dense physical or etheric vibration, from without. It is to be noted that your Higher Self is more easily able to influence your consciousness when you are free from your physical body, as in sleep. Therefore in this state it can more easily grasp and wrestle with any problem which may be disturbing the waking life. Such solutions constitute one form of symbolic dream.

D. And then another teaching that I selected was that relating to the etheric circulation. Theosophy will tell you that all your dense physical nerves have surrounding them a coating of ether which is termed the nerve aura. Along this coating courses a rose-coloured fluid. This fluid comes from the sun, by way of the spleen, and vitalises the body.

## III

Our next task is to try to formulate, in the light of Theosophy, certain moral principles which should govern our attempts at healing. By a moral principle, I mean a principle which is attuned to Divine Law.

The following, it seems to me, may be considered to come under this heading.

*a.* That the Will is an expression of the spiritual power-principle in man. It produces the force through which each evolving soul directs his own evolutionary course. For it is a Divine Law that all growth must come from within, and may not be imposed from without. By that I mean that the Self within a man must sanction all his decisions, or the result of those decisions will not become part of him.

When you come to think of it, one cannot conceive of a self-conscious entity evolving in any other way. To evolve by being pushed and pulled and arranged for from without, without a central, ruling consciousness within, would mean the evolution of an automatic machine, that reacts to outer stimuli, but can originate nothing; not a free, untrammelled spirit who can rule the world of outer things. It follows from this that to interfere with this Divine Will is to interfere with an individual's evolution, and is a most evil thing to do.

*b.* Another principle is that we should treat disease or disharmony of our bodies through the forces and powers of the plane to which that body belongs. For example, we should not treat disease due to changes in the physical body by the use of power brought down from other planes, but by physical remedies. For to use superphysical forces is to use forces so

much stronger than physical ones that they are able to oppose the working of karma acting through the laws of the physical plane. If you use only physical remedies you are unable to do this. Likewise for astral and mental troubles, we should use the powers peculiar to the planes associated with the same.

For example, disease of the physical may be due to the final working out of evil causes set going on the higher planes through evil thoughts and emotions. These are finally expurgated and got rid of through the illness of the physical body. To attack such an illness with superphysical forces may result in driving it back whence it came, in which case it will return with reinforced power at some future time. For although man's little will may attempt to dodge the Great Will, and succeed in doing so for a brief space, finally the Great Will must prevail.

Moreover, to use the forces of the higher planes to minister to our physical wants, is to run the risk of planting the germs of future Black Magic. For Black Magic is simply the use of higher forces for selfish and material ends.

I would particularly have you understand that these remarks only apply to the active and particular interference with disease from without. The true spiritual healing works through the tranquillising and harmonising of the bodies by the drawing down of spiritual forces from within, or of harmonising influences through another person from without. Such a harmonising of the bodies helps the natural forces of any plane to work to the best advantage. And please do not think that the natural forces of the physical plane need be big doses of drugs. There are many



much subtler physical forces now beginning to be understood and applied.

For example, various forms of electricity, light and colour are available, and there is also a subtler physical mode of cure which only comparatively few could attempt to use. For to use it, a minute knowledge of anatomy and a strong power of visualisation would be necessary. An attempt is made to build into a diseased part an etheric copy of the part, only in a state of health instead of disease. This copy, when successfully done, will influence the dense physical counterpart to assume a corresponding healthy condition more quickly than otherwise would have been possible for it.

Chella Hankin

*(To be concluded)*

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## THE KELTIC MYTH BEHIND KING LEAR

By ISABELLE M. PAGAN

**T**HE story of *King Lear* has long been rejected as history, and relegated to the realm of romance. In fact, in recent years, commentators and critics have gone further, tending to classify it definitely along with certain legends and fairy tales now recognised as ancient myths. In an interesting book by Mr. Charles Squire, entitled *The Mythology of the British Isles*, it is suggested that Lear himself should be identified with the God Lyr, or Ler, a Keltic deity of great importance,

the source and origin of other lesser deities, who were consequently called his children. If this idea were based merely on the striking similarity of the two names, it might easily be brushed aside; but internal evidence favours it so strongly that those in search of a fundamental teaching to be found as the basis of all great religions, will certainly be disposed to give it a hearing. The theme of *the kingdom* is fairly familiar, and the questions of the play—*Who is to govern it?* and *How is it to be divided?*—have a direct, personal application to us all. The questions may be put by the philosopher on any scale—individual, racial, cosmic; but the laws that govern the universe also hold sway over the heart of man; and when poetic drama is the medium chosen for the expression of these laws, it is to our hearts and minds that the appeal is made, and it is our own little lives that are up for examination.

The original theme of the play is very simply set forth for us in the opening scene of Act I, which is so little changed from the form the story takes in the older play of *King Leire*<sup>1</sup> that preceded it, as to strike us as somewhat archaic when considered as the work of Shakespeare at the zenith of his power; but the very simplicity of its structure, which suggests the formal design of some old piece of tapestry, keeps us in touch with the tale in a still earlier form—a tale probably told around the camp fires in the days when the Kymri hunted the wolf through the forest or fought out their tribal feuds in their own particular stretches of territory in England, Scotland and Wales. Geoffrey of Monmouth

<sup>1</sup> The most famous Chronicle History of Leire, King of England, and his three daughters.

was the first to chronicle it, about the year 1140, and being a pious monk—or under strict censorship—he has been careful to avoid giving us anything that savoured of heathen lore. He even sandwiches into his history odd fragments of the Old Testament ; perhaps thereby placating the abbot, who may have censured his interest in the old Welsh book from which these chronicles were taken!—or, by this little reminder, himself giving us a hint that both books were sacred. Unfortunately the original volume is no longer in existence, but a comparison of the story of Lear with that of Chronos in Greek literature will show us pretty clearly what is the real theme of the play.

The kingdom of Chronos is wrested from him by his three sons. Lear is willing, on certain conditions, to divide his among his three daughters, but is in the end deprived of it by force, and banished. In both cases the rebellion begins with the youngest born, and has its origin in the exacting nature of the parent. Chronos devours his sons—for Time swallows all things—but when Zeus is born that process is arrested ; Divine Creative Thought defies Time, and brings up the past through the action of Memory. Zeus then takes the upper world of air—the realm of thought—for himself ; apportions the world of waters—the emotional realm—to Poseidon ; while the under-world—the physical realm—was given to Hades, the third brother, who through his activities gives to men the fruits of their toil and the kārmic results of their actions. At the beginning of this triple reign, Chronos has been thrust into Tartarus—much as Lear is thrust out into the storm. Later the former is recalled, and retires to the Isles of the Blest, where he assists Rhadamanthus

to judge the souls of the departed heroes—naturally, for Time not only swallows, but tries and tests as well. In the old story of *Leire*, that monarch is reconciled to his youngest daughter, and with her assistance is restored to his true position, while she takes the reins and carries on the administration, ruling over her sisters as the youngest born of the triad always does. We have precisely the same theme in many of our old-world fairy tales, a theme that we share with all humanity; for the learned in such matters inform us that there is hardly a tribe or a nation known, that does not possess some version of the Cinderella story; and our gentle Cordelia in *King Lear* is only Cinderella in another dress.

Is it because the heart of man knows the old story so well, that it rebels against its conversion into tragedy? Cinderella must undergo discipline and training no doubt, and the stepmother seems very harsh at times; but every child in all the world is taught in life after life that the youngest sister must triumph over her sisters in the end, wedding the fairy prince, and living happily ever afterwards. So the public cannot bear *King Lear*, and the adequate staging of this—one of the very greatest of Shakespeare's plays—means that the producer has the fortitude to face financial failure for the sake of artistic achievement. For a hundred and fifty years it was only given in English in a garbled and adapted form in which the older and the happier ending had been restored; and lest any think that it is the English temperament that is to blame for such audacious tampering with an immortal work of art, we hasten to add that others have done the very same thing—only “more so”! For instance,

at a coronation fête held under the patronage of the Deputy Commissioner of Ferozepore, in the Punjab, on September 20th, 1911, a performance of *King Lear* was given by an Indian company with the happy ending restored. The programme, printed in English, announced "slight alterations to suit Indian taste"; and the additions included a preliminary prayer and the National anthem, the pageant of an army on the march, a snowstorm and a battle. The play began at 9.30 p.m. and presumably took all night; for the whole story seems to have been given, and there were also three separate interludes described as "Indian farces"! The slaughter was accomplished chiefly by revolver shots, so evidently there was no attempt to keep to the supposed period. Quite right too! We have seen the play in Rome with a mediæval dressing, and at Stratford-upon-Avon with some attempt at earlier Keltic decoration. Actors who wish to be pedantic in such matters should probably paint themselves blue, and wear wolf and wild cat skins! As a matter of fact, *Lear* belongs to no period or race, but to all time and to every nation; and the dress that is most appropriate is that which, by the subtle influence of colour and design, brings most clearly before the audience the emotional and mental qualities associated with the various people in the play.

It is interesting to note that this method of treating the characters is in harmony with the verdict of a number of very highly qualified critics, who have advanced the theory that in this tragedy Shakespeare sets before us *types, qualities, elemental passions, rather than personages*. The character drawing is spoken of as *both simpler and bolder* than that in any of

his other works; complaints have been made that such people are too colossal for any stage. A favourite adjective for Lear himself is *Titanic*—exactly suitable, for Chronos, his Grecian counterpart, was one of the Titans. The daughters are tremendous too. Regan has been spoken of as “the most hideous human being, *if she is one*, that Shakespeare ever drew”. If the whole play is to be taken as symbolic, however, the question as to what element or power in human life these vigorously drawn individuals represent, becomes a vital one, and on that the critics differ. Assuming that they are right in surmising that this has something of the character of a religious drama, let us try to clear our minds as to their significance; and beginning with the most impressive of all, let us take Lear himself as typical man, a spiritual being, gathering experiences of many kinds which must ultimately be built into the permanent possessions of character and of those higher powers which are always connected with its development. Every man is heir to a kingdom—the kingdom of life—which is capable of division into three great realms, those of Action, Emotion, and Thought. The monarch therefore has three children, who assist him in his task; first, his physical energy, which is responsible for his actual achievement in carrying out plans; second, his emotional energy, the heart of him, which is associated with his likes and dislikes, with his loves and hates; and third, his mental energy—his mind, reason, or judgment—the power of thought. These are the three sons of Chronos and the three daughters of Lear, viewed from our human standpoint; and it is ever the youngest born who is the fairest and the best. Of course this is only one reading of the parable, but it

is as applicable to the individual man as it is to humanity at large; and that is precisely what makes *King Lear* so fascinating when considered as a morality play.

Before coming to Shakespeare's own wonderfully illuminating treatment of the plot, let us consider it from the point of view of the more primitive playwright, who treated the theme before him. The dramatist's first demand would naturally be for additional characters; and he would find them ready to hand in the guise of rival suitors for the three Princesses. The oldest daughter, who stands for Action, ought, of course, to be wed to Duty, in which case her husband's voice would be the voice of conscience. But she might conceivably find Duty dull at times, and fail in wifely loyalty in consequence, preferring Ambition to her legitimate lord and master. Emotion, the second daughter, should mate with Strength, for milk-and-watery emotion is of very little use to anyone; but if the wedding is premature—if passion is given power before it is purified and controlled—the issue will be disastrous. One result of such a union would certainly be the manifestation of cruelty instead of compassion. There would also be some danger of infidelity here, as well as in the case of the eldest sister. Action and Emotion are both activities which can be carried on independently of the working of the reason, for they manifest even in the lower animals. Therefore we cannot expect from either the first or the second daughter qualities such as sympathy, loyalty and forethought, gifts belonging to their younger sister. Her suitors meet her on a higher plane, and should therefore dramatically be represented as being of higher rank. The old king would probably favour



Aspiration, one who would naturally exact with his bride a large dowry, for Aspiration must have opportunities to develop. In the event of her losing that dowry, he would probably retire; and then Thought might take refuge with his rival, Devotion, and learning humility from him, would probably progress more rapidly towards perfection than she might have done had the more brilliant marriage taken place.

In the older play, the trouble begins with the claim of the youngest daughter to choose her own mate; a demand which scandalises her sisters and infuriates her father, who banishes her; whereupon, naturally, everything goes wrong with the kingdom, Action and Emotion having it all their own way. Then a faithful friend and counsellor is heard, urging the old man to own that he has been hasty, and to ask his beloved child to return. Together they make the journey—a difficult one, for the path of repentance is always hard; the daughter returning—no longer a rebellious young Princess, but a crowned Queen with an army at her back—her sisters are duly conquered, and relegated to their proper places in the general scheme. Possibly in the oldest version of all, the very names of the characters gave some clue to the inner meaning; and no doubt the faithful friend would then be identified with revealed religion, which is ever at hand to point out the path to all who are willing to listen.

Did Shakespeare realise with what materials he was working? Probably he did. Morality plays were the fashion of his early days, and he must have seen many at Stratford<sup>1</sup> and elsewhere. His quick mind

<sup>1</sup> Shakespeare's father, when High Bailiff of Stratford, was responsible for the licensing or permitting of plays to be tested before the corporation as a prelude to their performance in public.

would consider, in all possible lights, any play given him to remodel; and one can imagine his talking it over with one of his friends, and the suggestion coming up that the allegory sketched above was woven into the story; then the swift criticism: "But if the King has *banished* reason, he must be seen bereft of it." And so the insanity of the aged Lear was added—in itself a tragic element, having a very important bearing in the working out of the plot. He also knew that the theme was associated with religious problems. As Professor Bradley has pointed out, the whole play of *Lear* forces upon us constant questionings<sup>1</sup> as to what is the ultimate power that rules this world, *a power that excites this gigantic war and waste, or perhaps suffers and overrules* them; and he adds:

This question is not left to us to ask, it is raised by the characters themselves. References to religious and irreligious beliefs and feeling are more frequent than is usual in Shakespeare's tragedies; perhaps as frequent as in his final plays. He introduces characteristic differences into the language of the different personages, about fortune and the stars—or the gods—and shows how the question *What rules the world?* is forced upon the mind.

Having thus stated the theme and noted Shakespeare's attitude towards it, let us examine a little more closely the original touches added by him, and see whether or no they will fit into our allegory; and the first thing to note is that to take it as an allegory at all has the immediate effect of mitigating the horror of the play to a quite extraordinary extent both for the actors and for the spectators. Goneril and Regan are appalling—though alas! not impossible—as women. As abstractions they are extraordinarily well conceived and intensely interesting to watch. When the writer

<sup>1</sup> Curious that Tolstoy should apparently have missed the devoutly religious element in the play, condemning it as having *no God in it!*

produced scenes of the play as illustrations of a lecture on the lines now suggested, there was no attempt to make up either of these two sisters as repulsive. Action and Emotion, in the abstract, are both of them beautiful. It is only when uncontrolled by the Reason, and disobedient to the Spirit, that their activities, whether joint or independent, have results that are hideous, leading to degeneration and decay and death. Goneril should be tall and handsome. One imagines her full of splendid vitality, with masses of dark hair and glowing eyes. Her voice has something very clear and definite about it—a touch of the clarion call at times, especially when she rails at inaction and welcomes the thought of war. She is, in very truth, Action personified, and her motto is: “We must do something, and in the heat.” As already hinted, any consideration of historical accuracy is beside the mark in choosing costumes for a spiritual drama. We know the king by his crown, and the knight by his armour, and the servant by his homespun. Goneril’s colours are black and scarlet, with ornaments of glittering jet or cut steel—or possibly silver. In all cases the colour symbolism should be carefully watched, and there is nothing of the rainbow hues of a Fra Angelico angel about *her* robes!

Regan is generally played with red hair, and the face, though beautiful, should be slightly sensuous. Emotional people are often soft and plastic; sometimes rather slow in movement, with something of the grace of the panther. The voice should be rich and low—a deep contralto preferred—and her colours are green and gold—rather a snaky dress—and richly jewelled. Her feelings, whatever they are, are genuine enough

at the moment. Like her sister Goneril, she lives entirely in the present, and is incapable either of sympathy or of gratitude—qualities which involve memory of the past, and must always be associated with mentality in consequence. Desiring Strength, that the exercise of her own powers may be efficient, she weds it in the person of Cornwall, but is unable either to restrain him from cruelty, or to remain loyal to him. She revels in her mad passion for the base-born Edmund, who is the embodiment of selfishness as well as of Ambition—qualities often so intermingled that it is hard to distinguish between them. Edmund, the cold and callous—perhaps the most appalling stage villain that was ever drawn—is a very choice blend of both qualities. His colours should be dark brown or black relieved by orange; and his appearance handsome, though sinister. Ambition is, at least outwardly, always attractive; and as Shakespeare has increased the dramatic intensity of the play by making both sisters rivals in their guilty love for him, he should be played with considerable magnetic charm.

In the older play, the choice of the suitors is still in question as regards all three daughters. Shakespeare represents Goneril and Regan as already wed; so that Action and Emotion have got ahead of the Reason as regards their stage of development. They have certainly more to say for themselves; and one of the first uses that we need to make of our allegorical key is to arrive at a better understanding of the heroine of the play. If she actually represents the power of Thought, then nothing will take us farther from the truth than the attempt to see in her—as some critics have done—Shakespeare's embodiment of perfect love. It is precisely

because she is mental that she can show so much sympathetic understanding and such steadfast loyalty. These are born of mental qualities such as memory and imagination; but, at least in the early part of the play, they are not yet developed. Thought is immature, and so Cordelia has some difficulty in finding her words. She has even been criticised as appearing cold in this first scene; but Reason is always calm and cold, taken by itself. It may even be a little cruel at times, especially when unable to achieve perfect expression. This youngest Princess is very young. Her naïve idea that because her sisters have overstated their devotion to their father, she can make matters right by understating hers, is positively childish—or at any rate child-like. This youthfulness should be emphasised by her dress, a simple white robe with fillets of pearls in her flowing golden hair, a mezzo voice, tender-toned in its gentle utterance,<sup>1</sup> even where the words are somewhat lacking. A child may say hard things to its parents in innocent non-comprehension, and the curt replies that cut her old father to the heart would never have been uttered so baldly by the Cordelia of the closing scenes. A hint of the possible development of the lovely gift of sympathetic imagination is, however, given to us, even in the First Act, especially in the poetic expression<sup>2</sup> of her maidenly dreams of what marriage

<sup>1</sup> "Her voice was ever soft, gentle and low, an excellent thing in woman." Act v. 3.

<sup>2</sup> "Why have my sisters husbands, if they say  
They love you all? Haply when I shall wed  
That Lord whose hand must take my plight shall carry  
Half my love with him, half my care and duty:  
Sure, I shall never marry like my sisters  
To love my father all!"

That is all Shakespeare gives us of the element of rebellion in the older version of the story, where Cordelia's prototype claims the right to choose a mate for herself.

might mean to her, and the changes it might bring ; but exquisite as the wording is, it lacks the power of the later passages. She is, as has often been remarked, the most silent of all the heroines of Shakespearian drama. Of her two suitors, France is the chosen one—the devout lover of fairy lore, willing to marry the beggar maid, knowing well that she is “herself a dowry”. We have already identified him with Devotion, and one pictures him as something of a Breton Prince, the blue and silver of the northern sea showing both in his eyes and in his garments. His rival, Burgundy, stands for the darker South—handsome too in his royal purple and gold. Chesnut hair perhaps, and a dash of noble pride about him ; always courteous, but holding strong convictions of what is due to himself and his state.

In all these old-world stories of the three who inherit the kingdom, the youngest-born has ever some faithful friend who comes to the rescue and finds a way out of all difficulties. Cinderella has her fairy god-mother ; the miller’s son has his marvellous cat. In Indian fairy tales the hero has ever at his side a close companion, understood there to represent the intellect, the servant of the mind, ready and resourceful, skilled in finding ways and means of fulfilling the aspirations of his lord and master. Thus too, in classic mythology, we have Jupiter served by his messenger Mercury ; and a truly Mercurial type is brought before us in the famous fool in Lear, who is Cordelia’s advocate at court during her absence.<sup>1</sup> Yellow is the colour of intellect always,

<sup>1</sup> When Emanuele, the famous Italian tragedian, played *Lear* in Rome in the January of 1901, the present writer saw the part of the fool most exquisitely taken by a slender youth with pale golden hair and sensitive features. He was dressed in faded yellow, and made up to look fragile, with a hectic flush. The part was played throughout with a slight consumptive cough, never overdone ; and his efforts to be bright in the absence of his dear lady simply wrung one’s heart.

but in his case it should be very pale, possibly even faded. We are told by one of Lear's young knights that the fool "much pined away" after his young lady went to France, and it is one of the chief factors in the tragedy that we never see the two together. Had he been present at the partition of the kingdom in the opening scene, surely some apt word from him would have turned the tide of the old king's wrath; but intellect had gone on holiday, and the blunt remonstrances of Kent, the faithful friend, were unavailing. Later, when Cordelia returns, the storm has done its worst, and the fool's voice is heard no more. Lear is consequently not, even then, in his "perfect mind," and confuses the death of the two in the expression of his sorrow.

Isabelle M. Pagan

*(To be concluded)*

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# THE SIGNIFICANCE OF BHAKTI SCHOOLS IN INDIA

By SRI PRAKASA, B.A., LL.B. (CANTAB.),  
BARR.-AT-LAW

We are the music makers,  
And we are the dreamers of dreams,  
Wandering by lone sea breakers,  
And sitting by desolate streams ;  
World-losers and world-forsakers,  
On whom the pale moon gleams :  
Yet we are the movers and shakers  
Of the world for ever, it seems.

With wonderful deathless ditties  
We build up the world's great cities,  
And out of a fabulous story  
We fashion an empire's glory :  
One man with a dream at pleasure,  
Shall go forth and conquer a crown  
And three, with a new song's measure,  
Can trample an empire down.

We, in the ages lying  
In the buried past of the Earth,  
Built Nineveh with our sighing,  
And Babel itself with our mirth ;  
And overthrew them with prophesying  
To the old of the new world's worth ;  
For each age is a dream that is dying,  
Or one that is coming to birth.

—Arthur O'Shaughnessy

THE student of Indian history suffers under many disadvantages ; and perhaps the most serious of these is the almost total lack of any information about



the life and the thought of the people as a whole during the periods of our history after the 10th century. We are told nothing, in the orthodox textbooks on history, of any intellectual or spiritual movement among the different classes of the population, of great and striking personalities in the realm of art and literature. No history of the Elizabethan period of England would be complete—in fact, no author dare write about it—without mentioning Shakespeare; none can venture to write on the Renaissance period of European history and not mention Petrarch or Boccaccio; how many writers on the Moghal period of Indian history, one might legitimately ask, mention Kabir or Tulasi or Sur? And these figures are far more important than Shakespeare or Petrarch or Boccaccio, as their influence on Indian life and thought to this day is deeper and profounder than that of the English and Italian poets and dramatists in Europe; and the *Sakhis* and *Rāmāyaṇa* and *Sur-sagar* appeal to larger classes of readers and hearers than *Hamlet* or *Macbeth*. The Moghal Empire may be dead, but these devotees and their works live for ever. The Muslim period of Indian history—at times so rich, so magnificent, so full of life and activity—becomes to the student an endless chain of misery and desolation, a vast record of palace intrigue and revolution with nothing to lighten the darkness, till the curtain is rung down on Muslim authority and the British East India Company has come into possession of not only the trade but also the government of the country. In this period even the names of the valiant fighters for freedom, like Rana Pratap or Shivaji, are only haltingly mentioned, if at all. No wonder the history of his own country has become an intolerable subject for study to the Indian youth.

Turning our eyes away, for the moment, from the revels and pleasures of the reigning monarchs at Delhi and Agra, and from the rebellious governors of Bengal, Gujerat and the Deccan, it is a relief to fasten our attention on the great apostles of Bhakti, who flourished in the Moghal period—men and women who taught love of God and love of man, who have left a lasting impress on every town and village of our land, and who are thought of with veneration and whose words are recited with affectionate homage as the labourer returns home from his daily work, as the family gathers round its domestic hearth on a winter night, and as a company forms on the village common in the darkening evenings under a clear, cool summer sky.

What is the significance of the Bhakti movement? What is the speciality of the men who founded it? It is not my object to write any detailed account of the work or worth of the great poets and devotees of our land; that is a subject for master hands to handle. My purpose is a humble one. I want to find out what the movement and its apostles stand for in the evolution of Indian life and thought.

First of all, let us get an idea of the times in which these devotees lived. They were the times when Hindū political life was more or less dormant, and when, though Musalman rule was comparatively stable, no single dynasty and no single system of government had existed for a sufficiently long time to enable the people of the land to know and understand their rights and obligations. For lack of organisation of the central government on a really strong basis, there must have been many cases of individual hardship and even violence, as numberless legends testify; and there must

have been a great deal of mutual bitterness between the old Hindū dwellers and the new Muslim comers that is natural in the circumstances—in short, the sovereign, his officers and his co-religionists had not, till then, come to be regarded by the people of the land as *their own*.

Throughout the 15th, 16th and 17th centuries we have a continued succession of master poets singing their songs of love and devotion in all parts of India. We have Ramanand in the 15th century; Kabir and Ṭulasi Ḍas in the 16th; Chaiṭanya, Sur Ḍas, Beharilal, Mirā Bai, Ṭukaram in the 16th and 17th centuries—to mention only a few prominent names. There is but little to differentiate them from each other; all are fired with the fervour of passionate devotion to a *personal* God; and many of them—Ṭulasi Ḍas and Sur Ḍas especially—have expressed themselves in such exquisite language that they have long passed for standard authorities in the prosody of the tongues they wrote in. They invariably write in their mother-tongues—the language spoken by the masses—and their constant theme is to inspire devotion for God and wean away the aspirants from the lures of worldly life and take them to heavens of spiritual peace. Above everything, they extend their preaching and their welcome to one and all, taking no thought of caste or creed. Thus it seems to me that these great poets and devotees stood for many principles and fulfilled many functions; in short, they were the harbingers of the spirit of reform in every department of our national life.

To begin at the beginning, they induced their followers to seek God and pray for His mercy, and put the world and its enchantments aside. To take a

verse at random from Ṭulasi Ḍasa's *Vinaya Patrika* (with apologies for the bald translation), we read :

The evil soil of sorts innumerable, begotten of attachment, clingeth to one and is not washed off even by thousands of persistent efforts. From life to life, owing to ingrained habit, more and more gathers and hems one round. . . . Ṭulasi Ḍas, with the desire of cleansing himself, performs penances, gives charities, observes fasts, studies the sacred books with care and chants the Vedas, but without the waters of Shri Rāma Chandra's love, the evil cannot be washed away.

Such perfervid words, calling away the devout from the ills of worldly life and making him pant for the love of God—incarnate in a sentient form—must have a psychological explanation. Is this passion the outcome of despair; despair at the utter futility and hopelessness of the recognised and conventional methods of existing human life? Is it the outcome of satiety, satiety after too great an enjoyment of the good things of earth? To me these devotees stand for a particular sort of despair; not a despair that damns the world for ever as an unnecessary evil, but a deep dissatisfaction at the prevailing condition of things, coupled with an intense longing and confident hoping for a better and a brighter future. These devotees, it seems to me, were passive resisters; they were patriots, dissatisfied with the conditions imposed upon them from without, unable to meet and oppose them in any active manner, and then adopting the attitude of passive resisters, employing soul-force. They seemed to hope for a happier day that would dawn if persons engaged in daily life-work withdrew from their vocations and thus unsettled existing conditions, and at the same time devoted themselves to fervent prayers to God, forcing Him to come down, so to say, to save His suffering children. The conversion of Guru Nanak's devotional sect into Guru

Govind's band of armed soldiers is an indication of the direction that the Bhakti movement could take in the future, given proper guides and stern necessity. As patriots and as passive resisters, as lovers of God in His aspect of the Saviour of Mankind, these great devotees served a definite purpose in the evolution of Indian history.

Secondly, the devotees were great social and religious reformers; they were great supporters of universal brotherhood—great opponents of the evil effects of caste, at a time when caste was losing all its beauty; when it no more stood for the determination of the individual's position in society; when it was no more a factor in the elimination of strife and competition from human life; but, on the other hand, was coming to have all its worst features in the form of superciliousness of one caste for another and great unction about "touch" and "not-touch"; and thus, instead of serving its natural and useful purpose, was trying to grip Indian society in its fatal grasp. The devotees served the purpose of reform in two ways: (1) By themselves taking the bodies of Shudras and even lower castes; and (2) by abolishing—if some of them happened to be born as Brahmanas—the restrictions imposed upon them by convention. We read that Kabir was a weaver; Namađeva, a tailor; Tukaram, a Shudra; Tiruvalluvar, a Pariah; and so on.<sup>1</sup> Unlike the great Samskrit poets of the past who were Brahmanas and worked under royal patronage, these were wandering, unknown men, drawn from among the lowest of the low. Those among them that did happen to be Brahmanas paid no heed to the

<sup>1</sup> *The Imperial Gazetteer of India. New Edition. Volume II, p. 415.*

restrictions of their caste. It is related of Ṭulasi Das that when a low caste beggar asked for alms from him in the name of God, he invited him to sit down in a line with himself, and the host and the guest partook of their meal together, heedless of the protests of the scandalised onlookers. Devotion knows no caste, and God recognises no difference between one child of His and another.

Then, as avowed religious reformers, these sages looked down upon rites and ceremonies. I shall quote a verse of Kabir :

The Yogī dyes his garments, instead of dyeing his mind in the colours of love :

He sits within the temple of the Lord, leaving Brahma to worship a stone.

He pierces holes in his ears, he has a great beard and matted locks, he looks like a goat :

He goes forth into the wilderness, killing all his desires, and turns himself into an eunuch.

He shaves his head and dyes his garments ; he reads the *Gīṭā* and becomes a mighty talker.

Kabir says : “ You are going to the doors of hell bound hand and foot ! ”<sup>1</sup>

Then, again, they worked for union and tolerance between the different sects prevailing in India : they stood, in short, for the religious union of India and the welding together of the Indian people in one strong bond. To Ṭulasi Das and to Kabir alike, God was One, though His forms were innumerable, and this refrain we find in the works of all the great devotees. Ṭulasi Das puts in the mouth of Rāma :

He who adores Shiva and hates Me (Vishṇu), or adores Me and hates Shiva—such a one shall abide in hell for ages.

And Kabir says :

O servant, where dost thou seek Me ? Lo ! I am beside thee.

<sup>1</sup> *Translation of Kabir's Poems*, by Tagore and Underhill, pp. 69-70.

I am neither in temple nor in mosque ; I am neither in Kaaba nor in Kailash ; neither am I in rites and ceremonies, nor in Yoga and renunciation.

If thou art a true seeker, thou shalt at once see Me : thou shalt meet me in a moment of time.

Kabir says : " O sadhu ! God is the breath of all breath."<sup>1</sup>

These devotees were uncompromising protestants against a too intellectual conception of religion. To them religion was not to be a matter of the head only, but also of the heart. Vedānta—the realisation of One in all and all in One—is too deep and abstruse for average minds. Why should the general mass of people be deprived of the consolations of religion if they fail to grasp Vedānta? Why not give them a personal God—a God, tangible, lovable, merciful and beautiful—who takes a loving interest in their daily lives, in their joys and sorrows, and on the strength of whom they could scale the highest heights of spiritual perfection? Devotee after devotee, therefore, has preached a living personal God—a God incarnate as Rāma or Kṛṣṇa or Shiva or Durga or Vittoba—and this appeal to the best in human nature, in the most acceptable and intelligible form, goes to the heart of the populace; and while Vedānta—always the final word on religion and philosophy—lies snugly in the subtle minds of the learned, Bhakti prevails from end to end of the land, preached by numerous preachers and followed by innumerable followers.

Lastly, these great writers sang and wrote in the language of the people. Their purpose was not to win the applause of smart literary sets; their appeal was direct to the hearts of the men and women of every degree. Speaking in the tongues of their brethren they influenced them in a manner and with an intensity that

<sup>1</sup> *Ibid.* p. 1.

could be equalled or surpassed by nothing else. They were thus great educational reformers; education was no more to be confined to those who study classical or foreign languages; education must be diffused broadcast. They too, like Dante and others of the Renaissance period of European history, loved their mother-tongues and preached for the understanding of all. Ṭulasi Ḍas was assailed by the Benares pandits soon after he started writing his famous *Rāmāyaṇa* in Hindi. "What is Hindi?" they asked. "Is it a language fit for the learned to write in? How can a classical book be written in a dialect? Is noble Samskrit to be dethroned?" And Ṭulasi Ḍas said in answer that he was not writing for the learned alone, but for all:

The noble and the good sing the praises of Hari and of Hara in the language of the Gods as well as that of men. Rice tastes the same, be it cooked in jars of gold or of mud.

To Ṭulasi Ḍas must go forth the gratitude of endless generations of Hindi-speaking peoples for his wise decision to sing in Hindi, for otherwise the *Rāmāyaṇa*—the solace of millions of hearts in northern India—would have remained a sealed book to the inhabitants of village and hamlet, to the "ignorant" and the "illiterate"; its manifold beauties lost in the library of the learned or the curio-collector, in age-worn almirahs or on dust-laden shelves. The great devotees thus proved themselves to be fervent, practical educational reformers.

We find, therefore, that the venerable founders of the devotional sects in mediæval India—from the 15th to the 18th centuries—summed up, in their own selves, manifold functions. They were patriots and political reformers, preaching passive resistance to existing



political evils; they were social reformers, demanding the abolition of the evil aspects of caste; they were religious reformers, impressing upon their followers the need for tolerance, the unity of all religions, the futility of cumbrous rites and ceremonies, the love of man for man and devotion for God in an embodied form; they were educational reformers, beautifying and enriching the spoken languages of India, and enabling them to flower into noble and vigorous vehicles of thought, thus throwing open the brightest gems of literature to one and all.

Of such great figures and their splendid achievements the orthodox historian has nothing to say; but they are by no means negligible factors in human history, for their names resound in the hearts of the multitude when politicians and statesmen, monarchs and warriors, sleep the sleep of the dead, forgotten and forsaken.

Sri Prakasa

## THE SCIENTIFIC TESTIMONY FOR REINCARNATION <sup>1</sup>

By E. L. GARDNER

TO-night our subject is Reincarnation, and I think first, perhaps, it would be well to dissociate from it the ideas of transmigration and metempsychosis. These are corruptions of the ancient teaching concerning the evolution of the human soul, and imply that a man's life may, on reincarnation here, be imprisoned within the body of an animal. That is not the pure teaching as given in the first instance. Once a kingdom has been attained, never again can the particular life that has achieved that standing descend to the level of a younger or lower kingdom. Hence—once a man, always a man.

The title of our study is "The Scientific Testimony for Reincarnation". Let us understand what we mean by "scientific". Science is based on observed facts, and these facts are recorded usually by many people; the observations are correlated, inferences drawn, deductions made, theories formulated, and at last an hypothesis is accepted as fitting all the facts of the case and is retained until it can be proved to be false or lacking in some particular. That is what we usually understand

<sup>1</sup> Notes of a lecture given at the London Headquarters, T.S., April 22nd, 1917.

by the term scientific research. It is on those lines that I think we can very substantially support the theory of Reincarnation. In one particular, perhaps, it will lack something of the ordinary scientific foundation, inasmuch as there are not very many as yet who can testify from direct observation that the soul reincarnates again and again. On the other hand this might be said of many facts which we are quite accustomed to accept. Who amongst us knows of his own knowledge that the world is a sphere, and that it revolves round the sun? Those who have actually proved this to their own satisfaction by the use of instruments and so on could be counted probably on the fingers of two hands. Yet we accept the theory freely because it alone fits certain facts with which we are familiar.

It is along that line, then, that I propose to pursue this argument in connection with the scientific testimony for Reincarnation, for this theory alone accounts for certain facts that are overwhelmingly insistent.

Now there are two theories that are possible. First, that each soul is specially created at the time of birth, and the second, that man is subject to repeated births, gradually building up through the experiences of many incarnations his faculties and character. Of these two one must be true.

Of the first—special creation, we must at the outset allow that that which has a beginning in time must also have an ending. Hence as a logical consequence every life that begins with a physical birth must end with physical death. That is a difficulty that has to be met by anyone who claims “special creation” for his soul as being

a fact, and at the same time believes in immortality. Then we have to face the appalling inequalities that one meets with on every hand throughout the world. You have certain people born in civilised states, apparently with every advantage on their side, and other people, equally valuable surely in the sight of Deity, born among savage tribes who never know anything whatever of the culture of civilised life. Some are born in a palace, others in a slum; many with perfectly sound and healthy bodies, and many others with crippled physical vehicles that handicap them severely throughout their incarnation. On the one hand you have an environment that will at any rate help towards the making of a saint, and on the other hand an environment that will almost compel the development of a criminal. On a theory of special creation how are we to reconcile these fearful inequalities that are obviously arbitrary and hideously unjust? It says much indeed for man's spiritual intuition that his faith can survive a contemplation of the world in the light of "special creation"!

The theologian, in his attempt to square this theory with the conception of a beneficent creator, is involved in an amazing sequence, including that of original sin and a substitutionary sacrifice. I am not suggesting for a moment that there is not some mystic truth behind these doctrines; but taken literally, they are hopeless so far as one's reason is concerned. The theory of special creation indeed leaves us stranded in a maze of difficulties, and we can only extricate ourselves from them by postulating some miraculous interference equally unscientific. All these melt away in the light of the second theory—reincarnation, for in this teaching we find equity and justice enthroned.

Now in terms of spiritual values there can be no time limits. I mean that life rests in eternity; it has no beginning, no ending, but simply—/s. Manifestation is an expression of life, not its beginning. Life flows out into denser planes and through vehicles such as our bodies; these have beginning and ending; not so the "Life". There is just one mighty "becoming," a learning to know by assuming the limitations of vehicles, of bodies; hence the achievement of consciousness, of awareness. These bodies serve to reflect the capacities of the Life, and thus life gradually becomes conscious, gradually learns to know itself by seeing itself in forms, as in a mirror. Life, then, is one, an unity; the forms are diverse. An illustration: electricity expresses itself in many ways; it all depends on the kind of instrument through which the current passes. This may be a motor that will drive tram or train; through another form, a radiator, the energy is converted into heat; or you may pass it through a lamp and produce light. You have here power, heat and light. Yet, if you trace the electricity back to its source at the generating station, you will find it is all the same. There is no differentiation there, nor, for that matter, in itself is there anywhere any difference. The electric current is all one. Its manifestation depends entirely upon the instrument, on the vehicle through which it passes, and according to that vehicle there are various manifestations. In exactly the same way all life is one, differing only by reason of the various vehicles or bodies through which it passes. These constitute the Kingdoms of Nature, and the life passes in succession from the simpler and youngest forms to the highest and most responsive.

The mineral kingdom is the earliest with which we are familiar. The Spirit is imprisoned in the mineral form; the "Pure Light is crystallised," as a great occultist put it. In the mineral kingdom the earliest lessons to be derived from separation and specialisation are learnt. Spirit is limited by straight lines, confined within sharp angles, bound about and barred, so to speak, by the facets of the crystal that enclose it.

Limited and confined within this narrow compass the life begins to have a faint idea, a faint suggestion of separation and hence of consciousness, of awareness. It is incarnate and sensation dawns. Incarnation has its pleasures and they are sought. It is an interesting experiment to spread a solution of ordinary salt on a glass plate and watch it under a lens. Presently you will see, as the water evaporates, the salt expressing itself in straight lines, in clear-cut angles and crystals, reaching out and growing before your eyes; here you have the life of the mineral incarnating. You may sweep the water over the glass slide again, the crystals disappear; you have destroyed the body that gave that life a sense of separation; but again, if you watch, you will find exactly similar crystals will quickly show themselves. The life was driven back, you had "killed" it, but the moment or two afterwards, when suitable conditions were provided, then the life became reincarnated.

The life of the mineral kingdom, generally speaking, has merely secured a foothold, a standing-place, and little more, but that alone helps it to realise something of itself, and hence leads to the dawn of a primitive consciousness.

Having learnt this much in the mineral kingdom, and something of stability, it passes on to the vegetable kingdom. There is no break between the mineral and the vegetable, though for long the scientist has been endeavouring to establish by demonstration the connection between the two kingdoms. Many people even to-day regard only those forms as being "alive" that belong to the vegetable, animal and human kingdoms; but the experiments of Professor Bose and others have gone far to prove that the mineral kingdom is just as much alive as the vegetable, though unable to express itself so fully in a more limited form.

The wonderful experiments that have been conducted, particularly in France, in connection with osmotic pressure, go to show that there is no gulf between the life of the mineral and the plant. Given a seed of calcium chloride and a suitable environment, say a solution of potassium carbonate, and a form closely resembling a plant is quickly grown. The evidence is irresistible—the life, ever eager to incarnate, when provided with a specially responsive material, seizes it instantly.

In the plant, consciousness is served very much better than in the mineral forms, and sensation becomes well established. Many plants can hear, see and feel—so that in the vegetable kingdom we find consciousness making a very great advance. In the plant, as in the mineral, many forms are ensouled from one source; and the forms, as they die to the physical environment, release the life, which with new experiences flows back to the group-soul, the source whence it came, pooling each its separate experiences in the common store, each one, in turn as it were, gaining

something by the adventures of its fellows. Occasionally in the plant you find that the life becomes entangled and held; as, for instance, in the earthquakes and cataclysms of the old days when the earth was covered with dense vegetation. The formation of our wonderful coalfields is the result of the imprisonment of the life of the vegetable kingdom. As we burn the coal of to-day we may almost hear the ripple of happy laughter accompanying the release of the life so long imprisoned.

Then, having passed through the plant form, this life enters the animal kingdom. Here we find a nervous system and the beginnings of mentality. The separation between the animals is even more acute than it was between the plants, and this separation leads quickly to the development of consciousness and awareness to a very much greater degree. In the animal kingdom, and particularly in the human, we may mark a very clear distinction arising between the life and the body occupied. For instance, the whole process of digestion, quite a complicated procedure, is conducted without any conscious assistance whatever from the life of the man who is occupying the body. He knows nothing about the digestive operation that is going on within his physical body; he does not assist it, he does not direct it; the whole of that work is done, as it were, by the body for him. And the same with the function of the heart, and the same indeed with the majority of the organs of the body; all these perform their task without any direct orders or even attention from the man who occupies the body. The eyes still look after themselves; at the approach of any threat of injury they close of their own volition.



This is all so much evidence of the fact that the body is separate and apart from the man who uses it. The man is its tenant and its lord, and can control it if he will; he can direct its operations as a whole, as a unity, but in detail the various organs for the most part look after themselves, the man being separate from them. The life, that is to say, that is occupying the body, is distinct from the body or vehicle that it uses—standing in much the same relation as the hand to an instrument or tool.

Let us now consider for a moment the growth of instinct, because it is in instinct that we touch memory; and here we have fairly clear evidence, that may well be called scientific, on behalf of Reincarnation. Many young birds will run to their mother on the approach of a danger they have never met before. For instance, the young of the partridge will seek such protection directly an owl appears. The naturalist calls that an expression of instinct, and usually ascribes it to heredity. But there is a flaw here in the argument. The partridges that had been seized and killed would have no opportunity of breeding young ones. No partridges that had suffered by birds of prey could communicate the experience by heredity. The question at once arises: how do the young partridges know that the owl is likely to harm them? The only possible explanation that one can suggest is that life is continuous, and having had many experiences before in birds' bodies, has gradually accumulated this memory, which we call instinct, through misadventures in previous lives. By the way, no subtle influence exercised by the owl is necessarily felt by the birds; sight alone is sufficient to arouse the fear. Photographs have been taken

of a large moth recently found in South America, and this moth is coloured in a very curious way; the two wings represent almost exactly the big, round eyes of an owl, and the whole moth, as it is flying about, or on a branch with wings extended, resembles to a remarkable degree an owl's face. As one of these moths fluttered over a field in which were some young partridges, it was noticed that they flew at once to their mother, evidently frightened by the sight of what they thought was an owl. Of course the moth had become coloured in this way for its own purposes, that insect-eating birds might mistake it and leave it unmolested. But the fact that the moth excited fear in the young partridge, proves it to be merely the sight of an owl's head that causes the terror, and this instinct must be born of the memory gathered from experiences in previous lives.

One might add a considerable number of other instances similarly significant. When the telegraph wires were first carried across the continent of America, it is recorded that thousands of birds perished by colliding with the unfamiliar obstacle. There were few so killed the following season, and, excepting accidents, the birds seem now quite at home with the wires.

How is it possible to explain this, except on a theory of reincarnation and memory, because there can be no question of heredity here? The birds killed by the wires would have no progeny, yet the next season we find a great diminution in the number of birds killed in that way. It is in Reincarnation alone that we can find a clue to an understanding of such an occurrence.

Throughout the journey through the forms of the Kingdoms of Nature we see a constant endeavour being made by the life to build vehicles that will serve it,

through which it can express itself ever more fully, continually reincarnating, attempting always to produce a more efficient body that shall be responsive in a greater measure to the life that uses it.

Nature's methods, if they are sure, are also very slow. We find no sudden leap to perfection—progress is laborious and gradual from the lower levels to the higher. This is applicable to the most familiar things of everyday use; everything that man has made equally with Nature. Trace to its beginnings the house we live in to-day, and it will be found to be the result of a long series of experiments. First a cave under a hill or the protection of a tree; primitive man finds the seasons objectionable under such circumstances, he pulls the branches down and builds himself a rough bower; later, having developed skill in tool-making, he cuts the trees and builds a log hut, and so on, from the simplest beginnings to the present day.

Examine any plant, any animal, and it will be found that the same gradual evolution of faculty and organ holds good. Consider the human ear, for instance; a most interesting path is followed in tracing it back to its origins. The ear we use to-day was represented in the animal kingdom by two little bulbs on the exterior of the upper part of the body; they gave to the creature that possessed them an ability to respond to a few coarse vibrations only. Cultivated to an increasing sensitiveness, they retired from the surface of the head inwards for protection, and to-day in the human ear we have one of the most wonderfully developed instruments conceivable. It arises entirely, however, from the very simplest beginnings, gradually evolving the intricate mechanism we have to-day.

Whatever may be selected for examination, always, it will be found, is the growth due to a slow and gradual improvement; everything follows that gradual incline. This applies equally to the life side as to the form side. The skill of the mechanic, for instance, is not acquired in a day or two. Seven years used to be regarded as the usual time for a lad to become skilful in the use of tools. No matter what his ability, he cannot hope to develop efficient skill in much less than that time. Everything, then, around us and within us will be found to follow the rule of gradual development of progressive evolution. And if human consciousness is ever to attain the sublime heights of the spiritual, it must tread the same evolutionary incline, and rise by strenuous endeavour. The vast curriculum afforded by the experiences of the physical world may be reasonably regarded as designed for preparation and instruction, and many lives obviously are necessary if that task is to be accomplished.

Every new creation needs three factors for its production. All true artistry on our level is creation. Let us take, as an example, sculpture. Three factors must be present before the work of art, the new creation, is produced. First the sculptor himself, secondly the block of marble, and the third factor is the thought-form of the statue in the mind of the artist. He must project that thought-form, that he sees in his mind's eye, as we say, into the block of marble, and then with his chisel cut away the superfluous material around it. This third factor of the thought-form, we do not so readily appreciate as being necessary: yet always the three are indispensable. Consider

music. The musician and his instrument in combination will produce nothing without the third. The third factor is the melody that must be present in the mind of the artist before it be born through his instrument. Three factors, which may be regarded as equal in value, always must precede a new creation. And this, we may expect, holds good in the case of the birth of a child. Its "three" are the father and mother and the reincarnating ego seeking a new body. A little while ago a well known geologist, who had been at work in Australia, told me that among the aborigines it was a universal belief that, months before a child was born, the spirit of the child was present with the mother. This perhaps is only of passing interest, but as the Australian native could hardly be expected to have evolved it himself, it points to some far-away teaching that was probably common to the people of whom the aborigines are the degenerate descendants. That the reincarnating ego must be there if the child is to be born alive, is supported by the observations of competent clairvoyants, and is entirely in harmony with the general rule of "three factors".

Reincarnation explains differences in children. The case for heredity in this matter is rather weak; if it is to cover the whole ground, it proves too much. If heredity alone is to explain the reason why a child resembles his parents, the same argument will lead us to conclude that all children must be like their parents, which demonstrably we know is not true. Also frequently there are wide differences of character between children of the same family. If, then, heredity is to explain anything, it should help us to an understanding of the divergences met with on every hand. Such

an understanding, in the absence of the theory of reincarnation, is utterly lacking.

If we examine the forms used by the life as it rises through the kingdoms from the mineral, we shall find in the plant and animal wider and wider divergences between progeny and parents as it approaches the higher levels—and the reason for this is that consciousness with an individualistic bias is beginning to assert itself. The reincarnating life, having had certain experiences, tends to become more distinctly separate, more specialised; and in the higher, the human kingdom, we find the widest divergences between parent and child. In the mineral kingdom the chemist is confident that the compounds of his elements will always give the same results. In the plant kingdom this is not so certain, though usual—variations creeping in, in consequence of the growth of the life—but generally speaking, one may depend on the progeny being closely similar to the parents. In the animal, variations in the young are more common and often pronounced, though again a close similarity is apparent. But in the human kingdom the variations, particularly in character and disposition, are strongly marked; and the only explanation that may justly claim to possess a scientific basis is that the life incarnate embraces an ever-increasing store of experiences, has assimilated these and transmuted them into faculty, and at each new human birth stamps the new personality with an individual temperament and character. It is this latter that is inherent in the life itself, the parents only providing a physical medium through which it may be expressed. Reincarnation alone fits the facts.

The continuity implied in reincarnation involves memory, and the objection frequently advanced is that, if we have lived so often before, surely we should remember some of our previous experiences. Well, the fact is we do remember. We remember, however, in the mass rather than in detail. This applies to many experiences even of the present physical life. Very few of us can remember the difficulties overcome in learning to read and write; we do not recall the labour involved in making straight lines and pot-hooks, of putting letters together and building up syllables into words and words into sentences; yet when we left school we were able to read and write, though the details of this accomplishment can now no longer be recalled. In the mass, however, the education remains; and similarly everything we have acquired in previous lives remains with us as faculty in the mass, easily to be developed and expressed in this life. How otherwise can we explain the musical prodigy who is able to excel in his early youth those who have devoted their whole life to the mastery of some instrument? How otherwise explain it, except by this, that he has applied himself to the study and practice of musical technique for several lives? It may not have been the best thing for him to do, though the world gains by his one-pointed devotion. The long specialisation in music has resulted in the child displaying an ability far beyond the ordinary—the ability being founded on the closely applied work of former lives.

Another lad is extraordinarily expert in mathematics. That, perhaps, is even more difficult to explain on the assumption of special creation than anything else. Agile mentality of a high order is here found, and this

ability argues a lengthy and laborious training. How can one possibly explain it, except on the ground that he is a reincarnated soul who in previous lives devoted himself to mathematics, and hence in this life finds the subject easy to handle. Reincarnation alone can explain the prodigy.

To summarise briefly : of the two possible theories —“ Special Creation ” and “ Reincarnation ”—the latter alone can claim the support of any testimony that can be properly called scientific. Observation, inference and deduction all point to reincarnation as being the rule of life. Whatever field of activity be examined, in whatever kingdom, all progress is found to be due to laborious effort, and is gradual and “ evolutionary ”.

Reincarnation is consistent with all Nature’s processes, it satisfies the claims of reason, and explains, as nothing else does, the facts of life. In its light we contemplate the majestic streams of Divine Life entering and passing through the forms of the successive and progressive Kingdoms of Nature, attaining self-consciousness in the human, and, with intermittent periods of rest and assimilation, gathering from the experiences of many incarnations the strength to reach their lofty and magnificent goal.

E. L. Gardner

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## IN THE REALM OF SILENCE

When you will lie down on a rocky bed  
In the glow of day, with upturned gaze,  
The blue of the sky shall fill your eyes.

When you will lie down on that rocky bed  
In the shadowy night, with upturned gaze,  
The dark of the sky shall fill your eyes.

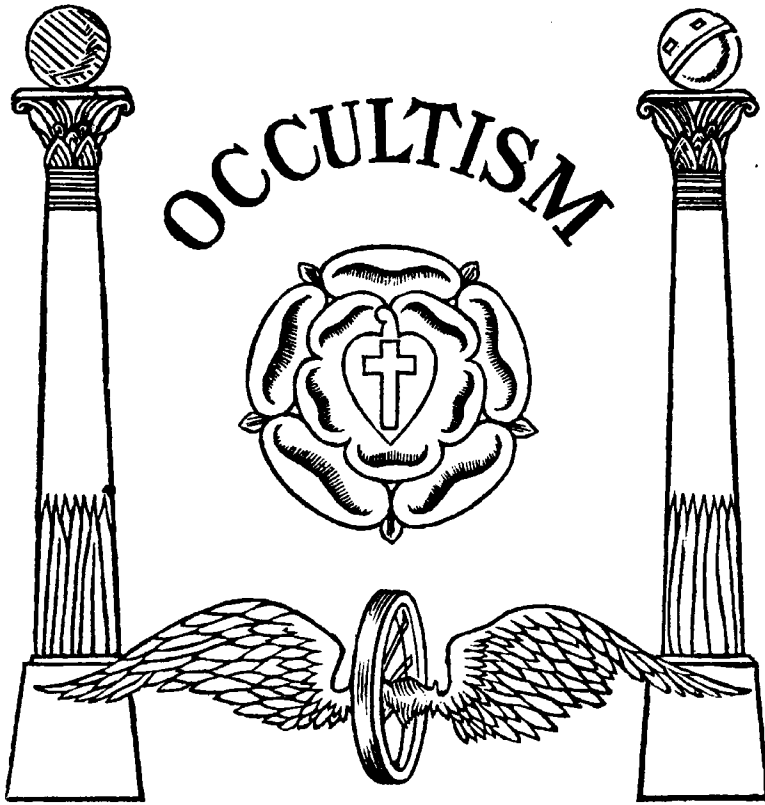
When you will lie down on a sunburnt barge  
And look through the waves on which you float,  
The green of the sea shall fill your eyes.

Then you will go hence and carry within  
The deep of the day and the deep of the night  
And the deep that ever faces the skies.

When you will lie down at the dawn of day,  
Your eyelids shading a great new dream,  
The deep of the soul shall fill your eyes.

You will gaze on the world with those silent worlds  
That guarded you during lonely bliss.  
Flowers of the deep will be your eyes.

MELLINE d'ASBECK



## AFTER-DEATH EXPERIENCES OF SUICIDES

A TALK WITH A CLASS

VI

By ANNIE BESANT

**W**HAT of the after-death experiences of those who have committed suicide or who die by accident? In the second class, there is a very great variety. In the first, there is the definite living out of the life-period ;

that means, of course, the period for the working out of the karma of that life; and for that the body is practically built. The body is made for a certain time, to last through a certain period, and during that period the karma selected for working out should be exhausted.

You probably know from your general reading that there are possibilities, especially where the ego is more developed, where some power of choice can be exercised with regard to bringing in karma which is not really quite ripe for exhaustion, or of putting off karma, retarding it, which should have been worked out in that particular life. That is to say that here, as everywhere else, if you bring in a new force you alter the result.

That is one point you should keep clearly in mind in all these discussions on karma—that you are dealing only with a law of nature, and that where you bring in some other condition the result must inevitably change. It is because people forget this, that they become so confused about karma, thinking that they cannot do anything and that they are helpless. Karma is always a thing which can be modified according to the introduction of a new force, exactly like any other law in nature.

There are cases with regard to premature death where an opportunity for such death, offered by an “accident,” has been taken by the choice of the ego. Suppose that sudden death was in a man’s karma, the paying of some debt where he had caused the sudden death of somebody else. It might be that no opportunity had occurred during several lives for the exhaustion of that particular part of his karma, and that it was hindering his progress.

Now the karma which is chosen by the Lipika for any particular life-period must be what is called "congruous"; there must be present the persons who were concerned in the causes of which this karma is the effect. It may very well be that for a given life, say of any of us, some of the people with whom we have been connected in the past may be away in the heaven world, and their time for coming back has not yet arrived; under those conditions the karma in connection with them has to be put off. It cannot be worked out until they are on the physical plane, and they cannot be dragged out of the heaven world until they have worked out the whole of their past experience into faculty. You will see at once that to shorten a person's work in that world, so that he has not had time to work up the whole of his past experience into the faculty with which he is to be reborn, would be an exceedingly difficult and awkward thing to do; in fact, an unfair and unjust thing to do.

But the mere putting off of some kārmic results that have a connection with that man is a trivial thing; it is merely a matter of time, which does not count, and which is very easily changed by Those who regulate the working of the law. Under these conditions, then, you might have an opportunity of a sudden death, say by a railway accident or an earthquake, a flood or a shipwreck; any of these things in which a large number of people have been gathered together who have to die at that time—which is always the case where there is an artificial catastrophe like a shipwreck, or a natural one like an earthquake. A number of people will be guided to that particular ship or that particular place by the *Ḍevas*, in order that

they may have that particular part of their kârmic debt paid.

If an ego desired to work that off for any particular reason in his own mind, he might be given the opportunity, he might be guided to go aboard that ship or to go into a particular train, and in that fashion, choosing a sudden death, he would pay his own debt. If he happened to be an advanced ego, round whom this was hanging as a kind of shackle or fetter, preventing his going on, this is a thing he would be apt to do. Such cases very often occur in these so-called "accidental" deaths.

You may have noticed, however, that in these accidents there are often some very extraordinary "escapes," as they are called. A man, perhaps the only man, will escape from a shipwreck, or something like that; he, you may at once know, is a man who has not death of that kind in his own karma, or else is not advanced enough to take advantage of that opportunity, if it were in his karma. Those cases, then, will mingle with the accidents.

Let us now take the case of suicide, which is an entirely different thing. We shall exclude for the moment the suicide which is deliberately chosen for the sake of some great good to others. But the ordinary suicide is done either from a momentary despair, or from a shock which the person is not strong enough to bear, a sudden misfortune coming upon him from some wrong action which he fears will be discovered and the penalty of which he wishes to escape. So, putting aside the exception which I have mentioned, suicide is from either weakness or cowardice. It is the deliberate or the hurried action of the man who is trying to get out of a trouble and escape from it.

Yet he cannot escape from it. When he has struck away his body, he is wide awake on the other side of death, exactly the same man he was a moment before, except that his body is thrown off; no more changed than if he had merely taken off his coat. The result of his losing the physical body is that his capacity for suffering is very much increased. He is subject to the same forces as those which may have driven him to suicide. There is, however, one peculiarity in relation to it—that he generally goes through in “imagination,” as we call it (which is the most real thing of all), all that led up to the point when he killed himself; and that is repeated over and over again.

A great deal of the suffering depends upon that. The thing which drove him to suicide was mental or emotional, as the case may be. He has not got rid either of his mind or of his emotions. All the part of him that drove him into suicide is there; it was not a mere bodily action. The result of that is that he has still in him everything which made him commit the action, the consequence of which is that he keeps on committing it, going through the whole of the trouble that drove him up to the final act. Of course that is suffering of an exceedingly acute kind. Hence the horror with which suicide has been regarded by all people who understand it; also the reason why almost all religions have forbidden it. If you speak to the ordinary Hindū you will find that he has the strongest feeling against suicide as being wrong.

That has come out in a very curious form in the law in the West, for if a man has attempted to commit suicide and has failed, he is brought up before a

magistrate and is subject to punishment ; this seems a remarkable proceeding, because a magistrate should really have nothing to do with the case. It is almost absurd to punish a man by a physical law for an attempt to end his own life. Still more strange is the result if two people have determined to commit suicide together, as, for instance, two lovers, or a husband and wife, who do not wish to part even in death, but who are driven by some great trouble into killing themselves. If only one of them happens to die, the law brings the other up on a charge of murder, which seems a very clumsy and unjust proceeding. Such laws are due to want of occult knowledge.

The working out of the natural law on the other side of death is a perfect sequence ; it goes on naturally from what happened here. It is inevitable ; and that is of course the great mark of all natural law. While the penalty of the artificial law is itself artificial and may be changed, the penalty, or rather the sequence, in the natural law is inevitable.

The kârmic penalty of the crime committed is the injury to the moral nature. The artificial penalty may be the scaffold, or imprisonment for a long time, or it may be any other penalty that the legislative authority chooses to attach to it. But the kârmic penalty is always the inevitable result of what a man has done. The kârmic penalty of a lie, for instance, is that a man becomes less truthful and there is more tendency in him to tell another lie. In all these cases it is inevitable, and the result must follow.

That curious automatic effect, the repeating of a thing over and over again in Kâma-loka, is also a characteristic of the murderer when he passes over,

whether the murder is found out or not. Of course if he is found out and hanged, then it takes place in rapid sequence. He goes back to the origin of the thought of murder in his own mind, the causes which made him determine on it. Then he passes stage by stage through all the mental phases which preceded the murder. I remember one case that was publicly mentioned at the time, that of the murderer of either Lincoln or Garfield, Presidents of the United States. After death he went on committing this murder over and over again, with everything that led up to it.

In studying people, when we were conducting our various investigations with regard to post-mortem states, we found similar cases very frequently. That is one of the ways in which the savage learns that murder is wrong. The savage kills without thinking. It cannot be said to be much of a crime so far as he is concerned, but it is important that he should learn that murder is a thing he must not do. And so, in the post-mortem life, he has a short suffering of this kind, short because there was very little mental effort behind, and because there was merely the sudden emotion leading to the committing of that action. That is part of the useful instruction which helps in the evolution of the savage; he learns the thing is wrong by finding it works out painfully for him. But of course those who have grown up from childhood with the conviction that their past lives have made them what they are would suffer for a very much longer period if they committed a similar offence.

The folly of suicide is that the people erroneously expect to escape life, and then they find themselves still alive. That is the futility of the whole thing. It is so



silly. It is important now and then to lay a little stress on this in speaking to ordinary people in a lecture; to emphasise the folly of it more than the wrong of it. It is more likely to be effective, for sometimes the wrong is comparatively small, but the folly is always great. Suicide depends chiefly upon ignorance: let people be convinced that they cannot escape, that the results of action are inevitable, and that will work upon their minds when there is a sudden impulse to suicide from the desire to escape. They cannot escape; and if to that you add the fact that they suffer there more than here because they are working in subtler matter, in which the "impact" of feeling is stronger in its effect upon consciousness (because less of it is wasted in moving that matter, the matter being very much lighter), you may in that way produce a very considerable effect upon their minds.

I have sometimes found that to be the case with drunkards; where you explain the facts along these rational lines, where you show them the inevitableness of the suffering, where you can emphasise the increase of the suffering, you can occasionally supply a motive which will help them to keep back from drink.

The suicide is very apt to turn up at a spiritualistic séance. Remember that he has not, by this act of suicide, broken away completely from his higher principles. But if he does not accept the results and act upon good advice (as he may be induced to do by the people who help him on the other side of death, and who will point out to him that these are the inevitable consequences of his action and that it is best to take them patiently and quietly), he often comes to regret his rash act and to attempt to regain a hold upon life by wrong means.

In Kāma-loka, the land of intense desires (intense for the reason I have just given you), he can gratify his earthly yearnings through a living proxy and, if he does so, then at the expiration of what would have been the natural term of his life (when the normal conditions would have come), the Monad generally loses him for ever. That is, he breaks away, and then he has to go back to the very beginning of evolution, because the permanent atoms have been torn away.

To all this there is an exception in the case of suicide which has been done from a noble motive. This is rare; but there are cases. I remember H. P. B. mentioning that the suicide of the Tsar Nicholas of Russia, just before the end of the Crimean War, was such a case. It was not known publicly that he had committed suicide, but as a matter of fact he had killed himself. His motive in killing himself was to put an end to the War. His life was an obstacle to that. His people were greatly devoted to him, for there was in the past a great devotion on the part of the mass of the Russian people to their Tsar; they looked upon him as their father. They would not consent to stop the War at the cost of his humiliation; they wanted to go on fighting on the vague chance that they might win in time, and thus save the Tsar from the humiliation of defeat. He saw, as I suppose most of the people of more knowledge saw, that the defeat was inevitable because they were overmatched. He determined, therefore, to kill himself, so as to remove from his people the motive for continuing the War, and so save additional bloodshed and violence.

There you have a distinct act of self-sacrifice. He did not kill himself to escape something for himself, but

to save the suffering which his people were enduring. It was an act of love and self-sacrifice, and the result of that to him was exceedingly beneficial. It was not regarded at all as a suicide, although physically it was a suicide; it was taken as a great act of moral sacrifice, similar to that of a man who plunges into a burning house to save a woman, or child, or anybody else who is there. In a sense he is committing suicide if he dies by it; at any rate, he is willing to take the risk, and because of that he kills himself. Such an act is not suicide in the ordinary sense, and it does not cause suffering after death. It is an act of self-sacrifice which quickens evolution and does not retard it.

Quite frequently the suicides and those who have died by accident desire to get into touch with the living. If they are left alone they cannot do this, because there is a barrier between them and the ordinary man which cannot be broken from their side. But the medium is an exception; the medium, by a peculiar physical constitution, by the slack connection between the dense and the etheric parts of the physical body, acts as a kind of bridge. He, the very commonplace and undeveloped medium, opens a door to communication on the two lower sub-planes of the astral; and, opening that door, he may either give some of his material to these materialising ghosts, or he may himself be overshadowed by them and made their tool. Those are the two possibilities.

If the medium has somebody protecting him on the other side, then these will be kept away from him. And that is why W. T. Stead, who knew a good deal about these conditions, guarded his "bureau" very carefully. His deceased friend Julia, and some of their

friends on the astral plane, made a kind of wall around the bureau. The proper conditions were made by the fact that only a certain class of people were allowed to come to it; only people who were rather above the average in goodness, pure-minded and earnest people (not necessarily intellectual), who lived well and thought well and had aspirations. Those were the only people whom he admitted.

He did not bring in anybody who would be an attraction to the lower kind of person on the astral plane. Then the astral friends made a protecting wall round it, and so the very best conditions were obtained. He had some very satisfactory results.

But in the ordinary circle, where people come in by paying so much (half a crown, or five or ten shillings), there is no check at all as to the kind of persons who are admitted. As these meetings are usually held in the evenings, the people who attend are very often the merely curious who come for fun and amusement. They may come in after a heavy dinner, after eating meat and drinking wine, and so they bring with them the very worst of the conditions possible.

The result on the unfortunate medium is very, very bad; there is also the possibility that anyone who is there of a low type, whose passions and character are bad, may attract to himself one of these entities of similar tendencies who is naturally drawn to such séances from the astral world. Suppose, then, that one of these lower ghosts should attach himself to the astral body of a person in the séance, having had the opportunity by materialising himself (by drawing the necessary particles from the body of the medium) and then of making this link with this special person, then

he would obsess him, influence him, fill his mind with bad thoughts. The few cases of this kind that I have come across (fortunately I have not come across many) have been of the most distressing character to the mediumistic person who, without being evil in any way, was got hold of, or of persons who had strong passions and had them intensified by going to a séance.

In these facts you have the reason for H. P. B.'s strong denunciation of séances. In the early days, while she was writing, they were to be found everywhere. She utilised them to some extent herself when she first came, because the Spiritualists were the only people she could get at, and some of them in America and England were, like Stainton Moses, of a high kind, people who were fit to come on to occult training. She tried to reach people of that type. Then she separated herself entirely from Spiritualists because of the mischief that was being done to large numbers of people in America and England, and began strongly to denounce them; and so she drew against herself the very great wrath of the Spiritualists. But she felt that the amount of comfort which a few people might derive from going to the better kind of séance was out of all proportion to the harm that was done to the people who went to these inferior séances.

Some of the better kind were carried on by Theosophists for a very considerable period, and remarkable results were obtained; but so far as the public was concerned, the attitude was adopted of going entirely against them. Nowadays the matter is not of the same importance; most of the séances are held by circles which have learned the dangers and are very much

more particular about who enters them, and so at the present time they do very little harm.

Persons who have not had much evil in their minds, and who are killed by sudden accident, live consciously on the astral plane; they have no recollection of the accident and move among their family, their friends, and old familiar scenes. From our standpoint their life may be called dreamy, but from their standpoint it is more real than the life they have left, and they are quite happy.

The first thing they notice after a time is that they cannot converse with their friends during their waking life. For some time they think they can, and they do not understand why their friends do not notice them; but the lack of notice makes them realise that they cannot communicate and that they have passed through death into a different condition. What is daytime to the "living" is night to the "dead," because then they cannot communicate with their living friends; but our night is their day, because then their living friends are liberated during the sleep of their physical bodies, and then they can communicate with them and be happy.

The average person, he who has a good many bad thoughts and some good ones, ought of all people to keep away from the séance, because there is just enough in him to attract, not the very worst, but a very undesirable kind of dweller on the astral plane. The result of the séance to him is that by giving to these people an opportunity of acting vicariously (he being the medium for it, while the other is the motive power), the man who is on the astral plane keeps on making a good deal of karma. Now Kāma-loka ought to be, for the normal man, one of the worlds of effects: it is a

world of effects where he should work out certain parts of his karma. If he goes to a séance under these conditions, he is apt to be making new karma with other people. He is more responsible than the living man who is the object of his impulse, and the bulk of the karma is made by the impulse, by him who starts it; not by the agent who carries it out. The latter shares it, but not nearly to so great an extent. So for this man the world of effects is thus turned into a world of causes, and very possibly of worse causes than he would have started if left to himself, because the ordinary medium is a very unintellectual person, who is apt to do things badly and poorly.

Annie Besant

## PAST KARMA IN A PRESENT HOROSCOPE

By ALAN LEO

ASTROLOGY reveals through the nativity of the current life the personal characteristics, fate, and fortune of each individual. Behind the natal horoscope there is the *genescope*, or conceptional horoscope, and this may be made to disclose as much of the *past karma* as the Lords of Karma have caused to be built into the prenatal epoch.

Without entering into the very subtle and technical details connected with the genescope, it may be simply stated that the Moon's place at this epoch decides the ascending sign and ruling planet at the moment of physical birth; with very rare exceptions it is the ruling planet that represents the personal ego, while all the other planets represent the karma of the current life.

Each ruling planet, although more or less complex in its expression, contains a certain number of distinctive features by which we may recognise the personal ray of the ego and the comparatively permanent state of consciousness; the rising sign denoting the form and physical conditions. The past karma reflected in the nativity, in so far as environment, parentage, marriage, children, friends, education, avocation, and monetary and social prospects are concerned, is denoted by the house divisions of the horoscope and the signs upon the cusp of them with their lords or rulers. The past karma, in so far as the



attitude of mind and responsiveness are concerned, is denoted by the ruling planet and its geometrical relationship to all the other planets.

Inherited or past karma is termed bad or good, fate and fortune, according to its painful or pleasurable vibrations, and may be astrologically summed up in the so-called "malefic" and "benefic" planets, Mars and Saturn, Venus and Jupiter; Mercury is always neutral in itself.

The painful experiences connected with Mars are the results of uncontrolled impulses, uncurbed passions, and the abuse of force and energy; those of Saturn are the result of inertia, coldness, fear, isolation, irresponsibility, and selfishness that disregards the feelings of others, etc., etc.

The pleasurable experiences connected with Venus are associated with lovingkindness, attractiveness, desire to give pleasure to others, etc.; those of Jupiter are connected with the social and religious life, philanthropy, hospitality and goodwill, etc.

The horoscope at birth shows a constant action and reaction between the personal self and all that is *outside* the self, summed up in environment; therefore to understand the past karma that may be liberated in the present horoscope we must invest the personality with certain characteristics inherited from the past, as denoted by the ruling planet and its vibratory power, and endeavour to realise how far it is subject to the environment or has power over it.

We may tabulate the vibrations of the ruling planet, apart from its own inherent nature, as follows: masculine or feminine; positive or negative; fixed or changeable; dualistic or indecisive; also the plane on

which it is most responsive or inert, such as the physical, emotional, mental, or moral ; and finally the house of the horoscope that it dominates or claims as its own, and whether it is harmonious or discordant therein. If the ruling planet rises, it has a totally different effect upon environment from what it has when it sets ; if above the earth, a difference from any position held below ; also angular, succedent, or cadent positions have a marked effect on the ruling planet.

The so-called “afflictions” in a nativity will in the main coincide with fate, and the benefic aspects with good fortune ; but it will be necessary to know the attitude of the personal ego to environment before deciding whether it will be good or ill.

Considering the wonderful variations there are in kārmic disabilities in each individual life, it is hardly wise to particularise with regard to character and destiny when a general summing up as to the effects of “afflictions” should suffice. We may tabulate them as follows, as reflected in the present horoscope :

Past Karma	Present Horoscope
Cruelty, violence, malevolence, selfishness, callous injustice, covetous hatred, etc.	Mars afflicting Saturn.
Hypocrisy, imposing on credulity, religious injustice, social disorganisation, etc.	Jupiter afflicting Saturn.
Dishonesty, treachery, false representation, cowardly action, perfidy, etc.	Mercury afflicting Saturn.
Untruthfulness, discordance, exaggeration, slander, malicious speech, etc.	Mercury afflicting Mars.
Lack of conscientiousness, waste, inordinate conceit, dissipation, extravagance, excess of feeling, etc.	Mars afflicting Jupiter.

Anarchism, ruthless destruction, disloyalty, suicidal mania, murderous inclinations, etc.	Mars afflicting Uranus.
Sensuality, carelessness, abuse of emotion and affection, etc.	Mars afflicting Venus.
Gross deceptions, unnatural practices.	Neptune.

The above are a few of the "afflictions" to be found in a horoscope of the present, and the past causes that correspond with these. The benefic influences produce pleasurable effects of a harmonious nature, and it is the astrologer's function to decide what is really benefic or malefic; for some benefic influences produce adverse after-effects, and some malefic aspects may conceal good effects, showing good out of so-called evil. It is not the benefic or malefic aspects that count so much as positions, and the subject is far too vast for one to deal with the innumerable combinations in a horoscope that lead up to causes producing far-reaching results.

As a general rule the majority of kârmic disabilities coming under the influence of Mars are those due to impulsive thought, speech, and action of the past; and those under Saturn are due to failure to realise responsibility. Kârmic benefits are mainly due to Venus and Jupiter, and have arisen out of generous feelings and kind actions; but even these may have some undesirable results if used for selfish or personal ends. It would require too much explanation to show how strongly motive affects the results of past karma, also to enter into the peculiarities of karina arising out of the influence of Uranus and Neptune; but sufficient has been said to show the value of a careful study of the horoscope of the present life in order to understand past karma.

Alan Leo

## RENTS IN THE VEIL OF TIME

### THE LIVES OF AMAL

THE special interest in this rather fragmentary series is the unusual bond that exists between Amal and Calyx. The Band of Servers, as they meet together in their many lives, naturally enough develop strong bonds of affection among themselves; and this karma of what may be called "family affection" brings them often into relations of parent and child, wife or husband. But in the case of Calyx and Amal the tie seems to be of an unusually strong nature. Thus we find that these two, in the period of time covered by the investigation recorded in these Lives, come together in the relation of husband and wife no less than nine times, and in addition, several times they are lovers whose course of true love does not run smooth; this is markedly an exception, for we do not find any two Servers coming together in this intimate relationship usually more than three or four times within the same period.

The Lives of Amal here recorded are extremely fragmentary, and in many of them no special attempt has been made to fix dates. They are, however, published as having a certain interest of their own.

## I

## CENTRAL ASIA, 42,000 B. C.

Calyx and Amal were brother and sister, and were born among the Band of Servers when it was utilised to make the nucleus of the Arabian sub-race of the Āryan Race. Calyx was married to Beth, the daughter of Jupiter, the Chief Priest, and Amal was married to a rich merchant, Laxa, whom she did not really love, but was urged to marry by her mother. Neither brother nor sister were specially happy in their choice ; the two were unusually attached to each other, more like lovers than like brother and sister. At this time an opportunity was given to the Servers to leave the city of Manoa and settle in one of the wild valleys to be the nucleus of the second sub-race. When Beth, the wife of Calyx, “keenly desirous to sacrifice herself and her family in response to the call of the Manu, pertinaciously worried her already semi-detached husband to (metaphorically) take up his cross and go forth into a wilderness which had no attractions for him, it acted upon him like the final shock which determines the precipitation of matter from a saturated solution, or suddenly turns to ice the surface of a pool of water which, while absolutely still, has sunk to a temperature just below the freezing point without actually freezing. He deserted his wife (leaving behind him a letter to explain that he could never be happy with her, and therefore thought it kindest to set her free to follow her own devices) and fled with his sister Amal to a distant city. Laxa was furious—not at the loss of his wife, but at the scandal, which he feared might affect his business; he proclaimed that he had never trusted her, and had long known her to be unfaithful, and would never under any consideration receive her back into his household. Beth and her children took refuge with

her sister Fomal, who received them with open arms, and thus it happened that Jupiter's children were all able to take the opportunity which he had so earnestly desired for them. As to the runaway lovers, they reappeared some years later, hoping that their escapade would be overlooked; but society in Manoa declined to receive them, so they actually presented themselves among the new community in the valley. Finding themselves no more welcome there, they drifted back to the distant city whither they had fled at first, and so pass out of our story." (*The Lives of Alcyone*, in print,

## II ATLANTIS

The period of this life was long ago in ancient Atlantis. Amal was a girl and Calyx was her half-brother, and between them there was a strong bond of affection. He was older than Amal, and when he grew up he departed to another part of the country, either for business or education. Amal was brought up in one of the temples as a vestal virgin of the religion of the time; these vestals were called "Virgins of the Flame". During the absence of Calyx, Amal was betrayed and ruined by one of the priests of the temple, who to conceal his wickedness declared that it was the will of the gods that she should be offered in sacrifice. This diabolical plan was carried out, and Amal met her death by being thrown into a pit of fire as an offering to the gods of the degraded religion of the time.

On his return Calyx heard the news and he was full of terrible grief. His strong affection for Amal made him long to see her again, and with this purpose in view he learnt enough of magical practices to call

her back from the astral world and materialise her astral body. This for a time gave him some happiness, till he discovered that the wicked priest, who had ruined her, had been performing the same magical incantations, but with base motives. Though the knowledge possessed by Calyx was not so great as that of the priest, yet his love for Amal gave him sufficient power to form such a shell round her that she was thenceforth protected from the devices of the priest. Calyx's whole life was given up to her, and he had her continually with him astrally; but the true ego slowly withdrew from the astral form, and Calyx saw, whenever he recalled her to the physical world by incantations, that she was no longer the same. For a time he left off recalling her; once again he attempted it, but it was only her empty shell that appeared.

Meanwhile the wicked priest had died, his last hours being filled with repentance for his evil deeds. So he now came in his astral body to Calyx, and told him that his sister's soul had left the empty form and passed into a higher state of being; the priest also told him that he (Calyx) would meet her in another life on earth.

After this Calyx left his native country, and went and settled down amongst a less civilised people, whom he helped by teaching. He died comparatively young, at about the age of fifty.

### III

MYSORE, 14,700 B. C.

The only facts recorded of this life are that Calyx and Amal were husband and wife, and had as daughters Capri, Olaf and Concord. Amal was a gentle, simple creature, and Calyx was a splendid-looking warrior from the north.

#### IV SCANDINAVIA

Calyx was born in Atlantis, but left there with adventurers for what is now Scandinavia. After terrible hardships he reached his destination. Amal was a girl, and lived with her father and mother near where Calyx settled. They met and loved each other, but her parents would not let them marry, for they looked upon him with horror and suspicion, believing all Atlanteans to be evil sorcerers. This did not, however, prevent the lovers from meeting in secret. Some years later the mother died, and Calyx and Amal were able to live together happily. Calyx was successful as an agriculturist, since he brought from Atlantis a greater knowledge of agriculture than was possessed by the people of the country.

#### V PERU, 12,100 B. C.

Calyx and Amal appeared in Peru with the great gathering of the Servers in that remarkable civilisation. Calyx was the brother of Mercury, and married Abel; Amal was his daughter.

In some ways the character of Amal was not satisfactory, but the influence of her father always predominated over her life. She married Xanthos. There are no further details recorded.

#### VI POSEIDONIS, 11,000 B. C.

In this life both our characters changed sex, and Calyx was a woman, the mother of Amal, who was her



son. Amal's father was Laxa. No details are recorded, but we see how the bond of love between Calyx and Amal once again manifested itself in the relation of parent and child.

## VII ASIA

Calyx and Amal met again and were this time wife and husband. Amal was an adventurer of questionable character, while Calyx was a beautiful girl of a different race from his own. They loved each other at first sight, but the parents of Calyx, who belonged to a higher race which had conquered the country, disapproved of Amal, who belonged to the conquered race. However, the two lovers met in secret. Finally Calyx gave up her home and friends and left all to marry Amal. Amal's great love for her was his best quality, for he was an unscrupulous marauder, but his sole aim in plundering was to benefit her. Calyx, however, did not approve of her husband's methods. There is nothing further of any consequence to be recorded of this life.

*(To be concluded)*

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## OCCASIONAL NOTES

By ALICE E. ADAIR

### IV: SOME WELL KNOWN IMPRESSIONISTS

A NOTEWORTHY feature of the work of the Impressionist Group is the absence of monotony. How is this? Inspired by the same ideal, bound together by a common interest, holding identical principles, sharing all artistic experience, their art is remarkable for its originality and versatility. How is this happy combination of individualistic and communistic ideals brought about?

It is due no doubt partly to the fact that the group was not a school; they were in a sense all masters and at the same time all pupils, so there was not one strong personality overpowering all the others. This, united with the very marked individuality of character which most of the early Impressionists possessed, saved their work from dull uniformity; while the necessity of presenting a united front to hostile critics and of co-operation in the development of their method, blended strangely contrasted elements into a harmonious unity.

Compare Berthe Morisot, a woman of culture, a famous beauty, poetical, charming, with Paul Cezanne, "shy, half-savage, cynical"; Camille Pissarro, debonair,

impressionable, popular, humorous, with the mysterious, misanthropic, ironical Hilaire Degas; the unlucky but noble-hearted and gifted Alfred Sisley with the equally gifted but successful, sensuous, laughter-loving, Renoir; or study the character of Claude Monet, with his colossal patience, his simplicity, his serenity, and his "passionate, violent, and highly sensitive artistic individuality". A complex set indeed they were, of widely differing personalities, yet the solidarity of the group remained unshaken through all the strain of adverse circumstances and hostile criticism.

It is with the first well known Impressionists that we are here concerned; but the same marked differences of temperament are to be found in the later recruits, amongst whom may be mentioned Henri Le Sidaner, a mystic who might well be a reincarnated artist friar from an Italian monastery; Albert Besnard, forcible, audacious, buoyant, and by no means otherworldly; Eugène Carrière, the peculiarly gifted portraitist with clairvoyant understanding of his sitters, who "paints astonishing faces, mobile and quivering as they smile and speak"; and the American, Alexander Harrison, enthusiastic, adventurous, refined, an ardent yachtsman, whose "vast studio in Paris breathes of the sea".

To return to the earlier group, Berthe Morisot, who married Manet's brother Eugène, was the granddaughter of Fragonard, and inherited some of his most attractive qualities. She was a pupil of Edouard Manet and was naturally imbued with his revolutionary ideas, and she began very early to use all her influence, which as a favourite in Parisian society was considerable, in the interests of the new movement. As an

artist she was distinguished by "the delicacy of her style, her exquisite draughtsmanship, and most luminous and poetic sense of colour"; and she won from the lips of George Moore, the critic, the highest praise ever given to a woman painter. "Only one woman," he says, "created a style, and that woman is Madame Morisot. Her pictures are the only pictures painted by a woman that could not be destroyed without creating a blank, a hiatus, in the history of art."

Paul Cezanne was the close friend of Emile Zola from boyhood. The great novelist is believed to have immortalised him as Claude Lantier, the hero of *L'Oeuvre*, and dedicated a volume of articles dealing with Impressionism to him—"Amon ami Paul Cezanne". It was Cezanne who introduced Zola to Manet, and so won for him and the Impressionists the valuable championship of this gifted author. Probably owing to his retiring nature Cezanne was not greatly *en evidence* in the earlier days of the movement, but he has had a powerful influence on later outgrowths of Impressionism. His ideal was truth—the essence of truth, not its appearance. He strove to pierce to the heart of his subject, to extract its substance and place that on his canvas. Speaking to a friend, once, of one of his own pictures, he said: "What is lacking is the realisation. Perhaps I shall get it, but I am old and it may be that I shall die without having reached the highest point: To realise, like the Venetians." The search for reality beyond appearances was his motive power.

The good fairies were lavish with their gifts at Camille Pissarro's birth. In addition to his artistic genius and simple and noble character, he had physical

beauty and charming manners ; he was also humorous and entertaining—an excellent raconteur. Naturally very impressionable, he passed through several phases in his artistic evolution. First of all Corot influenced him, and then for a time he was completely under the sway of J. F. Millet. Wynford Dewhurst believes he would have become one of the leaders of the Barbizon men if there had been no Monet. The fourth phase was the temporary attraction to Seurat and pointillism, but the influence which dominated all others was that of Claude Monet, which represented the third phase. He accompanied the latter when he went to England, studied with him there and returned with him to France. He joined the group of Impressionists, and was the only one of them whose work appeared at every exhibition they held between 1874 and 1886. In his later years he settled down in a lovely spot, Eragny, near Giverny, Monet's home. He was of course a landscapist, and George Moore ranks his work higher than that of either Monet or Sisley, while Dewhurst gives him a place "second only to Manet and Monet in the history of Modern French art".

Auguste Renoir was another of Pissarro's chosen comrades. It is not surprising that the "grey-toned and meditative" Pissarro should be attracted to this artist, who delighted in glowing colour and the lovely tints produced by light upon flesh. Renoir is said to have been "intoxicated with the beauties of flowers, flesh and sunlight". He painted innumerable pictures of all kinds of subjects. Landscapes, seascapes, large subject pictures, still-life paintings, nudes and portraits are all included in his work, but it is in the last-named that he excelled. Of his paintings of women and children

Mr. Dewhurst says: "His creations in this genre glow with the sure fire of genius." It is in these that his claim to immortality lies.

Hilaire Degas was cast in altogether different mould. Although in many ways most unattractive, he is still the most interesting figure in the Impressionist set. He lived a solitary life, discouraging all visitors, inviting no friendship and defending himself from his enemies with his stinging speech. He sought no official recognition, refused all honours, and never received an official commission. He has been called the analyst and ironist of the group. He sought to portray the realities of life as he saw them in the heart of a great city, and he chose for his subjects the criminals, jockeys, and washerwomen of Paris. Although he was bound up with the Impressionists by ties of sympathy and temperament, their method was foreign to him. In the early days he helped the group very much with his suggestions and his organising ability, while in his turn he learnt the use of radiant colour from them. But out-of-door work did not interest him, the life of the boulevard and of the theatre was the life that inspired him. His art was cradled in classicalism and, like Ingres, he worshipped fine drawing.

It has always puzzled his admirers that such a devotee of beautiful form should have chosen to paint such ugly models. George Moore's explanation is accepted by some critics as the most reasonable. He says that the nude has become almost impossible as a theme, for "who in sheer beauty has a new word to say? Since Gainsborough and Ingres no one has succeeded in infusing new life into it. But cynicism was the great means of eloquence

in the Middle Ages, and with cynicism Degas has again rendered the nude an artistic possibility." He then describes a painting of three coarse, middle-aged, toil-worn women at their toilet, and concludes: "Another passes a rough nightdress over her lumpy shoulders, and the touching ugliness of this poor human creature goes straight to the heart."<sup>1</sup> I do not find this explanation satisfactory. Theodore Duret, I think, shows truer insight. "Degas," he says, "has proved once more that, with genius, subject is a secondary matter, merely its opportunity, one may say. It is out of itself, out of its inner consciousness, that the poetry and the beauty discovered in its production are drawn." Oil painting was not a strong point with Degas, but he excelled as a pastellist. He is best known by his *Scènes de Théâtres*, and for these he will remain famous.

A generous heart was concealed behind his cynicism, for he sacrificed a small fortune to rescue his brother from ruin. Owing to his own peculiarities of temper, probably most of his pictures have found purchasers outside of France. Nevertheless he is looked upon by his fellow countrymen as "one of the greatest draughtsmen who have ever lived".

Alfred Sisley was an Englishman born and bred in Paris. His life was short and sad. Although he painted charming pictures, "some of the most fascinating landscapes ever painted," he was never appreciated by his contemporaries. The strain of a perpetual struggle against poverty embittered and shortened his days, but discovered no ignoble weakness in his character. The riverside was his favourite sketching-ground, and his work includes many paintings in the neighbourhood of

<sup>1</sup> *Impressionist Painting*. Wynford Dewhurst.

the Thames and of the river Seine. M. Tavernier, an intimate friend, commenting on his untimely death, said : " Success was slower in coming to Sisley than to other Impressionists, but this never for a moment disturbed him ; no approach to a feeling of jealousy swept the heart of this honest man, nor darkened this uplifted spirit. He only rejoiced in the favour which had fallen upon some of his group, saying with a smile : ' They are beginning to give us our due : my turn will come after that of my friends.' . . . Sisley is gone too soon, and just at the moment when, in reparation for long injustice, full homage is about to be rendered to those strong and charming qualities which make him a painter, exquisite, original among them all."

The early career of Claude Monet was very similar to that of Manet. There was the same parental opposition to an artistic career, the same effort to disillusionise the boy, the same failure to turn him from his purpose. A painter he wished to be, and nothing else would satisfy him. At last he succeeded in gaining his end, and after a term of military service in Algeria, returned to Paris and devoted himself to the study of art. His work soon attracted the notice of Manet's circle, but it was only after his visit to England that Monet's influence became marked. The inspiration he received from the works of Turner and Constable, the study of Japanese art and the painting of London mists, all combined to widen his horizon and develop his ideas relating to light and colour very rapidly. When he returned to Paris he found a following immediately, and henceforward his whole attention was devoted to the principles that are embodied in Impressionism. Vigour, simplicity, breadth and serenity are characteristic of



the man and his work; and his physical strength and well-balanced nature won for him the triumph over discouragement and financial strain which overwhelmed his less fortunate but no less gifted and courageous comrades.

The pursuit of evanescent atmospheric effects gave ample scope for the exercise of his tireless patience. He would paint a series of pictures of one subject, changing his canvas every hour as he worked. One of these series depicts a field with two haystacks standing out in relief against a distant hill. There are twenty pictures of the same theme, representing a close observation of the changing effects of light for a whole year; and so vividly have the impressions been seized, that each canvas presents a different picture. There is a more remarkable series of Rouen Cathedral, which was painted under the greatest difficulties and which took three years in the execution. Each of the twenty-five large canvases proves that Monet had extraordinary vision—"eyes marvellously sensitive to the most subtle modulations of light, and capable of the acutest analysis of luminous phenomena".

When fortune smiled upon him in his later years, he bought a beautiful home at Giverny and settled there, in comfortable ease, with his family. A casual remark to a friend shows the strange vicissitudes of his life: "Yes, my friend, to-day I cannot paint enough, and make probably £15,000 a year; twenty years ago I was starving." Gardening was his favourite hobby, and in the intervals of painting at Giverny he could indulge his passion for colour in the massing of flowers in the beds of his lovely garden—wonderful flowers collected from all parts of the world.

M. Theodore Duret indicates the prominent position of Claude Monet in the Impressionist movement thus :

In him Impressionism found its most complete formula . . . ever brighter colours and more sparkling light. In the last series, of the Thames at London, of the pool at Giverny, and of Venice, Impressionism found the extreme reach of its attainment. Painting which has arrived at this degree of fluidity in some measure approaches music, executing variations upon a theme of colour analogous to those of sound. Monet thus reached that last degree of abstraction and imagination allied with reality of which the art of landscape is capable.

Though Monet holds this prominent position, the prominence is undoubtedly due to his concentration of effort and specialisation along certain definite lines, rather than to outstanding genius, as of a giant among pigmies ; for in other and different artistic attainments many of the group were greater than he.

Alice E. Adair

## CORRESPONDENCE

### A PROBLEM OF KARMA

I should like to point out how a remark in Mr. Sinnett's new book (to judge from your review of it in *THE THEOSOPHIST* for August) bears on a point arising out of my paper, "The New Tune," in the July number. In likening the progress of Man through the world-period to that of the individual man through his life, I remark that whereas the latter is living on credit during childhood and in old age on his accumulated savings, it is in middle life that he pays his way. Thus I pictured Man as passing through his corresponding middle period at the present time, and therefore "paying cash" in a karmic sense. I did not at the time of writing my paper see my way to pressing home an inference that must have been fairly obvious to some of your readers, namely, that to establish an exact parallel (such as, I believe, exists) Man during this middle period would have to be shewn as not only paying cash for the present and for his debts from the past, but also as laying up karmic savings against the future. My hesitancy is curiously reflected in your reviewer's confessed reluctance to accept a certain portion of Mr. Sinnett's doctrine. That is where the veteran Theosophist hazards the remark that "undeserved suffering may be imposed by the complicated interplay of human free-will," while later on he gives as a reason for the non-intervention of the Great Ones to stop the horrors of the war, that it is desired to give the world a chance to rise to the occasion and achieve victory for the good without external help. In other words it would appear that Mr. Sinnett is hinting that we are being permitted to undergo suffering beyond our karmic deserts for the sake of the fuller and faster ushering in of the good time to follow.

Countenance from so high an authority now emboldens me to say that I think we ought to have no difficulty in accepting this doctrine. To me it appears most convincing. I find a similar deduction to be the logical outcome of one of the central thoughts which I ventured to express in "The New Tune". I believe that the suffering which Man is

undergoing to-day is not all incurred in the discharge of karmic debts from the past, but consists in a large measure in savings, as it were, for the future; a laying-by that will bear interest up to "an hundredfold" in accordance with its contributory effects on the coming harvest of good. I think there is a hint to the same effect in the words of the Christ on the subject of those on whom the tower at Siloam fell: "Think ye that they were offenders above all the men that dwell in Jerusalem?" and more particularly in those referring to the man who was blind from his birth: "Neither did this man sin nor his parents, but that the works of God should be made manifest in him." As St. Paul says: "For our light affliction, which is but for a moment, worketh for us more and more exceedingly an eternal weight of glory." Again: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward."

I take it that suffering in its karmic aspects is not always to be regarded as an effect. It may sometimes be employed as a cause to produce an effect later. It is like the powder that we rightly associate with jam—and it does not follow that the respective incidences of jam and powder are always the same. Powder may have to be swallowed as a consequence of an over-indulgence in jam; powder and jam may be administered together; and jam may follow as a reward for powder bravely taken.

I like to think that the call to arms has been an invitation not merely to pay our debts, but even more to step forth on the side of right and to join with the Saviours in the glorious privilege of making sacrifice in the cause of Salvation. This theory, of course, may give rise to disquieting thoughts in some of us who have not been called upon to make sacrifice to any great extent, or to a less extent than others. These may doubt whether their comparative immunity may not imply a slur on their worthiness. With suffering regarded as all deserved, they could at least lay to their souls the flattering unction of the presumption of innocence. But it seems more reasonable to suppose that the real cause of diversities of experience in the matter of suffering lies in diversities in our nature not referable to our deserts. We may all be instruments, but yet not all instruments which it is expedient to use in similar ways, in similar circumstances or at similar times. The past, can we but know it, has to be considered; even more has the present; but most of all the future. The instrument must not be applied to work that may unsuit it for its proper metier. David, man after God's own heart though he was, had yet, because he was also a man of blood, to leave the building of the Temple to his son. Those

of us who are fortunate enough to have escaped being drawn so fully as others into the present vortex of blood and tears, may be being held in reserve to share in the work of reconstruction and construction, for work, that is, for the proper performance of which comparative freedom from certain sorts of karmic ties may constitute an essential qualification.

JOHN BEGG

### THE THEOSOPHICAL SOCIETY AND POLITICS

In THE THEOSOPHIST for November 1916 the President wrote an article—"The Wider Outlook"—in which she says :

Another difficulty arose in 1914 over my political activities and I agreed that <sup>1</sup> *the Society should have, and had, nothing to do with my political work, but claimed my liberty as an individual to do what I believed to be my duty to the Empire.*

While I am myself free to work for Home Rule, *I have no power, even had I the wish, to commit the Society to this policy. Such a Society as ours should not take collectively any part in politics.* If it did we should lose many of our best members, who as Government servants cannot enter the political arena.

*The entire liberty of thought and action must remain for every member, every Lodge, every National Society and for the Society as a whole. Very few are the things for which the Society can act as a whole; seeing the variety of conditions under which its members live; for action which would suit England, might be very unsuitable in Chili.*

In THE THEOSOPHIST for September 1917 (page 592) is published a letter written by Mrs. Besant to the Governor of Madras. When she was interned, the order among other things said that "she shall not publish or procure the publication of any writing or speech composed by her, whether already published or not". This vague and sweeping order Government afterwards attempted to relax by writing to her that it was willing to permit Mrs. Besant to publish purely Theosophical or religious writings or speeches composed by her, provided such writings or speeches were previously examined by Government and passed for publication. Mrs. Besant, however, indignantly rejected the proffered relaxation. In the course of her reply she has said :

The Theosophical Society cannot identify itself with any special creed, religious, social or political, *but it can and ought to stand for the sacred right of free speech, for all opinions which do not excite to crime. . . . It has therefore allied itself in this struggle in entente cordiale with the National Congress, the Moslem League, the Home Rule League, in one solid body united in resistance to autocracy, and in defence of the liberty of the people; and I, as the President of the Theosophical Society, will conclude no separate peace.*

<sup>1</sup> All throughout the italics are mine. N. D. K.

The above writing has caused much regret and dissatisfaction among many members of the T.S. The Theosophical Society certainly cannot make a study of "all opinions that do not excite to crime," neither can it determine what opinions do not excite to crime, much less can it fight for "free speech" for such opinions, free speech being itself a very slippery commodity. Again, there has been no *entente cordiale* between the Society and the National Congress, the Moslem League, and the Home Rule League, to resist autocracy. No member of the T.S. knows anything about it. The Society as a body can make no such compact, or take up a fight.

The books and writings of Mrs. Besant are her personal property. The Theosophical Society has no right over them, and there was no reason to say in the letter that she "as President of the Theosophical Society can conclude no separate peace". The Theosophical Society was unnecessarily brought into this letter.

The quotations given above from THE THEOSOPHIST of November 1916 fully explain the position and policy of the Theosophical Society as declared by the President herself :

The Society should have, and had, nothing to do with my political work. I have no power, had I the wish, to commit the Society to this policy (political activity). Such a Society as ours should not collectively take any part in politics.

We anxiously await the explanation of Mrs. Besant regarding the above-mentioned startling passages in her letter.

*A Proposed Order of Reform.*—In the President's message of 6th November, 1916, to the Theosophical Federation at Amraoti we read :

We exist to spread in every direction the Truth of Universal Brotherhood, and it is the duty of each one of us to choose some definite service. The paths are four : (1) The teaching of Theosophical truths, working in and for the T.S., (2) educational work of every description, (3) social reform, industrial improvement, etc., and (4) political work for the salvation of the Motherland. *To none of these can be pledged the Theosophical Society as a whole, it being international and every country being autonomous. Each member must choose his own line of activity.*

Not only Government servants but many other members of the T.S. who are not Government servants, do not wish to enter the political arena, and some who may have a desire to work in politics do not approve of the aims and the way in which the present political propaganda is carried out. A few impetuous members hold meetings in some Lodges, and pass resolutions introducing political discussions into them, without taking care to ascertain the opinions of absent members, and

of those members who are unable to speak publicly but disapprove of the resolution and do not like to be dissenters in an emotional crowd.

It is high time, therefore, that an "Order of Indian Political Reform" be instituted, in which individual members of the T.S. may work, *quite apart from the Society*. Thus the fourth path suggested by the President may be pursued by T.S. members *in their individual capacity*. Political discussions and dissensions in this country will go on increasing, and as individual members of the T.S. may wish to take part in these, they will in various instances consciously and unconsciously try to mix up the T.S. in some form or other with their political activities. It is very desirable, therefore, that all those members of the T.S. who wish to engage in political work should carry on their activities in politics in a separate organisation. There are three influential and public political organisations, but some T.S. members would like to work along with other members for politics under the direction of Mrs. Besant, and the establishment of a *separate Order* for the purpose will avoid misunderstanding and various other difficulties, and will leave the Theosophical Society free to carry out its objects and policy without being unnecessarily mixed up with politics from time to time.

Poona

N. D. KHANDALVALA

## BOOK-LORE

*Brahmaḍharsana: or Intuition of the Absolute*, being an Introduction to the study of Hindu Philosophy, by Sri Ananda Acharya. (Macmillan & Co. Ltd., London. Price 4s. 6d.)

The study of Hindu Philosophy has always been a formidable undertaking, especially to the Western temperament, but its terrors are considerably lessened by this simple and straightforward little introductory manual. The author is one of those stalwart sons of India who have gone forth into Western lands to deliver the message of spiritual freedom contained in the Vedānta Philosophy. In his preface he tells us that the six lectures which make up this book were delivered in Christiania in 1915. He goes on to say :

My aim was to present Hindu ways of looking at the eternal verities of life in simple language before the mind of the Norwegian public, with whose points of view, however, I was as utterly unfamiliar as they were with mine. In this rather venturesome undertaking, I was encouraged to persevere through an inner conviction of the uniformity, amidst a diversity of forms, of the philosophical experiences of humanity all the world over.

In this aim he has achieved no small measure of success, for the six systems of Hindū Philosophy are presented in a practical manner that holds the reader's interest all through. Naturally the systems that claim most attention are the Samkya and the Vedānta. The former is described in sufficient detail to enable the student to follow its rather complicated classifications, and two explanatory charts are appended. In passing from the consideration of dualism to that of monism, Sri Ananda refers to the estrangement of science from religion caused by irrational theism, and shews how the later trend of scientific thought is distinctly monistic. Then we come to the qualified monism of Rāmānuja, which supplies the philosophical complement to man's ineradicable craving for an object of worship. Finally we are led up to the Advaita Philosophy of Sankara, with



its superb denial of reality to the whole phenomenal universe, including man—when regarded as a separate entity. Here the author wisely explains that this view of life was originally intended for the guidance of those in whom spiritual insight had already awakened, and therefore was almost certain to be misunderstood by the merely religious. This difficulty is put rather neatly in the following passage :

God, as He appears to the Mukta-purusha, must differ from the conception of those who are in bondage. Those who still walk in the valley of the shadow of death, whose eyes are blinded by ignorance, whose hearts are full of the sores of narrowness,—they can have no conception of God save as One who is endowed with human attributes, though many times magnified. For this reason there must be two different pictures of God, owing to the existence of two very different standpoints. The free souls realise God as One who is free from all phenomenal and anthropomorphic attributes, but for them who see Him through the eyes of faith and devotion, He is still endowed with noumenal attributes or, in the words of Rāmānuja, “kalyāna gunākar,” “endowed with innumerable auspicious qualities,” such as the boundless glory of illimitable knowledge, dominion and majesty, power, generation of all things at will, wisdom, mercy, etc.

This, however, is no reason why the larger view should not be available for all who are dissatisfied with the aids of religion, however useful and beautiful ; therefore, in spite of the pitfalls that surround the doctrine of maya, we heartily commend this genuine little work to all earnest seekers after truth. An excellent feature is the addition of a bibliography at the end of each lecture.

W. D. S. B.

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*Annual Report of the Smithsonian Institution, 1915.*  
(Government Printing Office, Washington, U.S.A.)

It is some time since we received the latest issue of this useful annual publication. Its interest for the general public lies in the appendix, which fills nearly four-fifths of this volume of over 500 pages, and which contains articles on some of the prominent scientific questions of the day. Almost all the branches of science are here represented except psychology, a deficiency which we have noted consistently for several years in these annual reports.

The most important of these articles from the Theosophist's point of view is undoubtedly the one on Atlantis by M. Termier, Director of Service of the Geologic Chart of France. M. Termier adduces all the available oceanographical,

geological, and biological evidence (which cannot be conveniently summarised here, but has been set forth by the present writer in another place), and concludes that there can be no reasonable doubt of the truth of Plato's narrative. A Theosophist can see, moreover, that the facts cited by M. Termier clearly point to something much vaster than the sinking of a single island—point, in fact, to the sort of cataclysms which the clairvoyant investigations of Theosophists have shown to have taken place. We strongly recommend this article to the careful notice of those Theosophists who are always in search of scientific corroborations of Theosophy.

The next most interesting article from our standpoint is that on the Constitution of Matter and the Evolution of the Elements, from the pen of Sir Ernest Rutherford. Sir Ernest describes the origin and development of the most recent conception of atomic structure, the conception which was originated by Sir Ernest himself, as an improvement on the older one of Sir J. J. Thomson. The Thomson atom consisted of a sphere of positive electricity, interspersed throughout with electrons, the mass of the atom being practically all due to the electrons. In the Rutherford atom the positive charge is supposed to be concentrated in an extremely minute central nucleus, and the mass of the atom depends mainly on the amount of this positive charge. The nucleus also contains a number of electrons, but the positive electricity is always in excess, so that the nucleus shows a resultant positive charge, which is balanced by the necessary number of electrons lying on the outskirts of the atom. While the mass of the atom depends mainly on the *total* quantity of positive electrification in the nucleus, the physical and chemical properties of the atom are determined mainly by the *resultant* nuclear charge and the outlying electrons, more especially by a small number among them, which have been termed by Stark "valency electrons". We know little as regards the quantity of the total positive charge in the atomic nucleus. But as regards the resultant nuclear charge, the suggestion most in accordance with facts is the one due to Van den Broek and Bohr, viz., that it might be equal to the actual number of the element when all the known elements are arranged in order of increasing atomic weight.

Other papers of general interest are (1) on the Utilisation of Solar Energy, (2) on the Impressions of the Voices of Tropical Birds, and (3) on Insect Nests. Prof. Bateson's Presidential Address on Heredity before the British Association meeting in 1914 has also been reprinted. Altogether it is a very interesting volume.

G. S. AG.

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*Viḍvan Mano Rañjani Series*—(1) No. 16. *The Age of Sankara*, by T. S. Nārāyaṇa Sāstri, B.A., B.L., part I. A., pp. 1—112. (Thompson & Co., Madras.) (2) *Successors of Sankarāchārya*, in the Kāmakoti-Pītha at Kañchi and in the Sāraḍā-Matha at Sringeri, by the same author. (Sivarahasyam Press, Madras. Price As. 8.)

*The Age of Sankara* is said to embody the result of the author's researches and labours for the last twenty years in the field of Samskrit literature. It is rather a big work, to be published in two parts extending over nearly 1,000 pages, crown 8vo, of closely printed matter. The first part is to give a review of the current opinions about the age of Sankara, while in the second part the author will give his own view as to the date of Sankara and the system of philosophy and religion as revealed in his famous Bhāshyas and various minor works. It is only a portion of the work which is to hand, and it forms an eighth part of the whole work. The first fasciculus contains the author's Foreword and Introduction and the first three chapters of the main work, dealing respectively with his methods of investigation, the chief eras of Indian chronology and the main incidents of Sankara's life. In the Foreword the author sketches out the whole plan of his work, thus giving us a clue to the contents of the whole work in all its several parts.

*Successors of Sankarāchārya* is only complementary to *The Age of Sankara* in so far as it gives lists of the apostolic succession in the important *Mathas*, throwing light on the date of the original Sankara. With the aid of literary and other materials of some historical value the author proposes to show that the original Sankara was born at Kālali in the year 509 B.C., and left this world in 477 B.C. The author

distinguishes between two Sankaras who, he says, have been confounded with each other by later biographers, and tries to show that A.D. 788, the more commonly accepted date for the birth of Sankara, is really the date of the birth of *Abhinava Sankara* who adorned the Kāmakoti-Pitha at Kañchi as the thirty-eighth successor of *Āḍi-Sankara*. In the course of his work he will deal with the commonly accepted dates of Gauṭama Buddha and Chandragupta, and try to show that they are far wide of the mark. With so many surprises in store for students of Ancient Indian history, the work, we are sure, will be read with great interest as it proceeds; and the work so far published is really very interesting.

The date of Sankara is one of those many much discussed subjects in the province of Indian studies on which Samskrit scholars have not yet come to a final common understanding. It has varied from the sixth century before Christ to the eighth century after Christ. The subject was discussed in THE THEOSOPHIST in the early eighties, when Mr. A. P. Sinnett's *Esoteric Buddhism* was first published; and the interest of the publications under review to the student of Theosophical literature lies in their close corroboration of the date of the original Sankara's birth as given out by Mr. Sinnett on the authority of information supplied to him by "*Initiates in esoteric science*"; and this date is about sixty years after Gauṭama Buddha's death.

A. M. S.

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*Seven Visions of the Coming of Christ*, by R. J. Fox.  
(H. R. Allenson, London. Price 1s.)

The seven visions we are dealing with in this little book are "old friends," for this is their third incarnation in a brief space of time. As the author tells us in her Introduction, they first formed part of a book of inspirational writings called *Rays of the Dawn on the New Testament*, published in 1912. After the outbreak of the war she "was impressed that they must be reprinted in a form which would send them into a wider field," and they were published in 1915 in her *Unexpected Tidings of the War and of the Future*. As such they were reviewed in the October 1916 number of this

magazine, and have thus already been introduced to our readers. The author hopes that by giving them one more chance "they may revive in many a stronger faith that, after his midnight of tribulation and anguish, the Sun of righteousness is certainly coming to bring healing on His wings".

D. CH.

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### BOOK NOTICES

We have received the following :

*Self-Training in Prayer*, by A. H. McNeile, D.D. (W. Heffer & Sons, Cambridge.) A series of short articles on subjects connected with the Christian life, intended to give suggestions and help to all who long to find reality in prayer but who have so far found this more a religious duty than a religious experience.

*Reality in Religion* and *The Love of God*, by Neville Figgis. (Francis Griffiths, London. Price 1s. each) Reality in faith, faith in practice, the need of a revival of true and sincere worship—these and kindred subjects are the themes elaborated in the sermons reprinted in the first-mentioned of these two little volumes. The course of sermons on "The Love of God" has not been printed before.

*How to Complete our Lives*, by Bertha Davis. (L. N. Fowler & Co., London.) This very small book is written with the object of making the pathway to perfection clearer by awakening men to a knowledge that they have within themselves—in the Good within—a sure light to guide them to a knowledge of the truth, which alone can make us free ; and also attempts to solve "the vital problem of the two sexes by finding their natural place in the universe". Seventeen very short chapters make clear the author's views on the problems before her.

A. DE. L.

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## THEOSOPHY IN THE MAGAZINES

## THE INDIAN POETRY OF DEVOTION

After some specious praises of war in *The Hibbert Journal* it is a relief to come across an honest appreciation of the peacemakers of India, the poets and saints of the "bhakti" school. Such an article appears in the October number from the pen of Dr. Nicol Macnicol, entitled as above. This phase of the religious life of India has so much in common with the writings of the mediæval Christian mystics that one wonders why it has not received more attention from the representatives of Christianity. The Indian bhakta has evidently three decided merits from the Christian standpoint: he believes in a personal God, though at times his theology is distinctly "shaky" and given to relapses into pantheism; he preaches divine love, though his raptures sometimes exceed the austere respectability of conventional Christian piety; lastly, he goes about among the people as one of themselves, using their own language, a democratic ideal which Christianity still cherishes in spite of the support given by the Church to class privilege. On the other hand, according to Dr. Macnicol, the Indian devotee is a victim of "the great governing Hindu ideas of *karma* and transmigration, of *maya* (illusion) and monism. The tyranny of these thoughts is never wholly cast off, though in the stress of emotion they may sometimes be forgotten for a while." Then, again, he sometimes presumes to usurp the claim of the Church to be "the bride of Christ," by entering into marital relations with his personal God; while at other times his intellectual leanings to the advaita philosophy overcome his trust in the personal deity altogether. Thus:

Jñanesvar's religious attitude is more complex and difficult to define than that of the other two saints [Tukaram and Namdev]. In his heart he is undoubtedly a theist, but at the same time his intellect again and again compels him to bow to the proud claims of the *advaita* doctrine. This is an ambiguity that is characteristic of Indian religion from the age of the Upanishads until to-day, and it brings a discord into their thinking, as it must have brought a division into their lives, which makes an estimate of their teaching peculiarly baffling to the student.

There is also apparently considerable room for improvement in the choice of personal deities by this band of worshippers. For instance, we read: "Vithoba is identified with

Krisna, but it is a reputable Krisna, the husband of Rukhmini, not the lover of Radha." Finally there is the somewhat double-edged charge of neglecting the service of others in the desire for personal salvation. After quoting a description of saintship strongly reminiscent of the Sermon on the Mount:

A lamp is he, shining with steadfast light,—  
Not shining to the stranger dark as night  
While to the household bright.

As trees whose shadows on their planter fall  
Or on who hews them down,—so he to all  
Alike impartial.

His heart, O Arjuna, no bias knows ;  
On all an equal aspect he bestows,  
Friends let them be or foes.

the writer adds the following extraordinary comment :

That is not at all events the Christian ideal. That even path is not the path of love and sacrifice. The only service of others that these saints seem to realise as a duty is that which the *guru* performs when, as Jnanesvar says, "he lights the lamp of knowledge in the temple of the heart of holy men". They believe that the call of their souls' need constrains God ; but the call of the need of sinful and suffering men appears to awake a very faint echo in their own hearts. It is not that these hearts are not tender, but that Christ has not entered them with His revelation of what love is.

It may be that after all the Christian ideal has been better understood by these Eastern devotees than by some of its champions of the pulpit ; else why should it have been silenced by the war ?

W. D. S. B.



# SUPPLEMENT TO THE THEOSOPHIST

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## CONVENTION OF THE THEOSOPHICAL SOCIETY 1917, AT CALCUTTA

1. The next Anniversary and Convention of the Theosophical Society will be held in Calcutta in the month of December next (Christmas week).

2. Arrangements are being made for the comfort and convenience of a large influx of members and delegates of the Theosophical Society, and proper accommodation has been arranged for their stay in Calcutta. The spacious hall of the Calcutta University Institute has been secured for meetings and lectures. It is very centrally situated, just east of the College Square and very close to the rooms of the Bengal Theosophical Society, and can accommodate over 2,000 people.

3. In order that as little inconvenience as possible may be suffered, intending visitors (not requiring special arrangements) are requested :

- (a) To notify the intention of their coming by the 30th November (those requiring special arrangements should notify not later than 15th October next) at the latest, and send the registration fee of Re. 1 per head to the Secretary, Reception Committee.
- (b) To bring with them bedding, mosquito nets if required, and other personal requisites.



4. Members are requested to advise beforehand the date and train of arrival at Howrah and Sealdah Stations, as there are several trains booked to arrive at these stations every day.

5. It is proposed to form Reception Camps on the two platforms of the B.N. and E.I. Railways at Howrah Station and on the platform of the E.B. Railway at Sealdah Station, under the charge of several captains and volunteers who will render all necessary help to the delegates.

6. Arrangements for meals will be made for members purchasing 4 or 6-day tickets at the following rates :

Indian Vegetarian style, 2 meals per day (without lunch, chota hazri or milk), Rs. 4 for 4-day ticket and Rs. 6 for 6-day ticket.

European style, including chota hazri, coffee, tea or milk, Rs. 12 for 4-day ticket and Rs. 18. for 6-day ticket. Milk and other necessaries may be supplied at actual extra rates.

No refund will be allowed on unused or partially used tickets. It may also be possible to arrange for occasional meals in Indian style, at As. 8 per meal, if timely notice is given and tickets purchased beforehand.

7. Accommodation will be supplied free to members not requiring separate rooms, but a lump sum charge of Re. 1 will be made for furniture (1 cot, 1 chair and bathroom convenience in Indian style). This amount should be sent by each member with his registration fee.

8. Members requiring extra accommodation or special accommodation for ladies should write to the Secretary, Reception Committee at least six weeks beforehand.

9. Admission to the lectures will be by free tickets. Special blocks will be reserved for ladies.

10. Persons who do not notify their coming beforehand must excuse us if we are unable to provide lodging and food for them. Arrangements are made for members only. Sympathisers can only be accommodated after members are arranged for, and will be charged throughout their stay at

rates applicable to members. All correspondence should be addressed to Mr. G. H. Wittenbaker, Secretary, Reception Committee, Bengal Theosophical Society, 4/3A College Square, Calcutta.

#### ACCOMMODATION FOR EUROPEANS

Accommodation in European style may be had at several hotels, of which we attach a list. It would be wise to reserve accommodation in advance, because a number of Congresses and Conventions will meet here during Christmas week. This can be done by writing direct to the hotels. The undersigned, if written to in time, will be glad to arrange with the hotels concerned. List of prominent Calcutta Hotels :

1. "Great Eastern," Old Court House Street.
2. "Grand," Chowringhee.
3. "Continental," Chowringhee.
4. "Spence's," Wellesley Place.

There are also numerous Boarding Houses in various parts of the town with rates varying from Rs. 3 to Rs. 10 per day and even more, according to accommodation required, locality, etc. Some of those of the cheaper sort are in the vicinity of "Wellington Square" the proposed site for the pandal of the coming National Congress; but there are none near the University Institute and the Bengal Theosophical Society, the centre of our Convention activities. If members who care to avail themselves of any of these would communicate their requirements (fully, definitely and immediately) to us, no effort will be spared in making all arrangements for them.

G. H. WITTENBAKER,  
*Secretary, Reception Committee.*

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iv SUPPLEMENT TO THE THEOSOPHIST OCTOBER  
THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 9th August, to 10th September, 1917, are acknowledged with thanks :

DONATIONS

	RS.	A.	P.
Mr. J. W. Hamilton Jones, in Antofagasta, to Headquarters, T.S., £5 ... ..	73	1	3
	<u>73</u>	<u>1</u>	<u>3</u>

Adyar,  
10th September, 1917.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 9th August, to 10th September 1917, are acknowledged with thanks :

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A Theosophist, Adyar (Legacy) ... ..	300	0	0
	<u>300</u>	<u>0</u>	<u>0</u>

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10th September, 1917. Hon. Secretary and Treasurer, O.P.F.S.

A. SCHWARZ,

Printed and published by Rao Saheb G. Subbayya Chetty,  
at the Vasanā Press, Adyar, Madras.

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1917, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Dublin and Belfast Lodges, T.S., dues of new members, £6. 10s. ... ..	90	6	0
Mr. Egizio Veronesi, Cairo, Egypt, dues of new members £1. 2s. 8d. ... ..	17	0	0
Mr. Edward Drayton, Hastings, Barbados, B.W.I., for 1917, £1. ... ..	15	0	0

#### DONATIONS

“ M. M. F. £25. In token of love for our President, and of enthusiastic support of her policy ” ...	348	6	3
Mr. T. M. Guruparanathaswami, Mirasdar, Vittaikaranpudur. ... ..	20	0	0
	490	12	3

*Adyar,*  
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## OLCOTT PANCHAMA FREE SCHOOLS

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	Rs.	A.	P.
Mr. F. E. Pearce, London ... ..	75	0	0
	<u>75</u>	<u>0</u>	<u>0</u>

*Adyar,* A. SCHWARZ,  
10th October, 1917. *Hon. Secretary and Treasurer, O.P.F.S.*

## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Schenectady, New York, U.S.A. ...	Schenectady Lodge, T.S.	30-4-1917
Baker, Oregon, U.S.A. ...	Baker " "	17-5-1917
Tracy, California, U.S.A. ...	Tracy " "	1-6-1917
Hoorn, Holland ...	Hoorn " "	24-6-1917
Paris, France ...	Studio " "	15-7-1917
Kumarpaliyam, Coimbatore Dist., S. India ...	Kumarpaliyam Lodge, T.S. ...	3-9-1917
Mirzapore, U.P., India ...	Sri Narayana Lodge, T.S.	8-9-1917
Coimbatore, S. India ...	Vasanta " "	10-9-1917

## CONSOLIDATION OF LODGE

The "Dharma" Lodge, Oran, France, was consolidated with the "Alcyone" Lodge, Oran, France, in June, 1917.

*Adyar,* J. R. ARIA,  
10th October, 1917. *Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE FORTY SECOND ANNIVERSARY AND CONVENTION OF THE THEOSOPHICAL SOCIETY

THE Convention of the T.S. will be held this year at Calcutta, from Tuesday, December 25th, to Sunday, the 30th. The Public Lectures will be delivered as follows on "The Theosophical Outlook":

1. December 25th, 8.30 a.m., The Problems of Religion and Philosophy, by C. Jinarājadāsa, M.A.
2. December 26th, 8.30 a.m., The Problems of Education, by G. S. Arundale, M.A., LL.B.
3. December 27th, 8.30 a.m., The Problems of National and International Politics, by B. P. Wadia.
4. December 28th, 8.30 a.m., The Problems of Social Reform, by the Hon. Mr. Justice T. Sadasiva Iyer.

The Convention of the Indian Section, T.S., will take place on Tuesday 25th, 12.30 to 2.30, and on Wednesday 26th, 2.30 to 3.30. The meeting of the Order of the Star in the East will be on Friday 28th at 7.30 a.m. The T.S. Convention and Presidential Address will be on Sunday 30th at 8.30 a.m., and the Anniversary Meeting at 7 p.m.

viii SUPPLEMENT TO THE THEOSOPHIST DECEMBER

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1917, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Indian Section, T.S., Benares, part payment for 1916-17 ... ..	1,800	0	0
Presidential Agent, Spain, dues of 3 new members, for 1917-18, £1. 2s. 6d. ... ..	16	14	0
Miss Athalia Wernigg, for 1918 ... ..	15	0	0
Mr. M. Manuk, Hongkong, for 1918 ... ..	15	0	0
Miss M. E. Weston, of Ireland, for 1917-18, 10s. ... ..	6	14	3

DONATIONS FOR ADYAR LIBRARY

A Friend, Adyar ... ..	500	0	0
Dr. Andrew Crowford, of Scottsbluff ... ..	87	10	4
Mr. N. H. Cama, Hubli ... ..	10	0	0
	2,451	6	7

Adyar,  
10th November, 1917.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

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A Friend, Adyar ... ..	1,000	0	0
	1,000	0	0

Adyar,  
10th November, 1917. Hon. Secretary and Treasurer, O.P.F.S.

A. SCHWARZ,

# The Theosophist



**Founded by H. P. BLAVATSKY & H. S. OLCOTT**

**with which is incorporated LUCIFER, founded by H. P. BLAVATSKY**

**Which was edited by ANNIE BESANT, P.T.S. until June 16th, 1911**

**Acting Editor: C. JINARĀJADĀSA, M.A.**

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# THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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# THE THEOSOPHIST

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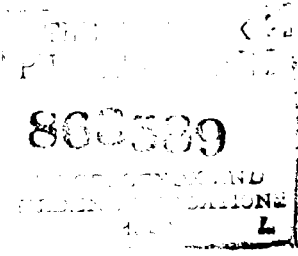
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VOL. XXXIX

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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**G**REETING to all friends in North and South, in East and West on this New Year's Day. There are many New Year's Days in India, and New Year's greetings therefore come many times in a single year. But at whatever time the day may fall, it awakens thoughts of kindness and goodwill, which are precious all the year round. And so, to all far and near who are comrades, and to strangers in many lands, let the words ring out: "May you have a good and useful, and therefore happy, New Year."

\* \* \*

For the fourth time Christmas has come round under the clouds of War. The family gatherings which mark it in Christian lands, the happy laughter of children, the merry glances of the young, the joyous rest of busy middle age, the calm retrospection of the aged, these ever mark the coming of Christmas Day.

It is the festival of the children, as nearest to the little Child whom Christendom worships at Yule Tide.

\* \* \*

But sadly for these four Christmas Days, nay half ironical, must sound the greeting to the "Prince of Peace". For where is Peace in these harried countries? where hides she her soiled and broken wings? "Perchance she has fled for ever," whispers the voice of Despair; but Hope lifts up her serene face, with eyes that reflect the blue glory of the sky, and murmurs gently:

Endure, endure, be faithful to the end.

\* \* \*

At Christmas, 1915, some were talking of Peace coming in the spring. But spring, and summer and autumn, and winter, have twice rolled round the cycle, and still the end of the War does not yet seem to be in sight. It would seem almost strange to open the papers, and not see "War" leaping at us in capitals from the page, and to find once again the world thrown open, so that men may wander as they list.

\* \* \*

Will the Year now born, 1918, bring us Peace? God grant it. Yet only if the coming of Peace would mean true blessing to the world, and not a breathing space to recover for fiercer war. For if Might could triumph over Right, and the rod of oppression could remain unbroken, whether in East or West, then were Peace a deadlier curse than war.

\* \* \*

What has the New Year hidden in his bosom for our India? Does he hold the sure and certain promise of the Freedom that we strive for? is it the rising of the Sun of Liberty that is painting the fair rose of dawn on our horizon? or is the glow only the reflection of the fierce fires of hatred which have burst out from our masters at the sight of the pride and the self-respect which remind them that India chafes against her servitude, and that the days of cringing obedience are gone, never to return.



For me I feel, as I have felt even since the war-drum sounded in August, 1914, that England's fate in the battle-field depends on her sincerity or her hypocrisy in India. She is being weighed in the balance, and I still believe that she will not be found wanting, and I will hope, until the hope be disproved, that she will be true to the great principles of Liberty, that she will unlock the fetters on Indian limbs, and not wait until India, in wrath, breaks them for herself.



It is the blindness of the "ruling race" which lies so heavy on the heart. "If thou wouldst see, even in this thy day, the things that belong unto thy peace." The empty phrases, the absurd pretensions, the cant about the "masses"—left in ignorance unlightened and poverty unsolaced by those who pretend to be their friends and guardians—all these things seem to indicate the stupidity against which the Gods fight in vain. Even the well-intentioned Englishman cannot



put himself into the skin of the Indian, cannot realise that the Indian is a man like himself, with hopes, and ambitions, and cravings, and pride, just like his own, and that he rebels in his heart against an alien rule, as he himself would do if Germans ruled in Westminster, and the army were officered by Germans. If he would call a little imagination to his help things would be better. At present he sees perversity in what in himself he would call self-respect.



And our beloved Theosophical Society, what of it in the coming year? In my Presidential Address I have tried to sketch in outline the mighty task which is set before it. It has to permeate the mental atmosphere with Theosophical ideas, so that in every department of life in the New Civilisation, these thoughts may inspire and guide. Education must be recast; penology reformed; labour must be raised from drudgery to creative joy; the submerged in every Nation must no longer remain the disinherited; society must no longer hold a differing standard in sex morality for men and women. We have studied to no purpose unless we can bring the fruits of our study for the feeding of humanity, and justify our teaching by our lives.



In our Theosophical Society discussions have taken place on the correctness or otherwise of the officials and leaders of the Society engaging themselves in political work. Instructed Theosophists look upon politics as a

branch of human activity in which those who like should be free to busy themselves. Political work to them is as sacred as religious work. This was brought out by the letter I wrote during my internment, refusing to differentiate between my manifold activities and writings. We have received a copy of an open letter from the National Missionary Council, of which the Metropolitan of India is the Chairman, addressed to all Christian Missionaries in India, and we are glad to see the following :

We would ask all Missionaries to consider afresh the great ideals for which, in the Providence of God, Governments exist and to let those principles dominate and control their own thinking in these times of controversy, and, when occasion requires, to make these principles clear to others. It is as much an ideal of good Government to provide to every one of its subjects the opportunity for the development of his personality, as it is to provide for the whole body politic the blessings of order, peace and justice.

The former of these is an ideal of good Government because the better the individual citizens are, the better is the whole State. As the messengers of Christ we teach the freedom of man's will and the responsibility towards God and man which attaches to that freedom. We teach that our Lord came that men might have life and have it more abundantly. We are well aware that nothing adds more to the richness of man's life and to the development of his personality than responsibility. Among the responsibilities which thus draw out the best of man's powers is responsibility to his Nation for its good Government. Accordingly one result of our work will be to make men fit for, as well as desirous of, taking their share in the burden of responsibility for their country's welfare. We ask our Missionary brethren to fix their eyes steadily on this implication of one of the most fundamental elements of our teaching.

It is the duty of Christians continually to keep before their minds these two great ideal purposes of Government, the encouragement of free developing life and the maintenance of equal justice ; to labour to get them understood by all men ; and to pray God to enable the Government of each country to realise them more and more.



National Week is very full of work for all of us. We have the first meeting of the National Board of Education on the 25th, but we shall need more than one sitting for our work, I think. The National Congress begins on the 26th, the Theosophical Society preceding it on the 25th. I reach Calcutta on the 24th, to be duly received. The All-India Congress Committee meets on the 25th, so the day will be well filled. The Congress works from the 26th to the 29th; the Muslim League on the 30th and 31st. Then there are the Industrial and Social Conferences, and the first Social Service Conference, over which Mr. Gandhi presides.

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Our Bombay friends arrive only on the 26th, as the Home Rule League deputations are received on the 24th, and they leave Bombay that night. Lokamanya Tilak, of course, comes with them. It was tiresome of the Governments concerned to fix their dates for the Congress time; they might well have taken a few days' rest at Christmas.

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Mr. Montagu has made a very good impression on all who have been permitted to see him, but it is unfortunate that the Local Governments, in their bitter antagonism to Home Rule, have kept him rigidly apart from free and untrammelled intercourse with the leaders of Indian opinion. The Government of India have apparently had no share in this policy, but official etiquette prevents the overriding of the local authorities. There could not have been given a better proof of their

fear of his knowing Indians as they are, but the Secretary of State is a man of the world, shrewd and experienced, and I fancy he has seen through the veil, and has, in Madras, recognised the artificiality of the vamped-up agitation against his mission of peace.

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The success of this mission is of vital importance to the Theosophical Society, for the position of our members is a very difficult one, and religious freedom is in serious danger in India. For the Musalmāns, like ourselves, are unable to separate religion from life, and to lock it up in a watertight compartment. They owe to their Khalif religious obedience, as the Roman Catholics owe it to the Pope. To interfere with this sacred relationship is to strike a blow at their religion. They are entirely loyal to their temporal Sovereign, and, as their great interned leader, Muhammad Ali, said, they would fight against the Turks if they invaded India, and Musalmāns are fighting against them gallantly in Asia. But their religious adherence to the Khalif, solemnly consecrated with religious ceremonies as the Head of their Faith, is a thing that none may touch. In defence of religious freedom, in their demand that the Government shall preserve religious neutrality, they stand shoulder to shoulder with the Theosophical Society. For without religious freedom life becomes intolerable; it is a matter of life and death to all to whom religion is their daily bread.

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We seem to be returning to the elder days when, in Scotland, the Covenant and the freedom of the land were so intertwined that he who fought for religious freedom was obliged to fight for civil freedom as well; when, in Ireland, Protestants held Derry for William of Orange and Roman Catholics battled for James II. The truth is that vital religion affects a man's every thought and action, and "civil and religious liberty" have ever been wedded in the struggles for freedom. We are only experiencing in India that which has happened in every country, when politics have become serious, involving great principles, and not a mere game between the Ins and the Outs.

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I love the old Greek meaning of the word Politics, including all a man's relations to his environment, as I dealt with it in my Convention Lectures of 1904—thirteen years ago—*Theosophy in Relation to Human Life*. It is interesting to me, personally, to see how thoroughly in past years in India, I laid the foundations of my present work. Only a couple of days ago, my Brother Jinarājadāsa brought me the reports of a lecture on "National Universities," preserved by Colonel Olcott, in *The Bengalee* and *The Hindu*, with the half sheet on which the notes of the lecture were written! I am going to republish the lecture, since the foundation of a National University is hoped for in 1918.

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## THE FUTURE OF MYSTICISM

By EVELYN UNDERHILL

**W**HAT is to be the future of Mysticism? What part is it destined to play in the mental and spiritual life of mankind? These questions must often occur to those who watch with interest the present so-called "Mystical Revival"; but they cannot be answered until we have arrived at some conception of what we believe "Mysticism" to be, for this word—which had in the past a precise and well understood meaning—has unfortunately become one of the vaguest in the language. On one hand, a few people still understand it in the ancient and only accurate sense, as the science or art of the spiritual life. On the other, it is freely used to

describe all that belongs to the psychic and occult, "spiritualism," theosophy, and symbolism. To some, again, it is synonymous with the mood which finds a sacramental meaning in nature; by others it is loosely applied to all the works of the religious imagination. When, therefore, we discuss its future, we must first define the exact content which we give to the term; for the future of religious contemplation may conceivably be widely different from that of psychic research.

Mysticism, then, will here be identified, first, with that practical education of the spirit which was the art of the great mystics of the past, and which leads to that condition of perfect harmony with the Eternal World which they call the "Unitive Life"; and secondly, with a belief in, and realisation of, that spiritual world behind the world of the senses, which those mystics describe to us—a mystical reading of existence. In the one case, it is a matter of pure experience, in the other, of intuition and faith. Nothing here said will concern spiritualism, occultism, or any other "ism" which professes to reveal the secrets of the unseen, set up communication with the departed, or confer abnormal powers. These, interesting subjects of inquiry in themselves, are wholly unconnected with true mysticism.

The celebrated modernist, Tyrrell, said that the religion of the future would probably consist in mysticism and charity; but if these great words be given their full weight of meaning, this prophecy seems to set too high a standard for the spiritual powers of the average man. The religion of the spiritual genius always has consisted in mysticism and charity, because these are the highest expressions of the saint's love for God and for his fellow men; but

religion of so lofty and all-absorbing a type, only possible to those possessing nobility of character and clearness of sight, demands heroic disciplines and sacrifices of those who embrace it, the abandoning of many things which we think comfortable and pleasant, a real knight-errantry of the soul. We hope that the great dynasty of the mystical saints will never fail, but the lessons of history suggest that they are never likely to be numerous. Their virile spirituality is too difficult for the average man, and is unlikely in the future, as in the past, to form the dominant element of his religion. Such mystics are the fine flower of humanity, possessing as their birthright a special aptitude for God. Like other great artists and specialists, they have given years of patient effort to the education and full development of those powers, in obedience to that innate passion for the perfect which is the greatest of all human attributes. For this they have always given up their worldly prospects, often their families and friends. They have suffered much, and have been rewarded, first, by a great enrichment of consciousness, an initiation into the true meaning and beauty of the world, and finally by the achievement of that state of complete harmony with the Divine Order which they call "union with God". Plainly this career is not within the reach of the majority. They must be content with the tidings which these great wayfarers bring back to us; tidings which seem to waken vague memories, and often stir us to a passionate sense of incompleteness and unrest.

There is little we can say about the future which may await this vital mysticism of the great mystics. In its essentials, it has varied little since its first



appearance in history; though in its expression it has generally made use of the religious formulæ of its time. Nevertheless, the future of mysticism as a whole, the enlightenment it is destined to give to the mass of mankind, must depend on the appearance among us of such great seers, such first-hand explorers of the Infinite; as great periods in music, poetry or painting depend on the appearance of creative artists, who are able in their works and by the fire of their personal inspiration to stimulate the more languid perceptions of truth and beauty possessed by their fellow men. New life radiates from such personalities and infects the whole of the society in which they emerge; and thus a "mystical period," such as that which had so marked an effect on Germany and the Netherlands in the 14th century, or on France in the 17th, comes into existence. Such a mystical period requires two factors. First, the appearance of one or more great mystics, centres of spiritual vitality, revealing in their works and their example the loveliness and unfathomable reality of that supernal world in which they live; next, a condition of public opinion sympathetic to the mystics' revelation, a generally experienced need of some more durable object of desire, some more real satisfaction of the heart's craving than any that can be found amongst the changing circumstances of human life. Few will deny that the second factor, at any rate, exists amongst us at the present moment; that, emerging as a natural reaction from the materialism of the nineteenth century, it has been immensely quickened by the widespread desolation of the war, by the awful commentary which the events of the last three years have provided on our dreams of an

achieved Utopia, a perfect civilisation, an earthly realm of peace and goodwill. Men and women are now driven to look for a solution of life's problems somewhere beyond the flaming horizons; there to find alike the imperishable beauty of which their own deepest instincts speak to them, and the source of that strange fortitude, that exalted spirit of sacrifice, which has found supreme expression amongst the horrors and squalors of the battle-fields. The soil, then, is ready, if only a personality arise capable of scattering the seed.

The reality and depth of this craving for spiritual certitudes is shown by the avidity with which mystical literature is now seized and read, the quick following obtained by cults and movements which either are or appear to be mystical in type. Much of the literature, many of the movements, are trivial, and attract a devotion far beyond their deserts. Many offer their adherents a "nature mysticism" which is little better than a refined paganism and utterly lacks that bracing effect upon character which is inherent in a true mystical faith. Others teach an easy form of mental passivity, not unlike that of the old quietists, which gives to its practitioner a deceptive impression of spiritual peace. The classics of mystical literature have sufficiently exposed the errors of such short cuts into the Infinite. The true mystical life, far from being a short cut, has been well described as a "heroic supernaturalism". It is not easy. Its moments of rapturous certitude are paid for by hard struggles and sacrifices. It flourishes best in alliance with a lofty moral code, a strong sense of duty, a definite religious faith, capable of upholding the mystic during the many periods in which his vision fails him.

Its contemplations do not consist in a luxurious sinking down into the Infinite, but in a deliberate concentration of consciousness upon the spiritual world: the art of prayer raised to its highest denomination. The lessons of the past suggest to us that such a mysticism, frequently the aftermath of periods of misery and strife such as we now endure, is more likely to arise within than without the great historic Churches and Faiths. To these Churches and Faiths it has again and again brought its gift of fresh life, of renewed and intensified communion with the spiritual world; and through them has radiated that gift upon the world. It is in this direction that its future may most hopefully be looked for, since, divorced from all institutional expression, it tends to become bizarre, vague, or merely sentimental. Its recent revival in France, in the persons of the Catholic contemplatives, Thérèse de l'enfant Jesus and Lucie Christine, and of the poet Péguy and his school—the first purely traditional in type, the last giving new, vivid significance and interpretation to the ancient creedal forms—is an indication of the direction in which we may expect it to arise. True mysticism is the soul of religion; but, like the soul of man, it needs a body if it is to fulfil its mighty destiny. This destiny is not merely individual. It is social: the disclosure to other men of fresh realms of the spirit, the imparting of more abundant life to the race.

Evelyn Underhill

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# THEOSOPHY AND PSYCHOLOGICAL HEALING<sup>1</sup>

By DR. CHELLA HANKIN

*(Concluded from p. 266)*

## IV

NOW in the light of these principles and of the Theosophic teachings let us review the various systems which I described at the beginning of this lecture.

We will review in turn :

A. Hypnotism, and what may be termed mesmerism.

B. Analytical psychology.

C. Christian Science and its allied cults.

A. First of all what is the Theosophic contribution to the theory of Hypnotism ?

The scientific theories which attempt to explain hypnotic phenomena, appear to me to be either simply a stating of facts in scientific language, without any real explanation being given for those facts, or physiological hypotheses, which are hypotheses and nothing else. The theme relating to hypnotism can, I think, be placed under three heads :

<sup>1</sup> A lecture given at the London Headquarters, T.S., June 10th, 1917.

1. That it is analogous to states in waking life, such as ordinary absent-mindedness, and that there is really nothing to explain.

2. The psychical attempt at an explanation. That it is due to an alteration of attention, the normal course of ideas being inhibited.

3. The physiological, of which there are several.

Now if you attempt to explain the phenomena of consciousness through purely physiological explanations, it must be evident to most people, except the ardent materialist, that you cannot get very far. Consciousness is something more than the chemical and vital energies of nerve cells.

If you attempt a psychical explanation, you cannot, again, get very far. For, as Professor William James says of psychology, it consists of :

A string of raw facts, a little classification and generalisation on the mere descriptive level. A strong prejudice that we *have* states of mind, and that our brain conditions them, but not a single law in the sense in which physics shows us laws, not a single proposition from which any consequence can causally be deduced.

But Theosophy gives us both facts and laws, when it tells us of the mechanism of consciousness. When a person is hypnotised, what happens is this: the operator forms, as it were, a magnetic bridge through will between the subject to be hypnotised and himself. This magnetic bridge can be either at the etheric, astral, or mental levels.

Mr. Leadbeater tells us that human magnetism, on the physical plane, consists of etheric matter, and so by analogy I think we might define the magnetism of any plane, as the finest type of matter of that plane.

The magnetic bridge formed, the operator ousts the subject's consciousness, and controls the body he has

linked on to himself. In that body he implants his own ideas and orders, and these pass down to the physical brain of the subject, and are duly carried out.

It is thus obvious that, except in very exceptional cases, the practice of hypnotism is exceedingly wrong. It weakens the subject's hold over his own vehicles, makes him negative, and lays him open to be more easily controlled by any external influence. It thus delays his evolution, and opens the door, possibly, to mental and nervous suffering and derangement.

Professional hypnotists have recognised the danger of laying the patient open to being more easily controlled by anyone wishing to control him. They attempt to combat this by implanting suggestions that this cannot happen. But suggestions wear off, while the harm done through being subjected to hypnotic control does not wear off so easily. For in hypnotic control you are interfering with the very roots of anyone's being. Therefore Theosophy would teach you to avoid hypnotism.

What may be termed mesmerism, however, appears to be a legitimate mode of treatment. Mesmerism I would define as the pouring into a patient of the nerve aura, or nerve fluid, or both, which I told you about just now, without in any way interfering with the patient's consciousness.

So you see that Mesmer's claim of having the power to pour a magnetic fluid into his patients was quite a true one. The action is purely local, and on etheric levels. By its employment congestions can be removed, and vitality poured in.

B. To deal now with psycho-analysis: Much of this teaching can be re-stated in Theosophic language, which, although it certainly renders the whole subject

infinitely more clear, and amplifies it, by no means contradicts the facts upon which the system is based.

Theosophy, as you see, much enlarges our conception of the region explored. In addition to desires and elemental promptings, we have the action of the spiritual consciousness coming down from above. Jung, with his realisation that from the region which he calls the unconscious come also promptings relating to the individual evolutionary striving for the future, appears to be more nearly approaching the Theosophic position than Freud, who can discover in this region only the desires associated with the elemental strivings of the astral and physical bodies. That is, Freud has only discovered a small part of that which resides in the Theosophic subconscious, and ignores the ego's promptings altogether. Jung also, when he states that in the subconscious are social instincts and promptings, is at one with Theosophy.

The disassociated complex, in Theosophic language, is a Reacting Thought-form. Moreover, it is a thought-form which, in some instances, has been taken possession of by an elemental, and so gains added power. By an elemental I mean a certain kind of denizen of the astral plane, which belongs to another type of evolution from ours.

The thought-form, because it is associated with thoughts and feelings unpleasant and difficult to cope with, is not allowed by the person affected to take its normal course through the cerebro-spinal system. It is resisted and refused admittance in the ordinary, normal way. The result is not the destruction of the thought-form, for it, with its stored-up energy, continues to react on the astral and mental bodies.

As the energy due to the workings of consciousness must find its expression through the outermost vehicle, the usual way through the cerebro-spinal system being blocked, the thought-form forces its way into the physical through the sympathetic system. But, being disassociated from the ordinary waking consciousness, it becomes an alien and destructive force.

The psycho-analyst's ingenious modes of exploring the subconscious, from the Theosophic standpoint, appear to be quite legitimate. However, it appears to me that a wider and more useful interpretation might result, if only the mechanism of consciousness was more fully understood. Especially in relation to the dream would this be so. Freud states that all dreams are associated with the sexual life, taking sex in the sense as it affects not only the physical but also the emotional and mental life. Starting with this assumption he interprets all dreams to fit in with this theory, showing in the interpretation much fantastic ingenuity. Jung, with distinctly wider view as to the subconscious, has in consequence a much broader interpretation of dreams.

Adherents of psycho-analysis are sometimes opposed to Theosophy on the ground that its teachings are at variance with the facts of psycho-analysis in relation to the interpretation of dreams. That is, its teachings are opposed to reality. They will say that dreams always "work out," using the principles laid down by psycho-analysis, and will add that psycho-analysis does not admit the possibility of astral experiences during sleep. This opposition is due to the fact that these people do not really understand the teaching of Theosophy on this point. They seize upon one Theosophic teaching, the possibility of functioning on the astral



during sleep, and ignore the rest of the teaching given.

Theosophy teaches us that in our interpretation of dreams we must take account of the degree of evolution attained by the dreamer.

We could classify dreams under three heads:

(a) Those dreamt by the quite undeveloped man, who is practically asleep on the astral.

(b) Those dreamt by the ordinary man whose consciousness is awake, but inward turned, for the most part, on the astral.

(c) Those dreamt by the more developed man who is able to function in full consciousness on the astral.

(a) In the first case the dreams are likely to be the result of the workings of the etheric and dense physical brains, or of some strong desire vibration of the astral; the vibrations causing the dream generally coming from without, and being of a nature which will cause a response in the undeveloped material of the man's bodies. In this case, to interpret dreams as examples of wish fulfilments of the desire nature, will be usually correct.

(b) In the second case we have the dreams of the ordinary person. The impacts here arousing the dreams are also generally from without, and often are the thought-forms relating perhaps to some problem which the waking consciousness is unable to grapple with. But as the consciousness is free from the limitations of the physical, a solution is much more easily reached, and this solution, symbolically presented to the waking consciousness, constitutes the symbolic dream. Such a dream, however, is generally mixed up with material produced by the workings of the dense physical and etheric brains.

(c) In the third case, although functioning on the astral in full consciousness, the person is not yet able to bring the remembrances through with any degree of clearness. In this case also, what is brought through is a confused remembrance, mixed up with a good deal of etheric and dense physical material. People belonging to this stage of development may also experience the symbolic dream, which is an attempt on the ego's part to guide its physical life in the right way.

So it is evident that Theosophy, instead of contradicting the findings of psycho-analysis, explains and classifies the same. But because this classification is not understood, the psycho-analyst's interpretation of dreams through symbolism is sometimes rather forced, and may be an ingenious product created by the investigator. For it is possible for the investigator to invent an imaginary dream, get the patient's associations with the factors composing the same, and interpret it in a manner which may be of considerable help to the patient.

A real dream of the patient's, although not really a symbolic one, might be subjected to the same process. And such a practice could not be condemned as useless, for through the associations called up by the same, valuable information as to the workings of the patient's consciousness may be obtained, and a useful lesson taught in symbol.

C. Coming to Christian Science, we realise that it has done an enormous amount of good in making thousands of people realise that "thoughts are things," and that the spiritual is greater than the material. But it is unfortunate that this realisation is brought about through the illogical denial of what exists.

Still, the good remains. Of course, in its ultimate essence, all *is* "Infinite Mind in infinite manifestation". But the same "Infinite Mind," for its own good purposes, has seen fit to so condition itself, that it has for us, at our present stage of evolution, the limitations of that which is called matter.

A less attractive side of Christian Science is shown when one considers that there is undoubtedly sometimes a certain amount of unconscious hypnotism in the healing. Also, as I told you just now, by using subtler forces to manipulate matter for some particular end from without, through the use of the forces brought down from higher planes, one may simply drive the evil back into the subtler bodies. My remarks also as to the possible danger of sowing the seeds of Black Magic apply here.

Both Christian Scientists and followers of New Thought use a good deal of auto-suggestion, which is altogether good. This means a strengthening of the will, and by the aid of that strengthened will, the person controls, arranges, and implants vibrations of a helpful and uplifting character into his own bodies.

## V

Now finally, as the result of all that I have been saying, I will try to formulate a helpful and legitimate system of psychological healing.

I propose to discuss this under two headings :

A. That which could be followed by medical workers along the lines of psycho-analysis.

B. That which can be adopted by anyone for himself, to preserve mental health or to restore it if lost.

A. Any who would aid humanity along these lines, must themselves know how to preserve harmony in their own bodies. Otherwise they will seek in vain to render others harmonious.

They must, moreover, have broad, catholic sympathies, and an understanding of human nature—not as it usually and conventionally presents itself, but in its fundamental, ultimate realities. They may discover in their researches into the human consciousness much that might disturb and upset the conventionally minded. But such work as this is not for the conventionally minded, but for the true lover of his fellow men. Such will regard any abnormal findings as just pathological phenomena, from which he is there to deliver his patients. Such may use abstraction and the association tests with excellent results, especially if he has the benefit of Theosophic knowledge to help him in his findings.

Of course he will have nothing to do with hypnotism, but on the other hand will do all he can to strengthen his patient's will and, if necessary, will prescribe certain practices for this purpose. He will build in any reacting thought-forms into the bodies from which they came, and will teach the patient how to grapple with them. And the method taught will be to help the patient to realise that the secret of sanity, health and efficiency, is transmutation and not suppression.

Instead of suppressing, and so driving into the subconscious, the fear, the failing, the difficulty, the patient must be taught to face these things, and transmute them. The fear will be transmuted to courage, the failing to its opposite virtue, the difficulty to strength; and the

energy which would otherwise be locked up in the subconscious, attached to undesirable complexes, will be the motor power used to effect the change.

When the realisation of these things becomes general, it will have a tremendous bearing on the education of children. No longer will the childish fears and difficulties be driven in, to work havoc perhaps in later life, but the child will be taught the great fact of transmutation.

The doctor will also train the patient in auto-suggestion, and whilst the patient is in a condition of artificial abstraction he will help him to arrange and understand his own consciousness. He will also, whilst the patient is in this condition, present suggestions for him to accept, but will never force them upon him.

For an important point to remember is that the patient must ultimately cure himself. The doctor is but there to help and advise ; that is all. The cure, to be lasting and complete, must come from *within* and not from *without*.

A condition of artificial abstraction is helpful, because it stills and calms inharmonious and actively vibrating astral and mental bodies, and so makes it easier for the patient to work upon them.

B. And now to formulate a system which we can apply to ourselves, to restore or to keep us in mental health.

We have to keep in mind that we have to deal with two factors : (a) The power working through our bodies, *i.e.*, our will. (b) The bodies themselves.

So first : (a) Let us strengthen our wills. Let us more and more present a positive aspect to life, and not a

weak, negative one. Let us realise we are in our innermost nature part of the Divine Life; so Infinite power is ours. So let us rule our own vehicles, and our own destinies, and say in the words of Henley:

It matters not how strait the gate,  
How charged with punishments the scroll:  
I am the master of my Fate!  
I am the Captain of my Soul.

(b) Then let us remember that *we are not our bodies*. We are not our physical bodies with their instincts and inertia. We are not our astral bodies with their emotional disharmonies or depressions. Neither are we our mental bodies with their worries and pride.

*We* are part of the Divine Life, so we must separate ourselves from any disharmony that may occur in our vehicles. And in doing this we cease to be swamped and involved by the same. We can sit apart, as it were, and comprehend and cope with that which disturbs us.

This realisation that we are not our bodies is for most of us a most difficult thing. For we have for so long made the mistake of confusing ourselves with the same. But having once realised it, it must awaken hope and courage, not only in the neurotic, but in all. The neurotic realises that he need no longer be driven hither and thither by his bodies, but that he can start to learn how to control them. And all will be helped to realise, not only how to keep their present mental health and efficiency, but how they may add to the same.

Then let us not be afraid of anything that we may find residing in our vehicles, or any undesirable conduct of which they may have been guilty. For by refusing to deal with such things with our waking

consciousness, we force them inward, and produce disassociated complexes or reacting thought-forms. Let us remember in this relation that the secret of a happy and successful life is transmutation, not suppression. So let us never be afraid of our vehicles ; but, full of determination and balance and understanding, let us learn from all mistakes, and determine that we will rule our vehicles in the future.

Helpful affirmations, or peaceful and uplifting thoughts, will be found of much assistance, if rightly used. Let us first still our vehicles from all disturbing external vibrations, and then, with our fully awakened will, implant into them such affirmations or thoughts.

If any particular thing is troubling us, let these thoughts be its exact opposite, and so drive the inharmonies out. These thoughts we can either evolve for ourselves, or we can utilise any helpful ones given us by others, for example, such a thought on the Self as is found in Mrs. Besant's *Thought Power*.

I do not think I could do better than conclude my lecture with the same. The thought will help us to realise all that I have just been telling you : that we are not our bodies ; that we are part of the Divine Life. Try and realise the same with me now.

The Self is peace ; that Self am I. The Self is strength ; that Self am I. I, in my innermost nature, am one with the Supreme Father. I, in that nature, am undying, unchanging, fearless, free, serene, strong. I am clothed in perishable vestures that feel the sting of pain, the gnawing of anxiety ; I mistakenly regard these as myself.

Chella Hankin

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## FROM MESOPOTAMIA TO ADYAR

By MUIRSON BLAKE

THE Master has told us that we must come out of our world into Theirs; and one way of accomplishing this is to build up this world around us. Perhaps this fact gives us one method of defining the Adyar centre as the combined effort of a group of souls to build up the Master's world down here. Ideals for the world are first sent down to Adyar to be taken care of and protected while they grow up, and so we have here, in germ, the Dharma of Humanity, the world of the future as a promise.

The great ideal or perhaps the key-note of all the ideals which are being constantly served here is Brotherhood. We are all the time hearing about Brotherhood, most of the events of the day here turn on it, Orders are started, dedicated to it, and most of the buildings going up on the estate are for its service, and of course every lecture is simply full of it. At first it is a little wearisome to the newcomer, but later, through this constant reiteration, through the constant impinging of this particular vibration on one, one begins to realise that if this ideal of Brotherhood was understood, one could never become tired of hearing about it, any more than a man could become tired of the air around him that supports his life. Perhaps through this process one



begins to be ready to catch one little glimpse of that other world.

The ideal of Brotherhood, then, is here ; and there are people here who have made the sacrifice of devoting their lives to serving it ; and it is this service which is the life of Adyar. This work, as I see it, is a condition, a state, the beginning of another world in which things are sensed in quite a different manner to the one down here. This condition of service might be called Brotherhood-consciousness or Brotherhood-vision. The possession of this Brotherhood-vision makes the judgment of life a fairly simple affair. Everything that limits our Brotherhood-vision down here, everything of the nature of bars, all division—except for purposes of classification, all finality, everything that tends to exploit a lower class for the advantage of a higher one, all these are wrongs, and to this vision is not only wrong, but unreal, a superstition. There is but the one Life in all of us, “and therefore only what the One wills can ever be really pleasant for anyone” ; every bar that divides us from anything or anybody in the universe is unreal, non-existent to this vision. We have had an example of this in the sex superstition. . Through the devoted service of women all over the world, the sex bar has gradually been discovered to be unreal, a thing that never really existed.

Now another bar or superstition is being attacked, the bar that divides the world into East and West, that separates souls into classes and possibilities according to the colour of the bodies they momentarily wear. This thing in the light of the Adyar Brotherhood-vision is seen merely as a grey spectre, born of men’s fear and ignorance ; but as its blighting

influence affects particularly the one land that must be free from that kind of thing if it is to play its important part in the world-reconstruction after the war, and as its contribution to this reconstruction is so essential, the overcoming of this spectre must go on, *at all costs*. Its demolition is marked "immediate"; but just as in military affairs the quicker any move has got to be completed the greater the price that must be paid for it, so must we be prepared to make the necessary sacrifice for this important bit of work to be done. It is all very well for us just to think that of course our Brotherhood-ideals must win through against all odds, but it is a poor sort of a philosophy that would permit of an indifference in the presence of a struggle as critical in its issues as, say, the Battle of the Marne. Our ideals are battling for life; and although we may be certain of eventual success, it is for us to be prepared to give our whole-hearted sympathy and support to any undertaking that is working for this realisation. That is our work towards coming into the Master's world.

The writer has come straight to Adyar after fifteen months' campaigning in Mesopotamia, after fifteen months of life in that condition which is the exact opposite of Brotherhood. Many people say that war will always be necessary because of human nature, because of the clash of opposing interests and desires, and of other like things, but these people have not yet obtained the Brotherhood-vision. Theoretically it appears quite likely that war will always be a necessity, but in our Brotherhood-vision of the world we see no war and no strife, and so we may be certain that these are not necessary concomitants of life, they are merely more superstitions which in time will pass away. Those

who think that war and strife will always be in the world, through the very nature of things, do not yet know of the might and power of the work of those who now wish to be called the Elder Brethren, they know nothing of Their function in the universe. Many of us too have yet to realise what a force service given to an ideal can be; it is this work that we can give, which will help to save the world from another war like this in the future, and eventually make war impossible; and so, as the writer sees it, it is our great duty, our "war-work" to support this Brotherhood-scheme as well as we possibly can under the direction of our leaders. There is only one way to stop war, and that is by Universal Brotherhood; and we must stand by that as firmly as we can.

In a few days now, I shall be on my way back to Mesopotamia. I came here very war-weary; but now, after nearly four weeks in this wonderful atmosphere, I seem to have been made new again, all over and all through me, and now, going back to all the old conditions, I feel a little like Noah must have felt when he saw the rainbow in the heavens and heard the promise. I feel I have seen a token of goodwill towards man; and it is a star whose light is beginning to spread over the heavens for those to see who may; and I feel there is the divine promise that another war like this will not come again to Humanity, in the ideal of Brotherhood which is coming into the world through labour and struggle at Adyar.

Muirson Blake

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## GLADIUS DOMINI

A STUDY IN THE RELATIONS OF RELIGION AND THE SWORD

By BERNARD FIELDING

**T**HE Christian Church is the unrelenting antagonist of strife, and the supreme advocate of peace. Yet ecclesiastical symbolism has always given a prominent place to the typical weapon of warfare; and sacred allegory seems only capable of doing itself justice when

it borrows the imagery of the battle-field ! The apparent glaring inconsistency of this is not really disposed of by arguments from special cases—from the inevitability, or the essential justice, of this combat or that. For human history shows us something more than a mere reluctant association between Religion and necessary warfare. All down the ages, throughout all the world, it is a primitive bond, an elemental intermingling with which we are confronted.

However little we may like the fact, we cannot but confess the fact. We cannot treat the stubborn link between Religion and the sword, between the instinct of worship and the instinct of warfare, as though it were non-existent, or as though it were devoid of meaning.

Primitive tradition invested the sword, we know, with a supernatural dignity ; and innumerable legends describe particular weapons as forged by a mysterious agency, and proving, by various significant incidents in their career, their occult origin and supernormal gifts.

All the heroes of old had their wondrous swords. We remember how Siegfried, the Dragon-Slayer, won from the Nibelungs a sword forged by Wayland, the Vulcan of the Scandinavians, and endowed with the power of giving victory. The sword of Ogier, the Dane, was a secret gift from the Fay Morgana, and filled even the great Charlemagne with mysterious awe. In the sword of Earl Archibald Douglas dwelt the supernatural power of warning its owner, by unsheathing itself of its own accord, of the approach of a secret foe. The mystic character of the sword Excalibur, and the part played by it and by other like weapons in the Arthurian Legends will be familiar to most of us ; and examples of the kind could be multiplied indefinitely.

Now it is easy to smile at these stories of "magic swords"; but the reason for supposing the sword to be a channel for "magic" or supernatural power, the deep-rooted primitive belief in "the sword-soul," or indwelling genius of the weapon, can hardly be so lightly dismissed. For here is a landmark on the road of human progress—in the evolution of the religious instinct.

The idea of Divine *Power* is of earlier origin than the idea of Divine *Justice* which developed out of it; and the sword, as the emblem of power, became, for early religious thought, the natural emblem of God—mystically suggestive of His presence; a ready means, as it were, for His materialisation and showing forth.

"God," said the old Egyptian philosophers, "is *energy*, not *space*." And the energy of early civilisation was expressed by strife and combat; by the more or less organised attempt to place power in hands regarded as the right ones; and to wrest it from those regarded as the wrong.

A man's real *religion* (no matter by what name he dignifies his formal observances) is the thing about which he cares most, or can be most easily stirred to care. As the one point on which the dullest minds were then capable of feeling a little, and of being more *alive* than dead, war was "the primal path of life"; the first, so to speak, of those "great altar-stairs" that, sloping out of darkness, were eventually to reach God. And as primitive religion most easily and vividly "saw God" in the likeness of a radiant Warrior, with His sword drawn in His hand, so the Godhead permitted Itself to be thus seen, and thus worshipped.

For the discouraged chieftain by the fortified city, the despairing king on the plague-stricken threshing-floor,

we see Almighty Power submitting, as it were, to a deliberate *kenosis*, or limitation; appearing in a shape which, in Shakespeare's sense of the word, was most truly "questionable"—suffering itself to be interrogated, and reasoned with:

"*Noster es, an adversariorum?*"

"*Ego qui peccavi. . . . Vertatur, obsecro, Manus Tua in me!*"

In these frantic ejaculations to the sword of God—to the sword that *seemed* God!—we must hear, whether we will or no, the elemental note of prayer, and realise its probable true origin in those self-inflicted wounds, those ritual cuttings from which, scholars tell us, the Hebrew word for prayer may be derived. Obviously there is a close association between the belief in the sword of God and the practice of self-wounding! Obviously such practices were deprecations of the more ruthless work of the Divine weapon! They were the wordless prayers of fear; the only form which, at a certain stage of human development, *real* prayer can take! It is true that, for such men as Joshua and David, the elementary appeal to Divine Power is of the nature of retrogression. For David in particular, this crude envisaging of the Good Shepherd of Israel, who had led His people like a flock, seems a deplorable hark-back. But God is more patiently discerning than human critics; and when men kneel to Him on a lower altar-stair than is their intellectual right, their prayer may be of all the greater value in His eyes, by reason of its absolute sincerity.

So in the early days of Christianity, it was the idea of the sword of God—of the Sword-God—that supplied the sincere element in the old faiths.

Much of Pagan ceremonial was mere national or tribal formalism, easy to shake off, and (for "the plain man" who had never taken great interest in it) scarcely needing formal disapproval. But the cult of the sword was terribly genuine. Among Greeks, Scythians, Goths, and heathen Irish, the sword had received divine honours; and the blood of victims slain in sacrifice had drenched the specially erected altars of piled timber, whereon, as Gibbon tells us, the weapon was placed upright, to receive homage like a holy image.

And the science of those days was at one with the instinctive reverence for any real emotion. The science of those days taught that certain results were bound to follow on this sincere sword-worship—that the spirits of the false gods were attracted, automatically and unavoidably, to the places where it was celebrated. The flattered demons took possession of the weapons that had been consecrated to them, and infused into them their own power.

Yet (and here the Church's greatest difficulty came in) these tales of terror did not dispose the half-Christianised warrior to put his sword aside. On the contrary, it made him the more anxious to retain and reverence one of the few objects which appealed to his imagination, and gave him a congenial, vivid impression of the nearness of the other world.

The Church, humanly speaking, could only employ one means of winning such a man, and as we know, she employed it. She baptised his sword along with him; told him of the more powerful Spirit that would, if invoked with faith, exorcise the immanent demon, and dwell in the sword in its stead; encouraged him to engrave on the weapon short, ejaculatory prayers or



sacred names ; showed him, in its very shape, a reproduction of the Sign in which he should conquer ; and, generally speaking, transferred his unquenchable interest in it to a higher plane.

In the well known ceremonies of knightly investiture, the sword, laid upon the altar and afterwards girded on the new knight, was uncompromisingly associated with the holiest things, and brought into contact with the highest ideals. It was assumed that the wearer would not ever again look upon his weapon without some recollection of the surroundings in which he had received it. Indeed, the laws of association and cell-memory being what they are, it was wellnigh impossible that he ever should !

The danger to which this sanctifying of war, this bold linking of the sword with the spiritual life of its owner, exposed Religion, is obvious enough. But, as an ill-fated genius of our own day puts it : “ *All great ideas are dangerous!* ” The Early and Mediæval Church made her only possible choice. She could not afford to disdain Truth until it had been purged of every particle of error ; or to stand, along with the cultured, the ultra-righteous, and the thinker in advance of his age, apart from the ordinary carnal “ lump ” it was hers to leaven !

Yet even so, to the necessary danger of her great idea the Church did not add the unnecessary danger of narrowing it ; of growing satisfied with its present dimensions, of failing to remind men of the true meaning of the bond between her and the sword.

“ There is a soul of goodness in things evil ! ” It was the *soul*, not the *body*, of any existing, necessary evil that remained the real concern of the Church, however

glorious and outwardly attractive that "body" might happen to be, and as, in the case of war, it decidedly was!

A little knowledge of Ecclesiastical Heraldry will be of practical help to us here.

In the Arms of the City of London and of St. Albans the sword has a place of honour, not as the defender of righteousness, but as the maker of martyrs, as the unconscious minister for good to those whose courage it tested, and whose fame it made. And a still less ambiguous instance of this sinister honour is seen, in all its mediæval *naïveté*, in the dedication in the Cathedral of Canterbury (hard by the scene of the martyrdom) of that strange little "*Altare ad Punctum Ensis*"—"the altar of the sword's point"—whereon, in a wooden chest, was preserved, as if for veneration, a fragment of one of the murderer's swords; the chosen instrument, as it were, of the will of God for Saint Thomas; and as such to be revered, though hateful; honoured, though in itself vile.

Surely we have here an allegory of the true attitude of Christianity towards violence—towards the one sure means, for so many, of deepening their soul-life; of making, in the case of the martyred saints, the supreme sacrifice; in the case of remorseful sinners, some passionate act of contrition that proves the beginning of a new life.

The same thought lies, too, behind the reverence which Christian phraseology gives to the instruments of the Passion, to "the holy lance," "the holy crown of thorns".

How completely the strangeness of the term applied to the things that tortured Our Lord has been dulled by custom! How completely "the soul of goodness in

things evil" has here been grasped, and liberated from its "vile bodies".

As for the supreme Instrument of the Divine Tragedy, and the place it holds in Christian speech and thought, the point scarcely needs pressing! For what is the Holy Cross but the true *Gladius Domini*?—the weapon whereto, in the long run, all the weaker weapons of lesser war must yield; and whereof all the crude worship of power as Divine, the visions of the Joshuas and Davids, have darkly spoken and, so long as there is need of the parable, will continue to speak!

Constantine, we remember, had a particularly clear object-lesson in this matter. The Sign which he saw in the heavens was interpreted by primitive imagination as an unsheathed sword, a sign of the anger of the gods, the threatening weapon of coming chastisement. For the son of Saint Helena, it was another Thing, transfigured out of its old self, showing the reality through the veil of the lurid dream. . . .

"O Vera Crux! Spes Unica!"

God Incarnate is, in a very real sense, to be found in energy, not space. He comes—*non pacem mittere sed gladium*—not to bring the "peace" of a passive inaction, but the "sword" of intense emotions, eager enterprises, and, even it may be, passionate self-immolation.

We, in these evil days, congratulate ourselves sometimes on having learnt, in the shadow of the sword, certain bitter lessons. . . . But is it not clear that a world habituated to the Faith of the Cross, and to all that Faith involves, would have no lack of discipline, of keen stimulus to feeling, of broad all-satisfying paths of self-realisation—or self-abandonment? In such a world, the days of peace would be very

far from being days of lassitude, or dulled thought, or uninteresting routine.

We have been told lately that when these days return to us, we must seek for some "moral substitute" for the "great purge" of war, and apply it to our social and national life. That is a good rede! Yet we all know that the greatest of those "moral substitutes" is here with us already.

All that men have ever asked from the thrill and glory and effort of combat is to be found, a thousand-fold, in the Holy War, and in that Weapon, sharper than itself—*penetrabilior omni gladio ancipiti*—of which the sword has been, from age to age, the dark unconscious shadow—destined to vanish in the growing Light, and to be no more remembered!

Bernard Fielding

## THE KELTIC MYTH BEHIND KING LEAR

By ISABELLE M. PAGAN

(*Concluded from p. 280*)

IN the older play, Kent's prototype, whom we have identified with religious teaching, is successful in his persevering efforts to bring the old man to his senses; and perhaps, if the religious teaching of Shakespeare's day had been less complicated, one personage would have sufficed to represent it in his version too. Kent's outspoken and uncompromising ways are suggestive of the preaching and teaching part of it. Especially do his denunciations of Goneril's steward, Oswald, smack of pulpit oratory of the fearless and fiery type. The court parasite, *the time-server*, is a favourite text with religious reformers of all ages; and the prophet is always apt to get at loggerheads, not only with the priest but with the king. In later times, when liberty of conscience was secured, Kent's type resolved itself into the outspoken agnostic, the man of honest doubt. In our own day such men have brought scientific methods of investigation to bear upon knotty points of doctrine, and some have further developed into scientists of the most uncompromising and even materialistic kind—men loyal and true and just, and fierce in defence of liberty of Thought.<sup>1</sup> Kent's

<sup>1</sup> Thought, be it remembered, is our interpretation of Cordelia; hence Kent's fine defence of her.

kinsmen have often had to suffer for their efforts in the cause of truth; and Kent himself, deprived of place and power, serving his King—Humanity—without due recognition and with no thought of reward, even put in the stocks for so doing!—is as significant a figure as any in the play. But if he is the aggressive reformer, hurling forth defiance and making himself unpopular with the powers that be, which of the characters stands for the national religion of the time, as recognised by law?

Is it harsh to the Church of those days to identify it with poor old Gloucester? Since the lesson of *Lear* is all on a colossal scale, it might be fairer to say that he stands for the priestly tradition of *all* times—for those Temple teachings and beliefs which require re-statement and revivifying from time to time. Gloucester is old, and his judgment is failing. He has two sons, one of them the base-born Edmund, whom we have already identified with unscrupulous Ambition of a thoroughly selfish type. In all times and right down to the present day he is the arch-tempter of the official priesthood, which is always prone to listen to his insidious whispers. It is the younger son, Edgar, who—after many tribulations—succeeds in saving his blind old father from actual suicide<sup>1</sup>. This noble-hearted youth, stripping himself of all his fine clothing, and behaving in the eyes of men of the world as a madman, is distinctly suggestive of the mystic devotee of all

<sup>1</sup> At a recent performance given on symbolic lines, it was suggested on the programme that Edgar stood for true ritual as against the false; but there is surely not much ritual about Edgar! He might in fact be the extreme type of earnest puritan, for he strips off nearly all; which would leave Edmund to stand for the corrupt Roman Catholicism of the Reformation period; but the larger reading would be more characteristic of Shakespeare's great heart and tolerant mind, and Edgar's action is as much akin to that of St. Francis of Assisi as to that of the Quaker mystic.

ages; and his voluntary going out into the desert, in which he meets and helps to tend the poor old King, might be given a symbolic meaning too. *Reviled, he reviled not again.* There is no effort made to put himself right with the authorities. In these and in other ways, Edgar follows in the footsteps of the Christ.

The learned have smiled over the use of classical names for the deities in a Keltic drama, but Shakespeare's use of these titles is not so much classical as astrological, and the language of the stars has been used by the teachers of all the religions in every quarter of the globe. All through this drama religion seems to be indicated by references to astrology, and to beliefs in the planetary Powers; open speech on the subject of religion being prohibited in public places of England at this period. The name of God was not to be uttered in the theatre; but references to the Gods of the older religions were allowed. Several of Shakespeare's contemporaries, including Sir Philip Sidney who speaks of "the dusty minds of those who scorn astrology," had studied that ancient science, as had Dante, Chaucer and other great poets before them; and Shakespeare had evidently followed their example. What the Western world has yet to learn is that it is one of the many keys to the difficult subject of comparative religion. In ancient Christian hymns the star angels are sometimes addressed as such, the invocation being to the immanent deity recognised as pervading them. Astrological teaching of this higher type was as familiar to the Hebrew and the early Christian as it was to the Athenian and the early Scandinavian, or as it is to the Hindū of to-day. It is only the names of the Powers that vary. The Shepherds who watched

their flocks by night saw the heavens full of God's shining angels always. The special marvel on that night of nights was that they heard their song. Protestantism, in its desire to get away from aspects of Deity and back to the central Unity, has wellnigh swept the saints and the angels out of sight; but the orthodox Greek Church and the Church of Rome, and to some extent also the Anglican, has kept the old tradition alive, though without much comprehension on the part of the people. Shakespeare's references to the subject are frequent in nearly all the plays.

There's not a shining orb that thou behold'st  
But in its motion like an angel sings  
Still choring to the young-eyed cherubins.

says young Lorenzo in the flood-tide of his happiness; and the ministry of the angels and the operations of the Gods are one and the same thing. When King Lear swears the oath he dare not break:

For, by the sacred radiance of the Sun  
The mysteries of Hecate and the night,  
By all the operation of the orbs  
Through whom we do exist and cease to be;

it sounds far away and foreign to our ears; but Apollo, the slayer of the Python, is St. Michael, the slayer of the dragon; and both are names for that form of energy immanent in the Sun, while Hecate was associated with one aspect of the Moon, and Gabriel with another. Consequently a Christian or a Hebrew—or a Mohammedan—might take the same oath “by St. Michael, St. Gabriel and all the holy angels,” and feel, as Lear did, that he was binding his soul very solemnly indeed. Gloucester and Kent talk what might be termed devout astrology; and all the many invocations are addressed to the Powers or the Gods in the plural. Edmund, the arch-villain, who



has no religion in him, is the only one in the drama—and probably throughout the whole of Shakespeare's works—who sneers contemptuously at astrology. That is why I think we may take that subject as standing in our allegory for religious beliefs, and possibly for superstitions too. Such a reading adds peculiar interest to the utterances of Gloucester and his sons on the subject. The old earl—the Church—after being misled by Ambition—Edmund—into persecuting Devout Mysticism—Edgar—begins to waver, and would fain draw back from the further wrong of turning Lear himself out into the storm. With all his weaknesses Gloucester is after all on the side of the King—the real man. At the instigation of Goneril, however, Cornwall blinds him. Here we may read a hint of the blindness that is so often associated with cruelty and persecution, and the horrors of which unbridled action can be capable when the voice of Reason cannot make itself heard. Gloucester wails helplessly, but is powerless to resist, and gropes his way to Edgar, whom, even when found, he *still* fails to recognise.

The tragedy of Lear is built up in somewhat the same way as certain stately forms of musical composition. We have had the original theme laid down, and it is followed by what might be described as the *working out section*, in which nothing is included that might not have been predicted from the moment of the old King's decision to banish Cordelia. The first thing Action and Emotion rebel against is the claim of the Spirit to kingly authority over them. In their opinion his voice is no longer worth listening to. Lear's train of knights is troublesome, and must be reduced; and this, as might be guessed, is part of the original story in its oldest

form. The loss of personal dignity is always an early consequence of a lack of judgment. The bitterest part of the old man's sense of injury is that this curtailment of his rights and privileges is made by his own flesh and blood—by his daughters themselves. It is always our own feelings that hurt us most severely; our own evil deeds that we are tempted to curse, praying fervently that they may bring forth no fruit<sup>1</sup>—a vain prayer, for *whatsoever a man soweth, that shall he also reap*. The results of action always remain, and strongly affect our emotions, which in their turn influence our subsequent actions, or impede our power to act at all. Both the treacherous collaboration and the later strife between Goneril and Regan thus fit into the allegory without the slightest strain being put upon their words to one another.

The husbands also play their parts, Cornwall in his harshness, and Albany in the stern rebuke<sup>2</sup> he gives to Goneril for her treatment of the old king. He has often been staged as a weakling—a grievous mistake, for the voice of conscience speaks clear and loud, however we may try to stifle it. He is gentle and yet

<sup>1</sup> *Lear*,

Hear, Nature, hear; dear goddess hear!  
Suspend thy purpose if thou didst intend  
To make this creature fruitful. . . .  
And from her derogate body never spring  
A babe to honour her.

Act I. Sc. 4.

The Goneril of the older chronicle *does* bear a son, who brings woe on the State, taking Cordelia prisoner.

<sup>2</sup> *Albany*,

O Goneril!

You are not worth the dust which the rude wind  
Blows in your face. I fear your disposition:  
That nature which contemns its origin  
Cannot be bordered certain in itself.  
. . . . What have you done?  
Tigers, not daughters, what have you performed?  
A father and a gracious aged man. . . .  
If that the heavens do not their visible spirits  
Send quickly down to tame these wild offences  
(Yet) it will come.

strong, for though he fails to restrain Goneril in her course, he refuses to fight on her side. When all is over, it is left to him to carry on the government of the State, for whatever heart-rending events may happen, there always remains some duty to be done. To his misguided wife at her wildest and most uncontrollable, when the blood is coursing through her veins at the thought of civil war, and her infatuation for Ambition is at its height, Albany only seems weak and womanish; but his eyes are clear, and he knows her for what she is. It is difficult to decide what colours symbolise him best. A sense of duty would have made all well with both the erring sisters, therefore to a certain extent he is their natural complement. In dressing his part a clearer green than that of Regan, relieved by a purer red than that of Goneril, might carry the meaning. He has enough sympathy to restrain his actions; but until Cordelia's return he has no chance to show his real worth.

Meanwhile the warfare<sup>1</sup> in the State and the sharp contest between the sisters finds its counterpart in the tempest that rages in the heart of Lear himself, and is echoed in the howling of the wind that sweeps over the wild heath on which he wanders. Disappointment engendered by ill-considered action always leads to emotional turmoil of some kind, and usually to a nursing or cherishing of wrath and resentment. Therefore, when Lear quarrels with Goneril, he attempts to take refuge in the domain of Regan; but the *feelings* induced by such folly as his, are not of the type that give us gentle welcome. There can be no peace for the old king until he

<sup>1</sup> This may be preceded by the reading or performance of Act I, parts of scenes 3 and 4, Act IV. scene 3, and Act II. scene 3, from "Deny" to "speak with me".

seeks reconciliation with Cordelia, by getting his thoughts into harmony, and obeying the dictates of Reason. In the old play he does this, and all goes well. Shakespeare's Lear refuses to entertain such an idea for a moment, silencing his knights and the faithful fool if they dare to speak of their young lady in France, and going out into the storm with a fierce feeling of exultation in its violence, as those who give way to excessive anger may well be described as doing.

"*Where's the King?*" demands Kent at this juncture, and is answered by one of the royal train with a wonderful<sup>1</sup> description of the old man's wrath. He has gone out into the wind and the rain and the driving sleet, into the most awful storm ever depicted by any poet in the whole range of dramatic literature—a storm touching that in the book of *Job* as a background for anguish, but far more terrible; for Job, though despairing and torn by doubts, is not rebellious. Wind and rain—*air and water*—both in rapid motion, driven in every direction! Wild thoughts and wilder feelings intermingled; *thoughts*, for although Cordelia is absent, the fool, the *Intellect*, is there, growing rapidly weaker and weaker; and in the midst of it all, and despite the physical hardships endured, *pride* still persisting! Even in the torrent of his grief and rage, the old king has time to assure himself that he is *a man more sinned against than sinning*. We all do that on such occasions!

<sup>1</sup> Lear, we are told, is now

Contending with the fretful elements,  
Bids the wind blow the earth into the sea,  
Or swell the world of waters 'bove the main,  
That things might change, or cease;  
Strives in his little world of men to outscorn  
The to-and-fro-contending wind and rain.

It is Edgar and Kent and old Gloucester who come to Lear's assistance when things are at their worst—the very three we have suggested as representing religion in its various aspects. Kent, the preacher of the period, tells him where shelter is to be found; Gloucester, the official church, gets him both food and fire; and in the hut to which he is conducted sits Gloucester's true-born son, the persecuted Edgar, wrapped in his blanket and singing of the wandering knight Roland and his last strange experiences on approaching the dark Tower. He is hailed by Lear as an Athenian, a Greek philosopher, the only one with whom true wisdom may yet be found. Philosophy as well as devout mysticism is apt to be viewed askance and persecuted by an arrogant or corrupt official priesthood; so perhaps we may consider Edgar as a compendium of persecuted tendencies, as we have considered his brother as a compendium of selfishness and worldly ambition of all sorts. Lear's eager interest in this philosopher is short-lived. He relapses into bitter words about his daughters; Goneril, the insensate, *a joint-stool!* and Regan, *the sly gray cat* that still escapes his justice; and even as he ceases to rave, the sorrowful question rings out again—from Gloucester this time—*Where is the king?* and is answered by those present that he sleeps and must not be troubled; so they carry him, unconscious, to a place of greater comfort. Religious institutions cannot *compel* us to the path of virtue, but they may do much to help, and it is Gloucester's doing that Lear is taken to Dover and meets with Cordelia at last. The army of France has landed and an effort is to be made to set the realm in order, but it is foredoomed to failure, because

engineered by others, not undertaken by the king himself.<sup>1</sup>

Reason returns with the beloved child of course. The old king's recognition of her worth, the gradual clearing of his mind from false conceptions, and his humble acknowledgment of the error of his ways, are all wonderfully touching. A marvellous scene that awakening—every word of it pure gold, from the wise old doctor's order for music,<sup>2</sup> to the exit<sup>3</sup> begging forgiveness of the daughter he has wronged—but the acknowledgment of his error comes too late. The strain has been too much for him, and Lear and his children are all doomed.

Even the manner and order of their passing suits our parable. Goneril poisons Regan and then takes her own life. Uncontrolled action generally results in the poisoning of the emotional life, through the calling forth of bitterness and unavailing regrets. We hate what we have done. Then when desire ceases, action must cease too. It dies inevitably, and therefore by its own hand, having worn out the physical frame as well as the power to feel. It is Edmund who takes Cordelia prisoner, and gives orders for her death; and the fact that she has actually been hanged always sends a thrill of horror through the audience when the scene is

<sup>1</sup> Act IV. 3 should be read or played here, and also Act IV. 7; also the closing scene might follow, if the company is equal to it, instead of the closing paragraphs of the article.

<sup>2</sup> Music is recognised as an important element in the treatment of insanity by mental specialists of the present day.

<sup>3</sup> I am a very foolish fond old man  
Four score and upwards, not an hour more or less,  
And to deal plainly,  
I fear I am not in my perfect mind.

Then the break to pathetically simple prose;  
I pray you, now, forget and forgive; I am old and foolish.  
Act. IV. Sc. 7.

played. Yet what could be more fitting? Selfish and worldly ambition ever tries to strangle<sup>1</sup> the Thought that might arrest the carrying out of its schemes, preferring to follow where Desire and Passion lead.

The old King's entrance with the beloved body in his arms, and his last efforts to revive her, make the most poignant moments in the whole range of dramatic literature. Kent tries to explain to him who he is, and what has happened; Albany and Edgar agree that it is useless to present themselves now. Their kindly ministrations are all they can offer, and while Kent, also abandoning hope of recognition, occupies himself with the easing of the worn-out body in its struggles for breath, Edgar's thought is to arouse the king, bidding him *look up*; but he has already done so. Just as he gives up the last hope of hearing the gentle voice again, he sinks back into the arms of his faithful servant, and lifting his anguished eyes, *sees* Cordelia smiling at him from the gate of heaven! As most great interpreters of the part have understood, the dying cry is one of rapture, due, not to any vain illusion of this earthly plane, but to the opening of the inner vision, and the realisation of the life beyond. Kent has acknowledged that none who love the old king could wish for the prolongation of his earthly existence, and Albany accepts the utterance as just, adding a plea for sincerity in sorrow. It is a time to say exactly what they feel, not a time for conventional phrases. The lesson has been learned, and the learner has gone home.

The wise grieve neither for the living nor the dead.

<sup>1</sup> "Hang it all! I want to do it!" So a modern man of Edmund's type might phrase it!

Those who remain and whose duty it is to wrestle with the immediate results of the king's blunders on the physical plane, must deal with their problems in a spirit of sober truth and honesty. Kent will follow his master; for the preaching of the word will necessarily take a new form for the rising generation, and his day is over; but Edgar and Albany together will do what they can.

What was it that made the poet break with old tradition, and give the familiar fairy-tale so terribly tragic an end?—and is it so terribly tragic after all? The careful and loving scholarship<sup>1</sup> of recent years has taught us much about the environment and life experiences of William Shakespeare—the materials for study at his hand, the schools of thought with which he must, as court player and one of the royal household, have come into contact. Several have traced the gradual widening and opening up of the whole outlook on life of this poet-player, best understood through a careful analytical study of the order in which his dramas were composed. We may read from the early beginning, right on through the period of light-hearted comedy and the splendid pageantry of English historical drama, to the time of strain and stress when his soul cries to us *from the depths*; and then on to the tender serenity of the three<sup>2</sup> closing plays—written, as has been well said, somewhere *on the heights*. *King*

<sup>1</sup> See Prof. Dowden's *Shakspeare; his Mind and Art*, the biographies by Sir Sidney Lee, Georg Brandes and others, and the extremely detailed and accurate research of Mrs. Charlotte Stopes in *Shakespeare's Environment and Shakespeare's Industry*.

<sup>2</sup> *Cymbeline*, *The Winter's Tale*, and *The Tempest*. Mr. John Masfield, in his excellent book of analytical summaries of the plays, makes the interesting suggestion that *Cymbeline* was actually begun as a tragedy, before the change of outlook took place. The first Act is set forth in his tragic manner; but the play ends serenely, in reconciliation and forgiveness. This valuable little book is simply called *Shakespeare*. (University Library.)



*Lear* takes its place among the seven heart-rending tragedies and the three mirthless comedies composed by Shakespeare in the first eight years of the seventeenth century; the tragedies of *Hamlet*, *Julius Cæsar*, *Othello*, *Macbeth*, *King Lear*, *Antony and Cleopatra*, *Coriolanus* and *Timon of Athens*; and the so-called "bitter comedies" of *All's Well that Ends Well*, *Measure for Measure*, and *Troilus and Cressida*. From the point of view of literary output alone, the achievement was tremendous. When we take into consideration the accompanying evolution of the powers, mental and emotional, of the man who achieved, we can only hold our breaths in awe. What agony of effort have we here, as the poet penned these tremendous studies in Karma, and sorrowfully realised that though results must ever spring from causes, they are often, apparently, out of all proportion to the causes we perceive? In all the plays of this dark period the dramatist seems to be demanding the light ever more and more insistently; and then, as so often happens after much soul-searching, it dawned on him at last, bringing peace and rest and inward joy. *Whence did it come?*

The problem remains unsolved, but only one solution is possible. There was some radical change in the outlook on life, and part of that change has been hinted at by Professor Bradley, who suggests that while engaged upon *Lear*:

Shakespeare, to whom the idea of the transmigration<sup>1</sup> of souls was familiar, and had once been material for jest—twice, indeed, and a third time for serious utterance—seems to have been brooding on humanity in the light of it.

<sup>1</sup> See references to Pythagorean teaching—*As You Like It*. III. 2. *Twelfth Night*, IV. 2. *The Merchant of Venice*, IV. 1. Cf. also *Sonnet 59*. Shakespeare is known to have been on friendly terms with his fellow townsman, Richard Field, a London publisher, and the plays show acquaintance with all

If that theory is correct, it is easier to understand where he found sufficient strength to face the thought of such appalling suffering, and to make of it a thing of overwhelming beauty. Even if we merely look on Lear and his daughters as so many studies in human psychology, their story to a reincarnationist is much less terrible than to a man who thinks it possible that they should each be limited to one chance of earthly experience. What believer in reincarnation could wish the play to end otherwise? Is not the heaven world the best possible place for Lear, until such time as he may be ready to take up the earthly burden again with all the bright vitality of youth to help him to shoulder it? The Gods are immortal and cannot die; but, *The King is dead—Long live the King!* and the rhythm of life and death that we all obey rarely allows us even Lear's *fourscore years and upwards*. He has had enough, passing through the purifying fires of purgatory even while yet in the physical body, as so many of us do. There is therefore no lingering on the astral plane for him. Straight to the golden gate of Devachan he goes, to blest communion with Cordelia, his gentle guide to higher heavens yet.

To everything there is a season  
 And a time to every purpose under the heaven.  
     A time to be born,  
     And a time to die,  
     A time to plant,  
     And a time to pluck up that which is planted.

King Lear has often been likened to a mighty oak, torn up by the roots in some terrible tempest:

As the tree falls, so must it lie

his most important publications. Readers will note with interest that one of the most interesting to Theosophists, *The Works of Giordano Bruno*, was also published by him but suppressed by the authorities. Shakespeare probably read the volume in proof before that!

has a solemn truth behind it; but although it may lie at rest for a while, the weary physical frame returning to the earth from which it arose, the consciousness in its finer sheaths will be indrawn to assimilate the fruits of experience gathered upon the physical plane, so that it may build them into permanent powers to use in a fairer and better future still to be.

Isabelle M. Pagan

# BEHIND THE VEIL OF DEATH

THE PARADISE AND PURGATORY OF MANY CREEDS

By S. JACKSON COLEMAN

*The soul, uneasy, and confined from home,  
Rests and expatiates on a life to come.*

POPE.

ONE of the most remarkable features in all religions is that in spite of their great and vital differences as regards essentials, there are very many more points of similarity than first appearances would lead us to believe. Among the peoples of almost all climes and creeds, for instance, there is a yearning towards a better and nobler life—an existence to succeed our present sojourn on earth, with which contemporary joys and pleasures can bear no comparison. Opposed to the indescribable happiness of Paradisaic life many a creed supplies the dread alternative of the Inferno—an abode for those who are irretrievably lost. The continuous existence of the soul, too, seems to cover even a wider field and to underlie almost every dogmatic opinion as

IN this article an attempt is made to describe tersely the prevailing beliefs among the followers of many faiths. Not the real exposition of various sacred books revealing great truths, is the aim of the article; it only gives the popular beliefs of the masses. It does not deal with the ancient culture of the teachers but with the modern beliefs of ordinary folk.—ED.

regards an after-life. In this connection it may not be out of place to suggest that there is found among the articles of a vast number of creeds the old and beautiful comparison between the development of the soul and that of the butterfly. In the caterpillar lies hidden the chrysalis; and this again contains the butterfly with its folded wings and antennæ. This pale, imprisoned form goes through its successive labours, casting its skin, spinning for itself new bonds, until at length it breaks forth to freedom, and, renouncing for ever the slough and its coarse diet of leaves, sports henceforward amid the flowers and lives for the love of those around. These similitudes in many a religion speak of the desires of the soul. Many a time in its pupa state it would gladly be permitted to burst the chrysalis and fully expand its soft, tender wings which seem so bruised in its dungeon tenement. This is the consummation, indeed, for which it bears a thousand sufferings and undergoes its times of privation and pain. Yet it were surely a waste of energies, a harsh contradiction, if the butterfly, after all its painful casting off of skin, its narrow swathing-bands, the dark dungeon of an almost torpid pupa, should come forth as nothing, or merely in corruption, with its foul slough hanging around as a shroud. Without bearing, however, upon the well known views of the Western Church and the opinions more or less held by Protestants in respect to the bliss of Paradise and the terrors of Hell, there is much interest to be obtained in surveying the lore of peoples and creeds in regard to the existence of an after-life, which it is the present purpose in some small measure to fulfil.

The artist and the pencraftsman have tried for many an age in vain to paint a positive picture of the

celestial city, but the conceptions of creeds have proved even beyond the power of the master-mind. Guthrie, for instance, is purely negative in the images he conceives. The city, in his mind, was never built with hands, nor hoary with the years of time. It was a city, "whose inhabitants no census has numbered—a city, through whose streets rush no tides of business, nor nodding hearse creeps slowly with its burden to the tomb—a city, without griefs or sorrows, without births or burials, without marriages or mournings"; and Davy can only speak in metaphor of an orange grove in a sheltered glen, with the trees loaded with sweet, golden fruit and balmy, silver flowers. The abode, to which the framers of creeds have consigned the lost, perhaps lends itself more exquisitely to the artist's brush and the poet's pen. Dryden draws the vision of "eternal torments, baths of boiling sulphur, vicissitudes of fires and then of frosts," and Pollok pictures "a lake of burning fire, with tempest toss'd perpetually," through which the miserable walk, burning perpetually, yet unconsumed, for ever wasting, yet enduring still, dying perpetually, yet never dead. Milton images its chaos and eternal anarchy, and dwells on the confusion of its endless wars; while Congreve suggests more exquisitely:

What do the damn'd endure but to despair;  
But knowing heaven, to know it lost for ever.

Among the old-time Romans the spirits of the dead were believed never to perish. They lived perpetually in a kind of shadowy life, haunting the tomb in which they were buried, and depending for their well-being entirely on the honour which they received from their descendants. It was the greatest

impiety to neglect the rights due to ancestors, since this was supposed to bring misery upon them in the unseen world. For this reason it was a serious crime and a grave misfortune for a man to die unmarried; not only was he doomed to lose all honours after death himself, but he also robbed the spirits of his forefathers of the honours which they ought to have continued to enjoy. To the ancient Greeks the Elysian Paradise was the golden land far away in the West, where the sun went down beyond the bounds of the earth, and, amid a "tearless eternity," grief and sorrow absented themselves and plagues and sickness could not touch them. The abodes of the blessed were golden islands, sailing on a sea of blue, and the imagery of the Homeric descriptions furnished, strangely enough, the very materials for the hymns which expressed the yearning of the mediæval Church for the golden streets and jewelled gates of the heavenly Jerusalem. Hermes is the guide for all souls, who, upon crossing the mysterious boundary, are conveyed without exception to the realm of Hades. This land was imaged as dark, dreary and repulsive, and it was considered better to be a slave on earth than a prince in that awful region. With the Egyptians of old the most sacred and precious rites had reference to embalming and entombing, or to the life after death. The Egyptian belief in a future state, curiously enough, was rather repulsive. At the entrance of the Future sat a wide-throated monster, over whose head was the inscription: "This is the Devourer of those who come with sins to the House of Justice." The soul had to kneel before the forty-two accessories of Osiris, the sovereign of the Empire of Death, with

appeals for mercy and pleas for intercession. Then came the final trial, in the hall of the Two Truths, the approving and the condemning. Here the soul was weighed in the scales by three divinities.

According to the Muhammadan belief the most exact justice will be meted out on the Last Day. All the actions of mankind will be weighed. For, according to the Koran, so soon as the soul is separated from the body by the angel of death—an office performed with gentleness as regards the good, and with violence in the case of the wicked—it enters into an intermediate state, there to await the last trump. The prophets, however, immediately pass into the abodes of bliss. When the last terrible ordeal of judgment is passed, those who are admitted to Paradise are gathered on the right hand and those who are destined to perdition on the left. Yet, even then, their trials are not fully undergone. All must pass over a bridge, with the infernal regions below, and described to be finer than a hair and sharper than the edge of a sword. On each side it is beset with briars and thorns, so that unless directed and supported by the Prophet of Islām it is impossible to pass along in safety. In the case of the wicked, who are deprived of all guidance and help, there is no other course open except to miss their footing and fall headlong into the yawning abyss beneath. The joys of Paradise are pictured as beyond the dreams of the imagination. All that can delight the heart or enchant the senses can there be found, and the first taste of approaching bliss is a refreshing draught from Muhammad's pond. There are exquisite jewels and precious stones, the Tree of Happiness yielding fruits of size and taste unknown to mortal



eye, streams flowing with water, some with milk, some with wine, and others with honey. All glories, however, will be eclipsed by the resplendent "houris" of Paradise. These lovely women, clad in magnificent garments and created of pure musk, will be the chief delight of the faithful, and their charms alone will be enhanced by the enjoyment of perpetual youth. Eternal damnation seems to be reserved for infidels alone. All others in time will be released from torment. Idolators and unbelievers are reckoned as having garments of fire fitted to their wretched bodies and boiling water poured over their heads. By this means it is considered their bowels will be dissolved and their skins destroyed, their bodies being beaten with maces of iron. So often as they attempt to get out of this place of torment, too, they will be dragged yet again and again into its miseries.

The Confucian custom of sacrificing to the dead involves a belief in the continued existence of the souls or spirits of men after their life on earth has come to a close, although certain sayings of Confucius have lent doubt in regard to this matter. He appears to have been personally strict, however, in the performance of such a rite. Nevertheless the entire silence of the religion of China with regard to the future of the bad is an unsatisfactory feature. The only evil issue of an evil course which it intimates—and that not very distinctly—is to be excluded from sharing in the sacrifices to the dead. There is no purgatory and no hell in the Confucian literature. The spirits of the blessed are believed to be in heaven and in the midst of the Divine presence. Of King Wan, whose career led to his son

becoming the first sovereign of the Chau dynasty, it was sung :

The royal Wan now rests on high,  
In dignity above the sky ;  
Chau as a State had long been known ;  
Heaven's choice of it at last was shown.  
Its lords had gained a famous name ;  
God kinged them when the season came.  
King Wan ruled well when earth he trod ;  
Now moves his spirit near to God.

Among the Pārsīs, whose cult has often been denominated as Zoroastrianism, we have what seems an actual theological dualism: two spirits—one a God creating all that is good, and the other an evil Being creating all evil. This creed may be considered as a species of Polytheism, if not Pantheism, and contains four periods. During the first period the work of creation is associated with the upper regions, and Ormuzd is represented as being occupied in the creation of heaven and its inhabitants. After the fourth and last period Ormuzd, at the close of many victorious struggles with Ahriman, will reign triumphant. Towards its close men will abandon the eating of animal food ; and will eventually cease even to eat fruits or drink milk. Water will be their only nourishment ; yet though they have ceased to eat, they will not die. The Resurrection will then follow—first, of Kaiomars, then of Meshah and Meshaneh, the first parents of mankind ; and afterwards of all other human kind. The righteous will be rewarded immediately with the enjoyment of perfect happiness ; while the wicked, after undergoing three days' purgation on the molten metals of hell, will be thoroughly purified, and raised to a fitness for the enjoyment of that better life and renovated universe which are to succeed the present.

The Japanese call their ancient national religion *Kami no michi*, "The Way of the Gods," but it is known amongst the outside world by the Chinese form of Shintoism. Its very simplicity has rendered it so utterly unlike any other faith, that it can never prove hostile to any religion introduced into its own field, so long as no resistance is offered to the filial and loyal piety and the national virtues of the Land of the Rising Sun. It has no teaching, however, concerning a future state. There exists a hazy assumption of the immortality of the soul, arising out of a vague belief in the company of ancestors and heroes of the past. Shinto has no worship properly so called, no sacrifices, no idol worship, and no priestcraft. The intervention of a priest is not ordinarily required, for there are no merciless deities to propitiate, no terrors of hell to avert, and both sexes are capable of offering their petitions. Its claim as a religion, perhaps, rests indeed on no firmer a foundation than its deification of heroes, emperors and great men, and of sundry forces and objects in nature; on its inculcating reverence for ancestors and a recommendation for the emulation of their worthy deeds.

Among the Brahmins the souls of men, after death, instead of being translated into a world of spirits, become new tenants of other mortal forms of men or animals. On this doctrine of "the transmigration of souls" the rewards due to the good or evil actions of a previous life are made to depend; the higher or lower places assigned to the individual in his "new birth" being determined by his antecedent character. The good man, however humble, is raised in this way in his next birth to that station to which his virtues entitle

him—while the bad man, however high in rank, will be brought low to a proportionate degree. A degradation even lower is reserved for those stained by the greater vices. It will be their doom to pass into the bodies of animals possessing kindred habits to their own. In this manner the deceitful and cruel will assume the nature and forms of beasts characterised by their cunning and ferocity; and it is possible that they may have to pass through a number of the lower grades of animal existence before they can again attain the level of humanity. To the rewards and punishments employed in the elevation or degradation of the individual in his successive births, in many cases the joys of a heaven and the pains of a hell are superadded. These, however, are still of an exclusively corporeal nature; the former consisting of the most exquisite sensual pleasures, and the latter of the most fearful bodily torments.

Instead of a fixed heaven and hell, which no one is good enough or bad enough to enter, Buddhism proclaims a heaven and hell of many mansions. Each person goes to his own place—to the place which he has prepared for himself.

Our deeds still travel with us from afar,  
And what we have been makes us what we are.

He that is holy will be holy still, and he that is filthy will be filthy still. The good man will be reincarnated yet again into a better and higher life; a bad man perhaps will be even transmigrated into a hard-worked ass or an unclean cur. The result of his good actions, the fruit of his Karma, as the Buddhists would call it, will survive when life is passed, and advances the happiness of some other beings who

have no conscious identity with their fountain of grace.

It is interesting to glean a few views from the Greenlanders, who think the soul continues to live after leaving the body and goes either to a place under the earth and sea or to the over-world in the sky. The former place seems to have had its origin in the Eskimos seeing the heaven and the mountains reflected in the water, and, having regard to this theory, it is useful to note that the under-world is regarded as the better abode of the two, and is pictured as a place where there is an abundance of lovely sunshine, excellent water, and plenty of animals and birds. The over-world, over which is arched the blue heaven, is imaged like the earth, but is of colder temperature, and the souls of the dead dwell in tents round a lake. These souls can be seen by night in the form of the northern lights, although the Aurora is believed on the east coast to be merely the souls of still-born or prematurely-born children, or of those who are killed after their birth. The Eskimos have no hell, but, although both of these former regions are more or less good, there are indications that the journey to these blissful regions is no easy matter. On the way, we are told, there is a high, sharp rock, down which the dead must slide on their backs. For this reason the rock is bloody. Five or even more days are occupied by each individual soul in sliding down this rock or mountain; and those luckless ones are especially to be pitied who have to perform the journey in wintry or stormy weather. It is probably on account of these facts that it is not uncustomary to lay a dog's head beside a child when it is buried. The

dog may scent about and guide the child to the land of spirits upon returning to life again. Perhaps it is interesting to allude in passing to the fact that many believe that the souls of all animals, even of the smallest fly, come to life again in the under-world.

S. Jackson Coleman

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### THE WINDOW

I CAME, as if in dream, to a great window-frame,  
Built of white-glowing marble, veined with flame,  
And looked out thence on a new world of green,  
Marvellously serene.

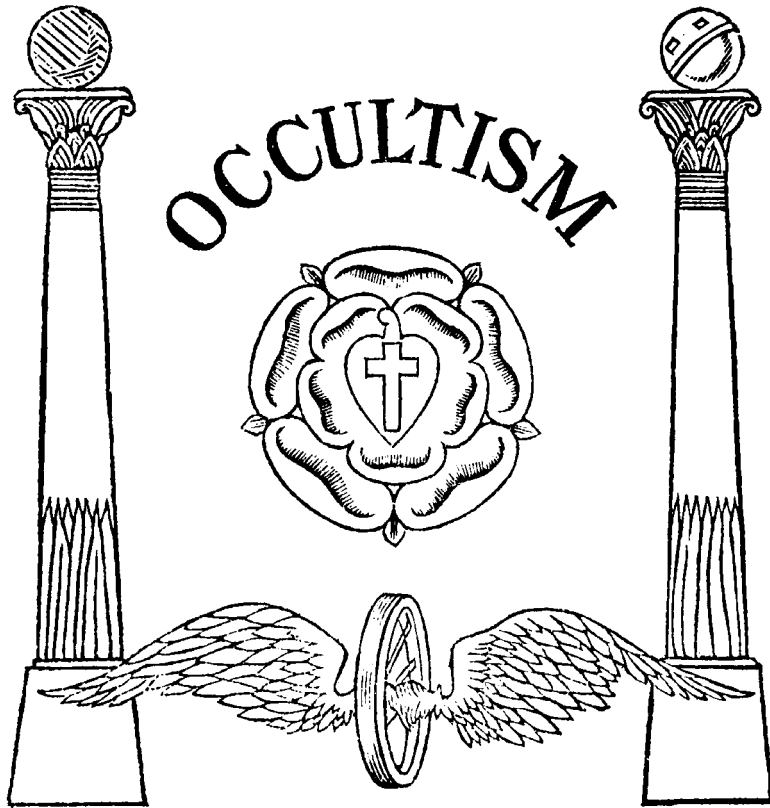
Beneath the towering trees I saw bright forms  
Whose eyes shone like clear water after storms  
Reflecting the calm splendour of the sun.  
I saw them speak together, saw them run  
To meet those whom they loved.  
I saw the long embrace  
When hearts together moved  
And face was pressed to face.

And then I looked out farther yet, to find,  
Beyond this luminous world of waving trees,  
A range of mountains—O, the sight made blind  
My eyes for a long moment!—for on these  
There sat enthroned, and reaching to the stars,  
God—alone, intense,  
In His Magnificence—  
And between Him and me only great space—no bars.  
No longer then was I content to gaze,  
But fain would leap from that unmeasured height,  
Prepared to run all day and all the night,  
And all the day again, for many days  
If at the end I might but kneel before  
Him, unto whom my prayers and praise,  
Sent forth so ardently, must seem so dim  
When from far earth their waning pinions bore  
My soul to Him.

But, as I moved, all shaken by desire,  
 My veins on fire,  
 Sudden and sweet I heard  
 The wild notes of a bird,  
 A thrush, that sang as though his heart would break  
 For joy, as though he longed to wake  
 All heaven's dreaming galaxies  
 Of starry spirits, calm and wise,  
 And call them down from distant skies.  
 I paused, and lo, a Voice said. . . . "Hush!  
 Hear the song of the thrush!  
 He has wings, he is free  
 To fly to Me.  
 He has no destiny,  
 As thou hast, to fulfil.  
 Do thou My Will,  
 And be still."

A dark weight seemed to fall and crush  
 My soul, to quench my inner flame—  
 (O happy, winged thrush!)  
 Yet once more, low and tranquil, came  
 That Voice. . . . "The thrush may fly to Me,  
 But grieve not! I myself seek thee.  
 Oft do I come thy spirit's cup to fill,  
 Sad, earth-bound as thou art,  
 And hold thee to My Heart,  
 When thou art still. . . when thou art still."  
 And God's Hand touched me then across the flame-  
 white sill.

EVA MARTIN



## BYE-WAYS OF EVOLUTION

A TALK WITH A CLASS

VII

By ANNIE BESANT

PEOPLE who had passed out of this life, who had gone on to Devachan, are, as you know, drawn back again to earth-life by their own desires, by *tr̥ṣhṇa*, the thirst for sentient existence. It is worth while to remember—for the sake of general knowledge perhaps



—that *ṛṣhṇa* may be of different kinds and, as one of the Upaniṣhaṭs points out, a man is born in the world to which his desires lead him.

Now it is quite possible that during any special earth-life, a man's desires may lead him, not into *Devachan*, but into some other world—a point that is not very often considered. Supposing that he wishes that growth of the whole nature, the working up of experience into faculty, which takes place in *Devachan*, then he will naturally go thither. But suppose we take the case of one of the less developed yogīs, say in India. *There* is a man who has deliberately killed out the desires which belong to this particular world. He has realised that the world is transitory, that it is hardly worth while to take very much trouble to remain in it, and perhaps his life before he went into Yoga was one of unhappiness and disappointment. He might have reached that form of *vairāgya*—the “burning-ground *vairāgya*”—which does not lead to Liberation in the strict sense of the term, but only to a very partial liberation.

Supposing that that has happened and that the man has given all his years to meditation and killed out, for the time being only (but he does not know that), the desire for anything that this world can give him. He passes away. What is to bring him back, or whither will he be brought? He has extinguished for the time being the particular *ṛṣhṇa* which would bring him back to this world. Then there is nothing which should bring him back, because it is desire which guides him to any particular world.

There are many cases of this sort in which a man passes into a *loka* (a world) which is not permanent,

but in which he may remain practically for ages. And that is obtained by one of the forms of *vairāgya*. There are a number of those other worlds, connected very often with the worship of the particular Divine form connected with special kinds of meditation, and so on, and a man may pass into one of those and may remain there for a quite indefinite time. Ultimately he has to come back to a world, either this world if it is still going on, or a world similar to this, where he can take up his evolution at the point at which it was dropped. But it might be worth your while just to remember that possibility, because it has to do with cases which you might be asked to explain.

Supposing that you get a man who is of average goodness, who is not distinguished by any great self-sacrifice, any great desire for the service of others (things which are the marks of the real spiritual life, of the growth of spirituality, because they are the recognition—whether consciously or not on this plane—of the unity of life, and that recognition of the One is what we mean by the word “spirituality”); such a man has not reached a high spiritual level at all. He is quite an average person with no particular intellectual or moral qualities of a remarkable kind.

He is clearly not fit for “Liberation” as we know it; that is, he is not fit to enter upon the Path, let alone to reach the Fifth of the great Initiations, which gives what we call *Mokṣha*, or Liberation. What then is to become of him? There is nothing to bring him back here, because he has killed that out for the time. Where is he to go? What will happen to him? He obtains a form of *Mokṣha*; he does stay away from this world in a condition in which he is quite happy, but in

which he is of no particular use either to himself or to anybody else.

There are cases where a man has gone a considerable way along the Path, and where he may pass away to some form of Mokṣha which is lower than the complete thing; then he may be very useful there. He may have reached a stage of meditation in which his mental powers are of very great value; he may then be able to influence the world, not consciously, but by his meditation in some other world he may help in that great stream of mental and spiritual energy which is drawn upon by the Masters for Their work in the world. You all realise that there is such a reservoir of spiritual force; in the highest sense it is kept full of energy by Those whom we speak of as the *Nirmāṇakāyas*, very lofty Beings; it is They who, as it were, fill that reservoir for the use of the worlds. But others may contribute to it, though in a very much lesser fashion; and you might have a man who had made considerable progress, who wished to remain in the condition of meditation, and to make that his way of serving the world. And he can do it.

You ought to try gradually to realise the enormous power that you have over your own futures; that you are not drifting about on the sea of existence, but that you have begun to put your hand on the rudder of your own particular ship, and that you can very, very largely control your own future and your methods of working.

Suppose, then, that such a man, who has reached a considerable point of intellectual power through meditation, through concentration, is able to use that power in meditation, and suppose that that is the best expression of his service to the world. Then his wish

to be of service would take him off to a world in which he could work along that particular line. It would be a world about the level of the causal body, the higher regions of the mental plane. He could inhabit such a world, live there literally for ages, and be of use, because he would be pouring out this stream of concentrated thought for the helping of others, and so helping to supply this reservoir of spiritual power.

That is one possibility, and I think it would be a good thing if all of you could realise these very large and varied possibilities that lie before the human Spirit. We are so apt to limit our thought of evolution, and of rest from evolution, to what you may call the normal, average way, running round and round and round the three worlds, then entering on the Path, reaching the stage of Jīvanmukṭi, and then the seven great Paths that branch out from it. We do not always remember that in connection with each plane there are numerous lokas or places, which for the moment we may call worlds, in which there are very varied possibilities to meet the very varied developments of the individual.

While there is no particular need that you should go carefully and thoroughly into the subject, I think it is well that you should recognise this fact, for it may often happen, especially here in India, that you may be asked questions as to what happens to these people who have given up the world, who are leading these very ascetic lives, who have not reached any point of development which makes them really fit for the work of the Hierarchy, the higher work in the helping of the world, but who do contribute, some of them, their own share to the helping of the world.

Others of them below that level simply have an exceedingly blissful existence for ages, and then come back again to some world in the same stage as the one they had left. There are these very varied possibilities outside the ordinary run. Nature is so full of possibilities that she meets every individualised creature just according to his needs ; so that that which is best for the individual, by the choice of the Monad (which is the dominating force always), she will meet by the provision in this boundless realm of hers of that which suits the choice of that particular Monad.

I just allude to this because I have been glancing over that phrase of the Upaniṣhats that refers to these many worlds into which men go. And I would say to those of you who do not know the major Upaniṣhats well, that a careful reading of them would add enormously to your knowledge. Most of you should now be able to read them with an intelligence, an insight, which are not generally brought to bear upon them, and in that way you might learn from them very much wider views of the world than for the most part are entertained.

Let us now turn to the subject of the "elementary". Remember that that word is specifically used for the human being who has dropped his physical body at death, and who is still in all the rest of the bodies, except the etheric, as the physical includes the etheric. He has dropped that, but he has all the rest of the bodies and he lives in the world which belongs to the lowest of them ; that is, he is living on the astral plane. As long as he is living there he is technically called an "elementary" (not "elemental," which is on a different line). I may just

perhaps remind you, in passing, that when he has thrown off some of those concentric shells of astral matter in which his astral body is normally rearranged after death, and when he has drawn himself out of those and is in the finer levels of the astral, then that which he leaves behind is called the "shell".

You want to remember those little distinctions carefully, so that you may follow H. P. B. in her statements, because she frequently talks of "shells," and she means, by those, these cast-off remnants of the astral man which have life enough in them to keep together for a time, but which the man has left. He is no longer there. The great mark of the "shells" is that they continually repeat the same thing; if you are familiar with spiritualism you will easily recognise the "shell". The "shell" comes out in automatic writing or through materialisation, when it repeats the old things over and over again, such as: "I am very happy," "I am pleased to see you," "It is a very beautiful world," and so on; there is no information given, nothing that is worth anything. A very large part of such communications comes from the "shells".

Spiritualists, not understanding H. P. B.'s nomenclature, have believed that she meant that the word "shell" applied to everybody who is on the other side, and so a great deal of misconception has arisen and they have attacked her quite unnecessarily, asserting that she said that all the communications came from "shells". But that is not so: she used the word "shell" in a specific way—those still-vivified, automatic, denser parts of the astral body, which in the rearrangement after death have been shed by the man, who has gone on to the higher parts of the astral world,

and has left behind on the lower these remnants which are most available for the medium.

In a previous talk I explained to you the condition of the person who was the victim of an accident or who had committed suicide. Take a person who kills himself. He has antedated the hour for which his mortal bodies were made. Now mortal bodies, remember, include three: physical, astral, and mental. Those are made by karma for a particular length of life. That idea causes confusion sometimes. There is what I have called the "life-period"—a particular phrase to cover that idea; I have used it to mean the particular periods for which these three bodies are built.

Of course that applies most to the physical body. That is built for a particular number of years; it is meant to last so many years, and that is according to the karma which is chosen to exhaust itself in that particular body. If the man lives out the life for which his physical body has been built, then he will have worn out that "ripe" karma which he was meant to wear out in this particular body. That is, of course, the arrangement of the Lords of Karma, who select the ripe karma, and of the Devas who build according to the mould which they have been given; then the building elemental, being given the mould of that, builds according to it and shapes it for a particular life-period. That is the normal condition.

You know roughly, I think, how the karma is chosen—that which is sufficiently congruous to be worked out at a particular age of the world, in a particular country, a particular family, and a particular environment of people and circumstances. It is a very

complicated thing, if you think of it for a moment. You have made all sorts of karma with a special set of people ; you are making it now with the people around you. As a matter of fact that will, for most of us, work out more easily than usual because of the peculiar conditions of the time ; we shall be brought back here quickly, so that a large part of that working-out will come easily.

But take an ordinary person not being born in a transitional period such as we are born in now, but one of the longer periods of evolution that come between these periods of transition. He makes for himself a network of karma with certain individuals ; but each of these individuals has his own karma : one of them may be staying for a long time in Devachan, another a short time ; one has to be born in one country, another in a different one. You can see how varied these conditions are.

It is the work of the Lipika to choose out of all these interwoven webs of karma so much as can be lived out in a particular body ; to choose the country which will be suitable. This is one of the important things, but one of lesser importance because the individual can be moved to another country if necessary. It is important because a person has a karma in the special country in which he is born. But you may say that his physical body is the one thing that matters in so far as his country is concerned ; his body is made suitable for the work he is to do, but it may not affect the individual's personal karma so much. He can still move about from one country to another, because he is what we call a free agent, even though this free agent is moved about so very much by the Devas.



One of you born on the other side of the world may come over here to India, so that you may contact a number of people whose karma has brought them to India for a time; you may also go elsewhere to meet other people, and so you can meet a great many people with whom you have to work out karma. You can see how if a person travels a great deal in different countries, he will be able to exhaust a great deal of karma, because he comes across the people whom he met in previous lives and with whom he has made karma. So he can pay his karma with them, and in that way exhaust it.

But there will be a large number of the people with whom he has made kārmic ties that he cannot meet in a particular life. All those are held over; he has to meet them at some other future time. Those that he will meet in this life-period are the important ones in his karma. He ought to be able to work out the kārmic ties which are put down for him in his chart; it is, as it were, said to him: "These are the people you ought to meet; these are the countries you ought to go to; these are the ties you ought to exhaust, and your body is given to you for that purpose."

But suppose a man kills his physical body; he has cut himself off from the working out of those ties, and a mass of ripe karma that he ought to have exhausted remains there, so to speak, in a state of suspension. What should he do? He is at a terrible disadvantage. He has made it difficult by committing suicide; he has refused to work out the karma; he has escaped his karma by cutting off his body which is necessary for working it out. Suppose he has injured a man very much in a past life and that

injury is to return to him by (to take a common case) some very great financial loss which ruins him. That might very well happen. If the man is a knower of karma he will take it quietly and say: "Very well, I have made this karma and I will get rid of it; let me exhaust it, so that I shall not have to meet it again."

But suppose he is an ignorant man who knows nothing about it, and who sees ruin all about him and has not the courage to face it; he says: "I'll get out of it by killing myself." Of course he cannot kill *himself*; he can kill only his *body*. But the disadvantage is that he cannot work out that karma properly. He is thrown on to the astral plane, surrounded by the circumstances which led him to kill himself. And there lies the suffering for him: those circumstances keep on repeating themselves.

If he has any claims on any person who is more highly developed, or if he has any claims on a Deva, as many people may have for services rendered in the past, then there is a possibility that opens out to him. That more developed person, or Deva, may come to him on the astral plane and may explain to him the conditions of things; he has earned the right to that help. If then strength enough can be awakened in him to face this, he may, anyhow under circumstances of greatly increased difficulty, work out a very large part of that karma.

I doubt if he can work out the whole of his karma; he can, however, work out a very large part of it. You may say: How? Suppose he says to himself: "Well, there's the man who has injured me most; who has driven me to suicide. I will remain near him and help him in every possible way I can." That would be one

way of getting rid of a good deal of it. He works for that man's welfare in every possible way that he can work for it on the astral plane, and he can do a good deal. He wards off dangers, he brings about fortunate conditions, and so on. That would be an exceptionally favourable case, where the man owes a kârmic debt to another which he can repay in this way. He will thus help this man until he has exhausted, as far as practicable, the bad karma which led to this catastrophe in his own life. This instance will serve to show the kind of way in which it can be done.

But there is a special difficulty to meet with. There is the desire for physical existence, this तृष्णा which is still in him and which brought him back to rebirth. That is still a thirst which on the astral plane has become, not an enjoyment as it may be here by being satisfied, but a craving which he cannot satisfy and which therefore becomes a torment. What is he to do as regards that? What he will do, if he is ignorant, is to try to satisfy it; and that is where the danger of the medium comes in.

The medium helps to awaken and develop this thirst, because the medium gives the possibility of gratifying the thirst in an illegitimate way, that is, a way which is contrary to the law. The result is that the man makes worse karma, and keeps on making it. The medium gives him the opportunity of talking with people here, coming into touch with them and gratifying himself in very many different ways. And there lies the great responsibility of the medium; he or she becomes a channel for these communications, and all the elementaries who have either committed suicide or who have died a violent death, and who are full of this

तृष्णा, or thirst for sentient physical existence, will crowd around that medium.

Of course there are cases where people have a considerable amount of knowledge, or where they are connected with people on the other side who have knowledge, where all this undesirable crowd will be kept away from the medium. You may have noticed in some of Mr. Stead's statements that he spoke of the guardians who acted in connection with his séances. That is quite true; there are those who act as guardians in special cases where the medium is of pure life, where the motives are good, and where, though there may be an ignorance of *post-mortem* conditions, there is no undesirable wish on the part of the medium, and therefore that medium has a certain claim to protection. Then there will be a certain number of these more developed people on the astral plane who will protect that particular medium. And you will notice in the case of Mr. Stead, who was helped very much, that he would not take strange people into his spiritualistic circle; he sometimes tried to get answers for strangers, but he would not allow them to come into his circle.

Mr. Stead had a certain number of carefully chosen people for his circle, who lived very carefully and who were good, religious people, willing to subject themselves to certain restrictions for the sake of doing this particular work; and those were the people who made his circle. The result was that he did come into touch with people on the astral plane of the more desirable kind, a large number of people who wanted to get into touch with their friends; and so he helped many people. Without saying whether it was altogether wholesome

or not, one can at least say that it was done under good conditions, and it was nearer the old way of communication in the days when the Devas were very closely connected with human beings by all the various rituals that were used in the older religions, in order that that touch might be maintained in the best possible way. That time is returning ; hence the prevalence of Spiritualism.

In fact, Ceremonial aims at that. If you take the ceremonies, the old ceremonies, of Hindūism—not the modern ones—of Zoroastrianism, of Christianity, and of the old, dead religions, the Egyptian, the Greek and Roman and others, you will notice that in all of them there were what we call “Mysteries”. The outer ceremonies on the physical plane put people into a certain touch with the Mysteries, which were carried on by the more advanced people of the religion, so that they formed a kind of second circle all around, who reaped, through their ceremonial, benefits from the Mysteries which were being carried on by people with more knowledge.

You get this put very definitely in the writings of Origen, the great Christian teacher. He points out that the Church, the ordinary assembly of Christian people, cannot exist healthily without the presence of Gnostics, or Knowers. The Gnostics, or Knowers, were those who were participants in what were called the “Mysteries of Jesus”. You get a fair statement of those Mysteries in the Fathers of the early Church. It is stated that there were private teachings given by Jesus to His own disciples and apostles, that they were handed down by word of mouth and so preserved in the Church ; and Origen of course laid enormous stress on these.

You ought all to read those writings ; there is one phrase of his which is very interesting, that the " Church has medicine for the sick " ; " they that are whole need not a physician, but they that are sick," was one of the sayings of the Christ. Sickness means sin ; those who were sinful needed the Church. But you could not make a Church only out of those who were sick ; the Church had medicine for them, that was not to be denied ; but you could not have a Church only for the sick. He puts it quite plainly and straight. In addition to this you must have the Knowers ; they are the pillars and the foundation of the Church.

It is the disappearance of those Knowers from the various great religions which has led to the comparative—not the entire—lessening of the influence of ceremonies. The ceremonies still have great value, because they are made for that particular purpose ; but they have lost the added power that comes through knowledge. Some of you may remember that Shrī Shaṅkarāchārya lays great stress on that, when he deals with a manṭram. The manṭram sets up certain vibrations which depend upon the words ; any Brāhmaṇa who pronounces those Saṁskṛt words with their proper pronunciation and the proper sound of the manṭram accomplishes some result, he says. But if the man has knowledge, the result is very much increased.

Every ceremony, rightly performed, has a value ; it draws around it a number of Devas. A ceremony wrongly performed, and also without knowledge, has no value at all. It is just as though you had a mosaic and had the pieces all loose and thrown down in a heap, instead of in their intended orderly arrangement ; it would not have much value as a mosaic. Similarly,

some ceremonies which are now performed at a certain religious shrine are useless, because the priests are ignorant. I heard them reciting mantras there, and reciting them in bad Saṁskṛt. It was absolutely useless; the only value of the ceremony was that given by the worshippers themselves, the good though ignorant people, who loved the one who had passed on, and were sending him waves of love. But so far as the ceremony went, it conveyed absolutely nothing, because the priests had neither knowledge nor accuracy.

Yet the character of the man who performs a ceremony does not matter so much. You might have a Brāhmaṇa of an exceedingly bad moral character, but if he were a good Saṁskṛt scholar and pronounced all his mantras correctly, and if he performed the gestures accurately, and did the whole of the ceremony rightly, then that ceremony would have its effect on the astral plane, in kāma-loka. The fact that he was a man of bad morals would not influence that.

That shocks some people very much, because they are ignorant; but let us apply it outside religion, where prejudice and bias always come in. Supposing that a chemist were performing a chemical experiment, which was to produce a certain compound. If he put his substances together badly, he will not get his compound; he will get some sort of thing which may be either dangerous or useless, but he will not get his compound, because he has not followed out the law of chemical combination. You say that is quite right; naturally he does not get it. But suppose he is a man of very bad character, that he beats his wife, cheats his tradespeople, and so on. That will not make any difference in the production of the compound, if he

obeys the laws of chemical combination. Those laws will not change because he is a bad man morally. Physical laws are not influenced by that consideration ; if they were, we should never know where we were. How curious it would be if a chemical explosive, say, would go off properly for the good man, but would not explode for the bad man !

If you would apply that thought to morality, when you deal with Occult Science, you would be more reasonable in your demands than some of you are. I have known a good Roman Catholic feel shocked because he was told, quite properly, that a bad priest does not injure the Sacrament. It would not be according to the realm of law if he did. His badness will cause bad magnetism, which he spreads through the church, but it does not alter anything that comes within his duty as a priest, if he performs it rightly, for exactly the same reason that the chemical compound comes out properly although the man who makes it may have murdered his mother the night before !

That is what you want to realise with regard to the study of Nature's laws. Obedience to the laws of Nature in one department does work out, no matter what the individual's relation may be to other laws of Nature. Suppose a man is a drunkard ; then his eyesight may be bad and his fingers will not be trustworthy, and physical results will be brought about which will interfere with his experiments. But that is not caused by his moral vice, but by the fact that his physical body is affected by it, so that he cannot properly obey the physical laws which are necessary to produce the desired result.

It is vital for the understanding of Occultism that you should think clearly and accurately ; otherwise you



become very much confused. That is why Occultism is so dangerous to some; nearly everybody is a loose thinker, as you will perhaps remember if you contrast your present mental powers with what they were before you became trained Theosophists. Everyone who allows his mind to remain uncontrolled is barred from becoming a true Occultist, and any knowledge of Occultism is likely to be dangerous and mischievous to him because he misunderstands, and his devotion is apt to lead him all wrong. The way you see that working out is where a supposed occult authority comes into conflict with a moral law. A false authority wishes to be followed, because he claims to be an authority. But every "white" Occultist says: "Follow your conscience wherever it leads you; don't go against your conscience on the ground of what you think is occult obedience; that is not occult obedience." Hence any command against your conscience is a command to be disobeyed, no matter who gives it. And that is the only safety in Occultism; you must follow your conscience, and you must follow your judgment. Improve them as much as you can. But follow them.

Annie Besant

## RENTS IN THE VEIL OF TIME

### THE LIVES OF AMAL

*(Continued from page 330)*

#### VIII

ETRURIA, 8,300 B. C.

AMAL and Calyx were born this time both in the male sex, and Calyx was the brother-in-law of Amal, his elder by a few years. The country at this time was much colder than even North Italy is now, and the lakes froze in winter. Amal married Fabius, while Calyx married Melpo. There is nothing unusual recorded in this life, except that the bond between Amal and Calyx expressed itself in a new channel, Calyx being the friend and good counsellor of his younger companion, the attachment between them being a very strong one.

#### IX

ASSYRIA

It is evident from the previous life that the bond of love between two souls does not necessarily require that the two should be of opposite sexes when born on

earth, nor that, even should they be of opposite sexes, they must necessarily be husband and wife. In Life V the relation between Calyx and Amal was that of father and daughter, and in Life VI that of mother and son. The change of sex is not controlled primarily by the karma to be worked out with regard to another ego, since it seems to be requisite for evolution that souls should have a certain number of births in one sex and then another series in the opposite sex, and thus back and forth, according to a general law that each ego has usually not more than seven and not less than three births in one sex successively, before changing to the other.

In this life Calyx was a man, and had for his niece Amal. He was a priest in one of the temples, and while Amal was still a little girl, her parents died and she was brought to the temple and practically adopted by Calyx as his child. For several years he taught and trained her, while the little girl delighted to sit at his feet and learn. The interest in occult things reasserted itself in both; and, when Amal grew older, Calyx mesmerised her and sent her out in her astral body, with the help of some drug, probably the *haoma* juice, which he gave her to drink.

After some years training in the temple to be a temple maiden, Amal fell in love with a young man and wanted to leave the temple and marry. Calyx was deeply disappointed that she should give up her temple life, but his affection for her was too deep to stand in the way of her dreams of happiness. Amal therefore left the temple and married.

These are the major episodes of this life, from the point of view of the ego's progress.

## X

## NORTH INDIA

In this life once again Calyx and Amal appear as husband and wife. Their circumstances were quite humble, and he kept a small village store, and they were very happy in their simple way. The two often discussed religion, but had little opportunity of gaining any real occult knowledge.

One weakness in the character of Amal began now to show itself, and this was a keen desire to be rich and great. Again and again, during the course of her life, there grew within her an inner dissatisfaction with the simple and happy circumstances of her life, and a longing to play a more dramatic part in life. Calyx, however, who was stronger in character, did not share with her these longings. A strong, persistent desire brings with it its kârmic result, as we shall see in a subsequent life, though when the soul gains what it wishes, it does not find quite the happiness it dreamed it would.

## XI

## EGYPT, 4,000 B. C.

Amal was born in Egypt as the daughter of a high priest. She was a beautiful girl, and, while a girl, was dedicated by her father to a religious life. This was not done against her wishes, as she had as one part of her nature a strongly religious disposition. As years passed, however, the religious calling no longer attracted her, and the karma of the desires of a previous life began to work itself out, and she found the opportunities for the worldly rôle which she had longed for.

She became a lady in attendance on the wife of the Pharaoh of the time. She was quite conscious of her own beauty, and of the admiration which she excited on every side. The simple, noble girl of religious dreams was replaced by a proud and haughty woman. Calyx in this life was a man, and there was love at first sight between him and Amal. But he was the steadier and more spiritual, and whereas he loved her with every pulse of his heart, and she too loved him in a way, yet she loved greatness more. So when a more eligible person, a great Lord of Egypt, wooed her, she bade farewell to Calyx and married for wealth and rank and position. Her husband was a sensual and evil man who only loved her for her beauty. Needless to say after a brief period he grew weary of her.

Amal was filled with deep resentment, and a great passion for vengeance grew in her; so at last she purchased some poison privately from Aries, who was a physician at the time, and tried to poison her husband with it, but she failed. Her husband discovered this attempt to poison him, and made ready to wreak his vengeance upon her. At this crisis the discarded lover, Calyx, appeared on the scene, and killed the husband, to deliver Amal from his power and vengeance. After this deed Calyx fled and was an exile from Egypt.

## XII

ASIA, 2,000 B. C.

In this life Amal and Cyr were two sisters, the daughters of a rich merchant. When Calyx appeared on the scene, he was as usual Amal's lover, and she fully reciprocated his love. But her father would not permit

her to marry him, and so the lovers had to meet in secret. The younger sister, Cyr, was an ally of the two lovers, and usually accompanied Amal to the meeting place. On one of these expeditions, the women were overtaken by a violent storm, and the mules which they were riding bolted into a wood where many trees were being uprooted by the gale. One of these trees struck Amal in its fall and killed her; she was then about nineteen. Many years after this, Amal's father lost his money, and Calyx married Cyr, the sister of his former sweetheart.

*(To be concluded)*

## CHRISTIAN SCIENCE

By LIEUT.-COLONEL W. BEALE

ONE cannot ignore an important movement like that of Christian Science, and yet one seldom finds any allusion to it in our Theosophical publications.

After over a quarter of a century's acquaintance with T.S. literature I am confronted with the teachings of Christian Science, and it has become to me both highly interesting, and also very necessary, to pause and take stock of the position.

In the first place it is worthy of note that in both these great movements a woman was the founder and teacher; both associations had their origin in America; and both came upon mankind in the last quarter of the nineteenth century.

Next we observe that while the one rests immovably upon a spiritual interpretation of the Bible and Christianity, the other has encouraged a comparative study of all religious systems, with special stress laid on Hindū philosophy and metaphysics. *Ex oriente lux*, which is of course also true of Christianity.

Now, as a fundamental maxim which stands incontrovertibly firm amidst clashing creeds, both systems teach that there is Unity amidst diversity and that that Unity is the Truth, or God.

In Christian Science "Mind," with a big M, is the Divine Principle in man, in contradistinction to "mortal mind," which is synonymous with error. In Theosophical phraseology we should call Mind *Buddhi-manas*, and mortal mind is of course our *kāma-manas*. So far there is complete agreement and understanding, and so we read on breathlessly through the textbook *Science and Health* in the hope of "catching on" to the wonderful idea which animates the whole of the exposition, merely the possibility *here and now* of overcoming in ourselves the physical and mental shortcomings which we have hitherto been led to believe were the result of natural laws.

Of course we know quite well that the Hindū scriptures constantly dwell upon the illusory nature of all "matter," but in this respect I find that Mrs. Baker Eddy goes even further, and repeatedly and emphatically declares that men and women are capable of so altering their outlook as to more or less rapidly and effectually cast out sin and sickness, which afflictions are declared to be entirely due to the wrong thoughts of mortal mind entangled with matter, and which are purely illusory. She asserts that flesh, bones, nerves and arteries are so much unintelligent matter, and that the illusion of sensation is seated in mortal mind alone. (There is nothing new in this of course so far, but—) Destroy this wrong thinking, and in its place let your mind (or the reflection of God) come in, and all evils and discomforts will vanish like a bad dream. Why will they vanish and disappear? Because God, which is Truth, Intelligence and Love, cannot be the author of any evil thing. Thus, in reflecting that eternal Principle in our consciousness, we, as was proved by



Jesus, are able equally to disperse the clouds of our mortal misconceptions as to such unrealities as sin, sickness and death.

And here I quote a passage from *Science and Health* which expresses the whole argument in a nutshell :

The theory that Spirit is distinct from matter but must pass through it, or into it, to be individualised, would reduce God to dependency on matter, and establish a basis for Pantheism. Spirit, God, has created all in and of Himself. *Spirit never created matter.* There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the Æon or Word of God, "was not anything made that was made". Spirit is the only substance, the invisible and indivisible, infinite God.

That many hundreds of people have actually cast out all their afflictions, both bodily and mental, by simply, so to speak, shifting the level of their consciousness, as we should say, seems to admit of no doubt. Then, if this is true and possible, why does Theosophy lead us into the ways of entanglement in matter, and postulate myriads of lives for our unfolding, while apparently the problem is comparatively simple?

In the one case it appears to me that we have a teacher who founds her teaching on the statements of the Master, and who literally believes that real faith can indeed remove mountains and work miracles greater than Jesus himself wrought; while on the other hand you have trained exponents of Theosophy magnifying the difficulties of the Path and giving us a pleasing little glimpse in *Man: How, Whence and Whither* of our pilgrimage through the most appalling conditions of life during a past of countless quadrillions of years, with a promise of "more to come".

Here is where Theosophy and Christian Science are at variance. My mind is unfortunately so open that

I can at one time see the truth in one, while at another I cleave to the other. But for goodness sake, which is the true representation of the case? Is there no one who can give a clear, definite answer? Remember it is not as if Mrs. Baker Eddy knew nothing of and ignored Theosophy, Occultism, hypnotism, etc. She several times alludes to these and treats them as so much floundering of mortal mind in matter. What I ask is: Is it obligatory for every son of man to work for untold centuries through the complex operations of matter, or is it indeed possible, as Mrs. Eddy avers, to attain by a much simpler and quicker way to that peace which passeth all understanding?

A clear and concise answer to this need not take up more than a couple of pages of *THE THEOSOPHIST*, and would be welcomed, perhaps, by others besides myself. Can anyone give it?

W. Beale

## THE PRINCESS' DESTINY

By JEAN R. BINDLEY

### I. THE DEPARTURE

THERE once lived a king and queen who had an only child, a daughter. It was said that strange signs had heralded her birth; lights and visions were seen by common men. The day after, the king, going out hunting, had tossed a purse of gold to a beggar who crouched at the palace gate and asked for alms. The man drew himself up to a great height, and called, in a voice like a raven's croak: "Blessed is the babe that lies within these walls. She shall know true from false, she shall fulfil a great destiny."

The king and queen pondered much on their child's future, and surrounded her with every happiness possible. She grew up fearless, kind, and generous; the swiftest runner among her companions, the best horsewoman in the land. Sometimes a strange tumult shook her soul as she knelt in the chapel by her mother's side, followed always by a feeling that it was of paramount importance to recall something—what? Just as the confused and trembling mists in her mind settled and seemed about to change into a rainbowed thing of beauty, the whole quivered and vanished, and she was left grasping emptiness.

When she reached the age of fourteen, her beauty was such that suitors for her hand began to come forward, but the king caused it to be known that he would not allow his daughter to marry for four years yet. On the eve of her fifteenth birthday she was awakened at dead of night by a strange light. She lay for a moment, gazing dreamily, her two loose plaits of black hair streaming over the white silk coverlet, her eyes grey and misty like a lake before dawn. They quivered, sparkled, and changed to sapphire blue as the light seemed to take shape and form. She raised herself, and a youth clad in shining armour stepped to her bedside. The air seemed to vibrate to music of unearthly beauty, odours of unknown and delicate fragrance surged round her. He dropped on one knee.

"I bring you greeting from my master," he said. "Know, fairest and most honoured of women, that he has chosen you to be his bride, and sends this token by me." The youth held out a thin gold chain, from which hung a single jewel, like no jewel ever seen by mortal eyes. It was milky white, yet radiantly dazzling, and tongues of coloured fire seemed to shoot from it. The messenger clasped it round the princess' throat, and a moment's agony pierced her whole body, followed by a new life pulsing through her.

"Who is your master?" she asked.

"A Man of Sorrows," answered the youth, and vanished. But the jewel was there, and she lay awake till morning. None of her waiting-women seemed to notice the jewel as they dressed her, and she found it was invisible and intangible to all but herself.

When the princess was eighteen, suitors began to flock to the court. The first was her cousin, the young

king whose country adjoined her father's, who had been her playfellow as a child, and her good comrade ever since. But she said "no" to him, and so she said to the numberless others who came.

The fame of the princess travelled to such distant lands that the greatest emperor of the East came to woo her. When she heard of his purpose, a faint stir rose in her heart, and from her window she watched the great procession and retinue appear. The king had ridden out to meet his guest, and when they entered the great hall where the princess, in cloth of silver, sat beside the queen, the emperor bowed low before her. His alive face did not displease her, and the stir at her heart increased; but what did it bode, she asked, fingering her jewel? Ten camels, laden with gifts, knelt outside, and dusky servants undid the fastenings of the packs, and laid the riches before the princess. There were shimmering silks, rich carpets, ropes of pearls, bags of precious stones; rubies, sapphires, emeralds, and diamonds were poured like water at her feet; there were carvings of ivory, cages of peacocks who spread their tails and screamed, and outside a milk-white Arab mare, with trappings of wrought gold, arched her neck and pawed the ground. The king and queen had no doubt that their daughter was about to fulfil her destiny.

Later the princess went to her rooms to rest, and prepare for the great feast of the night. Next day, she knew, the emperor would ask her hand in marriage, and opposing tides of feelings clashed within her as she thought of it. Her women were about to take off her rich dress, when a noise of angry voices struck on her ear.

“Who dares brawl in the palace, and so near my royal apartments?” said the princess. “Go, one of you, and see what is afoot.” A girl went, and returned with the news that a beggar had somehow entered the palace along with the emperor’s train, and had been discovered near the royal apartments, saying he must speak with the princess. The men-at-arms were forcing him out.

“Stay,” said the princess, “perhaps he seeks justice for some wrong. Bid him be brought before me, and do you all retire till I summon you, lest he be confused by so many.”

So when the beggar was hastily brought to the royal presence by two stalwart men-at-arms, he saw no one but the princess at the far end of the room, very stately, her long lashes drooping over her eyes. She saw a thin, pale man in dusty garments, his head bowed.

“You wish to speak to me?” she said.

“Yes,” answered the beggar, and at the word, music of an unearthly sweetness seemed to thrill through the room, odours of unknown and delicate fragrance surged round the princess.

“Get to your stations outside,” said she to the men-at-arms.

When they were gone: “What is your claim?” she asked.

“I claim the right to speak with you by the jewel you wear round your neck.”

“You know?” breathed the princess.

“I know,” and he raised his head and looked at her.

She rose, aflame with ecstasy, but he lifted his hand, and she stood, trembling.

“First count the cost. My bride may not dwell in king’s houses, clothed in silken raiment. If you follow me you shall know hunger, thirst, suffering. The earth shall be your bed at night, failure and disappointment your bedfellows. You shall shiver with cold, and be parched with heat. You shall see your highest hopes dashed, your brightest visions dragged into the mire. By day and night we shall be wanderers on the earth, and to what end? That we may help, perhaps, a few outcasts like ourselves.”

The princess listened in rapture unknown when the treasures of the East were poured at her feet.

“I am yours,” she said.

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No one saw two beggars slip from the gate at dead of night and take the road to the desert. The palace stood out clear against the moonlit sky, but the princess never once looked back.

## II. THE RETURN

A year and a day had passed since the princess Chiare left her father’s court to wander on the earth with the beggar who had wooed her away with promises of hardship and disappointment. They had travelled in many lands since then, and his words had been amply fulfilled. The princess had suffered from cold and heat, hunger and exhaustion; she had been met by curses from sick folk she had tried to help, and gibes and insults from women whose burden she had sought to lighten. Yet she had borne all joyfully,

sustained by the pure flame of love and devotion to her husband, happy if he smiled, dizzily blissful at a word of approval, for there were no demonstrations of love between them, and in all their life together he had never done more than touch her hand. Yet she had missed nothing, had never known such happiness — until a few weeks ago.

Then the physical strain of the life, so different to that in which she had been nurtured, had begun to tell on her. Strong though she was, she found herself shivering and aching, deadly tired, unable to cope with her duties, one day rising on the top of another like a weary climb that had no ending. Yet she had said nothing, but had done the best she could, until the flame of love that supported her flickered low and died, and she plunged into an abyss of misery, for since love, she believed, was dead, what was left her ?

They had come in their wanderings to a place about twenty miles from her father's kingdom, which the princess had visited once or twice. Rain poured heavily down, and, as she waited wearily at the roadside for Aglaio, her husband, who had gone to seek shelter for the night, a wild tide of rebellion rose in her heart. Wave after wave of home-sickness and self-pity swept over her. To think that her home was so near, that home where she had been loved almost to idolatry, where her slightest wish had been law. She thought of the luxury that had surrounded her, and an intolerable longing to lay her tired limbs between the silken sheets possessed her ; she thought with passionate yearning of her fair heritage, and wondered how she could have left it, to wander a vagabond on the earth with a man who had never told her he loved her, and



whom she now knew she did not love. Life with him stretched before her as one long vista of exhaustion and wretchedness; and she resolved to free herself that night from her husband.

He returned presently, saying he had found shelter, guided her stumbling steps to a cave a little way up the hill where he had kindled a fire, and spread food before her. Chiare sank down on the white sand that covered the floor, and let her husband take off her sopping cloak, and bathe and dry her hands and feet. Her eyes were too dim with tears to see the tender, yearning look on his face, her ears too dull to hear the new note in his voice—the almost triumphant ring that overlay the anxious concern with which he spoke.

“Poor child, you are ill and over-weary. Eat and rest first, and then I have much to tell you.”

But the princess was oblivious to everything except her great desire to return home, and when she had eaten a little she said abruptly: “Aglaio, I must go home.” Her husband said nothing, and with her eyes fixed on the fire she went on, hardly able to find her words, repeating the same thing over and over, in short, broken sentences, like a child.

“I cannot stand this life. It isn't fair. It's too hard on me.” Aglaio moved hastily. “Yes,” she went on, “I know you told me what it would be, and I thought I could stand it. But I can't. I want to go home. I want to sleep in a bed again, with sheets. I want baths, and nice clothes. I want to be with people again who are fond of me, not who work me like a slave, and don't care whether I am ill or well. I want to go home.”

The princess revived a little as she went on, and cast a glance at her husband to see if her shafts were finding their mark. She was unprepared for the burning light in his eyes, unlike anything she had ever seen, and he moved close to her, as his torrent of words broke forth :

“Chiare, my own, you don't understand; how should you? This has been our year of probation, to test us, to see what metal we were made of. I was going to tell you to-night. Do you suppose I haven't felt every pang you have suffered; shared every disappointment; been proud beyond words of the way my princess has met and vanquished sorrow and distress? Do you suppose I haven't longed to take you in my arms,” and he drew her to him, “and soothe away your weariness? But it is all over now, dear heart. The past year has won us the right to happiness undreamed of,” and he held her close, and whispered in her ear.

The princess turned scarlet, then deadly white. She wrenched herself from his arms, stood above him, and spoke—cold anger running through her voice: “How dare you? My love for you is dead—utterly dead. Understand that. To-morrow I leave you for ever.”

The fire gave a last flicker and went out. Darkness and silence filled the cave.

When Chiare woke in the morning, she was alone. She was just about to set forth in the direction of her father's kingdom when she saw Aglaio striding up the hill, followed by four men carrying a litter. “You are unfit to walk,” he said. “These men will carry you.” The princess was going to protest, but instead, she lay down on the litter. The bearers raised her, and they

walked on and on all day, with a brief halt at noon, until they came to the borders of her father's kingdom. Here four other bearers were found for the litter.

"I leave you here," said Aglaio. "Good-bye." But Chiare closed her eyes, and took no notice.

Her parents received her as one returned from the dead. Loving hands stripped off her torn clothes, placed her in a perfumed, healing bath, brought her delicate food and drink, and laid her worn-out body on the soft bed she had so often longed for. Lost to everything save the need of rest, she lay for weeks, incapable of thought, lapped in the luxury of pure physical ease. The queen wept bitterly every night over her daughter's plight, but the king looked stern when he saw her tears. But Chiare's healthy young blood soon began to assert itself, and she came back to life and interest by leaps and bounds.

First she rose from bed and sat at the window, then she walked in the palace gardens, then she called for a horse, and rode abroad. Her favourite mare had died during her absence, but she found another that suited her. One desire possessed her—to forget the whole of the past year; and she thought she could have done so, had it not been for the jewel she still wore round her neck. It hung pale and lustreless, but all her efforts were powerless to unfasten the chain, and she was forced to wear the reminder of her folly, as she bitterly called it, continually.

For a time she was happy, rejoicing in her old life, but soon, being changed herself, she found change on every hand. She had thought to take up her life here as if she had never left it, but that was impossible. Under her parents' love, ran deep sadness; when she

rode out, people pointed and stared instead of bowing before her; her very maids were less respectful than formerly. When there were festivities at court, Chiare, instead of being the centre of all gaiety, would sit in solitude, looked at askance by the neighbouring royalties and their followers. This galled her, and she spent most of her time in her own rooms, but her old pursuits there had lost their charm. "Aglaio has spoilt my life," she would say to herself, bitterly, seeing nothing before her but a waste of monotonous years. She had bodily comfort now, but her soul suffered.

One day the king sought her in her rooms.

"My daughter, what of this vile fellow who led you away, and used you so cruelly? Is there any likelihood of his ever daring to molest you here?"

"How dare you speak so of my husband?" flamed the princess. "Know that he is greater than the greatest emperor on earth, and only chose to assume the beggar's garb for purposes of his own. As for his coming to me here, would that I could think he would do so. But I left him of my own will, and he will never come to me again."

The king looked at her sadly, shook his head, and told his wife afterwards that their daughter's brain was assuredly turned by her year of misery.

Chiare remained plunged in deepest sadness, battling with a love she had thought dead, but which her father's words had brought to life again. Day by day it grew despite her struggles, till her whole nature was fused in one passionate desire of love and longing for her lord. At last she said to herself: "To-morrow I will put on my old garments and go forth again as a beggar to seek him. Perhaps, if I do his work wherever I go, I

may trace him, or he may hear me, and so I might find him." The jewel round her neck sparkled into brilliant colours, and she took heart again.

But early on the morrow one of the queen's women came to say that Her Majesty was very ill. Chiare ran to her room, and for the next two years she was prisoner there. None was so skilful as she to soothe her mother and ease the anguish that racked her from head to foot. Even the court physicians asked where Chiare had gained her skill, but she was silent, remembering how Aglaio had taught her. When the queen died, the king, dazed by his loss, seemed to turn into an old man. His brain gave way, and the power passed into the princess' hands by the will of the people, for the love and skill she had shown her mother had softened every heart towards her. For five years she ruled the kingdom wisely with the aid of the king's councillors, and tended her father assiduously. Then, when he went to join his queen, the people would have crowned her with great rejoicings. But she would have none of it, and insisted that the kingdom should pass to her cousin, who ruled the adjacent territory.

Very early on the morning after the coronation the princess left the palace by a side gate. Dawn was just breaking as she crossed the boundary of the kingdom and set foot on the desert. Suddenly she saw Aglaio coming towards her, and her limbs failed her, and she felt sick with fright. But he held out his arms, and one look from him was enough to draw her to their shelter. When at last she could speak she could only murmur: "I am yours," as she had done years before, knowing that henceforth nothing could part them. A little later: "How did you come to meet me?" she asked.

“Ever since we parted I have lived on the outskirts of the kingdom, so that I could hear news of you and sometimes mingle with the crowd and see you when you rode out.”

“So you have been quite near, waiting for me all the time?” said the princess wonderingly.

“All the time,” said Aglaio.

Jean R. Bindley

## CORRESPONDENCE

### A POINT OF VIEW

Mr. Jinarājadāsa, in his interesting article in your September number, says :

. . . within the Society it is legitimate for the supporters of either view to expound their ideas ; we are by now accustomed to frank and free discussion without imputing unworthy motives to those who differ from us.

This is as it should be, and it is all the more regrettable that so many ardent supporters of Home Rule for India should assume, as a matter of course, that all who differ from them on this subject are necessarily either selfish, materialistic or unsympathetic. Has it never occurred to them that there may be another side to the question, and that some of those who are most anxious to help the people of India to govern themselves, and to raise their social and spiritual standard, have, after mature consideration, come to the conclusion that immediate Home Rule is not the best means to that end ?

To take Mrs. Besant's own simile, in the large Family of India there are children of all ages. Some have already reached maturity. A larger number are at the school-going age, but by far the largest number of all are still in the Nursery. What the Home Rulers propose is, in fact, to dismiss the Nursemaids, who have had charge of the children hitherto, and to put the School-children in charge of the Nursery. Well ! I have seen a good deal of the Little Ones and my sympathies are entirely with them. I have known some of the Monitors, who were allowed to help in the Nursery, to tease the children, pinch them and take away their toys for little or no reason, and I cannot believe that they ought to be put in sole charge of the nursery until they have had a longer and more careful training as Monitors. The Nursemaids may not be perfect, they make many mistakes, but at any rate they do protect the Babies from being bullied by the older children, though at the same time they are anxious to help the older children to a greater sense of responsibility and consideration towards their younger brothers and sisters.

This, I have reason to believe, is the deliberate opinion of a very large number of Theosophists who know India, and for this reason I shall be much obliged by your printing this letter.

ELLEN BROWNE

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## QUARTERLY LITERARY SUPPLEMENT

*My Reminiscences*, by Sir Rabindranath Tagore. (Macmillan & Co., London. Price 7s. 6d.)

Many hundreds of readers who have of late years come to look upon Sir Rabindranath as a source of inspiration through the translations of so many of his works which have appeared in quick succession, as also from the lectures he has delivered while travelling in the West, will welcome this more intimate glimpse into the poet's heart and mind.

For that is what is offered us here. *My Reminiscences* is not an attempt to produce a formal autobiography. It gives us a series of "memory pictures" and does not pretend to be a faithful record of facts, complete and accurate. These memory pictures are painted by an unseen artist, who "is not there with his brush simply to make a faithful copy of all that is happening".

He takes in and leaves out according to his taste. He makes many a big thing small and a small thing big. He has no compunction in putting into the background that which was to the fore, or bringing to the front that which was behind. In short he is painting pictures, and not writing history.

A few of these treasures from his picture-chamber, then, the poet presents to the world in this volume. He begins with some of his earliest recollections, when the great, mysterious world—"something undreamt-of lurking everywhere"—lay all untried before him, and takes the reader with him on his voyage of discovery into the regions of "the without," through his schooldays and his first excursions into the great world, his visit to England, and on until he was fairly launched on his literary career, the whole revealing "a connected history of his inner life, together with that of the varying literary forms in which his growing self found successive



expression, up to the point at which both his soul and poetry attained maturity”.

In the course of the narrative we are introduced to several members of the Tagore family, notably the poet's father, the eldest brother, and Jyotirendra, his fourth brother. This last friend and comrade was one of the boy's chief helpers in his literary and emotional training, whose companionship made it possible for him to shake off his shrinking sensitiveness and give free expression to his enthusiasms. The debt he owed to the other, the author of *The Dream Journey*, is suggested by the following description :

My eldest brother would go on alternately writing and reading out what he had written, his boisterous mirth at his own conceits making the veranda tremble. . . . Eaves-dropping at doors and peeping round corners, we used to get our full share of this feast of poetry, so plentiful was it, with so much to spare. . . . Did we quite understand *The Dream Journey*? But then did we need absolutely to understand in order to enjoy it? We might not have got at the wealth in the ocean depths—what could we have done with it if we had?—but we revelled in the delights of the waves on the shore; and how gaily, at their buffetings, did our life-blood course through every vein and artery.

Some delightful passages picture for us the eleven year old “Rabi,” with his head newly shaven after the thread ceremony and his heart overflowing with joy at his unexpected good fortune, travelling to the Himalayas with his stately father. Some of the principles of education which guide the work at Shantiniketan are evidently to be traced back to those which in early years were applied to his son by Maharshi Devendranath.

Apart from its literary and general human interest, this volume of reminiscences has another value to Theosophists, especially to those belonging to the West. For it gives them in a form which cannot but appeal to them from every point of view—to the translator, whose name has been withheld, the reader owes a deep debt of gratitude for the beauty of his work—an account of an Indian's life by an Indian. The T. S., which works for brotherhood without distinction of race, must welcome any book which makes it easier for the different peoples to understand each other, and most certainly the present volume is to be numbered among these.

A. DE L.

*The Nature of Mysticism*, by C. Jinarājadāsa, M.A. (Theosophical Publishing House, Adyar, Madras. Price Re. 1 or 1s. 6d.)

The series of articles which recently appeared in THE THEOSOPHIST under this title is now available in book form, constituting a valuable introduction to the study of mysticism in the broadest sense of the word. Those who have read the articles as they came out, will need no reminder of the sympathetic skill with which Mr. Jinarājadāsa has handled his subject. His analysis of the main types of mystical experience, which includes a chapter on Theosophical mysticism, is both systematic and practical; but above all he catches the spirit of each of these variations on the one eternal theme and voices it in ideally simple language.

W. D. S. B.

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*The 29th, 30th and 31st Annual Reports of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1907—1910.* (Government Printing Office, Washington. Published 1915 and 1916).

The long and steadily growing series of valuable publications that comes from the various American Government Bureaux puts the present, and still more the future, generations under a heavy debt. No country is more alive than America to the immediate importance of recording the facts about the fast vanishing remnants of Atlantean and traces of Lemurian races (though the American Government would not use those terms), and the scholarly and patient work of this particular Bureau of Ethnology is a standing reproach to other nations who have at hand great resources for research of a like kind, but who leave the work to the badly financed and therefore fragmentary labour of individuals. In this matter the British in India have not been utterly neglectful; but the enormous extent of the field here in India makes such work as the Government has seen fit to finance almost insignificant. And it is still less encouraging to see that British officials send their researches to the Americans for notice and publication as official documents, as the volumes before us show to be the fact.

But to the Theosophist the work of this Bureau of American Ethnology has the special value that it enables him, if he desires, to gain precise information upon two specific points: the nature of the undeveloped mind as physical consciousness, and its relation to the hidden worlds; and the nature and extent and history of the Atlantean tradition. The huge undertaking of Frazer, which has the name of *The Golden Bough*, and all the labours of Lang and Spencer and Gillen and others, laid the foundations of the science of folklore upon indisputable fact. The generation that is now leaving us failed utterly to interpret these in their true psychological value, and it is left for a rising generation, headed, one notes, by an American, Mr. W. Y. Evans Wentz, to see that underlying all the fantastic, and the inharmoniously and unreasonably juxtaposed, beliefs of the savage and the peasant are residual facts which come from the supernormal world. Animism, the belief that a part of man and the essential part of Nature are one and the same in essence, is no longer looked upon as a merely idle and foolish superstition, but is seen to have a basis in truth. So that, in the hands of this new generation of folk-lorists and psychologists the Theosophist may confidently place the primitive belief, assured that it will no longer be scouted, but will be carefully studied as a contribution to knowledge.

The volumes before us are contributions of this kind. Each consists of a brief report of the working of the Bureau for a year, and long papers upon various subjects such as the Bureau deals with normally, for example, the ethnobotany of the Zuni Indians. All, in their respective fields, are of interest, but one of the papers in particular provides material that students of the occult best appreciate. This is "An Inquiry into the Animism and Folk-Lore of the Guiana Indians," by Walter Roth, a British Commissioner.

Mr. Roth relates the stories current among the Indians. One notes with interest the usual *detritus* of the chief elements in Atlantean and Lemurian life and history, such as, for example, tales of animal wives attached to human husbands, transformation into animals by magic, and other illustrations of the true belief of the Indians that the line

between man and beast is not, for them and especially for their remote ancestors, hard and fast. But in addition to such familiar factors in the folk-belief we have this interesting bit of Occultism :

It was these same Islanders, however, who held strong beliefs in a connection between spirits and an individual's heart- and pulse-beats: " they talked of the latter as the Spirit of the Hand; they spoke of the Spirit—something near the heart—as Gonanni, or Lanichi. This one at the heart was the principal one, which after death went to the sky in company with its Icheiri, or Chemin, to live there with other Familiar Spirits, and change into a young and new body. They do not regard the spirit as being so immaterial as it is invisible.

Scientific accuracy of definition could scarcely go further.

On the other hand the weakness of the reasoning of the savage mind (as distinct from the shrewdness and closeness of the savage observation of fact) is seen in this naive assurance, given to Ponce de Leon by the Arawak Indians :

Far to the north there existed a land abounding in gold and all manner of delights; but above all, possessing a river of such wonderful virtue that whoever bathed in it would be restored to youth. They added, that in times past, before the arrival of the Spaniards, a large party of the natives of Cuba had departed northward in search of this happy land and this River of Life, and, having never returned, it was concluded that they were flourishing in renovated youth, detained by the pleasure of that enchanting country.

The observation of the normally unseen, however, is something in which the child of nature always excels. Thus Mr. Roth finds that the spirits of the forest are clearly seen by the Indian, and commonly distinguished from the shades of the departed human inhabitants, although both human and animal souls are found among this company of the dead. He finds that in certain situations, in certain scenes—rock, or waterfall, or other circumstances determining the atmosphere of some spot—disembodied creatures of certain kinds find their abode, "on a principle somewhat analogous to that of choosing a picture to suit a frame," as Mr. Roth puts it, not realising that the fact is that the picture (the nature-spirit) chose the frame (waterfall, etc.) and that the Indians merely observe it there. Again the author discovered that "in dreaming, the Indians say that the spirit is paying a visit to the world to come, or has gone for a walk, etc." Indeed, the native observation is little at fault, and always interesting, about the creatures of the finer worlds :

Bush Spirits may be zoomorphic—able to change into animals. . . . They can be recognised by Sound or by Smell. They are very shrewd; can

bring the dead to life, and render themselves invisible; may occasionally do kindnesses to people, but generally prefer mischief, though this may be due to the Indians' own fault; they cause all the mishaps and accidents of daily life . . . they are excellent hunters. They are fond of women, human flesh, and children at the breast and of tobacco; . . . shrink from exposure of all descriptions, as to daylight, or in connection with name or origin; they cannot endure being mimicked or chaffed. It is best to leave these Bush Spirits strictly to themselves, as they only bring harm in the long run; if circumstances force one into their company, measures can be taken to rid the house and neighbourhood of them.

The volumes before us are full of interesting records of this kind, and carefully collated maps and other valuable material for the precise study of the primitive life and belief. Much of this belief is absurd, but all of it and all of the life has its interest, and much of it has amusement for the reader who looks upon the North American Indian with sympathy and not with easy scorn.

Mr. Roth sets down one episode in the life of the Arawaks which is worth quoting, as it shows in an interesting way how the Indian sets up his standards just as we set up ours. Except in the case of love matches—too rare in all classes of society—the “civilised” society establishes a social canon for marriage which ultimately resolves itself into the measure of wealth, whether dowry or *dot*, of the girl, against the position and ability of the lad. The Indian ability is skill and a good body, hence

when the youth went to his future father-in-law and asked for the girl, the old man would consult his wife and daughter, as a rule, and if everything were satisfactory would say “yes,” but would not give him actual possession of her until he had performed certain deeds, the first and foremost of which was to shoot into a certain woodpecker's nest. He would accordingly ask the suitor whether he were ready or whether he wished to wait for a few days. The latter would of course say he was quite ready, so impetuous is youth, and would give a minute description of the situation of the particular tree, usually one quite close to the water-side, into which he proposed shooting the arrow. The girl's father, however, would invariably plead some excuse to put him off, say to the next day, and in the meantime would get ready a big corial [a boat]—big enough to carry 10 or 12 men—and engage his crew. When next morning the young man turned up again, the old man had everything ready, and would get them all into the boat, he himself steering. The girl herself had to sit on the left of her would-be husband in the bows. When within a comparatively short distance of the tree wherein the woodpecker's nest lay concealed, the old man would call upon the crew to pull with all their strength—and the young man to draw his bow.

F. K.

*Jupiter: the Preserver*, by Alan Leo. ("Modern Astrology" Office, and L. N. Fowler & Co., London. Price 1s. 6d.)

This great little book contains the substance of a course of public lectures delivered by Alan Leo before the Astrological Society at the end of 1916. It is the latest of three similar books, the first being now well known as *Mars: the War Lord*, and the second as *Saturn: the Reaper*. A sad interest attaches to its appearance, in that it is Mr. Leo's last work of a lifetime, and one cannot help wishing that the remaining planets could have been dealt with by the same author in the same masterly fashion. For, though the style is simple enough for beginners to follow without much difficulty, an enormous range of enquiry is covered, including some of the most abstruse Theosophical teachings.

The influence of the planet Jupiter, or rather the "Spirit before the Throne" who uses the planet as a physical body, is described as fully as is perhaps possible within the limits of a book of this size, especially when the many-sided functions of Jupiter are taken into account. In fact it is this very feature of harmony, or synthesis, in contrast to the more pronounced characteristics of Mars and Saturn, that makes it so difficult to define the special scope of "the great benefic". For instance, he is said to be closely related to the physical plane, the most solid and earthy of all the planes of nature, and yet the signs he rules, Sagittarius and Pisces, are fiery and watery and both mutable; he is essentially the lord of form, and yet the subtle aura is his primary sphere of influence. These and many other mysteries are disentangled with the aid of tables of correspondences and numerous suggestive hints. Mr. Leo's conception of Jupiter may be fairly summed up in the statements that he presides over the "elements," and carries form to its highest point, as in music, art, ceremonial, and all ordered communal life. At the same time we are constantly reminded that there are no hard-and-fast divisions anywhere in nature, that each of the "Rays" includes all the others as "sub-rays"; so it is not surprising to find also much valuable information about the other planets and astrology in general. Apart from the purely astrological value of this book as the result of original and intuitive research, Theosophists

will find much light thrown on various occult teachings, especially those of *The Secret Doctrine*. The book concludes with a note by the Acting Editor of *Modern Astrology*, the magazine which has done so much to spread a truer understanding of this ancient science; this note gives us a personal glimpse into the aims and achievements Alan Leo has bequeathed to those who are now carrying on his important work.

W. D. S. B.

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*Your Destiny and the Stars*, by Agnes Croysdale and George Wilde. (W. Walsham & Co., London.)

The important feature of this book is the introduction of many new minor planetary aspects, good as well as evil, which the authors have devised, and their application in explaining many a good and evil fortune in the lives of famous people, whose horoscopes are given at the end of the book. This attempt to work out the details of various minor aspects and their significance is the first of its kind, and it is premature to say definitely how far the conclusions arrived at by the authors are due to those aspects alone, and not to any factor other than those with which modern Western Astrology is familiar.

However, it is a very fruitful study for the student to collect data which might help him in reading the character of the native. On the whole, the book gives general information which is useful to an ordinary reader in grasping the first principles of the science of Astrology. Chapter XXXIII gives a key to the astrological clock in a diagrammatical form, which shows the order in which the planetary ruler rules during each hour of the day during the whole week. This diagram is useful in roughly ascertaining what particular planet rules the particular hour of the day, so as to find out auspicious and inauspicious moments for certain worldly affairs.

J. R. A.

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*The Rose Immortal*, by A. Bothwell Gosse. (William Rider & Son, London. Price 1s.)

The symbolism of the rose is herein dealt with in its universally mystic sense—a symbol of life's attainments on the Path to perfection and final union with the Most High—the quest for God. The author's description of the flower's four significant colours—the red rose of sorrow, the white rose of joy, the golden rose of union and the black rose of silence, depict that rare gift of perception and interpretation, as well as a faculty for expressing large content in small space, which recommends this little book to popular interest.

G. G.

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#### BOOK NOTICES

We have received the following :

*Boston Lectures on the New Psychology and Beckoning Hands from the Near Beyond*, by J. C. F. Grumbine. (L. N. Fowler & Co., London. Price, each, 2s. 6d.)

The first of these books contains ten lectures dealing with such matters as telepathy, clairvoyance, suggestion, spirit communion and the like, all of which, under the name of supernormalism, the author regards as of great importance for the future development of the race. The second is concerned chiefly with spiritualistic phenomena and the possibility of intercourse between the living and those who have passed into the invisible world. Readers of *New Thought* and kindred subjects are well acquainted with the writings of Mr. Grumbine. These lectures are written in his usual style.

*Do Thoughts Perish?* by "Recorder". (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 2s. 6d.)

We have here another collection of letters from "the other side". Great stress is laid on the happiness that awaits a man after death if he has ended his life worthily, and on the great importance of the spreading abroad of a knowledge of the facts concerning the life beyond the grave. The letters purport to be communications from



various persons, and were given to "the Recorder" through automatic writing. An Appendix describes something of the conditions under which they were written down and the effects of her work upon the writer.

*Cheerfulness as a Life of Power*, by Orison Swett Marden. (William Rider & Son, Ltd., London. Price 1s.)

"What is needed is a habit of cheerfulness, to enjoy every day as we go along," says Mr. Marden, "not to fret and stew all the week and then expect to make up for it on Sunday or on some holiday." On this theme he plays variations, interspersing his own remarks with many quotations from well known persons.

*Constructive Thought: How to Obtain what you Desire*, by Benjamin Johnson. (L. N. Fowler & Co., London. Price 2s. 6d.)

This cheerful work may be summed up in a phrase which, though not elegant, is well suited to the style and general tone of the whole: it tells the reader to "buck up". "What you desire," in the author's conception, covers a great variety of things. One feels that a too enthusiastic practice of what the writer advises may not always work out to his pupil's spiritual advantage.

*The Indian Philosophical Review* (Oxford University Press, Bombay), for October, contains an able article by Arthur Avalon, entitled "Shakti and Māyā". The writer believes that the Tāntric conception of Shakti, or power, is more likely to appeal to the popular mind, especially in the West, than the more learned, and possibly more accurate, Vedāntic conception of Māyā, or illusion. Certainly the idea of conscious self-limitation is more inspiring than that of unconscious error, but probably there is plenty of room for both in the universe. Prof. R. D. Ranade continues his series of articles on "Psychology in the Upaniṣhaṭs," and contends that Theosophists are mistaken in interpreting the references to "koshas," or sheaths, too literally.

A. DE L.

## THEOSOPHY IN THE MAGAZINES

## THE VOICE OF LIFE

This is the title of the Inaugural Address delivered by Sir Jagadis Chunder Bose at the opening of his new Institute for Scientific Research at Calcutta, an address in which he dedicates to the Indian Nation this culminating achievement of a life of unselfish effort. It is published in *The Modern Review* (Calcutta) for December, and is illustrated by photographs of the handsome building and beautiful gardens of the Bose Institute, and of Glen Eden, the Research Station of Sir Jagadis at Darjeeling. The name of Prof. Bose must be familiar to all Theosophists in connection with his unique discoveries of response to stimuli in minerals, for they are almost invariably quoted by Theosophical lecturers as striking evidence of the continuity of life throughout all the kingdoms of nature.

In its opening words: "I dedicate to-day this Institute—not merely a Laboratory but a Temple," the address at once reveals the idealism that has inspired Prof. Bose to persevere in his original line of scientific research in the face of formidable obstacles. The lofty conception of science he holds before the world is summed up in the following confession of splendid faith:

The personal, yet general, truth and faith whose establishment this Institute commemorates is this: that when one dedicates himself wholly for a great object, the closed doors shall open, and the seemingly impossible will become possible for him.

After a reference to his first triumph over the difficulties surrounding him as an Indian in India, he recalls the ban of official excommunication with which his bold and synthetic methods were first greeted:

In the pursuit of my investigations I was unconsciously led into the border region of physics and physiology and was amazed to find the boundary lines vanishing and points of contact emerge between the realms of the Living and Non-living. Inorganic matter was found anything but inert; it also was a-thrill under the action of multitudinous forces that played on it. A universal reaction seemed to bring together metal, plant and animal under a common law. They all exhibited essentially the same phenomena of fatigue and depression, together with possibilities of recovery and of exaltation, yet also that of permanent irresponsiveness which is associated with death. I was filled with awe at this stupendous generalisation; and it was with great

hope that I announced my results before the Royal Society—results demonstrated by experiments. But the physiologists present advised me, after my address, to confine myself to physical investigations in which my success had been assured, rather than encroach on their preserve. I had thus unwittingly strayed into the domain of a new and unfamiliar caste system and so offended its etiquette. An unconscious theological bias was also present, which confounds ignorance with faith.

His tardy recognition by the scientific world in 1914 not only drew attention to the discoveries themselves but also to “the importance of the Indian contribution to the advancement of the world’s science”. This note of ideal nationalism is sounded throughout the whole address, and the speaker proceeds to expound the ideal for which India stands and through the practice of which she has gained the power to regenerate the world. After a timely warning against neglect of efficiency in public affairs, he defines this ideal as that “of giving, of enriching, in fine, of self-renunciation in response to the highest call of humanity”. We read that the results of research work carried on at the Institute will be published in its Transactions for the use of all.

The discoveries made will thus become public property. No patents will ever be taken. The spirit of our national culture demands that we should for ever be free from the desecration of utilising knowledge for personal gain.

Some delightful examples are then given of plant psychology, as revealed by the marvellously delicate instruments employed. For instance:

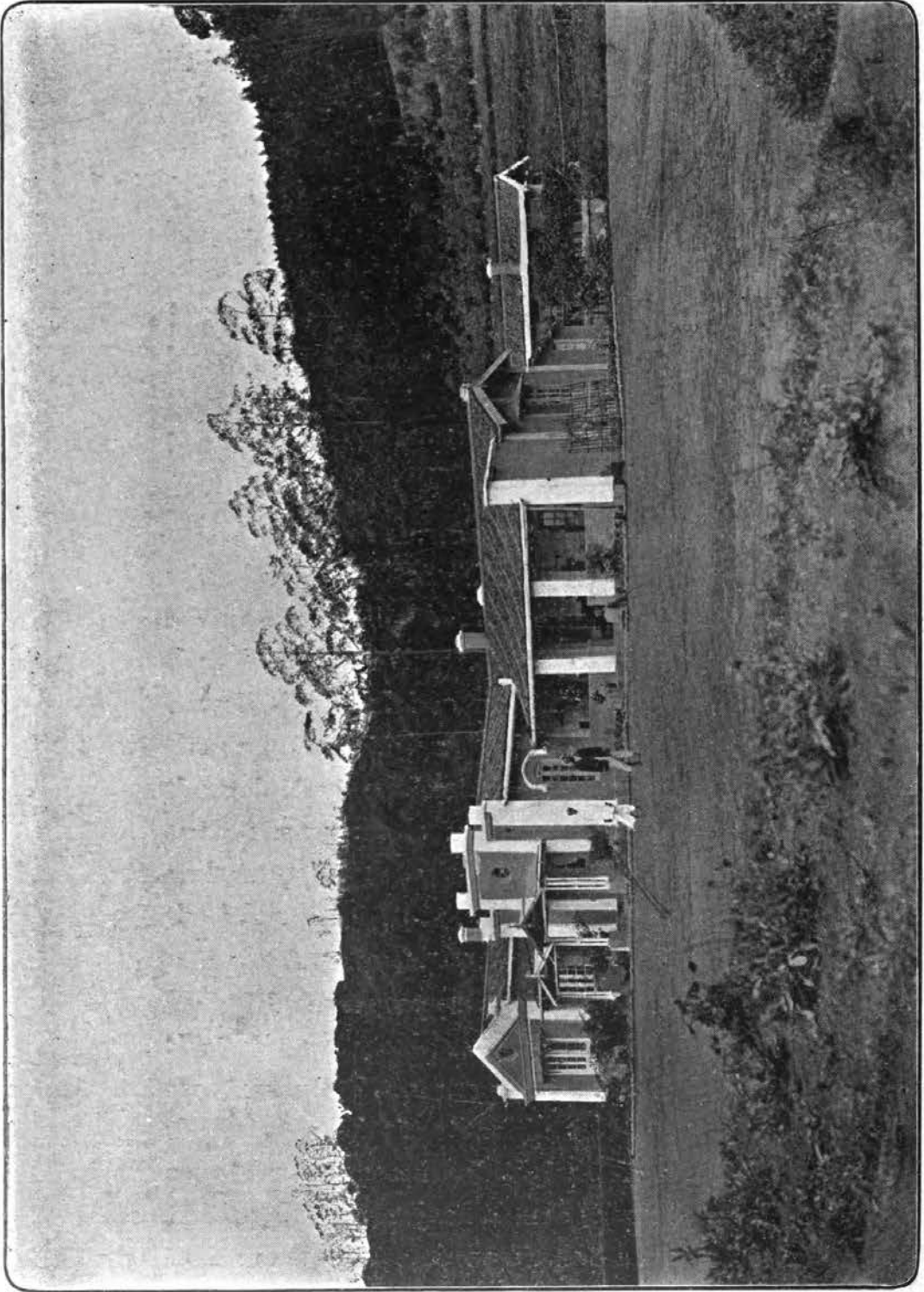
A plant carefully protected under glass from outside shocks, looks sleek and flourishing; but its higher nervous function is then found to be atrophied. But when a succession of blows is rained on this effete and bloated specimen, the shocks themselves create nervous channels and arouse anew the deteriorated nature. And is it not shocks of adversity, and not cotton-wool protection, that evolve true manhood?

The address concludes with an appeal to the memory of India’s great Buddhist king, Asoka, and explains why the *Amlaki* has been incorporated into the cornices of the Institute building.

Not in matter, but in thought, not in possessions or even in attainments but in ideals, are to be found the seed of immortality. Not through material acquisition but in generous diffusion of ideas and ideals can the true empire of humanity be established. Thus to Asoka, to whom belonged this vast empire, bounded by the inviolate seas, after he had tried to ransom the world by giving away to the utmost, there came a time when he had nothing more to give, except one-half of an *Amlaki* fruit. This was his last possession, and his anguished cry was that since he had nothing more to give, let the half of the *Amlaki* be accepted as his final gift.

W. D. S. B





"BROOKHAMPTON," OOTACAMUND.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

THEOSOPHISTS all the world over will hear with deep regret that our good and devoted worker, Herbert Whyte, has been called home by death on a Palestine battle-field. We have heard no particulars; only he is in the list of "killed". Many know him as the busy and helpful worker in the Theosophical Publishing Society, second in command to Miss Ward. Others as the leading Knight of the Round Table, which under his care and inspiration, aided by his wife, his true helper in all good activities, has spread all over the world; he was ever a lover of boys and girls, and has been the life of many of their associations. Others again know him as an interesting writer, a Theosophical propagandist, as a most gentle and lovable personality. Ever since he was a lad, attending Theosophical meetings with his mother, he has been faithful to our great ideals, and has led a

pure and noble life. Now he has heard the Master's call: "Well done, good and faithful servant, enter thou into the joy of thy Lord." Sure are we that he will work on for the Lord he loves, and has served so loyally from his boyhood. To me, he was ever the most eager helper, as trusty as he was loving. To his wife, who gave him without hesitation to the service of his country, I can only send thought of sympathy, knowing, as she knows, that death cannot touch love, and that over those who have been so closely linked in service death has no power of division.



Another of our members, an ex-General Secretary, who has done exceptionally good work ever since the beginning of the War, in hospitals and at the front, Captain Haden Guest, has received the Military Cross, a well deserved honour. By the way, another of our General Secretaries, Major Graham Pole, who went through the terrible struggle of Loos, and was invalided out as a result, is over here for a few weeks, very welcome to the many friends he made here before the War.



Still some protests against the internment ended last September come from very distant places, testifying to the far-flung influence of the Theosophical Society and the Order of the Star in the East. Dwellers in countries supposed to be less free than those under British Rule received a rude shock from the discovery that the old *lettre de cachet* still survived in India, and

that people without fault proven or even alleged could be deprived of liberty and of their means of livelihood by the mere fiat of the Executive. A copy of a petition to H. E. the Viceroy, dated last August, from far-off San José, Costa Rica, Central America, has reached me, and shows the unexpected feeling aroused :

We, the undersigned, Members of the Order of the Star in the East, and Theosophists, devoted admirers of the spiritual mission confided to Great Britain by the Supreme Intelligence that guides the destinies of Nations, respectfully submit to the Government of Madras this, our solemn protest against the decision prohibiting the continuance of the religious and educational work of Mrs. Annie Besant, Protector of the Order, and President of the Theosophical Society; and we hereby beseech His Excellency, the Viceroy of India, to deign to reconsider the said decision issued under his authority, in order that Mrs. Besant may recover her freedom to contribute to the religious and ethical progress of humanity.

Again, from Finland, came a note :

Only a few days ago our daily papers contained a report of your deliverance from the confinement, and some kindly words as to the campaign for the freedom of India.

After all, nearly forty-four years of public work have some weight in the minds of men.

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One of the very unpleasant results of the War to the Theosophical Society has been the commandeering by the War Office of the splendid new Headquarters of the Society, which has been built by public subscription among Theosophists, and has cost over £100,000. The War Office exercises its powers in a most reckless way—as was shown by its effort to seize the British Museum—and cares nothing for the losses it inflicts. It gives no compensation, leaves us to pay the heavy ground-rent, and to find any place we can for our



meetings. It is going to use £20,000 in adapting the place to its purposes, a fairly good proof of its unsuitability. It is no wonder that Parliament is asked for huge grants of money, if this transaction is a specimen of War Economy!

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A pleasanter subject is the granting of a Charter for a new National Society in Egypt. I have spoken more than once of Theosophical activities there by soldiers of the Allied forces, and there are now five Lodges in Cairo and two in Alexandria, the old home of Hypatia, after whom one of the Lodges is named. Italian, French and English Presidents sign the application for the Charter. A photograph sent with the application contains what is probably the last portrait of Lieut. G. Herbert Whyte, in the midst of the Cairo Round Table. *The Egyptian Mail* of November 17th (1917) contains the second lecture given by him in the Cairo Theosophical Hall. Signor Egizio Veronesi, President of the Hikmet el Kadim Lodge, writes that a Syrian girl has written an article on Yoga in *The Arabic Review*, and that various Theosophical books are to be translated into Arabic, to be used among the Arabic-speaking population. Signor Veronesi writes :

Egypt differs from other countries, because Egypt is the centre of all languages, all races, all nationalities, all habits, all religions, all philosophies, and our work is hard to implant in such a *milieu*.

Our good Brother Demiurgien Bey, after his long, long years of work, must feel happy that Theosophy

has come back to one of its most ancient homes. In Egypt and in Syria also live some of the Masters, for Egypt is truly a Sacred Land, one of the centres of Occultism in the dim days of the long-ago. Āryanised from Southern India as it was, some of the fellaheen of to-day still show the delicately-cut features that one sees in the ancient frescoes. Land of the Ancient Mysteries and of Magic, White and Black, of strange secret arts and profound occult knowledge, Land of the Hidden God, whom all the Gods adore, of the Hidden Light and the Dark Truth, of Thebes and of Sais, of Divine Dynasties and grim Autocrats of a Royal Priesthood, of the Double Crown and the secret Asp, to that Dark Mother of the Hidden Powers, has Theosophy thus returned.

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Who knows what is Egypt's destiny in the coming years? Shall she become again the receiver of the treasures of East and West, as well as the Land of Wisdom? Pythagoras studied there, Plato was initiated there, beneath the Pyramids are the sealed chambers which saw strange ceremonies, where Masonry had its hidden roots, and shows now in a glass darkly the re-veiled secrets of the hidden worlds. Are the Mysteries of Osiris for ever buried? Are those of Ra for ever withdrawn from men? Was Cagliostro wholly in error when he sought for the Rite of Memphis and Mizraim, but found not what he sought? Perhaps some wise and faithful Brothers may yet succeed where he failed, and may give to the worthy the wondrous ritual which perchance is not lost, but is

only awaiting the pure heart and the single eye which alone can win entrance into the secret places where abides the Black Rose, waiting for its fit recipient.

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*The Rose Immortal*, by A. Bothwell Gosse, is a booklet charming in form and inspiring in content. It is brief, containing but 63 small pages, but its brevity is filled with wisdom, and tells of fruitful meditation and the gain of spiritual insight. The Four Roses are chanted—the Red Rose of Sorrow, the White Rose of Joy, the Yellow Rose of Union, the Black Rose of Silence. It is a booklet to give to a friend whose eyes, healed of blindness, “sees men as trees walking”. And it is a booklet that the Mystic will love, for it will recall to him poignant experiences under the Red and the White Roses. The author should be happy to have written it.

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My friends all the world over will be glad to know that the Society for the Promotion of National Education was definitely launched at Calcutta in the “National Week,” as we call the week during which gather for their Annual Sessions the chief Associations in the country, religious, educational, social and political. The Theosophical Educational Trust held its final meeting as such, confirmed its last year’s resolution to merge in the wider body, and bade its officers take the necessary legal steps to carry the resolution into effect. The new Society has the same essential objects, making religion an integral part of education, and providing

each student with teaching in his own faith. It embraces larger objects also, the founding of National Universities, independent of Government, in which the curricula will be suited to the National needs and the National genius, providing men of every type required for National progress. The first University, which is to be opened on July 7th, 1918, at Madanapalle, has for its Chancellor Sir Rabindranath Tagore, and for its Pro-Chancellor, Sir S. Subramania Iyer. The President of the whole body is Sir Rash Behari Ghose, whose great gifts to Calcutta University and whose splendid work there have made his name a household word in India, apart from the fact that he was the leader of the brilliant Calcutta Bar, and is an ex-President of the National Congress. The Governing Body comprises the leading educationists of India, and ensures the success of the whole movement.



I wonder if there are any British friends who, for love of India and from gratitude for India's help in the first critical months of the War, would give this movement of National Education some money aid. They might make some donations to it, or might become Life-Members by a single payment of Rs. 1,500 (£100). Life-Members receive all publications of the Board free, and foreign Life-Members, having in view the charge for postage and the greater purchasing power of money here, pay Rs. 1,500 instead of Rs. 1,000. The money—except for small donations which can be sent by money-order had better be paid to my account

in the London City and Midland Bank Ltd., 196 Oxford Street, London, W., for I can then obtain it here without loss by making exchange payments in London. The Madras Education Department—the most reactionary in India in political matters—has withdrawn grants-in-aid from the Olcott Pañchama Free Schools, because I am the President of the Managing Board. It never struck me to introduce politics into elementary schools, opened to help the submerged classes! However, that is the way things go in India. But I think that we shall be able to provide for the Schools, left in our care by the President-Founder, better than we have been able to do previously. For India is waking to her educational duties, and we are organising the collection of funds for this vital work.

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The Board has authorised a “Village Department,” in which the schools will have a curriculum suited to village wants, and giving an opportunity to specially capable boys and girls to go on into secondary schools. For the most part a village school, where it exists, is the only school a village child has. We hope also to imitate the American plan of making the village school-house a centre for adult gatherings, with a reading-room, and occasional lectures, illustrated with a magic lantern, on subjects useful and interesting to the villagers. The Home Rule movement has awakened the masses, and they listen eagerly to lectures on sanitation and the like.

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## VIVISECTION

By L. W. ROGERS

**T**HEOSOPHISTS are not unitedly opposed to vivisection, remarkable as that seems to some of us. Lecturers who lose no opportunity to enlist the sympathies of their audiences against vivisection frequently are taken to task afterwards by members who favour it. Perhaps if the truth about vivisection were better known there would be fewer to support it.

To many of us vivisection seems wrong for various reasons. One is because it is not theoretically sound. It is chiefly for the purpose of obtaining serums to inject into the body with the intention of counteracting something else that should not be there—neutralising

one poison with another. It is usually assumed that since one force can be definitely balanced against another and one chemical can with certainty neutralise another, we are therefore proceeding with precision in the injection of serums. But there is weak analogy between these cases. The diagnosis is often uncertain. The receptacle is a living organism and the physical conditions vary greatly. The injection of serums is a hazard in the dark. Good health lies in a different direction. Its basis is simple living, right thinking, useful activity and freedom from worry. On that theory we may build up a sounder physical foundation for the race.

Another reason why vivisection is wrong is because it is not efficacious in practice. Great claims are made for it, but its advocates themselves are continually giving evidence of its failure and of the utter unreliability of the experiments that cost so much in pain. A vivisector of high scientific standing will spend years in experimentation, during which literally thousands of animals are killed by prolonged suffering, and will then announce to the public a certain result, only to be flatly contradicted by another authority of equal standing and experience. An example of this is the contradictory announcement regarding infantile paralysis. Official representatives of the medical profession of Great Britain, France and Germany, have announced that that disease is not contagious. But Dr. George H. Whipple, head of the medical research department of the University of California, is quoted as saying that after ten years of ceaseless experiments upon animals it is definitely proven that infantile paralysis *is* infectious. Will the vivisectors tell us what has been gained by ten years

of labour by man and ten years of torture of animals?

As the name Napoleon once hypnotised Europe, the word "science" serves in our day to paralyse conscience, and leads people to endorse any atrocity committed in its name. Every inventor and discoverer has a tendency towards exaggeration, and the enthusiastic claims that always accompany the appearance of a new serum are accepted by the hypnotised public at par. Most readers will remember the sensational claims made for the turtle serum that Dr. Friedmann brought from Germany to New York only a few years ago. It was triumphantly announced that a cure for tuberculosis was at last discovered. The great white plague was now to be conquered. The American newspapers went into a frenzy of jubilation (at how much per thousand words, the deponent sayeth not!), and during the excitement Dr. Friedmann sold the "great cure" for a million dollars and went back to Germany! Where is the turtle serum now? Has it conquered tuberculosis? Has it even checked it? It has not. We shall never hear of turtle serum again. But the credulity of the public is boundless. When some other German *savant* needs a million dollars he will only have to use snakes or toads instead of turtles! It was long ago that Koch was equally sure he had found a specific for tuberculosis. His was another of the inflated claims, and of the real facts the world knows little. A French chemist told me a few years ago that as a young man he was attached to a hospital where the Koch serum was tried, and that there, and elsewhere in France, the death-rate rose so alarmingly that the authorities promptly intervened and stopped its use altogether.



Listen to an authority on the subject of untrue claims. Dr. Charles Bell Taylor, of the Royal College of Surgeons, says :

Claude Bernard, the chief apostle of the system, after a lifetime spent in this gruesome business, protested that his hands were empty. It is not true that Harvey discovered the circulation of the blood by vivisection. It is not true that Hunter was led to the adoption of his treatment for aneurism by experiments upon animals. It is not true that Pasteur has discovered a cure for hydrophobia. Pasteur does not cure hydrophobia; he gives it, and it is a fact that the deaths from hydrophobia have increased both in France and England ever since he adopted his supremely ridiculous system of inoculating people with it.

It is not true that Pasteur has discovered a cure for anthrax. He gives it, and his system has been condemned by the English, the German and the Hungarian physicians who have sat to consider it, while the loss to France is to be counted by millions since his system has been adopted in that country.

It is not true that Koch has discovered a cure for consumption. On the contrary, his inoculations have led to deaths from initial fevers and the infection of the whole system of patients who suffered merely from localised disease. It is not true that Simpson discovered the anæsthetic properties of chloroform by experiments on dogs. Simpson experimented upon himself. Chloroform is so fatal to dogs that if he had tried it first on these animals he would never have tried it on man. It is not true that Lister was led to the adoption of his antiseptic treatment of wounds by vivisection. Antiseptics were used in the treatment of wounds long before his time.

It is not true that the great advances in medicine and surgery are due to experiments upon animals. They are due to the discovery of anæsthetics and to the use of antiseptics; vivisection has had nothing to do with them. It is not true that we owe our knowledge of drugs to our experiments upon animals. The effect of drugs upon animals is so entirely different from their effect on man that no safe conclusions can be drawn from such investigations; and it is not true, notwithstanding assertions to the contrary, that Ferrier had succeeded in localising the functions of the brain by experiments upon animals.

Another reason why vivisection is wrong is because it inflicts on both animals and people torture of which

the uninformed do not dream. The facts are ghastly, and would be incredible if they did not come from the vivisectors themselves in the published descriptions of their experiments. The case of Mary Rafferty, a friendless and feeble-minded waif who drifted into the Good Samaritan Hospital in Cincinnati a few years ago, was widely discussed in the press. Needle electrodes connected with a battery were inserted in her brain and a record of her suffering and convulsions was calmly written with scientific precision! *The Bulletin*, of the John Hopkins Hospital at Baltimore, published the experiment made upon eight patients at the City Hospital with a view to testing the effects of an overdose of thyroid extract. The victims were alleged incurable patients whose minds were so enfeebled that there was no danger of successful complaint. Dr. Berkeley, who made the report, explains that they were patients "who, *with one exception*, had either passed or were about to pass the limit of time in which recovery could be confidently expected"! The italics, you may be sure, were not used by the doctor! Comment upon this feeble excuse for homicide is unnecessary. Later in the report we are told that two of the patients became "frenzied" and that "one died before the excitement subsided". But the experimenters learned just how a poisoned patient acts, and added to their knowledge the remarkable discovery that some had greater resistance than others! So far as is known, these scientific murderers are still at large. Writers in the press denounce the hospital as "a den of infamy," but apparently nothing worse happened to those guilty of the outrage.

On what vivisection means for animals let us hear an authority. Dr. Edward Berdoe, of the Royal College of Surgeons, has written :

There is not an organ of the animal body, not a function, not a sensation which has not been or is not being investigated and experimented upon by the physiologists. Is it the brain? They plough it with red-hot instruments; they pick and slice and galvanise it. Is it the spinal cord? Its functions are minutely explored and the nerves which come from it traced with scalpel and forceps in the living frame until they are lost in hair-like threads, then tested by electricity and irritated by drugs.

In the eyes are inserted powerful and biting acids and through their transparent media they watch the effect of painful inoculation. The lungs are deprived of their natural motive power and artificial respiration substituted—working by bellows. The channels for blood are used as if they were merely tubes. The nerves are treated as though they were galvanic battery wires, and the gamut of agony played upon them by cunning fingers skilled to discover the utmost capability of suffering. The heart is laid bare; its palpitations are the subject of observation with delicate instruments; its valves are treated as though they belonged to a philosophical instrument made of glass and India rubber.

Can the animal eat? It is kept without food and fed on grotesque diets to see how long it will take to starve. Can it drink? It must be subjected to experiments with fluids. It has blood; it must be all removed and pumped in again that something may be learned even from that. It breathes; it shall have poisonous gases to inhale. Can it perspire? It shall be varnished or covered with wax to see how long it can live without doing so. Can it take cold? It shall be shaven clean and bathed in ice water to try how long it takes to contract pneumonia. Can it burn? It shall be baked alive. Can it be scalded? It shall be boiled alive. Freeze? It shall be stiffened to the consistency of wood. Is there a new disease discovered by the faculty? It shall be compelled to contract it, if possible, or exhibit the reason why it does not. Is there a degree of agony which just stops short of death and no more? Nail by nail shall be driven carefully into its limbs, while its torment is computed by degrees of exhaled carbonic acid gas, till no more crucifixion can be borne.

Dr. Berdoe's general statement may be taken by some readers to be merely an indictment of the spirit of vivisection rather than a version of facts. But it is

unfortunately not so, as the details disclosed in sworn statements by employees in the vivisection hells prove. A single example of an operation and of the after treatment will suffice, for the stories are so horrible that the harrowing account must be shortened to the least space that will serve the purpose for which this article is written—to enlist the sympathies of merciful people against this growing outrage perpetrated in the name of science. Both of the following statements of facts are fully supported by the affidavits of eye-witnesses—indeed, of participants.

Evidence furnished by the New York Anti-Vivisection Society :

Affiant is and has been for two years employed in the hospital, part of the time in the histological and bacteriological laboratories. Dogs, cats and monkeys were used for vivisection. Practically no anæsthetics were used. One case described in detail was that of a large collie dog that had been found wandering near the hospital. The dog was strapped to a frame so that his body was upright at an angle of about 45 degrees. The affiant was ordered to shave the dog's back and did so. The sworn statement continues: "Dr. A. then took a scalpel and cut away the skin, tissues and muscles surrounding the spine. Absolutely no anæsthetics were used in this case. The spine was laid bare for a space of four inches, and the muscles connecting it were cut away. The dog's cries were very loud and he kept up a queer, continuous sort of gurgle in the throat all the time that this operation was going on. The animal's suffering was awful. I nearly got sick to my stomach as it continued. Dr. A. held back the tendons so that the living vital organs might be seen by the students. He put on rubber gloves, and, reaching through the abdominal cavity of the animal, grasped the lungs and held them for a few minutes so that the air could not enter. Then the lungs were released; the moans of the poor dog were something frightful. Dr. A. then injected leutin, a serum which is manufactured by Dr. Noguchi of the Rockefeller Institute and which contains the germs of syphilis. The dog was then sown up and given four hypodermic injections of morphine to keep his yells and moans from disturbing the staff at their work. This dog, after the second day, became so rotten at the stitches that he was killed.

The California Anti-Vivisection Society publishes evidence containing an affidavit by one of the men who had charge of the animals used for vivisection in the medical department of the University of California. He testifies to the terrible agony of dogs when injections were made for the purpose of developing pneumonia and other diseases. In his sworn statement relating to the careless treatment of the dogs after their removal from the operating tables, he says that he came one morning to his work and found a large dog which in its agony had torn open its wounds, and that pieces of the intestines were scattered about the cage. The dog lived several days in lingering agony. Various employees in different cities testify that practically no attention was paid, and no effort made, to relieve suffering in any way. Some of the affidavits relate to the slow starvation of the animals, and the pictures of their living skeletons have been published in the Medical Journals.

While such atrocities are being perpetrated by the vivisectors, the dogs in the French army are winning decorations that men are proud to wear. They search for the wounded and helpless, carry food to them, bring back some personal belonging for identification, carry dispatches across shell-swept fields where no man dare venture, and often come back so wounded and mangled that they have barely the strength to crawl into the trenches, give up their priceless dispatch, and die. The French military authorities decorate some and bury others with military honours. Meantime vivisectors strap dogs to the operating tables and, without even troubling to give an anæsthetic, inflict pain that is indescribable.

A frequent but thoughtless argument for vivisection is that God put the animals here for our use and benefit, and that it would be stupid not to use them in any way that may serve us. The assumption in such a declaration is that *because they are here* and we are the higher thing in creation and have the skill and power, we may disregard their welfare. How would that principle work if applied generally? Following that precedent, the burglar could say with equal logic that money was put in a safe for his use and benefit; that he and his welfare are more important than money; that since it is there and he has the skill and power to burst open the safe, it would be stupid if he did not get that money for the good purpose of feeding and clothing his wife and children. He would merely ignore others' welfare as the vivisector ignores the animal's welfare; and he would at least not be inflicting torture on anything or anybody.

The vivisector may reply that in such a case he does not consent that the burglar shall steal his money. But how does he know that God consents to the torture of animals? We can hardly imagine a greater inconsistency than to assume that a God of love and mercy would endorse torture, nor of a greater blasphemy than to assume that He created animals for such a purpose.

Since nobody knows why God did anything, we have an equal right to guess. If we look at the question from the most orthodox viewpoint, that God made men and animals as men make machines, and that the destiny of man is to develop to the highest qualities of love and service, then it is a better guess that helpless and defenceless animals are intended to arouse our sympathy and develop our compassion, than that they are here to

be murdered and tortured for our doubtful benefit. If we look at the matter from the truly scientific viewpoint, that the whole universe is a panorama of unfolding life ; that one grade graduates into another ; that we have come up from lower levels ; that after millions of years of evolution the animal life of to-day will have evolved to the human grade, then it is a fair guess that the cruelties of vivisection are sowing the seeds of disaster and impairing the very foundation of future humanities. If we look at the problem from the viewpoint of the soundly scientific belief of the Christian Gnostics in the immanence of God—that all life is one and inseparable, that man and the animal are but two phases of the one eternal consciousness that is the basis of the universe—then it is a good guess that vivisection is akin to the insanity of self-maiming and that the terrible price nature will finally exact will be the reaction on man of all the pain he has inflicted on the animal kingdom.

The law of love is the highest law there is. We know that, as we know that water quenches and that the sun warms. We know there is no higher joy than unselfish love. We know there is no earthly heaven above that of the fireside, with all the world shut out and care forgot in the loving clasp of children's dimpled arms. And if the law of love is the highest law there is, its violation must necessarily bring the most terrible reaction there is.

L. W. Rogers

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## “NATURA NON FACIT SALTUM”

By THEODORA MACGREGOR

**D**URING the process of gestation the embryo runs rapidly through the whole range of sub-human evolution, becoming in turn reptile, fish, mammal, and so on. From birth onwards the child continues its development without a break, by summarising in himself the experiences and states of humanity from primitive man till he reaches the stage of his race and family. Some individuals may transcend this, but they are quite exceptional.

The average child is moulded very largely by heredity and environment, in the sense that these determine the degree to which the “ego” can manifest itself, and his limitations are very well defined. He may be greatly improved if his environment be greatly improved, but beyond the possibilities of his race and family he cannot go, however appearances may seem to show the contrary. The family and race are corporate, living organisms, the former being to the latter as cells and ganglia are to the human body, integral parts of it, having to do definite work which cannot be set aside without threatening destruction to the whole.

Many Theosophical parents have a very great difficulty to face in the upbringing of their children. They have broken away from the family traditions in



which they grew up, and have cast aside the forms of religion which have been the means of the spiritual progress of their race for countless ages, and which must have been the paramount influence in moulding the finer of their physical vehicles.

Some people argue that local ways of thinking, and old-fashioned home ties and prejudices make barriers between man and man, but he who has grown out of these in a normal, healthy way, will have a more intense, though detached, love of his family, his race, his country, and his country's God, which will enable him to enter with adequate sympathy into the feelings of others for their traditions. Growth comes, not by the cutting off of anything, but by the enlargement and enhancing of consciousness to include ever more and more. Until a man understands his own family religion and standards, he cannot be expected to understand those of any other person. He may have no local prejudices, and may have equal regard over all religions, but if none of them have been part of himself it is a loveless detachment which is a burden to the world and drags it down.

Many T. S. members have been driven away from Christianity by its worst accretions, and have no real understanding of what it stands for. Theosophy is the only substitute they have for a religion, and they give their children Theosophical teachings *as if they were religious tenets*. This turns the Theosophical Society into a sect, for which all will agree that it is in the highest degree unsuited.

Whatever possibilities may be within a young child, if normal he must pass through the stage of the savage, and during this period the choicest and loftiest mental and spiritual food will be presented to him in

vain unless it is veiled as for the savage, and absorbed subconsciously.

Everything a child learns must be related to something he knew before. He advances from the known to the unknown, from the particular to the general, from the concrete to the abstract, from percepts to concepts. But Theosophy, when looked upon as a body of doctrines, is unlocal, ungeographical, founded on concepts, and appealing to highly trained, cultured, travelled, and leisured people. (The "Brotherhood" basis, being largely a matter of attitude, can very easily be allowed to slide into the background.)

Apropos of *At the Feet of the Master*, the writer once heard a child ask: "But what do you mean by the Master?" The answer given was: "If you are a Christian the Master is for you the Lord Jesus; if a Buddhist, He is the Lord Gauṭama Buḍḍha; if a Hindū, He is Srī Kṛṣṇa, and so on."

But as it is an established psychological fact that the child mind needs the concrete and personal factors, such teaching, however fine in itself, could not have a real living influence on his life, and would tend to make him grow up cynical and loveless.

Similarly children of a certain class of T. S. members risk growing up without a country, and with no racial or family attachments. Like plants uprooted they have no soil to grow in, nothing to react from; the protective swaddling bands are prematurely shred from them, and they are left in the full blaze of the Sun of Truth, to be scorched and withered away before their time.

One sees how absolutely the animals are surrounded by the "soul of their race" until fully developed,

and the same holds good as regards the natural conditions of primitive man. During the first seven years at least, the savage mother clings to her child desperately, and is in danger of going mad if he be torn from her. Her love for him is the medium in which he lives, moves, and has his being. From her he imbibes customs, ways of thought, tales and songs traditional in the family, its history in a legendary way, its religious beliefs, all perfectly concrete and intelligible to him, although not rising to any height of philosophy. He can love them and enter into them for the time, and even although he may grow out of them later on, they will have helped his growth.

But the modern civilised mother has her own intellectual activities. Her education actually militates against her having any natural turn for children, and she sincerely thinks she does far better to hand them over to someone else. If a Theosophist, she takes care to have the child taught the outline of what she herself has come to believe after years of strenuous study and search, without a thought as to the incapacity of the uncoördinated faculties of the child to realise in the faintest degree what she means. The jumble of ideas which some children have about reincarnation, nature spirits, astral bodies, and Masters, is truly deplorable, and cannot possibly be the proper thing. This is seen in their flippancy and shocking lack of reverence. Mentally they are poor and barren, and are very lacking in concentration as compared with the average child.

Whether or not the writer is exaggerating the evil, the tendency undoubtedly exists. It should be remembered that the brighter the light, the blacker its shadow; and the greater the possibilities for good in

Theosophical teaching the more harm can be done by senselessness and indiscretion in its presentation. Theosophists must do a great deal of clear thinking and study if they are going to succeed as educationists. They should be far more ready than they are to take advantage of the accumulated experience of ages with regard to children, and less ready to experiment on human flesh and blood to find out things which have been observed and written down long ago.

After the stage of complete dependence on the mother has been passed, the medium in which the child should live is the family. He should be made to feel clearly that his life is a continuation of that of his ancestors, that he must either rise higher than they, or at least be worthy of them, and that he is not a separate unit, free to do what he likes. Then his attitude towards parents, brothers and sisters, teaches him what ought to be his attitude to the world at large. The school is an image in little of the State. He can learn there what law is, and what great evils arise from chaos and anarchy ; hence the necessity for Government. Also the meaning of fellowship must be borne in on him, and he must become accustomed to live as a member of a living, corporate body, suppressing his own desires and will for the good of the whole.

Above all, let growth be natural, and let there be patience without end. No attempt should be made to force a child to go beyond its mental and spiritual capacity because an adult thinks these or those ideas are fine and large. Insight into the actual state of the child is the first necessity, and nothing can take its place.

Theodora MacGregor

## A HILL-TOP HOME

By JAMES H. COUSINS

**I**N the preoccupation of most Theosophists with the vital matter of gaining possession of Theosophy and of themselves, it is hardly to be wondered at, though it is to be regretted, that the artistic element in life should fall somewhat into abeyance. "Art is long," as Longfellow has said. It is given to the very few, at the present stage of evolution, to carry a natural artistic touch into all life's activities; the majority of us have had to acquire the rudiments of taste through much tribulation, realising the truth expressed by Yeats that "we must labour to be beautiful"; and reaching our glimpse of perfection, as Michelangelo reached his expression of it, according to Pater, "through a series of disgusts". But there can hardly be any doubt in the minds of those who realise the full purport of Theosophical teaching, that it stands in the front of the great cultural movements of the world; its teachings and attitude provide the most inclusive and thorough media for the attainment of the free rhythm and balance, the clarity of vision and the adequacy and dexterity of execution that are the qualities of Art, and should be the qualities of the master-art of Life. The first law of Art is the artistic

kinship of all creation ; such also is the first and only law of the Theosophical Society ; and those who have enjoyed the inestimable privilege of immediate contact with the great life-centre of Theosophy at Adyar, and with its counterpart at Ootacamund, will share the feeling that in these homes of peace, purity and power, we have to-day the anticipants of what the general home-life of Theosophy will be when, in lives to come, its teaching has distilled itself into native consciousness, and discipline has brought about freedom, harmony and mastery in the instruments.

I belong to the tribe of the Nomads, to whom " a local habitation " has its highest purpose in providing a stepping-off place from the known to the unknown on the great Quest of the soul. I am not one, therefore, to whom a place, as such, bears an intrinsic value ; but I have come to know that there *are* places in which some connection with tradition, or some clear manifestation of elemental beauty in nature, provide conditions in which the sensitive psychic organ of some human beings may respond to the keen call of the flute of the Far-to-see, as Rabindra exquisitely names the signals from the spiritual hill-tops of the world within. Such places become the foci of outward and inward radiations of high thought and exalted emotion, repositories of spiritual gifts that sanctify a local altar which in turn becomes a means of sanctification to those who come within its influence. Such a centre is Adyar, of which many have written in poetry and prose ; such another centre is " Brookhampton," Ootacamund, which has not yet received its meed of recognition, and of which I wish to record a few impressions gathered from a short stay during the Christmastide of 1916.

Brookhampton is not the first or only "hill station" of the Theosophical Society. Readers of *Old Diary Leaves* will recall Colonel Olcott's references to "Gulistan," which is still a special place of rest, and in its carved door and hall ornaments bears reminders of the President-Founder's artistic taste and wide travel. But Brookhampton, with its commodious house and comfortable estate, has been acquired by the Theosophical Society in order to provide a hill-top home, during the hot season on the plains, for a larger number of Fellows, and, with excellent fitness, it stands facing, across a valley and at a couple of miles' distance, the "cathedral" of the Toda hill-tribe which occupied so much of the attention of H. P. B. when she enjoyed a laborious rest on the great plateau of the Nilgiris, seven thousand feet above the sea.

The house itself, a castellated, single-storeyed building, might be an ancestral home anywhere among the Surrey hills or in the North of Ireland—only there is something different. The air is as clear as spring water, and through it there comes an odour of flowers whose constituents, for a reason that you afterwards learn, seem to bring the scented pleasures of a whole year into a single exhalation; through it come also wreathed wafts of sweet pungency that you find to be the outbreathings of the eucalyptus trees that lift their great plumes of silver and delicate blue all over the hills. What lies below, though unseen, also adds something to the mental atmosphere; though you are surrounded by gentle undulations, and cannot see the abyss to the level lands, you remember dizzy gaps between enormous precipices over which the train crawled a-tiptoe on cobwebs of bridges; you

remember also white ladders, set by the Devas against a gigantic cliff, that turned out to be frenzied serpents of foam tearing in headlong sinuosity from the clouds to the rivers that, far below, "wind somewhere safe to sea". These elements of grandeur haunt the immediate scene like a noble ancestry; and if the quiet and delicate beauty of the plateau should bring you too close to familiarity, you can renew the thrill of vastness and wonder at the end of a mile's walk, where you can gaze over the edge of your skyey world on to the heads of hills three thousand feet below you that are swathed in pink *pugaris*<sup>1</sup> of cloud, and in western lands would be regarded as great mountains.

But the chief feature of the natural surroundings of Brookhampton is the simultaneity of temperature, and consequent simultaneity of vegetation. The thirty miles' journey in six hours uphill in the rack-railway is through a gradation from the heat of the tropics to the cold of a high mountain, and a similar gradation from the plumed bamboos and gollywog palmyras of the plains, through plantations of tea, coffee and plantains, broad-leaved forests, speckled orange groves, and spaces of bracken, to the familiar pines and firs and grass lands of Great Britain and Ireland mixed with the primitive woods or *sholas*; and as one draws the memory of these belts of vegetation up the hill like a telescopic ladder, there comes a curious sense of synthesis in nature which receives its crown and verification in the gardens of Brookhampton. There the frost of Christmas Eve lies caked on the shady side of a hedge while the sun at seven in the morning sends you indoors for your

<sup>1</sup> Turbans.



*topee*.<sup>1</sup> When you re-emerge, you gaze in wonder at spring violets, summer roses, Michaelmas daisies and winter chrysanthemums, all in bloom together; camelias are in full flower, arum lilies line the dry watercourses, and where the courses are moist from some perpetual spring, the maidenhair and *pteris ferox* stretch their transparent greenness among the rich browns of shed leaves and fertile earth; and a hedge of heliotrope puts its colour and fragrance between you and the King's highway.

So it is also with the human and sub-human creatures that move along the road that bounds the Brookhampton estate, an ever-changing procession of diversified corpuscles along a vein in some colossal Life whose heart is vastly yet intimately near our own. A group of Toda men, long-haired, frank-eyed, straight and handsome, look at you out of a tradition that challenges for the honour of age the prehistoric stone structures on the hill-top over against their own thatched "cathedral". A mounted member of the ruling race trots solitarily by, probably dreaming of Rotten Row and "home". A big motor-car hoots its way homeward, covered with the dust of the roads of the Mysore jungle where the ant-hills stand twelve feet high like pillars of a ruined temple, and the wild elephant stumbles into a pit and a civilised future in due season, and the big black-faced monkeys play school-boy pranks among the teak trees. On its way up the hill-side (I know, for I was in it) the headlights of the modern miracle, as it slid up the hill-side, rising five thousand feet in seven miles, sent a thin panther leaping from his vantage-ground on the road-side. An

<sup>1</sup> Pith helmet.

hour after the car has passed away into the odorous quietude of the starlit evening, small watchboys, like sheeted ghosts in the frosty half-light, crawl out of lean-tos made of kerosene tins, and patrol the potato-fields like the children of Israel at the walls of Jericho, rapping out a loud tattoo on the primitive drumhead, and crying *hoi! hoi!* to turn back the wild pigs that come crackling down the hill-side in search of an evening meal, through the dry sheddings of the eucalyptus and across the clearings where the sambhar deer graze.

And it is quite in the order of things that these things should here be out of their order, and be commingled in a unity of tint and perfume, giving glimpses of the Eternal Now behind the *māyā* of sequence in nature and humanity; calling us to search diligently, and with the joy of assurance, for the One Life in the many lives, as Theosophy searches for the One Truth in the many truths, and Art for the One Beauty through many beautiful—and unbeautiful—things. I think it must be because of a deep apprehension of these correlations in the universe, that Brookhampton is not only a home of Theosophy but of Art: not Art in the executive sense, for there are as yet few examples of the masterpieces of colour and form, and none of the work of Theosophical artists, and but limited means for the re-creation of the masterpieces of sound; but Art in the harmonious association of such materials as are at hand, and particularly in the suggestion of purity and calm which a well-guided instinct has conjured through the simple ritual of mutual tints and delicate folds. Anyhow, the touch of Art is there, and it is saved from the blight of dilettantism by a healthy

delight in all God's creation, and the spirit of buoyant freedom in thought and speech that comes from living the life of spiritual comradeship.

In such an atmosphere the dark littlenesses of the personal self are seen in true proportion, or lost to sight in the sunny largenesses of the emancipated Soul; a larger and deeper Life is touched, and the ordinarily unlovely things that one sometimes comes across with a shock round some sharp corner of the mind, become transfigured in the laughter of the joy that has found the Unity of the Spirit, as the spider's web that was spun last night for destruction on the grass is turned this morning by dew and sunlight into a net-ful of glittering diamonds.

James H. Cousins



## THE PEACE OF GOD

BEING NOTES BY A CHRISTIAN AFTER READING  
"THE SCIENCE OF PEACE"

By SEARCHLIGHT

**T**HE writer of these notes takes it as an axiom that man has limited free-will in ordinary circumstances as regards his actions. If he is bound hand and foot, or crucified, or paralytic, or walking in his sleep,

he has of course little or no control over his actions; but these are not ordinary circumstances.

The writer is well aware that free-will is by no means universally recognised as an axiom, and that it is, in fact, denied by many—by the determinist, by those who still believe in absolute predestination, by those who only believe in fate or fortune. Much has been written for both sides of the question, but it is not proposed to discuss it here. The matter appears to the writer to be incapable of proof and of disproof. It does, however, appear to him to be the foundation of all Western religion and a fundamental part of our faith. If man has not some free-will, of what use his considering matters of religion? He will be good, bad or indifferent, according to outside circumstances. If the reader denies this axiom, let him stop reading, for it will serve him no purpose to go on.

The average healthy Englishman or Western will, however, find no difficulty in accepting this truth. It is generally the failure who likes to think that his actions are in no way his fault, but are entirely due to outside influences. Religions of the East also appear to recognise some measure of free-will. By religions of the East the writer means these religions in their highest form, as expounded by certain members of the Theosophical Society. Free-will as regards actions has been assumed, because only this is essential to the arguments that follow. It is, however, extremely probable that man has limited free-will also as regards his thoughts and emotions, and indeed in all those functions which he consciously performs.

As a second axiom let it be now assumed as a fundamental of Western Faith that the vast majority of

phenomena are in accordance with one or many purposes. Man's free-will, though it includes mere caprice, seldom falls to so low a level. The majority of those actions, things arranged and phenomena, which are the result of men's free-will have therefore each a purpose. The answer to the question: "Why does this thing happen?" is that it is the free-will of a purposer (in this case a man).

The intention of the second axiom is, however, far wider than this. It is intended to include also such phenomena as the rising and setting of the sun, the gradual development of the world by evolution, multitudinous phenomena which, when grouped and classified, show us "the laws of nature," the great start of the physical world when energy was collected into one or more suns, and its gradual decay as this energy becomes uniformly distributed. It is taken as an axiom that all these have a purpose. And the answer to the question: "Why do they so happen or exist?" is that they are the free-will of a Purposer. That "the Laws of Nature" are the free-will of one Purposer and not of many purposers is indicated by the way these laws work together and are never in conflict. The question: "How do they so happen?" is principally one for science to answer, but the question: "Why?" is essentially one for religion.

In following out this second axiom we have come to see that there is a Supreme Purposer, a God. The manifold other ways of arriving at this great Truth will not be discussed here. Sufficient to note that the religions of West and East have both concluded that there is one Supreme God, however many lesser deities there may be.

Let us now consider, then, that Aspect of God which shows Him as the Supreme Free-will (called in the East Mâyâ-Shakṭi and sometimes represented as the consort of Brahman, the God All in All) placing limits on all lesser free-wills and ordering all things except such as he leaves within the limits of the lesser free-wills, say of men. Some say that this Supreme Free-will is the only real Free-will and that all human free-wills are only apparent and not real. But if man has no real free-will, even within limits, he has no reason to assume that there is any such thing as free-will at all. For man sees God by the things that he sees of himself. Or, looking at it from God's point of view, as the Bible does, "God said: Let us make man in our image, after our likeness".<sup>1</sup>

Now to men there are certain phenomena, or laws, or entities, or facts that appear to be necessary. We cannot conceive of any other state of affairs. In these matters there appears to be no scope for free-will at all. Such would appear to be Euclid's axioms, the fact that 2 and 2 make 4, the existence of matter, the laws of logic, such as: "That which is, is," and the law which to Eastern philosophy is the most fundamental: "The Self the Non-Self is not." Very few men can conceive of any state of affairs in which the above would not be true.

But there are a large number of phenomena that are generally considered to be necessary, but which to deep thinkers are seen to be by no means necessary, though they are none the less true. For example, it appears to us necessary that two circles which cut one another should have different centres. But to the

<sup>1</sup> *Gen.*, I, 26.

great mind of Euclid<sup>1</sup> this was not necessarily so. He even conceived of two such circles with the same centre, but showed that this does not happen, because it would violate more fundamental truths. Western scientists until recently thought that the atom was the smallest particle of matter. And so it is if only physical or chemical processes be applied. But they now obtain much smaller particles or electrons by applying new processes. Again, a woman will often "tell at a glance that such and such must be so". She can see no other alternative. Man, having in many cases a more highly developed mind, will see that it need not be so at all. He is justified in seeing the possibility of an alternative, even if the woman is correct in her facts by information from a higher intuition.

Here then is the appearance of necessity. Facts appear to us to be necessary when it is beyond our consciousness to conceive of alternatives. Man's consciousness is, however, essentially limited. This is clearly seen in the variations of the limits of different men. One man can see no beauty in music; another in higher mathematics, which appear to him as rubbish; another in matters spiritual.

But all who believe in God believe Him to be vastly greater in every respect than man. Most believe Him to be in some respects infinite. They should therefore agree that His consciousness is so vast that He could easily have conceived of (and created) a world governed by laws (or expressions of His will) different from those which to us appear necessary. These apparently necessary laws and entities are only the result of the Supreme Free-will. Even the law: "The Self the

<sup>1</sup> Euclid, Book III, Prop. V.



Non-Self is not," with its seven different aspects and the various manifestations which accompany them, is only the command, the law, of the Infinite Free-Will. In this respect it is just as capable of being fulfilled and surpassed as the Ten Commandments or any of the less obvious laws of God, of which St. Paul speaks when he treats of "the Law"<sup>1</sup>.

Be it noted that belief in a Infinite God by no means entails belief in an Omnipresent God. Thus consider this piece of paper and "not-this-piece-of-paper". The latter is infinite, extending in every direction. But it is not omnipresent, for it is by hypothesis not present in the paper. So, though both Easterns and most Westerns believe in an Infinite God, those who believe in an Omnipresent God are adding an entirely separate article to their beliefs.

To the Western mind it is untrue that God is present in the free-will of a man who, knowing better, is torturing an innocent child. Such a man's free-will may have been given by God, it may once have been part of God Himself, it may by the Grace of God again return to Him, but in the meanwhile it is certainly not God, nor is God present in it. If Eastern religions really maintained—as some non-Christian Theosophists appear to maintain—that God is Omnipresent in the sense that torturing of the child is His will, the Eastern religions would be fundamentally opposed to all Western ideals, Christian or non-Christian.

Here then is the fundamental evil—the deliberate use of free-will against the Purpose of the Free-will of God. Much has been called evil that, as the non-Christian Theosophists rightly point out, is only

<sup>1</sup> E.g., in *Romans*.

undeveloped or misapplied good, or what appears as good to a very limited consciousness, or the opposite or "reaction" against which some "good" quality shows up, as white against black. But there remains this fundamental evil.

What then is the Purpose of the Infinite Free-Will? That it will be eventually fulfilled is undoubted. It is of course possible to conceive of two Opposing Free-Wills, each infinite in opposite directions from a dividing line; but all religions reject this, and it will not now be considered. Satan, though having a far less limited free-will than men, is not represented as equal with God under any name in any of the great religions.

Since man's consciousness is so limited, it is doubtful if he can conceive fully of the Great Purpose of the Infinite Free-will and Consciousness. We believe, however, that men can see something of it in the regions within which they are conscious, if they honestly use their free-wills with that object. This might be taken as an axiom. But in addition to this feeble means, we have the voice of revealed religion. One of the great means we have of judging what a man's purpose is, is by what he tells us of it. Another way we have is by his example, and this way also God has given to us—at any rate to Christians—in His example while on earth.

Let us then, humbly realising our limitations, attempt to see sufficient of God's purpose to enable us to give our limited free-wills towards furthering it, however little. Our consciousness, being finite, is as nothing to the Infinite, and herein lies the need for humbleness. As any mathematician knows, even a million is to Infinity as nothing is to one.

We have at any rate many assurances that the Purpose is not going to be changed. Scientists are discovering everywhere continuity as they widen their fields of research. The Bible speaks of Him: "In whom is no variableness neither shadow of turning";<sup>1</sup> and again: "Think not that I come to destroy the Law or the Prophets: I come not to destroy but to fulfil."<sup>2</sup>

Let us consider first how the present state of affairs can have arisen. We live in a universe of unequal distribution of matter and of energy. No ordinary present-day operation of nature, as known to Western physical science, can have caused this grouping. It is due to the prime cause, to the Original Free-will. This Free-will may express itself in the law: "The Self the Non-Self is not," but is none the less free.

All religions agree that the universe started with God All in All (called in the East Brahman). This Original Free-will was then presumably omnipresent, a property of the fundamental entities, such as matter, or even various elements of matter. For Western science does not yet admit that there is only one fundamental entity. This, however, is immaterial to the argument. It would seem that the Original Free-will first attained consciousness or increased His Consciousness by particular identification with the Self as opposed to the Non-Self. With the latter is of course included matter, even if matter is fundamental and was not originally created by the Self.

This particular conscious Self is He who is generally referred to as God, as contrasted with God

<sup>1</sup> *James*, I, 17. The Revised Version has: "Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning."

<sup>2</sup> *Matt.*, V, 17.

All in All; in Theosophical parlance the *Pratyag-ātmā* and not the Brahman. Many Eastern religions maintain that by a series of cyclic operations God so maintains His fuller consciousness until such time as He shall again be All in All. This is the Wheel of the Buddhist in its largest sense. Christianity states that God will again be All in All, but does not state (at any rate openly) exactly how the Divine consciousness is meanwhile maintained. It apparently leaves the matter to science.<sup>1</sup>

Now if God was originally All in All, and is again to be All in All, what then is the Purpose of the Infinite Free-will? Is it merely to be conscious for a few ages, or even for everlasting? The whole of Western religion cries out that there must be some straight Purpose. And this it insists on, however much may be merely transitory and faithfully represented by the Wheel.

Since we are now considering the Infinite *Sum Totum*, it appears that there is some change in God All in All. This change may be:

- (a) A change in quantity. It is difficult to see how this could happen to the Infinite, and no religion maintains this.
- (b) A change in arrangement or grouping:
  - (1) This change cannot be merely a division, as many have supposed. Thus even a division of the good from the evil would effect no improvement in the *Sum Totum*, in God All in All.
  - (2) The development of harmonious movement of a number of bodies or individuals,

<sup>1</sup> 1 Cor., XV, 28.

within and forming part of the *Sum Totum*, may be the change in God All in All.

(c) A change in quality.

(d) A change of which man cannot conceive.

As regards (d), we believe that God has shown us something of His Purpose, and that therefore He has probably shown us a small part of the change which He is effecting. As regards (c), science may yet show that all varying qualities, *e.g.*, of some entity, are due to the various arrangements within it of small particles (smaller than atoms), all having the same properties. We will therefore consider (b) (2) and (c) together. A development of greater harmony within the All in All would appear to be the most probable form of change.

We Christians believe that God conceived of a Higher nobleness which comes from victory in spite of suffering, and that it is His Will to attain to this higher nobleness Himself and also that His creatures should do so. We believe that it is God's will that at present there is no manifestation and no consciousness without limitation. We believe that God Himself, having created the Universe as an expression of Himself, looking out as the Father, identifies Himself with the point of view of limitation (of man) and yet remains, in the Aspect of the Father, the Infinite. Since all limitation is painful, God, identifying Himself with the point of view of limitation, suffered.

We Christians believe that by identifying Himself with the point of view of complete limitation, complete self-sacrifice, the Infinite Free-will Himself—once God All in All and again to be God All in All—obeying His own laws, confirms His Will of which they are one

expression, and attains to a yet fuller, a permanent, an everlasting consciousness or life. We see in this such part as is visible of the Supreme Purpose of the Infinite God. We believe that the Infinite God did this by submitting Himself, in the Aspect of His Son (by no means of separate substance from Himself), first to the point of view of the limited existence of man on earth, and then even to the extreme case of self-limitation and surrender of free-will and self-sacrifice, to the Death of Shame.

We believe that the Life of Christ on Earth, particularly the victory of the last hours on the Cross, is the crisis or turning-point in a cosmic struggle—a struggle from the beginning of creation (“The Lamb slain from the Foundation of the World”) and still continuing, though the issue is no longer doubtful (“Ye crucify Christ daily”). We believe that the fuller Life or Consciousness which God attained after this at His Resurrection will endure even when God shall be All in All again, and the former life or consciousness would apparently have faded away—when the Law: “Self the Non-Self is not” shall have been fulfilled.

The Christian sees that in even the ordinary life of man self-sacrifice in respect of something we want for someone else enables us to take more interest, to feel more afterwards for that person, to love him. He sees that in ordinary life there is no manifestation of love without self-sacrifice for others. He believes that he should give his free-will to God, though apparently sacrificing his individuality thereby, and that in so doing he will in some way gain a fuller life. And the great assurance that he has of this is the historic fact given him by God that the Supreme Self-Sacrifice was followed by

the Resurrection. This will remain to him the assurance of this great truth, even after Western science shall have proved the life after death. He believes that in the fulfilment of His Will, even the Will of complete self-sacrifice, is found the Peace of God.

Searchlight

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## THE MOON

*[There is an occult tradition that in far-off ages mankind lived upon the moon, itself a planet in that distant time.]*

. . . 'TIS said  
The moon is dead !  
No longer over vale and hill  
Courses in flood the vibrant thrill  
Of living joys and sorrow ;  
All fled one fatal morrow !  
Her myriad breathing folk and kind  
Passed on their planetary way,  
Led forth another home to find.  
So do the elder Wise Ones say.

Bereft and lone  
 The moon made moan :  
 " Alas what is there for me left ?  
 Torn is my being's warp and weft ;  
 A tattered thing of sorrow,  
 What waits me the next morrow ? "  
 Gathering the remnants to her heart,  
 From very pain grown wan and cold :  
 " God ! do I cease to bear my part ?  
 Does He relax from me His hold ?

" Tho' I am slain,  
 His I remain ;  
 Still to me do my own belong.  
 Yet whither turn ? How tune my song ?  
 What habit must I borrow  
 To enfold my deathless sorrow ?  
 I will go forth the stars among,  
 To seek that circling crescent world,  
 Upon whose breast my own are flung  
 With oriflamme anew unfurled."

Her rhythm snapt,  
 In darkness wrapt,  
 Withered and scarred, and self-indrawn,  
 She plunged—and reached the Earth's new dawn,  
 Her own light spent with sorrow,  
 For an undying morrow.

\* \* \* \*

Then lo ! The fingers of the Sun  
 Passed kindly o'er her darkened face  
 With touch of royal benison,  
 Appointing her another place.



“ Throughout the night,  
Thou shalt My light  
Reflect upon the shades of Earth,  
Thine ancient fosterlings caress  
With influence of precious worth ;  
So, healed be thy distress,  
Thy garment sad that thou didst borrow  
With silvery gleam shalt shine to-morrow.  
Wheeling around thy new-taught way  
Thou shalt be Earth’s fair satellite,  
While from thy face shalt beam the ray  
Proclaiming thee God’s acolyte.”

Thus self-forgetting is she bathed in His great Will ;  
And we, enchanted, worship with responsive thrill.

HOPE REA

## MENDELISM

SHOULD TAINTED PEOPLE MARRY ?

By JUSTIN C. MACCARTIE

NO doubt many Theosophists know something about Mendelism, more particularly as Mr. Jinarājadāsa dealt with the subject in a lecture (delivered at Adyar in December 1914) entitled "Theosophy and the Problems of Heredity" which, with three others, was afterwards published in book form. For those to whom the subject is unfamiliar, it may briefly be explained that Gregor Mendel was a Roman Catholic priest of Brunn in Austria, who, instead of spending much of his time in descanting upon the inscrutable ways of Providence, set himself to investigate practically some of those ways, and made a number of experiments in cross-breeding peas, in the early sixties of last century.

He crossed tall peas with short peas. The next generation was all of tall peas, so apparently no result followed from the crossing. But when this second generation was sown again, being allowed to fertilise itself, a crop resulted of which three-fourths were tall peas and one-fourth small. The tall and the smalls were the height of their pure-stock grandparents, therefore no new variety, or species, arose out of the crossing. Next he planted the three-quarters tall of the third generation, and this time he got one-third

“pure” talls (*i.e.*, talls that when planted again produced only talls), one-third “impure” talls (those that when planted produced some dwarfs) and one-third smalls. The essence of his discovery is that once the tall pea was crossed with the small, the small pea recurred in future generations, no new variety arising. The tall pea was dominant. Whenever impure tall peas were planted, the result was invariably one-fourth tall (pure), one-fourth small, and one-half impure talls with smallness latent in them. This is the Mendelian Law : one-fourth dominant, one-fourth recessive, one-half dominant with recessiveness latent. Mendel therefore concluded that tallness was the dominant factor in peas and smallness was an absence of that factor. The “factor” was always in the plant and was not developed by natural selection, the struggle for existence, or conditions of environment, as put forth in Darwin’s *Origin of Species*.

Working on different lines to Mendel, Weismann, a German biologist, came to the conclusion that Darwin’s theory of transmission of acquired characters is impossible. The original characters hold good always. Therefore modification by natural selection is impossible. Mendel’s theory holds good as applied to animal life, and has been tested with cattle, horses, rabbits and man. On the material side, all life (plant, animal, man) originates in a cell. In the lower forms of life this cell divides, and the daughter-cell is exactly similar to its parent. In the higher forms of life two cells unite to form a third. The marrying cells are called gametes, from the Greek *gamos*, marriage; and the offspring a zygote, from *zygos*, a yoke. There is a commingling of the contents of the two gamete cells and the offspring has exactly half the qualities of both.

For the complex changes which take place in the cells, I must refer my readers to scientific works on the subject. The essential fact to be grasped here is that it is by the commingling of the living plasm of the gametes that the qualities of the father and mother are conveyed to the offspring. Now comes an astonishing fact. The qualities are in the gametes and must be passed on. The actual gametes are stored up in special receptacles, according to Weismann, and are sown again by the individual when he, or she, becomes mature. Therefore nothing that the individual does can change the character of the offspring. They continue the original ancestral characteristics which began with Adam, if we accept the Biblical explanation of the origin of the race, or in a long-vanished chain of planets, if we prefer that of Occultism.

Professor Bateson and other Mendelians have accepted this theory, and if it be correct, the character of all living things is latent, was in their first parent, and will continue indefinitely. Therefore if a man had a club-footed grandfather, he, or some of his brothers, will have club feet. Club-footedness will be in the line. If the grandfather married a normal woman, by Mendel's law, if club-feet are the dominant factor, the first generation would be all club-footed; but if they married, their children would be one-fourth club-footed, one-fourth normal and one-half club-footed with normality recessive or latent. All characteristics, physical or moral, follow the same law: fair hair, blue eyes, talent for painting or music, insanity, epilepsy, weak-mindedness and so on, and the individuals cannot alter the bent; it is a natural line of nature, a kârmic line, no doubt, and the evolving egos are born on to these lines according as they have

created the conditions by their mode of living. If a man determines to change a weak body into a strong one, and practises all kinds of exercises with the hope that he will transmit a good body to his son, his efforts are vain, according to Weismann and Bateson. The gametes lie secure in their receptacle and we cannot alter their characteristics.

But are these theories correct? I read an article recently wherein the statement was made that each individual develops, or creates, his own gametes, only obtaining the plasm, or material, with its latent possibilities, from his parents. If this be so, it might be possible for the individual to eradicate a taint, and transmit healthy characteristics to his children. I submit that the question is of supreme importance. Probably nearly every individual has some physical or moral defect, and a very large proportion is tainted with such weaknesses as a tendency to alcoholic excess, insanity, epilepsy, or weak-mindedness.

Now should a man, perfectly sound and rational, whose grandfather was mad, marry? By Mendel's law, as developed by Weismann and Bateson, he ought not; as the taint of insanity will assuredly show either in his offspring or in their children. On the other hand, could not the man by pure living and will power "end the curse"? Karma can be resisted. Let us consider the force which moulds matter. It is always making for perfection. It develops the horse from a clumsy, three-toed animal of the Eocene, the dog from the savage wolf, and man from a Hyperborean or Lemurian ancestor who, like a miniature Eiffel Tower, required widely-spread supports, and consequently must have consumed much time in falling over his own feet and assuming the

perpendicular again, hindered as he was by imperfectly articulated joints. Always limitations tend to fall away. Mendel's "dominant factor" shows out more clearly as inhibiting factors are removed. Perfection is always there, but it is overlaid by inhibiting factors. The bird, with powers of rapid flight, lies latent in the egg, but it must crack the shell and grow feathers before it can fly.

Thus with man. He must get rid of the weakness of mind, of nerve, of muscle, which prevents his genius, his strength, from showing forth. He is a child as yet. When he has obtained full control of his vehicles he will become the perfected man. He was planned to be so. His archetype exists in the subtler worlds. The force which moulds matter is compelling him gradually to assume the qualities of the archetype. There is no "natural selection," as imagined by Darwin, but always definite progress towards the ideal type long since fashioned by the Creator. Spirit controls matter, will is infinite; therefore I am inclined myself (diffidently) to hazard the opinion that a man or woman who "knew" —was, in fact, an occultist—might marry, although of stock tainted with some disease, relying on strength of will and its dominance over physical weaknesses to so alter the character of the gametes that "the kârmic line" would be ended and not continued in his children. However, I make no attempt to dogmatise; indeed I profess no deep knowledge of the subject, and should be glad of an expression of opinion from those who may be better informed.

Eugenists, seeing the physical side only, argue that persons afflicted with a taint—epilepsy, alcoholism and so on, should be segregated and

prevented from continuing their race, but this is an extremely doubtful contention. To decide exactly what constitutes a taint would be extremely difficult. The matter of sanity alone would not be easy to decide, and if a popular vote were taken on the subject, it might be followed by the disappearance of many of our most earnest reformers, gifted pamphleteers, the whole of our politicians, and most certainly of the eugenists themselves, who would thus be cruelly deprived—by a weapon of their own fashioning—of the power of transmitting to posterity a tendency towards superlative genius. Difficult would be the task of the publicist whose duty it was to decide who should be “interned”.

Of course all true Theosophists know that, as evolution progresses, and we bring our lives into harmony with the Good Law, all taints and defects will disappear; but in this our half-way-through period, the question whether or not persons afflicted with diseases which, as the experiments of Mendel and later scientists show, infallibly recur in the offspring of such persons, should marry, is one of much interest and importance; and I, for one, should be glad to see it dealt with in the pages of THE THEOSOPHIST.

Justin C. MacCartie

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## FREE WILL

By ALICE R. WARREN HAMAKER

**W**HAT is free will? The privilege to choose one's course.

There is great danger in allowing the idea of Kismet to replace that of free will, and postulating that we run in a groove that takes us to perfection and union with God willy-nilly, it being absolutely inevitable that we get there; that to try and diverge from this groove is to court disasters and sufferings which force us back into the groove, till we realise how foolish it is for us not to follow it.

This idea might be likened to that of the German of modern times, who, finding that it brought him disasters and sufferings to do otherwise than what the "State" decreed he should do, now finds himself in worse disasters and sufferings because he did what the State told him to do. To be led along willingly by Kismet is as bad as allowing a blind man to lead one after one's eyes are bandaged.

The doctrine of passive resistance is far nearer the truth, for by teaching a man to resist, it acknowledges his right to choose his course, which is free will. Though his resistance is passive, he is not the tool of fate or the inevitable.



One of the causes of this terrible war is the universal condition of apathy amongst the masses. The ordinary citizen is quite apathetic as to what happens around him, and what is going to happen to him in the future. The majority of people are the tools of fate, and the inevitable has happened ; the man has allowed the spiritually blind to lead him into the ditch. Now he has to try and get himself out of the mud as best he can.

The apathy of the citizen in a democracy has proved less of a stumbling-block than the apathy of the citizen in an autocracy, for the very idea of democracy implies the idea of free will, since its principle is that the people must individually choose, whereas the very idea of an autocracy implies that the ordinary person must be led by natural leaders along the groove that leads to perfection, instead of being allowed to choose that course.

The question that comes up quite naturally is whether it is right that we should exercise our free will, instead of giving it up to the Divine Will. Manifestly it is right that we should try to follow the Divine Will, but are we not exercising our free will in so doing ? Is it Kismet that has driven us willy-nilly into following the Divine Will ? Is it free will or fate that drives us to perfection at last ?

If the omnipotence of God lies potentially in us, then we must have within us the possibility of going contrary to the Divine Will at all times, even to the end of this evolution. Any ensuing disaster that may happen changes form considerably according to the stage of evolution at which we make such a choice, but that does not take away from the fact that we have such a choice.

At the close of a Day of Brahmā, all are absorbed into Him, but all are not entirely perfect at that moment. They are merely advanced enough to be included instead of being cast out. At the opening of a new Day, they re-emerge at the same degree short of perfection, which has still to be attained. This accounts for the cataclysms in the stages of Involution, which are termed "Falls" in the downward pilgrimage into matter. The downward process could well have been smooth and steady to the bottom, and have risen the same way, but that has not been the case. Entities of previous evolutions have entered at various stages and caused "Wars," because, having been part of the way upwards, they did not want to go down again before they could go on upwards.

A study of the laws which govern reincarnation shows a distinct tendency to oblige us to exercise our free will more and more as we go on. Obviously we do not know all these laws, for we are still quite in the dark as to why some people are a longer time between their rebirths than others, speaking comparatively. It may be a matter of habit that some people are longer between rebirths, and some people require a shorter time, even at the same stages of evolution and with the same kind of experience. We may yet discover another law, but studying those about which we know something, it is clear we are forced to recognise that we are to develop free will, and not be tools of fate.

The first law which brings us back to reincarnation, before we begin to choose to come back of our own accord, is that of Kāma, or the thirst for pleasurable sensation and pleasure. The next law is that of Karma, or the thirst for consequences and results, the

idea that we must finish what we have begun and see what the result is going to be. Kāma does not develop free will, except potentially, for satiety brings disgust automatically, and a man ceases to go after pleasure because of the inability to get it any more. Karma, on the other hand, insists on obliging us to develop a desire to choose, for it will rule until it is ruled. A man is obliged to assert his right to choose to rule it, and make the effort, before he can do so.

It will be seen that as Karma is the second law which draws us back to rebirth before we choose rebirth, and not the first law, the laws of evolution seem to imply that we must develop free will as we go higher. If progression is the key-note of a man's spiritual evolution, then it is progression to give up the idea of fate, and assert one's right to exercise one's free will.

The next stage in man's evolution seems to be the stage of Renunciation, when a man wants to become the servant of a greater, or to be given the privilege to serve a cause. If it were slavery, he would not need his free will, and should therefore not have any; but it is only service, and the first essential to be a servant is to choose to be one, and keep on choosing to be one till it is a habit. A man must therefore have developed his free will first before he can be a servant. At any moment he may leave the service, and at any stage too. He may make a vow, but he can break it. To come under the rule of Karma is inevitable, but to reach the higher stage of voluntary service needs free will.

The next stage is Epigenesis, or the desire to be a creator, and produce something out of existing materials that has not as yet been produced. Obviously this

postulates the necessity of being a free agent first. Then we know the range of choice is so great that it is immeasurable, and there seems to be no law governing the sequence of our choice in this respect. Apparently we choose as we please, as no two people follow the same line of sequence in this development.

The next consideration of this subject of free will is whether free will is not the Divine Will in a man, for the highest Self being divine, and free will increasing as he progresses, it may be the Divine Will of God coming into force rather than the extension of his own individual will. If it were only the Divine Will coming into force, how is it that it is always a greater and greater struggle and effort to reach perfection? It is a greater struggle to attain to good than to do evil, no matter at what stage. This very struggle is the fillip that keeps our individual wills from giving up their privilege to choose their course until perfection is attained, and it is this struggle that gives us the strength to persist to the end.

Too few western philosophers realise that it is more of an effort to do good than to do evil, and that this is the law of the survival of the fittest among nations and peoples. It is always easier to rule and dominate than to serve, yet the nation that serves is the one that is generating the strength to persist after the others have disappeared. The world is full of remnants of nations and races that have tried to attain some good thing. The Roman Empire completely disappeared, whereas the old nation of Greece still persists, because the Greeks persisted in serving their ideals in the face of all obstacles till they attained something, though it was the end of their supremacy, whereas the Roman

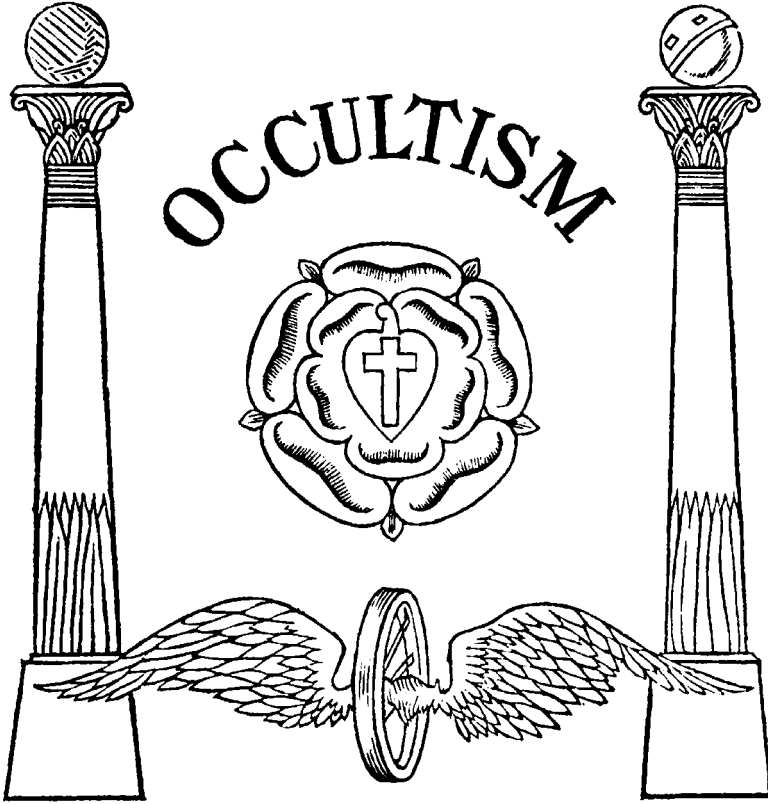
Empire never stuck to anything in particular, and vacillated from one ideal to another; and did the easiest thing of all, *i.e.*, tried to take away the free will of other tribes in their development, and oblige them to follow the lines laid down by Rome. When it fell, therefore, it had not the strength to be fit to survive.

What Rome did in the past in this respect is what Germany of to-day is doing. Germany thinks it is the Will of God (Kismet) that she should lead the world and dominate it—no doubt for its good, as Germany thinks—and in giving herself up body and soul to this doctrine of Fate, she had already begun to weaken herself, even before the war. She was doomed to lose before the war began, by having called it the Will of God. She gave herself up to her fate, and wondered why she did not succeed. That was why Rome so completely disappeared. Rome said her destiny was on the knees of the gods.

Perfection will not come to us while we wait for it. We must be up and capture it by a determined effort. Anyone may capture it, but anyone can deliberately choose to stay away from it. Because the goal is there, it does not follow we shall get there. We must win the race by striving to win.

Alice R. Warren Hamaker

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SOME PHASES OF THE HIGHER  
CONSCIOUSNESS

A TALK WITH A CLASS

VIII

By ANNIE BESANT

**I**N one of the earliest explanations given to us concerning man's evolution from life to life, the idea was suggested that karma is the guiding power, and तृश्नā (thirst) is the force or energy which produces

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the new group out of the old skandhas for any given life. There is a certain divine law in nature, this sequence that we call causation or karma. That is, in the nature of things, drawn from Īshvara Himself; a certain definite sequence laid down, which we call cause and effect. According to that, events must work out. When a fragment of Īshvara, a Monad, comes out into Space and Time, then succession sets in; in Brahman everything exists simultaneously, but when drawn out under time conditions, the simultaneity becomes succession.

In that idea you have what we may call the fundamental definition of karma. It is the presentation under conditions of Time and Space of that which exists simultaneously without Time and without the extension which is the great characteristic of Space. That is what is called "the eternal Now". This is the root idea of what karma is: an eternal relationship, manifesting itself under conditions of Space and Time in any particular world. That is the guiding power in evolution; that is the only way in which things can happen.

But what is it that brings us, as sentient beings, into this definite succession, this sequence of cause and effect? "Ṭṛṣṇā" is the answer which we were given; the thirst or desire for sentient life. That is more clearly recognised if you study in your own nature the desires which rise up to experience certain things; that is what is very admirably called "the thirst". It is a natural uprising within the nature, equivalent to those physical cravings which you have, of hunger and thirst, for instance; the longing to feel, to experience, to realise your own existence by

coming into contact with things which are outside your own particular sheaths.

If you think it over quietly you will easily recognise that in the state of things in which there is no experience of outside contact (remember that "outside" there does not mean in the physical world, but in all worlds), where there is no experience but the dwelling in that fragment which is yourself, then there is nothing which we call consciousness. There may be an intense internal life; but that which we know as consciousness (which is the distinction between one self and another) cannot exist. That can only come into existence for any special self when that self comes into touch with other selves. Hence it is said that the previous condition is one of unconsciousness. It is perfectly true that to the ordinary reader and thinker, whether in East or West (but very much more strongly in the West), that implies a state in which you may say there is an absence of life, because our experience of consciousness is all made up of these contacts. We have no experience outside of that.

When a man, by having practised yoga for a long time, reaches a condition of things in which the sense of contact outside himself has disappeared, even then you must remember that he has gained that individuality or separation which consists in the memory of previous contacts; and in that he differs, say, from a fragment of *Īshvara* which has never come out into this kinetic condition, but has always been in a state of latency. In a sense, that is one of the enormous differences caused by passing through the experiences in matter. You never get rid of your memories of these; and when I use the word "memory" I am using it in a special



sense ; not that of the memory of events, but the change in yourself that has been brought about by going through the events, making a much fuller and richer content of consciousness than could be had without it. There are many other things as well, but that is one fundamental thing.

The man who has been practising yoga for a very long time and has touched, say, the nirvāṇic consciousness, is not, while he is living alone in that state, conscious of external impacts ; he is conscious only of unity, but he realises an intensity of bliss, which is quite outside the ordinary meaning of what people call unconsciousness. And that is the point that I wish you to remember. It is the old difficulty that our words can express only the experiences through which the people have passed among whom the words have grown up. That which is beyond the words is by no means beyond the consciousness ; but you cannot put it into any form which conveys a clear idea of it down here—it must be experienced. That is why I have laid stress upon the fact that you cannot convey the sense of a stage of consciousness to anyone who has not experienced that stage of consciousness. It must be an individual experience, and until the man has experienced it, there are no outer words that will convey to him what it really means. You may indicate it by analogy and picture and allegory, but you cannot really make it understood. He must experience it.

This is literally the same as the incapacity to convey to the lower animals a realisation of what we are doing when we are thinking. There is no way in which you can convey to a dog (however much you may love him and however much he may sympathise

with you) what to you is the reading of a book and thinking over what you read. He must inevitably think (if he thinks of it at all from his point of view) what a fool you are to sit there with a thing like that to look at, when you might be running about and enjoying yourself in the way that he would do. If you could look at the consciousness of a dog when he is waiting for his master to take a walk with him, you would find that that consciousness is not complimentary; it would be the reverse. We, who know both conditions, know that the dog is making a mistake and that we are enjoying a much higher type of consciousness than he knows in running about. But we cannot explain it to him. There is nothing that we can do to make that dog realise that the running around looking for a bone is a form of delight very much lower than we experience in reading a poem or looking at a picture.

While it may not seem complimentary to us in our present state, I cannot think of any better way of expressing the idea that you cannot convey these higher conditions to anyone who has not experienced them. And it is perhaps the experience of that on the lower planes that makes some of us realise that there are conditions of consciousness far beyond our reach, which are just as much out of our power to apprehend as our state is beyond that of a dog. We are bound to realise that, because we have experienced it in a lower phase. We cannot convey downwards the experience of our own state, and we know that the Masters cannot convey to us the experiences of Their consciousness. That is why They cannot explain or make us feel that which is Their real life; for just as to us the mental and emotional life is enormously more vivid than the physical,

so Their conditions of consciousness are enormously more vivid than ours ; and the pictures that They have used of Their physical consciousness being like going into the dark, of the difference between one plane and another being like that of birth, death and so on, these are all similes to help us to realise it.

Hence what to Them is the absurdity of the western idea in thinking that Nirvāṇa is what the Westerner calls unconsciousness. It is a condition of intense and supreme consciousness, far more vivid and far more blissful, far more superior in every way to what we call consciousness, than our consciousness is superior to the dog's. When that is recognised, the whole atmosphere of the universe changes to you. You are able to realise that you must not make a judgment on the conditions of consciousness of which you have no knowledge. There is no good trying to explain them or to define them.

You may remember that on one occasion the Lord Buddha, in an attempt to define it, said " Nirvāṇa *is* ". It is a condition of existence ; and in a Chinese version of one of His books of sayings, you find that worked out in a number of different expressions. One of them is : " The created and the perishable only exist because the uncreated and the imperishable exist." The real life is that which is beyond us. What we call " life " is only a derivative from that higher condition.

Anyone who has passed even into the astral consciousness (still more if he has passed into the mental) will realise that the whole ascending scale is a throwing off of limitations, and not a loss. We think of it as a loss, because to us it is unconsciousness ; we learn by our lower experience that what seems unconsciousness

to the one who has not experienced it, is an expansion of consciousness to the one who has experienced it. What we argue by analogy from that is the recognition of the fact that these higher states are fuller of life and joy and knowledge (if one may use that inappropriate word) than the most blissful and active are down here. That is really all that we need to grasp as what we may call the stimulus, the reason why we should try to climb. And it is necessary to have some such conception, however vague, because the passing to a higher condition of consciousness is always preceded by what seems like an extinction of consciousness. That is, we lose what we have; we lose all the distinctions and the differences and the limitations which are our consciousness; those go, and we are obliged to have the courage to let the whole of those go, and we seem to be sinking into a condition of practical annihilation.

That is the great act of faith; to let it all go. It lies at the bottom of the words of the Christ: "He that loseth his life shall find it unto life eternal." That is what all the great Teachers tell us, and by our confidence in Them we are able to throw ourselves off what seems to us a rock of certainty into what seems to be the whirlpool of uncertainty that awaits us. When we do so, we find that it is not a whirlpool at all, but a greater life. We have behind us a certain amount of experience which grows fuller and fuller as we go on and on. But at every stage there is what the Christian Mystics have called "entering into the cloud"; and that is what is meant in that phrase of Paṭañjali's referring to this cloud. I once got an Indian friend of mine, who was a very fine scholar, to go around amongst the paṇḍiṭs of

Benares to try to get them to explain this word in Paṭañjali, because we noticed that in the commentaries on Paṭañjali it was never explained. They gave what they called explanations, but they did not carry us any further. And that was because they had never experienced it.

To anyone who has practised meditation so as to be able to pass on to another plane, that word becomes perfectly clear. It is the condition in which you are, when you have lost the consciousness of one plane and are about to gain that of the other. Everything below, that has been your life and consciousness, has gone. You are "in a cloud"; the phrase is most expressive. If you called it a London fog you would perhaps have a more definite idea than the word "cloud" would convey to those who are familiar only with the light mists which you have here in India. Then you pass through it, and life in the other plane begins to express itself at first in very vague forms, in the kind of way that you see buildings come through a mist as it begins to clear away. You get a glimpse of their outline, and they gradually become clear as the mist melts.

So with the realisation of the higher planes. And that is why I have said to you that the word "knowledge" is out of place; you want to use the word "realisation". That is what underlies that curious phrase in one of the Upaniṣhats: "He who says, 'I know,' he knows not." Because the man who has achieved does not say "I know"; he simply uses the phrase "I am"—a realisation quite different from knowing, or knowledge. You *know* that which is outside you; you *realise* that which you are. And so it ought always to be called the "realisation," not the

“knowledge”. It is “knowledge” while you are knowing or not knowing; it is only when you have become God, when you can really say, “I am,” that you have reached the condition which all the Rṣhis have described as the realisation of God; and that, of course, cannot be taught by anybody.

Before you come to that, in all the lower stages, you have this “thirst” aroused in you, this “ṛṣhṇā,” or “ṭanhā,” the desire implanted in your nature to feel and to know. And until the realisation of Brahman is reached, that must always be; there is always something more, and when you have assimilated everything that you have, and when it has all become part of you, then ṛṣhṇā again arises and drives you out to seek new experiences.

It is, as I said, the same as hunger or thirst. There is need for liquid in the body, which expresses itself as thirst; a craving, a natural craving, showing a want. At first, it is a thirst for external experiences, and that is the sense in which the word ṛṣhṇā is used. There is a keener thirst, the want of the Spirit for Brahman. That has been expressed in exactly the same phrase in the Hebrew Scripture: “My soul is athirst for God; yea, even for the living God.” There is no other word I know to express it so well. That is the thirst, the desire, of the part to find that to which it belongs. It is a very material way to put it; but if you could think of the part as coming forth, but never losing the link with the whole, never really going out of it, think of it as though it were a going outwards which leaves behind part of itself which makes this connecting link—then there will always be a certain tractive force in it, trying to bring it back. There is no satisfaction outside

divinity for the Spirit which is divine, and so long as he does not realise that full divinity, so long a sense of dissatisfaction remains. He wants his own, as it were; to be in the condition of all-knowledge and all-realisation.

That is the root of  $\text{ṛṣhṇā}$ ; dissatisfaction and desire to search, and that is, of course, what brings a person out of  $\text{Devachan}$ . He is hungry; he wants more experience down here. Similarly it will bring you out of any other condition where experience is needed in order that the end may be reached. You see it in a curious form in what is called the natural law that water rises to the level of its source. There are mechanical explanations for that; there are always mechanical explanations whenever there is a phenomenon connected with matter, because you cannot have a movement of consciousness without a corresponding movement in matter. But the cause lies in the consciousness, not in the mechanism. That is the great blunder that the materialists have always made. When they find a mechanical change, they think they have found out everything. They do not realise that side by side with the mechanical is the change in consciousness which is answered by this mechanical re-arrangement of the particles of matter. In that re-arrangement, or the infinite number of re-arrangements, there lie the things that Science is able to discover by observation. And each one will satisfy the student until he begins to ask the question which it is said Science cannot answer—Why? Why should this mechanical arrangement come about?

Take what plane of consciousness you will, there is some change of mood bringing about re-arrangement of matter. And that thirst for the new experiences

builds up the new being out of the old skandhas. There are all these tendencies which have left traces behind in the permanent atom, latent powers of vibration; but also there are a large number of atoms which have been in connection with that permanent atom in the past and have preserved a certain affinity with it. If rebirth is very quick, those are gathered together very much more freely, so that a quick rebirth means that you bring over a very easy regaining of the past consciousness. You have a great deal of your old material with you. If a long interval has elapsed, all these particles which were once yours have been entering into many other bodies, mixing up generally, and they are not so easily recoverable. You can only attract those which have something in common with your own permanent atom—some link. Those, which are literally innumerable and spread through the various planes, will gather round you, aggregate round the permanent atom, and form a new body.

You must remember that every semi-organised body with which the ego comes back to the three lower planes, has to be used for the gathering of new experience.

You know how much stress has been laid, especially by my brother, Mr. Leadbeater, on the result of the influences which surround a young child, even from before birth onwards. Now that has puzzled some of our students because, while they accept what they call karma, they do not understand the laws under which new bodies are formed. The ego brings with him certain possibilities for moods of consciousness, which we call faculties. He brings with him, also, the mental, astral, and etheric matter roughly formed



during the antenatal period, but only roughly formed ; what you might almost call aggregations which had not yet been properly linked up.

As to the way in which this process proceeds, you can get a very good analogy in those peculiar cells in the brain which have been examined very closely of late years. There are somewhat larger cells in the brain cortex which do not subdivide as normal cells subdivide. You know how the growth of the body consists in a subdivision of cells already existing, a subdivision continually repeated, so that each of a group of similar cells subdivides ; and that process goes on and on until you have a great mass of similar cells. That differentiation of cells begins by the action of cells within themselves and on each other ; some change from the inside and some from the outside, according to differences of pressure, chemical change, and so on, in the antenatal period, until gradually you get the various tissues started out of these cells by external and internal causes, and the various organs built up out of the tissues which ultimately form the human body.

But there is a certain small set of cells which do not go through this process, but which work their way up to the upper part of the embryo ; those do not subdivide, and when the child is born they are still separate and remain separate for a considerable period in the postnatal life. But changes go on within the cells and they send out branches. These branches, after a time, meet. They come into contact, and the intervening dividing walls of the two branches are absorbed so that they are completely intercommunicating, and you have, so to speak, a channel—an intercommunicating channel. This process goes on and

on for some seven years, until a fair network is formed, becoming more and more complicated later on.

That is where you find the physical reason for the seven years that are so much emphasised in connection with the coming down of the ego to take possession. Physiologists and psychologists (the two sciences run together very much during the early years) point out that until this complex network is made by the interlacing and intercommunicating of all these miniature roots, the child cannot reason to any great extent, and he ought not to be made to reason to any great extent; not that he should not see simple causes and their consequences, but he should not be given any mental process of complicated reasoning which might put upon him too great a strain. They therefore tell you, what the Occultist has always said, that the earlier years of life should be given to observation, rather than to reasoning. Get the child to observe as much as he can, and to acquire the power of observation. The senses are then very, very keen, keener than they are later in life. Utilise the early days for observation of facts, and let them be collected in the child's brain; but do not try to force him into any complicated process of reasoning. Let the life in the child, or, as we should say, the ego overbrooding the child, not receive impulses to anything that may not help this developing of the soul.

When this complex has been made out of the union of these separated cells, you have the part of the brain in which the reasoning process takes place; and these intercommunicating groups become finer, more numerous, more perfectly communicating as the child grows into the youth, the youth into the man, and the

man grows mature. And the power of reasoning is growing all that time, scientists would tell us. What we say is that the power of reasoning in the ego is becoming more manifest as time goes on and it has a physical mechanism through which it can show itself in this outer physical world. Now while that is the case with the brain, there is a constant process of coördination going on also in the physical body, especially in the nervous system. In the lower mind the ray of the ego which is playing upon the mental body, as it were, from above and around, which develops the whole, is exercising on the individual child a pressure something like that which in the earlier part of the Race was exercised on the animal-man before the connection with the ego was made.

The individual and the race run along parallel lines. When the brain is ready, the ego comes more closely into touch and permeates it; that is, the causal body becomes linked up very much more with the mental body and then with the astral and the physical, and the whole becomes a single mechanism intercommunicating in all its parts. During the whole of this process the external impacts are enormously important in their play upon the consciousness. That consciousness, bringing with it the past skandhas, gathers round him again. It becomes, then, enormously important to help this growing life to choose the best possible materials to build into itself, and the influences which should be brought to bear upon it through the consciousness are those which ought to repel the less useful particles which would otherwise aid the lower types of consciousness in the ego to show themselves. Those should be starved out

by not giving them the material, mental, astral, and physical, which would enable them to manifest and to develop.

On the other hand one should try to stimulate all those faculties which are on the upward arc, by supplying any amount of good thought, good feeling, good physical conditions, so that everything that the young child comes into touch with on all these lower planes may be of the best. That ought to be the effort of the parent and also of the teacher.

It is obvious that with the ignorance nowadays prevalent, both in teachers and parents, all of this works out in a very haphazard fashion. It might all be coördinated to the best good of the child by proper knowledge, and that will be the case more and more as the races evolve. It was done to a great extent by the R̥shis themselves in the past, when They were living among the people who were in what you might call the baby stage. They helped very much in all this arrangement of the influences around the children and so quickened their evolution.

Later the people were left to themselves to learn, and evolution for a time almost looks as if it were going back ; it is not really doing so, but outward evolution for the time is not great. Then comes the period when, having developed large numbers of people to a higher stage, evolution becomes more rapid. So, during the Sixth and Seventh Races the rate of evolution will be great, compared with what it has been in the earlier stages of the coöperation of human beings, highly evolved, who quickened the evolution of the lower racial types.

All that, as we have so often pointed out, will come back to us on a higher spiral. Meanwhile those who

understand this can help very much in the evolution of the child, even though it is perfectly true that the nature of the ego is stronger than any outward circumstances you can bring to bear upon him in the way of education, and so on. The old phrase that "nature is stronger than nurture," which was temporarily reversed in the earlier stage of scientific progress, should be borne in mind. But nurture is of enormous importance, because it can starve out the bad germs and vivify the good ones. Artificial cultivation in that way quickens evolution to an extraordinary extent.

If you will remember that all through, you will be able to solve the questions that are often asked in connection with education. The child is a life that re-acts; it is not a mere thing that, as Robert Owen and others thought, could be created by its surroundings. That was the mistake upon which all the old socialistic colonies broke up; they still had human beings in them, and their idealistic schemes did not work. Now with an understanding of the two factors, very much can be done if people live together who realise these things more fully. And we shall have that in the colonies which will form the beginnings of the Sixth Root Race; all these outside influences will be brought to bear, and the best possible conditions provided to evolve swiftly the beginnings of the Race. That is always done when a Race is beginning, and it is done to a very much more limited extent when a sub-race is beginning. Special care is taken to start it along the new line.

That is the reason why Theosophy should take the lead in education at the present time, at a time of transition like this. There is a certain amount of knowledge

among Theosophists that enables them to judge of the value of the conditions with which the young should be surrounded, that enables them to see whether they are faulty, and enables them to suggest better methods.

It is because of that knowledge that Theosophists should take the lead in the great educational reforms which are now showing themselves as coming in, over the entire civilised world. You may notice that even in the stress of the struggle in England, there is a decided educational movement to prepare along better lines for that which will come after the War. The War itself has acted as a stimulus to a better line of education. In England there is much more opportunity for testing improved educational methods than there is here, for reasons which are well known to you. But even here in India we are doing the best we can, in the face of tremendous difficulties, to improve the educational systems. Such is our duty as regards educational matters. How to do it will tax our very best qualities of intelligence and judgment. To go headlong into a scheme without careful consideration would be failure. Where you have to deal with physical matter and people encased in physical matter, you cannot change things as quickly as you can change them on the astral or the mental planes. Physical matter is not as plastic; it will break if overstrained. So we must use our best thought, our best powers of judgment, and exercise patience.

But we must seize every opportunity, and it is the seizing of opportunity which is the greatest deficiency in the character of everybody. More and more dealing, as I am dealing now, with occult knowledge in physical things, I find this difficulty in connection with some of the people with whom I am working. It is

not a want of earnestness in them ; it is not a want of goodwill ; it is not a want of ordinary intelligence at all—there is plenty of all that. But it is a want of that particular alert faculty of the mind which, when an opportunity presents itself, seizes it at once and takes advantage of it.

There is very little of that faculty amongst us. You have to persuade people who are going along a particular path that they should change their way of going. To change the way in which they are accustomed to go means a very large amount of strength and courage, which few people possess. Therefore I do want all of you to try to develop that peculiar faculty which means the seizing of an opportunity and the holding it. You know it is the faculty which is developed among boys by the playing of their games. The difference between a good player and a bad player is that the former sees the moment when there is an opportunity, and he rushes forward and grasps it and wins. That is the kind of faculty you want in the important matters of life.

You want to grasp an opportunity when it is just passing through the air, as it were, and catch it and hold it ; that means success. All round us opportunities float, and the great difference between people is not so much the difference of opportunity (as many of our Radical friends say), as the power to grasp an opportunity when it is in your way. There are a few people of enormously strong will who create opportunities, to whom the opportunity does not come, but who, meaning to be something or other, make an opportunity for themselves and succeed. Charles Bradlaugh was one of those men. But there are others round whom

opportunities, so to speak, are always floating—even knocking up against them. But they do not see them or catch hold of them or do anything.

Now try to make all of your minds a little bit more alert in the sense that a good player of a game is always on the look-out and alert and always watching. That is what is meant in that phrase “seeing His slightest signal”. It is the attitude toward the Master in which one is always trying to feel as He is feeling, and acting the moment one catches His thought. It means a great mental alertness and vigour.

It is the strained attitude of attention, exactly as you might be if you were intently listening for a carriage coming from a distance. You are listening; something is approaching, and your ear is strained to catch the very first sound. You are in the very reverse of the condition of being indifferent and careless, so that if the sound came you would not notice it. The very first vibration of that sound would reach the ear that was turned to hear it. It is that same idea that you want in the mental attitude. If you would only do that habitually, you would all be grasping opportunities and we should soon have things within our reach.

Another point in connection with the early development of the child is that of the conditions deliberately brought to bear on him. Some of the religions have tried to meet that. The Hindūs had various ceremonies by which they surrounded with pure influences both the mother and the child before birth and after birth. The whole object of those was to create the special conditions which warded off the lower influences, and which, by that external help, also brought in the higher influences. That was devised by wise men,



who understood these methods. They were accepted in those earlier stages by people who did what they were told, and so, by obeying, they gained the advantage of a knowledge of occult laws which they did not themselves possess. Now we are again working up to that by gaining knowledge of the law in a different way. Those ceremonies were very valuable ; they had a certain effect on the developing infant, and they helped the child to have a better body, physically, astrally and mentally, than it would otherwise have had. It seems unfortunate that a large number of people, who ought to know better, have dropped these methods because they do not understand them. They are in a stage of evolution, an intermediate stage, when they have neither the teachableness of the child nor the knowledge of the grown-up man.

Annie Besant

“THE PATH OF OCCULTISM IS STREWN  
WITH WRECKS”

By SATURNIAN

WE who are above all things trying to fit ourselves to take a modest part in the great scheme of evolutionary life, may have oft and again paused to think of this trenchant statement, uttered by one who knew so well the difficulties and dangers each one of us has to face; and, while not proposing to deal with those that are to be met with by our brothers who have definitely set their faces towards the same goal on the paths of Devotion (Bhakti) and of Service (Karma), I would try to show how the very qualities, or virtues if you like it better, that are usually to be found in the Jñānī are largely instrumental in screening the pitfalls that lie before him.

Many of you will probably disagree with me, but I cannot help thinking that the path of knowledge, far from being a comparatively safe one, bristles with dangers greater, because unforeseen and therefore unexpected, than either of the other two; and perhaps this may be one of the reasons why the need for devotion and service has been so emphasised by those who know only too well the frailty and weakness of human nature. In order to understand this point of

view it would be as well to draw attention to the temperamental characteristics that are generally ascribed to those who follow the path of knowledge.

In all the earlier stages it is the control of the mind that is especially aimed at, because the mind is "the slayer of the real," and the stress on this in the *Bhagavad-Gītā* shows that such control is of vital and far-reaching importance.

But it is quite another thing to declare that, if one can to a certain extent control one's thoughts, the curbing of the astral and physical is an immediate sequence; in time, *yes*; but at our present stage, emphatically *no*. The emotions are not governed by the concrete mind but by the Will (*Ātmā*), the real ruler, and it is only when *Manas* is controlled by the Will that the latter, acting through it, can harness the astral man to its chariot.

One-pointedness, the intense search for truth, concentration and thought, all characteristics of the earnest student, have—and it is useless to deny it—the tendency to ignore the existence and care of those other vehicles of manifestation that we all of us possess, *viz.*, the astral and physical bodies; and I also believe it to be true that, in nine cases out of ten, suppression rather than transmutation of astral and physical qualities is what actually does take place; for recollect that desire, the characteristic of the astral man, can never be transmuted into a mental faculty, it can only inspire one. And so in this strenuous, all-absorbing life in the mental world the vehicle of emotions is ignored, snubbed, not allowed to intrude, and, alas! more often than not, left to starve, out of sight and out of mind; though perhaps once and again it is allowed out for a treat

when its owner is in the presence of something beautiful in nature or in art, or when he is listening to the compositions of Wagner, or some other interpreter of the divine harmony.

Yet when it comes to those feelings that have to do with our relations to our fellows, the body of emotions is only permitted to appear on a chain, with a muzzle on, and kept well in hand; and with such treatment it is not surprising that it becomes like the frock-coated, tall-hatted, seventh-day religious observer, a mere expression of hideous respectability. And it is in this neglect, if not suppression, of those instincts, which after all are the reflection of the plane of unity, that the danger to the student of knowledge arises.

In the first place, the mere fact of belief in one's invulnerability to assaults to which the ordinary mortal more often than not succumbs, induces a certain confidence and, in some cases, a feeling of self-gratulation that one has passed beyond that sort of thing; and how easy and how short a step it is from that attitude to one of pride! There is also engendered a strong inclination to withdraw from the everyday world, and to confine one's human relationships to the company of a few selected, congenial friends, friends that would appeal from the intellectual, artistic, and mental standpoint; and, moreover, the relationship towards one's own household comes gradually to be regarded more in the light of a pleasant duty than in that of love.

The intense desire to be alone, to commune with the unseen, to get away from the crowd, the dirt, the noise of city life is natural to the student type, and becomes further enhanced as he goes on. And so for many a year this way of the Jñānī, including as it may

do a good deal of useful service in action, is bound in the long run to implant the seeds of separateness and aloofness from what after all is the one thing needful ; for while the stern sense of duty alone can be made all-compelling, it lacks the vivifying touch of Love.

But the day may dawn when, by some unexpected happening, at a psychological moment, helped perhaps by certain planetary aspects or by a karmic link, the prison walls of the soul may be demolished as if by a shell ; and the starved, neglected, despised astral body comes forth like a giant refreshed, revived, reborn, free. Too late does the student realise what has happened ; for, unprepared as he was for this bolt from the blue, half stunned and stirred to the depths of his being, he is called upon to face what may be the crisis of his life ; he has come to the parting of the ways ; he has to choose, and choose quickly, between two aspects of a great force which has been called into life ; and, according to his will, either he goes under by applying it in a separative and selective manner, in which case it may develop into a veritable " Frankenstein," or else, in recognising its wonder and its beauty, he is strong enough to use it for the helping of others and not for his own benefit.

Should he choose the first course, he has added one more to the wrecks that lie on the path of Occultism, but if he has the strength that will enable him to take the latter, it will lead him in time to a place of peace. This kind of experience may come at any time, it may come early or it may come late, and while it can never come too early, sometimes it comes too late.

Saturnian

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## RENTS IN THE VEIL OF TIME

### THE LIVES OF AMAL

*(Concluded from page 441)*

### XIII

AGADÉ, 1,500 B. C.

AMAL was born as a girl in the city of Agadé in Asia Minor with many of the Band of Servers who were grouped round Mercury, who was a priest, then, of the temple of Pallas Athene. Her father was Hebe and her mother Kratos, and Hebe was an influential merchant and landowner.

There were two races dwelling in the city, the ruling Greeks who worshipped Pallas, and a dark race still following the worship of the veiled Tanais. These latter were constantly plotting against the Greeks, whose rule and religion were alike hateful to them.

Amal had a nurse of the dark race, who tried to pervert her to the old degenerate worship; this influence was partly broken off by a long voyage which the girl took with her father. On their return, her father sometimes took her to the temple of Pallas, and there on one occasion Rhea, a pythoness of the temple, while delivering her trance oration, suddenly lifted her

arm and pointed to the girl who was standing near, and gave her a warning that she would ere long have to encounter great peril, in the midst of which she must hold fast to the truths she had learnt in the temple. It was considered a great honour to be thus singled out, but no one could guess what the warning indicated.

After a time her father, while on a journey, was killed by robbers, and Amal was left without any near relatives to take charge of her. As she was an heiress, she became a sort of ward of the city authorities. All her affairs were in the hands of a steward who had been her father's chief man of business; partly that he might get hold of her wealth for the benefit of his race and their plots, and partly because he was after a fashion in love with her, he tried to get the heiress to marry him. She scorned him, though the old nurse did all she could to play into his hands. When they found that persuasion was useless, they arranged that she should be carried off by the priests of Tanais and shut up in the temple of the veiled Goddess. Here she was kept prisoner for some time, but she remained faithful to Rhea's warning, and her captors could neither persuade her to join in their degraded worship nor to unite herself to their race. Then they would gladly have killed her, but were afraid of discovery.

Meanwhile the city authorities, having become anxious at her disappearance, caused many inquiries to be made. The steward pretended that she had been carried off by robbers on an expedition inland, but Rhea, the pythoness, in a trance told the high priest, Mercury, where Amal was hidden. He went to the city authorities and told his tale, but having no direct proofs they could not force an entrance into the temple

of Tanais nor proceed against its priests. These, however, became alarmed, knowing that they were suspected, and so made a compromise with the girl. It was arranged that she should be taken a little way out of the town, that some of them should masquerade as a band of robbers, and that an opportunity should thus be presented to her of making her escape, if she on her side would promise to keep the secret of where she had really been. She agreed and thus got safely home.

There is nothing further noteworthy in her life. She married a husband of her own choice, though he was not one of our Band of Servers. Calyx was not in incarnation at the time.

It seems a little strange that Calyx should not have appeared with her in this life. The reason evidently is that Calyx had begun his definite journey to the Path of Initiation, and the preparation for it led him to go swifter in evolution, and hence, since Amal was not ready to go equally swiftly, separation was inevitable, in spite of the bond between them. For each of us goes under the "pressure of his own eternity," and the time comes when we cannot be held back from entrance into the Path by the ties we have with those who press forward less quickly.

#### XIV

ROME, A. D. 50

Here once more Amal and Calyx meet, but the difference between them of spiritual growth becomes more accentuated; and much as they are bound together



by a mutual karma, yet the individual karma of each is adjusted to bring the swiftest evolution for each. Amal was born in Rome as the daughter of Alces, her father not being specially one of our Band. There was living in Rome at this time Mercury, who was a priest, and became in time the Flamen of the Temple of Jupiter. Round him were gathered a small number of the Band of Servers.

Amal married Calyx, who was a Gaul by birth. She was very proud of her house and establishment, but she was frivolous and much given to the dissipations of society life in Rome. Calyx, however, disliked all this, and was steady and full of aspiration. One of the chief faults in Amal in this life was a carelessness and indifference to the sufferings of others, though perhaps this fault was largely induced by the social atmosphere of the time. Amal and her husband were living away from Rome for some years, when she persuaded him to settle in Rome, largely that she might amuse herself better. There was much political plotting going on at this time, and among the many schemers was Amal's father. Calyx was too upright and honourable to join the plotters, but nevertheless he fell an innocent victim to their intrigues, and was unjustly imprisoned and condemned to death. Amal then realised what her self-absorption had done for her husband, but it was too late.

The night before Calyx's death, the Flamen of Jupiter came to visit him in prison and gave him such strength and spiritual consolation that death was robbed of its terrors. Amal was in the deepest grief at his loss, and on her recovery from a severe illness was an entirely changed woman; she withdrew from society

and devoted herself to study and good works, and tried to learn the way to a higher life. She lived to an old age. Calyx appeared to her after his death and assured her that they would meet again.

## XV

### PRESENT TIME

Both Amal and Calyx are in incarnation, and yet have not met on the physical plane. They are separated by race and by continents; yet Amal had but to love the Wisdom again, now represented by Theosophy, and out of the invisible there stepped into her life Calyx. For Calyx is "on the Path," a pupil of his Master, Mercury; and though far away, he heard the call of his beloved. Yet after a few years, once again, as so often before, Amal has gone her road which is not his road; once again her karma has stepped between, and his hand that would help her to rise to stand by his side falls helpless. Yet each step he treads on his upward way means more love and power for her service, when her karma gives him the opportunity once again. And knowing the great Law, he waits patiently, for

. . . while turns this wheel invisible,  
 No pause, no peace, no staying-place can be;  
 Who mounts may fall, who falls will mount; the spokes  
 Go round unceasingly!

## THE SILVER FEATHER

By L. E. GIRARD

[Note:—The four papers which make up this story are so much better in their present original form, that the trifling advantage that would be gained by welding them is not comparable with the effectiveness of their present circumstantial and forceful nature. I therefore present unaltered the account written for me by my cousin, Henry Girard, and that written for him by his friend, Mr. William Trydwyth, only prefixing an introductory descriptive and a concluding explanatory note of my own.—L. G.]

### I. *Memorandum by L. E. Girard (1910).*

He stands, and for centuries he has stood, at his appointed post in the Monti Peloritani. His peak, rugged and, to human eyes, uninviting and uninteresting, is one node in the ragged crescent that runs to the west and curves up into the north. To the south and south-east, past Italy, his ancient, unwearied eyes sweep over the flecked and wrinkled Mediterranean, and see it now sleeping, serene, deep, blue, under the clear sky and the morning sun, now hurling itself tumultuously, green and wicked brown, upon the Sicilian coast, under the lashing of a wind that comes, unhindered and clean, from the Hills of Lebanon. He looks upon both scenes alike untroubled, entering into the spirit of each day indifferently. He watches and salutes the westering sun as it blazes and fades over the Pillars of Hercules.

He stands up to take the dawn and pass on its mystic message to his Brothers in the still, grey light, day after day, year after year—aye, century after century. The porpoise and the dolphin leap out of the sea, more gleaming than their gleaming home; he rejoices in their play; he knows them as his near kin. The desert eagle, swinging out of Africa, he knows to be his own younger brother; and he gazes, still and intent, as the great bird melts into the æther high over Ætna. In the darkness of the night his huge face peers out (for those who see), lighted up theatrically by the giant footlight of Stromboli. He sings the great song of the West Wind (for those who hear) in a voice more stirring and more awe-filled than a full-stopped, mighty organ; but he knows as well the faint music—for does he not call it forth?—of the wood dove far down the sides of his ancestral peak.

Sometimes, twice or thrice each year, he hears the call of his Commander, sweeping out of the silvered east in the first hour before the dawn—a voice all nature hears and, hearing, gladly obeys. He answers (and I have seen the colour choral that his answer makes): “Hail! All’s well.” He calls up round him his lesser fellows to hand on to them what may pertain to them. Their vast concourse stretches down his mountain slopes—a delighted, streaming, dancing crowd, all gleaming orange and purple or scarlet and gold, just as the Seer saith. He holds out his hand above their upturned, puckish faces, and in that moment they are still to hear his words (which they do not understand), and bathe in the waves of colour he pours upon them, wherein they tumble and frolic. Dismissing them, he calls up the brown gnomes, and the bronze

kobolds of *Ætna* and *Stromboli*, who swarm hither and thither like a myriad sparks from *Vulcan's* forge. They go. His voice rings out over the sea, in grave greeting to his Brothers of the deep. There is a flutter on the face of the waters: it is the silvery-green sylphides making room as into their midst rise the electric-green creatures of the middle depths; and again a shifting and adjustment, as among them rise in turn, here and there, the huge, dark-green etheric forms of the great deeps, vast heads—dripping, large-eyed, brooding, stern, weary faces, that emerge only partly, and at once, the greeting given, sink back into their deep element.

Would you might see him! His face, ever joyous and yet ever in repose, that of a beardless youth and yet wise, looks out over the bewitching scene of light and air and sea and valleys. Back from his broad brow streams the diaphanous black hair in the wind of light that pours with the rising of the sun. Upon his forehead, just between and above the eyes, he wears a single jewel; and from this mounts, over his head and along backward over his hair, a gleaming silver feather, the symbol of his Levantine kingdom.

*Kleinias* of Athens, once my father, knew him four centuries before Christ, for he could see with eyes that saw. The Old Greeks named him and his brothers—the sons of *Uranus*—the Cyclopes, the Titan storm gods. This son saw *Jason*, when the world was young and *Helen* but a chiton-clad maiden in the courtyard of her father's house. He saw *Ulysses*, of the crafty eyes and the seamèd face. He saw the greatest Roman, mighty *Cæsar*, an emperor chosen of the Sun and Truth. But the men of our days he shuns, contemptuous of the puny,

narrow mind, the tempestuous, unclean feelings. As the steamers ply the Straits he looks down upon them distantly, almost disdainfully, in wonder at the crowded, ant-like herding, the lumpish bodies, the imprisoned minds. He is so free that in our bondage we are pitiful; he is so clean and clear that in our deviousness we are despicable. And yet, as you shall see, he did once see beauty in our kind.

II. *Account of Certain Events (1909) by Henry Girard.*

The Trydwyths intended to spend the winter of 1908 at Girgenti, on account of the health of Mrs. Trydwyth, choosing Sicily because here, where Edith was born (Messina, 1888), and where they had often stayed, were beloved associations for them all. They had not been settled in Villa Corleone more than a month when Mrs. Trydwyth's fund of vitality was exhausted and her life flickered out, "like a flambeau in the wind," as Edith put it. As there was now no need for the father and daughter to live in the sleepy seclusion of ancient Akragas, I renewed my previous invitation to them to come to us at Milazzo, which they accordingly did. The occupations of the winter, after the death of Mrs. Trydwyth, were naturally confined to smaller parties and excursions—a situation pleasing to them both, and especially Edith, who loved solitude and nature. Trydwyth worked at his sketching, and went with us on some of our rambles, but Edith, youthful and buoyant, spent every possible day out of doors. In April Trydwyth's nephew, Captain Sydney Garnett, joined us, and his coming brought to Edith an acceptable companion, one ready to tramp and climb with her with the

utmost cheerfulness and to maintain a taciturnity equal, very nearly, to her own.

They were well matched, these two youngsters, as far as the physical world goes ; but they had very little in common mentally, although, being cousins and having been much together in childhood, they understood one another in spite of the differences in temperament. She was, in this her early youth, beautifully formed and coloured in a singular way. The family trait of luxuriant, dark hair and exceedingly fair complexion with faint roses, and the energetic Trydwyth body, she had ; but from her mother, who was the Constance Mallow beloved of many playgoers, she inherited a striking quality of dramatic and graceful movement, and the darkest of blue eyes. This combination of dark hair and blue eyes is always arresting ; and in her case the effect of the faery touch was greatly heightened by the exceedingly graceful movements, the actuality of strength and energy and freedom, and the suggestion ever present of inward serenity and repose.

Garnett, beside Edith, seemed more ordinary than he was in reality. In the presence of more commonplace persons his height and fine, upstanding build showed themselves unusual. His face was a face of great intellectual keenness, an effect added to by the fact that he wore his hair unparted and combed straight back from his forehead in a smooth, dark sweep.

Hers was the dreaming, sibylline quality of the Celt ; his the thoughtful, silent strength of the Anglo-Saxon. You will understand that the likeness between them ended with the physical strength and beauty ; mind and emotions were utterly unlike, and their

attachment was absolutely without admixture of love-making and sentiment.

When the time came for Garnett to go on to his post in India the Trydwyths arranged to travel by the same vessel as far as Port Said, and accordingly the date was fixed, some day in March. It was then nearing the end of February, and as a sort of finale to the series of outings with which the winter had been filled up, we arranged a party of some half dozen to drive over into the hills and picnic for an afternoon and night on the Nebrodi slope, returning on the second afternoon. We accordingly went on a Friday, ascending the Nebrodi, camping for the night at Monte Albano d'Elicona. Garnett and Edith, when the evening was drawing in, proposed to one another, in the abundance of their youth and spirit, to climb Castellazzo by the long, easy road in the hour or two left to them of daylight. Mrs. Coulton-Taylor rising to the occasion and offering her company, the three of them set off. We saw them disappear into the hills, Edith walking, with her fine, free, tossing stride, a little in front, and the tall figure of Garnett and the short, energetic form of Mrs. Coulton-Taylor together behind her. A little later we heard the three voices, in faint and far-off melody, singing their favourite, Schubert's *Serenade* :

Through the leaves the night wind, moving,  
Murmurs low and sweet.  
To thy chamber window roving  
Love hath led my feet.

Their plan had been to ascend Castellazzo by sunset or a little after dark, watch the moon rise (it was the first or second night after full), and return to our little camp by eleven. That hour came and passed,



and another hour; and then, somewhat disturbed in mind, we despatched our two *domestichi* upon the Castellazzo road. At two in the morning Emilio came back, having been to the summit of Castellazzo by the short road and returned the same way, finding no one, nor any sign of our party. After a little wait, while we discussed what we should do next, we heard a hail from Guiseppe, and presently his dark form moved to us across the moonlight. He had found the missing party, but he had seen them, he said, far up the side of a peak (further to the east) called Tre Fontanelle—a summit, in fact, in the Monti Peloritani. In the still, moonlit night their familiar voices and laughter floated down to him; and he had heard them sing again.

Upon this report, not knowing the Fontanelle Road, we had to suspend operations until morning, certain that in some way the three had changed their design or lost their way, and that, in any case, as we did not know the road, we could only await daylight. In the morning the two servants went once more to the foot of the peak, and there met the party, a little tired, but pleased with the sight they had seen of moon down and sun up from the mountain top. It seems that they had mistaken the road to Castellazzo and met a goatherd who misdirected them, so that they found themselves, in the dusk, between sunset and moonrise, far up Tre Fontanelle before they discovered their mistake. Then, having the rucksack, and feeling only exhilaration in the clear, warm, brightening evening, they resolved to stay out the night on the mountain-side and watch the dawn come.

“And we were wise, say I for one,” said even the unromantic Garnett, “the sense of vastness and the feeling that we were out of time and space was a thing

to experience. But, by Jove, it's a spooky place. I dreamed of horrors!"

The ladies, especially Edith, assented with considerable enthusiasm as to the fun of the adventure, although on the drive back to Milazzo Mrs. Coulton-Taylor confided to us that she felt the place eerie and witching as the night waned and the moon sank.

"I felt," said she, "as if I were being watched by something huge and unknown; and when the clouds drifted over the moon I tell you I was glad Captain Garnett was there! In the early morning I dozed, I think, and dreamt of Edith growing vast and smoky, and sitting upon that hill like a huge djinn, devouring me with great, blue eyes. I must have cried out and waked myself and the others, for Captain Garnett sat up in the ghostly light, I remember, and Edith's voice came to me, in my half-waking, as if she cried out: 'I'm coming!' I assure you we were glad to see the sun swim up out of the sea in the east."

Edith herself seemed tired and was more than usually silent on the homeward journey.

The following morning the three of them left us for Naples, where they were to take the *City of Chester*, the Trydwyths to go to Port Said and Heluan, and Garnett to go on to Rangoon. What befell them is best told by the letter I received from Trydwyth in answer to a question of mine as to misadventures he mentioned as having befallen them on the voyage to Port Said. He writes from Heluan.

### III. *The Account of William Trydwyth.*

In answer to your inquiry I will write a "full and circumstantial account" of what happened on the *City*

of *Chester*, and you will then see that I used the word "misadventure" quite properly. From this distance of time I can write without feeling; but poor Edith still thinks ruefully of the curious mishap, and wakes in what amounts almost to terror of the distorted recollections that come to her in dreams.

We reached Naples only just in time to make a successful rush to get on board the *City of Chester* before she sailed. We managed this, and settled down for the repose we thought we should have. I found Frank Sidgeworth voyaging in her as a *locum tenens* doctor, as I mentioned. You say you have forgotten him, but he was at Christ's in our time, a little, sunny, blue-eyed man, hiding a fine mind under an endless fire of jokes good and bad. However, we were not destined to have any time for proper reminiscence of old days. A ship's concert committee descended upon us almost at once, and got Edith and Syd to agree to sing and me to undertake a crayon cartoon. I wasted most of a day getting a box out of the hold and extracting cartridge paper and laying in a background for the cartoon, and then had just settled down to talk to Frank when "things happened". We had sailed on the Friday. We passed Stromboli in the early morning of the next day. At noon we entered the Straits. Sydney and Edith were on the boat deck trying, they said at luncheon, to make out Milazzo and the Villa Borghese and you with the binoculars. Failing in this absurdity (or succeeding, if we are to be precise!), they turned their attention, after lunch, on Messina, where Edith, you know, was born and lived for a year as a baby. They had gone back to the boat deck for this—Sydney, it seems, without his hat, a silly thing to do in that hot sun.

Sidgeworth and I had just settled down to talk, when Edith came down, stammering and frightened and white (and frightened me by that fact, for she is usually so cool, you know), and cried out, to the whole promenade deck in general:

“Sydney’s had a stroke. He’s falling overboard. He’s gone mad!” and I know not what other incoherent things.

Sidgeworth and I ran up to the boat deck and found poor Syd half lying on the deck and half leaning against a forward starboard davit. We lifted him into the shade. Sidgeworth examined him while I bathed his head with water brought by the deck steward. Edith, collecting herself, reassured and gently chivied away our concerned and sympathetic fellow-passengers.

Garnett was in a curious state. His eyes were as bright and intelligent and sane as ever—rather more keen than usual, I should have said, and yet they looked a little bewildered, as if we were strangers and he were taking stock of us, somewhat in the manner of a baby. But he was in a bad way, for he could only repeat fragments of what we said to him—and that indistinctly and slowly, as if his tongue were thick. He gathered strength a little as Frank examined him, but I could see that the case was puzzling Sidgeworth. With the aid of the steward we got Sydney up on his legs, and as he seemed as little able to walk as a child of ten months, we had to half carry him toward the companionway. His motor nerves were affected, for he constantly put out his hands, and fell or pitched himself forward, as if he were about to fly or dive. And he chuckled (which was most ghastly) as if the whole thing were some kind of horrible practical joke.

Well, we hauled him to the companionway and slithered him down it by main compulsion (for he insisted on flying down to the deck below), and carried him off to his cabin. There he rebelled, and sniffed the air in the passage and in the cabin as if it were poison. We had finally to carry him bodily to his berth, where he lay quietly enough, gazing on each one of us in turn, his eyes literally flaming, with feeling, I take it, that he did not or could not express. He moved his arms and head and legs incessantly, getting better and better control of them.

It was a singular case of sunstroke, if it was sunstroke, for his temperature was only a little above normal, and he retained, although uncertainly, his great strength. This was apparent when the steward—a greasy fellow, I admit—attempted to ease the pillows under his head after we had put him into his berth. Syd put out his arm and thrust the man back with such force as to throw him against the ship's side. But he was tractable enough to Sidgeworth and me, and we managed, after a little time, to get him to stop his restless moving and compose himself for sleep.

He had been standing beside Edith, she told us when we came up to her on deck, and they had been trying to make out Tre Fontanelle over Savoca.

“I was looking through the glasses at the Monti Peloritani, and Sydney was saying something about the view. He stopped rather suddenly in the middle of a sentence, and I lowered the glasses and turned to him. He was gripping the stanchion as if to steady himself; his knuckles, I remember, were livid. His eyes were

fixed on the Sicily coast as if fascinated, and his brow was all puckered. 'The Face!' he cried out, and seemed to choke. 'Coming! *At me!*' he said hoarsely, and then, almost screaming, 'Get out! God, what eyes!' and he struck out before him with his fist so violently that, hitting nothing, his body was thrown forward and his head struck a bolt on the stanchion. And then he sighed and collapsed on the deck. And I was as weak and dizzy as if all the life had been drawn out of me. Then I found you and the Doctor. And—and, that's all," she trailed off.

Sidgeworth, who heard this recital, looked curiously at Edith and said:

"What did he mean by 'The Face,' do you think?"

She returned his look, and said, reluctantly, I thought:

"Well, Dr. Sidgeworth, we had been talking a little before about a curious dream he had once, when he spent a night on Tre Fontanelle (the very hill we were then trying to see), in which he saw a weird, eerie face; and the mention of the mountain may have brought this vivid dream forcibly to his mind. I remember he said that the eyes, in his dream, seemed huge and magnetic and bottomless."

The cabin steward posted at Sydney's door sent us word at this juncture that the patient was restless. Sidgeworth and I went down, and found Sydney talking to himself, sitting on the edge of his berth and moving his arms and legs, groping with them as it were.

"Hello!" said Frank, "feeling better? How's the the head?"

Sydney looked at him solemnly. His answer was made with difficulty, as if he had partial aphasia, and his voice seemed to sing over the vowels :

“ Better. Head better. Can walk.” He chuckled and looked at us sideways, slyly—and it came into my head that he looked like some cunning but exceptionally intelligent wild creature. He put his body over the side of the bed, stood up, just a little uncertainly, and turned and faced us.

“ Your hair !” I cried. For just above the dull-red mark on his forehead, where, I suppose, it struck the stanchion bolt, his hair was faintly streaked with a thin, feathery stripe of grey. Sydney turned and looked into the mirror. I could see his expression in the glass, and, to my astonishment, it was one of pleasure ! He passed his hand approvingly over his hair, and his eyes resumed suddenly, for a moment, the cat-like expression.

We persuaded him to get back into bed, which he did docilely enough. As I was arranging his pillow he looked up at me and said, appealingly, “ Edith ?” But he made it Eadit-th, and seemed to linger over the name. I took this to be an inquiry, and rejoined that she was above, and would come down to see him presently. His eyes, so marvellously expressive, leaped in reply, and he said again, as if soothing himself : “ Eadit-th, Eadit-th.”

We left him to himself once more. Sidgeworth seemed as ignorant of the nature of the case as I, and said that with no sign of fever and nothing organically wrong he could say nothing until his patient had really rested and perhaps slept—“ if he will do either of these,” he added. In the meantime, since Sydney

seemed unwilling or unable to sleep, we might send in to him the chief engineer's gramophone :

"You see, hearing speech, especially the rhythm of song, may help him to throw off the unaccountable partial aphasia from which he is suffering. And this will sooth him."

We therefore set the steward to play the gramophone at the open door of the cabin. Sydney heard the first two or three pieces with half interest—they were orchestral—and suddenly waked up to a keener appreciation when we set going a song from *Il Trovatore*. He beat time with the music, and here and there sang softly with it toward the end, where he seemed to have learnt the air and recognised the words. Sidgeworth was delighted with the experiment and sorted out all the song and speech records. We found among them the Schubert *Serenade*, and the doctor's eyes literally danced with delight when his patient sat up in his berth as if he had been called to life by the opening words :

"Through the leaves the night wind moving."

We left Syd to the steward, for he seemed so obviously pleased with the music. And at intervals we heard, from the saloon, the strains of the *Serenade*, much to the glee of Sidgeworth.

To this same end of hurrying the restoration of normality by association I suggested to Edith that she look in upon him. We went down to his cabin toward evening, and found Sydney lying peacefully enough on his couch, but wide awake. I went in first, and despite my remonstrance, he got up. Edith said, from the passage : "May I come in, Syd?"

My nephew astonished me by seizing the door, which I had put on the extension hook, and tearing it



forcibly open without troubling to lift the hook! There stood Edith with an amazed expression on her face—and no wonder—a look so comical that, had I not been myself so utterly taken aback, I should have laughed. But there was no end to the curiosities of Sydney's conduct, for he put his arm round Edith's shoulder, drew her into the cabin, took her face between his hands and kissed her full upon the mouth! She went scarlet and flung off his hands, crying out his name in an injured tone, and came over to me as if for protection.

He turned round to us, surprised and puzzled. His face blazed with the most amazing mixture of love and bewilderment and longing and I know not what other feelings, so that his eyes were like great cauldrons of fire—the weird, green-gold incandescence of setting, half molten gold. And he spoke with a voice throbbing with the same passions and the same astonishment:

“But you ask me to come, child! And I'm come, and given you the greeting, and now you push me back!”

I took him for utterly mad at the moment; and with Edith beside me, shrinking and yet fascinated, as a bird before a serpent, and the whole atmosphere of the cabin charged with indescribable emotions, I felt myself puny and small somehow beside this towering giant, who could at one moment tear off the fastenings of a door and in another gently kiss a lady. But he offered no explanation nor made any other move, so that after a pause I had to break the silence:

“Well, Syd, you seem to have become suddenly abrupt, to say the least. You might explain things to me a little, I think.”

He paid no more attention to me than if I were the couch against which I steadied myself, but at this Edith

burst out crying, covered her face with her hands and sank upon the settee. My nephew stood bewildered beside her, as if he had never seen a hurt and weeping person; and then he leaned over and stroked her hair, saying:

“Don’t shake and hide, Edith, and if you don’t want me I’ll go away.” And with this he vanished in the direction of the companionway.

I managed to calm Edith enough to get from her what she could give by way of explanation, and theory. This was that on that unfortunate night which these two and Mrs. Coulton-Taylor had spent on the top of Tre Fontanelle, Sydney had had some kind of dream that had terrified him, and he had waked crying out to her to save him from something—what she did not know, except that it had great eyes, three of them, one in the middle like a Cyclops, and that it fascinated him, and when it called he felt he must obey.

“And I think, Dad, that since he’s had this stroke he thinks he’s the creature in that dream, somehow. Poor Syd! You see, Mrs. Coulton-Taylor dreamed curiously too, and that maybe made him think seriously that there was something in the experience.”

“We must get him out of it.”

“You might go up and talk to him, Dad, and see that he understands that he must be like his old self to me. He terrifies me somehow,” and she laid her hand appealingly on my arm, and shuddered a little. I patted her hand, as this was the only consolation I felt competent to give.

I found Sydney standing alone on the forward deck, and touched him on the arm. He look at me with a little show of interest, but I plunged in at once without

waiting for an explanation that might not have come. I pointed out to him that if there was no understanding as to a marriage with Edith, as obviously there was not, it was a pity to upset their old friendship by such freakish conduct; and that Edith asked me to say that she did not want to talk to him and forbade him to speak to her until he was able to resume the old footing.

He heard me out in silence, but with the same bewildered and pained expression as before, said "Yes," and walked away moodily to another part of the deck. I left it at that, and hunted up Sidgeworth, to whom I explained as much as I thought desirable. He looked troubled, but when I had finished he said:

"I think he will not be violent, and no doubt the delusion will wear off presently. But what about the concert this evening?"

"He must be kept away from it on the ground that he is not well."

Frank pointed out that poor Syd considered himself recovered, and that if we called off the concert (which would necessitate embarrassing explanations to strangers and stamp Syd for mad) or cancelled Syd's part in it, it would add to his mental confusion; and the best we might do would be to have Edith decline to sing in the duet they had been put down for, which happened to be, by the way, the same old *Serenade*.

"And when he finds she won't sing with him he may also decline to sing," said Sidgeworth, "particularly as he may doubt his memory of the song—though it is a fact that he seems to have recovered all that part of himself."

I agreed, and hunted up the chairman of the concert programme committee, presented Edith's regrets and got her and myself off.

"And Captain Garnett?" said he.

"You might mention it to him, as I haven't as yet. I think he has hardly recovered from the over-exposure to the sun this noon," said I, pleased to be free of the task of asking Sydney not to sing.

That poor fellow spent the rest of the evening gazing back at vanished Sicily and the setting sun and, I noted, writing at something. He did not turn up at dinner, and we supposed that he had given up the concert as well. Our little table of three was relieved that we could attend the function as mere auditors, and we came down to the concert at the appointed hour. However, Sydney also came, with the chairman of the concert committee, as if nothing had happened, and was seated with the performers. Edith paled a little when she saw him; but she stood her ground, and said suitable things to the programme committee members in explanation of her defection.

The concert, like most ship concerts, was a fragmentary and patchwork affair, going by fits and starts. There was a recitation, after the opening bit of music, of a fiery and martial piece of poetry by a singularly mild, bespectacled little man. An embarrassed, red-faced youth did tricks of parlour magic with cards and coins in a manner which deceived nobody but himself. There were pieces on the piano, and songs. The committee had strategically kept two or three of the best performers for the end, so that there might be some sort of climax at the close, where Sydney and Edith were to have had a place, and

where, therefore, Sydney's contribution, if he still intended to make one, would occur.

The last item but two before the end was a piano solo, and then the master of ceremonies of the day arose and explained that the next number had had to be altered since the programmes had been written, as, owing to a cold, Miss Trydwyth could not sing, which, said he, he was sure the company would greatly regret to hear. (Polite murmurs of agreement.) Captain Garnett, however, with the gallantry typical of the British Army (boisterous "Hear! Hear!" from the red-faced juggler of the evening) was ready at short notice to step into the breach and do his duty in spite of his misadventure and indisposition of the afternoon (glances at Sydney, who sat unmoved in his place); and he gathered furthermore that Captain Garnett's contribution would be original, for when he inquired of the Captain what he should announce, the Captain had said he would sing one of his own songs. (Rustling movements of anticipation.) There would therefore be no piano accompaniment, but he knew that without any such aid the song would be capital. He begged to call upon Captain Garnett to put the shining capstone (speaker paused that all might appreciate his little joke—though nobody seemed to) upon the delightful evening.

With this he sat down, having succeeded, much to the discomfort of three of us at least, in concentrating the whole expectancy and interest of the audience upon Sydney, who, seeing it his turn, stood up in the glare of the extemporised footlights. I heard Edith catch her breath at his appearance, so pale and set and altogether strung-up and weird—curiously a mixture,

as it were, of animal and man, as if the essence of bird and beast and fish looked through the human mask.

“I sing a song of mine I made this afternoon,” he said simply, by way of introduction, his voice with the faintest burr in it, and his language the same direct, simple speech he had used all day since the stroke. The audience, thought I, was fortunately composed of utter strangers, who would think him acting a part, and not know there was something wrong. Then I forgot to think or be embarrassed, for there broke from Sydney the most amazing song of love and passion, set in music which was utterly wild and intoxicating, and full of the most acute anguish, so that it veritably sobbed in the minor tones that ran through it. His voice was, it almost seemed, of superhuman range, and his whole body throbbed as he sang, as the body of the humming bird pulsates. Even the words alone will convey some impression of the emotion incarnate he seemed to have become. (I write them in here from a paper we took from his hand later.) But what he sang seemed even more full of colour and light and passion and movement, perhaps because of the witchery of his voice. He opened each portion with a subject-title sung as the motif of the bit which followed it :

#### IN MY VALLEY MY LOVE A BABY LIVED

The faint phosphorescence of starlight falls on thy rose-petal face, O my beloved. And out of the ghostly-white cradle, half drawn upward and toward me, stretch thy round, dimpled arms and pink, chubby legs. And, hovering closer to see thy blue eyes, O my beloved, I catch the faint odour of saffron. And I, who would snatch thee in rapture, must not ; for I know the Law.

## ON MY PEAK MY LOVE FOR HER GREW GREAT

The frosty silver of moonlight bronzes thy strong, lithe body, O my beloved, my own, my beloved. Then I perceive as the love-cloud diffuses the moon-world, that thou, dearly beloved, hast a face that is fair, lips that are firm, blue eyes that are dreamy, framed blue-black in shoulder-long, sleep-tangled hair. And perceiving, dreaming, half in ecstasy, comes from thy world to mine the drift of wild hyacinth. And I would caress thee who cannot; for I know the Law.

## IN HER SLEEP MY LOVE CAME AND SHE KNEW ME

The warm, rosy light of the dawning floods all thy form, O my beloved. The golden horizon glints here in your glorious hair; these are garments of ochre, rising and falling with breath and thy stirring; those are ivory feet flushed in faint damask born of the dawn-blush. Then do your blue eyes open, and into them pours the violet deep of the night that fleets overhead. You see me and smile. The lark sings. From the valley arises the breath of the jasmine. And I, who could kiss thee, would not; for I knew the Law.

## I CAME TO MY LOVE AND SHE KNEW ME NOT

And now I have broken the Law, O my beloved. And into my heart pours the sorrow that comes from a promise to Him broken in passion. Forgive me, my love, and forget me, as I had forgotten my promise to Him. O my beloved, long shall I count and recount the drifting stars, and the nights will be weary and weary, and weary the golden days. For I who have loved thee, have lost thee, have lost thee, Ah! me; and have broken the Law.

He threw out his arms, as he sang, toward Edith, sitting at the back of the saloon beside me. She had gripped my hand as it lay on the arm of my chair, and I saw her lips half-parted, and her pale, drawn face, tensely fixed upon him. With the end of the song a sigh something like a sob came from her, but from others not a sound, so bewitching had the music and the words been. With the end, Sydney, in a dead silence

which the engines and the sea only emphasised, walked down through the audience. His face was white and tired, I could see, and he walked uncertainly. Sidgeworth noticed this too, and started toward him as he reached the end of the saloon. Sydney paused at the head of the companionway, and, as if with an effort, turned and looked, with those blazing eyes, full at Edith. The poor child trembled and turned and clung to me; and then, suddenly, as if a slate had been wiped clean of a sentence, as if a light had been switched off, the intelligence vanished from Sydney's face, and he fell, a crumpled thing, upon the floor!

Edith sobbed upon my shoulder, as the hubbub of talk and excitement arose over this dramatic ending of the concert. Unnoticed I led her away to the stewardess and the peace of her cabin. On my return I found that Garnett had been put to bed, still unconscious. Sidgeworth and I stayed with him most of the night, and in the morning came to him early, to see how he fared. He still slept peacefully. When we came in he stirred; and then, when Frank laid his hand on his pulse, he opened his eyes—his normal look in them—and said:

“By Jove, Sidgeworth, that's the first time I have fainted in my life! Too much sun; I shall have to be careful in India.” Frank rejoined and asked him how he felt.

“Why, I'm fit enough, thanks. Curious, no fever. But I'm frightfully hungry, how do you account for that? I hope I didn't frighten Edith too much, going off like that? I remember her looking at me, bewildered—and no wonder—at my going off in that silly way. Funny, I thought her eyes grew enormous and hypnotic. Ugh! What a nightmare!”



IV. *Memorandum by L. E. Girard, 1917.*

And so, as far as we are concerned, ends this singular adventure of the coming into our world of a great Spirit of Nature. Having dispossessed Captain Garnett of his body, the new possessor made skilful use of the brain memories—the subliminal mind. Hence his ability to take up so quickly, at the prompting of his great desire, a form of life and a mode of living normally so strange and so repugnant to him. *Amor vincit omnia*—even for dwellers in the Garden of Pan. The same force moves him, from his high place in the hills of Sicily to-day, even as I look, to stretch out his hands toward Naples and pour out his great soul upon the lady he loved—and still loves.

But if love conquers all, the Silver Feather now knows well also that *time tryeth trothe*; and that before him lie long vistas of still, starry nights and clear, windswept days before, in the Garden of the Sun, which lies beyond the Garden of Pan and the Kingdom of the World, his lady will again call him to her and (this time) know him as her brother “from the world forlorn of reason, but alight with love and thrilling with the fleeting, iridescent, multitudinous life of the Great Mother”.

L. E. Girard

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## CORRESPONDENCE

### THEOSOPHY AND CHRISTIAN SCIENCE

IN the January number of THE THEOSOPHIST Lieut.-Col. Beale asks for an answer to clear up his doubts as to the respective merits or truth of these two systems of thought. From what he says I gather that the question that troubles him is this: "Is re-birth through practically countless ages a fact, or is Mrs. Eddy's system, which says "regeneration here and now," the correct one?"

As a Theosopher of some years standing Lieut.-Col. Beale must know that our Masters, some of whom have been disciples of the Buddha, (a) regard Him as their guide (see *The Occult World*, at the end of the chapter on "Recent Occult Phenomena," where, in a letter to Mr. Sinnett, the Master K. H. says. . . . "our Great Patron

. . . The Saviour of the world,  
The Teacher of Nirvāna and the Law")

and (b) know for a fact that re-birth is the law of Nature; and (c) he perhaps believes that H. P. B., Mrs. Besant and Mr. Leadbeater, their disciples, and others, have also found out for themselves that it is a fact; (d) that it is the basis of Hinduism and Buddhism.

On the other hand, Mrs. Eddy, like Anna Kingsford, interpreting the Bible in her own way, fantastically and certainly incorrectly, does not believe in re-birth. The question, then, is in this particular matter: "Whom do you believe, the Buddha, the Masters and their disciples, preaching re-birth, or Jesus, who said nothing about it (though there are one or two passages in the New Testament which may possibly be taken to imply it), and Mrs. Eddy, who interprets in her own way the words ascribed to Jesus, which are of very doubtful authenticity?"

Now, as to faith-healing, it would appear that *organic* defects (e.g., heart-disease, blindness, lunacy) are inevitable *karma* or results of past acts and thoughts which are beyond our power to alter: but that *functional* diseases (e.g., indigestion, mental worry, melancholia) are the result of personal neglect

and weakness, the cure of which *does* lie in our own power. Thus the man of strong will-power can cure himself and others, but the unevolved man cannot control his fate because he has no mind. It may here be added that there is no solution of questions of free-will and destiny without the knowledge that all men are unequal, because they started their evolution at different times; some are approaching the end of their evolution and know it, others are plagued by doubts and fears, curse God and die; others accept the law of karma, realise that they must be born again in some shape or form; and a large number do not think about the matter at all. How a man decides the question for himself seems to be a matter of temperament.

To me it seems that Christian Science is based on a misconceived idealism, deriving from a fantastic interpretation of certain sayings ascribed to Jesus, which does not explain those things (pain, disease, evil) which it treats as non-existent. Those who think Mrs. Eddy's system a new one and a solution of all problems of evil, are ignorant of *Yoga* and the Buddha's teaching:

*Manoṇpubbaṅgamā dhammā, manoṣeṭṭhā, manomayā.*

"All states of Nature have mind for their causing,  
Mind is their master, of mind they're the offspring, etc."

*Dhammapāḍa*, i, 1.

Still this restless mind, with its *tanhā*, desires and self-assertion, and you are saved, *i.e.*, you enter the path either now or shortly: but this does not imply that you have finished your full course of lives.

"Is it obligatory," asks Lieut.-Col. Beale, "for every son of man to work for untold centuries?" etc., etc. No! but if we accept the teaching of the Buddha that

*andhabhūto ayaṃ loko, tanuk'ettha vipassati. . . .*

"Blind is this world, and few be they that see. . . ."

words which, I think, were echoed by Jesus—we shall understand that the majority of men will have to do so.

Personally, I prefer the guidance of the Buddha and of the Masters, of H. P. B., Mrs. Besant and Mr. Leadbeater, their disciples, to that of Mrs. Eddy, valuable as hers may be for the abolition of pain—which after all is the great schoolmaster. *Pathein mathein*, said the sage Æschylus; "knowledge comes by suffering"; and "What is *Nibbāna*?" asked the Buddha, and replied: "It is the breaking of the chain of re-birth by the ceasing of Lust, Hatred and Illusion (*lobha, dosa, moha*)."

I do not know whether by writing this I shall solve the doubts of the questioner, but I shall have the satisfaction of having tried to do so.

F. L. WOODWARD

## BOOK-LORE

*The Dawn of a New Religious Era*, and other Essays, by Dr. Paul Carus. Revised and enlarged edition. (The Open Court Publishing Co., Chicago and London. Price \$1.)

The nine essays of which this book consists were written by Dr. Paul Carus on special occasions while Editor of *The Open Court* and *The Monist*. They all express his well known views on the complementary relation that should exist between religion and science in their highest forms, for both are necessary means of reaching the common goal of truth. True science is not going to dispense with the need for religion, neither does true religion fear the investigations of science. "Religion," he maintains, "is as indestructible as science; for science is the method of searching for the truth, and religion is the enthusiasm and goodwill to live a life of truth."

To Theosophists, the writer's comments on the passing of dogmatic Christianity and the dawning of a more liberal attitude towards other religions and scientific discovery, may sound almost like ancient history, so rapidly have wider conceptions spread since the time with which he is dealing. None the less it is instructive to recall the difficulties of this transition period, in which Dr. Carus has played no small part, for these same difficulties are still troubling the minds of many as they become intellectually dissatisfied with the traditional forms to which their emotions continue to cling.

The first and by far the most interesting essay, from which the book takes its title, is a review of the famous Parliament of Religions held at Chicago in 1893; it enables us to realise the importance of the step then taken and the sense of spiritual exaltation produced by this unexpected revelation of human brotherhood in those who witnessed the fulfilment of a hope long cherished. We read:

It is difficult to understand the Pentecost of Christianity which took place after the departure of Christ from his disciples. But this Parliament of

Religions was analogous in many respects, and it may give us an idea of what happened in Jerusalem nearly two thousand years ago. A holy intoxication overcame the speakers as well as the audience; and no one can conceive how impressive the whole proceeding was, unless he himself saw the eager faces of the people and imbibed the enthusiasm that enraptured the multitudes.

Anyone who attended these Congresses must have felt the thrill of the Divine Spirit that was moving through the minds of the congregation. We may rest assured that the event is greater than its promoters ever dreamed of. They builded better than they knew. How small are we mortal men who took an active part in the Parliament in comparison with the movement which is inaugurated! And this movement indicates the extinction of the old narrowness and the beginning of a new era of broader and higher religious life.

The second item, entitled "Science a Religious Revelation," is the address which Dr. Carus delivered at this World's Congress, and contains several striking passages. In replying to the charge that religion has ceased to be a factor in the evolution of mankind, he claims that "religion has so penetrated our life that we have ceased to notice it as an independent power"; if he could have known what the near future held in store, perhaps he would scarcely have spoken with such confidence as this and the following:

It was quite possible for our forefathers to preach the religion of love and at the same time to massacre in ruthless cruelty enemies who in righteous struggle defended their own homes and tried to preserve their separate nationality. Our moral fibre has become more sensitive; we now resent the injustice of our own people, although we no longer call love of justice religious, but humane and ethical.

It may also naturally be questioned whether science has as yet justified the author's expectation as a help-mate of religion, but it must be remembered that even though men of science have been compelled by the military to see their discoveries perverted in the abominations now rampant, the same discoveries are equally capable of use for beneficent ends when religion is no longer repudiated. With all his insistence on the value of accurate observation and induction, Dr. Carus readily acknowledges the place of intuition, and respects the instinct which fulfilled an analogous function in earlier races.

Almost all religions have drawn upon that wondrous resource of human insight, inspiration, which reveals a truth not in a systematic and scientific way but at a glance, as it were, and by divination. The religious instinct of man taught our forefathers some of the most important moral truths, which, with the limited wisdom of their age, they could never have known by other means.

Among the other essays, those entitled "The Late Professor Romanes's Thoughts on Religion" and "The

Clergy's Duty of Allegiance to Dogma and the Struggle Between World-Conceptions" are more human in their interest than others of a more purely logical character; but all are well worth reading, if only as examples of clear thought and honesty of conviction.

W. D. S. B.

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*Thoughts on Religion at the Front*, by the Rev. Neville S. Talbot. (Macmillan & Co., Ltd., London. Price 2s.)

"How is it with the Christian religion at the front?" The question is asked by an army chaplain, and he sets out himself to give a verdict, presenting us with a concise but adequate volume, made up of his personal, unbiased observations. The result is interesting.

In the Christian world, ever since the war began, there has been a vague looking round for a religious revival; some feel that the war is meant to be a great lesson to teach men to turn again to religion; others hope that the deepening of experience will cause them to think more seriously and return to a more spiritual mode of life afterwards; others again look for the personal return of the Christ. However expressed, the expectation is a general one, and for Christians naturally it is to be a revival of Christianity. The verdict, humbly proffered by the author, is negative; he says: "On the whole, I venture to say, there is not a great revival of the Christian religion at the front." He modifies the verdict in the following chapter, and says:

I must modify, then, and say that on the whole there is not a great articulate revival of the Christian religion at the front. But further I must add that there is religion about, only, very often it is not the Christian religion. Rather it is *natural religion*.

These words inspire the reader with a sudden hope that the author has discovered the God seated in the heart of man, and the inherent religion of the heart, but reading on we are disappointed; it is not that he means. This *natural religion* is for some a craving for security in danger, and for others an anxiety for salvation after death, but happily this kind of religion is not found among the better types of men. He tells us:

Naturally, then, chaplains find a readier response to their efforts right at the front than farther back. Men come to a service before they go to the trenches. Communicants increase before a fight.

He also tells us of the case propounded to him of "Bill who did pray," but yet had had "his head blowed off".

Finally, we find pronounced in this book an unconscious verdict, one of greater hope and promise, and which we will try to interpret like this: What fares badly at the front is ecclesiasticism, and of orthodox religion there is no revival, but there is much *true religion* about.

On the one hand, the author tells us "there is something wrong about the status of chaplains" and they do not come into a close enough touch with the men, but are something apart; he finds a lack of belief in the Bible, and a lack of reverence for it; the English Church, he says, has no grip on the masses. On the other hand, he praises as "precious stuff" those qualities of human nature which the war has laid bare and which he calls the "Christian excellences of humility, unselfishness, fortitude," forgetting that they are the world-wide excellences of all religions. He appreciates the heroism and adherence to duty of the men at the front, and calls it "that Christian thing," meaning the Spirit of Christ which is able to manifest without dogma and ecclesiasticism; he speaks of them as "priceless raw material" and as "better than they know".

As I have hovered in seeming priestly impotence over miracles of cheerful patience lying on stretchers in dressing-stations, I have said—I have vowed to myself—"Here are men worth doing anything for".

It is the old trouble of the "miserable sinners" point of view. He writes:

I think that a re-ordering is needed. For Christianity, stressed as it appears to be at present, will never catch the souls of men. I think of the flying boys who, more than anyone else, are winning our battles (I have been chaplain to a squadron of them for a little time). They are far from unselfish, but they will nevertheless, I am sure, not *begin* with the avowal "that there is no health in them"; they will not sing "that they are weary of earth and laden with their sins". For as they live gaily and unconcernedly on the edge of things, they know that that is not the primary truth about themselves.

The author advocates that "a little sepia that was in the brush of Paul must be washed away," as he was a little obsessed by the idea of human corruption.

We will close with the author's own closing words, adding to his hope our conviction:

It seems like so much material that needs but a spark to set it ablaze. May there be a great conflagration—the flaming out of the Light of the world, to illuminate, to cleanse, to fill it with the heat of love, both human and divine! AMEN.

D. C.

*Saṅḍhyāvandana*, by B. V. Kameshwara Iyer, M.A. (Sri Brihadamba State Press, Pudukkottai.)

It is one of the most difficult tasks in the present time to explain any old ritual, for the key and the principle have been lost. A ritual consists of a word of power, a visible symbol (like water or rice) and certain gestures, and is intended to produce a definite result either on the person who performs it or on his surroundings. People have no faith in a ritual nor have they sufficient evidence to create it, and hence to many English-educated Hindūs *Saṅḍhyāvandana* appears to be nothing else than a few hymns in a language which they do not know, and a few gestures the significance of which they do not understand. The author, because of his great faith and real love for the rite, has been able to guess successfully the object of the *Saṅḍhyāvandanam*.

A ritual may also be intended to inspire and teach. Mr. Kameshwara Iyer has very well succeeded in showing that this ritual teaches the "realisation of the Self," a philosophy to be lived and not merely to be intellectually grasped, in words full of "life and reverence, humility and faith".

The author has put the subject clearly before the reader, whose difficulties he understands. In his Introduction he has taken a bird's eye view of the different branches and sub-branches of the Veḍa, and has shown how there is the difference in the texts of Saṅḍhyā. In the first chapter he gives the text in Devanāgiri under two chief divisions, Saṅḍhyā and Japa, with their subdivisions of Āchamana, Prāṅyāma, Saṅkalpamārjana, Manṛāchamana, Punarmārjana, Aghamarṣhana, Arghyapraḍāna and Āṭmapraḍakṣhiṅa. He has devoted a chapter to these divisions, and has given the translation from the standpoint of an Indian Hindū interpreter who lives the life depicted in the Veḍa and who practises the method of self-realisation shown in the Samhiṭā.

The book thus places the subject before the reader in an aspect which carries conviction and inspires the enthusiasm belonging to the author himself.

M. B. K.



*What is Instinct? Some Thoughts on Telepathy and Sub-consciousness in Animals*, by C. Bingham Newland. (John Murray, London. Price 6s.)

It is interesting to find a naturalist approaching in his interpretation of animal life the Theosophical teaching of the group-soul. We are told in the publisher's advertisement that the author of this book "opens a new page in nature study and suggests a theory which may illuminate many of the mysteries of animal life". To the Theosophist his theory will not seem at all new: it is a rather vague and as yet but indefinite version of what Mrs. Besant and Mr. Leadbeater have told us with regard to the animal kingdom and the methods of evolution that obtain therein. As no acknowledgment is made of a Theosophical source for his theories, we presume that the author has developed them quite independently of Theosophical writings on the subject, which fact makes his conclusions all the more valuable and remarkable.

The facts here gathered together are extremely interesting and are recounted in an easy and pleasant style. Mr. Newland has had exceptional opportunities for observing nature, he tells us in his Foreword, and he has evidently made good use of them. The strange and wonderful ways of creatures in whose short lives, as the author points out, there has been no time for practice, and on whose carrying out of a certain ingenious programme the perpetuation of the species depends; the "forethought" displayed by insects at one stage in preparing for the necessities of the stage to come; the striking behaviour of wild things that move in flocks or herds—all these have impressed him as demanding an explanation other than those usually offered. The theory he suggests is, as remarked above, not yet very well defined. The basis of this theory is the inherence of all creatures below the stage where self-consciousness is developed in the All-Mind, omniscient and omnipresent. This fact explains the purposeful and unerring course followed by the animal creation. The efficiency of individual animals in carrying out this purpose is due to the telepathic connection which exists between every creature and all other creatures belonging to the same species because of their common root in the All-Mind.

All this is rather nebulous, and a hundred questions of detail immediately arise in the mind, but one feels that our author is reaching out in the right direction. All Theosophists who are interested in that part of our study which deals with the evolution of life and form in the lower kingdoms will find much of real value in this book. The illustrations are plentiful and appropriate.

A. DE L.

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*The Religious Revolution of To-day*, by J. T. Shotwell, Ph. D. (Watts & Co., London. Price 1s. )

Having devoted many years to the study of the origin of religion, this very able historian of the Columbia University, U.S.A., indicates impartially and without controversy how the old religion is giving way to the new, how religious control is yielding to the mighty scientific forces, and finds secularisation to be the key-note of development. Religion is our heritage, while science is our achievement. In the West, where modernity is facing the problems directly instead of through the medium of taboo, energies are turned to the conquering of the material world, while in the East, which is still religious, life is the science of serving the gods.

The method of religion is to stimulate and awaken the emotional nature which responds directly to the idea of the mysterious, while science responds by eliminating and questioning the mysterious with its dominating reason, and in proportion to the strength of intellectual emancipation. Thus the religious evolution proceeds; and the problem is not to prove its existence, which is everywhere evident, but to measure its importance and influence in the world's history. The book is highly instructive and absorbingly interesting.

G. G.

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*Some Views Respecting a Future Life*, by Samuel Waddington. (John Lane, London.)

The author of this book is a literary craftsman of some excellence, a man well read on the subject of which he writes and, as he himself tells us, "a humble agnostic". In the opening paragraph of his essay he disclaims all attempt to put forward any "new or arbitrary personal opinions" on the questions relating to a future life, wishing only to set down "in the clearest possible terms the views of those authors, both ancient and modern, who have written on the subject".

This he proceeds to do, but it is quite evident in the course of a very few pages which way his personal opinions, if expressed, would tend. The conclusions reached by writers like Huxley, Darwin and Spencer are evidently much more to the author's taste than are those which result from the efforts of more poetic and imaginative minds to define the indefinable. He likes to rest in the regions of the clear and practical; with "spiritualists" and "occultists" he has no sympathy. The Upaniṣad reference to the soul as a tiny image of the man is quoted as showing that in India the soul is regarded as "a very small thing," and is then dismissed as one of the fantastic dreams of the Orient.

Mr. Waddington cannot have been won over to agnosticism by the passages he quotes in this book, for they are too fragmentary either to establish or confute his position. And for the same reason, he cannot expect the reader to be satisfied with such an unconvincing presentment of the subject. The impression left by the whole is one of inadequacy.

A. DE L.





PRESENTATION OF HARVEST HYMN

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

WE print this month an account sent to us from Egypt of the last days of Herbert Whyte, an ending in which his last work for the Theosophical Society led up to his last work for his country. His long years of patient, quiet, selfless labour, his founding of the Round Table, his coming into touch at Malta with the line of Christian knighthood that seemed so much to him, his gallant leading of his men in the capture of Jerusalem, winning him the Military Cross, his sudden death with a bullet through his forehead, again at the head of his men, these last months bringing out into heroic prominence the steadfast devotion to duty trained in the years of unobtrusive service—all this offers a picture of a blameless life ending in a gallant death, singularly rounded off into completeness, and presaging a rebirth into yet fuller and more perfect service. In his youthful purity he caught a glimpse, like Sir Galahad, of the Holy Grail, and he followed it steadfastly throughout his life, till it flashed upon him

in all its radiant glory above that rocky ridge, whence it called him home.

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Two other "goings home," after long years of devoted work for the Theosophical Society, must also be chronicled here. Herbert Whyte went home in a chariot of fire on December 23rd; one of the oldest members of the Society, won to it by our H. P. Blavatsky, R. Jagannathiah, passed away on January 27th, after but three days of high fever; his life had been a hard one, with many troubles and trials, but, despite all difficulties, he spread the Light over southern India with an energy that never wearied and a steadfastness that never wavered. On February 4th, Dr. Saunders, the General Secretary of the Theosophical Society in New Zealand, passed to his well-earned rest, honoured and loved by all among whom he laboured, and leaving behind him a strong and well-organised body, with many ready to take up and carry on the work they had long served under his leadership. The Society does not lose the rich help given by these our brothers, for they continue their unbroken service in a subtler world, though lost to the eyes of flesh.

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North Indian members will know the good work done by Miss Priest in the Indraprastha Girls' School in Delhi, whither she went from Australia to help Miss Gmeiner in her arduous labour. Some little time ago she was imperatively called back to her home by family needs. Having thus satisfied the claims of duty, she is now set free, and she writes:

I am going to Fiji to try to do what lies in my power to help the Indians there, who are in dire need of friendly aid,

it seems. Mr. Andrews has been staying here and has told us much, and knowing how much I love and reverence India, asked me to go. He seemed to think I could be of some use, mainly on account of my sympathy with and appreciation of Indian ideals and customs, that I may be able to support and encourage those who are making efforts towards a return to their old good ways, and of course to try to gather the little children together and teach them a little—at least I can love them.

I am so glad to say that the sympathies of my dear mother and sisters were quickly gained and they are helping me in all sorts of ways, especially my teacher sister. But the best of all is that Miss Dixon, a nurse, who was at Adyar for some time, has also consented to go. Mr. Andrews was very anxious to get a nurse; I suggested Miss Dixon and she agreed at once, so we join forces and together will do our best. She will be very valuable indeed, as at present the Indian women can only get medical treatment from men, often with disastrous results.

Mr. Andrews has been able to make some arrangements with respect to Indians entering Universities in Australia; he will see you about it directly he returns.

I am very often home-sick for India, as I never was for my own land when living in India. I need not say how eagerly I watch events in India, but news comes so slowly in these days, and how I rejoice at the strong stand she is taking.

Adyar friends will remember Miss Dixon and the great help she rendered to our community there, and they will realise the strong aid and comfort she will bring to our unhappy sisters in Fiji. We are very glad that karma has brought this self-sacrificing work to two members of the T. S. Work faithfully performed has brought to them this greater opportunity of service. They leave for their new field of work this month.

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The Theosophical Society in Russia carries on its work quietly in the midst of the terrible turmoil of the crisis through which their country is passing. Religious intolerance has passed with the Tsardom, and it no longer suffers persecution; it will play a great part in



the reconstruction of Russia when the country recovers from the grievous troubles which are the aftermath of the long oppression, for the future is with Russia, the most eastern of western countries. Terrible as is the state of chaos there, the horrors of the French Revolution have not been repeated; the massacres of September, the wholesale execution of the nobility, the *noyades*, have no place there. It is curious how distance softens revolutionary horrors; a reactionary paper over here, speaking of the Russians singing, says "alas! the Marseillaise," as though the Marseillaise were not the song of revolutionary France, and was not the song of the Paris mob when the Swiss Guards were butchered on the steps of the Tuileries! Now it is sung in London as the National Song of France. Such revenges has Time. A century hence some Bolshevik song may be the National Song of Russia. But it may well be that Russia may also need a Napoleon to put an end to violence by violence, and wield a short-lived power. Perhaps she has some "little lieutenant of artillery" in her disorganised armies, who may do for her what Napoleon did for France. For tyranny and revolution have such harvest ere freedom may be won.

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Finland, again, is also in the throes of revolution. A letter from Finland, dated October 26, 1917—so long do letters take to reach India—tells us of the Theosophical Convention held there on October 21—23. Ten years ago I signed the charter of the Finnish Section, until then part of the Scandinavian, and it has had one General Secretary throughout the decade, Pekka Ervast, a man of literary power, who has spread Theosophical ideas by pen and tongue. He has now retired, and his

resignation was received with great regret, for he has done fine work. An eminent physician, Dr. Willie Angervo of S. Michel, succeeds him as General Secretary, the Headquarters remaining at Helsingfors. We send him fraternal greetings and hopes for his success in his new office. He is already known to us as the National Representative of the Order of the Star in the East.

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I am writing this in the train to Bombay; the engine broke down, so we are three hours late, but still I shall be able to have a few hours talk with our General Secretary for Scotland, who is now returning to Great Britain, after a few weeks stay in India. It is very pleasant to greet a colleague from our British Societies, and to hear at first hand of the progress of the movement.

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Just now, I am on a short tour, short in time though not in mileage, to Bombay, Surat, Broach, Delhi, Cawnpur, Lucknow, and possibly to two or three other places. The tour is Theosophical, educational and political, three branches of the great work for the uplift of India, for Theosophy makes peace between warring creeds, education builds up the citizens of the future, and the political is not the small strifes of political parties, but the great movement for the Liberty of India, the Mother of all the Āryan Races. At present, in India, the National Movement embraces all the political parties of the future, save the reactionary, which would keep India in chains, and that has no future. It embraces most of the Europeans, who now hold all the power, and some Indians who seek places from the favour of the present bureaucrats.

Such a party has no roots, and must vanish when the policy of Great Britain, upheld by the Government of India, is carried out to its end, Responsible Government, or Home Rule. With the liberation of India, my political work will come to its natural end. I entered the field for that one purpose, and with its winning my work therein will be done.

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In this number will be found a very interesting article on "Movement and the Culture of Expression" by Miss Eleanor Elder. Those of our readers who are engaged or interested in educational work will find useful hints and suggestions; while those who are keen on the subject of physical exercise will study it for practical purposes. The article is illustrated with this view in mind. Miss Elder, who is proficient in the art of dancing, trained a class of Adyar residents and in a short time was able to show good results. At a garden party given by Mrs. Besant at Adyar to meet the famous Indian chemist, Dr. P. C. Ray, Miss Elder's class gave a performance—a Greek presentation of an Indian song, "Harvest Hymn," by the Indian poetess Sarojini Naidu. The whole account of it will be found in *The Adyar Bulletin* of February. We give as frontispiece an illustration of the group of fourteen dancers, all Adyar residents, in their joint invocation to Brahmā. The science of sacred dancing is more or less forgotten in modern India, and the art has fallen into bad ways. Miss Elder wrote the following explanation, and we trust that the hope expressed therein may be fulfilled at no distant date.

A word of explanation and apology is due, both to our audience and to Sarojini Devi, for this Greek interpretation of her Indian Harvest Song. Our only excuse lies in the fact

that Indian religious dancing is so little known in these days and has fallen into such ill-repute that it is not easy to disentangle its spiritual meaning and significance from its usual association with the nautch. In Greece this dancing was not an art for professionals alone, but the villagers and the townspeople themselves took part in these performances, which were included in the education of every child. We do not now know the actual form these dances took, and have had to draw a good deal from the imagination, but as nearly as possible, the grouping and poses have been copied from the old carvings and friezes to be found in the museums. The metre of the poem is not unlike that of some of the Greek hymns, and the harvest festival was a great religious occasion when offerings were brought and the Greek equivalents of the Indian deities mentioned in the poem invoked: Apollo (the Sun God)—Surya, Poseidon (the Water God)—Varuna, Demeter (the Goddess of Plenty)—Pr̥thvi, and Zeus, the Father of All, for Brahmā.

We make this attempt in the hope that it may encourage Indians to revive some of their old dance ceremonies of the past and give us the true dramatic interpretations of the works of their great poets. With these few words and a humble apology for our somewhat crude rendering of the poem, we make our salutation and crave the kind indulgence of our distinguished audience.

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At the end of this month, at Easter time, the Fifth Annual South Indian Convention of the T.S., and the E.S. Conference, will take place. The programme will be found in our Supplement. For next month Mr. Arundale is busy organising a Week for National Education, which will take place from April 8th to 15th. Theosophists should watch the movement for National Education in India, for in their respective lands they may be able to spread the principles on which we are working in India. The newly formed Society for the Promotion of National Education has already issued a brochure on "The Principles of National Education" by Annie Besant, which gives the fundamentals of the education of the future.

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A few Britishers, some of them Theosophists, keenly interested in Indian political affairs, and who have banded themselves into a Home Rule for India League in London, some time ago published and circulated what is reported to be a very sane and truthful presentation of Indian problems in the shape of a book, *Young India*, by Lala Lajpat Rai. The author is a great and respected Indian gentleman, whose self-sacrificing services and lofty aims have rightly placed him among the greatest of modern patriots. His book contains some truths unpalatable to the un-British bureaucrats in India, who have proscribed it, and so no copies are available here. Our London friends circulated copies among members of Parliament and thereby courted the displeasure of the officials, who ordered a search of the Home Rule League offices—and found nothing! This event has naturally created a demand for reliable information about Indian affairs, and our T. P. H. here has received some enquiries. Of late some very good books have been published, and we name especially three: *The Governance of India*, by Babu Govinda Das, an old Theosophist, whose learning is as wide as it is deep. His volume is an excellent presentation of the Indian case. The second is *The Speeches and Writings of M. K. Gandhi*, the great Passive Resister whose splendid work on behalf of Indians in South Africa and whose simple living and high thinking have made him the beloved of millions of Indians. Another very popular leader is our poetess Srīmaṭi Sarojini Naidu, whose speeches and writings are published in a handy volume. These three books will give those who want to know something about India a very good idea of the situation.

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## THY KINGDOM COME

By W. WYBERGH

**T**H**E**RE are, I suppose, at the present time, few Theosophists whose thoughts are not to a large extent permeated and even dominated by the ever-present idea of the Coming of a World-Saviour. Whether we believe in it or not, however closely our attention may have to be concentrated upon this or that pressing need, there in the background is this all-absorbing topic.

It seems almost as though the hopes and interests of some centre round the question of the personality of the expected One, and their own possible relationship to Him, more than upon the character of the work that He is coming to do, and the effect that it is likely to

have upon human society in general. No doubt these are they whose temperament leads them to throw themselves into a cause, not because they have made it their own, but because some one greatly loved or admired has done so. For such temperaments it is quite natural to be absorbed in speculations as to the date and circumstances of His Coming, and to seize eagerly upon any available information or hints as to the egos that may have been associated with Him in past lives, hoping to find their own among the number, and trying to make sure of a continuance of the association in the future. This is a most natural desire for all men, but to people of this temperament it is of vital importance, for, since they judge the cause by the man who espouses it, if they make a mistake about the man they have nothing else to guide them. Apart from this, however, many people have a sound instinct that they themselves can do their best work only when inspired by personal devotion for a leader.

There are others who, while looking for the advent of a World-Teacher, are less concerned with His personality because, owing to temperament or experience, they are more easily inspired by an ideal than by a person. Such people, being themselves often enthusiastic for some particular ideal or cause, be it social or political reform, education, art, or religion, have the natural hope that the Teacher, when He comes, will give support to their own particular ideal, which of course *to them* seems the best possible. They can, in fact, hardly conceive that He would countenance or support the principles to which they are opposed, forgetting that to others these principles may represent all that is most sacred and inspiring.

Now it is by almost all taken for granted that the great Spiritual Being to whose Coming they look forward will embody Himself in one single human personality, one single physical body and no more, and that He will thus lead a life on earth comparable to that of ordinary human beings. The assumption is that this physical presence in one such physical body is the essence of the whole "Coming," and that the test of discipleship and devotion to Him will be recognition of Him in that body, acceptance of what He may teach and obedience to what He may command.

It follows naturally from this idea that the thing which at the moment will appear of paramount importance must be to spread the good news of His Coming, and by propaganda, by organisation, by every possible form of publicity, to create a large body of believers throughout the world. The existence, people think, of such a body of professed believers will ensure Him a good reception and facilitate His work, whatever it may be. Without such an assumption as to the manner of His incarnation the possibility of an effective propaganda among the general public (and most of the Theosophical public as well) would, it must be admitted, be greatly reduced. We may perhaps reasonably maintain that we have got beyond the point of looking for a Teacher or Saviour who shall be political and national and nothing more. We no longer, like the Jews of old, look for a Messiah. Nevertheless to most people a Teacher means a person and nothing else, a visible, tangible, individual human being.

But surely it would be wise to recognise that after all it is an assumption that we are making, and only one among many possibilities. Of its obvious attractiveness



it is hardly necessary to speak. For my own part I feel intensely the glamour of the idea. After a lifetime of struggling and questioning by the flickering light of one's own dim powers of discrimination and intuition, after so many mistakes and failures and disappointments, what a glorious relief not to have to think for oneself—to find on earth in human form a Leader whom one could follow with unquestioning devotion! And yet, though I look earnestly for the coming of a World-Teacher, I cannot honestly say that I am able to take this general and apparently simple and straightforward idea for granted. Equally unable and unwilling do I feel to dogmatise myself. I have a tense expectation, but I try to keep an open mind.

Of course I know well that pretty definite statements on the subject have been made by Mrs. Besant and others in whom we have the greatest confidence, on the authority of their own inner vision, and there is a certain type of Theosophist who says at once: "That settles the question. Surely you would not back your opinion against hers!" But this, I feel, is a false issue. No one has insisted more strongly than Mrs. Besant herself upon the fact that all such observations are liable to error, and are not to be regarded as authoritative for anyone but the seer. I cannot but believe that in this, as in all her statements, she means exactly what she says, for that absolutely candid and considerate attitude of hers is precisely what gives us such confidence in her. Why do not these good people take her at her word? I regard it as a sacred duty to try and think things out for ourselves, however much one would rather accept the opinion of another. I do not by any means intend to imply that one should use only his concrete, material

intellect for this purpose. But I have been taught that by concentration and meditation on a subject one should try to bring his own intuition to bear upon it, and that as good an understanding, or better, may follow as that which can be obtained by the exercise of clairvoyant faculties. To do otherwise, to take another person's vision in place of one's own, is, I believe, deliberately to stifle the growth of intuition and spiritual insight. I would not therefore urge anyone to adopt my ideas in place of Mrs. Besant's, but rather to think the thing out for himself. It is possible that all three may be right—or wrong!

People are apt to think that an event is a simple sort of thing: either it is so or it isn't so, either it takes place or it doesn't. But every event exists on many planes at once. It has its spiritual and its psychic, no less than its physical aspect, though what exactly these are is terribly hard to formulate or to express. The spiritual is the real, the important, the eternally true, the thing about which alone certainty exists or can exist. The physical is uncertain, multiple in its manifestation, subject to all sorts of modification by other physical events and circumstances. The psychic is uncertain and many-sided also, because it is always modified by the faculties and temperament of the seer. But certainty on the spiritual plane does not surely imply any certainty or authority for the mental or physical image in which by necessity the spiritual is made manifest.

The Second Coming as a spiritual fact of universal significance is something about which, by the exercise of one's own spiritual faculties, it is possible to reach absolute conviction. As a physical fact, taking place

this year or next year, in England or India or America, it is a matter to be judged of by the intellect, aided no doubt by whatever "psychic powers" you may happen to possess, that is to say your powers of forming pictures to express on the mental or astral planes your own intuitions of spiritual truth, or of seeing such pictures (thought-forms) fashioned by others for your instruction. You have in fact to formulate and estimate the probabilities from the facts at your disposal. Unless you know *all* the facts—and none but the Divine Consciousness itself can know them—there is no such thing as certainty, and, since the physical fact is, so to speak, but the shadow of the shadow of the Reality, it doesn't really matter so much after all.

The "end of the world" and the Coming of a World-Teacher are coupled together in the imagination of mankind. On the face of it the connection is an arbitrary one; intellectually they may be regarded as two distinct events; yet I believe that spiritually they are inseparable, and perhaps even nothing but two aspects of the same event.

Judging intellectually, as a student of history, politics, economics, and social science might do, I think it is sufficiently apparent that we have indeed reached the "end of the age". For many years Socialists, a real voice crying in the wilderness, have pointed out how inevitably the present social order was ensuring its own destruction. Like everything else based upon the ruthless competition engendered by the sense of separateness, its very essence is disruptive and self-destructive: it is a question, not of "whether" but only of "when," and this independently of any prejudice about what will or ought to take its place. Socialists have given good

reasons for thinking that the end was near, but they have gone further than merely to prophesy destruction. With all their incomplete premises, their ignoring of essential facts, their often faulty methods, their reliance upon mechanism and their sectional sympathies, they have, in promulgating the ideal of Universal Brotherhood, pierced right through to an eternal spiritual verity, and struck the key-note of a new age which corresponds in essentials with the Theosophical conceptions of "sixth-race" attributes, and with the Christian ideal of the Kingdom of God upon earth. In so doing they have indeed "made straight the way of the Lord". But besides the Socialists there has also existed for many years past an undefined, uneasy, illogical feeling of expectation among large sections of humanity, from the stupid, well-meaning pacifist to the bloodthirsty follower of the Mahdi, who can give little or no reason for their belief. It may be said that such a feeling proves nothing, and this is quite true, but the point is that the prevalence of such a state of mind makes a change possible and may be even a considerable factor in bringing it about.

Anyone who has passed many years in close contact with all sorts of movements for political, social, or religious reform, and has shared in the enthusiastic hopes and inevitable disillusionment and renewed effort of which they are constituted, will certainly have been brought to realise, first, that no advance can be made so long as people are contented with things as they are, and secondly, that the best constructive efforts will fail unless the ideas formulated by the leaders are such as the public can make their own when put before them. The real advance is only possible when

it seems so much a matter of course to the man in the street that he is firmly persuaded that the new idea originated with himself! The keenest intellect and most enlightened patriotism may desire the most beneficent measures, may even get them embodied in legislation, but until the people are ready they will be evaded and remain a dead letter, or else be distorted and misapplied, so as to do more harm than good. It is not the leaders who set the pace, but the stupidest of their followers. So also with religion. We have had the sublime teaching and example of Jesus and of Buddha before us for two thousand years, but in all that time how many Christians and Buddhists have put this teaching into practice? It has been evaded, distorted, and misunderstood almost universally. The vague unrest among the ignorant, and their readiness to absorb new impressions is thus a far more significant thing than the rapidly changing outlook of the leaders of thought which is so apparent to all. There is indeed no lack of evidence, which the student can marshal for himself, and of which a most convincing and attractive presentation has been given us by Mrs. Besant in her book *The Changing World*, that we have reached a great turning-point in the world's history. And now the Great War is bringing the fact home to millions who could not otherwise have realised it.

It may be said, then, without much fear of contradiction, that the "end of the world" *has* come—the world as we have known it, the old social order, the old tacit acceptance of brute force, of competition, of self-interest and materialism as the dominating factors of human life. But from the point of view of the

ordinary or even of the Theosophical student, it cannot, as it seems to me, be said that this change is necessarily or inevitably bound up with the advent of a World-Teacher as popularly conceived: there is nothing, certainly, which demands His embodiment in a single personality, except the *a priori* assumption that there are no other possibilities. It may of course very reasonably be said that the signs of the times point to conditions similar to those under which a World-Teacher appeared once before. But this only implies the *possibility* of such an appearance now, not the necessity of it. I would not, myself, for a moment question this possibility, nor am I in a position in any way to criticise the statements that have been made on occult authority regarding His identity or previous appearances. But I do not see that any cogent argument has been brought forward to show that any Teacher is due to appear in this or that particular body, or *any* particular body, at this particular time or *any* particular time.

Indeed, I think there are some things that point to the unlikelihood of such an appearance at present. It seems to me not without significance that whereas the ideals of the old order, as embodied in the German conception of *Welt-macht*, involve a formal and exterior unity, *i.e.*, uniformity and centralisation, the new ideals contemplate a real or interior unity but an external diversity, a decentralisation and a dispersal and universalising of power and authority. It would seem that in the new order there is to be no leader among the nations but that the least is to be as the greatest. Again in the British family of nations, as General Smuts has recently pointed out, "Imperialism" is dead

and has been succeeded by a sort of composite entity. Similarly it is a very striking fact that while the forces of the old order are, as it were, summed up and typified by the *personal* leadership of a Kaiser or a Hindenburg, the new spirit has not hitherto brought to the front any one leader of outstanding merit or authority. The war is, on our side, a "peoples' war," as President Wilson has declared, and the spirit of it is exemplified, not in some phrase like "For King and Country" or "*Deutschland über alles*," but in the popular idea of "doing one's bit". The inspiration, that is, comes from within, not from without, and not from any leader; and this is not an accident but rather the typical spirit of the new order. Does not this feeling of co-operation, of being "members of one body," sound the note of Buddhi, the central motive of the future sixth race, in contrast with that of personality, Manas, the fifth-race motive of the past? And is it not in harmony with the essence of the Christ-idea? It has been well said that "Heaven cannot fully manifest its will to humanity through the individual, but must utter itself through multitudes".<sup>1</sup> I do not see how the personal leadership of a World-Teacher, as popularly conceived, fits in with this spirit.

Moreover, one may be permitted to say, in all humility, that such a "Coming" does not seem best calculated to help the world as it exists to-day. There is, I hope, no presumption in trying to think out what, under modern conditions, would be the most effective and therefore the most probable way in which an exalted Spiritual Being might manifest Himself upon earth. In doing so one must try to visualise the actual

<sup>1</sup> *The National Being*, by A. E.

details, the everyday aspects, the practical difficulties; one must think in terms of newspapers, and excursion trains, and public lectures and discussions. We are too apt to slur over the details and to visualise a romantic and arresting figure in flowing, oriental robes, giving out wonderful new teachings, vouched for by the leaders of the Theosophical Society, who would probably carry world-wide conviction, but whom *we* at any rate would have no difficulty in recognising, whatever other people might do. Yet the chances are that this is very wide of the mark.

Let us think a moment. If the World-Teacher comes in a single personality, He will have to belong to some nationality. What if he were a German? Or if He were a Negro or even a Hindū or a Chinaman, what a load of prejudice would have to be encountered and overcome among the nations of the West! If, on the other hand, He were an Englishman, or even if once again He were a Jew, what sort of a reception would He have among the nations of central and eastern Europe? There is no need to elaborate the point. Again He would belong to some one religion or to none (if He belonged to all He would be regarded as belonging to none); yet this would lay Him open to fatal misunderstanding and jealousy. There are some who think that, as a World-Teacher, He would found a new religion. To do so is to incur the hostility of all the old ones. And then think of the burning questions of politics, economics and social reform with which He would have to deal, and the bitter passions that would be aroused by anyone claiming to speak with Divine authority on such subjects. Remember also that His followers would in the nature of the case



be compelled by their own theory and belief to accept every utterance of His on every subject as practically infallible and to proclaim it as such before the world. Think again of the newspapers, with their sensationalism, their superficiality, and their conscious or unconscious bias, and remember that they are the only means by which a Teacher in human form can become known to the masses. And this brings me to one of the fundamental difficulties. Assuming, according to this theory, that the World-Teacher comes as a single great personality in physical form, we have to realise that only an infinitesimal part of humanity could ever come into personal relationship with Him. And yet, if the essence of the Coming is a personal Coming, the personal relationship must be all-important. Even in the matter of recognition and acceptance, a real conviction of His transcendent greatness would be almost impossible without personal contact, for hearsay evidence on such a point carries but little weight. And yet all that the rest of us would have to go upon would be: "Mrs. Besant says," or: "According to the *London Times*," or: "My uncle once met a wonderful Teacher in China, and he told me," and so forth.

Does not, in any case, the restriction of this Coming within the bounds of one personality, one human body and brain, place needless limits to the amount of assistance that can be given to the world in this its passage through the Valley of the Shadow? Has it not been tried before, with the tragic results recorded in the Gospel story, and in the history of two thousand years of warring sects? Will that story be repeated? Must not every attempt at the promulgation of an authoritative teaching or the recognition of a supreme earthly leader

have, in the nature of things, the same lamentable result ?

I confess that to me there seems to be real danger in this widespread pre-occupation with the idea of a single physical Divine Incarnation. The Gospel story is full of lessons and warnings upon the subject which deserve to be taken seriously. It is well to remember, when we are inclined to throw ourselves into the movement for bringing about a general belief among the general public in the Coming of a personal Teacher, that the widespread expectation of a Messiah and the identification of Christ with him, so far from being a help, was actually one of the principal causes of His death and of the rejection of His real message. We are not likely to make the same mistake, but we are exceedingly likely to make a mistake of the same *kind*, and so pave the way for a terrible and most fatal disillusionment. The real "Coming" may be a much greater and subtler thing than any personal Teacher could be, even as Jesus Christ was infinitely greater as a personal Teacher than any national Messiah, and the expectation of a personal Teacher may conceivably hinder the recognition of the Spiritual Coming of the Son of Man. And if we are inclined to look for new and authoritative statements of doctrine, religious or social, let us remember that Jesus Himself obviously had no intention of founding a religion and gave little or none of the doctrinal teaching which was afterwards organised into religion in His name. The Kingdom of Heaven which He preached is an inner psychological or spiritual condition, not a creed or an organisation or even a system of morality. Is it not therefore more probable that the Second Coming will mean rather the

deepening of the spiritual life than anything external? Is there not a danger in leading people to expect *any* specific "teaching," whether religious, scientific or political? What seems to me a thing greatly to be dreaded is the spirit which, in the absence of direct personal knowledge, is all agog with expectation, ready to run here and there crying "Lord! Lord!" and seeking for a sign; and this spirit is only too easily fostered if attention and hope is concentrated upon the advent of a personality in the outer world. Better, surely, would it be to "make straight the way of the Lord" in the heart, by training the intuition, by helping forward the inner change without which no outer Advent can have any meaning. So shall men be able to recognise the Lord when He comes, in the personality of their neighbour, or perchance their enemy or their servant.

And still humanity cries aloud in its agony: "My God, my God, why hast thou forsaken me?" Once more the whole creation groans and travails, waiting for the coming of the Sons of God. Is the waiting vain? Shall the hope of millions be disappointed? If that were so, if the "end of the world" does not imply the Second Coming, I confess, for my own part, that I see little hope for the world. Without some such help from the spiritual world I think there is a very real prospect that civilisation itself will go under, and that a destruction will come upon mankind comparable only with that of Atlantis. The faculties and the methods to which we are accustomed will not suffice to avert the doom. The inadequacy and the fatal corruption of the old is recognised; mankind is awake to the necessity, not merely of reforms and patches, but of a transvaluation of all values, and real *metanoia*, a change of mind;

but we lack the inspiration, the Divine life-giving breath, the creative spirit needed to bring about a new heaven and a new earth. The old forces of desire and self-interest and material intellect grind on—they are grinding themselves to pieces; but of themselves they can never evolve anything new. They work in a closed circle. They can but re-arrange existing material into forms of the same order. A kaleidoscope produces endless patterns, but never a work of art. So it is that the endless efforts of able but uninspired men now concentrated upon post-war problems, devising better machinery, cutting away abuses, excellent and indispensable as they are, can in themselves avail nothing. We are being purged, we are driving out the devils that have possessed us. Soon we shall be empty, swept, and garnished; and then—either the Son of Man, or seven devils worse than the first.

Let us lift up our hearts. Without the Crucifixion there can be no Resurrection, and the depth of the despair is the guarantee of the greatness of the approaching birth. Little warrant though there be for expecting the Advent of a Supreme Teacher as an individual, there is every reason to expect the inflow of the Life-giving Spirit which is Himself. Let us look beyond the individual and visualise humanity as a whole, as the mystical Body of Christ. Let us try to understand its psychology by what we know of the workings of the individual human heart, and perhaps we shall have less difficulty in reading the signs of the times. The ferment which we see and feel around us, realised in a greater or less degree by each individual according to his place in the scale of evolution; the gathering of the hosts of Armageddon; the darkening

of the spiritual Sun; the pouring out of the "vials of the wrath of God"—are the symptoms which in the individual man precede and herald "conversion" and similar great transformations of attitude and ruling motive. They are comparable with those strange and terrible torments of the soul undergone at certain stages by all who enter the Path, wherein their souls are crucified, dead, and buried. They are followed in the individual by a New Birth. And Who and What is then born? The mystic calls Him Christ, and with that birth the preoccupation with the historical and physical birth of Christ ceases. "Hitherto I have known Christ after the flesh," says St. Paul, "henceforth know I Him no more." For the inner birth is felt to be the reality.

And may it not be so with regard to this second World-Coming for which we look? Would not such a Coming, universal, interior, and spiritual, be a far greater and more real and efficacious thing than any conceivable individual physical incarnation?

Though Christ a thousand times in Bethlehem be born,  
If He's not born in thee thy soul is all forlorn.

As I see it, though but "in a glass, darkly," the End of the World and the Coming of the Son of Man are indissolubly connected. For me the tremendous drama of the Last Day has always had a profound significance. Since I was a boy the solemn strains of *Dies Irae, dies illa*, the thrill of expectation which runs through Handel's *Messiah*, the soul-stirring and overpowering imagery of the *Apocalypse*, have never failed to arouse in me a deep response. I have dreamed of it and brooded over it, not as an intellectual problem, but as a vital truth engrained in the fabric of the

Universe; not as a distant event but as something which I myself shall surely take part in; not with fear but with the solemn expectation of something too great for expression. And its significance has become not less but greater, because what was once, to my childish imagination, a picture of outer events, has become pregnant with inner meaning.

St. Paul, speaking of these things, significantly says: "Behold, I show you a mystery." The drama of the Last Day and the Second Coming is one that is enacted in the human soul, both individually and collectively. The Second Advent is indeed an incarnation, a descent of the Christ into human form. Yet that which stirs me to the depths is the hope, not of a Leader and Teacher in the outer world, but of the Coming of the Christ into the heart of poor suffering and struggling humanity. Short of that nothing can suffice. We may accept and acknowledge an outer Teacher, but only when the Christ comes to the heart does He bring unquestioning certainty and devotion. Salvation and regeneration can only come from within.

I can well believe that the dawn of the new age may be signalled by the entrance into incarnation of many great souls, but I do not picture them to myself as outwardly united or organised in common acknowledgement of some supreme Head in the physical world. Rather do I think of them as men and women of all nations and kindreds and peoples and tongues, leaders it may be of different schools of thought and teaching, different spheres of action; unknown—perhaps even opposed to one another in the outer world, neither claiming nor being accorded divine authority or

obedience: for the function of the Spirit is everywhere and always not to command or to instruct but to inspire, not to redeem mankind but to help mankind to redeem itself.

Therefore, above all and beyond all, the actual and essential Coming of the Son of Man that I look for is the quickening of all from within rather than the advent of specially dowered individuals.

The trumpet shall sound, and the dead shall be raised. And we shall all be changed, and in Christ shall all be made alive. For the drama of the Second Coming is above all the drama of Initiation, that tremendous event which signifies in the individual the breaking up of the separated self and its reconstitution in the Mystical Body of Christ. For humanity as a whole it is the breaking up of the old order, necessary, irresistible, long foreseen; carrying with it torment unspeakable, darkness, confusion and despair, but to be followed by entry into a higher type of consciousness, by the opening up of new possibilities and new points of view, by a greater realisation of our common brotherhood. Far indeed are we from the period when humanity as a whole will be able to take the stage of Initiation which is possible for its most advanced members, yet the time is at hand when a definite step forward can be taken. The coming of the Christ to all, individually, means that each will receive, not in the same measure, but according to his capacity. For the less advanced masses of humanity this may imply a relatively quite small advance in mutual goodwill and the power of response to higher influences. For those who are approaching the threshold of the Kingdom it may mean the power to pass that threshold. The total

and cumulative effect of such an universal increase of faculty may well be stupendous, and may make possible changes in the social order which at present appear to be, and actually are, an impracticable dream. Human nature may indeed be changed, for there is a power that worketh in us and maketh all things new.

So may Christ come, collectively, to humanity.

And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be.

Surely I come quickly. Amen.

Even so come, Lord Jesus.

W. Wybergh

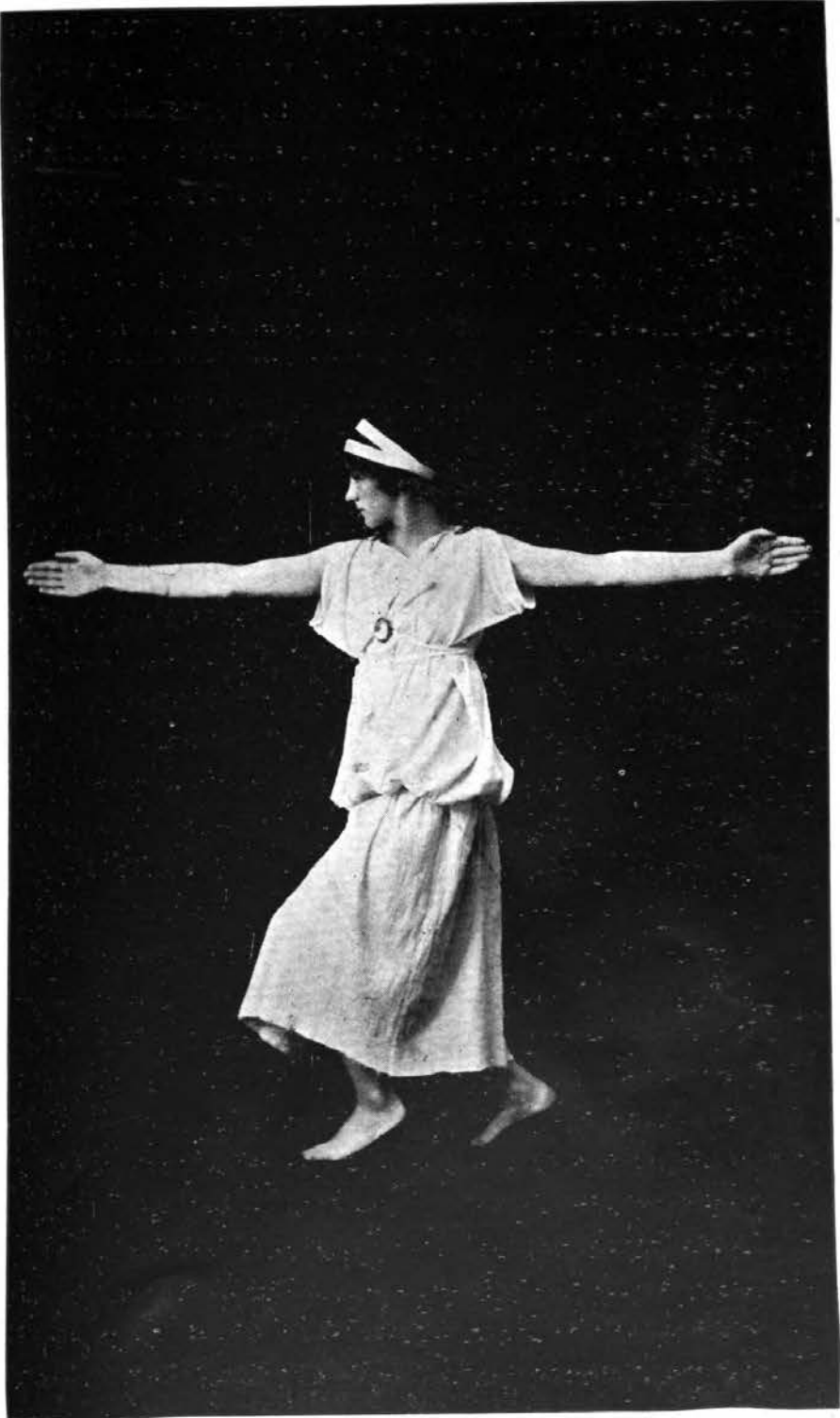


## MOVEMENT, AND THE CULTURE OF EXPRESSION

By ELEANOR M. ELDER

WE who are looking forward to the sixth root race, the building of which is even now beginning, must find it significant at the present time that, apart from our own efforts, education is being reconstructed all the world over, and thought and study brought to bear on the subject by experts of the various branches. Not only are the methods of teaching undergoing a change, but it would seem that the point of view with which the whole subject is regarded has radically altered.

Now in the midst of the various opinions that are being put forward, it is important that we should realise definitely what our ideals are, in order to welcome every system and theory that seems to tend towards those ideals. There is no need to enlarge on the importance of the physical side of education; everyone is alive to it, and it is that form of it that can be classed under the term "Dance" that will be dealt with here. It must be remembered that it is with dancing as a form of education that we are dealing, and no condemnation of dancing as a theatre art is intended, nor any slight to the old schools of professional dancing. At the same time we must state that any abnormal



THE GREEK DANCE, FIRST POSITION



development of muscles, or any straining of the laws of nature, or artificiality, however wonderful and beautiful in effect, are entirely outside the definite lines which lead towards our goal, and are better left to specialists who make dancing their career.

Now, in speaking of the physical body, it is well to bear in mind that it is not only this form of bone, flesh, and muscle that we have to deal with. Equally bound up with it are our mental and emotional bodies, which are constantly acting and reacting on and with the material form. We see this often in the world around us, for many people who were born quite normal grow up with bodies twisted and stunted from some purely mental or emotional cause. High shoulders are a very frequent result of self-consciousness and lack of emotional outlet. Any form of physical exercise that is not a satisfactory mental and emotional exercise as well, loses half its value.

Briefly then, our ideal physical body that we are striving to produce, is one which will best express the inner self; a healthy, well-developed body, full of strength, grace, and balance; a perfect instrument in perfect control. How far we are from this control at present will be best realised by those who have witnessed the frantic efforts in the modern ball-room. We may sum up our aims thus: Healthy development, Control, and Expression.

For healthy development equally throughout the body, dancing and wrestling are the two best methods of training; and dancing should always be taught before wrestling, as in the Hellenic days. Wrestling is a splendid exercise for the mind and emotions as well as for the body. To keep one's temper, take a beating

gracefully, and bear pain unflinchingly, are lessons all should learn ; and the element of danger that exists in this form of exercise is an excellent thing for the manhood of the nation. But for children and for most girls, dancing will supply all the development and physical training that is desirable and necessary.

Control (the swift obedience of the body to the brain) comes only with training, and until we have it we cannot truly be said to live. Balance is closely linked with this, not the balance of clenched teeth and bated breath, but the poise of the tight-rope dancer, relaxed, yet alert and confident ; that brings with it a joy of life that is peculiarly its own. Children know this. Every small boy or girl who climbs trees and fences and balances jubilantly from the top, feels a little of its grandeur, and every baby that stands unsupported for the first time, knows something of its joy. It is only the grown-ups that cry : " Take care, you will fall ! " and promptly replace the sense of balance with the sense of fear. They have forgotten.

With regard to expression, modern educationalists are realising the value of Drama as a method of teaching, and dancing is very closely related to Drama. Physical culture and control of the body is an absolute necessity to the actor who wishes to express himself. A famous old actor (who is responsible in some degree for the training of a large percentage of the best artists we have on the London stage to-day) was never tired of telling his pupils, when they made some awkward gesture : " It is because you have not used your arms and hands ; the inspiration of the idea you are trying to express flows through you until it comes to the untrained part, and there it has to stop—the result

being the awkward gesture you have just made." It will be noticed that those nationalities to whom acting seems to come as second nature, are those who use gesture frequently in everyday life, and have a freedom of movement that we often lack in the West. All-round physical training does away with self-consciousness altogether, when it takes the form of dramatic dancing.

"Physical training" is a misleading term, apt to conjure up a vision of rigid drill, dumb-bells, apparatus of all kinds, and herds of people doing the same thing at the same time with military precision and smartness. Now both these qualities are absolutely necessary for the soldier, and invaluable too for the civilian, but it is not unlikely that, at any rate in our schools of the future, we may gain these same qualities by a somewhat different method, probably along the lines of "Eurhythmics" as taught by M. Jaques Dalcroze. His pupils have an extraordinary sense of time and quick control, and seem to need no preliminary word of warning before an order as in the ordinary drill. He has a method of teaching music to children, the time and rhythm of which is impressed on the pupils by means of movements; quite small children are thus able to grasp the most difficult and complicated time, and even an unmusical child can develop an "ear". It is not, however, dancing in any true sense of the word, nor was it intended to be by M. Dalcroze, and its positions are not based on any thought-out or scientific or artistic ideas, as far as one can see. It may in time amalgamate with some of the schools of natural dancing, and in that case the value of both systems will be tremendously increased.

Now the word "Dance" (except with the Greeks) always implies artificiality of a sort—an assumed grace and elegance of movement, based on the apparent denial of the laws of nature and gravity. The Ballet system is the best example of this; and it is no use from the educational point of view, with its rigid and complicated technique and over-development of certain muscles. On the other hand, country and national dances have behind them no sufficiently definite technique to make them a method of physical training; so that, in our search for a basis for our natural dancing of the future, we find that the Greeks of old come nearer to our ideals in their physical education than any other people. Dancing was an essential part of their religion as well as of their education. As soon as a child could walk, it was taught to dance. Boys had to learn to dance before they were considered fit to learn the arts of war. Youths danced "to rest themselves" after more strenuous exercises in the gymnasiums. Their dancing was based on the laws of nature and was scientific in its method of training the body.

During the last few years a revival of this natural dancing has sprung up. Its pioneers were Isadora and Raymond Duncan, a brother and sister, both of them artists in the fullest sense of the word. They made an exhaustive study of all the dance-poses they could find in Greek art, and from these they built up their system. How near they came to the reality it is difficult to say, but it is enough to know that they have given us a basis for the dancing of the future. The inspiration they handed on to their pupils and imitators has permeated the artistic world to a great extent, and many schools are springing up everywhere. Few people

SECOND POSITION



THIRD POSITION







realise to what an extent Miss Duncan affected the world, or that it is to her that we owe the wonderful Russian Ballet of the pre-war days, as seen in London and Paris. M. Mikail Fokine, a director of the Imperial Ballet School in Petrograd, after seeing Isadora Duncan dance, asked her to give a special performance in the Ballet School. From that time there was a definite split in the academy, a group of students breaking away from the old ballet and introducing her methods into their own art. Amongst these we find such names as Pavlova, Karsavina, Nidjinsky, Mordkin and Volinine Bohm, and many others, and it was these artists that gave us the Russian Ballet as we know it to-day. This may help to show to those who have not had the opportunity of seeing Miss Duncan's art, that it is no vain boast, based alone on personality and the accessories of the theatre. These artists recognised at once the truth and beauty of her art, and welcomed in it something that they felt was lacking in their own. This "something" was solely due to the fact that the Greek system is in harmony with nature and that every movement is sincere in its expression. A brief outline of the Duncan System may make this clearer.

It may be noticed, in walking or running, when—let us say—the right foot is forward, the left arm and shoulder swing slightly forward also to preserve the balance. Now this law of balance is taken into account by the Greeks, but in all other systems of dancing the opposite is almost the invariable rule, and the right hand and foot work together and vice versa. Hence the artificiality of movement. This law of balance is emphasised in the Duncan System, and the enormous

difference it makes in the sincerity of movement has to be seen to be realised. Another great difference lies in the fact that most of the dancing is done in profile, and not directly facing the audience, the reason for this being that a greater beauty and variety of line is possible than in the dead front or back view. That this was the general opinion of the Greek artist can be seen in his invariable choice of the profile in his figures on the vases and friezes of that time.

Now this profile dancing is invaluable in the teaching of children ; it does away with a great deal of affectation ; the child has no opportunity of scanning the faces of the spectators for approval ; he understands that he is expressing a picture or telling a story, and he enters into the idea with zest, forgetting himself in the creation. Thus self-consciousness is entirely forgotten.

The Duncan System is based on six fundamental positions, copied exactly from the dance-poses of Greek art. These are said to be the basic principles of every posture the human body can naturally assume, and have many variations. If practised in sequence, every part of the body is exercised equally. These positions must be learned until they can be assumed without effort ; they constitute the alphabet of Greek dancing, and once the pupil has made them his own he can weave what poems he pleases. The dancing is done on the ball of the foot and particular attention is paid to perfect balance between the two feet (a thing more difficult to achieve than it sounds). As the pupils' feet are bare, it need hardly be added that no unnatural pointing of the toes or turning out of the feet is possible. It is sometimes seen in pseudo-classical dancing, where

the dress adopted is the only thing suggestive of the Greeks, and it is exceedingly ugly.

The Duncans, although the source of their inspiration is the same, have followed somewhat different lines. Isadora, undoubtedly the greater interpretive artist of the two, appealed to a much larger public through the theatre. Her art is full of beauty and mysticism, and her school probably depends more on inspiration and less on definite instruction than that of her brother Raymond. At the same time it is to the latter that we owe a scientific working out of the theory, without which it would be impossible to hand it on in a practical form as educational physical culture. Both the brother and sister raised the cry of "Back to the Greeks," and with their pupils adopted the dress and sandals of that period, even in the bleak climate of the British Isles. Raymond Duncan went even further than his sister; his pupils danced only in profile, so that the effect was a living Greek frieze, the dancers working always in straight lines across the line of vision. The music and rhythms used were Greek only, and the effect was certainly both interesting and striking. At the same time it was too limiting, and very few of his pupils have retained these rigid laws. They came to realise that insomuch as it was in accordance with the laws of nature and the human body, it belonged not only to the Greeks but to all times, and that in it, with its power of expansion, lay the dancing of the future. Raymond Duncan was an enthusiast; he tried his system on the poorer as well as the richer classes, and made it a success in a working men's club in Paris. Many schools have sprung up in all parts of the world, calling themselves by different names and varying

slightly in method, some having been started by imitators of the Duncans who have not grasped any of the fundamentals of their system, others by pupils who, although elaborating and developing the ideas they were given, have still kept to the basic laws and principles laid down. Of these last the two best known to the writer are Miss Spong's School of Dancing in Hampstead, and the Margaret Morris School of Dance in Chelsea.

For the growth of an art creative artists are necessary, and the life that they themselves put into their work outlives their brief mortality, their inspiration being carried on by their pupils and followers until the next creative artist appears to light his torch at the dying embers and create in turn a fresh blaze. The spark of inspiration has existed through the ages; it is no one's especial achievement; it belongs to all who can catch it and light their own fire by it, and they can keep it alive only by giving it to the world. It is in the manner of giving that individual genius is shown, and it is the creative artist alone that can give in this way. Such an artist is Margaret Morris, and her school is in many respects a living example of some of the essential qualities that we have laid down for the future education of children. An actress and dancer of striking originality from her earliest years, she was never content to bask in easily won popularity, but was ever seeking new beauty and new ways of expressing it. Dancing was her chief medium of expression even when she was a tiny girl, and one of her earliest recollections is of creeping into an empty church and dancing in the sunlight that streamed through the stained glass windows. She felt so sure that the

FOURTH POSITION



FIFTH POSITION





Deity would understand and appreciate her efforts, but her confession, afterwards, to an orthodox relative brought severe censure on her small head.

Margaret Morris was a dancer of great ability before she adopted the Greek method, so that the accusation of incapacity and lack of training that is usually made against the classical dancer by members of the Ballet School did not apply to her; in fact she was an expert toe dancer, and she nearly broke her old ballet master's heart when she gave it up and became a pupil of Raymond Duncan's. She recognised in his method a greater beauty and sincerity and a fuller scope for natural expression. Her work always has been and always will be chiefly in connection with the theatre, and her first experience of training children was for a stage production. The children were mainly drawn from the slums of London, and a quaint little troupe they were when they appeared at their first rehearsal, down at heel and out at elbow, with boots too large, grimy faces and hair made hideous by curling pins. When they had been brushed and scrubbed and put into Greek tunics, they were scarcely recognisable. A few weeks' training transformed them into elves and fairies, and all London was raving over them. Until then these children had never heard good music; now they danced to nothing else and they loved it. "Bite'oven" was a general favourite. They trudged away to their squalid homes whistling scraps of sonatas.

This attempt encouraged Miss Morris to form a permanent professional troupe and start the school which has now become so famous. There are many schools of dancing that are turning out graceful, healthy



pupils, but none of them produce one quarter of the originality on the part of the pupils themselves, as this school in Chelsea does. It is this quality we need more than any other in training children—the capacity of stimulating their own initiative and thought, and encouraging everything they do that is good art, well worked out and conceived. At the same time there is none of the lax discipline and lack of method that is sometimes seen in schools of the advanced type, where the children are encouraged to go their own way quite regardless of the feelings and convenience of their teachers—the swing of the pendulum from the early Victorian days when the children were more often sacrificed to the older generation. Neither extreme tends to the happiness of either young or old.

Children may join the Chelsea School as young as four or five, and even at that age they begin to learn the six fundamental positions of the Duncan System. The classes are varied with marching Greek exercises and dances of the simplest type, that are more in the nature of games or plays acted to music, in which the expression of various emotions is called into play. However simple these dances are, time is insisted on and the rhythm is kept. As the child grows more expert it is moved on to a higher class where the steps and exercises are more intricate. Here is taught a method of notation by which the dances learnt can be written down, one form of exercise being the translation of a few bars written on the blackboard into instant movement. In this class too, original work is commenced ; a rhythm or a phrase of music is given to the class and the children invent their own steps with the help and suggestion of the teacher (given only

when sought and if the difficulties seem insurmountable). The children then do their movements and criticise each others'; the faults are pointed out and anything good praised accordingly. For those children who wish to take up dancing seriously there is a further course of training, and it is this course, in perhaps a modified form, that is the best embodiment of an all-round physical, mental and emotional training that the writer has ever come across.

This course of instruction includes classes of painting and drawing; not the careful, expert teaching of the Art school, but by way of helping and encouraging the children into clear and definite thought about the ideas they wish to express. They design the dresses and scenery for their dances, they study colour and line. No matter if the perspective is not always what it should be and if anatomy is disregarded, so long as the idea behind is clear; the essential quality is there, and the rest can come later. There is a very interesting law in the school that is insisted on by Miss Morris, and is an essential part of her teaching, and it is this: in moving about the stage in a dance, a definite design must be traced by the feet, and this design must be in harmony with the conception of the music and the movements. As this is unseen and probably not realised by the audience, its importance may not at first be understood, yet Miss Morris will tell you that unless the design is clear and definite the dance will not be good. It is not so strange a conception, to those familiar with Theosophical teachings, that this definite thought-form should play so important a part in the harmonising of the whole dance-creation. One of the most realistic examples of the use of this "design" was

in a dance arranged by Miss Morris to the music of "The Water Lily" by MacDowell. While the arm movements were indicating the petals of the flower and the rippling of the water, the feet were tracing unseen the shape of a lily lying on a leaf, and it was one of the most finished and perfect dances the writer has seen. There are few laws in this strange school, but sloppy or slack work is never tolerated; the children put the whole of themselves into their work. They dance to music, classical or modern, but always of the best of its kind; they dance to songs and to words spoken or intoned (often of their own composing), sometimes to a rhythm beaten out on a drum or by some other means; sometimes the rhythm is shown merely in the movements and not heard. It is a school for artists, and in it there is infinite variety and an unending development of the poetry of movement.

Think of a world in which every child went through such a school as this; where the art of expression in colour, sound, and form was taught as a matter of course; would the future generations be content with the ugly world most of us live in? Would it be possible for them to tolerate bad music and the hopeless inanities of some of our stage productions, to be content to let their bodies stiffen into ungainly shapes over desks and kitchen fires, as many of us do, and grow old before we can be said to have lived at all? Some people say that it is the weak and infirm bodies that call forth the greater amount of mental and spiritual growth, and that the more we degenerate physically the better it is for our souls. Perhaps the appalling joy and pride taken in sickness and disease by the lower classes is a relic of this teaching. It was set

forward by those who had renounced the world and believed that the end of all things was near. We grow by expressing the spirit within, and our bodies are the channels through which that spirit reaches the world. Would a broken violin make a better musician of Kreisler? We must have done once and for all with this doctrine of the mortification of the flesh, and teach our future generations pride of body and love of beauty; teach them to live, feel, and express themselves. There is small credit in the control of a body that is inert or cramped by fear and habit, emotionless or suppressed. There is much that is good in the advice of one of our great men who exhorted mankind to "live dangerously," to be ready to trust to one's own poise and balance in the mental world as well as in the physical. And so we come back to the same theory, that it is no use treating our physical body as a thing apart; our physical training, or whatever we choose to call it, must take the rest of our bodies into account. It is the co-ordination of the whole being that is the aim of all forms of education. It is no use drilling the body mechanically, while the mind and emotions are left to wander unemployed; the result will not even benefit the physical body to any great extent, and nothing is more boring to the intelligent child if carried on for any length of time.

The new ideas on education are all tending towards this co-ordination; the Dalcroze Eurhythmics achieve it in a large degree, and there may be many more systems unknown to the writer which should be studied by the makers of the future education if they are to arrive at the best method. The difficulty at first will be to find the teachers;

much of the material that we have in our schools now will be found to be useless. There are many in our board schools to-day who are there simply because they regard it as a rise in the social scale and look upon their work as bread and butter merely. They are badly paid and still more badly equipped for teaching. If we are to have the right sort of education we must revise all that, and we must take into our consideration the artist, who until now we have never regarded seriously at all. It is curious that up to the present time there never seems to have been the slightest attempt to stimulate good taste in colour, music, or art of any kind in our schools. Probably this is because no one has realised its absence. We want the creative artist to help us with our education, not by direct teaching, for we can never tie him down to a school or bind him by routine; we must send our future teachers to learn from him so that they may hand on his inspiration, and they must go back to him again and again after periods of teaching, so that they can be re-charged with enthusiasm and ideas, ideas not necessarily his. The greatest power of the creative artist lies in the fact that he stimulates the creative instinct in others. Another thing we must remember is that nothing will stay permanently fixed, or be suitable for generation after generation without change; we must be ready always to revise, alter, and if necessary pull down our structure, if it will not meet the needs of the coming race.

Artists are prophets of the future. It is said that this war catastrophe was seen several years before 1914, in the work of the artists in Paris. The strange tendencies of art at that time, first towards vague impressions, like coming fears, and later into the hard,





SIXTH POSITION

crude forms, machine-like and inhuman, was very significant. The war-thought had swept down through the emotional into the concrete, and the artists had caught it before it reached the outer world. Very few artists will be able to give you a clear explanation of the things they create. You ask them: "Why this colour, form, or grouping?" They cannot tell you, except that it is to them—right. This is true of all art—poetry, prose, music, painting, drama or dance. The artistic mind is satisfied with the inner knowledge; it is the scientific mind that seeks an answer and an explanation. For education both are necessary, but up till now we have had all science and no art in our system. It may be said that the school that has been described here is one that is only for those of the artistic temperament. But each one of us has something of the artist in him, however undeveloped it may be, and we are all of us creators in some measure. It is a training no less valuable for the scientist than for the artist, this co-ordination and translation of definite, original thought into movement, line, and colour. Let us see if it is not possible in our schools of the future to combine art and physical culture in something of this method; not to supersede games, or running, or any valuable exercise, but as the culture of Expression. That is what every form of education is working towards—spiritual, mental, emotional and physical expression. The unity of the whole comprises the joy of life.

Eleanor M. Elder

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## ELEMENTAL CRADLE SONG

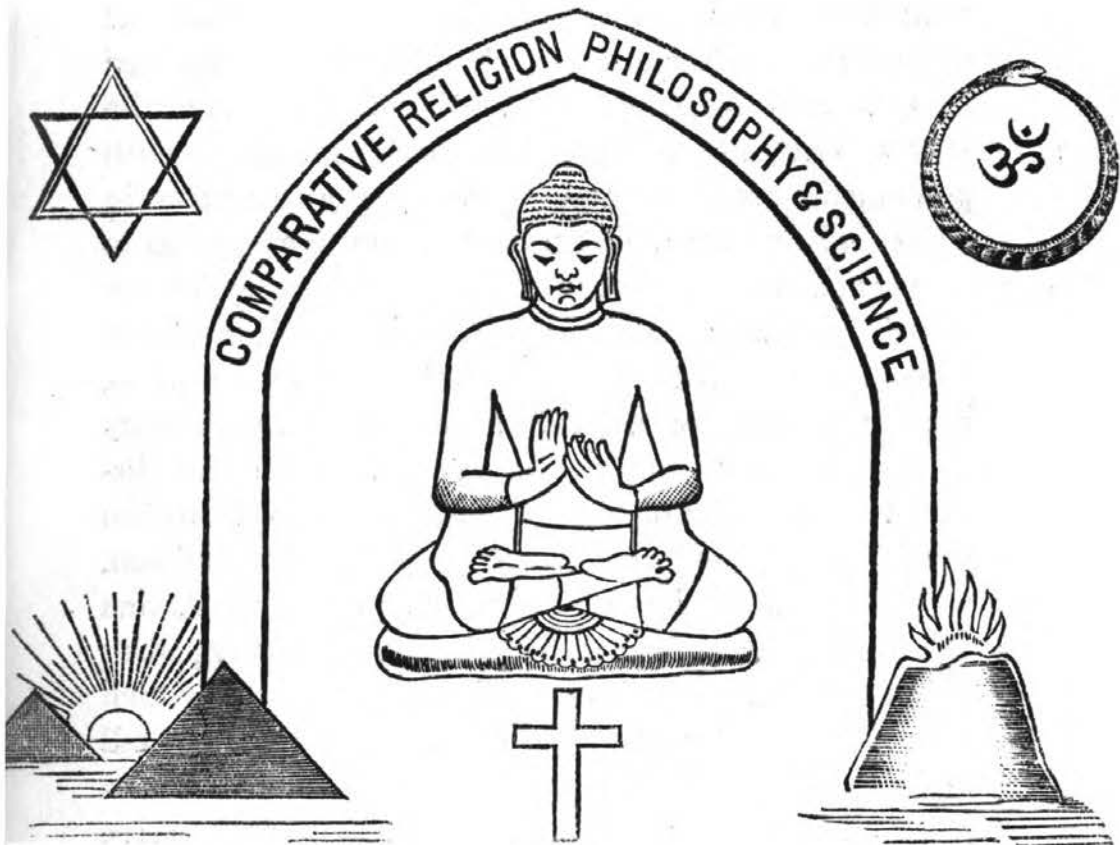
PEACE of ardent fire surround thee,  
Live and soothing, bright and still,  
Now Thine Own have named and found thee,  
Rest in Elemental will.

Peace of fixed air brood o'er thee,  
Light supernal, Being's shade,  
Infant zephyrs dance before thee  
While in cradle thou art laid.

Water! Bring Neptunian blossom,  
Foam-wrought flowers, enamelled shells,  
Coral from fair Ocean's bosom,  
Amber from enchanted wells.

Earth! With scents and colours weave thee  
Spells, till thou forget thy pain ;  
Elements in love receive thee  
For a space, to them again.

LEO FRENCH



LUX EX ORIENTE

By C. SPURGEON MEDHURST

SO much has happened since I wrote in THE THEOSOPHIST, 1913, on "The Rebirth of China" that much of it reads like history that is out of date. The three gentlemen named in that article have been discredited, and the disunity of the nation has been more in evidence than the hopes of its friends. Since then, once in Shanghai and again in Peking, the writer

has listened to the screech of shell and witnessed the effects of battle, and still the disintegrating process continues. Dark forces are at work in China as elsewhere, and some from whom much was expected have been a disappointment. Nevertheless, as in the article referred to optimism was mingled with pessimistic notes, so now I swamp my pessimism in an optimistic wave, and propose to say some things in connection with reconstruction in regard to which the foolish in China may teach the wise in Europe and America. Without endorsing his theories, or approving his morals, may we not with Niccolò Machiavelli study man, not after our preconceptions, or in the distorted light of isolated periods, but as a historical whole? It is only our ideals, individual or national, which matter. If sufficient time be allowed, and the ideals be held with sufficient tenacity, they always become realities. They are forces which persist, even though the definitions change. I shall deal, therefore, with China as her noblest sons desire her to be, and consider whether the more progressive West cannot learn something from the more conservative East.

When I speak of China's ideals as possible moulds for Western thought, I am not unmindful that what I say of China can be also said of Japan, India, and other Eastern lands, but in this paper I deal only with what I know best. Oriental civilisation is a type *sui generis*, with national differences, just as Western civilisation is a distinct type with individual peculiarities. Will not the civilisation of the future be a new type, vivified by "a certain purity of ideals and a keen spiritual sense" which can come only from the East? We want a

wider outlook, relieved from the poison of prejudice, an outlook which can choose the good wherever found and eliminate the bad wherever it may exist, and so form a new social organism. Each country can offer its quota. Why should not THE THEOSOPHIST collect from its representatives the National Ideals of each land? Such a collection would form a unique, concrete example of what a State might be. I will take the lead and speak for China.

The first thing which impresses a student of sociology on coming to the Orient is the greater opportunity for leisure and the cultivation of the inner, conferred by the order of things in the East. There is no occasion to enquire into the use or non-use that is made of this invaluable gift, but we may seriously ask whether the daily work of life demands such unceasing physical and mental activity as is customary in the Occident. Is it based on real values or on artificial wants? Would not an alteration in the mental focus reduce the number of supposed necessities? A sermon would be out of place, so let it suffice to call attention to the fact that the larger, and perhaps the happiest, half of the human race find their satisfactions in the simplicities of life, and that this larger half are not deficient in either mental or spiritual culture.

Why, in the Orient, although there is a great abundance of severe poverty, is there an entire absence of the Western city slum life, with its accompanying squalid wickedness? Peking, the capital of China, the judicial, civil, and military centre of a Nation numbering a third of the human family, is, with its clean, airy, and healthy residences—palace or hovel—a striking contrast to the capital of England's

Empire. Peking is free from visible vice ; it has no criminal quarter. In China, as anywhere else, the poor are always in evidence, but, unless during a time of public calamity, famine, flood, epidemic or such like, the poor are never friendless. The Chinese distrust unbrotherliness. Families support their own incompetents, and enjoy considerably more power than in the West to enforce the family discipline and the family morality. There is a corporate responsibility for the good behaviour of all the residents of any particular district. The people act together, and while each may follow his own favourite line of development, all must conform to the established good custom of unity. There is a fraternal feeling between the rich and poor, a mutual responsibility, and a mutual sense of dependence, which prevents any single individual, or group of individuals, elbowing the rest into congested districts, covered with small, badly built tenements, let for big, carefully calculated rents. Landlords in China may sometimes be unyielding, they are seldom usurious. Perhaps the application of the Single Tax will one day serve as a besom in the West, and bring about a closer approximation to the ideals of the East. Bitter experience may, perhaps, some day force in the Occident something corresponding to Oriental Socialism.

Extreme individualism always spells disintegration and disaster. China has discovered this. So far the democratic independence of the new China has not sampled up to the centralisation of old China under the Emperors. I am not discussing Chinese politics, but am simply using China as a beacon for the Occident, and a suggestion as to how deliverance may be found. For

this purpose I quote from the letter of a recent correspondent to a local newspaper :

Where are the reforms which were to spring up, once the Manchu yoke had been cast off? Six years! And in those six years revolutions, corruptions, party quarrels, internecine strife! Soldiers, more and more soldiers, armed—for what? The destruction of their own people! Politician against politician, party against party, province against province, North against South.

In the West also there is too much of each man for himself, or of grouping into associations when by such groupings the members think they can get more for self than they could singly. This is one of the very grave dangers of modern times. East and West alike need to learn the lesson of the War—peoples must be democratic, governments autocratic. *The chief cause of China's troubles since the establishment of the Republic in 1912 has been compromise with force in betrayal of principle.* Let the West study the facts, and beware!

It is easy to pick holes in Chinese garments, and to laugh at puerilities in her management of life, but before attempting to ridicule we must recollect that China's civilisation is the oldest living social order. What has preserved it? The writer would say it is its family life, a life which is continuous, generation after generation, which remains unbroken by death. I shall not hastily forget the venerable Wu Jing Fang describing how, on the occasion of his first appointment as Chinese Minister to Washington, he went to his ancestral village home to thank his ascendants. The honour was theirs, not his. Is it not possible that this continuous linking of the past with the present, of the descendants with the founders and the predecessors of the family, creates guardian entities in China, who exercise a beneficial

influence over posterity? Chinese National, provincial and local heroes are deified. Their images are placed in the temples. May not the West pluck a leaf from China's book of Practical Wisdom and lay a stronger stress on hero worship, teach it more thoroughly to children, make it more completely a real example in daily life? Would it not be better if history were less of a school lesson and more of a message? Why perpetuate the distinction "Profane and Sacred History"? It is a moral and theological anomaly.

I might say more, but I remember that a wise man once said: "Brevity is the soul of wit," and so I pass by such admirable Chinese characteristics as the patient perseverance with which this people can steadily continue an unremitting pressure for years in any direction in which they desire reform; their happy custom of selecting a go-between when they are angry, that their thoughts may be communicated indirectly through third parties; their toleration of opinions differing from their own—unless they happen to have fallen under the curse of politics; and their freedom from the folly of religious persecutions. My missionary friends would dispute this, but I am convinced that every so-called religious persecution in China will on examination prove, in the last analysis, to have originated from causes which had no connection with beliefs of any kind; to creeds the Chinese are indifferent. I will merely call attention to the benefits of the elastic status of the serving man in China, whatever his capacity or position, as compared with his brother worker in, say, England, and conclude with a description of what I see every morning as I walk to the place where I follow the routine of the

day. It emphasises the importance of the cultivation of the æsthetic.

Everything in the wide street is picturesquely harmonious. The houses on either side of the spacious side-walls look inwards, for the enclosing walls front the street, and the dwellings themselves, with their paved courtyards and quaint rooms, are hidden from view. Yet the general ensemble is a fierce rebuke to the monotonous vulgarity of a London suburb, with its rows of red brick houses, unemotional front doors, and curtained windows which stare imbecilely at the pedestrian. The Chinese street is bright with diversified colours. Instead of black there are doors which are scarlet or grass green, and ornamented with brightly polished brass handles. The windows are formed of red lattice-work in a series of concentric squares, relieved by central conventional patterns, or small panes of glass. Over the doorposts are intricate carvings, while grotesque lions, or something which is supposed to suggest a lion, often decorate the roof-trees, and each is different, each is individual. Skilful, if stiff and conventional, paintings relieve the flatness of a cross beam here, a bright shop sign in red and gold catches the eye and makes the heart glad over there. Dullness is banished. Even in the midst of poverty there are suggestions of refinement.

China's cry to the West is then—seek the simplicities; value the beautiful; stress leisure rather than luxury; and ever remember that each is responsible for his neighbour's welfare. Critics never tire of scolding China. Impatient men say: "China does nothing." Whatever grounds there may be for these ebullitions



of irritability, as long as she is an example of patience and quiet determination to become a Nation which lives righteously, China cannot be said to be a tree which cumbereth the ground. Every student who enters her schools is inspired by visions of what his education will enable him to do for his country. Later experiences bring disillusionment, but the ideal is there, and all of us, East and West, should ever cherish it.

We talk of our Leagues of Peace which are to employ force, if necessary, to preserve peace. We talk of destroying Prussianism and we talk wisely, for these things must be; but should we not talk still more wisely if we talked more loudly of such ideals as China has always cherished. Before the Lord makes wars to cease in the earth the nations must become morally strong enough to advance without the sharp awakening of war's stinging lash. I should have more hope of the future if we heard more of the need of resisting the strident demands of this material existence, not for the sake of winning the War only, but for the sake of winning the Kingdom of Heaven.

C. Spurgeon Medhurst

## A PRAYER FROM JAPAN

By F. HADLAND DAVIS

JIZO, the God of Japanese women and children, the Deity to whom the sailors of Nippon pray, is certainly one of the most tender, compassionate and lovable of the Gods of Old Japan. I possess a picture of him clad in a robe of red and green and blue, standing upon the sacred Lotus. His golden halo sheds light upon rosy and pearl-grey clouds, and at his feet cluster a number of children. Some are demurely praying, others are stretching forth eager arms, while one little fellow is in a sitting posture, spell-bound by the beauty of Jizo's smile. At the feet of this Buddhist Deity there is no death, no fear, no sorrow for those little ones who have left their earthly parents. They realise with sunny smiles and laughter and a shout of joy that he represents the very spirit of fatherhood and motherhood in its most perfect form. To these children he is a Divine Playmate dwelling in a Kingdom so near to where a dragon fly with burnished wing once flew, so near to a deep pool where red carp used to swim. Jizo's Kingdom is but a child's step from this world to the next, and the happiness and nearness of that Kingdom do much to dry the eyes of sorrowing parents who have lost for a while their little ones. A mother with an aching heart has only

to write a prayer on a little piece of paper and allow it to float upon a river, and it will presently pass into the Kingdom where the Divine Playmate dwells. He will know and answer that prayer even before it reaches him. He will caress and play with the child of that bereaved mother, and peace and joy will come to them both.

This terrible War has opened the flood-gates of our sorrow and compassion, of our love and hate, as no other incident has done for many a long year. The most self-sufficient, the most callous, the most worldly-wise, are driven at last to the feet of the Master, there to press back with shaking hand the veil that once concealed their hearts, eager to confess all, eager to know at last that which alone is worth knowing. The Japanese people have outgrown their crude beliefs in Hachiman, the God of War. They have learnt, after many years of cruel conflict, that no deity of war, whether it be Jehovah, Thor, or Mars, is worthy of worship. They have discovered, through much suffering and no little purification, that such a being personifies the lust of vengeance and is rather a fiend than a god. In their hour of bitter need they realise that Love and Love alone is the blessed Light of Godhead, the only Light that can heal all wounds and help them to endure to the end.

I was not surprised to find, from a correspondent in *The Times*, that the Japanese people have not turned to Hachiman but to the gentle and all-loving Jizo. To him they have prayed for the souls of those who have fallen in battle, and some of those prayers, the most noble and most worthy, make no distinction between friend and foe. Love has

touched them both with the same compassion, and such prayers that recognise the fallen as beyond the clash of warfare, untouched by chance nationality, are sweeter in God's sight than the fragrance of the most lovely flowers. Jizo has become, as he was destined to become, something more than a Divine Father and Mother. The brave soldiers who have fallen in battle, whether they be English or German, French or Russian, are all children in his sight. He takes them lovingly in his arms. On his breast they forget the roar of the battlefield and find an abiding peace in his smile.

In a poor quarter of Tokyo known as Shussanji, or the Going-out-of-the-Mountain-Temple, elaborate preparations were recently made to celebrate a service for the repose of all who have been slain in battle. A venerable priest placed offerings of rice and fruit on the red and gold Shussanji altar, together with a tablet thus inscribed: "To console all those who have passed into the Beyond because of War." He was a poor old priest, clad in a faded grey robe, but he murmured prayers for the departed in a gentle, quivering voice, his eyes alight with the fire of worship.

The priest, followed by a humble procession of men, women and children, left the temple and approached a certain bridge that spans the beautiful Sumida River: that river associated with merry boating-parties, eager to see a display of cherry-blossom, a river whose banks are sometimes gemmed with fire-flies, caught by the country folk and placed in such a position that the Emperor can see from his Palace Tokyo's river alight with living jewels, and lastly, a river down which have sped in July thousands of little soul-boats in connection with the Festival of the Dead.

Near this Sumida bridge floated a cargo-junk, whose canvas roof was adorned with many black Buddhist symbols and at whose bow fluttered a banner bearing these words: "A service to console the spirits of the whole-world's departed ones." Priest and people entered the vessel, while the former stood in front of a small altar upon which stood an image of Jizo. Near by were three tablets, one bearing a prayer for all the slain, another for "the great victory of the Imperial Army," and the third for "the great victory of the Allies". When the priest had burnt incense and chanted a *sutra*, a boatman took his bamboo-pole, and slowly the heavily-laden vessel floated down-stream. The splash of the pole, the ripple of water against the sides of the boat, mingled with the murmur of *Namu, Amida Butsu!* ("Hail, Omnipotent Buddha!")

This little floating temple must have appeared as a mysterious barque to those who watched it. It was bound on a sacred mission. It was a Ship of Prayers, a strange-looking craft amid motor-boats, junks with sails distended, and a host of little steamers carrying on board many a happy holiday-maker. For a moment it seemed as if this Jizo vessel had suddenly grown a company of cherry trees whose blossoms were being scattered by the wind into the water. But that flutter of white was not due to the petals of flowers. The worshippers were leaning over the side of the boat and scattering a number of prayers bearing the image of Jizo, prayers for those slain in battle. There seemed no end to that white shower of prayers, and while these messages were floating in the wake of the vessel the smoke of incense rose before the altar and the worshippers began to beat drums and to chant.

It mattered not that noisy tug-boats came and went on the muddy water, or that the shriek of a steam-whistle mingled with the pious *Namu, Amida Butsu!* Neither did it matter to these loving worshippers that their vessel floated past factories belching forth dense clouds of smoke, past squalid dwellings before which workmen stood in soiled and tattered garments. Still the white shower of prayers fluttered in the breeze and fell as softly as snowflakes upon the water. The old priest was quietly smiling. Perhaps he knew with joy that he would soon join those souls for whom he was now praying, that his Ship of Life would soon drop anchor in the Harbour of Death, which is also the Harbour of Immortality.

At about noon the sacred vessel reached Tsukijima, an island at the mouth of the Sumida River, and the boatman plied his pole in the peaceful waters of Tokyo Bay, half concealed in a grey mist. The floating temple, with its priceless cargo of prayers, anchored over a spot where a stone image of Jizo had been buried in the sand. Here the worshippers enjoyed a simple repast, and when all had had their fill, the old priest stood before the altar, a figure that must have seemed almost ghostly in the sea fog, and conducted a special service for the souls of those who have passed away in the Great War. As he prayed, something of the heavenly peace of Jizo was seen upon his wrinkled face. He was praying for no particular country, for no particular people. He was praying, simply, ardently, for the souls of the slain who are one in the Light of Love. I have a fancy that the battle-field strewn with the killed and wounded is not quite so sad, so lonely, so terrible, because of that old man's prayers. Many a soul will

rise from its shattered body and go into the Great Peace because of a noble prayer that went up from a little company of humble Japanese people.

When the old priest had finished praying, he thrust a piece of wood into the bottom of the bay, close to the image of the smiling Jizo. Upon this wooden stake was written: "Herewith the service is held for the whole-world-departed-soldiers-to-console-tablet." Some day, years hence it may be, another floating temple will pass down the Sumida River and out into Tokyo Bay. Some day, perhaps, another old priest will officiate and pray for love that shall lighten the whole world and make war unthinkable. That would be the greatest prayer of all, for it would honour the dead and honour the living for all time. How gladly the Master will answer that prayer when the new dawn comes!

F. Hadland Davis

## RHYTHM IN THE COSMOS

By ANNA KAMENSKY

WHAT is rhythm? Rhythm means measure. Everything living vibrates, for the life has two sides: the consciousness and its sheaths. These veils consist of more or less fine and dense matter; as soon as the wave of life touches it, matter moves, *i.e.*, vibrates. The more intense the life, the quicker and higher is the rate of its vibrations, the richer their key. This constitutes rhythm, the measure of life manifesting in breadth and depth. Everything living and breathing, all nature and all its kingdoms, have their own special rhythm. It was beautifully put by Prince Volkonsky<sup>1</sup>: "Life is a divine rhythm. . . . Rhythm exists, beats and pulsates all over the universe. The raindrop and the knocking of the woodpecker, the glimmering star, the cuckoo's song and the tide of the waves on the seashore—all these are the beatings of the universal heart, which come to full realisation in man."

Indeed the universe is filled with all kinds of rhythms, all subservient to the great rhythm of the whole universe. There is a cosmic rhythm of Nature at peace and another when Nature shows the play of the elements. The sea-surf, the rustle of leaves, the storm and hurricane, all these have a peaceful and

<sup>1</sup> *Art and Stage*, by Prof. S. Volkonsky.



slow or tense and violent rate of vibration, which we perceive either as movement, or as light and sound. By thoughtful attention we easily discern a complete parallelism of these phenomena. Colour, sound and number constitute that triune physico-mathematical basis of every phenomenon in Nature, which accompanies all forms of life.

There are some well known experiments in physics which have established this fact long ago. Let us remember, for instance, the so-called Chladny's figures. One draws a violin bow over the edge of a drum's surface strewn with lycopodium or fine sand. According to the swing of the bow and the height of the sound, the dust on the drum's surface shapes itself into this or that geometrical figure, which clearly proves the kinship of sound and form.

Another still more interesting experiment is shown with the aid of Mrs. Huggins' eidophon. On a little diaphragm of stretched leather or on a screen, the sound sung through a tube brings about a series of complicated vibrations which shape the dust into a final design. Mrs. Huggins photographed these designs and succeeded in collecting very interesting pictures: trees, shells and even landscapes. The more complicated the melody, the more interesting the picture. Music builds by the creative power of sound, and all this shapes itself in precise, mathematical forms, as pure as crystal. "God geometrises," said Plato. "Unceasingly sounds the harmony of the spheres," said Pythagoras. "Rising and setting, the Sun sounds (*Die Sonne tont*)," said Goethe.

"The life of the world," says our gifted violinist, Alexandra Ounkovsky, "forms a chain of all-embracing

phenomena, which can be called analogy. In it is heard the eternal sound, is seen the eternal light, is felt the perfect form, is sensed the rhythm uniting the movement with the conception of number. The subtler our hearing, the keener our eyes, the purer our thought, the clearer appears the analogy of the phenomena of life, which are a series of echoes of the ground-note of the Universe endlessly repeating themselves. Eagerly listening, looking at and thinking over life, we can hear the sounds of Nature, sensing them as colours, and we can perceive colours as sounds, creating in this way artistic and musical master-works. Constant communion with Nature, and observation of its life, unfold the depth of our intellect, wake our inner side and develop our intuition."

In Nature there is nothing dead, and therefore everything possesses its own rhythm, beginning with the slow (so slow that we do not notice it) rhythm of the stone, proceeding upwards to the beautiful rhythm of the tree and the flower, and ending with the quick and intense rhythm of the animal and the human being. Each kingdom has its own rhythm, and this special rhythm has an endless number of shades. For instance, from the huge rock of a mountain up to the crystal and the diamond there is a whole gamut of more or less slow and complicated vibrations. If from the mineral kingdom we rise to the vegetable, we can easily see the difference between the rhythm of a tree and the rhythm of the modest cornflower or the rhythm of a magnificent tea-rose. The same in the animal world: the rhythm of a snail, of a frog and of a deer constitute three quite different notes in the world-orchestra. The difference of rhythm is yet more

subtle and complicated in the human kingdom, where we see an immense ladder of states of consciousness, beginning with the elementary low and single-toned rhythm of the savage and ending with the rich and high rhythm of a finely evolved spiritual man who stands on the threshold of super-humanity. From the savage to the genius and saint there is perhaps a greater gulf than between the animal and the savage. Moreover we have to consider the difference of temperament, of sex, of race, of character, which has also its own special rhythm of vibration.

Let us remember that in the higher kingdom there are phenomena the processes of which nobody has ever been able to observe, just as in the lower kingdoms, for instance, there is the phenomenon of growth. Who has ever seen how grass grows? And yet with every day we see how the field becomes more beautiful and richly green. It is the same with the growth of mountains; only their rhythm is far, far slower; it extends to whole ages.

There is in Hindū philosophy a teaching which throws a great light on the phenomena of rhythm; it is the teaching of the three forces of nature, the so-called *guṇas*. In nature and in man, in the whole manifested universe, three energies are at work: *ṭamas* (inertia, darkness, laziness), *rajas* (passion, irritability, instability), and *saṭṭva* (equilibrium, light, harmony). When the first (*ṭamas*) predominates, then we notice the phenomenon of petrification, immobility. If the second (*rajas*) predominates, then we see a passionate, unstable and uncoordinated activity. If the third (*saṭṭva*) predominates, then we see harmony, and we feel peace and light. The physical representative of

ṭamas is the mineral kingdom ; the animal kingdom is marked by its opposite pole—rajas. Harmony (saṭṭva) reigns in the vegetable kingdom, where life is awake to the joy of existence, while it does not as yet know any passion. So in the stone, ṭamas manifests with a mighty power ; in the horse, rajas is expressed with an equally intense force. In the oak tree, with its grand tent of foliage above the green, and in the soft grass with all its dandelions, bluebells and daisies, reigns saṭṭva, and in this fact lies the clue to the divine peace which we feel at the heart of Nature. If we only know how to listen to Nature and how to love it, then we experience in its midst the whole fullness of life, and at the same time a sense of purity and innocence, removing our sins and regenerating us. In Nature there is no duality, everything is directed to the sun and permeated by her, from the smallest grass-blade up to the mighty cedar of Lebanon and to the stars in heaven. In her (Divine Nature), the pure and beautiful, throbs that high, solemn, peaceful and joyous rhythm which has been called in the East “ the dance of the Gods ” and also “ the ceaseless, flowing, rhythmical dance of the universe ”.

There is a field of spiritual activity which makes an effort to express in colours, sounds and movements the beautiful rhythm of the universe : it is Art. I use this word, not in the limited sense of a special profession, but in the broad sense of a true creative activity. Among the peasants of the world there are many unconscious artists. A weaver, improvising her song by the rhythm of the crossing threads ; an embroiderer, expressing her mood in a symbolical design ; a potter, trying to ensoul the clay and shaping it into a graceful flower ; a bard, listening to the whisper of the leaves

and singing his ballad—all those are true artists who know how to listen and how to see, and lovingly they endow us with the living fairy-tales amidst which they live. Those artists live close to Nature, and in their masterpieces we hear the pure rhythm of the Cosmos, which always brings a marvellous freshness and a feeling of being born anew.

The rhythm changes according to the character of the race and of the nation; it sounds even in the landscape. The Hindū artists knew how to listen to the cosmic rhythm, to the “dance of the universe,” and observed a series of certain subtle changes in the rhythm of each day. For them each hour had its special key—“rāga”—and the song was to be played in accordance with it. In the evening there must be music different from that of the morning; at noon, different from that played at twilight or at dawn. All rāgas are ruled by the goddess Ragina-Tora, who is pictured as a heavenly shepherdess in the mountains; she plays on the vīṇa and is surrounded by deer. In her long mantle and with her sweet smile, she reminds us of a Madonna. It is interesting to find that those thoughts of the Hindū are confirmed by observation of birds, which lower and raise their voices at sunrise and sundown. The birds feel the rāga and observe it.

How far away our passionate and stormy art has wandered from the beautiful and tender tunes in the Indian mountains in communion with the Queen of Rāgas! Why has art gone away from her? Why must we go through so much that is impure and tragic in connection with this falling away?

Art, as well as all things in life where reigns the plan of the Logos, goes to a divine synthesis, and this

evolutionary process realises itself through the overcoming of duality, which is *ṭamas* and *rajas*. During the evolutionary process the primeval purity is naturally lost, but it leads us later on to a conscious and therefore stable harmony. Just like the innocent purity of the child, which must come back through experience and effort again to man as purity of knowledge and love—that is wisdom, in the same way the pure harmony which sounded at the dawn of the *Āryan* civilisation, being an echo of the Gods and the initiation of the wise, must come back to us and renovate our art with the heavenly dew of spiritual regeneration. But this will only take place when artists shall feel the divinity of their mission and shall open their hearts to meet the Light, in the rays of which are born all higher intuitions. As a mountain stream with its pure water brings life and freshness to the valley, so does Spirit in contact with the Eternal pour out the waves of grace on thirsty and hungry souls. Art must be such a mountain stream for humanity; and so it has been and shall be again, when the artist loses not his link with Heaven, when he is able to hear Heaven's voice through the music of the flowers and rivers, and when he tries to make his life as beautiful as his song. In the soul of such an artist the rhythm of *saṭṭva* takes birth and he gives it to us in his works.

But when men left Nature and crowded into dusty and noisy towns, it became difficult for them to hear the sweet Voice which spoke so mightily in Nature—still more difficult to hear it amidst modern life, the clang of arms, the party quarrels, the growing selfishness and a passionate propaganda of I-ness in all its aspects. Man ceased to hear the voice of the Spirit,

and for this he had to pay dearly. He began to worship himself, deifying his desires and not noticing that in this intoxication he not only ceased to progress, but began to slide down to the level of the animal and even lower. For such is the law: we must advance or fall; we cannot remain immovable. And where man falls, Art falls also; where man rises, Art is spiritualised. The modern Art clearly shows us the moral decadence of our time. We see it in all spheres: in literature, where appear heroes of novels who are a shameful type of materialism (Arzylasheff, for instance); in painting, verging on pornography; in music, where operettes of the café-chantant type reign; in dancing, where a disgraceful taste for the "tango" is displayed. In the savage tribes of decadent Lemuria we are not shocked to see such descending to the dark abysses of an unbridled animalism, for to the savage the animal rhythm is natural. But when we see it in so-called cultured society, it becomes appalling. And naturally the question arises: was this really a culture, as we called it, or was it merely a smiling, gaudy mask, behind which was hidden a human-like monkey? Can true culture build its edifice on personal selfishness, on brilliant philosophical argument, on earthly speculations and passions? An ominous picture of the modern world-drama unfolds before our eyes and answers with power: "No, it is impossible." Such a materialistic-intellectual culture, which enforces in man the animal rhythm, threatens at every moment to transform him into a real beast. True culture, which builds a real man, conscious of his divine mission and therefore of his responsibility before the world—such culture can be founded only on religious consciousness,

which brings in a moral attitude towards life. Where there is no religious consciousness, *i.e.*, no recognition of a higher Principle in the world and in ourselves, there may be rich empires and beautiful outer forms, but there is not present the spirit of Life itself, and therefore there are no moral foundations. Strong morals cannot be founded on utilitarianism or scholasticism; they can be founded only on *Religion*.

What is sin? It is to do a worse thing when we know a better one, for it means to step from a higher level to a lower, to replace the higher rhythm by a lower, to go down from the human kingdom to the animal one.

The animal, when it gives way to passion, does not sin. And the savage, full of rajas, does not sin, as long as he does not suspect that there is an evolution. But the man who knows that there is a better life and who allows himself to act as a savage, that man sins, for he goes against evolution. It is the sin against the Holy Ghost, of which the Gospel speaks. The man who does not desire to go against evolution, must work unceasingly at himself, rise from step to step, transmute his rhythm and, in imitation of the Gods, create a new life. Having overcome the dark laziness of *ṭamas* and the unbridled passion of rajas, he must freely and consciously enter the pure kingdom of *Saṭṭva*, and there he will unfold as opens the flower on the peaceful lagoons after the storm. This flower, the sacred lotus, is the unfolding of Spirit.

Anna Kamensky

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## THE DISCIPLE

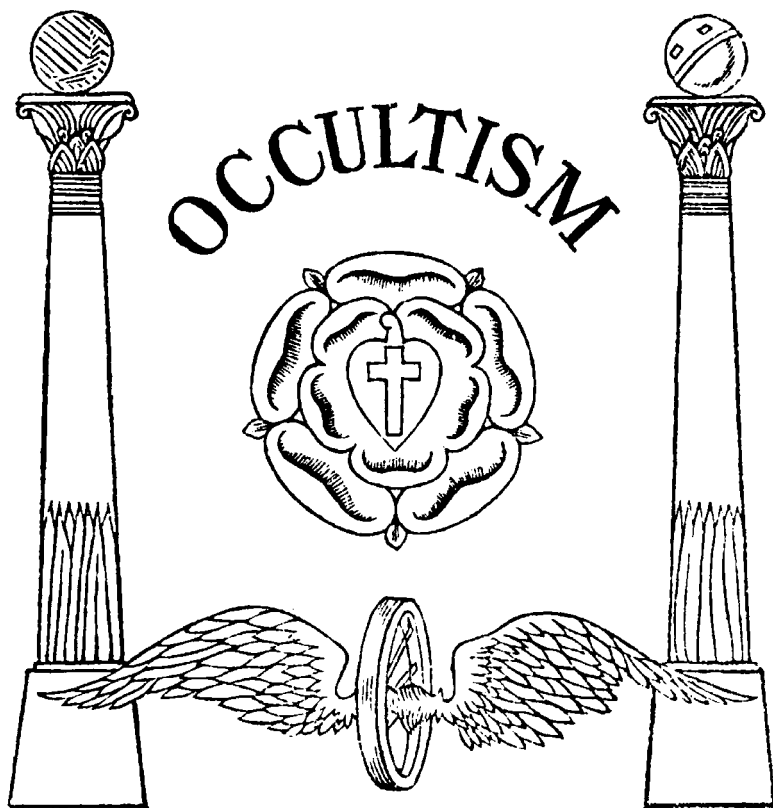
Grief is wide as the worlds,  
O my son!  
Achievement is not to-morrow,  
Nor the next day,  
For grief is wide as the worlds,  
And deep as life is sorrow.

Fashion thyself a sword,  
O my son!  
Resistless steel discerning  
In thy Spirit,  
Fashion thyself a sword  
In a fierce anguish burning.

Gather the flower of thy Soul,  
O my son!  
Bring it unto mine altar,  
Place it humbly;  
Oh! bring me the flower of thy Soul  
Without tremble or falter.

Wide as the worlds is Love,  
O my son!  
As strong as life my loving.  
Then come thou,  
For wide as the worlds is Love,  
Trust thou my loving.

C.



## MAN, HIS OWN RECORDING ANGEL

A TALK WITH A CLASS

IX

By ANNIE BESANT

**I**N explanations of karma it is frequently pointed out that each man, good, bad, or indifferent, records his character and his future by himself, through his thoughts, his emotions, and his actions. I shall give

you a simile which may make this clearer. You know the way in which the scientific man records movements by curves which are drawn by a pencil attached to a lever, which in its turn is attached to the thing which is to be recorded—say the movement of the heart. The doctor puts over the heart a little instrument which is connected with a lever and a pencil. Against the point of the pencil there is a revolving axis covered over with paper. As that revolves, the pencil draws curves which exactly record the beating of the heart. If it beats more quickly, that is shown; if it beats more slowly, or more weakly, that is shown. Thus, that which is traced on this revolving roll of paper represents graphically the movements of that to which it is attached. In this case, by attaching the instrument over the heart or pulse, a doctor is able to see how that inner organ is working.

This principle is continually being used. It was in this way that Dr. Bose of Calcutta recorded the effect of various stimuli on minerals, vegetables, and animals, and showed how exceedingly similar they were; how plant and animal responded to the same stimulus. He had the movements recorded by the pencil on the revolving roll of paper. It is very interesting to watch it and see the life-movement record itself.

For our purpose it is enough to take the general idea, and to think of this record as being traced by the man himself through an apparatus that, for the moment, we may call karma. The man himself records all these causes that he sets going, and they work out in the future. In this way he is his own

recording angel; it is not some outside power that makes the record for him, and then, on that making of another, that his destiny is created. It is the man who creates it for himself.

Let us for a moment look at this from the rather materialistic point of view of the bodies that are used by the personality—the physical, the astral, and the mental bodies. In these the consciousness of the ego is working. But these bodies perish; they are scattered back into the matter of the plane from which they were originally drawn. The physical body scatters its particles on the physical plane and they go back into the general reservoir of physical matter, with the impress upon them which the man has left, stronger or weaker according to the amount of consciousness which the ego had put down to vivify them during the time for which he had used them.

It is as well not to lose sight of the fact that this matter of the plane is being constantly modified by the egos who are working on that plane. They are impressing with their own characteristics all the particles which they use. Thus a particle of matter at the present time is extraordinarily different from a particle of matter as it was at the beginning of the manvantara. All these impressions which have been made upon it have increased its vibratory power.

There is nothing exactly corresponding to what you can call a “content” in the physical atom, but there is an enormously increased power of responding to certain vibrations. The power is latent; when something outside comes into contact with that atom, there is a response from the atom, and that response is according to the latent energy in it. It is in the same way that

in ordinary physics you learn that when the force, or the energy (at one time everything was called force, at another time, energy; but now that has been turned round) becomes latent, it disappears; but it is there; it is not lost.

That is a good analogy to guide you in your thought of the mineral, vegetable, animal, and human sheaths. They all have this varying power of response in them, stored up out of their activities during the past. At death these particles are scattered; the form they made is gone. And that is true, in turn, of the astral and the mental bodies. Hence the Buddhist is perfectly right when he says that man (by which he is indicating these lower sheaths and the connections between them) does not continue, and when he quotes a phrase of the Lord Buddha: "There is in man no abiding principle; only the learned disciple who acquires wisdom knows what he is saying when he says 'I am'." We shall refer to that again in a few moments.

What does persist is the essential life of the ego; that remains through the cycle of reincarnations. But you may say that that is not a permanent continuation, because that also, in its turn, gets drawn up through Buddhi into Ātmā, and so into the Monad, where you come to the really permanent. Sometimes in dealing with this I have asked people to remember that when they are speaking of the 'I' they are going back to the Monad, if they knew what they really meant. It is in the Monad himself, the fragment of the Eternal, that man's eternity resides. Everything else is put out by that and drawn back by that; but the Monad himself is the "I".

That of course is not realised by people who know nothing about Monads; and others do not quite realise that the Āt̄mā proceeds from and is an extrusion of the Monad into our fivefold universe. So it is no wonder at all that this idea came into the mind of large numbers of the Buddhists, that there is no continuing personal ego, but only skandhas, the traces he has made. Taking them literally they are right; where they are wrong is that they imply that there is nothing continuing; that there is nothing beyond the personal ego. Normally, in talking with people about the higher constitution of man, you stop at the individual ego, because his separating sheath goes on through the whole cycle of births and deaths, which is quite enough for the ordinary person to grasp and think about. You only muddle him if you go much further.

The word "parent" has sometimes been used as indicating the relationship which the ego bears to the lower bodies of the personality, but it has to be taken with a word of explanation. (There is an interesting physical analogy which might be used here in the case of the permanent cell which passes on and on, only I must not go down that fascinating bye-way because of lack of time.) It is the ego (remember, also, what is behind the ego) which is the creator and fashioner of the latter, which is the personality; far more so, in truth, than any parent in the flesh.

Let us take the material properties or attributes of the personality—the lower bodies. The man is continually changing these. His physical body, for example, is perpetually changing. Modern Science has accepted this as a matter of course. You are not even exactly the same in your physical body when you go out

of this room as you were when you came into it. Some of your physical particles have fallen upon your neighbours; some of theirs upon you. There is this constant interchange which is going on all the time; I have sent some of mine upon you; you, some of yours upon me.

That is what we may call the physical brotherhood of man. A man cannot live alone, even if he wants to do so. Even if he goes off into a jungle, he will get particles from the vegetables and the animals; he cannot isolate himself, when he lives in a world that is related and interrelated. In dealing with the physical body I have often pointed out that there is a certain material and physical brotherhood which puts upon us certain duties and responsibilities and which brings upon us certain collective results for which in our separated selves we are not responsible, but for which we are responsible as part of the great collection of beings around us that we call Society.

Looking at it in that way, confining ourselves to the bodies, nobody would be foolish enough to say that what you have promised to do, say, before you came into this room, you are not bound to fulfil when you go out of it again, merely because physically you are a slightly different person. Technically you are different, but the *you* who promised is not these casual particles with which you are clothed. You pick those up and you throw them away again, and there is no more sense in calling those yourself than in calling your coat or your shawl or your shirt yourself. A man who has changed his shirt has not got rid of his liabilities if he is in debt, and his creditors would look at him very much askance if he said he had changed his shirt and therefore was not responsible.

It is that which is also the difference between you and your body. We identify ourselves with our bodies, but we do not identify ourselves so much with our clothes. We know we are always changing our clothes, but we do not so much know about our bodies. One is a visible and the other is an invisible change, but it is exactly the same thing really; and it is only as long as you are making that artificial identification of yourself with your body that you can possibly imagine that, because you are changing your body all the time, you are not therefore bound by all the liabilities which fall upon you through your thoughts, your feelings, and your actions.

I took an extreme case in the illustration of the change that occurs in the body in the interval between coming into this room and going out of it. But the whole of the body changes in a few years, and yet the man is responsible. That is the idea which has not only to be accepted (and of course we all accept it), but to be made a living part of one's thought, so that it covers and colours the whole of our thinking with regard to karma.

Carry on that thought to the next stage, the astral. Your physical skandhas, clearly, do not change *you*, the thinking, feeling, acting being, although all your actions on the physical plane are made through this changing body. Go on then to your astral body, and you come to exactly the same thing: equally, all your senses and emotions are not you; they are nothing more than temporary phenomena by which a portion of your consciousness is expressing itself in the astral world, as a portion is expressing itself in action in the physical world.



If you take it in the broad way, your will is expressing itself in the physical world through the physical body; your emotions, as we call them (the compact of sensations and thoughts), express themselves through the astral body; the element of thinking is expressing itself through the mental body. In the broad sense those are the three great aspects. I say in the "broad sense," because we have to remember that each of these is again divided into three, so that you get something of each of the other two in the one which is predominant. We must never forget that in the application of our ideas. Every particle of matter has in it the three guṇas; one is predominant, and that is the one that gives the name to the aggregation; but, whether in the aggregation or in the single atom, all three are ever present, two latent, one patent.

You ought to keep that as a thought in the back of the mind, so that when I say the will expresses itself through the physical body as action, you will not exclude the other two; you will understand that I am naming the predominant attribute, that which impels to action, that which is called the massed-wish, the effective wish.

Carrying that idea to the astral body, you will understand that at the death of the astral body you are only shaking off another piece of clothing, another set of skandhas, those which have to do with sensations. Those scatter themselves again and become part of astral matter. But remember that they have gone through exactly the same process as the physical; they have become impressed by you; although the change is slower, it none the less goes on; there is nothing permanent there.

Go on to the next: you find the same thing happening with your mental body, and the make-up of that is continually changing under the impact of your thoughts. You are throwing out and you are drawing in; those particles which you throw out carry with them the impress of your past, while those which are drawn in you remould, and colour and shape. The whole of this is going on all the time, and, when your life in Devachan is over, all of those go back again into the mental plane, into the general matter of the plane. Thus you observe that there is no difference in principle in all these changes which occur in the three bodies of the personality.

The tendencies which they produce, the tendencies which grow out of the impresses which you have made upon them, give rise to the skandhas, and to the powers that have become latent in them and that will be called out again in the future. Now the ordinary Buddhist says that the skandhas remain but the man has gone, because nothing can ever bring the whole of those particles together again. And it is true that the physical body has gone, the astral body has gone, and the mental also; what remains is the reincarnating ego and the permanent atoms attached to him and the scattered particles.

You know, of course, the orthodox Christian conception that on the Resurrection Day we shall rise in our physical bodies. You may remember Voltaire's sarcastic remarks about this idea. He analysed what happened; he said: The body dies, it decays, it becomes part of the soil, some of it grows into grass. Then a sheep eats the grass, the grass becomes part of the sheep, the sheep is killed for mutton, the mutton is

eaten by a man. And so the original particles have passed into the body of another man. In the Resurrection, asks Voltaire, how are all these atoms to come together to clothe the original man? He points out that they have been used in the grass, in the sheep, and in the other man *ad infinitum*; then he leaves it for the Christian to explain. He says there is not enough matter for all these claimants to be clothed again. Then, if I remember aright, he makes a funny picture of the people quarrelling over a particle of matter; one man claims it for himself, another for himself, and so on—so that on the Resurrection morning there is a good deal of quarrelling among the people who are trying to get bodies with which to re-clothe themselves.

That was Voltaire's way, especially effective to a French audience, which is quick to see the absurdity of a thing. Nothing more fatally killed the idea of resurrection for the body than Voltaire's way of putting it. The people who believed in the resurrection were furious with him for what they called his "irreverence"—it was very irreverent for him to trace out the destiny of the body in that fashion and then make such a conglomeration of souls to struggle over its particles! But it was very effective to read, for you would never forget it. That was why Voltaire was so bitterly hated, and why to the present day he is often looked on as a sort of incarnation of jibes and sneers and sarcasms, which is a most false view of Voltaire. That was not the real Voltaire; he had all that brilliant wit in him which he levelled against the Church and the doctrines of his day. But you see much more of the real man when you remember how year after year he went on

trying to get justice for the family of Calas, a Huguenot who had been murdered; for he went on and on until he got justice for them. That was the real Voltaire, who had a passionate sympathy for human suffering, and was willing to sacrifice everything for the sake of redeeming it. That side of him is not so well known. But that is a digression.

Now the question arises: What is there which may be called a skandha, which is picked up again when the man reincarnates? Clearly it is not all these scattered fragments which have become part of the matter of the plane, and which, in addition to that, have been used by a large number of other people; for, supposing that you stay in Devachan for twelve or fifteen hundred years, a great many people have been using such parts of your physical, astral, and mental particles as they have come in contact with, and by congruity have picked up.

What remains is the permanent atom. But that conception was not given out in the early days; it was not even suggested in our earlier teachings, and only quite comparatively lately, during the last few years, has this idea of the permanent atom come out. It was noticed as a brilliant nucleus in the causal body; that is what drew attention to it. Then some of us examined into it to see what it really was. In generally examining the things around, this was noticed and drawn attention to, and naturally at once the investigators wanted to know: What is this nucleus in the causal body and what does it mean?

It came to be connected at once in thought with the nucleus of a cell and the nucleus within it—matters which have been gone into so carefully in

modern plant and animal physiology. It struck us at once as something to do with the organisation of the bodies, something to do with the building-up. So it was looked into very carefully, and the permanent atom came out of that investigation. The brilliant nucleus that was seen was the group of the different permanent atoms all together, all aggregated into a single body, as it were, with this exceedingly brilliant appearance which drew our attention to it.

There lies what you may call the explanation of the skandhas. I think it is intended to be suggested in that phrase in one of our earliest writings: "The abstract mould, the privation of the future new being." You may remember how very fond H. P. B. was of that word "privation," and she used it very much to the annoyance of western people, because they never knew exactly what she meant by it. It was a word which had been used, I believe, in Greek philosophy, but her meaning was not quite the same as was attached to it by the Greeks. This annoyed the western scholars very much, and on account of their ignorance they ascribed it to what they called her "loose way" of thinking. They could not understand what she meant, and, to be quite frank, *we* did not understand what she meant. We were fairly puzzled over this word "privation".

What she evidently did mean—which came out when we examined into the facts (and generally you did not learn until you found it out for yourself, and this made her so useful because she stimulated thought)—was that you did not retain anything which could be called material, anything which had a form. You had the abstract thing, which could generate an

innumerable crowd of concrete things. That is what underlies her use of the word "privation," and whether the word itself is the best word that could be used or not, I do not know. But the fact that she intended to convey is quite clear.

It shows itself in the most startling fashion if you observe the change from an abstract idea, an arūpa idea, clothing itself in the matter of the lower mental plane, the four lower sub-planes, if you watch the transition, as we have very often done. Take, for example, a triangle, which is so simple as a form. This abstract idea of a triangle is a reality to you on the arūpa plane, difficult as it is to describe it down here. (Even trying to put it into words, one puts it into words wrongly.) It means a non-figure, which is yet a figure, which is circumscribed by three right lines, the angles of which make two right angles. It does not mean any particular angle; it does not mean any particular line; but those two things must be present in order to make the abstract idea of a triangle.

Now that has an existence on the arūpa sub-planes, and it has a reality there. With the sense of the causal body (if I may use the word "sense"), you do see it; you become conscious of it as external to yourself in what I am obliged to call a form. Because of our difficulties of language, that is fatally confused and muddled, because it is only there that it is a *reality* to you.

Suppose that you grant such a triangle (if you can imagine granting it), and throw it into touch with the matter of the rūpa sub-planes; it at once becomes an indefinite number of triangles, each of which has a definite form. You will have right-angled triangles,

isosceles, and the other types, all coming into visible existence. If you choose to bring it down within your own causal body, you become a fountain of triangles which go off in all directions about you, as a jet of water which spurts up as a more or less coherent mass, coming down as a fountain, separates into innumerable drops. There is no physical analogy which is more like it than that—drops thrown off in this descent, where there were no drops before.

You know that I have told you before that if you will be careful not to strain your physical brain, you can work up to this conception; in fact a few of our members have done it. I remind you of it again, because so many of you now here were not present when I mentioned it before. Don't try to do it too vigorously for the first time, because it tends to bring about a headache. It is better not to persist against that; a headache means that you are straining the nervous mechanism of the brain, which you must not do.

Take three triangles of different sizes and then of different forms; or perhaps it would be better to commence at first with three triangles of the same form—say isosceles. Think of the three separately at first and try to visualise them so as to get them clearly. Then try to bring those three together, as it were. Of course you will have a many-pointed figure, but do not mind that for the moment. Try to visualise that aggregate of three different triangles into a single triangle which has not lost the characteristics of the three. Then try to drop the outlines and keep the abstract thought of the triangle—the three right lines and three angles that make up the total of two right

angles. When you are just reaching that point (if you are successful) a certain change will take place in your consciousness.

It requires a number of weeks to accomplish it, because you can work for only a short time in the beginning. But when you have reached that point and are feeling a bit dazed in the effort to grasp it, your consciousness suddenly changes and becomes clear. That means that you have transferred the centre of your consciousness from the mental body to the causal, and in the causal body you can see it; that is, you become conscious of it as a clear, distinct existence outside yourself. That is the intuition of the causal body, the intuition which recognises the outer; whereas the intuition of Buddhi recognises the inner. You see things from *inside* in using your buddhic intuition; but you are realising something *outside* yourself in the intellectual intuition.

That is one way of attaining this conception from where you are, from below upwards. And you see at once why it is so difficult and so dangerous a thing to do unless you are very, very careful. It ought only to be done by a person who has practised meditation for some years, so that the tendency toward the causal body thinking has germinated; otherwise you can't get the result at all. But after some years of meditation you have established a certain tendency of the consciousness in the causal body to be affected by the consciousness in the mental body. It is the same consciousness, of course, but separated by sheaths; and when you have established that, you are able to undertake this by the process that I have been trying to describe.



In fact, the process really only becomes intelligible to you as you practise it. This is so often the case in the instructions for meditation. If you try to make out what they mean, you never get very much further, because you are keeping in the questioning stage of what is meant by it, which does not help you at all. Try to begin to do it and, as you do it, it clears itself, because the power is in you and you are calling it out. You call it out by doing it. In this case the "doing it" is the process of thinking, the definite activity of the plane upon which you are working.

There is no objection to any of you who are accustomed to meditation trying this, provided that you can remember to stop the moment you feel a little bit tired. If you are really doing it, you feel tired in a moment; then there is the temptation to go on further. Especially is that true of western people, who put their energy into meditation. You want energy in meditation, but it is the energy of the oriental rather than of the occidental type; that is, the energy which concentrates itself in the consciousness rather than in the sheaths of the consciousness. And, although that may not be clear to you, it is a fundamental difference.

I shall tell you the quaint expression which H. P. B. used on one occasion in making that clear to me. She asked me to will something simultaneously with herself. I began to do it in the most vigorous way, when suddenly she stopped and said: "My dear, you don't will with your blood vessels!" I had been willing so energetically, in my western way of doing it, that I had caused a great rush of blood to the head, the result of which was that my arteries were expanded

almost to the point of breaking. Of course, she was watching and stopped it.

If you have any physical sensation, you are willing with your body and not with your consciousness. That is the thing to remember: that is the danger sign. If you feel tense (and you know how often, when you begin to meditate, your body gets tense) that does not help your meditation, but it does injure your body. When you are meditating, stop for a moment and feel how your body is. If you find it is very tense, stop and relax; otherwise you are straining it.

At first you can't help it, because the habit for thousands of years has been to make the body follow the consciousness. If you think hard you begin to frown; you do it naturally. You fix your eyes when you are thinking intently; your eyes get tired. These physical accompaniments are the things that are tiring. You say that *you* are tired of thinking; no, *you* are not, but your *body* is, for you have made it follow your thought, which the poor thing cannot do beyond a certain point. If you try to make your body do it, it gets tired.

If you notice children, you will see that very strongly in them. The whole body works with the mind. Observe the child learning to write, and see the faces he makes; he shuts his teeth hard; he makes his mouth twist; he puts his head on one side—all in the attempt to write a single letter of the alphabet. It does not help him in the least, but the child cannot avoid it.

That is the tendency in all of us. We do not do it to that extent, but if you suddenly pause when you are thinking hard (if you have not trained yourself otherwise), you will find the same tendency

in the body. As long as it does this, you cannot use the whole power of concentration of your mind, because you are wasting it in this physical exertion, and the whole body gets tired.

If you have got beyond that, then, when you begin this attempt at perceiving this peculiar kind of triangle, you will have for a moment a little sense of being dazed, then a burst of new consciousness, and then you will "see" this formless thing. It sounds absurd, but it is not. That is the process of climbing up to it. The reverse is the case when you come down; then you pull this formless triangle with you, and it shoots out into all the different kinds of triangles, into a kind of spray of triangles, as said.

When you have accomplished this, you will realise what is meant by the skandhas, and the privation of matter—these inherent qualities which persist after death, and which are the basic factors in determining what shall be the character of the bodies of the personality in the next earth-life.

Annie Besant

## THE LAST DAYS OF HERBERT WHYTE, M.C.

THE following most interesting and touching account of the last days on earth of our loved and faithful worker will be read with keen feeling by all who knew him. It is sent by a friend.

Herbert Whyte's recent incarnation closed in a dramatic setting, especially from a Theosophical point of view, and when known must prove of real interest and comfort to his many friends. He had no enemies, even though he died fighting.

Shortly after joining his battalion on the Palestine front, he was unexpectedly offered a few days' leave in Cairo. His arrival coincided with the holding of the First Convention of the T.S. in Egypt.

His experience and position in the Society marked him out as an ideal President, and never was unanimous choice better justified. Clear-headed, capable, and full of tact, his influence was felt in every branch, and contributed not a little to the great success of both days. At the same time he, and others, were frequently conscious of something in the room "that gripped," to use his own expressive term.

He rejoined his unit a day or two before the great advance began, when to his intense surprise, and not a little to his disappointment as a soldier, he found himself

first on the list for a course of instruction in Cairo and reappeared there amongst his friends.

Needless to say all his spare time was devoted to Theosophical work, and he did not a little to consolidate that which had been commenced during his previous visit. In fact he left a tradition at the Egyptian T.S. Headquarters, and it is to be hoped that one day his photograph will adorn its walls. His lovable nature refused to see any but the best side of those with whom he came in contact, which recollection will outlast any photograph!

And then came the call. On rejoining his regiment he found that, owing to sickness and casualties, he was to command his company in the operations which culminated in the capture of Jerusalem. The enemy's positions were formidable in the extreme, and one senior officer has described them as "almost impregnable". Whyte's company was one of those selected for the post of honour in storming the rocky heights on December 8th—and succeeded! Of his personal share we know this, that his Colonel specially recommended him for the Military Cross, and that it was duly awarded two days after his death.

A short period of rest in the captured city followed—and then came the end. The Turks, furious at the loss of the Holy Places, made a determined effort to recapture them, and on December 23rd Whyte's company was ordered to assault a hill about four miles north of the town. The contending forces were well within point-blank range when the attacking force reached the summit, and at the head of his men Whyte fell dead—with a bullet through his forehead. He had won his Military Cross in the liberation of the Holy

Places, and his wooden Soldier's Cross in their defence.

In these days when the bowed heads of mourners are so often seen around a gallant comrade's grave, the words "*Requiescat in Pace*" seem fitly to terminate the simple ceremony, but they surely would be inappropriate to Herbert Whyte. He has gone to work and further responsibilities, nor can one imagine him resting in peace while one soul suffers in this Manvanṭara, for of such is later formed "the Guardian Wall".

Perhaps Mrs. Besant would like to know some of the above facts; his loyalty to and love for her were ever unwavering; and while Theosophy is to many the sunshine in the background, to him it was, nay is, the sun in the mid-heaven.

## OCCASIONAL NOTES

By ALICE E. ADAIR

### V: IMPRESSIONISM AND ITS OFFSHOOTS

THE key to the rationale of the various "isms" that grew up within and out of the original Impressionistic Movement is found in what may be called "scientific" Impressionism. In the study of the latter also a clearer conception is gained of what this particular movement has done for art; and to reach that conception it is necessary to understand the aim of the artists, the faults ascribed to them and their answers to the criticisms levelled against them.

The name which the later Impressionists adopted—Luminarists—shows plainly enough the end they had in view. All their problems and innovations arose out of their pursuit of light—light which was to them synonymous with colour. They did not originate out-of-door painting but they made it a fixed rule. They did not introduce the idea of bright colours placed side by side undisturbed by any neutral tint—Manet was responsible for that—but they carried his theory much further in practice. Finally, to the solution of the problems relating to light and colour arising out of these two departures from the older methods, that is the use of bright colours only and *plein-air* painting, they

directed all their efforts. In the pursuit of this object they availed themselves of all the knowledge that the Science of Optics could give, combining with it the results of their own close observation of natural phenomena, particularly effects of atmosphere. They were greatly helped in their colour innovations by the immense advance that was made at the time in the manufacture of pigments, made possible by the discoveries of chemistry. So that in this movement there was an interesting linking together of Science and of Art. The Impressionists were dominated by a passion for sincerity, truth in all things, and therefore Science could give of her treasure for the creation of beauty. The French critic, M. Camille Mauclair, gives as the discoveries the Impressionists made in their study of atmospheric effects :

1. The effect of sunlight on objects and colours is to render them transitory and uncertain.

2. Line disappears under high light, objects in the background project themselves into the foreground and disturb the perspective.

3. The surfaces of objects, instead of standing out in modelled relief, are flattened into mere relative tones or patches of colour.

4. Colour is sometimes changed in local hue, is shattered or bleached.

These are important observations they made. Let us place side by side with these the faults attributed to their work by other critics.

1. The absence of decisive quality and body in the shadows gives an unreal, evanescent appearance to objects at times.

2. The dissipation of line produces flabbiness in the figure.

3. The disturbance of the perspective planes often confuses the whole picture.



4. The free use of high colours to obtain the desired effects of light does not always please the colour sense ; nor does it always give the appearance of light.<sup>1</sup>

Comparison will make it quite clear that the defects of Impressionism—if they are defects—are not due to mere whims on the part of its exponents but are the deliberate expression of convictions arrived at by careful observation and experiment. If the attention is now turned to the ideals and methods of the “studio” painter, it will be equally plain that the vagaries—for as such he regarded them—of the new School must have filled him with horror and dismay.

The studio painter arranged and controlled the distribution and concentration of light in his picture. He placed it where he wanted it, where it would produce the effect he desired. Rembrandt is a striking example. The studio painter had certain formulæ for the colour of foliage, water, sky, etc. The old masters used colour “for the enhancement of the decorative side of painting” but not as an end in itself. Their only method of expressing light and shadow was a black and white expression. They never suspected that shadow was not absence of light and colour, but only light and colour subordinated to more intense light and colour in the parts that are not in the shade—“a place where the rays of the spectrum vibrate with different speed”. The studio painter chose his subject and composed his picture according to certain conventions coloured by his own personality. He selected from Nature only such things as fitted in with his ideal conception. He insisted upon precision of outline ; the line might be flowing or rigid, but it must be exact.

<sup>1</sup> *Art for Art's Sake.* John C. Vandyke.

One can imagine the feelings of these painters with regard to the new School, their utter bewilderment and anger when confronted with the work of the Impressionists. What could they think of men who made of their canvases a gaudy patchwork of vivid colours, refusing to use any half-tints to modify violent contrasts or to convey the sense of roundness? How could they follow the extraordinary changes in the colour of sky and trees, sea and land, snow and sand, that these men with "the genius of the eye" literally splashed upon their canvases? Their predecessors had never remarked these changing moods of nature. How could they understand men who said: "There is no black in Nature, Nature is 'a prism filled with dazzling and iridescent tints,' therefore there shall be no black on our palettes; there is no line round objects in Nature, it is difference of colour which separates one mass from another, intensity of colour which brings one object forward and puts others back." What could they make of rapid brushwork, who had been trained to place every touch with loving care? Or how answer the challenge that rigid outlines could never give the feeling of tossing branches, breaking waves and rushing torrents?

Though many of the criticisms of the Impressionists were unjustified, others were undoubtedly deserved. There is no doubt, for instance, that in the earlier days they did not give much attention to line or composition. On the other hand it must not be forgotten that in all experimental work there is this tendency to concentrate upon the immediately desired object to the exclusion of all others. The early Impressionists concentrated their attention upon colour

and brilliancy of light. They achieved their object. The later painters added other qualities. "The works of Van Gogh, Gaugin, Claus, Maufra d'Espagnat, Harrison Besnard, Le Sidaner, and many others, have all the light and colour of earlier painters combined with subtly strong harmonies and a feeling for beauty of line, composition, rhythm of movement." The brilliant colouring all artists since adopted in varying degrees. There was philosophy and humour in Manet's reply to criticisms of his violet shadows: "One year one paints violet and people scream, and the following year every one paints a great deal more violet." There is one defect Impressionism cannot escape, and that because it is due to the limitations of pigments. Pigments can never approach the colours of light in brilliancy. Artists must compromise. They have only a limited scale which they can use. Some paint downwards to the lower tones of the scale, using black, that is, absence of light, to represent shadow; others raise the pitch and paint towards the white end of the scale. The latter the Impressionists attempted, and the consequence was that while raising the luminosity of the shadows they could not force up the higher notes sufficiently to get the compensating extension of notes at the light end. Thus their relations were not as harmonious as those of the more sober colourists, but on the other hand the latter are quite untruthful as to impressionistic effect.

We have now the distinguishing marks of the Impressionist painter. He makes particular study of shadows and reflections, he lays great stress upon correct values within a general tone, and he fills his pictures with as much light as he can get into them. His desire

is chiefly to please the æsthetic sense by colour, true, pleasing and harmonious. If in addition we note the strong Japanese influence in the treatment of perspective and the use of flat tones, the very marked attributes of synthesis and selection in their work and their characteristic brushwork, we shall have before us all the main features of Impressionistic painting.

Turning to its offshoots, the most interesting of them is that called Pointillism. In 1886 two of the Impressionists, Seurat and Signac, struck out a path of their own ; it was really an elaboration of the prismatic division of colour. They used only the seven colours of the spectrum, and placed their paints on the canvas in minute touches, using pure and brilliant colour. It was from this spotty method that they derived their names. Their idea was that, as light is colour in subtle, translucent form, on a bright day the air must be filled with colour which will tinge all objects blue, violet, yellow, rose, as the case may be, and that by putting on these dots of colour representing the prismatic colours, when their pictures were looked at from a certain distance the eye would blend the dots of colour and an effect of brilliant light would be produced. In other words the colours are not blended on the palette by the artist and put upon the canvas. The eye of the observer must do that with the spots of pure colour that the artist has dotted on his canvas, the dots being of the primary colours into which a given tone can be divided, with, in addition, the complementary colour which the eye instinctively imagines but does not see. Some of these Pointillists carried their theories to the point of absurdity. Camille Pissarro, by his association with it, gave to the movement a fictitious importance, but

interest in it waned considerably when he returned to saner methods, and the group was completely broken up when Seurat died in 1890. Besides the Pointillists there were the "Idealists" who gathered round André Mellino; there were the "Realists," including Degas Raffaelli and Toulouse Lautrec, whose aim was to paint human life with an almost brutal sincerity; there were the "Intimists," Charles Cottet, Simon Bussy and Henri Le Sidaner, painters of life as one dreams of it. And lastly, there were the "Symbolists," in whom appears the first sign of a reaction against the painting of the appearance of things, substituting the desire to paint the essence or substance of things—the aim of what is called Post-impressionism. The dominating influence in the case of the Symbolists was Cezanne.

In addition to these normal outgrowths of Impressionism there were two other short-lived groups, the interest of which lies in their eccentricity. One of them was the result of the extreme hostility which was roused in France by the Impressionist movement. The Impressionists abolished black from their palettes. The "Nubians," for so they styled themselves, availed themselves of the slightest excuse that Nature gave them for the use of black, and in fact made their pictures as black as they could make them in paint and in feeling. Needless to say the effect was somewhat depressing.

The other group called itself the Rose+Cross, and had a queer person called Sar Peladan at the head of it. It did not limit its activity to Art, but interested itself in Morality, Politics and Religion. Its artistic convictions were mainly negative. "Its members were forbidden

to exhibit historical, prosaic, patriotic, and military subjects, portraits, representations of modern life, all rustic scenes and landscapes (except those in the style of Poussin), seamen and seascapes, comic subjects, oriental subjects, pictures of domestic animals, and studies of still-life."

In concluding this all too brief sketch of a remarkable movement, it will be sufficient to add that Impressionism has now permeated the art of Europe, has rooted itself in America, and penetrated to the outskirts of the British Empire. It has even invaded the East, influencing Japanese and Indian painters. Not all have been profoundly affected by it, but there is no spot that has wholly escaped its influence, and the sum of human happiness has grown with this cult of the Sun and radiant light.

It is not so much for the number of inspiring masterpieces that they have left us that we are indebted to the Impressionists, but for the remarkable enrichment of human consciousness. Not only artists but all men have been taught to see Nature as they never saw it before. Their colour sense, their sense of values, their appreciation of the beauty side of truth, have grown exceedingly. Language has been enriched by new subtleties of thought and feeling, and indeed every human sense has been refined as well as stimulated by the inspiration of Impressionism.

In the long journey of man towards perfection such an extension of consciousness, even though it should come through the mere training of eye and ear to greater sensitiveness, is not to be despised nor its value discounted. For it is only the most delicately adjusted and finely wrought instrument that can truly

record and retain the perfect harmonies of the subtler worlds. And if the value of an art movement be gauged by the stimulus it has given to the evolution of the race rather than to some specially favoured few, then Impressionism may justly claim admission to the first rank.

It may even indeed be that to the Great Architect it is a matter of indifference what aspect the Art assumes, whether it be realistic or otherwise, whether men paint the appearance of things or their substance, so that His people are made wiser and happier.

Alice E. Adair



## HOW THE QUEEN BECAME HER HUSBANDS' SAVIOUR

By M. VENKATARAO

THE cares of the State had increased, and the aged Sikhidhwaja longed to be relieved. But he had no heir-apparent in whose favour he could abdicate his throne. While he was thus in despair, his consort, Chudala, suggested that nothing else but the knowledge of the Self could secure them peace, and that therefore the king would do well to organise daily meetings to hear discourses on philosophy.

Chudala's suggestion was readily taken up by the king, and a systematic course of disquisitions went on in the royal palace. They were well attended by hosts of men and gods, and there was none in the audience who did not feel elevated at the inspiring thoughts caught in the discourses. Chudala was all attention and made every bit of instruction her own, while Sikhidhwaja's mind wandered far and wide and remained as blank as before.

As the days passed on, giving to each what each had deserved, it was the lot of Sikhidhwaja to be confronted by a very hard struggle in his mind, and, unable to manipulate it, he sank into a state of depression and weariness. At last he resolved to betake himself to a hermit's life in a forest, and sought permission of his



queen consort to do so. She praised his motive but desired to follow him to the forest in order that she might serve her lord.

“The State and the family are real obstacles to spiritual progress,” cried he in great anguish, and longed to be left alone to carve out his own destiny in the forest. His queen endeavoured to put him on the ancient track of securing peace amidst turmoil, but Sikhidhwaja would not listen. At last, on a certain woeful night, while Chudala was fast asleep on her soft down bed, he quietly rose and stole away to the forest.

An hour or two afterwards the queen awoke, but her husband was missing. For a moment the world looked quite empty and she was overpowered by all sorts of disappointing thoughts. Presently her Higher Self rose above her mental horizon and, through the clairvoyant faculty that she had developed through the grace of her Master, she saw the whole course of her husband's conduct. Eighteen years of hard struggle lay before her husband in that solitary forest in which he was to settle down in quest of knowledge, and Chudala could not think of interfering with her lord's karma.

As day dawned, Chudala sent for the Prime Minister and bade him rule the kingdom in her name, as her husband had gone out to live a saintly life for some years. She herself devoted some time every day to enquiring into the affairs of the State and spent her nights in guarding her husband from the ravages of wild beasts in the lonely forest, presenting herself there in her subtle bodies. Thus, guarded unknowingly by his beloved consort, who would not rest content

till her husband joined her in the Higher Life as they were already joined in the marital life, Sikhidhwaja passed his eighteen years of forest life ; but he was not a whit better than before. During this period his occupations were physical austerities which gave him no mental peace. The unaccustomed seasons in the forest naturally exposed his body to the dangers of violated laws, and he became a mere skeleton. Neither in mind nor in body was Sikhidhwaja richer for the change, and spirituality was only a word of mouth.

Having realised that the forest life had prepared her husband to receive the message that she longed to give, but doubting at the same time that the message would perhaps fall flat were she to appear to him as his queen, she determined to materialise herself as a young man and redeem her husband. Accordingly, when one day Sikhidhwaja was preparing a garland of flowers for divine worship, a fair youth with a halo of sacredness round his face was seen dropping down before him from some unseen realms of nature. Sikhidhwaja was very much astonished at the unexpected and mysterious appearance of the young saint, and paid him due homage according to the custom of the time. After the customary rites of receiving a great person were over, Chudala, now in the guise of a young man, enquired of the welfare of the king in his physical and spiritual life, and was sorry that he gave up his kingdom to lead the forest life with no avail. He pointed out to him that he made a mistake in having failed to grasp the significance of his wife Chudala's words when she said that knowledge of the Self would secure peace to human beings, and that he was no better for the change of life.

These words fell like axiomatic truths on the ears of Sikhidhwaja, who became all humility and begged the youthful saint to redeem him from that state of gross ignorance. Ever bent upon helping her husband to tread the path that she had trodden, the disguised Chudala gave in a nutshell what Sikhidhwaja had failed to accomplish : “ The sages have enjoined that aspirants should give up attachment to the objects rather than the objects themselves, which are creations of God and do not cease to exist for their rejection. If, instead of giving up your realm and your family, you had lived amidst them, free as air, you would have been a saint by this time. Realise this, oh king, and mould your life accordingly. I shall visit you every day and watch your progress.”

The king realised his folly but determined to work strenuously on the lines suggested by the young monk whom he believed to be his saviour. His conduct was watched by the young saviour, who visited him every day to inspire him with the realities of the higher life. Tests were made to gauge his progress, and three of them are noteworthy :

(1) Once upon a time, during her daily visits to the king in the forest, Chudala came unusually late and explained the delay by narrating an incident in which the king's saviour was doomed to be a woman during nights by the curse of the Sage Ḍurvāsa. Thenceforward Chudala lived by night with the king, who was not at all moved by the presence of a woman and had therefore vanquished his desire for conjugal happiness.

(2) On another occasion, Inḍra was made to appear before Sikhidhwaja with all His wondrous paraphernalia, and the king was promised all the sweet

pleasures of the heaven world. Sikhidhwaja meekly refused to have them and thereby showed his strength of mind.

(3) On yet another occasion, Chudala suggested that he should marry her in order that her womanly modesty might be safeguarded from the intrusion of the low-minded, and with his consent fixed a day for marriage. But on the wedding day she created a *māyāvi rūpa* of a lover and feigned to be with him when Sikhidhwaja was entering the apartment. Sikhidhwaja was not moved even at this sight, but his beloved approached him with bashfulness and sought to be excused for her misconduct. The king was calm and excused her, but would not condescend to live as her husband, since she had chosen her own lover.

The third test being over, Chudala was able to determine that her husband had lived the life inculcated by her, and resolved to reveal herself to him. She placed her hand on her husband's head and asked him to withdraw himself into the heart and see what had transpired during all these years of his voluntary exile.

In the inner recesses of his heart Sikhidhwaja saw that his own wife, Chudala, had played so many parts in order to be his saviour, and he embraced her with the divine love with which they were now inseparably wedded.

“ You have been my untiring saviour from the beginning, and I know no words to express my gratitude to you who are beloved both as wife and saviour. I am now your suppliant, and what is there in the world that I should not do for my saviour? Fortunate are those whose wives can play the part you have so

kindly played to redeem this humble self of mine, and neither wealth nor position can give half of what you have given me in the autumn of my life.”

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Chudala now suggested that they might as well live in their kingdom as exemplars rather than in the forest, and that opportunities for human service come more abundantly in the State rather than outside it. Sikhidhwaja agreed, and they both re-entered their city and ruled the kingdom with greater sagacity and love, making it as a very heaven on earth. Their subjects flourished in all ways and there was no gulf between spiritual and worldly activities. Both fared well, and both were inspired by the noble example set by the king and the queen.

M. Venkatarao

## CORRESPONDENCE

### ALLEGED INTERFERENCE WITH RELIGION

In THE THEOSOPHIST for January it is stated in the Watch-Tower notes that :

The position of our members is a very difficult one and religious freedom is in serious danger in India . . . the Muslims owe to their Khalif religious obedience, as the Roman Catholics owe to their Pope. To interfere with this sacred relationship is to strike a blow at their religion. . . . In defence of religious freedom, in their demand that the Government shall preserve religious neutrality they stand shoulder to shoulder with the Theosophical Society.

The members of the Theosophical Society, who are men of different and differing creeds, faiths and beliefs, must, it seems, now enter upon a new subject of enquiry. They must study the history of the Khalifate and find out in what sense the Sultan of Turkey is the religious head of certain sections of the Muhammadans in India and how the religious freedom of such Muslims has been interfered with by Government.

The Pope is the High Priest of the Roman Catholics. He expounds the religion for the laity as well as the priesthood. He guides them in all religious matters ; no one of his numerous flock can disobey a single mandate of his on pain of excommunication. The Khalif, however, is not High Priest of the Sunni Muslims. The Shiah Muhammadans and other sects do not recognise him. The Sultan of Turkey, as Khalif, has never expounded the Muslim religion, nor has he at any time issued religious mandates or settled religious disputes for the Muslims in India. The Khalif is merely a name. Why is it not stated what religious functions he fulfils in India ? We in India, as well as the whole civilised world, have been horrified by the wanton, cruel and savage murder of fifty thousand Armenians by the order of the Khalif. Did the Muslims in India condemn and raise their voice against the inhuman and cowardly bloodshed by their Khalif ? The Armenians were murdered because they were Christians. Is this the religious freedom that their Khalif grants to his subjects of a different faith ?

Hardly half a dozen Muslims have joined the T.S. The Muslims as a whole do not care for the Society and condemn its teachings. They would not care to touch their shoulders with members of the T.S. The ill-considered orders of the Provincial Government of Madras in regard to the Theosophical publications and writings of Mrs. Besant are not to be continually alluded to, to urge that the religious freedom of the T.S. is in danger. The Theosophical Society has no special religion. The religion of individual members and of the communities they belong to has never been interfered with.

The members of the T.S. are not universal philanthropists. Why should they be asked to take up cudgels for the supposed wrongs of this or that community? Each member of the T.S. has the right of thinking and judging for himself on such subjects as he may feel interested in. No one has the right to speak on behalf of the Theosophical Society as a whole. Is it fair to embitter the minds of the members of the T.S. against Government by saying that the position of the members is a difficult one, and that their religious freedom is in serious danger? It can confidently be said that religious freedom is in no way in danger in India, and the position of T.S. members is not at all a difficult one, unless they choose to make it so by their ill-advised acts.

Poona

N. D. KHANDALVALA

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### JUNG'S THEORY OF THE UNCONSCIOUS

In the interesting review of Dr. Jung's *Psychology of the Unconscious* in the November number of THE THEOSOPHIST it is stated, by C. J., that the individual "puts up barrier after barrier to the subconscious incestuous surgings, and both hysteria and religious worship and art are alike the result of a battle with these past tendencies. In other words we have a phallic explanation of everything in life, etc."

Perhaps Dr. Jung does not make his point of view as clear in the *Psychology of the Unconscious* as he does in his more recent work, contained in the volume called *Analytical Psychology*. Your reviewer is really stating Prof. Freud's point of view. Dr. Jung does not conceive of the Unconscious as only primitive sexual cravings which come into conflict with an externally imposed morality, but he finds in the Unconscious itself those creative and directing agencies which lie behind the progress of humanity. It is a matter of regret that people read the *Psychology of the Unconscious* and cannot see that Dr. Jung, in his excursion into primitive sexuality, is striving to show that the crowding away of the purely

sexual into the symbolically sexual is the beginning of human progress, and is to be explained by an inner compulsion lying in the Unconscious itself. If your reviewer would carefully study the final chapter on "Sacrifice," he would better understand, perhaps, what lies behind Dr. Jung's teaching.

I venture to suggest that the newer lines of thought, based on deep research and practical experience, should receive intelligent and careful criticism by journals of progress. It is neither helpful nor good criticism to say complacently of work that is going on at the frontiers of practical psychology that it was all known and taught thousands of years ago, or that it is merely a new form of phallic worship. Truths, however ancient, require new formulation from time to time. If we can prove to people that their souls are sick because they have offended against some natural law of morality, or against definite inner laws of development, and if we can help them to see for themselves how the offence has arisen, we are likely to make a more powerful impression upon them than if we merely advise them to study the Vedas. Among the countless paths that lead through the labyrinth to the central truth, there is always one especially fitted for each stage of human development. That, I believe, is a teaching of Theosophy. Along which path is greater understanding to be encountered by humanity to-day? Of all the lines of thought which have arisen recently, that of analytical psychology seems to be the one that will most likely force orthodox religion and orthodox science to a synthesis. Here you have the scrupulous clergyman with his sexual obsession, the extremely rational scientist with his phobia, the egotist with his stammer, the material rich man with his neurasthenia, the material poor man with his physical scourges—all alike are forced to seek help. For such, neither orthodox science nor orthodox religion offers assistance. A new formulation of ancient wisdom is necessary for them, and if by searching into the great Unconscious psyche—which the Vedāntists call *That*—we can find the causes of these troubles which we objectify and attribute to objective reality (*māyā*)—which the Vedāntists call *Not-That*—we may be finding it out afresh what was known long ago, but we are finding it out in a way that spells progress. For we are making a new synthesis in that we are giving modern form and colour to old teachings—not simply touching them up, but recasting the ancient images in the furnaces of the new age.

Your reviewer, C. J., has also overlooked the symbolical value that Dr. Jung places on the dream. To Jung the dream is an allegory around the immediate problem in life, and the symbol is the medium through which we transmute from one level up to a higher. The symbol precedes the adaptation,



just as the symbol of the Cross still precedes the adaptation to Christianity. This teaching upon transmutation is surely of interest to Theosophists. The original title of the book was "Transformations and Symbols of the Libido" (Kama).

Yours truly,  
(DR.) MAURICE NICOLL

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### THEOSOPHY AND CHRISTIAN SCIENCE

In reply to Lieut.-Colonel Beale's sensible article in the January THEOSOPHIST I would say what a well trained T.S. and E.S. member would say (without claiming to be the same), *viz.*, that a person who could pass by a much simpler and quicker way to that peace which passes all understanding, through Christian Science methods or any other, must through much striving in past incarnations have arrived at such a stage of evolution as to have exhausted all past karma, and so to attain to the Christ consciousness in this his present life. Just so we are told that by our own individual behaviour in past incarnations we have merited the blessings (and cursings) applicable to the T.S. and E.S. members in this life; but alas, not yet are most of us able, except perhaps somewhiles in tiny glimpses, to attain to the Christ consciousness.

*Junagadh*

J. E. B. JAMES (MRS.)

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### THE LOGIC OF REINCARNATION

In an interesting discussion of the subject of Reincarnation in the March number of THE THEOSOPHIST, 1917, Mr. M. R. St. John says: "Many Theosophists consider that . . . everything that could possibly be said in support of this fascinating theme has been put forward," and then goes on to give some new and powerful arguments. But is the subject exhausted? Is it "worn threadbare"? It seems that there is one argument, or at all events one form of argument, which, if it has been used at all, certainly has not been overworked. This form, or method, of argument, making the strongest possible appeal to many minds, the writer has never seen used in book or magazine article. This is the logical form or method, that of drawing conclusions from accepted premises.

By the logical method we assume first the existence of the soul. Only a few materialists deny that the soul exists, and that it lives, at least under some conditions, independent of the body. The question is as to the career, or sum of

experiences, the source and destiny of the soul. Does it grow or develop at all, and if so, how?

What we shall call our major premise we obtain in this way: Wherever we look we find that Nature's method of operation is by a process of slow growth which has been called evolution. This applies to all forms of life. And the soul being a form, or manifestation of life, is subject to the law of evolution. This, then, is our major premise: The human soul evolves from a lower to a higher form, or from lower to higher planes of manifestation.

All our experience proves that Nature's laws are uniform in their operation. No one questions that. And there seems to be but one possible means of soul growth or development—that of experience. The substance of our minor premise therefore is that in order to reach any given stage of advancement, each and every soul must have substantially the same experiences.

Here, then, are our premises, which we believe will stand every test. The soul is subject to the law of evolution; and, the experiences of souls in their upward struggle must be substantially uniform. Let us see to what conclusion these premises point.

Our premises being, as we believe, unassailable, the problem is to find a conclusion which is in harmony with them. If we can find such a conclusion we may rest assured that we have arrived at the truth.

The relation of soul to body has ever been a favourite theme of philosophers and theologians. Various conclusions have been reached, conclusions founded for the most part upon unsound premises, and consequently worthless. We know of only two theories worth examining, the first being the very loosely held Christian theory, or more accurately, the theory loosely held by many Christians. This is that for each body born a soul is created, a soul never in existence before, as the identical body which it inhabits was never in existence before. A little thought will show the absurdity of this theory. So far as human observation can carry us, and in harmony with the best philosophy on the subject, everything which has its beginning in time has also its end in time. The burden of proof that anything created at a given point in time can continue throughout eternity is upon him who advances such a theory. But when we examine this theory in the light of our premises, we find that it violates them both. If a soul is created for each body at birth, one is created as a Hottentot or a Bushman, another as an Emerson or a Blavatsky. And no exponent of the special creation theory would deny that the soul goes on developing with experience. So under that theory we should have one soul starting its journey low in the scale of progress, and another very high. Not only this. We

are met by a still greater difficulty. Growth by experience demands opportunity for experience; and one soul has all the opportunity that a long life and varied environment on earth furnish, and another the narrow environment of the savage, or only a few years, months, or even hours, of life on earth—all obtaining the greater part of their experiences under other conditions than those afforded by the life on this planet, one beginning those experiences at a very advanced stage of progress, and another at a very low stage, thus violating the terms of our second premise, which demands uniformity in experience. But if we find our second premise violated by this theory, what shall we say of the first? Every form of life, the soul included, has evolved from some lower form. We must either accept this as a working principle or accept the absurd theory of special creation. The soul of man, as we know man to-day, according to the principle of uniformity throughout nature, has evolved. Therefore the theory of special creation may be dismissed as absurd and utterly impossible.

The second theory is that of reincarnation. This theory is in perfect harmony with every known law of nature, agrees with the discoveries of science, and conforms to the conclusions of the profoundest philosophy. Referred to our premises, it fits them exactly. According to the theory of reincarnation the soul, in common with every form of life on this planet, and presumably with every form or manifestation of life throughout the universe, has evolved from some lower form, thereby satisfying our first premise. By repeated incarnations the soul obtains the experiences by which it evolves, each and every soul being obliged to traverse the same ground to arrive at the same destination. Only by studying the same curriculum, under like conditions, can souls be said to have that uniformity of experience which nature's laws demand. And that condition is provided by, and only by, Reincarnation. Thus are the conditions of our second premise met.

It might be argued that reincarnation is not an absolutely essential corollary to the principle of evolution taken by itself, though it would be difficult to establish such a proposition. But when we combine our two premises, first that the soul evolves from lower to higher forms, and second, that the operations of nature are uniform, thus demanding that each and every soul have substantially the same experiences in order to reach a given stage of advancement, there is no escaping the conclusion. Reincarnation meets all the conditions, while no other possible theory does. Therefore, the theory of reincarnation is true, Q. E. D.

*Yerington, Nevada, U.S.A.*

C. S. DURAND, M.D.

## BOOK-LORE

*The Problem of the Soul*, A Tract for Teachers, by Edmond Holmes. (Constable & Co., London. Price 1s. 3d.)

There are new ideas stirring, new ideals forming themselves in the plans and minds of men in regard to education. Prominent amongst the pioneers in this direction is Mr. Edmond Holmes, whose latest book, *The Problem of the Soul*, views education as being a means of furthering, or, as he himself says, hindering the growth of the soul; and by the soul he means a developing, reincarnating ego. Towards the end of his book he gives his reasons for adopting the theory of reincarnation; he feels, he says, that it holds the key to the riddle of man's existence; it composes the quarrel between heredity and environment; and "while bringing the life of man in its totality under the master law of growth, [it] withdraws the life of the soul from bondage to the physical laws of growth". It is in the light which the theory of reincarnation throws upon the problems of life, synthesising the conflicting theories of the various schools, scientific and religious, into a harmonious whole, that Mr. Holmes considers the methods of education as applied practically to children. He repudiates in these methods any and every thing which tends to exert a cramping influence. He has a convinced belief in the wide potentiality of every child, even the most ordinary. The whole of that potentiality cannot come forth through the limited channels of the physical instruments, but it lies with education to determine what particular portions of it shall manifest. The potentiality is in all children of all classes, and that it is not by all exhibited is owing to inhibiting circumstances. The theory of strain is disproved for Mr. Holmes by the fact of the talent and capacity displayed by children of what are called the lower classes, when conditions are provided suitable for their development. He

relates how the head master of an elementary school in the East of London showed him some admirable drawings done by his pupils.

I asked him what proportion of his pupils could reach that level. He answered: "Had you asked me that question a year ago I would have said five per cent, but now I can say 95 per cent." As a teacher of drawing he had recently changed his aims and methods. Had he not done so, he would have continued to take for granted that 95 per cent of his pupils had little or no capacity for drawing. More recently I was shown some thirty or forty poems written by girls in a higher standard elementary school in one of our northern manufacturing towns. The high level of feeling and expression reached in these poems astonished me.

The work of education—education as at present understood—is characterised as deadly, a work of "cramping, warping, atrophying, devitalising the growing soul"; and the fact that many children have no interest in mental work when they leave school, as also no power to make use of their latent capacity, proves, not that the capacity is not there nor that the interest could not have been maintained and stimulated, but only that a system which tends to cramp and not to expand, is a barrier instead of an aid to evolution. And because of this the responsibility of the teacher is transcendently great; yet not greater than the opportunities; and it should, therefore, be accepted as a privilege, not shouldered as a burden. The question of the book is: What limits, if any, are there to the transforming influence of education? The answer is that, ideally, there are none. And the conclusion arrived at is that if this be so, and if the evolution of soul-life be the purpose of the universe, the executants of that purpose—that is to say the educators—are the real rulers of the world. Mr. Edmond Holmes speaks with the authority of knowledge and experience: those who are interested in education would do well to study what he has to say; and for those who are not so interested the study is more imperative still.

G. COLMORE

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*The Dream Problem*, a Symposium edited and compiled by Ram Narayan, L.M.S. ("Practical Medicine," Delhi.)

The attention which is being given to the subject of dreams by the most up-to-date investigators in the field of psychology is of special significance to Theosophists, who have long recognised the possibilities of activity during sleep. Moreover it seems as though the rapid advances made in the

West are stimulating Eastern students of philosophy to apply the tenets of the Vedānta to elucidating the results of Western scientific research. The book before us is a good example of this reawakening of interest in a science essentially Eastern in its origin. It is evidently an experiment, being a collection of suggested solutions of a problem which the editor, Mr. Ram Narayan, sent to a number of people known to be engaged on work of this kind.

The problem itself is at first sight trivial and almost ludicrous, as many dreams are; but it opens up questions which lie at the very roots of existence. It is as follows:

A gentleman in sound health, both physically and mentally, is having a dream almost every night when he goes to sleep, and in his state of dream he addresses an assembly of men, the majority of whom are his friends and acquaintances. During the course of his speech he explains to his friends that it is a dream and all the people before him are the creatures of his dream. Some of the audience ask him what proof he has to give them that he is right in what he asserts. To this he replies that he will think over the question when he wakes up and will explain his reasons when he meets them next time in his dream. At this explanation they all laugh at him and call him a lunatic. When he wakes up he finds himself very much puzzled, and even in his waking state he is unable to find any solution to the problem. He wants now to know how he can convince those creatures of his dream during the dream state that it is really a dream.

The first solution is offered by Dr. R. V. Kedkhar, whose expositions of the Vedānta are known to Theosophists in England. It takes the form of an Introduction, and, with the exception of the Editor's closing summary, is the longest and most important contribution to the collection. Two diagrams have been inserted to explain the relation between the three states of consciousness—Jāgraṭ (Waking), Swapna (Dream), and Suṣhupti (Deep Sleep), or, as the writer calls them, Gross, Subtle, and Pure. On this classification he bases his arguments for believing that the dream consciousness may be used as a means of obtaining greater knowledge than is possible in the physical body. His theories as to the rationale of astral communications rely mainly on the analogy of telepathy, for the Theosophical descriptions of leaving the physical body connected by nothing but a "thread" evidently seem to him to introduce unnecessary complications and uncomfortable risks; even the production and despatch of thought-forms is dismissed as an undesirable practice on account of the independence attributed to them in the Theosophical conception. Of course Theosophists are quite at one with him in referring all phenomena

ultimately to the Universal Mind, but why should not even telepathic waves assume some form or other, to say nothing of the advantage of a rapid transference of the instruments? So, instead of answering, as a Theosophist would, that the conduct of the dreamer's dream-friends would depend mainly on whether they were his actual friends in their astral bodies or whether they were his own thought-forms, he puts practically the same distinction in terms of his own views as to the dream state.

The other contributions, many of which are from Western students, are too numerous and varied to admit of separate mention, but perhaps exceptions may be made in the case of those by the Editor and Babu Bhagavan Das. Both of them raise the fundamental question whether, after all, this waking state of ours may not be in reality a dream, however real it may seem for the time being, and both of them boldly accept this proposition; but whereas Mr. Ram Narayan appears somewhat too much inclined to refer the dream of life to the individual consciousness, Babu Bhagavan Das makes it clear that life cannot be regarded as a dream until the consciousness of the One has been attained. From these scanty remarks it will be easy to gather that there is a great amount of more or less raw material to be found in this enterprising volume, representing the result of much personal experience and study; it is left for the reader to extract the finished product of psychological fact.

W. D. S. B.

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*Sacrifice, and other Plays*, by Sir Rabindranath Tagore. (Macmillan & Co., Ltd., London. Price 5s.)

Theosophists will be interested in these plays, as the subject of three of them is, roughly speaking, the pioneer. "The Sannyāsi" shows us the ascetic, full of zeal in the pursuit of his ideal, who is called upon to break the fetters of his narrow conception of non-attachment by Love in the person of Vasanṭi, the little daughter of one who before his death had been outcasted because he defied the laws and the gods of his countrymen. This child comes to him for shelter and protection, but he leaves her; he must be free. When later he is ready to take up the rôle

of pioneer and live truth rather than convention, it is too late to make reparation to the girl. "Malini" tells us the tragedy of two friends to both of whom new truths of religion have come from the words of a beautiful and saintly girl. One yields himself to the new; the other, after the first moment of exquisite joy in the revelation has passed, starts back fearfully and clings to the old, priding himself on his steadfast loyalty and his power to recognise and tear away the veil of illusion. In King Govinda, the central figure of the third play, "Sacrifice," we have another study of one who is driven to break old forms. He brings a chain of tragic events upon himself and his subjects because, after years of unquestioning obedience to the laws laid down by the priests of his religion—the worship of Kāli—he suddenly defies all established custom by refusing to permit animal sacrifice to be offered to the Mother. The goddess has told him, he declares, that blood she cannot suffer. "She has been drinking blood for ages," cries the outraged priest. "Whence comes this loathing all of a sudden?" "No," answers the king, "she never drank blood; she kept her face averted." Confusion reigns in the kingdom of this bold innovator.

It is difficult to put into a few words the problem of the fourth play, "The King and Queen". It is short and arranged with extraordinary simplicity. Yet in it may be found the seed of much reflection on many of the important problems which each member of the human family is forced to face in his efforts to understand and possess his own heart. Some of the characters speak very little and appear but once or twice, yet each makes a very definite contribution to the whole. To say that each represents a type would be to mislead the reader. The characters are not bloodless symbols, but very real human beings. Yet the impression left on the mind by a reading of this play is of having come in contact with the essence of men and women rather than with definite personalities.

A. DE L.



*Killing for Sport*, Essays by various writers, with a Preface by G. Bernard Shaw. Edited by Henry S. Salt. War-time edition. (G. Bell & Sons, Ltd., London, for the Humanitarian League. Price 1s.)

A book exposing the barbarities practised under the guise of "Sport" is happily unnecessary as far as Theosophists are concerned personally, but it is none the less useful to them for the helping of others who have not yet learnt their relation to the animal kingdom and are so used to tolerate shooting, hunting, etc., as being aristocratic pastimes, that it has never occurred to them to count the terrible cost in suffering. For such people the Humanitarian League has issued another edition of its symposium of articles on this subject, prefaced by G. Bernard Shaw. This Preface, as might be expected, is the most entertaining feature of the book, indeed it is the only part to which this epithet can be applied, as the facts which it is the purpose of the other writers to present are too tragic to be pleasant reading. Not that Mr. Shaw is any the less decided in his condemnation of blood-sports; his outburst of indignation at the sight of rabbit coursing fully bears out his characteristic statement: "I know many sportsmen; and none of them are ferocious. I know several humanitarians; and they are all ferocious." But his "fellow-feeling" for animals is supplemented by a keen and tolerant analysis of the psychology of the "sub-human" trait, and his humour is, as usual, far more disconcerting than the most violent invective. Here are two of many typical Shavianisms:

The true objection to sport is the one taken by that wise and justly famous Puritan who objected to bear baiting not because it gave pain to the bear but because it gave pleasure to the spectators. He rightly saw that it was not important that we should be men of pleasure, and that it was enormously important that we should be men of honour. What the bear would have said if it had had any say in the matter can only be conjectured.

Even as it is, there are now so many other pastimes available that the choice of killing is becoming more and more a disgrace to the chooser. The wantonness of the choice is beyond excuse. To kill as the poacher does, to sell or eat the victim, is at least to act reasonably. To kill from hatred or revenge is at least to behave passionately. To kill in gratification of a lust for death is at least to behave villainously. Reason, passion, and villainy are all human. But to kill, being all the time quite a good sort of fellow, merely to pass away the time when there are a dozen harmless ways of doing it equally available, is to behave like an idiot or a silly, imitative sheep.

Among the other contributors are Edward Carpenter, George Greenwood, M.P., and H. B. Marriott Watson; the

writers not only prove the cruelty of "Sport," but also show the drain it imposes on the national resources, and especially the humiliating losses to which farmers are accustomed to submit. A note on "Sport as a Training for War" is of special interest as illustrating how, "while it breeds the aggressive and cruel spirit of militarism, it does *not* furnish that practical military training which is essential to successful warfare". This is just the kind of book that may profitably be exhibited in a railway carriage.

W. D. S. B.

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## THEOSOPHY IN THE MAGAZINES

### CHATS WITH COUNT TOLSTOY IN AMERICA

*The Modern Review* (Calcutta) for January contains an interesting interview with Count Ilya Tolstoy, the second son of Leo Tolstoy, written by Mr. Sudhindra Bose in America. On noticing the title of the article, the first question that naturally occurred was—how far the son shared the extreme, but in many ways Theosophical, ideals of the father. On this score Count Ilya was frank and decided; his appreciation of his father's greatness is not based on a wholesale acceptance of his teachings; if anything, it is enhanced by the honest confession that many of his aims were both illogical and unpractical. In the matter of war, for instance, the son goes almost to the other extreme, for he considers that warfare is inseparable from nationality, though perhaps this is not to be wondered at while the world-war still rages and his own country is torn by internal strife. He even doubts whether his father could have clung to the same ideals if he had lived to witness the tragedy of 1914 and after. It may indeed be that his faith would have received a rude shaking, like that of many others, but surely this war was what he, of all men, most expected, to judge by his warnings and prophetic visions. Tolstoy the elder also saw that nationality spelt warfare, at least nationality as now conceived—and so much the worse for nationality, he would say. All the same his love for the

people of his own country was as strong as that of any boasting patriot, while he himself was a fighter of fighters, wielding the most powerful weapon of all—passive resistance; in fact his whole life was one prolonged struggle against superstition and tyranny without and doubts within—the only holy war.

To return to the personality of this interview, Count Ilya is himself a writer of considerable distinction, his latest work being a biography of his father entitled *Reminiscences of Tolstoy*, and he has a keen admiration for India.

Count Ilya is the first Russian man of letters to introduce Tagore into Russia. At least he has the credit of being the first man to translate Tagore's poems into the Russian language. He has unbounded admiration for the Indian poet. "I think," said he, "Tagore is one of the greatest living men of the world."

In this connection he acknowledges the spontaneous reception accorded to his father's writings by the East.

"My father is not appreciated in Europe and America as he is in India, China, and other Oriental countries," remarked Ilya. "The spirit of my father is in perfect accord with that of India." . . . The Russian sage regarded European civilisation as a "varnished barbarism". He was utterly repelled by the glitter of hollow European society. He sought for the life of simplicity, prayer, and exalted poverty—the time-honoured ideals of Oriental sages.

On the other hand America was a sore disappointment to Count Ilya, and so comes in for some stringent and rather hasty criticism.

"Do you know the difference between America and Russia?" at last started off the Russian noble. "It is simply this: if a man in America is poor, is not making enough money, Americans think there is something wrong with him. In Russia, on the other hand, if a person is found making too much money, Russians will be shocked and they will wonder if there is not something radically wrong with the man. The outlook on life is altogether different in America and Russia.

One of the prettiest reminiscences of the home at Yasnaya Polyana is the glimpse we are given of his mother helping his father with his novels, and invaluable help it must have been, according to the pathetically humorous account of how she used to spend days copying out proof-sheets that had been completely disfigured by her husband's corrections! "If my father had great faults," we are told, "he had also great virtues. There was enough material in his composition to build seven men out of him."

W. D. S. B.

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1917, are acknowledged with thanks:

### ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
General Secretary, T.S. in Netherlands India, of 1,037 members, for 1917	518	1	2
Australian Section, T.S., balance of dues, for 1917, £19. 10s.	275	5	0
Scottish Section, T.S., of 504 members, for 1917, £16. 16s.	237	3	0
Italian Section, T.S., of 310 members, for 1917, £8. 6s. 5d.	115	11	3
Cairo Lodge, Egypt, of 7 new members, for 1917-18, £2. 19s. 8d.	42	2	0
South African T.S., dues for 1917, £9. 8s.	132	11	0

### DONATIONS

Honorary Treasurer, Adyar Lodge, T.S., for Adyar Library	100	0	0
Anon., for Adyar Library	5	0	0
	1,426	1	5

Adyar,  
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A. SCHWARZ,  
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DONATIONS

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	<u>10</u>	<u>0</u>	<u>0</u>

Adyar, A. SCHWARZ,  
10th December, 1917. *Hon. Secretary and Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Chicago, Illinois, U.S.A.	Chicago Brotherhood Lodge, T.S.	12-5-1917
Harvey, Illinois, U.S.A.	Harvey Lodge, T.S.	5-6-1917
Creelman, Sask., Canada	Creelman Lodge, T.S.	25-6-1917
Memphis, Tenn., U.S.A.	Pythagoras „ „	30-6-1917
Buenos Aires, S. America ...	„ „ „ „	14-7-1917
Trinidad, Cuban Sec. ...	Sol „ „	21-8-1917
Tirumalai, S. India ...	Tirumalai „ „	15-9-1917
Poona, India ...	Māhārāshtra „ „	20-9-1917
Sat y a m a n g a l a m, via Erode, Coimbatore Dt.	Satyamangalam Lodge, T.S.	4-10-1917
Puttanchandai, Tri-vandrum ...	Puttanchandai Lodge, T.S.	4-10-1917
Calicut, India ...	Maitreyi Lodge, T.S.	5-10-1917

Adyar, J. R. ARIA,  
1st November, 1917. *Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

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#### ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Mr. Egizio Veronesi, Cairo, Egypt, Charter Fee and Annual dues of new members, for 1918, (£17. 2s. 5d.)	241	10	0
Norwegian Section, T.S., dues of 238 members, for 1917 (£7. 18s. 8d.)	112	0	0
Mr. C. Jinarājadāsa, Adyar, for 1917	15	0	0
Mr. J. Arnold, Hankow, for 1918	15	0	0

#### DONATIONS

Mr. N. H. Cama, Hubli, for President's Fund	10	0	0
	393	10	0

*Adyar*  
10th January, 1918.

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The following receipts, from 11th December, 1917, to 10th January, 1918, are acknowledged with thanks:

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A Theosophist, Adyar	...	...	50	0	0
Mr. L. I. Leslie, Harrogate, £2. 2s.	...	...	29	4	2
Vasantā Press (Food Fund)	...	...	5	0	0
Donations under Rs. 5.	...	...	1	0	0
			<hr/>	<hr/>	<hr/>
			85	4	2

*Adyar* A. SCHWARZ,  
 10th January, 1918. *Hon. Secretary and Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Zurich, Switzerland ...	"Le Graal" Lodge, T.S....	18-12-1916
De Aar, C. Province, S. Africa ...	Unity Lodge, T.S. ...	31-3-1917
Enid, Oklahoma, U.S.A.	Enid Lodge, T.S. ...	1-7-1917
Berne, Switzerland ...	"Annie Besant" Lodge, T.S. ...	9-7-1917
Versailles, Seine et Oise, France ...	Fraternité de Versailles Lodge, T.S. ...	29-7-1917
Kimberley, C. Province, S. Africa ...	Kimberley Lodge, T.S. ...	23-8-1917
Godhra, Panchmahal, India ...	Godhra Lodge, T.S. ...	10-11-1917
Alexandria, Egypt ...	Hypatia ,, ,, ...	14-11-1917
Edalakudy, Kotar, S. Travancore ...	Agasthya ,, ,, ...	6-12-1917

*Adyar* J. R. ARIA,  
 11th January, 1918. *Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## FIFTH SOUTH INDIAN THEOSOPHICAL CONVENTION, 1918, AT ADYAR

The Fifth Annual South Indian Theosophical Convention will be held at Adyar on the 29th, 30th and 31st March, and 1st April, 1918.

### PROGRAMME

*Friday, 29th March, 1918*

- 5 P.M. Public Lecture, by C. Jinarājadāsa, M.A.,  
"Theosophy and the Higher Civics".
- 8 P.M. Question and Answer Meeting.

*Saturday, 30th March, 1918*

- 9.30 A.M. Lecture in Tamil, by Mrs. Sadasiva Iyer.
- 1 P.M. Star Meeting (for Members only).
- 2 P.M. Star Business.
- 5 P.M. Public Lecture, by G. S. Arundale, "Theosophical Principles and Practical Education".
- 8 P.M. Question and Answer Meeting.

*Sunday, 31st March, 1918*

- 9.30 A.M. Convention and Business Meeting.
- 1 P.M. Lecture in Telugu.
- 2 P.M. Lecture in Canarese, by Mrs. Chandrasekhara Iyer.
- 4 P.M. Lecture on "Advaitism and Theosophy" in Tamil, by S. Kalyanarama Iyer.



xiv SUPPLEMENT TO THE THEOSOPHIST MARCH

- 5 P.M. Public Lecture, by Mrs. Annie Besant,  
 "Theosophy and National Life".  
 8 P.M. Magic Lantern, by Mrs. G. Gagarin.

*Monday, 1st April, 1918*

- 9.30 A.M. Lecture on "Advaitism and Theosophy"  
 in Tamil, by S. Kalyanarama Iyer.

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
American Section, T.S., dues of 6,470 members, for 1917, \$1,078.32	3,100	4	0
Dutch Section, T.S., dues of 1,594 members, for 1917, £53. 2s. 8d.	743	13	0
Scandinavian Section, T.S., for 1917, £29. 6s. 4d.	413	15	0
Indian Section, T.S., Benares, part payment for 1917	200	0	0
Mr. W. H. Barzey, Sierra Leone, W. Africa, for 1917, £1	14	2	0
Mr. Egizio Veronesi, Cairo, Egypt, dues of a new member, for 1918, £0. 5s. 8d.	4	1	0

DONATIONS

A Friend, Bombay, for Adyar Library	50	0	0
	4,526	3	0

*Adyar*  
 11th February, 1918.

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

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Printed and published by Rao Saheb G. Subbaya Chetty,  
 at the Vasanjā Press, Adyar, Madras.

Supplement to this Issue

# Theosophical Publishing House

ADYAR, MADRAS, INDIA

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CIRCULAR, JANUARY 1918

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## PRINCIPAL CONTENTS :

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No. 204.—Topics of the Week : Two Ex-Satrap ; "If We Bolt—?" ; The State and Education in India ; Sir Harcourt Butler's Imperialism in Burma, by S. S. S. ; Salt in Madras, by A. S. ; Local vs. Central Government : The Theory of Control, by V. R. K. ; The Affairs of the West : Germany Answers the Pope, by H. N. Brailsford ; Darwin as the Author of a New Bible, by S. Sivasuri, M.A., B.L.

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(JANUARY)

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The T. P. H. regrets that the European and American consignments of the July THEOSOPHIST were sunk, and that presumably some accident occurred in the delivery of the August number to Egypt and the September number to Java, as complaints of non-delivery have been received from the latter countries.

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## OUR FORTHCOMING PUBLICATIONS

## TOWARDS LIBERTY

By T. L. CROMBIE

*(Second Edition)*


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Printed and published by Rao Saheb G Subbayya Chetty,  
at the Vasanta Press, Adyar, Madras.

Supplement to this Issue

# Theosophical Publishing House

ADYAR, MADRAS, INDIA

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CIRCULAR, FEBRUARY 1918

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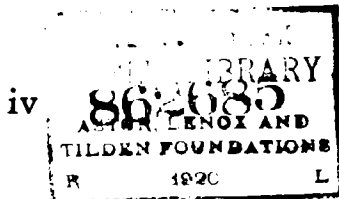
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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

TIME flies swiftly in these days so full of effort and of struggle. This flight of Time offers curious and conflicting phenomena. It flies swiftly, because the mind, fixed on the goal, pays little attention to the passage of the happenings rushing by. And yet it paces slowly, because the mind, withdrawn from contemplation of the goal, and noting each of the many events which follow each other in rapid succession, recognises a long sequence of happenings which normally would occupy a far greater range of time. Time, being "a succession of states of consciousness," is unconsciously measured by the number of the successive states. Thus, in a dream, a large number of experiences, causing a succession of states of consciousness which would normally take up a day, is registered as a day, though the states may have succeeded each other within a minute of normal time, and Time becomes one of the great illusions which mark our mortal life.

\* \* \*

These thoughts spring from the feeling that the National Congress took place a very long time ago, though less than three months have passed away since it occurred. So many

places have been visited, so many lectures given, so many people seen, that the meeting and parting in Calcutta can scarce be seen through the crowd of happenings. The work has been very heavy, and I fear that Lord Pentland and his three Councillors have permanently weakened my health by the unjust punishment they inflicted on me. I can work hard still, but become very tired, and all the old spring has gone, I fear never to return. Probably, at my age, recuperative power is small, and they broke down my vigorous health, and have deprived me of all the *joie de vivre* which has never before failed me. However, it is better to have suffered wrong than to have inflicted it, and I would not change places with them for anything the world could give.

\* \* \*

Mr. and Mrs. C. Jinarājādāsa visited Hyderabad, the kingdom of H. E. H. the Nizam, the Premier Prince of India, during this last month, on Theosophical work. They found a new and very interesting movement among Muhammadans there, started under Theosophical influence, for the helping of Islām, under the name of the "Brotherhood of the Banḍe Islām". Its first publication says :

The Banḍe Islām is a Brotherhood of New Light Fakeers or Mureeds, consisting chiefly of young men who have received an English education and who devote themselves to service in the holy cause of the pure and sublime Faith of Islām, to the Glory of God and in sacred memory of His Prophet Muhammad.

#### OBJECTS

1. Dissemination by prayer, preaching and literature throughout India of pure ideas of the Holy Faith of Islām according to the teaching of the Theosophy of Islām or Sūfi teaching (Theosophy is Tasaufi).
2. Unification of India Muslim Sects on a common religious basis and brotherly love for Hindūs, Christians, etc.
3. Education of Poor Boys.
4. Extension of Female Education.
5. Organisation of Charity for helping poor Muslimin.
6. Cultivation of western manners and refinement without western vices.

### 7. Practice of religious singing and instrumental Music.

All other objects tending to the advancement of Islām, without interference with politics.

### MEMBERSHIP

The Bande Islām consists of three Degrees :

1. *Dost*—Friend or sympathiser, open to persons of any religion, who, provided they believe in the Unity of God and do not deny the Divine Mission of Muhammad, are admitted to *Dua*, prayers, and all activities of the Brotherhood without taking any obligation.

2. *Mureed*—or Disciple, one who devotes himself to service by a solemn vow and obligation without giving up worldly life.

3. *Nazeer*—(Nazarite or Devotee). A Mureed who being perfected in precept and practice and free of all worldly cares or duties, devotes himself solely to the work of the Brotherhood.

### OBLIGATION

All Mureeds take a special vow of loyalty to the King-Emperor and Sovereign Rulers, and vows of poverty, chastity and obedience.

*Poverty*—Implies that the Mureed, without relinquishing his property or worldly career and while duly providing for the wants, without luxury or extravagance, of his family if any, will in his own person live a life of self-denial, avoid rich food, luxurious clothing and all other forms of self-indulgence.

*Chastity*—Implies avoidance of *Zina*, and marriage with a single wife ; a man with a large family cannot be a useful member of this Brotherhood who must be free of worldly care to serve Islām with all his heart and soul.

*Obedience*—Signifies obedience to all lawful directions of the Head of the Brotherhood when supported by a majority of the Council.

### CONSTITUTION

The Brotherhood is governed by its Head and Council of Three.

The present Head is the President Elect, Brother John Sombre White, F. T. S. (Retired Judge, Bolarum), and the Council consists of the first three members who have joined, according to the promise of the Prophet.

The Head nominates his successor with the consent of a majority of the Council and the successive members of Council are elected by all Mureeds.

### WORK

The first work of the Brotherhood is to acquire land and build a house according to the revelation of the Holy Prophet.

The House of Islām will be the headquarters of the Brotherhood and will contain the first hostel for poor boys.

We shall watch with interest the development of this movement, and we trust that it will be for the uplift of Islām, for the great religion which brought the light of Science to Europe from Arabia ought not to have its children reckoned now among the "backward classes" of India. Its young men to-day are among the bravest and most polished in the Motherland, and we may look to them to raise their poorer brethren on their strong shoulders.

\* \* \*

A series of University Extension lectures is being given in the Gokhale Hall, Young Men's Indian Association, and they are very much appreciated. I opened the series on February 28th, with "The Ideals of a National University". On the two following Thursdays, Mr. C. Jinarājādāsa followed with lectures on Western Art, illustrated with magic lantern slides; in the first he dealt with "The Rise and Growth of Architecture" and in the second with "Sculpture and Painting in Greece and Mediæval Europe". Mr. Jinarājādāsa, though Sinhalese by birth, is Greek by nature, and is in his element when dealing with Art. To my great regret, I was out of town, so could not attend, but I hear that the lectures were immensely enjoyed. The fourth lecture will be delivered to-day—March 21st—on "Post-Tennysonian Poetry," by Mr. C. P. Ramaswami Aiyar, who has an exceptional knowledge of English poetry, and is sure to prove interesting. Next Thursday the lecture will be delivered in Tamil, on "Tamil Poetry, Classical and Modern," the lecturer being Rai Sāhab Sambanda Mudaliar, a man who has devoted his life and his great talents to the uplift of Tamilian drama, both as a playwright and an actor, and one who is sure to be listened to with lively interest and attention. The sixth lecture, the last of the course, will be delivered by Mr. G. S. Arundale on "Psychology and Education," a subject he has made his own.

The National University, scarcely yet born, is thus striving to help in general culture. Another course of Extension lectures has been given at Madanapalle.

\* \* \*

The extraordinary enthusiasm with which this movement for National Education has been welcomed proves the existence of a deep and widespread dissatisfaction with the present system of Government *plus* Missionary Education. Much, of course, is due to Mr. Arundale's passionate sympathy with youth and his remarkable genius for organisation. The National Education Week—April 8th to 15th—has "caught on" in a wonderful way, and offers of entertainments, bazars, lucky bags, *et hoc genus omne* are pouring in. Ladies are giving their jewels to a Children's Jewel Fund. A "Self-denial Band" has thousands of members. Seventy-five Indian newspapers are printing a weekly article on Education. And these activities are spread all over the land. People realise that the longed-for Home Rule must be buttressed by a National Education, and the youth of India is on fire with the idea.

\* \* \*

My English readers know by name Mr. Gandhi—Mahāt-mā Gandhi, he is called here—who led the heroic Indians in South Africa, the men and women who went to gaol for the honour of their Motherland and of the sacredness of Indian marriage, Hindū and Muhammadan. Since Mr. and Mrs. Gandhi returned to India, they have devoted themselves especially to the uplift of the poor and the redressal of their grievances. They championed the cause of the unhappy labourers who were in the grip of the planters in an indigo-growing district, and were suffering terrible oppression, and obtained a Commission of Enquiry which is now being followed by legislation. Lately a dispute broke out in Ahmedabad, the mill-workers claiming higher wages, and the mill-owners finally locked out the men. Mr. Gandhi has a



wonderful power of organising the poor into a band of men and women who hold together through all difficulties; he inspires them with his own spirit of quiet resistance to wrong, passive resistance carried on with perfect order. After a fortnight's lock-out, which both sides desired to end—for Mr. Gandhi's influence preserved good feeling on both sides—things had come to a deadlock. Mr. Gandhi and his wife took the heroic step of vowing to remain without food until agreement was reached. All knew that they would keep their word, and would die rather than break it. The splendid act of sacrifice and the silent suffering did their work on both sides alike, an honourable compromise was reached, the lock-out ended, the men returned to work. A new spirit has entered into the strife of labour and capital—not rioting but sacrifice. Arbitration follows, and both sides will submit to it.

\* \* \*

I was in Ahmedabad while the lock-out was going on, the guest of a mill-owner and the companion of Mr. Gandhi through the day. Not a trace of ill-feeling was to be seen on either side. He and I drove together in the procession, and 15,000 locked-out workers were gathered in a great space through which we passed. The spirit of peace brooded over all, though the men and women were hungry and the mill-owners were losing lakhs of rupees. It was a glorious demonstration of spiritual power, and the struggle has ended peacefully, with an honourable compromise, thanks to these two noble souls, who threw their lives into the gulf of separation and closed it.

\* \* \*

Another silent struggle is going on, this time between agricultural peasants and the Government officials. In 400 out of 500 villages in a district the crops have failed, and remission of the land-tax should be made. Remission was refused; passive resistance was adopted; payment of the

tax was suspended. The officials cannot seize the land and sell it, for there are no purchasers. The peasants stand together in a solid body, immovable, not a coward among them.

\* \* \*

It will be seen that things in India are moving fast. Western people may find it difficult to understand, this quiet acceptance of suffering by masses of people as a weapon against oppression, the use of a spiritual instead of a physical weapon. But, as I have often pointed out, the "ignorance of the masses" is ignorance from the western viewpoint. They have their own culture, a knowledge of the laws of life; to them, God is a reality in His relation to man, and reliance on Divine Justice is an instinct. "When the poor cry and there is none to help them, then the rod of Divine punishment falls." "The tears of the weak undermine the throne of Kings." That is the teaching which every villager has received and assimilated, and the power of Mahātmā Gandhi lies in his spirituality, his power of *ṭapas*, which appeal to the deepest instincts of the peasantry. Not very long ago, an angry police officer threatened a Yogī with imprisonment, the Yogī being respected as a Home Rule propagandist. "What does it matter to me where you put me?" was the quiet answer. "I can do my work anywhere." The present political movement has its roots in spirituality, and those roots none can pluck up. The West does not yet realise that Indians, from prince to peasant, are a far more highly developed race than their descendants in Europe. As an acute observer once said: The Indian seems to be indifferent and lethargic, because the things about him are to him not worth while; when his will is once aroused, it is a will of steel, unbreakable. That will is being aroused all over India, and it will not let go until India is free to hammer out her own future in her own way. But India can only be aroused by a

great Ideal, not by the toys of office. That is why she has sprung to her feet at the call of Liberty, of the Motherland.

\* \* \*

The Woman's Movement is spreading everywhere, and I can scarcely visit any place without being asked to address a women's meeting. Its path is rendered easier in India by the fact that it seeks to recover a position only lately lost, instead of gaining one not before possessed. The position of women in ancient India was a high one, and it continued to be high until English education divided men and women, introducing a new culture and a new outlook on life which she did not share. Public life was carried on in a language she did not know, and a wall of separation was built up between the home and the outer interests.

\* \* \*

We have sent over to England, from the All-India Home Rule League, five of our members, to proclaim India's determination to be free, and to ask for British Labour's co-operation in the struggle to win Liberty. For the sake of India, Britain and the Empire, it is necessary that India and Britain should be closely bound together as equal comrades. How many homes in England would to-day not have been left desolate, if India had been a Self-Governing Dominion, ready to send out her millions to weight the scale of victory for the Allies. How many precious lives would have been saved, how many children would not have been orphaned, if Britain had stood for Liberty within her own Empire, and had not been a house divided against itself.

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## THE RECONSTRUCTION OF RUSSIAN HANDICRAFTS

By A. L. POGOSKY

**N**O one will question the word "reconstruction". It is everywhere, on everybody's lips, in everybody's heart and mind. The man in the street knows it and has already grasped the necessity of it. We all see and feel that something has gone wrong with our life, and try to find in our hearts the key to solve the burning question. This quest did not come all of a sudden. It has lingered in the minds of the few whose karma has brought them into contact with the many movements of this reconstruction work during the last score of years.

As a rule a human being is brought to new attempts of improvement through suffering. Famine was the spring for this kind of progressive activity in Russia. Famine was

suffering, and not only to the ones who had nothing to eat, but also to those who had to look upon the famine-stricken peasants. Some were aghast before this catastrophe. Some tried to share it and impose upon themselves an artificial famine. But this was no help. Others began to make the first steps towards an organisation of labour in quarters where it had never been applied as yet. A plunge into these waters soon revealed much more than these venturesome people bargained for. A great vista of endless use and beauty met their opening eyes, and Russia's Revival of Peasant Industries was started and became a far and wide movement, always growing, always revealing new sides of beauty, new talents and gifts of the peasantry.

There was a time when beautiful work was done in Russia not merely for earning money by it, but because of the great joy of artistic work, because it is right that every work should be done beautifully. It belongs to an epoch when land was yet plentiful. Every man had enough land to work upon. If the communal fields were beginning to be insufficient, there were yet vast forests in the North and endless prairies in the South. The villagers often went out with their women and children for weeks at a time to conquer these new fields, cut and carted the lumber in winter, and cultivated the freed land into fields in spring.

In some parts of North Russia, for instance in the Province of Archangel, even now the forests are free to the peasants. They may cut as many trees as they need; so plentiful is the natural supply of wood and so difficult the ways of transportation, that the administration of the "Crown Domains" finds no profit in utilising the lumber. Not so the peasants of the villages scattered in these cold, thinly populated regions of Russia. I speak of the land lying due north of Petrograd and still further to the White Sea, a sea that closes its waters from October till May, and

accumulates mountains of ice on the shores and far into the sea itself.

I have travelled in these parts of Russia; and, after leaving the steamer in the White Sea, at some little port, thirty miles from the shore, at the mouth of the river Suma—a name hardly known to educated Russians—I had to go two hundred and thirty miles with horses, in order to reach a little town on the shore of a big lake. This road is called the Czar's road, because Peter the Great dragged his ships here from the sea to the lake (from which he had a free waterway to Petersburg). In his time there was no road at all, as there were too few people to travel by it; he had to cut his way inch by inch.

When I went through it some eighteen years ago, I found the road quite deserted. Not a single cart or traveller, either by horse or on foot, not a single village on the way, except the relay stations. The scenery was beautiful. The Suma rolled through a very rocky land, sometimes squeezed between high rocks, or forming a free and wide sheet of blue, clear water in a dale with the greenest of shores bordered with wild forests. A wonderful peace reigned there, which speaks to me, even after these eighteen years, as an unforgettable memory. I thought how strange it was that the Petersburg people preferred to take expensive trips to Germany and France, seeking rest after the winter in town, and never know what a haven of rest and beauty they have quite close, if they only take a little river-steamer trip north.

I went through an endless avenue cut through the dense forest, the edge of which presented a chaos of overturned trees—magnificent silver birches or pines, fallen and rotting, overgrown with young, green bushes and foliage. It was plain that no one here would care to lift a fallen tree, while he could cut as many fresh trees as he fancied. And I have been in houses of peasants in this district, where I sat on beautiful

home-made birch-wood chairs and sofas or quaint benches of true peasant style, and the host told me smilingly that he cut the birches for them some thirty years ago and let the logs season for ten to fifteen years first, then engaged for a winter a skilful cabinet-maker, making the following terms: if the first chair made would stand the test of being thrown out of the window of the third story, he would consider it good enough and the cabinet-maker could go on making the whole of the house furniture.

Thus, in those far-away days, when the hours of work were not counted and did not represent so many shillings and pence, work was a sacred thing. Each kind of work required certain conveniences, certain appropriate seasons, sometimes the co-operation of neighbours. (I would not undertake to say that the various phases of work did not correspond to the life of the stars and the solstices.) It was always begun with a prayer.

In winter, when snow lies on the fields, when all the domestic animals are in the stable for many, many months, when they require constant attention, when the northern day shrinks to a few hours, the men use the light hours for cutting and carting wood in the forest or carting hay and straw from the reserves; women naturally do all the work at home, prepare food for man and beast, fetch water from the communal well, and attend to many other duties. At such a season, the spinning seems the easiest work to do, for the future, lighter days. It is so easy to take up or leave the distaff. The old women especially seem never to part with it, whether they tend the children or tell them fairy-tales, or lull a baby to sleep, swinging the cradle with the foot and spinning all the time, having the whole of the housekeeping under their knowing eyes. Even in the evening, when peasants sit up till midnight with their work, the cheap lamps do not give enough light to attempt more elaborate work, and women

continue spinning for many winter months. The little girls who have reached the age of six or seven years are also taken in hand and taught spinning, while the boys of this age begin to learn a man's work—tending cattle, running messages, or plaiting bast-shoes and baskets.

Then spring brings new hope and new light. During Lent, the weaving loom is brought into the hut. Some of the spinning is now made into warp, which the peasants usually spread along the three walls of the house. Also the woof is wound on the spools ready for the shuttle. A deal of thinking goes on among the women. They sort the spun flax and wool carefully and decide which will be used for the best linen and woollens to give to the growing-up bride, which of it must be made into a durable cloth for the grown-up workers, which for the women and children. They know all this thoroughly. Some of the spun thread goes to the local indigo dyer to be made blue.

Then the weaver, one of the younger women, perhaps the eldest daughter-in-law, takes her seat at the loom and, as everybody knows how important it is that she should make all the linen required, no one disturbs her from the loom and she goes on merrily, humming a song, often singing beautifully to the rhythm of the loom. The weaving is usually finished before Easter Sunday, in order to remove the loom and have room for the festivities taking place about Easter time. The next week after Easter Week, then, would be the best time to bleach the linen. If one travels about this time, one can see every paddock full of unrolled linen put out to bleach in the sun.

Now the sun shines at its best and there is plenty of light; the days are long and everywhere one can see diligent hands and heads bent over various kinds of work: drawn-thread, embroidery, lace, plain sewing. The girls are embroidering for their dowry: shirts, aprons and towels, enough to last through



all their married life and enough to give as presents to nearly every one who attends the wedding. A great deal of fine bead-work is done ; some is for neck-wear, some will make the head-wear very pretty, hanging down the neck from the cap, and with two streamers over the ears down to the breast—one would say, in quite the Egyptian style. There are many traditional devices for these fairy-like garments, and I do not believe the modern, expensive way of dressing has yet given to the women anything so quaint and fairy-like as some of the ancient Russian costumes. (I say Russian, because I know it better ; but every time I see any other national dress in a museum or in a private collection, I am quite ready to see its beauty far beyond the modern wear with all its facilities.)

I started to speak of ancient, good work, moved to it by the modern attitude to work, both of those who work and of those who employ the worker. Indeed it is like assisting at a sinful deed. One cannot help thinking of the purity of the foregoing epoch ; one cannot help dreaming or even forming plans to turn the degradation into purer and more beautiful forms ; and it seems to me that the hour has come, and one need not feel any more alone in this planning for good.

I write these lines in India—the land of beautiful work *par excellence*. Everything I see speaks to me the same language : beautiful, incomparable work of years gone by, and a strong infusion of ugly machine-work and degradation of technique and designs, a real transformation scene of beautiful colouring receding fast before the overpowering, violent, unhealthy, chemical and mineral dyes, which, I am afraid, have already succeeded in perverting the artistic colour taste of the Indian majority.

I trust there are some who grieve for this, some who feel the ugliness of the new, modern wares, because it is like a false sound that haunts the ear and robs one of peace and contentment. To those few I like

to speak from heart to heart, to tell them of my experiences in this rough field. I cannot help thinking that such a skill, such a perfection as India has reached in olden times, will be used up again for far greater work of beauty. Some great spirit will lead its country to a new glory; but if we do nothing but expect this with folded arms, this leadership cannot manifest. There is a great deal to do to prepare for His coming.

Being a Russian, I certainly would not dream of making plans of work for India, but I believe I could serve my unknown friends in India by telling them of my Russian experiences of the last twenty-five years of such work of revival and reconstruction. I may not say that to-day all the beautiful work has disappeared in Russia. It begins to do so where the railway has done its levelling work, but there are yet two-thirds of Russia still far from a railway station, and there, if one takes the trouble to go by horse, one yet finds mediæval corners, full of beauty.

I find my workers in all stages of this process of demolition. When they come to get work from me, dressed in their traditional garments, my work is very easy and pleasant indeed. They know how to do beautiful stitchery, though each locality has its own name for a stitch or a pattern; but, making the girl's own sleeve or apron a nice and convenient object lesson, we get to understand each other at once. Of course I introduce my own material, as the peasants nowadays have nothing but shop materials. I cut it myself, I select my own coloured threads, and I have only to explain how the local pattern must be applied to something that is made for town, perchance for the world's capital—London itself. In such fortunate places, I try to draw out all their artistic judgment, trying not to enforce my own ideas and ways. It is sometimes a real treat to hear these women talk of their craft, illiterate though they may be.

In other places I find that the peasants have "civilised themselves out" of traditions, and wear bright cotton goods made up mostly by local tailoresses, who, with the blessings of the Singer machine, have adopted all the fag ends of modern trade. Cheapness is the main principle. These peasants wear rubber goloshes and parasols, and the girl must have a watch in her dowry. At first sight one despairs of doing anything among them, and one is ready to think them too far gone in the wrong direction. But it is wonderful how good work reconstructs a human being. At first they learn to do good work because they need the earnings; later they take pleasure in it. Then some powers wake in them; imagination begins to suggest new refinement; and I have often seen love waking up in such souls, love for those who bring some little light into their colourless life.

The written history describes the "beginning" of village industries in Russia as having arisen some thirty years ago, and it introduced a new name for it. In fact it is as old as peasantry itself, but it remained undiscovered until these industries became an object of commerce and export. Before this, townspeople seemed to ignore the question of where things came from. The weekly markets in every village and town were always full of peasant industries, from boats and carriages, wheels and sledges, down to buttons and hooks and eyes; from woollen and linen cloth down to felt hats, sold by merchants for Vienna hats. There were villages and whole districts containing thousands of villages specialising in one or another industry in winter time; some were house-builders, some blacksmiths, cutlers or felt boot workers; some made wheels or barrels, pottery, shoes, boots, harness—all sorts of commodities. In olden times there was very little that the peasant need have bought in a shop, the nearest market was his field of exchange. Even the serfdom did not affect this activity, and an owner of serfs was very pleased to have artisans, as

he could make such a skilful worker pay an appointed tax, and on these terms the men were allowed to work for whom they pleased and even live in large towns far away from the estate.

When, in 1861, the serfs became emancipated, every peasant, every boy, however young, received a share of land from the proprietor, which he had to pay off to the Government by yearly instalments. The Government advanced this money to the landowner, who, by the way, did as little know how to manage money wisely as his former peasant-serf, used as he was to get his income "in kind," and having, as a rule, very little cash. This arrangement seemed satisfactory enough at first. But with the increase of population the share became smaller and smaller, and soon became insufficient to support a family. The requirements, on the other hand, became more numerous; the peasant had a new order of things coming into his life: schools, doctors, hospitals, roads and various other new things to care and pay for. Famine became a periodical occurrence, and then the winter industries became a dire necessity.

When the towns had to support famine-stricken districts numbering a score of millions, they soon understood that it could not be done by money alone, and that some wise thoughts and organisation were needed. Thus the great movement of townspeople helping the villagers was started, depots for selling peasant industries were opened in large towns and, after a good deal of mistake and trouble, it has now become an established, national fact. Very detailed statistics were taken; a great many specimens from every locality were collected and instructors appointed; and industrial schools and workshops were opened in villages. There is even a special bank established for the supplying of groups of workers with money for buying the raw materials. Now, during the war, this ready organisation has been speedily turned into ammunition work, and the peasants make boots and harness and sandbags and various metal-work. On these lines

a great deal of good may be done ; and if failures have come, they have not come from the workers, but from the ignorant leaders.

There is a great difference between doing some beautiful work for one's own use and manufactured "goods". Here lies the great danger of degradation. When the work ceases to be an expression of one's soul, when there is no contact with the other man or woman who will use this piece of work, but a middleman, whose only aim is to make as much money as possible out of it, the element of love recedes and often changes into hatred for the one who degrades one's best principles. It is a bitter thing to do wrong, to know that what you are doing is downright bad, and required to be so for the sake of cheapness. In this way the best work was lost to the world in general and to every country in particular.

When the townspeople came to the aid of the villagers, with the best possible wishes, but without experience and knowledge, the danger I have been speaking of manifested itself very clearly to some who had artistic feeling ; but remained unnoticeable to others who in their ignorance went on with great energy to build industrial schools in the villages, ignoring the skill and the traditions of work which were, one may say, yet warm and living among the peasants, introducing meaningless patterns, mostly German, machine-made material and chemical dyes, and tried to imitate as much as possible the evenness and the "fineness" of machine-work. It was indeed kept as an ideal in the Government weaving schools. The "seasons" for certain work were ignored and made fun of.

In the peasant budget one weaver weaves in a few weeks what has been spun for the whole, long winter by all the family, perhaps by five or six women and little girls. Now no one thought of spinning ; and, as a new, quick loom was introduced, and weaving was made a separate industry, machine-spun thread came to be used as a matter of course.

The results met these ignorant teachers' approval: the cloth looked exactly like the machine-made. It was very much like teaching special people to reap by hand, never thinking of how the field may be cultivated and sown. In other words, it created workers whose earnings had to be supported artificially. There is a great deal more to say about weaving, its beauty and its place in the agricultural world, also of the fitness in each separate country of appropriate materials; but I shall have to pass this subject by. I hope the reason of the decay of beautiful weaving, after this unwise "help" of the townspeople, is now clear to a certain extent.

The same result followed the efforts of the leaders of the Village Industries in all other branches of handicrafts. Some good was done by collecting the peasant embroideries, drawn-thread work, lace, costumes, leather-work, metal-work, and many others, which otherwise would have disappeared in a very short time. The old patterns and stitches were reproduced, but, alas, on fine machine-linen and with machine-made threads, dyed with chemical, German dyes; yet it pleased the eyes of the ignorant and they continued to "improve" the various crafts. The more energy they put into it, the more detrimental was the result. It was difficult to break the self-sufficiency of "learned" and "educated" artists and artisans, who thought themselves much superior to the traditional workers; in fact everybody deemed himself able to teach; no one wanted to learn. Learn from the illiterate peasant?—the idea!

All these ideas gradually became more and more clear to me, when I took the work in hand some twenty-five years ago. And I saw that there was a great reconstruction work before me—and this against the public taste, against the desire of the leaders of the movement. From day to day I tried, first, to weed out the "foreign" influences, then to bring in bit by bit the old traditions and find means to introduce the real materials. Only one thing guided me in this up-hill work,

and this was—reverence. At the time I did not understand, as I do now, that every feature of beauty was more than human expression, that it was a fragment of the Great Leader's own plan, given to the Aryan race at the beginning, to be worked out through its long evolution. How could I, not being a Theosophist then? But in some way the hidden purity and beauty of every fragment, untouched by "civilisation," just as I found it in the treasures I set myself to collect and study, made all my being bow in reverence, made me keen to follow its true indications. Therefore I soon detected the "weeds" which could not help coming up, even in the work that went through my own hands.

For a good many years before this, the idea of true pigments, made of plants, flowers, roots and barks, took hold of me, and I collected various recipes of vegetable dyeing from old housewives, old books, and verbal instructions of old peasant women. When I came face to face with the main defect of modern art work, and had to repeat these misfits myself, the idea of vegetable dyeing became a necessity, a *sine qua non* of good work. Little by little I began to experiment, and some twelve years ago I opened my first dyeing establishment. One of my daughters entered into the work with heart and soul. I need not say it was a difficult thing to do, as the art of dyeing practised some thirty to forty years before this in many corners of Russia had left no trace whatever, and the hands of these faithful workers went to rest long ago. Even the indigo dyeing, which played a prominent rôle in every Russian village, was already perverted. The German artificial indigo penetrated every country place; it was cheaper and easier to handle. In fact anyone could become a dyer without former experience. I have some old pieces of the old indigo and of the new artificial one. The old piece, though worn to holes, retains a beautiful blue, in fact the more it is washed, the better becomes the blue. If you hold

a piece like this against the sun, and allow the sun to shine through, you seem to see the blueness of the sky with its deep, penetrating note. The artificial indigo, after several washings (very few washings indeed), shows only a dirty, bluish colour, seems to have no vitality about it, looks downright ugly. The goods of this artificial dye were in the hands of clever, well-paid agents, and were spread so well that very soon there were hardly any indigo dyers who could not be tempted by the new "powder indigo". So we established our own indigo-tank, and my daughter worked it herself, mixing the deep tank with an oar. I believe she was the first woman who managed a tank; as a rule this is always done by men. Our pigments were very simple, and some of them could be secured easily if we paid attention to the various seasons. Birch-leaves, yellow daisies, cashew-nuts, red madder, onion skins, heather, barks of many trees, gall-nut and many other things found their way to the store over our dyeing house. It was a treat to see the various coloured skeins of threads drying about in the yard.

From this hour the embroideries, and later on the stuffs which we used for the embroideries, became quite enchanting. There was such a strength in them and such a beauty. People who did not know anything about the process of dyeing admired them immensely (though I am not prepared to say that if they knew how much trouble such a beginning brought, they would follow my lead). Artists invariably were entranced with the "life" colours, and many made friends with us. Seeing in studios and art-schools how they painted backgrounds from pieces of shop material in a wrong colour, I could not help myself, and gave them some real stuffs which had life in them. I often wonder how people deluded by artificial things seem to enjoy them (pianolas, gramophones, essences of flavouring in foods, perfumes made of coal-tar, etc., etc.). It seems that once one has taken the path of artificiality,



there is no end of delusion. One loses the right use of the senses.

Another grave error was in making the peasants work on too fine material. It was detrimental to the eyesight and made the work look machine-made. The play of the woven threads, and the added stitches in harmony with these threads, is a thing of beauty, however fine or coarse the hand-spun threads are. A great evil, too, is the spread of wrong patterns. Some of this evil can be attributed to some of the German soap-manufacturers. They wrap every piece of soap in a sheet of cross-stitch patterns, said to be Russian, but really German in their origin. The perversion of the traditional patterns is now almost too far gone, and very few know how to discern the real from the imported. Even educated Russian ladies believed in this imitation being of a real Russian character, and this cross-stitch work not only spread in Russia as such, not only now forms the foundation of peasant garment decorations, but was even introduced under the name of Russian Embroideries in Paris and London. Thus a vile, cheap delusion spreads under a false name, while the beautiful work is hidden, unreverenced, and disappearing fast under the sway of ignorance.

The older a piece of embroidery is, the richer it is in stitches and pattern, the more one finds ancient symbols which bring a message from the ancient world. We find the idea of duality, trinity, immortality, expressed in many pieces of work. The great symbol of the Swastika is found often in weaving and embroidery, drawn-thread work or metal-work. So is the Tree of Life. The two peacocks, standing with heads turned to a tree in the middle, are seen more often than anything else. In some old, elaborate pieces of drawn-thread work I found temples and a road towards them, with flags marking the road. These were the Eastern praying-flags. The praying-wheels are also often found, and in silver-work

one comes across pendants with obliterated words (of prayer) which were meant to take the prayer up with every motion of the pendant. These symbols surely come to Russia from India. We very often have pomegranates embroidered on the towel-ends; certain it is that the Russian peasants never saw pomegranates in their own country, but have brought and preserved this relic of a symbol through thousands of years from their cradles.

The demolition of national treasures is going on in every country at the present time. In some, their old industries have already been thrown so far back that they seem to be beyond redeeming. Some still have all the elements of tradition, craftsmanship and innate beauty, though the levelling influence of machine-work and machine-thought is already over them, playing havoc with the old traditions; yet still there is artistic skill in some of the workers and some artistic feeling in the hearts of the few who do not allow themselves to become demoralised by the modern degradation. In these countries wonders may yet be achieved if men and women put into the work of reconstruction their love and their service.

A. L. Pogosky

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## SOME REFLECTIONS ON ART AND HUMAN EXPRESSION

By EDGAR H. WILKINS, M.B.

ART is a mode of expression representing emotion in human life, and has the direct object of giving pleasure. The artistic value of the events and circumstances represented in a work of art lies in their richness in pleasurable emotion, in their power as thought-pictures to arouse pleasurable emotion in the imagination of the beholder. The question as to which emotions are pleasurable and which are painful depends on the constitution of the individual concerned, and is a matter of deeper psychology and metaphysics, into which it is not the object of this paper to enter. At the outset I will state clearly this definition of Art, as being the representation of emotional phases of human life, the experiencing of which emotions in the imagination is pleasant, and that this emotion-pleasure is the primary and professed purpose of Art.<sup>1</sup>

An equally important aspect of Art is Beauty ; and it may be disputed that the object of Art is the representation of Beauty. But on closer examination the Beautiful is seen to be that which gives pleasure through the senses ; and in practice we limit the epithet of beautiful mainly to those objects which give pleasure through the senses of sight and hearing. The recognition of Beauty as a factor in Art is, then,

<sup>1</sup> Throughout this paper I have followed Bhagavan Das in his work on the nature of emotion and its relation to Art, as given in his book *The Science of the Emotions*.

no refutation of our statement that the giving of pleasure is its object.

There are two factors in Art, namely, the emotion-ideas expressed, and the purely sensuous beauty of the expression. This second factor is a necessary one, as it is only through one or other of the organs of sense that expression can be communicated from one person to another ; and, as I have said, the senses of vision and hearing are those mainly used in the appreciation of Art. In the expression of Art every human faculty is brought into activity. The senses of smell and taste alone do not appear to have any share in what is truly named Art, though sensuous pleasure is appreciated through them. The reason of this is that these latter senses do not readily express ideas, and it is the expression of ideas conveying emotion which is the function of Art.

Emotion-idea is the essence of Art, and sensuous beauty is the essence of its expression. As we cannot on the physical plane dissociate Art from artistic expression, these two elements are invariably combined. When I use the word "sensuous" in this connection I do not of course mean anything relating to sensuality, but merely that which appertains to, or is appreciated by the senses.

It is the object of this paper to unify and classify the various arts, the different modes of artistic expression, showing their relation to each other and to the essential nature of Art as I have described it. A recognition of the idea and the sensuous elements is essential to an understanding of this classification.

We will consider music, for instance. To the average mind music does not express ideas; perhaps the most that music conveys to the ordinary person is a more or less vaguely defined mood, as is indicated by the terms lively, mournful, martial, and so on, applied to pieces of music. The beauty of the sound and rhythm is the predominant element, the enjoyment derived through the sense of hearing—a sensuous

appreciation quite distinct from, and usually without any intelligent understanding of, the ideas which the music represents. The very fact that most people can appreciate moods in music is proof of its nature as an art according to our definition, as a mood is nothing more than a milder and more prolonged emotion. We might say that music is a language of the few, unintelligently admired by the many.

Music, then, is an example of an art in which the sensuous beauty of the expression is predominant. If we take prose literature, the novel for instance, we have an example of an art in which the idea, the meaning, is the all-important element, and beauty of expression, although very necessary to convey that meaning, is subordinate to it. In painting we have the two elements about equally prominent, the beauty of form and colour, and the beauty of the idea expressed by them. In artistic expression we use the different human faculties singly and in various combinations, and it is according to the faculty or combination of faculties used in each case, that we name it poetry, drama, painting, music, or another of the arts. Art is one, as is human life; but the arts are many, according as human life expresses itself through different and distinct organs of expression.

Prose literature is a written language detailing portions of human life; and the value of the literature is the emotion-value of the particular phase of human life presented. The form of the expression, the words and idioms used, the ornaments of speech and style, may have a beauty of their own apart from their meaning—or apparently so—but are necessary to convey the emotion-ideas which, reproduced in the consciousness of the reader, give him the enjoyment of reading. I might say here that beauty of form is entirely dependent upon the beauty of the idea of which it is the expression, although the admirer of the form may not be conscious of any idea within it. This is

a matter of metaphysics, and I will not do more than mention it here.

What I have said of prose literature is true whether it be fiction, history, or biography, and to a certain extent also in the case of scientific matter. The latter belongs more properly to the cognitive consciousness, being a record of facts and cognitions, and the emotion element is almost completely submerged.<sup>1</sup> But in all scientific writings there is a latent emotional element, as is seen in the consideration that the aim of Science is to contribute to the pleasure of human life, that all true human pleasure inheres in the relation of human beings to each other, and that this relationship in respect of the resulting pleasures and pains is the basis of emotion. It is stretching the point, however, to regard Science as a branch of Art; I merely include it for the sake of completeness.

The essential truth of literature, and its value as an art, lies in its trueness to life, in the accuracy with which its emotion-pictures represent phases of the emotion-consciousness of the nation or race by which the literature was produced. The truth of literature—indeed of any art—considered as art only, has nothing whatever to do with the question of whether the happenings depicted actually occurred. In art we record thoughts and events, whether actual or fictitious, as a medium to express phases of emotion. It is not correct to include Science in Art, for the simple reason that the immediate object of science is to cognise what happens in the realm of facts; whereas the immediate object of Art is to cognise what happens in the realm of emotion without regard to actual facts. It is true, however, that every single subject merges into every other subject, and when sufficiently expanded, even along its own lines, comes finally to include

<sup>1</sup> In life as we know it there are three modes, three aspects of consciousness: (i) thought or cognition, (ii) desire or emotion, (iii) effort or action. By the first we know or perceive; according to our perception we desire; and the desire impels us to action. To these three, cognition, desire and action, correspond Science, Art and Craft respectively.

all other subjects ; and from this point of view Science and Art come into mutual coincidence. Art is the science of emotion, and Science is the art of knowledge. The soul of Art is emotion, just as the soul of Science is knowledge ; and the object of both is to enhance the pleasure of life.

I must come back to my original purpose of classifying the arts, not as anything separate from each other, but rather as aspects of a unity. I have shown the two elements in art : the emotion presented to the consciousness, and the medium of expression presented to the senses ; that they are mutually dependent, but receive different degrees of appreciation according to the nature of the medium and the understanding of the observer.

I have said that prose literature is an art using language as its medium of expression ; the recording of the language is by means of written words which are read by others. Prose literature merges gradually into poetry, which in the form of verse is language enhanced by certain qualities of music, namely those of rhyme and rhythm. Rhyme is tone or quality of sound in words, and rhythm the arrangement of words to fit certain proportionate metrical forms. The chief element in music, that of pitch, has no part in either prose or verse poetry, unless in the human voice reading it aloud. This belongs more properly to the art of elocution, in which the expressive power is enhanced by the use of gesture and attitude of body, the modulation of tone, loudness and pitch of the voice, and the variation of speed of articulation.

Oratory is less an art and more a science or craft, in that it deals with present problems and actual facts of life, and has not as its primary object the giving of pleasure by the arousing of emotion. Here we see plainly the mingling of the elements of Art and Craft, where Art is called in to reinforce the effect of argument and statement of fact. So it is in reality in all human activity, that Science, Art and Craft are

everywhere commingled, as indeed they are impossible of separation—Emotion, Thought and Action, the three aspects of manifested consciousness.

Drama combines human speech with action as well as with scenic representation of circumstance and background. This has been truly said to be the highest art of all, in that it comes nearest to actual life, uses all the powers of human expression, of speech and action, music and colour, dress and landscape and architecture.

Music, as I have already shown, has the sensuous element, the beauty of sound, predominant; and the emotion-thought little, if at all, intelligible to the average person. An extremely interesting line of thought is entered upon in a comparison between music and painting. The latter depicts its subject in colour, and the former in sound. Now the vibrations of light—colours being the component elements of light—are infinitely finer and more rapid than those of sound; and, this being so, one would expect the art which uses light vibrations as its medium of expression to be a higher, more flexible, more expressive art than that which uses sound vibrations. But by a general consensus of opinion music is the higher art, and the explanation of this I will endeavour to show.

In painting the artist records, materialises his thought by imprinting colours upon a surface. This done, his work of art is completed. Nothing more remains but for others to view his painting, enjoy the beauty of colour and form, and interpret the emotion-thoughts of which the colour is the embodiment. In the case of the musician he records his composition upon paper, but this record is not the final and completed work of art. It is a visible record of sound, but is not the sound itself. A second artist is needed to translate the visible into the audible, and in this translation the power of human expression is again exercised.



If music were subject to the same limitations as painting, we should have a record of the music which would continually and simultaneously emanate all the sound vibrations of which it was composed, and there would be no place for the instrumental musician who expresses himself in his own rendering of the fixed and stereotyped record. If painting were capable of the same freedom that music enjoys, we should have, no doubt, a fixed record of the colour of which it was composed; but to interpret this record in actual colour vibrations, a second artist would be needed to flash out the lights and colours from his own person, and in doing so express himself, his own rendering of the picture, in the completed work.

The vibrations of light and colour are, it is true, finer and more subtle than those of sound. But our senses and powers of expression of light and sound are so conditioned that all we can do in painting is to make a record of the work, which, once made, remains fixed and mechanically emanates a fixed expression of the artist's conception; whereas in music each individual can emanate from his own body, through his vocal organs, or through an instrument acted upon by his hands, the sound which is the expression of the artist's thought and feeling. We cannot emanate light from our bodies as we can sound. We have no organ for expressing light, although we have the organ for appreciating it. Not having a light-producing organ, we can only use light in artistic expression by means of some artificial device, and such an artificial device is a painting, which automatically, mechanically and without variation reflects the colours which its paints do not absorb from the light that falls upon it. It is the mechanical element in painting which limits it so much, and this is due to the limitation of our power of expression in respect of light and colour.

Music, then, as an art has greater freedom and expressive power in these two respects, namely, the comparatively

subsidiary and unessential part taken by the fixed, mechanical record, and the place taken by each musician in combining his own individuality with that of the composer in giving expression to the composer's work. It may also be that this amenability of music to infinite and subtle variation has developed the auditory power of appreciation to a higher degree of sensitiveness in average humanity, and hence the greater capacity of music, compared with painting, to give pleasure to the majority of people.

Drawing and etching are the same art as painting, but without the colour element, being a study of form in light and shade. Sculpture models the form in three dimensions instead of in two, as in drawing, and has the greater expressive power in being subject to an infinite variation of view-point. Sculpture is rather limited by the difficulty of its construction, and is practically confined to the portrayal of human and animal forms. This is an indication, once more, of the essential concern of art with life, with feeling, with emotion. Sculpture, being thus limited, pointedly selects life-forms as its subject of expression, and does not concern itself with the less directly human aspects of the world, as does painting.

It may be disputed that landscape painting can have no relation to emotion, and that this is a refutation of our idea of art as being a reflector of emotion. But even though the wildest mountain scene or wilderness of nature may bear no mark of man, and contain no human or even animal form, it yet has an implied though unexpressed relation to man; and it is the feeling, the emotion, evoked in man by the landscape, the unconscious placing of himself in relation to that scene, which gives it the essential nature of Art. It might also be said that no human being would paint such a scene, no human being would admire it, had it not some relation to himself, to human life. We might also note the richness of feeling, the pathos, given to a

lonely landscape or a rugged mountain pass by a solitary human figure, a roadway, a ruin, a footprint where man has been.

Pottery, vases, ornaments, plate, and so on—that art which beautifies so many of the common articles of household use, rendering them not only useful but also beautiful, and then fashioning them purely as works of art, for beauty primarily, and not for use—this art, it may be objected, has no relation to emotion. Yet if we consider such words as graceful, dainty, sweet, and so on, as applied to such objects, we shall see that they are looked upon as expressing moods or qualities—qualities of feeling, of emotion. But the emotional element is not prominent as in the case of music, and is eclipsed by the beauty of the form.

It may be asked: How does form express feeling? How does anything inanimate express an idea, unless by an arbitrarily arranged code which is certainly not present in art? This is best answered by another question: Why does a smile express pleasure, and tears sorrow? How do we instinctively understand facial expression even from infancy? This is not an artificial code, but belongs to the Code of Life. We can only say that Life has chosen a certain language, as it were, or symbology, by which to express itself in matter. The “why?” is a metaphysical problem, and I do not know if there is any explanation. Just as the human soul expresses itself by the movements and variations of the physical body, so do human beings appreciate phases of consciousness as being expressed in the shapes and colours of inanimate objects. Every object in the material world is an expression, however limited, however partial and fragmentary, of the Cosmic Consciousness, the One Life, the Divine, indwelling Spirit; and it is the sensing of this Life in matter—in forms, shapes, colours, sounds and movements—which is the secret of expression in Art.

Architecture is a Craft beautified by Art. Architecture may be said to be the embodiment of human emotion in Building. A building, pure and simple, is an embodiment of knowledge and action—the knowledge of materials and forces and the action of the labourers. Architecture brings in the third aspect of consciousness, that of emotion; and expresses it in the style, the proportion, the ornaments of the building. We build for use only; we build for use and beauty both; and we build monuments for beauty and expression of sentiment. A cathedral has a use, but is pre-eminently an expression of devotion, of aspiration, of worship.

One more method of expressing emotion is by bodily movement, in dancing and calisthenics. This art takes many different forms, some of which can hardly be termed dancing in the accepted use of the word; but they all aim at expressing moods and feelings by movement of body and limb, as in the work of Pavlova, Maud Allan, and others. In that particular kind of dancing, such as waltzing, which is indulged in as a social pastime, the enjoyment consists essentially in engaging in it oneself and not in observing, and each participant becomes himself the artist, the author, the actor. Here may be differentiated the pleasure of the motion, and the pleasure of the mood which the motion conveys, the one sensuous and the other emotional. The emotional factor has, I believe, the greater part to play in rendering dancing so favourite a pastime. This of course is greatly contributed to by the musical accompaniment, the very hearing of waltz music calling up the mood which almost involuntarily throws one into the movement of waltzing. The difficulty of dancing to bad music, the ease and greater pleasure of dancing to good music, is something more than the mere difference between the two pieces considered as music alone. It is the mutual interpretation of the dancing by the music and of the music by the dancing, which so intensifies the pleasure-feeling of the combination.

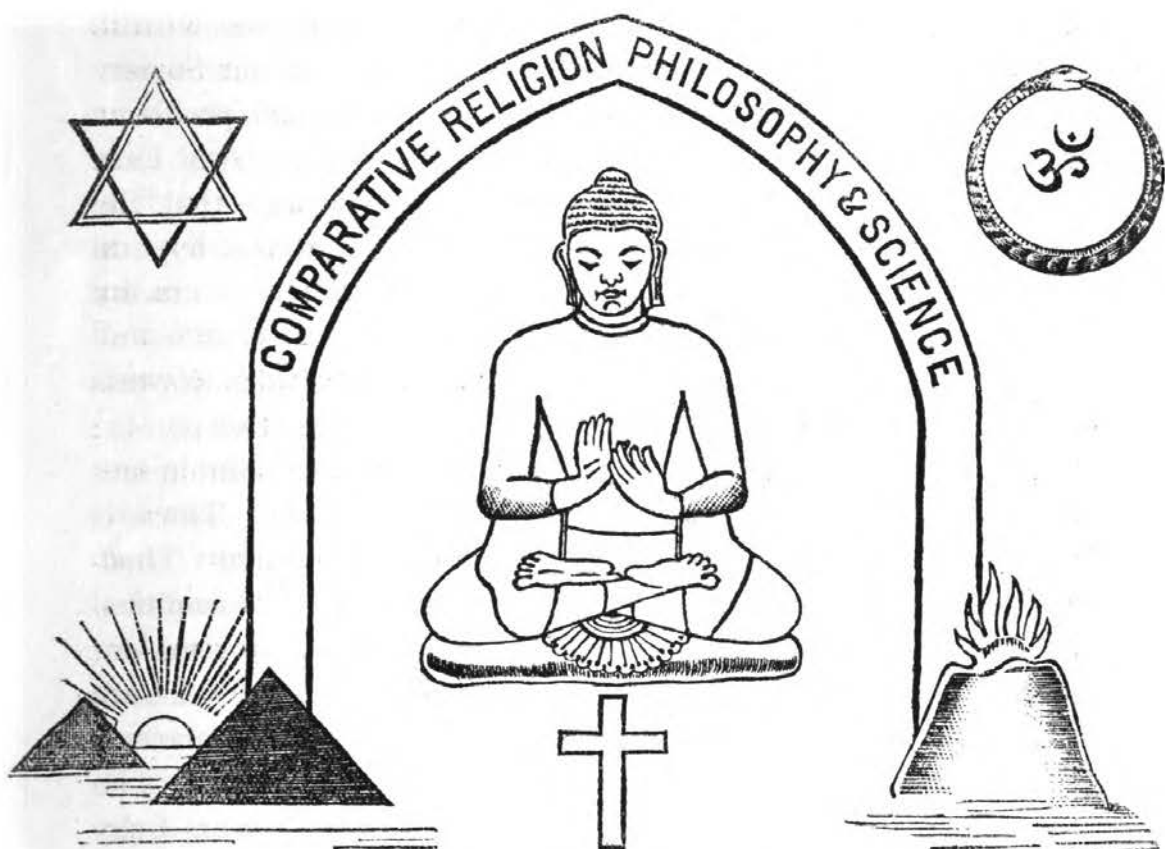
If it were asked what moods or emotions were expressed or called up in waltzing, I should say those of exhilaration, courtesy and affection, combined with whatever mood may be contributed by the particular music of the accompaniment. These feelings, expressed in the grace of movement and in the partial embrace of partners of opposite sex, rightly give dancing a prominent and approved place in social life. The sexual element is an important though not essential one in contributing to the emotional power of dancing. It is an example of the fact that those emotions of the class of love and affection are possible in their greatest intensity only between those of opposite sexes at our present stage of evolution.<sup>1</sup>

I do not claim to have given an exhaustive account of the arts, but have endeavoured to show how they are related to Art in its essence, and the reason of their differentiation; that each art is not something *sui generis*, incapable of analysis and classification, but is, as it were, a ray of the sun, an expression of Art itself. So also I have suggested that Art is not something *sui generis*, but is an expression of one aspect of the Triplicity of conscious Life; and that it does not exist only in a separate compartment of its own, but enters, in some degree, into every detail of life, inseparable from the two other aspects, Science and Craft, of this Triplicity. “. . . In all things the Unity in Trinity and the Trinity in Unity are to be worshipped.”

Edgar H. Wilkins

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<sup>1</sup> See Bhagavan Das' *Science of the Emotions*.



## THE THEOSOPHICAL OUTLOOK ON PROBLEMS OF NATIONAL AND INTERNATIONAL POLITICS<sup>1</sup>

By B. P. WADIA

**T**HE subject of this lecture sounds controversial, but I do not think my address will be dragged into the arena of controversy for some time to come. In a way I wish it would form a topic of hot debate, for then it would mean that the world is changing in its views on political problems. We have often heard that Theosophy has nothing to do with

<sup>1</sup> A lecture delivered at the Forty-Second Annual Convention of the Theosophical Society at Calcutta, December, 1917.

politics. I do not agree with that view, even when by politics is meant the ordinary discussions of political problems in a country involving strife of parties and all that goes with it. However, I do not think any instructed member of our Society will rule out of court the study and exposition of such problems of politics as I desire to place before you to-day. And I am inclined to believe—I wish I might be wrong—that the world outside the Theosophical Society will pass it by, and deem this lecture as one more quaint outlook of a cranky Theosophist.

I can guarantee more Theosophy than politics in this lecture, but at the outset I would like to make clear two points : first, that what I say embodies my own personal opinion and should not be regarded in any way as authoritative. There is always a danger of individual opinions of prominent Theosophists being taken as tenets or doctrines of the Theosophical Society, and I think it becomes the duty of student after student of the Sacred Science, as he puts the fruits of his study before the Society, to affirm that individual opinions do not narrow the fine, broad platform of our international organisation. The second point is this: I would like you to note that what I say here is the result of the study of an individual brother, with all his limitations of vision and penetration, which he himself might have to throw overboard, as he gains more knowledge or better faculties of research. I should never have dreamt of giving this lecture of my own accord, and so, if I do not satisfy you, please throw the blame on our President who put me down as one of the Convention lecturers this year. Now to my subject.

#### RELIGION AND POLITICS—A COMPARISON

The first thing I should like to point out is this, that the prevailing view from which the entire range of politics is

observed, is the western and modern one. The way in which the hoary East looked at political problems was different. In these later centuries in which the western world has been influencing, more and more, the thought-atmosphere of our civilisation, the older view of politics has gone out of fashion, is forgotten, is not even considered. Just as the nineteenth century scholars traced the source of religion to superstition and described the evolution of religion from the totem and the fetish to monotheistic phases of thought, so also our political thinkers trace the history of our political evolution from the far-off periods when savage tribes tried their hands at the art of government. The patriarchal family, like the totem in religious thought, is the seed from which the many-branched tree of modern politics has grown. It is said: One Universal God from the totem, our vast political structure from the patriarchal family.

That is not the view that Theosophy takes. Our Society has been instrumental in enabling the world to take a somewhat different view of the origin of Religion and religions. It has not wholly succeeded as yet, but already we have taken a great step, and we find that some of the ablest thinkers of the West are inclined to take our view regarding the evolution of religion. Similarly we may succeed—I think we shall—in helping western civilisation to accept our view regarding theories of Political Science. The Theosophical outlook in matters religious is being accepted very fast nowadays, and I shall not be surprised if our angle of political vision presently finds acceptance in the world of international politics which is steadily emerging before our eyes.<sup>1</sup> It is that Theosophical outlook on political problems, not of any one particular nation, but of humanity as a whole, which is the object I have in

<sup>1</sup> Dr. Woodrow Wilson, the great democrat, in his excellent volume *The State* makes reference to kinship—which according to him is a fundamental principle, active in the production of the original State—and Religion (*cf.* pp. 14 and 16), where the origins of Religion and the State are discussed.



view. I will not talk of Home Rule and Communal Representation, or the Russian Revolution and American Trade, or the many and varied problems which are now engaging the attention of politicians and statesmen in different countries. All that I propose to lay before you is a few principles which bring us to the elevated spot from which, as Theosophists, we view, understand and interpret the political progress of communities, nations and races. It is fitting, therefore, to mention here that you should only expect a somewhat disjointed lecture; the sequential flow of idea after idea, linked one to the other—thus presenting a complete picture—is beyond me to-day. I shall endeavour to put before you a few ideas, which appear to me to be principles, which may enable all of us to study further—that is all I can do.

### DIVINE GOVERNANCE

Modern civilisation does not yet accept the view of the older world, that the evolution of forms and institutions, and the corresponding unfoldment of souls and principles, takes place according to some definite scheme, divine in origin and mainly superphysical in nature. It does not yet favour the idea that humanity is guided along its path of progress in terms of a well defined plan. The divine governance of the world is regarded as an absurdity by science, and is only made use of by religious folk as a figure of speech to console their minds in times of sorrow or difficulty. For a statesman or a politician, the consideration of divine interference as a factor of practical politics, the consultation of divine schemes and plans as an aid to his everyday work, would be a fantastic notion indeed; any legislator who dared to talk, even vaguely, along such lines, would be shown the way to the nearest lunatic asylum. A man or woman holding such views or

beliefs works in silence and has to keep them private, more or less, if he or she happens to be a politician.

Now that is the first point I would like to put before you. The instructed Theosophist believes or knows that there is a divine scheme according to which progress—sub-human, human, super-human, physical and visible or superphysical and invisible—is taking place.

The scheme of progress, divine in origin, was an object of study to the ancients. The Divine Kings who guided the infant humanity of later Lemurian and Atlantean days, did their magnificent work in terms of that scheme. At the dawn of our Āryan Race, the ancient Ṛṣhis and Yogīs had visions of the Plan, and performed their task accordingly. As man was able to stand alone more and more, as his instinct and mind unfolded their powers in course of time, as his intuitions began to work, according to the dictates of the Plan, physically he was left to himself to build his individuality and advance with the help of his awakened nature. The Readers of the Plan vanish from the pages of history, and when we come to what is now called historical times, the very existence of the Scheme is not referred to. Take the Purāṇas—and the facts of the existence of a scheme, as also the workers of the scheme, are evident; take the later Iranian writings or Greek ones, and we still come across references to the existence of the old Seers and Divine Kings and religious Teachers. But come to modern history, and we have no Scheme and no Divine Helpers who aided mankind on its upward journey. Still later, and the notion of an upward journey becomes non-existent, and only in the latter part of the nineteenth century, because of the writings of Darwin, evolution—only materialistic and bodily—comes into prominence. The happenings of our later days, the many scientific discoveries, the fruits of Spiritualism and Psychological Research, but above all the teachings

put forward by the Theosophical Society, are causing the thought of the world to tend to the idea that there might exist some kind of process or plan or scheme, according to which the entire progress, along many lines, of the whole of mankind has been taking place. The oft-quoted lines of the great Victorian poet, Tennyson, are only an index to the thought of his world which has been groping in the dark to find a better understanding of this ever-moving panorama of evolution. At the beginning of his *In Memoriam* he advises us to let "reverence in us dwell," and at the end, with the help of that reverence, he sings of

One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves.

That Divine Event has a political significance which forms part of our study this morning.

### THE PLAN AND THE HELPERS

Now that is the first idea to be grasped for the purposes of our lecture: that even the political evolution of humanity is taking place in exact terms of a Divine Plan; further, that that political evolution proceeds along lines to which it is guided by Those who know of the plan. Theosophists must risk the ridicule of the world and affirm that divine helpers exist to-day as in the far-off past, and on Theosophical politicians will devolve the task of familiarising the modern world with the concept that man's political evolution is, fundamentally and in the main, guided by Rājarshis, Manus, Lawgivers, who labour from behind the veil, unknown and unrecognised by the vast majority, but of whose existence and activities some few know even to-day. That, then, is the second idea: divine helpers—masons of the great Architect of the Universe—who build

according to knowledge. The politicians and the statesmen of to-morrow, who will lead an international civilisation from glory to glory till the end of the fifth stage of the vast drama of evolution on our globe, will be men and women who, in an increasing number, will be pupils and disciples of these divine helpers. Some of the great statesmen of to-day are unconsciously led by these helpers to take one step or another; most of the great and significant events of to-day are the outcome of such unrecognised guidance, direction and help. As humanity grows into Justice and Liberty, the hand of the Divine Helper will become visible to an increasing extent, till in the culminating civilisation of our Āryan Race, Gods will walk the earth as of old, and the Golden Age will have returned.

### THE FREE MAN

Our next stage is to enquire into the purpose of the divine scheme, as far as human political evolution on this globe is concerned. The purpose of all evolution, according to Theosophy, is to bring man to the realisation of his divinity, not merely latent, but divinity which has become fully patent. Man, by and through the help of evolution, becomes God, knows Himself and His universe, can and does use the Power of His Will, can and does create a universe all His own, which He fills with His Love and guides with His Wisdom. In other words, the purpose of evolution is the unfoldment of man, through the stages of Superman, to that Perfection which is embodied in the shāstraic conception of the Supreme Puruṣha. Man is striving to become a Perfect Individual—free in mind, morals and activities. The purpose of all evolution is to enable him to attain to that exalted status. The various branches of the tree of evolution serve the one purpose—to give man the

necessary shelter while he is engaged in the Herculean labour of growth unto a perfect Individuality.

Bearing this purpose in mind we shall have to study the principles of man's political evolution in the light of Theosophy. The aim of political evolution on our globe seems to me to be the production of the Free Man, who will live and love and labour among Free Men, uninterfered with by State-laws of any kind or description. Our emancipated Free Man has unfolded his divinity to the extent which enables him to understand and apply the laws of his being to his own good, and without injury to anyone else. He does not require the aid of any set of rules or regulations, laws or enactments, made by others; further, the laws of his life, which are the outcome and the manifestation of his unfoldment, however different from those of his neighbour, do not interfere with the latter's existence; our Free Men have different outlooks on life and the world, but each of them, in his individual freedom, living according to his own enlightened conscience and the set of laws and rules which he has made for himself, lives without interfering with or harming his fellow Free Men, whose enlightened consciences have given them their points of view and their outlooks, and who have made for themselves their own sets of rules of conduct and laws of life.

Bearing in mind this purpose of the political evolution of mankind on this globe, we shall endeavour to study the principles which guide that evolution. The production of the Free Man, who lives according to self-made laws, and therefore is self-reliant, is the object of Nature which she strives to attain through the political evolution of humanity. To use the technical Theosophical language, our Free Man is one who has realised the Power of his Ātmā to a certain extent; this realisation has made him find and adopt the law of his being, which law finds expression in his own life. He lives in the

company of other Free Men, who similarly, through ātmic realisations, have found their individual laws of being and life. Imagine a community of men and women who have realised the power of Ātmā, whose individualities therefore have attained freedom of thought and movement, who are detached, each a monarch unto himself, and yet live in harmony because each has lost the power to impose or to wound. The common tie between them all is the self-effort of each to live his life in terms of the laws of his own being—a life of inner richness and reality which receives only one kind of aid from without, *viz.*, in the self-effort of each to gain the view-point of the others. I do not want at this stage to describe the end of political evolution which will flower in this splendid civilisation in the seventh root-race on this our earth. I want just to present the goal to be reached, so that our study of the path to it may be a little facilitated.

#### THE INDIVIDUAL—THE MAIN FACTOR

Now you will see that the main factor of political evolution is the individual. The family, the tribe, the community, the nation, and their respective theatres of growth—the home, the village, the province, the country, and the institution called the State, common to all, which grows from simplicity to be a complex organism—are all playgrounds for the unfoldment of the individual, are all instruments by whose aid our Free Man will eventually come to birth.

In this, once again, we differ in our ideas from the western thinkers and exponents of Political Science. The evolution of the state, the growth of political institutions, cannot be studied by itself without any reference to the individual. In the study of the institution of the family in the home, or the tribe in the village, the individuals who are the component parts

form the most important factors. In this materialistic age, a scientific medical man hardly takes into account, when he is consulted about the bodily ailments of a man, the influence on the disease of that man's emotions and thoughts or of the play of his soul-forces. Similarly our political doctors of modern times have divested the study of political institutions of its most important factor, the individual, and concern themselves mainly with rules and laws which affect their environment, and which the evolving individuals bring into existence at different stages of their life-journeys. This is the great obstacle; at least I have found it to be so, in my study of the western political writers; in their splendid expositions they take us away from realities into concepts which are removed from living, human interest. Also their expositions do not take account of the fact that the individuals who formed the original, simple state of the family once, are exactly the same individuals who, as they go on unfolding their powers, form the more complex states of the village or the nation; that family ties and blood relationships evolve into communal and racial bonds, and that the war between country and country is not to be traced merely to feuds between family and family, or tribe and tribe, but the causes thereof have to be looked for elsewhere, *viz.*, in the individuals whose warring propensities are the outcome of insufficient soul development. Now a whole volume could be written on this theme, but it is sufficient for me to make a passing reference and go on.

You will see immediately from this, that family, tribe, country—in other words the state, the ever-growing, complex state—is not of primary but secondary importance. The individual, as he evolves, leaves behind him these institutions. They are not created by him, however great a share he may have contributed in building them up. It is all very well

for our western political doctors to trace the state to the family, but who brought the family into being? And who indicated to the ignorant savage, who was nothing more than an embodiment of barbaric instincts, how to live harmoniously the state-life of family or tribe? I know that it is said that these savage ancestors of ours instinctively evolved the laws of family life, etc.; however, I am not here to prove the error in the theories which are now accepted, but rather to give the Theosophical outlook on these problems.

Aristotle, who is still in many respects regarded as the greatest authority on the problems of political science, traces the origin of the state to the household. Plato of old, and Seeley of modern times, concede the great part the individual plays in the formation and evolution of the state, and yet they all seem to overlook the fact that the state exists for the purpose of the individual. Of course the whole problem is thrown back to the original sin of Materialism, which denies the divinity of men and things, and refuses to see the hand of God in evolution.

#### THE STATE—ARCHETYPAL AND OTHERS

The state at its different stages of evolution is an institution which we come across in our study of the divine scheme. The state is an archetype of the world of Spirit; the state is an Idea, in the sense Plato used that word; the state is a concept—*arūpa*, formless, as Theosophists would say. That archetype bursts into many shapes in the world of matter, just as many triangles burst from the archetypal triangle; that state-Idea is the womb of all states, large and small, political or religious, autocratic or bureaucratic or democratic, family and tribe and nation states; that *arūpa* state is like Professor Owen's strange archetypal mammal, made up of all the



states of which we are aware, and of those of which we do not yet know.<sup>1</sup>

<sup>1</sup> Of the various western political thinkers, the late Professor Seeley has lines of reasoning which often come near to the ancient and Theosophical thought. Thus, for example, on the idea of the archetypal state, we find some cognate thoughts in his *Introduction to Political Science* (pp. 16-18):

“The division of mankind into states is of vast importance, first, because of its universality; secondly, because of its intensity and the momentous consequences it has had. When I speak of its universality I admit that I stretch considerably the meaning commonly given to the word state. In the Greek or Roman, or in the European sense of the word, the state has been and is by no means universal; on the contrary, it is somewhat rare among mankind. But we want some one word to denote the large corporation, larger than the family yet usually connected with the family, whatever form it may assume, and the word state is the only word which can be made to serve this purpose. Sometimes it would be better called a tribe or clan, sometimes a church or religion, but whatever we call it the phenomenon is very universal. Almost everywhere men conceive themselves as belonging to some large corporation.

“They conceive themselves too as belonging to it for life and death; they conceive that in case of need this corporation may make unlimited demands upon them; they conceive that they are bound, if called upon, to die for it.

“Hence most interesting and memorable results follow from the existence of these great corporations. In the first place, the growth and development of the corporations themselves, the various forms they assume, the various phases they pass through; then the interaction of these corporations upon each other, the wars they wage, the treaties they conclude, all the phenomena of conquest and federation; then again the infinite efforts produced upon the individual by belonging to such a corporation, those infinite efforts which we sum up in the single, expressive word civilisation; here, you see, is a field of speculation almost boundless, for it includes almost all that is memorable in the history of mankind, and yet it is all directly produced by the fact that human beings almost everywhere belong to states.

“This peculiar human phenomenon then, the state in the largest acceptation of the word, distinct from the family though not unconnected with it, distinct also from the nation though sometimes roughly coinciding with it, is the subject of political science. Or, since the distinctive characteristic of the state, wherever it appears, is that it makes use of the arrangement or contrivance called government, we may say that this science deals with government as political economy deals with wealth, as biology deals with life, as algebra deals with numbers, as geometry deals with space and magnitude.”

The divine origin of the state is acknowledged by the *Mahābhārata* :

“In the early years of the Kṛta-Yuga, there was no sovereignty, no king, no government, no ruler. All men used to protect one another righteously. [This is the age and regime of Perfection of Innocence with which all phases of evolution begin, as indicated by H. P. B. in her monumental works.—B. P. W.] After some time, however, they found the task of righteously protecting each other painful. Error began to assail their hearts. Having become subject to error, the perceptions of men became clouded, and, as a consequence, their virtues began to decline. Love of acquisition got hold of them, and they became covetous. When they had become subject to covetousness, another passion, namely wrath, soon possessed their minds. Once subject to wrath,

The manifestations of that archetypal, formless state which exists in the realm of Spirit, are to be found in the world of matter. The archetypal state is thus projected for the purposes of affording playgrounds to the individuals who are evolving on this earth; even these projections are more or less sorted out and a few particular ones are assigned to our globe, and we will come across others on other planets when we quit this theatre of strife. This projection we can study when we study the divine plan, and by studying the sorting process we come to know of the divine helpers and co-operators who work at the plan.

This brings us to the idea that the fundamental principle of human political evolution on this globe is the state, in which man lives and by whose aid he evolves. In this, at any rate, eastern and western political thinkers are at one, though they differ as to the relative importance and value of the individual and the state, the genesis of the latter, and the impression the former leaves thereon. In their definitions they are as the poles asunder. However, it is not my task to-day to describe the beliefs and opinions of western and eastern political

they lost all consideration of what ought to be done and what should be avoided. Thus, unrestrained licence set in. Men began to do what they liked and to utter what they chose. All distinctions between virtue and vice came to an end. When such confusion possessed the souls of men, the knowledge of the Supreme Being disappeared, and with the disappearance of the highest knowledge, righteousness was utterly lost. The gods were then overcome with grief and fear, and approached Brahmā for protection and advice. Brahmā then created by a fiat of his will a son named Virajas. This son, born of the energy of Brahmā, was made the ruler of the world" (Shānṭi Parva, *Mahābhārata*).

Compare this with Milton's view in his *Tenure of Kings and Magistrates*, where he says that all men were born free, that wrong sprang up through Adam's sin, and that to avert their own complete destruction, men agreed "by common league to bind each other from mutual injury and jointly to defend themselves against any that gave disturbance to such agreement".

In the *Mahābhārata*, the origin of the science of politics is given in Shānṭi Parva (Section 59), where it is named Dandanīti, and it is described as divine in source. Students of esoteric lore may study this section with great profit to gain light on the subject.

savants ; I want to confine myself to obtaining a Theosophical outlook on the subject of the state, its origin, purpose and function, and concomitant problems pertaining to human political evolution.

B. P. Wadia

*(To be concluded)*

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## SUPPLICATION

Nature ! I am kneeling down before Thee.  
Be Thou my guide.  
I ask the winds and the green trees to teach me  
To be their child.

Take me with you, oh breath of Nature ! onward  
Into the Soul that gives you life and bliss,  
Into the stars and the great night around them  
That gathers all in silent dark embrace.

Teach me ! oh vast and fathomless deep spaces,  
Teach me ! oh light, radiating endless life.  
Pour in my breast a love that like a desert  
Lies shadeless in thy rays and boundless in thy love.

MELLINE D'ASBECK

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## DANCING IN INDIA

By M. B. KOLATKAR, B.A., LL.B.

THE writer of this article knows neither the art, nor the science of dancing; yet he ventures to write on this interesting subject as the Muse of dance has received so little attention. Laymen have to undertake the work of regeneration until the masters of theory and practice are induced to shed light on this ancient art.

The subject is treated here under the following headings: 1. The origin. 2. The science and principles of dancing, as gathered from a few Samskr̥ṭ books. 3. The past history of dancing. 4. Its present. 5. Its causes of decay and the possibilities of its revival. 6. Its future and its ideal. The treatment has necessarily to be superficial, for it cannot be made exhaustive within the space of a short article.

1. Origin.—The origin of dancing is lost in obscurity. It must have existed from the time that man learnt acting with face, body or limbs. When it was first systematised, we do not know. The earliest book on the subject is *Nāṭya Shāstra*, by the Sage Bharat̥, who must have existed some centuries before the Christian era, as his name is often referred to in the dramas of Kālīdāsa as well as in the Purāṇas.

The Samskr̥ṭ writers on this subject trace the art to Brahmā, who taught it to Bharat̥. The Sage Bharat̥ then taught it to other Ṛṣhis from whom it was received by mankind.

Bharat̥, with the aid of the Gandharvas and Apsaras (Heavenly Musicians and Dancers), gave a performance before Shiva who, remembering his own dance, taught it to Ṭāṇḍu,

his disciple, and asked him to initiate Bharat into it. This dance was called Tāṇḍava, and was heroic and manly. Shiva taught another style of dancing to Pārvaṭī. It is called Lasya, and is more gentle, love-inspiring and tender. Pārvaṭī gave it to Uṣhā, from whom the Gopis learnt. Some others say that Brahmā created the fifth Veda, the Nāṭya, that of Drama, to suit the Kali age.

2. The science and principles of Nartana (dancing and acting).—Nartana is a branch of the science of music (Saṅgīta), which is divided into (1) Vocal (Gīta), (2) Instrumental (Vāḍya), and (3) Nartana, or dancing and acting. Nartana is again subdivided into Drama and Poetry (Nāṭya), or acting with language, with limbs, with ornaments and with natural modifications of the body, such as perspiration through fear. Nṛṭya, or the dance proper, consists of gesticulations with limbs only, to express changes in states of the mind (Bhāva). Nṛṭṭa consists of gesticulations of limbs without an attempt to create any such state (Bhāva). It is also described as a dance regulated by Tāla and Laya, devoid of the expression of any sentiment or any Bhāva. Some consider Tāṇḍava and Lasya to be distinct styles.

As we are going to deal with dancing, *i.e.*, Nṛṭya and Nṛṭṭa, it is necessary to consider what is meant by Bhāva. Drama, as well as dancing, is expected to produce on the minds of the spectators the sentiments which are the result of the states of mind or body (Bhāva) induced by the dance. There are nine permanent (Sṭhāyi) states, with thirty-three temporary ones. The permanent are : (1) Desire for any object (Raṭi). (2) Laughter (Hāsa). (3) Sorrow (Shoka). (4) Resentment of injurious treatment (Kroḍha). (5) High-Mindedness (Uṭsāha). (6) Bhaya, or fear of reproach. (7) Aversion (Jugupsā). (8) Wonder (Vismaya). (9) Peace (Shānti).

Bhāvas are again differentiated as Vibhāvas (preliminary conditions which lead to the state), Aumbhāvas, the result of

the states of the mind, and Sāṭwīkabhāvas, the involuntary expression of the same, such as tears, palpitation, etc. The meaning will become clear by taking as example, idleness. Idleness is one of the temporary Bhāvas; it has for Vibhāva, weariness, for Aumbhāva, tardy motion, and for Sāṭwīka, yawning.

In dancing, these states or Bhāvas are to be expressed by motions (Abhinaya) of the body. The body is divided into limbs, minor limbs, and subordinate limbs, from the point of view of their use in dancing. The limbs to be used in dancing are six: head, hands, chest, flanks, loins, and feet. The subordinate limbs are: neck, arms, back, abdomen, thighs, shanks, knees. The minor limbs are: eyes, pupils, brows, cheeks, breath of the nostrils, lips, teeth, tongue, mouth and chin. The limbs, with the minor and subordinate ones, can take various positions or movements. The head can have 19 different postures, the hands 50, chest 5, loins 5, feet 13, neck 9, arms 16, abdomen 4, knees 7, eyes 8, eyebrows 7, cheeks 6, nose 6, breath 9, lips 10, tongue 6, mouth 6, chin 8, pupils 9, eyelids 9, teeth 8. Only such positions of the limbs are to be used to express the desired sentiments. We need not go into the details of the different actions, permutations and combinations of the above. The other elements which come into dancing, and on which the variations depend, are: Ṭāla and Laya, Gaṭi—gait, Shabḍa—word, Swara—note, Gīṭā—song, and the accompanying instruments.

Ṭāla and Laya.—Ṭāla means the beating of time by the clapping of hands, Laya signifies the stream of time that runs through a piece, from the instant of its adoption to that when it is dropped. When Laya is measured in uniformity to Chhanḍas, or symmetrical arrangements of Māṭrās which form the groundwork of Ṭāla, it is called Ṭāla. Ṭāla follows Chhanḍa or metre.

Four Māṭrās form the unit of measurement (*History of Hindū Music*). There are one hundred and twenty Ṭālas.

Laya is of three kinds: Druṭa—quick, Maḍhyama—middle, Vilambīṭa—slow.

According to the Ṭālas are the divisions of the dances, such as Aḍruṭal, Ekaṭāli, Jhampā, Macuha, and so on. Dances can be also based on the different songs sung. They may be similarly divided according to the notes of the song. The gesticulations for each swara, or note, are fixed, and any song with its main and subordinate notes can, apart from the meaning of it, be danced on the principle of Swaras. According to the sound of the drum or any other instrument will also be the variations in dances. I also think that there can be different dances based on melody, or Rāga. Each Rāga is shown to have a form, and to express that form would, I think, mean also a dance of the Rāga. To make the point clear we shall take an example—the Banḍe Māṭaram song, or “The Milkmaid”.

There would be one kind of dance when the movements of the limbs are made to express the meaning of the song.

There would be a different dance altogether to express the Swaras or notes of the dance, each note having been represented in certain definite movements of the body.

There would be another kind when the melody (राग) in which the song is sung is considered.

There would be a fourth kind according to the measure of time used.

There will be a fifth variety when the gait in which the song is to be danced is considered, whether it is to be in the deer or Mṛga gait, or any other.

There would be the sixth according to the sound produced by the drum which accompanies the singing.

There may also be used different gaits in dances. There are about ten gaits mentioned: those of the swan, deer, wagtail, the sun, fish, horse, or elephant.

The object of dancing is not only amusement, but the cultivation of certain qualities such as wit, steadfastness,

balance. It also removes from the mind all anxieties, physical pains and other miseries. It gains for the man who follows it the four objects of life : Dharma—righteous conduct, Artha—prosperity, Kāma—fulfilment of desires, Mokṣha—salvation. Whichever of these objects is desired, that he obtains.

There is not much said on the subject of the dancing-hall. It should be spacious and elegant, covered over by variegated awnings supported by richly decorated pillars, hung with garlands. The master of the house should sit in the middle ; on the left, the inmates of the private apartments ; on the right, the ministers. The house is to be built as a triangle, or as a square, or like a cave. Halls where the public could go, do not appear to have existed.

There are about one hundred books in Samskr̥t on Saṅgīta, of which *Nātyashāstra*, *Saṅgīta Raṭnākar*, *Saṅgīta Damodar*, *Saṅgīta Nārāyaṇa* and *Rāga Vibodha* are important. What has been mentioned above is an interpretation by the writer of what is said in *Nātya Shāstra*, *Saṅgīta Raṭnākar*, *Saṅgīta-sāra-Saṅgraha*. The chief difficulty in interpreting the art of dancing lies in the technical language used in the books. It is interesting to note that quite recently a commentary on the *Nātya Shāstra* of Bharata has been found. It was till now without any commentary, the text even not being complete. The above will show fairly well the exhaustive treatment by the authors, and the systematisation of the science of dancing. It could not have happened unless the art, as it was practised, had reached a very high stage of development.

3. The past history of dancing is given chiefly to show that dancing has long been practised in India, both by men and women, who did not consider it to be undignified to dance. The second object is to point out to those who believe that there was not and is not much of this science in India, that the art was developed long ago. Dancing was a common form of



amusement among the ancient Āryans of the vedic times. The dancing was generally in the open air (*Rgveda*, 52, 12.) Men and women both used to dance. There were professional dancers and performances of dancing women with brocured garments. Men dancers, with breasts adorned with gold, performed war-dances. There were group-dances in which anyone took part, as the Gods are said to have stood linked hand in hand, and kicked up in dancing the atoms which form the world. There appear to have been religious dances as well, since these dancing Gods have been called Yaṭis, possibly devotees.

The dance in those days was a dance of joy and laughter of a people full of life. ("We have gone forth dancing for laughter," *A.V.*) The accompaniments of the dance appear to have been the drum, the lute, the flute and hand-clapping. ("A lute-player, a hand-clapper, a flutist—these for dance; for pleasure, a musician.") The pole dance appears to have been another form of dance common amongst them. These and many other passages from the Vedas show that the people were fond of dancing and that it was a source of great amusement to them.

After the vedic period, when we come to the purāṇic times, we find that the kings and their consorts took part in dancing. There are innumerable references to the science of Nāṭya in the *Agni*, *Mārkaṇḍeya*, *Viṣṇu* and *Bhāgwaṭ Purāṇas*. Shiva is considered as extremely fond of dancing. He is called Nartana Priya (fond of dance). As we have seen before, it was to Pārvaṭī that he taught the tender form of the dance called Lasya. Kāli, another name for Shakti, is said to have danced the "terrible dance" when she killed the demon. Indra, the chief of the Devas, is supposed to have sixty-four Gandharvas and Apsaras skilled in music and heavenly dance. Chitrāsena is considered to be the tutor of dancing. At Indra's court she taught Arjuna the dance to perfection.

Arjuna was taught the whole art of dancing. "O Son of Kuntī, learn then music and dancing of Chitrāsena, unrivalled in music and dance." Arjuna practised among Gandharvas, having learned various kinds of dancing. When Arjuna and other Pāṇdavas went to the court of Virāta, incognito, he went as a dancing-master. "I will also instruct the women of Virāta's palace in singing and delightful modes of dancing." He says to Virāta: "I am proficient in dance and will be dancing-master to the maidens." The king then tested him in dancing and said: "Instruct my daughter and those like her in dance."

The following were considered to be the expert singers and dancers of his court: Chritachi, Menaka, Rambha, Purva-chiṭṭi, Swayamprabhā, Ūrvasi, Misrakeshi, Ḍandagami, Gopāli, Chitrāsena.

The above passages show that princes and princesses knew singing and dancing, and it was considered an accomplishment to know these arts. There were dancing halls built for this purpose. It was in the dancing hall that Arjuna taught Uṭṭara, the daughter of King Virāta, to dance and to sing.

It appears from a dialogue between Arjuna and Dṛaupadī that a dancing-master was not held in high estimation, and that some sciences were considered to be superior to others. The superior arts give a status to men which a teacher of an art like dancing could not reach. The decline of the art had thus begun. That dancing as a science must have advanced a great deal more than in the times of the Vedas, that it was learnt by people of rank and position, is true; but it was as an art that they studied and practised, it was as an accomplishment that they mastered the principles. It was not for the joy of dancing, for the joy of life, that the people in the times of the Purāṇas sang and danced, as they did in the times of the Vedas.

In pre-Buddhic as well as post-Buddhic literature there are a great many references to dancing. In the times of Kālīdāsa

and Bāṇa, the science of drama, music, and poetry had reached a very high stage. In the *Kāḍambari* of Bāṇa, Chandrāpida is shown to have learned dancing and music. The gradual deterioration had set in, as a class of dancers and singers had sprung up who, in a way, held an inferior position in the social scale. In order to restore it to its original greatness, there arose a form in which the young Srī Kṛṣṇa danced in company with the Gopīs. It was the great Rāsa dance. It was a dance of the melody of love, wherein all the Gopīs lost the sense of separateness. It was a divine dance in which divine beings took part. A description of it is given in the *Viṣṇu Purāṇa* and in the *Bhāgwaṭ*. It is most poetically described in the *Prema Sāgar*. Kṛṣṇa began to play on the Murali. The Gopīs, when they heard the musical call of their beloved Kṛṣṇa, lost all knowledge of what they were doing and ran to the banks of the Jumna. Some had half finished their food, some had put on their ornaments on one hand and forgotten to put them on the other. Each desired to dance with Kṛṣṇa the beautiful. Kṛṣṇa at last assumed as many forms as there were Gopīs. Then began the Rāsa dance :

Here, intermediate, danced a cowherdess (Gopī); there, intermediate, the son of Nanda, like dense clouds; and on all sides between them the flashing lightning; Kṛṣṇa of the dark-blue hue and the fair girls of Braj.

At that time Brahmā, Rudra, Indra, and all other deities and celestial musicians, together with their wives, beholding the bliss of the circular dance, were through joy raining flowers; such was the concert of musical modes and airs that even the winds and waters ceased to move; the moon poured down nectar. Meanwhile the night advanced, and six months passed away, and from that time the night of Brahmā.

In these words Mr. E. B. Eastwick describes the dance :

Such was the beautiful dance, it restored divinity to the dance of the times. Since that time, literature and the arts became full of the music of love. Manly music, manly dancing gave way before this subtle influence of the more tender, more gentle feelings of devotion and of love. Gradually the art passed into the hands of the voluptuous, who made it effeminate.

From this time onwards things remained as they were till the Muhammadans came, when the style of the Persian music influenced the pure Rāgas of the early times.

In the time of Akbar, with the advent of the Muhammadans, a new element was introduced. To the Hindū mind Religion and Art do not exist in separate compartments. The Muhammadan idea of culture was entirely different. To him these divisions existed. Being of a temperament more luxurious than the Hindū, the division into classes of the paid dancer arose in the art of dance. In the religious dances of the Hindūs the people used to mix, and even now mix a great deal; but the new caste of the Muhammadans could not get into the religious dance at all, with the result that the Muhammadans had to become a class by themselves, taking to dance and music disconnected with the religious life of the people. Dancing as a social factor lost its position.

*Aiyeen Akberi*, by Abul Fazal, gives a chapter on music and dancing, mentioning the names of the principal musicians at the court of Akbar, from which we are able to judge of the state of these arts. In those days respectable men and women learned to sing and dance. The *Aiyeen* says about the Akhārā of private singing and dancing :

This is an entertainment given at night by great people to their own families. The performers are generally women of the house who are instructed by proper people. A set consists of four dancers, four singers, and four others who play the Tal with two Pukawej, two Owpunk, one Rebab, one Junter (stringed instruments of repercussion, and drums), and two who stand by with torches. They are for the most part instructed by Nutwah "dancers".

There are different classes of singers and dancers mentioned. We shall select a few of them only.

The Nutwah dance, with graceful motions and singing and playing upon the Pukawej, Rebab and Tal.

Sezdehtaly—in which one of the women plays at once upon the thirteen pair of Tal, placing them upon her wrists,

the back of the hands, elbows, shoulders, the back of the neck, and on the breast.

Kirtāneya are Brahmin boys dressed as women, who sing the praises of Kṛṣṇa.

Bhugleyeh.—Their songs are the same as the last, but they change their dresses and are great mimics.

Bhunweyeh (Bhavaiya).—They dance in a surprising manner within the compass of a brass dish called Thalee.

Bhend.—They sing and represent different animals.

Kanjari.—The men play and the women dance.

Nut (Nata).—They play on the Dehl and Tal, dance upon the rope, and throw themselves into strange postures.

Behrupes (Jugglers).—They are so dexterous that they will seem to cut a man in pieces and join him up again.

In this we do not find any description of rural and other dances. For the history of such dances a search will have to be made in contemporary literature. The instruments used in accompanying the dance are given as practically those which are still in existence.

4. Its present.—If we now turn to the present time we shall find the different castes of dancers, but there are not many who know the theory and practice of dancing. The dances of the present day can be divided into rural and non-rural, professional and non-professional. Most of the rural dances are danced singly or collectively at certain seasons of the year. At the time of harvest, on days of festival, the people in the villages joyously engage themselves in simple dances of various kinds. The *Ḍevaḍāsīs* of Madras and the *Muralis* of Bombay dance the religious dances. There are also the devil dances and the dances of ecstasy, like the Dervish dance, where men and women by continuous dancing raise themselves into a sort of ecstasy, when they are supposed to be able to divine the future. The *Gondhalis* of Bombay are a class of people who dance in honour of the

Goddess Bhavāni. There are the war dances of the Bhils of Khandesh. There used to be some dancing in dramatic performances, especially when dramas of Rāma and Sītā, or of purāṇic stories, were acted on the stage.

We give below some of the rural dances as described by Mr. A. H. Fox-Strangways:

They next arranged themselves in a close-packed circle for dancing, with Raima [the name of a man] sometimes in the middle. In the second dance they linked their hands behind each other's backs, in the third they broke from the circular into a serpentine movement and looked like a section of a giant centipede crawling about. The interesting point in the dancing was the treatment of the blank beat (Khāli). Another dance was in slow tripleted seven rhythm.

The next was by turning a large circle with a distance of two feet. They adopted a stealthy, crouching step, all eyeing the centre to a four rhythm. The next dance was in three rhythm, six beats. There were wedding dances and a funeral dance, nine men facing another row of nine and advancing as they retreat and *vice versa*, with linked arms.

He describes the Cuttak dance:

About a hundred grouped themselves in a double circle round a bonfire. They advanced towards and retreated from the fire with swoopings, punctuated by sudden crouchings, twistings and pirouettes, waving their arms with handkerchiefs in their hands, sometimes pausing suddenly by bringing one leg sharply to the ground. Later on some picked dancers substituted swords for handkerchiefs, then two swords, one in each hand, and one man dangling a third sword held in his teeth by the sword-knot.

The description of these dances is given here because it is often seen that the principle postures and movements are based on certain actions of the limbs common both to ordinary as well as to advanced dancing. Apart from these rural dances there are the professional dances. They are mostly now done by Muhammadan Nautch girls, who are expected to dance in accordance with the rules of dance.

The chief castes of dancers at present are: Kaṭhaka—a respectable class of musicians and dancers for giving instruction, Ramjana—a Hindū caste teaching music and dancing, Dharhi, Kavalant, Mirasi, Gauntarin, Paowariya, Bhagatiya.

5. Its causes of decay and the possibilities of its revival.— Like other sciences and arts, this art has deteriorated a great deal and is still going down. It would not be out of place to consider a few of the main causes which have contributed to this decline. The foremost is the loss of its divinity. The masters of art in olden times used to retire into solitude and study in the company of nature the secrets of arts, and the kings, as well as the wealthy who loved art more than their kingship and wealth, followed them to the jungle to understand and to learn. All this underwent a total change. The artist, instead of living for his art, lived for himself. He thus fell from his independence, from his ideal, and became merely a seller of his wares. When they were required to serve their rulers with not very high ideals, they had to stoop down to satisfy their masters.

The second cause which contributed not a little to this decline was the separation of theory and practice. During the earlier ages of Hindusthān, music as well as dancing was cultivated by philosophers and by men eminent in literature and art. All life was considered divine, and to be an excellent musician or a perfect dancer was in no way inferior to being a poet or a philosopher or a king. When, however, the artificial distinctions of considering one branch of divine knowledge as superior to another sprang up, the theorists, the men of intellect and thinking, followed their own idea irrespective of the practice. Gradually, the inferior arts passed into the hands of lower and lower castes who did not know how to build a theory, though they knew the practice. The theorists lost touch with the practice and therefore their theories became defective. Thirdly, for the last one hundred and fifty years the patronage that was formerly given by the rulers has also disappeared. In the West the people patronise the arts; in the East, the kings. At present neither the kings nor the people, with a few exceptions, extend their helping hand to the artists.

Another reason is the inability to show what skill one possesses to its best advantage. It is true that what remains of the art of dancing is mostly among people of both sexes who have no morals, and hence it has been condemned by the Puritan spirit of the people; still, if it is looked at from the standpoint of art, the best among them, in spite of all the disadvantages of the want of a proper setting and proper advertising, might be equal to a stage dancer in point of grace of movement, accuracy of the measure of time and the sentiments expressed. The revival of this art, then, is only possible by first giving it a position of respectability.

Men of light and learning will have seriously to give a thought to this art in order to bring it to its original purity. The theory and practice will have to be more known among the people in general, while the artists themselves will have to be patronised. Unless the art is idealised and systematised it will not have a great future. The science of dancing can be reconstructed by the help of the old books on the subject, aided by old engravings, paintings and sculptures. People in the West, from a study of the postures of the Greeks on their vases, were able to reconstruct the Grecian dances according to their interpretation of the dance; why should it not be possible to do the same in India, when there are so many engravings and old books on the subject?

But the great help and the main source of inspiration should be the book of Nature itself. The gentle movements of the leaves, the sprouting of young trees, can show to the eye of an artist the principle of the dance of nature. The great storms of the sea, the volcanic eruptions, the tidal waves, should teach the motion of destruction and construction existing in nature. A child's hastening to its mother, a faithful dog jumping up to its master with great fondness, the natural, joyous calf running up to the cow, the stealthy motions of a tiger when it follows its prey, should give the proper lesson of



the movement of the limbs in expressing the different emotions. In short, Nature should be the first teacher and not books, whether Eastern or Western.

6. Its future and its ideal.—There is a great future before this art, if it expresses the divine motion. A great poet does not stop at drawing a vivid picture in most beautiful language, he produces a great emotion, he inspires a great ideal, a living truth, a truth eternal. He creates a new future, builds a new life, makes the whole life one. Sometimes he divines the future, sometimes he makes the future divine.

If a great painter or sculptor have the power of inspiring and giving these cosmic truths and emotions, if a musician can sense the divine and create divinity, why should dancing not attempt it? Instead of attempting only to please the eye, as it now does, by graceful movements, it should attempt to inspire a great idea, a truth which belongs not to this world or to that, but which is the truth of the cosmos. A dancer genius by his very dance can show the cosmic creation, cosmic preservation, cosmic destruction; what else is the *Ṭāṇḍava* dance of Shiva, what other meaning can the *Rāsa* dance have, or the dance of *Kāli*? If by language it can be done, if by painting it is possible, if music can accomplish it, the dance which is the poetry of motion should lead us to those heights of imagination and of truth, where the pettinesses of a small world disappear, where art becomes life and life becomes art, where art reaches divinity because it speaks divinity. The great forces of the universe display themselves finally as motion, and the poetry of motion can certainly depict them. As a poet who uses only beautiful language containing no inspiring idea, without any speech of the universe, is only pleasing to the ear; as a good, handsome body without force of divinity is only pleasing to the eye; so is the art of dancing when limited only to graceful movements. It should be the

expression of an idea. Many of the smaller truths, such as that of the soul and its passage through the worlds, can be interpreted by dance.

Word is the expression of thought, the language of motion is the dance. Even as the Logos expresses His emotions and thoughts in motion, so can a dancer interpret in majestic dance the cosmic emotions and thoughts.

M. B. Kolatkar

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## SPRING

NOT the impenetrable grandeur of the forest rich in vivid blooms of regal poise: not even my own sweet garden with its gleaming sward and golden dust of buttercups, overshadowed by the copper beeches: it was only the end of the street, where a hawthorn put forth its buds, and seeing it, my heart leapt up with a throb of pulsing joy.

Hail! Glad New Life, bursting out upon me thus in joyous fashion! Welcome, little buds! I open also as you do—you to the golden glory of the bright Sun, I to the Glad Life which breaks sun-like upon my soul, steeping it in the mystic light of undeparting days—Life that runs away and hides in its secret places and then, like a naughty child, bursts out upon us laughing.

“Tell me,” it cries, “O Wise Man, with the grave face and the wonderful wrinkles, tell me where I was hid.”

He shakes his head, confronted by the everlasting Childhood wise beyond his wisdom:

“Little One, I know not where thou wast hid. I only know I love thee, that thou art lovely beyond the measure of words, and without thee, this home of ours would be utterly desolate, and sadder than the deserted nest on winter boughs!”

C.

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## THE SOLAR PASSOVER

SOME EASTERTIDE REFLECTIONS

By S. JACKSON COLEMAN

NOTHING could exceed the honour paid to Eastertide by the embryonic Christian Church. "The Queen of Days," "The Assembly of Assemblies," "The Feast of Feasts," and "The Crown of Festivals" were only a few of the high-sounding titles by which the early Fathers delighted to embellish it. Research shows that the feast-day probably derived its distinctive appellation from the Saxon goddess Eastre, Ostara or Eoster, whose festival was formerly commemorated on the 1st of May. She is identical with Frigga and has ever been considered the goddess of Spring and of Nature's Resurrection after the long death of winter. After Christianity had been introduced the old Teutons still retained a tender recollection, and, transferring her name to their great Christian feast, utterly refused to have her degraded to the ranks of the demon, like many other divinities of their ancient belief.

By some antiquarians, however, it is presumed that Eoster is a corruption of Astarte, the name under which the Assyrians, Phœnicians, Babylonians, and most of the ancient nations of the East, worshipped the moon, in the same manner as the sun was worshipped by them under the name of Baal. In this connection it may be observed that the death of Adonis was annually mourned of old at Byblus with weeping and

beatings of the breast. Upon the next day he was believed to come again to life and ascend to Heaven in the presence of his worshippers. This festival, from all accounts, occurred in the Spring, and its date appears to have been determined by the discolouration of the River Adonis, the waters of which were reddened by the earth washed down from the mountains at that season. The goddess Ishtar (Astarte), according to Babylonian legend, descends to Hades to fetch the water of life, with which to restore to life the dead Tammuz (or Adonis) at a great mourning ceremony where men and women stood round the funeral pyre of Tammuz lamenting.

The worship of the Saxon goddess Eastre was introduced into England by the Saxons and continued to be observed in many parts of the North of Germany by the kindling of bonfires and numerous other peculiar rites until as late as the beginning of the nineteenth century. The Christian Church in England, in order to proselytise the people, endeavoured in the customary manner to extirpate the old-time rites by associating them with observances of her own.

Our studies in research, however narrow our views, are bound to lead us to the opinion that the primeval worship was pure nature worship. The first gods were quite obviously the sun, the moon, the stars, the dawn, the vault of heaven; and the first prophets were prophets of astronomical events. The brethren of Joseph, who had his famous dream with regard to the twelve stars, as well as the twelve disciples of Christ, typified the twelve constellations of the zodiac or mansions of the sun, and the corresponding twelve months of the year. Man has ever worshipped the fiery orb, and the solar system seems to have been so framed as to illuminate man's deepest promptings and highest aspirations as well as his most intimate and personal experiences. For, as the sun passes at the autumnal equinox into the shorter and darker days, indicating man's deep descent into the death of the

material environment, so at the winter solstice does it emerge into longer and brighter days, precursors of that unique and celestial experience when it finally crosses the equator which bounds it from the Divine. Thus it enters on its spiritual adventure, to be crowned and consummated by union with its Divine source at the longest and brightest day of the summer solstice.

The "birth" of the sun is at the solstice in mid-winter, when the sun, having reached its southernmost destination, commences its return to the north, and is therefore, in the old sun-god myths and allegories, described as "born". This event, at the commencement of our era, occurred on December 25th before the dawn; but, owing to the effects of the precession of the equinoxes, now takes place three or four days earlier. Thus we find the saviour Horus born on that date in Egypt of his virgin mother Isis, who was honoured as the Mother of God, Immaculate Virgin, Star of the Sea. The natural phenomenon, too, was applied in the sphere of theology to the sun-deity Mithra, while the nativities of Hercules, Dionysus (Bacchus), and many another old-time god were celebrated on that appropriate date.

It was as the time of the vernal equinox drew near and the sun approached the equator, that the great struggle between the Powers of Darkness and the Sun-God, who was naturally hailed as the Saviour, was represented as taking place. In crossing the equator the sun forms the Sign of the Cross of the Christian's redemption, gladdening the hearts of Christ's disciples and bringing to them life and light. The Powers of Darkness had only apparently the better of the conflict. For the sun rises triumphantly and conquers. In Judaism, indeed, the conflict and its result were described in olden times as the Passover or the Crossover; in Christianity the two things are distinguished from each other—the Crucifixion and the Resurrection.

The sun has, however, a much larger bearing still upon the Faith than appears at first sight. For students will recognise that its position alters slightly from year to year owing to the effects of precession. Quite apart, therefore, from such ceremonies as the sun-dance and the lighting of bonfires and the like, much importance may be attached to the view about to be expressed. Since about the commencement of our era the sun has been slowly passing through the constellation Pisces, the Fishes; previously to that it was thousands of years in the constellation Aries, the Ram, or male Lamb of God; and before that it was for thousands of years in Taurus, the Bull. It was this fact that caused the Bull to be almost universally venerated in early Biblical times as the symbol of the Sun-God and of the Deity. After some two or three thousand years we find the place of the vernal equinox had visibly passed from Taurus to Aries, and we accordingly find the astronomer-priests introducing the Ram or male Lamb as a sacred animal, and one to be utilised for purposes of sacrifice. Yet later, the place of the conflict between the Sun-God and the Powers of Darkness moved into Pisces. Until the time of Constantine, in fact, the Fish—or two fishes—and not the Cross, was universally regarded as the symbol of Christ. He is never represented as eating any other kind of food than fish, and it is the only kind of animal food permissible upon fast-days, while His Apostles were fishermen by occupation. To give further light upon this subject let us quote from the Fathers of the Church. Tertullian called Christ “our great Fish”; SS. Augustine and Jerome spoke of Him as “the Fish” and ancient Christian tombs contain inscriptions with regard to the “Fish of the Living”; while in a famous inscription the word Fish occurred in the name of Christ four times in the text and once—acrostically—in the initial letters.

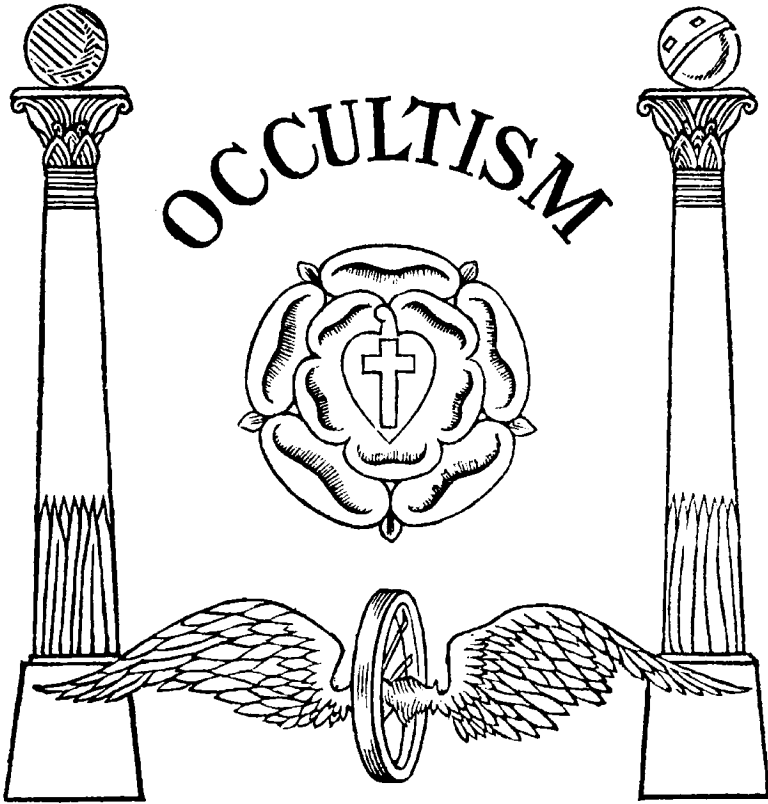
The Fathers thought of Christ, of course, as “the righteous Sun,” and of the Devil, with his barbed tail, as the

Scorpion which stings with its tail. Cyril of Jerusalem, addressing the Illuminated, says: "You were first brought into the ante-room of the baptistry and placed toward the West in standing posture, and then commanded to renounce Satan. The West is the place of darkness, and Satan is darkness and his strength is in darkness. For this reason when ye symbolically look towards the West ye renounce the Prince of Darkness" (*De Mysteriis*, ii). The Anointed One, in fact, was frequently described in those days as the Orient Light. They were often taught to expectorate towards the Occident to show their detestation of his Adversary, the Prince of Darkness.

Theosophists will not need to be reminded how the early Church transferred the Jewish Sabbath to the first day of the week, which was the day of the Sun (*Dies Solis*) in the Roman calendar. Neither need lengthy reference be made to the fact that the temple had its chief gate towards the East and that the early Christians had a tender regard for the Orient. The worship of the Sun-God was preached throughout the Roman Empire about the same time as Christianity, and Tertullian admitted that the learned in his day considered Mithraism and Christianity identical in all but name. Heliogabulus, in fact, hoped to be able to unite all the inhabitants of Rome in the worship of the Emesne aerolite as an emblem of the Sun. These researches, which are not presented to belittle the Gospel story to the category of myth or legend, but rather to enhance its importance, appear to show how much older is Christianity than the Christ of the Gospels—in a word, the utterance of the Master Himself: "Before Abraham was, I am."

S. Jackson Coleman

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## DIVINE VERSUS HUMAN JUSTICE

A TALK WITH A CLASS

X

By ANNIE BESANT

**I**N our consideration of karma there is a case which illustrates how justice is done by the divine law when man-made laws are so unjust. An illegitimate child has no social tie with his father; he has no civil rights, no name, he belongs to no one, he is nobody. While he is an infant there



is a responsibility upon the mother, but none upon the father except where he can be proved, in which case he may be forced to contribute to the cost of maintaining the child. From its infancy the child is branded and suffers all his life long.

From the ordinary standpoint that is the greatest injustice, because the child is not responsible for what the father and mother did, so that he is suffering for a thing over which he had no control at all; he is born for the first time and he is born under a curse from which he can never escape all his life long. Clearly there you have a very serious injustice. That which would be said for the justification of it is that the individual is sacrificed to the State or Society. Marriage and legitimate descent being of value to Society, the person Society can get at is punished—the illegitimate child. On him falls the penalty, the idea being that unmarried people are very often prevented from having a child by the fear of having this penalty put upon the child. They are thus appealed to through the unborn child.

From the standpoint of karma, injustice is avoided by an individual being guided to that particular birth who has deserved it by his own past. He is born without all these civil rights, with that brand put upon him, through his own life in the past, because he has done some actions (we may not know what particular ones led up to it, without individual research) which make that the inevitable outcome.

That, of course, is where karma comes in. You cannot suffer for another person's fault; you suffer for your own. And so the divine law, through karma, justifies what would otherwise seem unjust.

Another question about which difficulty arises is how people are guided into or kept away from accidents. You cannot suppose that there was any particular arrangement, say, with regard to a person who was killed in a railway

accident; you cannot suppose that everything was arranged beforehand in order that that particular person might be killed. But the real explanation is that that particular person is the one who is guided into the middle of the events; not that they are all arranged for him. It is he that is guided into a mass of circumstances which enable his own individual karma to be carried out; that is, his own deva takes him in hand and just guides him in that particular way.

Let me explain how it might happen in a town like London. Suppose a man is going to a train where there is to be an accident, but that it was not intended that he should go there and be killed. He would be stopped on the way, perhaps by a block in the road. If you look at it from the standpoint that that block is caused for the sake of that one man, then you get into a great many difficulties, because you have to imagine that some hundreds of people are all specially influenced to drive to this particular spot in order that this particular man may be saved. But if you take the fact that there are always blocks in London caused by the crowding of the traffic, then it is an easy thing that his driver should be influenced to drive a way on which a block should stop him. In the working out of karma you have the assistance of a number of superphysical beings, the devas, who are continually concerned with the affairs of men, and who thus take advantage of such situations; and that is the way that the working of the law is adjusted.

Exactly the same principle rules in astrological predictions. People very often make fun of astrology because they say: "Do you suppose that all the planets are put in a particular position in order that So-and-So may be born at a particular moment?" The answer of course is that the planets come naturally into all these particular positions, and the birth of the child is regulated to suit the planets, not that the arrangement of the planets is regulated to suit the child.

Sometimes you will hear people say: "How can astrology and karma both be true?" They are two different ways of putting the same thing. If you can get that conception of the larger plan, in which at any given time a mass of different conditions are going on in different parts of the world or of a neighbourhood, then you will see that all that a *ḍeva* has to do is what, say, a mother might do with a child: take hold of the child's hand and lead it along a particular path, prevent it falling or let it fall, whichever she may think is best for the child at the moment. That is more the relative position of the two; the *ḍeva* is in the position of the guardian.

That is the Christian idea of the guardian angel. The guardian angel is attached to the child from birth, looks after him, pushes him here and there so as to suit the particular lessons which he is to receive, and generally acts as an influence which guides him into or away from certain conditions and circumstances. All those, from the standpoint of the East, are kârmic happenings, conditions taken advantage of in order that the individual karma may be worked out.

Again, there is the phrase from the Bible, that the Lord visits the sins of the fathers upon the children unto the third and fourth generation. That is quite literally true, for you can see it clearly in many cases; if, for example, the father is a drunkard, he transmits physically to the child and the grandchild a certain lack of nervous equilibrium, a certain tendency to nervous disturbance, and all the rest of it. That would be very cruel if it were the first birth of the afflicted child, and if it came upon the child without any previous reason in the child's own life.

But it becomes perfectly rational if the child in the past has been a drunkard; he may not have worked off all of that tendency in *kâma-loka* by the inevitable sufferings that come upon such a person after death. It is true of drunkenness and of any other abnormal physical passion, that the

suffering from it after death is of a very terrible character and makes it far more difficult to get rid of the tendency than if the person had the common sense to fight it during his physical life, when he has a great advantage, and when it is far easier to fight than it is after the physical body has been struck away by death.

Suppose you take such a case. I have known two or three of these, because I have come into contact with several drunkards whose past I looked up because I had to help the people. I mention especially that of a person who had been given very much to excess in drink. He was born into a family of drunkards and inherited their physical disabilities. Yet he had a horror of drink from the time he was a very little child. It made him sick, and if drink was put to his lips by his father or mother, he would push it away; he was disgusted with it.

But he used to dream of drinking, and in his dreams he still suffered from it. This disturbed him very much, because in his physical, waking life he was entirely against it and shrunk from it. He asked why this was. Of course I explained to him that in the first place the disgust came from his experience in *kāma-loka* after his last death. He had suffered so terribly there, from the craving for drink which could not be satisfied, that it had left impressed upon the permanent atom this horror; so that quite naturally he pushed it away when it came near him in his next birth. He was born with the disabilities from the drunken parents because he had made them for himself. He still felt the inclination to drink which he gratified in his dreams; that was the memory of his past impressed upon the astral body, so that when the control of the mind over the physical body was removed during sleep, he yielded to the thought of drinking. It was quite obvious to tell him: "When you go to sleep determine to yourself that you will not take the drink when it comes before you in your astral life; decide to reject it then, and it will go." That is

what he did, and it happened as I told him, and he finally cleared away that particular karma.

We must recognise definitely that the physical karma which we see in an individual is related to some past physical, mental, or moral karma which we may not see; that you cannot separate mental phenomena from material phenomena, and that there is no such thing in our world as an action of consciousness which is unconnected with some form of matter.

The materialists there are entirely right in that part of what they say. They say, you never find mind apart from matter; that is true, you do not. Matter may be subtle, but it is matter none the less. It is made up of atoms; those atoms are aggregated into molecules. Whenever you get a change of mood in consciousness, there is a change of relative arrangement in the particular kind of body or sheath in which that consciousness is working. So far as Science has ever been able to trace this correlation between mind and matter, it has been found to be invariable.

A difficulty at first arose when they began by hypnotic and mesmeric phenomena apparently to get hold of consciousness (as far as they could at all) apart from matter. That is to say (in the hypnotic trance of the deeper kind), when all the matter which they knew about was paralysed and was not answering to stimuli, they still found mental activity. That was perhaps the first great blow which was struck at the whole materialistic hypothesis, because this was irreconcilable with it. In my own experience I may say that was the subject that first made me see that the materialistic hypothesis was insufficient. Not that it was not true as far as it went; it was in its series of facts; but I saw that there were facts that it could not explain.

I do not know that there is any better way for a scientific man, who has gone through all the scientific facts and become a materialist, to get out of it, than by the study of hypnotism,

mesmerism, and spiritualism. Any one of these will bring him face to face with mental and other phenomena which he cannot explain. That is the easiest way for him to advance, because he has the phenomena and he is not taken away from the region of experiment which is vital to the scientific man. It is no good telling him that he must leave the tools with which he is accustomed to work; he won't leave them. You have to reach him while he is using those tools.

I may feel a little strongly on that point because that is the road I myself came along. I studied Science in its most materialistic stage in the last century. It is very satisfactory as far as it goes, which is a thing which very many people hardly realise who have not studied it, and who have started with and held to the spiritual side.

Take for a moment the materialistic argument, as it was put and proved in those days when physiology first began to make its great impress on psychology. Before then the two sciences had been apart, separated. People had studied physiology; they had also studied psychology; but they never studied them together. Now the eastern view of psychology, as it is normally taught in the East, begins, so to speak, in the air. You don't know where you are. But western psychology begins on the ground, and you never get away from it.

Then began the study of psycho-physiology, and it was that which has led practically to the downfall of materialism in the scientific world as a complete theory of life. The old argument (I might just remind you of it in case you have never gone through it carefully) is based on the physical changes which are correlated with the gradual growth of consciousness from birth to death—a quite definite series. The newly born child is to all intents and purposes unconscious of the cause and place of pain; if a pin runs into him he screams, but so far as any mental phenomena are concerned, they are not there at first.

As the child grows, consciousness begins to show itself, but in an exceedingly inchoate and senseless sort of way. As the growth of the child continues, consciousness becomes more and more definite, and it begins to make relations between things—which is the essence of thought. Then, as these go on, there are certain concurrent changes in the brain. Special cells in the brain (whose action I explained in a previous talk) send out their roots in various directions, and so thought is produced. In the old, materialistic days the origin of thought was expressed in that famous sentence: “The brain secretes thought as the liver secretes bile.”

That was the position, and there was a great deal to uphold it when the growth of the brain was observed. The brains of people dying at different ages were examined; there was found a very clearly marked succession of changes. The brain of a man of great intelligence was found to be very different from the brain of a clown in its convolutions, their direction, quantity, and so on. Then they noticed that wherever there was a physical disturbance there was also a thought disturbance. If a man gets drunk, his thought gets intoxicated at the same time, confused, bewildered, senseless. If his temperature goes up, his thought becomes delirious. If he is knocked on the head, his thought vanishes. Where does it go to? If the man is trepanned, his thought comes back. Gradually, as he gets old and passes into senile decay, the thought also becomes weak and feeble and the second childhood sets in.

If a portion of the brain is taken away, memory also goes; he can't remember; it is a case of aphasia. Take one remarkable instance of that, which is on record (there are a large number but I mention only one of them): the case of a young workman who was a very decent-living man, courteous in speech—nothing remarkable about him, but a very decent creature altogether. He was working at blasting with

dynamite, when the charge exploded too soon. The iron rod with which he was working was thrown by the force of the explosion through the side of one eyeball, and it went through the front of the brain and out of the other side. One thought that he should have been killed, but he was not. He recovered, but his whole moral character was changed. He became foul-mouthed, profligate, and after a little time he had no character at all; he became an absolutely disreputable, indecent creature.

It is no wonder that scientists marvelled at these phenomena. That is just a striking one that I take from Ferrier, who was a great brain specialist. Can you wonder that people said that a man's character depended upon his brain when, if a piece of iron went through it, his character changed? What stronger proof can you have that a man's moral qualities are the result of the configuration of his brain? It is a difficult question to answer unless you have Theosophy, which explains the whole thing. But when there was no proof from the scientific standpoint that a man survived death, when they found that during his life his changes in character, including his mental and moral character, depended upon the condition of the brain, one could not blame them (or any of us who studied these things) from coming to the conclusion that the thoughts and the brain were causally connected in the fullest possible way.

It was only when one commenced to study dream phenomena, and mesmeric and hypnotic phenomena (which, after all, are only the condition of consciousness in trance, which is a deeper form of sleep), that one began to see that while the scientific induction was true as far as it went, it did not go far enough. We did not have all the facts; it was a true induction on the facts we had. And there lies the weak point of inductive reasoning: it is so difficult to be sure that you have all the facts. If you have not all the facts, then, however perfect



the induction, you may come to a wrong conclusion by virtue of the facts that are left out. If what is called your "universe of discourse" is complete, then your induction is sure. But suppose it is not: suppose there are a great many mental phenomena which, when you come to deal with them, do not come within the limits of those on which your result is founded; then of course it cannot stand; and that is what happened with us.

Dreams were the first to shake it, because the measure of time and of space changes in dreams. At first the psychologists were inclined to think of this as without connection with matter, because it was out of connection with matter as they knew it. And if you have ever gone very carefully into mesmeric and hypnotic phenomena, you will know how extraordinary the results are; how you can have a person either wholly senseless in deep trance, or you can paralyse parts of him and inhibit certain activities when there is no outside sign that they are inhibited. You can make him blind to a particular person in a room when he can see perfectly well everybody else there.

Extraordinary results were obtained in that way; and as they accumulated we had to recast our theory. The question which finally arose was: Do you put them apart from matter because they are apart from the physical matter of the brain, or do you carry on your investigations further into matter and see whether it manifests in other forms than the forms that you normally deal with in the laboratory? That is really the position that you finally come to. Of course, when you develop any form of clairvoyance, you begin to examine all kinds of matter and to solve satisfactorily these perplexing questions.

Science has reached the point where it judges by results, and argues up to other kinds of matter by reasoning, not by experiment; and that is the extraordinary change which has come over the scientific world. Where they used to argue

from experiment they now go beyond experiment and, finding results, they argue up from results to that which produced them ; whereas they used to argue downwards from the things which they discovered to an explanation of new phenomena. It is an immense change in mental attitude ; I have sometimes put it that they now take force for granted because of its results on matter, where they used to deal with matter only and try to discover in that something which caused the results.

Some now are going further ; some now are beginning to realise that there may be possibilities of experiment by some inner evolution of man, by keener senses. That, I think, is being to some extent quickened among the more thoughtful of the scientific men of to-day by the observations that we made and called *Occult Chemistry*, several of which have been verified. If you can get even a few observations made years before Science has touched them, and then let Science come slowly up to them in its own way and discover them for itself, and then (metaphorically speaking) throw the book at their heads and say : “ Well, here it was discovered ten years ago,” you make them think.

I don't say that you convince them in this way ; I don't think that they ought to be convinced so easily. You want that they shall find a large number of corroborative data which they will all finally see and thus be convinced. But finding two or three in this way will make them wonder ; it may make them more receptive. Frankly, I do not think they ought to be convinced by our occult investigations, because to their mind there might be other explanations.

Therefore personally I never feel any grudge against the slowness with which scientific men adopt what is really an unproved thing. Their scepticism is very healthy and much more likely in the long run to give a firm foundation on which they can build a proof which will convince the mass of the

people. I don't see why we should want to hurry them and make them jump to conclusions.

All that the clairvoyant ought to hope to do is to act as a kind of signpost for investigation; not at all to resent the repulse or the suggestion that his prior discovery is an accident or a chance or a coincidence. Let him take all that and say: "Well, it may be so." But as you multiply those cases it will convince them; but you must be willing that they should multiply before scientists will be willing to accept them. There is also a certain kind of scientific pride which makes it annoying to them to find that something at which they have just arrived was discovered by clairvoyance some years ago.

It is a widespread human quality, that pride; one does not like another to come along and say: "Yes, I knew that years ago." One is apt to resent that. Yet if you feel sure of your own results you do not resent it. The only people who resent things are the people who have a little doubt; and because the repulse strengthens the doubt, they get very angry. That is the position of most religious people; at the bottom of their heart they have a little doubt—now is this true after all? They know they cannot prove some of the religious doctrines about which they are most emphatic, but they don't like to feel they can't prove them. They cling to their religion because of an intuition which they cannot understand, and they are quite right in doing so.

But they get terribly angry when suggestions are made which they see are reasonable; so they lose their temper. If they are in a majority they subject the offending individual to torture, because the one thing to do with him is to shut him up; no matter what happens to him, shut him up. You feel resentful only so long as you doubt. When you are sure, you can take the wiser attitude and say: "There is what I believe; you will find it to be true, but I don't care when you accept it; I know it is true." And you will not feel a bit resentful if

they do not accept it, for you know that ultimately they will come to it.

One must say this of the European scientist : he is pre-eminently honest. I do not mean that he is not prejudiced ; everybody is. Before he is willing to give way he wants more proof than it is quite reasonable that he should have. But that attitude is, after all, very advantageous in helping to establish the truths on such a basis that the mass of the people will accept them.

Science is gradually approaching an understanding of the fact that life underlies all forms of matter. It does not yet see, as we do, that spirit and matter, consciousness and matter, are inseparable. That is why, of course, we have this particular Society, the Theosophical Society. It is an affirmation of that great truth that spirit and matter cannot exist apart, except in the Absolute, and there they are unified and not apart.

Annie Besant

## THE 1910 CROSS IN RELATION TO INDIA

By B. A. ROSS AND C. G. M. ADAM

WE have dealt in *Modern Astrology* for July, August and October, 1917, with the cruciform configuration of the planets on January 11th, 1910; but chiefly in its relationship to the West, or the world in general. The events which have recently taken place in India, obviously of great moment, have led to another study of that wonderful map, pregnant with change and new developments all the world over.

At London, Mars and Saturn were rising, while the luminaries and Uranus were in the mid-heaven, and Neptune was in the nadir; but in India, along a broad belt extending from Madras in the S. E. to the Himalayas in the N. W. (the two foci of Spiritual Force), Neptune was rising close to the cusp of the Ascendant. This is a position of great significance. The next point worthy of attention in the map for India is that Mars and Saturn, the ruling planets of England and India, placed in conjunction in England's sign Aries, were in the mid-heaven. Does not this show the possibility of partnership and co-operation in the New Age which is being born?—England's executive ability (Mars) in conjunction with India's philosophic thought?

That this will be difficult to carry out in action is obvious, on account of the numerous afflictions which these planets receive, from Neptune, Uranus, Jupiter, and the luminaries. We will take the most marked afflictions and deal with each in turn. One of the most important is their opposition to Jupiter. Generally this planet is associated with law and order of the orthodox type. Mr. Leo has written about it as follows:

Jupiter gives considerable appreciation of society life and its functions, with a desire for the good opinion of the world and the favour of the great. The native is usually on the "correct" side, and moves with the fashion of the day; is orthodox not only in religious observances but in social customs as well, or at least is careful not to overstep the limits of "good form".—*How to Judge a Nativity*, Part II, p. 65.

From this aspect, therefore, we see the possibility of opposition from that class which may be designated as "Jupiterians," as well as the likelihood, if care be not exercised, of hypocrisy and deceit in

government and business relations: the liability of promises being made and not performed. Jupiter stands for Jehovah, the father or guardian, and since he opposes Saturn from the fourth house, he would seem to be frustrating the aspiring efforts of India's planet towards Self-Government. Saturn in the mid-heaven dominates the map, while Jupiter is in the nadir. Hence it is obvious which of the two is likely to prevail ultimately. Whence have the Jupiterians derived their strength hitherto? Is it from the opposition of Mars? If so, does this account for some of the things which have been done under the provisions of the Defence of the Realm Act?

We now return to the aspect of Neptune rising in opposition to the Sun, Moon and Uranus. This Star of the New Era, wonderful, subtle, and all-pervasive, is on the ascendant in the sign Cancer. Here it would seem to demand self-expression through realisation of the Brotherhood of Man, and love of country—the Motherland. But this influence, though exquisite when attained, can only be reached by the most sensitive people—those who are open to the highest emotions, which can best be expressed in physical plane activity by poets, reformers and musicians. Amongst the young boys now growing up in India there should be many who will respond to this influence in Neptune by desiring to help the Mother country, which will lead later to co-operating in the work of reform.

The afflictions of this planet show that these hopes will not be easily attained. The squares and oppositions to four planets and the luminaries promise inevitable delays and obstacles, disappointments and disillusionments. If these young people are not fairly dealt with, they may become subject to the lower side of Neptune and be guilty of underhand actions and political intrigues. Rapid extremes of emotion are always possible where this planet is concerned: enthusiasm alternating with depression, wild elation followed by despair. All the possibilities from freedom and Self-Government to revolt and anarchy are comprised in this influence.

That Neptune is one of the most important influences is obvious. It is literally the physical expression of the whole. For the Ascendant is that influence which governs the *physical body, its outlook and inclinations*. Should we not look, therefore, for the World-Teacher to materialise under this influence, and irradiate the love, wisdom, and sympathy which belong to the higher side of Neptune, and to Neptune alone? This seems to give additional confirmation to the idea that Neptune, and not Mercury, is the planet of the Bodhisattva, since Mercury is outside the Cross and makes only one aspect.

The opposition of Neptune to the luminaries and Uranus is difficult to elucidate. There are two possible readings of this aspect: (1) the higher side, which would stand for the spiritual co-operation and guidance of these forces acting from invisible regions and using Neptune as the physical expression or vehicle; and (2) the lower side, which would be a hindering influence. For the seventh house is both the house of partnership and of open enemies. We may therefore be led to expect opposition from certain types of Uranians, those who are out to obtain power or wealth along commercial lines. But since these influences are setting, they will not ultimately be able to thwart the expression of the rising Neptune.

The planets Venus and Mercury are detached from the strife. They seem to escape the Cross, which is typified by the afflictions of all the other planets. Placed in the eighth house in the sign Aquarius, the sign of the coming Age, it would appear that the fruits of the struggle may be gathered by the purification of the physical body, while after death the freed spirit finds the truth. Becoming the divine Hermaphrodite, the true Aquarian may learn to dispense with the dense physical body and continue his evolution in sheaths of subtler matter.

In taking this map, which obviously is one of world importance, it becomes of interest to compare it with the nativities of people who are now prominent in movements of reform. Placed in juxtaposition with the horoscope of Mrs. Besant, there are many points of interest which can be made by those who are fond of comparative studies. To begin with, the mid-heaven is only a few degrees from conjunction with her ascendant, while her own Uranus is exactly on the place of Saturn in the 1910 map; thereby dominating India's ruler and stimulating its latent power into outward expression sooner than would be ordinarily looked for. In acquiring the power of answering to the vibration of Uranus by constant and sustained effort, she is able to superimpose a Uranian influence upon India's Saturn, while absorbing the force of Mars also. In other words she is drawing down the pure Uranian vibration into India and centralising it in her own personality.

If we superimpose her map on that of the Cross, there is much food for thought. Her moon and Jupiter in Cancer, on the Neptune and ascendant of the Cross, reveals her openly expressed sympathy with the younger generation, and her attempt to guide it away from anarchy and bloodshed. Jupiter in the fourth house of both horoscopes, with the afflictions each receives, indicates confinement and enforced seclusion at the end of life. Her Neptune and Saturn in the twelfth house

shows this again as a possibility ; while her rising Uranus and Mars indicate that the cause of internment would be through working for an alteration of political status. In placing the oppositions and squares from the same (cardinal) signs of Mrs. Besant's horoscope upon that of the Cross, it can be seen that the one can be absorbed in the other by mutual affinity.

The struggle is shown, and the intense nervous effort sustained through all difficulties, overcoming obstacles ; the final victory, and undying fame in centuries to come. Through the efforts to rise to the heights of this Cross, and all that it means with relation to India, she will find her apotheosis, and may, in centuries to come, hold spiritual sovereignty over this land. By years of study and public work she has earned a position that is unchallenged in India. The first Uranian to come from the West, upon her is focused the loyalty and devotion of thousands, proving that in India it is possible to materialise the old idea of an inspired leader. As Mr. Sutcliffe says, "the internment was a master-stroke, not of men, but of Gods". That the Indians have respected her sacrifices on their behalf is evident by her election to the Presidency of the All-India Congress.

How far her Uranus, placed on the Mars and Saturn in the mid-heaven of the great lunation, can descend from the heights in this life remains to be seen. But that her influence is permanent on India there can be no doubt. When the time is ripe, another may come from the West who, combining Western powers of executive with Eastern philosophy, will continue the work inspired by her spirit. Who knows, but that a line of princes may ultimately lead back to the Initiate rulers of old, the return on the upward arc of evolution ? It may then be possible, before many generations are passed, to see the return of the greater Golden Age—greater, because in the future man shall recognise ability and power when he sees it, and willingly co-operate with such, instead of blindly obeying like a child who does not understand, as was the case in the previous Saṭya Yuga.

B. A. Ross

C. G. M. Adam





## AN ACCOMPLISHED IDEAL

By BESSIE LEO

MR. ALAN LEO left his body and passed to the astral world under the directions of his progressed horoscope. This, and the death figure as well, reveals to a student of Occultism great truths.

Examining this we seem to see the power of the ego ruling his vehicles, transmuting coarser matter in the fire of life's experiences, changing baser metals into Gold, revealing in death as in life that CHARACTER IS DESTINY. Regard the death figure itself; notice the sign Libra ascends, the sign of balance and equilibrium; the sun in the virgin sign Virgo, the sign of great purity. Mr. Leo's chief ideal was purity, which he made a living power in his life. Notice the moon was in the sign Aquarius, the man. You will see sun, moon and ascendant were all in humane signs: the Virgin, the Man, and the Scales, a notable death figure for an occultist. You will also see Venus conjunction Mercury were rising at death in the sign Libra, trine to Jupiter in Gemini on the cusp of the ninth house, the house of the Guru; thus he would get into touch with his Master very quickly. The trine of the moon in Aquarius in the fourth house to these planets shows the purity of the etheric body, the moon ruling the etheric, and the quick regaining of consciousness.

An occultist, well known to many, told Mr. Leo in India that his individual ray was Venus, so he passed out in his own vibrations of that hour. The moon in Aquarius is typical of the life just closed, denoting the profound student of human nature and helper of humanity, and it defines his work in the future on Uranian lines, the moon being typical of the personality, in the new astrological Age which will come at the close of the century. The foregoing is extremely significant, for the death figure of an occultist is the great key to his next birth map, and Uranus and Venus will prove potent influences in his next nativity.

Mr. Leo passed out in what occultists term the bright fortnight of the Moon, in which all uplifting spiritual influences are potent, while

the forces which hinder and delay evolution are strongest in the dark fortnight.

Mr. Leo was a practical occultist, maintaining a constant struggle against his lower nature, becoming the wise man who ruled his stars; for he knew as a skilful astrologer that the chief flaw of his birth map was moon in Aries square Mars and Venus opposition Mars. So he devoted himself to the one ideal of purity in thought, word and deed, and for twenty-five years he was engaged in putting his ideal into practice; and his progressed horoscope and death figure are significant of that embodied purity which he succeeded in bringing into the physical and making an accomplished fact. All his lower vehicles became obedient to the master hand that controlled them, and his favourite text, toward which his life conformed, was: "Blessed are the pure in heart, for they shall see God."

Mr. Green writes: "It is also a remarkable fact that the sign Libra was rising at the pre-natal epoch, the progressed horoscope and the death figure all showing the same figure rising. The sign under which he began his descent into incarnation is also that under which he left it and entered upon astral plane activities, and some readers at any rate will understand that a self-rounded personality like his, capable of useful work and influencing so many people, will be likely to return in the not very distant future and continue his labours. Moreover this sign Libra was on the cusp of the third house at birth, and matters ruled by this house—writings and short journeys connected with them, carried on in conjunction with his wife and others (Libra)—dominated the latter part of his life."

Bessie Leo



## CORRESPONDENCE

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### EDUCATION IN THE LIGHT OF THEOSOPHY

#### I

#### SOME PERSONAL EXPERIENCES

THE THEOSOPHIST of February last brought an article by Theodora MacGregor, "Natura Non Facit Saltum," in which the writer urges on Theosophists to beware of forcing on children the truths of Theosophy "which may be entirely beyond their mental and spiritual capacity".

We ought to be grateful for this warning, especially timely at this period, when the question of education in the light of Theosophy is so much the order of the day.

Repeatedly I have come across instances of the great harm done by the lack of discrimination with which parents and teachers will scatter bits of Theosophical knowledge which, instead of helping the children to "grow in grace" and realise something of the tender wonders of the spirit, turn them into pathetic prigs and give them nothing but a new excuse for following their whims and fancies and speaking with supercilious levity about the most sacred things, judging and condemning others—all because superficial statements about Karma and Reincarnation, old souls and young souls, had entered their ears before they were at all ripe to assimilate and apply.

With exceptional children and quite exceptional tact on the part of the teacher these truths can be given out, but always we shall have to remember that too much of a good thing is often far worse than none at all.

A little boy, who at the age of seven was quite conversant with the Masters, talked quite familiarly about his own soul and that of other people, was much interested in mystical numbers, etc., at ten years of age was heard to describe

the church as the saint factory, the minister as a good old chap; scoffed at religion and religious observances; and when he was about seventeen, had no use for Theosophy or anything of the kind.

A little girl, grown up amongst Theosophists, not only denied all belief in its teachings, with which she felt thoroughly familiar, but took pains to characterise them in very forcible language as nonsensical fraud.

In a family where the daughters accepted and studied Theosophy while the boys repudiated it, the gentle, self-sacrificing mother, a convinced Theosophist, always striving to live it, was held high, loved and revered by the "unbelieving" sons, while the daughters, though they professed to love her, treated her as an inferior, a younger soul, using their interpretations of the laws of karma and reincarnation as a legitimate reason for positive cruelty. I tell these things—and no doubt many more instances could be added—in order to help us all, whether we have to do with children and education directly or indirectly, to be on our guard to educate in the *light of* Theosophy and not to go on the supposition that the best kind of education consists in feeding children on bits of "straight" Theosophy, which, undigested and unassimilated, turn into hotbeds of poisonous growth.

ALIDA E. DE LEEUW

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## II

### RIGHT METHOD

THE February THEOSOPHIST contains a useful article by Miss Theodora MacGregor, "Natura Non Facit Saltum," on the theory of the proper development of the child through normal, successive stages of experience. She states:

Many T. S. members give their children Theosophical teachings *as if they were religious tenets*. This turns the Theosophical Society into a sect, for which all will agree that it is in the highest degree unsuited. . . . Children of a certain class of T.S. members risk growing up without a country, and with no racial or family attachments. Like plants uprooted they have no soil to grow in, nothing to react from. . . . The jumble of ideas which some children have about reincarnation, nature spirits, astral bodies and Masters, is truly deplorable, and cannot possibly be the proper thing. This is seen in their flippancy and shocking lack of reverence. Mentally they are poor and barren, and are very lacking in concentration as compared with the average child.

That such statements are borne out by the observation of a trained teacher like Miss MacGregor, who is herself a Theosophist, is deplorable, and suggests that some steps should be taken to remedy the evil. Such results decidedly indicate a confused conception and wrong application of the Theosophical teaching, which is surely widely inclusive enough to solve the problems of youth as well as of mature age.

It may be useful to draw attention to the fact—of interest to Miss MacGregor and others—that Mrs. Annie Besant has for the last quarter of a century carried on a most valuable educational work in India; and it may be noted that she has never endeavoured to teach students of institutions coming under her great influence these particular demoralising details of the great philosophy. Take, for instance, the Central Hindū College at Benares. Though that institution was founded by her and was built up and sustained by Theosophists for a number of years, and though religious education was the main theme in her programme, the students did *not* “grow up without a country, and with no racial or family attachments,” nor was a “jumble of ideas about reincarnation, nature spirits, astral bodies and Masters” ever put before them. The College was meant for sons of Hindūism, and therefore books were carefully prepared by her, with the assistance and co-operation of Hindū friends and colleagues, which have now become so popular that they are continued to be published by the Board of Trustees of the Hindū University, of which the old Central Hindū College is a part. Then, to come to Mrs. Besant’s later and more cosmopolitan institutions which worked till very recently under the Theosophical Educational Trust, such as the College at Madanapalle or the Schools at Proddutur or Vayalpad, the respective religions of their parents are taught to the children in these institutions. Here again Mrs. Besant took care and pains to produce *The Universal Text Book of Religion and Morals*, and a glance at those volumes will convince anyone that she at any rate is not making the mistake which our less informed members of the Society are making, as is evident from the article of Miss MacGregor. I have written this to indicate what seems to me to be the right way, adopted by our President in her educational work, which can be described in one word—magnificent.

G. G.

## QUARTERLY LITERARY SUPPLEMENT

### THE GOD OF H. G. WELLS<sup>1</sup>

By F. HADLAND DAVIS

BARRIE'S Little Minister was on one occasion very late at church. While the elders and congregation were patiently waiting for the parson, that good man was seeking out and finding the adorable Babbie with whom he was violently in love. She was, for the moment at any rate, more to him than a sermon or the saving of souls. The Little Minister was a sentimental fellow. He would never have been tempted by a heresy hunt or enjoyed with keen relish an interminable theological dispute. Had he lived in these stirring times he would not have read *The Hibbert Journal* or briskly run to the nearest circulating library in the hope of being the first to get a copy of Mr. H. G. Wells' *God the Invisible King*. He was the kind of parson whose family would be more extensive than his brains, a man who had stopped growing mentally before he was twenty-five, and whose religion was a fixed and highly respectable quantity.

There are parsons, however, who are not at all like the Little Minister. They would sense something piquant in the first puff paragraph announcing the publication of a religious book by H. G. Wells. Surely the author of *Kipps*, *Love and Mr. Lewisham*, and that rather wicked story, *Ann Veronica*, would write something about religious matters that would be extremely interesting—and possibly extremely daring. They would no more associate Mr. Cadbury with a book on beer or Mr. Guinness with a treatise on cocoa. Here, however, they would make a grave mistake. Mr. Wells has been searching for God before the Great War began. There was more than a hint of it in *First and Last Things* and in that masterpiece of his, *Mr. Britling Sees it Through*. The parsons I am referring to would read *God the Invisible King* with very keen pleasure. It would refresh them like mountain air and mountain water,

<sup>1</sup> *God the Invisible King*, by H. G. Wells. (Cassell & Co., Ltd., London. Price 6s.)

and if they happened to read the book during the small hours of Sunday morning, then, like the Little Minister, they would be late for church, but for a very different reason. One would be late for love of God, the other for love of woman. The up-to-date and enlightened parson I have in my mind might be so impressed by Mr. Wells's inspired message as to deem it expedient to withdraw the sermon he had so carefully prepared a few days before until he had time to complete some very suggestive thinking which Mr. Wells had fostered and stimulated. His congregation would have to wait. The Sabbath is a day of rest, and if some of the congregation fell asleep, especially those who sat in thickly upholstered pews, and even snored, it was better to do these things than to listen to a message that lacked vitality because it lacked truth. This intelligent parson would realise with grim humour that to find the Master is not to fall asleep but to wake to a new joy for ever.

Although Mr. Wells's new book is published in that particular shade of blue we associate with theology, it is by no means exclusive in its appeal. It is hardly fair to class it as theological, since it is in many ways as thrilling as *The War of the Worlds*, for a time will come when we shall be more moved by a spiritual adventure than by tales of the invasion of our earth by extraordinary beings from Mars.

Mr. Wells has always seemed to possess the curiosity of a precocious child. He has never stood still intellectually, and I do not think he ever will. I believe at one time he was a schoolmaster. He is still something of a schoolmaster with a very large and attentive public for a class—schoolmaster and parson too, for he dearly loves to climb into the pulpit and pour forth a discourse on some ethical subject. He does it to excess in *The New Machiavelli*. He thinks in writing, and in writing learns the lessons he wishes us to learn too. I have often been struck by the almost laughable nearness of master and pupil. He is not a lesson or two ahead of the class. He states a problem and works it out at the same time. He has found God, and in language that rings true as a bell—but not a church bell, for Mr. Wells does not approve of churches—he wants us to find Him too.

Mr. Wells is very fond of using "new" and "modern," and these are words he applies to his own religious belief. As a matter of fact Mr. Wells's message is neither new nor modern. It is as old and as sweet as the hum of bees round a lime tree on a hot summer day. There is one distinction about it, and that is that Mr. Wells expresses his message with great clearness and great decision. His sincerity is transparent, and I doubt if a more provocative religious book has

been written for some time. Neither the Anglican nor the Nonconformist Church will be able to welcome him to their respective folds, for though there is one Shepherd, sectarianism has made many folds. The reason for this is that Mr. Wells did not find God in church or chapel, but far away from creed and dogma. He found God in the wilderness of doubt and spiritual conflict which finally led to the strong mountain of faith and to a glimpse of the vision that was bright and burning and magnificent, like the light that blinded St. Paul. "Where there is Faith," he writes, "where there is need, there is the True God ready to clasp the hands that stretch out seeking for Him into the darkness behind the ivory and gold."

If Mr. Wells were a bank manager he would lose no time in wiping off all bad debts. He would simplify and clarify his business just as we now find him simplifying and clarifying his religious belief. He will have none of the Trinity, and likes to think of God without at the same time thinking of the Father, Son, and Holy Ghost. He writes about the "little, red-haired, busy, wire-pulling Athanasius" with scarcely Christian charity, and loudly deplores his anything but lucid creed. To Mr. Wells there is the personal and finite God, the God that dwells within and is always the Divine Helper, and God the Creator, or the Veiled Being who dwells apart, in Mr. Wells's opinion does not at present enter into our spiritual adventures. It is rather unfortunate that Mr. Wells in finding God should in this book disassociate himself from Christians and Christianity, even from the teaching of Christ Himself. He admires Christ's attitude toward the woman taken in adultery and also His attitude toward Mary Magdalene, but for the most part Christ does not satisfy his spiritual needs. He sees Him as a pathetic Sufferer on a Cross that bulks too large in the world, and not as the God of Courage, the God of Victory, which is the God that appeals to the author of *Floor Games* and *Little Wars*.

In reading this book we are not likely to overlook the fact that Mr. Wells has a scientific rather than a metaphysical mind. How often in his novels we find a young man deeply interested in biology, and how often have we discovered in his women, as in Kipling's, a certain hardness, a certain lack of subtle feeling. These limitations, for they are limitations, make themselves apparent in Mr. Wells's religious belief. His God must be a familiar God and not a mysterious God, and above all He must be finite. There is none of St. John's beautiful conception of the Master, none of the rapture that seemed to thrill Rabindranath Tagore in his *Giṭāñjali*, none of the devotion that so deeply marks *The Imitation of Christ*. In such a



sentence as: "He is as real as a bayonet thrust or an embrace," we cannot doubt the vividness of Mr. Wells's conception, but the realism will jar rather than satisfy most of his readers. He has a poor opinion of mystics and mysticism, for you cannot test either by means of a Bunsen burner and retort. "The true God," he writes, "is not a spiritual troubadour wooing the hearts of men and women to no purpose. The true God goes through the world like fifes and drums and flags, calling for recruits along the street." Note that last characteristic sentence. At present Mr. Wells is but a child in his religious experience. He wants noise and excitement, though with not a little inconsistency he does not write very fairly about the Salvation Army. Mr. Wells will find many stepping-stones, many hills, many mountains ahead of him. They lead not to flag-waving and noise but to peace and love. When he has climbed almost the last snowy peak he will realise that his first conception of God, or rather the conception he has at present, was but a schoolboy's fancy for a strong and mighty hero. He will find in very truth that God is indeed a lover, not loving to no purpose, not hurting in His love, as a bayonet thrust would do, but loving so that brotherhood shall come into the world, and heaven on earth, and finally the perfect union of Lover and loved one. But something of the vision of God has been vouchsafed to Mr. Wells. There are moments when he forgets his biology, and at such times poetry, and inspired poetry, rushes through his message. He writes of conversion: "It is a change, an irradiation of the mind. Everything is there as it was before, only now it is aflame. Suddenly the light fills one's eyes, and one knows that God has risen and that doubt has fled for ever."

Mr. Wells is essentially practical. His religious belief is not for high days and holidays. It is an abiding happiness, an abiding power that touches and beautifies life at every point. God is very real to Mr. Wells, and he is very insistent on His reality. He tells us that many who profess to follow the teaching of Christ are anything but Christ-like in their social and business relationships. He tells us that humbug is rampant because the great vision has not come. Once we have felt the presence of God such a change takes place in us that we commence to live for Him and not for ourselves. As soon as we do this and forget self we are serving the Divine Purpose and hastening the Kingdom. Mr. Wells, as the Rev. R. J. Campbell used to believe, is assured that the Kingdom of God is no hazy realm "above the bright blue sky". Mr. Wells writes:

And that idea of God as the Invisible King of the whole world means not merely that God is to be made and declared the head of the world, but that the Kingdom of God

is to be in the teaching at the village school, in the planning of the railway siding, of the market town, in the mortar at the building of the workman's house. It means that ultimately no effigy of intrusive king or emperor is to disfigure our coins and stamps any more ; God himself and no delegate is to be represented wherever men buy or sell, on our letters and our receipts, a perpetual witness, a perpetual reminder.

The reference to coins and stamps will doubtless surprise many numismatists and philatelists. It will come as a shock to the Man in the Street to be told that some day he will have God's likeness in his purse and on his letter. Mr. Wells does not say anything about postmarks or the vulgar habit of biting money, but doubtless such things will be abolished, for we could not deface the likeness of God every time we wished to buy something or whenever we desired to write a letter to a friend. It would seem that, in Mr. Wells's dream of a world set free, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's" will no longer hold good, for in those great days our King will be our God and our God our King. We shall render to Him all that is most noble in service. We shall love one another with a pure and unselfish love. We shall hear no more about nationality and empire-building. No wars will stain the ground of God's Kingdom. The Crown of Love will rest upon our King, and in that Crown will shine the jewels of Peace and Joy.

During the last few years there has been a very marked religious revival, a spiritual craving that has made itself manifest in all parts of the world. We know with joy and loving appreciation that Mrs. Besant has been preparing her followers for the Kingdom, and the same great work is going on in Bahaism, the Brahmō Samāj, and in the Order of the Star in the East. Apart from these great gatherings of spiritual workers, of heralds that are preparing the way for the Kingdom of God, men such as Mr. H. G. Wells have arisen ; and it is men of his type, clean, decisive, popular, we want to convince the rather obtuse Man in the Street that there is something more than a public house at the corner, something more than a woman to dishonour.

It some respects Mr. Wells is our most modern novelist and pamphleteer. He is always asking questions, and always straining every nerve to answer them. He tells us quite frankly that his religion

has no church, no authorities, no teachers, no orthodoxy. It does not even thrust and struggle among other things ; simply it grows clear. There will be no putting an end to it. It arrives inevitably, and it will continue to separate itself out from confusing ideas. It becomes as it were the Koh-i-noor ; it is a Mountain of Light, growing and increasing. It is an all-pervading lucidity, a brightness and clearness. It has no head to smite, no body you can destroy ; it overleaps all barriers ; it breaks out in despite of every enclosure. It will compel all things to orient themselves to it.

It must come as the dawn comes, through whatever clouds and mists may be here or whatever smoke and curtains may be there. It comes as the day comes to the ships that put to sea.

It is the Kingdom of God at hand.

Mr. Wells in *Tono Bungay* describes the maker and the making of a quack medicine. In his latest very memorable book he takes us up into a mountain, not to pray, but to show us in the far distance the Kingdom of God. We see it between the peaks of other mountains. We see the silver glitter of the Water of Life. That is not a quack medicine. Some day we shall stoop down and drink it, and never thirst again. It is a long way to the Kingdom of God. Let Mr. Wells climb up the intervening mountains. We have found wisdom and beauty and courage in *God the Invisible King*, and we will gladly listen to one whose voice is clear and follow one whose step is firm. Mr. Wells has always gone forward. He will still go forward, and many will bless his pen because it showed them the Kingdom of God.

F. Hadland Davis

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## SOME LIMITATIONS AND A PARALLEL

### A NOTE ON "GOD THE INVISIBLE KING"

By LILY NIGHTINGALE

*Consistency is the bane of little minds.*

Do I contradict myself? Very well then I contradict myself,  
I am large, I contain multitudes.

—WALT WHITMAN, "Song of Myself".

MR. WELLS'S latest book *God the Invisible King* contains the most characteristic fragment of spiritual autobiography he has yet given us. We say "fragment" advisedly, for the hypotheses and conclusions are tentative *in esse* if not *in actu*. Mr. Wells is as indignant with the Trinity as a certain Anglican ecclesiastic was propitiatory. The latter exclaimed: "We must do something to defend the Trinity"; Mr. Wells consigns it to the limbo of other "Magic," a kind of superior dust-hole.

The attitude of Cromwell to the mace provides a historic memento of the sincere scorn of a strong, plain man for something he did not understand. It is possible that in some future book, the author of *God the Invisible King* may come to the conclusion that "Magic" includes something beyond the conjurer's and juggler's attitude to life; if he does, we may be sure that he will record it in all sincerity. Of the sincerity of this book there can be no doubt.

It is true that the author writes as one of the scribes of his generation. If we assume, with him, that he writes as a scribe, we shall welcome his thoughtful and interesting conclusions, and not fall into the thankless and graceless error of complaining because his voice is not also one of authority in these matters.

The triune attributes of God the Redeemer—the author postulates “complete agnosticism in the matter of God the Creator” (Preface, p. xiii)—according to Mr. Wells’s *imagining*<sup>1</sup> are: “Firstly, God is *Courage*. . . Next, God is *A Person*. . . The third thing to be told of the true God is that *God is Youth*.”

The picture drawn by the author is beautiful, but does it differ greatly from the Apollo-Dionysos?

. . . a beautiful youth, already brave and wise, but hardly come to his strength. He should stand lightly on his feet in the morning time, eager to go forward, as though he had but newly arisen to a day that was still but a promise; he should bear a sword, that clean, discriminating weapon, his eyes should be as bright as swords; his lips should fall apart with eagerness for the great adventure before him, and he should be in very fresh and golden harness, reflecting the rising sun. Death should still hang like mists and cloud banks and shadows in the valleys of the wide landscape about him. There should be dew upon the threads of gossamer and little leaves and blades of the turf at his feet . . . (pp. 77, 78.)

To many this aspect of God the divine youth recurs with insistent appeal throughout the ages. Orpheus with his lute, Kṛṣṇa with his flute, down to the Comrade-Youth, Divine Elder Brother of the *children* of men. The experience described by Mr. Wells (surely a line of spiritual autobiography) is the ever-old, ever-new, authentic thrill of the mystic, though our author flouts the term. “The real coming of God . . . a change, an irradiation of the mind. Everything is there as it was before, only now it is aflame. Suddenly the light fills one’s eyes, and one knows that God has risen and that doubt has fled for ever” (p. 75, 76). The pity is that one who has experienced this should seek to enclose the boundless circles of God’s Coming, and while accepting his own divine adventure, deny the revelation to Quietism. “*The true God*,” exclaims Mr. Wells (with a hardihood worthy of a better cause), “was not the lover of Madame Guyon. The true God is not a spiritual troubadour wooing the hearts of men and women to no purpose” (p. 48). Precisely: the last three words reveal one of our author’s most characteristic limitations. May it not rather be that in the spiritual orchestra there is room for every instrument? Mr. Wells himself speaks of the fifes and drums of God; and if these, why not divine guitar-hearts, whose music is evoked by the touch of a spiritual troubadour?

<sup>1</sup> Is not this a species of Magic?—L. N.

The statements, definitions, inclusions of this "scribe to the spirit of his generation" (p. 202), leave little to be desired on the score of sanity and lucidity; the modern God is indeed wonderfully organised, we had almost said *mobilised*. But we refuse to wrong this exponent of *God the Invisible King* by imputing to him that petty sin—"almighty-ness" of inhibition. "Thou shalt not have another God but mine! or, if thou dost, I'll swear He's not divine," is not the attitude of any rational seeker after truth. Some there are who gladly hail the God of Comradeship, who worship and love this Great Brother of the souls of men. Yet they know he is but One in that hierarchical order of divine Rulers, Teachers, Servers of humanity, whose insignia of service is this word "God". Gods they are, and lords, knowing good and evil, strength and weakness, courage and meekness, creation, preservation, destruction and reconstruction—all as parts of one transcendent whole, whereof the Tao, the Chinese Ancient of Days, and the "Captain, my Captain" of the new joyous and enlightened democracy whose fine flower of expression burgeons through its scribe, our author, are but partial visions of "That which was ere aught arose, That which Will Be, when all doth close."

The book contains invaluable records and treasuries. Records of an uprising of strong religious conviction among many who had hitherto preserved an agnostic attitude, emancipated from the travestied "religiosity" of trammelled sectarianism, yet too essentially rational and religious to range themselves definitely with proclaimers of "There Is No God". Treasuries of golden wealth in the form of implicit *Knowledge* of a universal uprising, a quickening of bones in the valley of decision. "The revival is coming. . . swiftly as. . . morning. . . after a tropical night. The deep stillness. . . is broken by a stirring, and the morning star of creedless faith [Mr. Wells speaks elsewhere of "the God of the heart"]. . . is in the sky."

Lily Nightingale

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*Speeches and Writings of Sarojini Naidu.* (G. A. Natesan, Madras. Price Re. 1.)

Everyone who is interested in Indian affairs from the Nationalist point of view will be glad to welcome this little volume of speeches. Sarojini Devi has been well known for a number of years, both in the East and in the West, as a poet of real excellence. Now she comes before the world as a publicist, one who is dedicating her life to her

country's most urgent and immediate need—the need of sons and daughters who will go about lighting in the hearts of the young the fires of knowledge and enthusiasm which will create a united and self-governing India.

The speeches included in the present volume deal with a variety of subjects, including many which are becoming very familiar to those who have watched India's struggle during the last two or three years, as: Self-Government, Education, United India, Woman's Position in India, National Awakening. All these questions are presented in the light of Mrs. Naidu's own fiery enthusiasm, with the hope that the speaker's words may be transmuted in the lives of her hearers into "that current coin of loving service in the cause of Indian unity".

A. DE L.

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*The Unfolding of Life*, by W. T. A. Barber, D.D. (Charles H. Kelly, London. Price 3s. 6d.)

"Trailing clouds of glory do we come," is the title of the first chapter of this book, and might fitly be called its motto. For, though every now and then we find ideas and conceptions which are not ours—original sin, the devil and his works—by which the consciousness of the glory of humanity, which is its God-like nature, might be hidden or lost, Dr. Barber's keen realisation of that fact comes out in all his statements and opinions. By doctrine he is something of a pessimist, but in his heart God speaks through all His children, and is the Life "which unfolds in the human bud". Even though the bugbear of heredity has its hold on him, and he refers to the multitude of possibilities whose shape is decided by the multiplex personalities which have gone before to make the child, he always rejoices in that the greatest of all these is that this child has "something in him of God's nature".

Dr. Barber has a singularly wide and catholic outlook, and combines in himself all that is best and helpful in the teacher, the minister of the Church, and the thoughtful parent; and he gives of himself freely. Even where we are not at one with his opinions we read with interest and pleasure what he has to tell us, because in all he says and whatever he proposes we feel his sympathy for children and his whole-hearted devotion to the cause of education in its widest and best sense.

A. E. DE L.

*Speeches and Writings of Mr. M. K. Gandhi.* (G. A. Natesan & Co., Madras. Price Re. 1-8.)

This is the first time that the speeches and writings of Mr. Gandhi have been collected together in a book. There can be no doubt that the addresses are extremely valuable, more for the spirit of sacrifice they infuse, for the strength they give to the struggling soul, for the ideals they create, than for the subject-matter itself. The speeches mainly deal with various current topics about the Indians and their claims to justice and equality as British subjects all over the Empire, whether in South Africa or in the Colonies or in India itself.

The first part of the book speaks of his great stand against the Transvaal Government for the recognition of the principle of Brotherhood without distinction of race or colour. It was Gandhi alone who could lead the Indians to success in their struggle against the Transvaal autocracy, when twenty-seven hundred sentences of imprisonment were borne by the Indian settlers, the bulk of whom were ordinary traders, "hawkers, working men, men without education, men not accustomed in their life to talk of their country," with courage and the joy of sacrifice. There was not an individual man, woman, or child who did not rise to the ideal of a martyr for his country, an ideal preached and practised by this noble son of Ind. When the fight was over, when the principle was recognised, his friends as well as his opponents, Indians as well as Europeans, equally honoured the protector of the oppressed without the least feeling of bitterness; for Mr. Gandhi truly practised the teaching of Christ and Buddha: "Conquer hatred by love."

His utterances on passive resistance, on social and political reforms, his jail experiences, his swadeshi vow, his views on education, his address on Satyagrahāsrama, an institution he has founded to carry his ideal of simplicity and service into practice, afford reading that is refreshing to the soul. His is a philosophy based on three words: Truthfulness, Fearlessness and Harmlessness (Ahimsā). Neither success nor failure tempts him even a little to waver from his path; he holds himself responsible to none but God and his conscience. Such men are rare; their utterances are a gift which the world cannot lose, for they live what they preach and they preach what is godly.

M. B. K.

## THEOSOPHY IN THE MAGAZINES

## THE SOUL AS IT IS, AND HOW TO DEAL WITH IT

So much has already been said and written on this problem of the soul that one sometimes wonders whether anything fresh really remains to be discovered, but fortunately the soul itself seems always ready to respond to its own demand for self-knowledge by revealing and discovering further possibilities within its own nature. On this ground of fresh contact with reality, as found under the present conditions, Professor Gilbert Murray's article in *The Hibbert Journal* is entitled to careful consideration, even by soul-experts like Theosophists. The author does not attempt to theorise on the composition of the soul as an entity apart from the body, but takes man as he finds him in the physical body and salutes the soul as that which enables him to face pain and death of the body in pursuit of an ideal.

The subject is introduced by a brief survey of the origin of the metaphors used for the soul by the ancients—who, by the way, may not all have been quite as "primitive" as Professor Murray assumes. The next step taken is to the stoical phrase of Marcus Aurelius, addressed to himself: "What art thou? A little soul carrying a corpse," and the still more descriptive simile employed by Plato, namely, that of the charioteer driving two horses, one of which is sluggish and the other restive. With Plato's "reason" Professor Murray couples the will, which he takes to be the discriminative power of the soul itself. He then refers to Bergson's view as a good illustration of "the little soul carrying a corpse".

The body is of course subject to mechanical and biological law. Throw it up in the air, it will fall down again. Hit it hard enough, it will break. Starve it, and it will suffer and die. And the exact strain necessary in each case can, within limits, be calculated. Furthermore, for much the greater part of life the will—that is, the man himself—acts automatically, like a machine. He is given bad coffee for breakfast, and he gets cross. He sees his omnibus just going, and he runs. . . . He does not criticise or assert himself. He follows steadily the line of least resistance. The charioteer is asleep, and the two horses jog along without waking him.

But, says M. Bergson, you will sometimes find that when you expect him to follow the line of least resistance he just does not. The charioteer awakes. He can resist, he can choose; he is after all a live and free thing in the midst of a dead world, capable of acting against the pressure of matter, against pain, and against his own desires.

Yet do the martyrs always conquer? is the next question Professor Murray asks. He does not hesitate to reply in the negative, else why is it that the ordinary man, not only the tyrant, believes that anyone who is given "a free hand with rifle, bayonet, and cat-o'-nine-tails



can stamp out any inconvenient doctrine which puts its trust in nothing more substantial than the soul of man"? The following paragraph is eloquent of one of life's most tragic phases:

The doctrine that the persecutor is always defeated and the martyr always triumphant is, I think, little more than mere comfort-seeking, a bye-form of the vulgar worship of success. We can give great strings of names belonging to the martyrs who were successful, who, whether living or dead, eventually won their causes, and are honoured with books and statues by a grateful posterity. But what of the martyrs who have failed—who beat against iron bars, and suffered and were conquered, who appealed from unjust judges and found no listeners, who died deserted and disapproved by their own people, and have left behind them no name or memorial? How many Belgians, and Serbs, and Poles, how many brave followers of Liebknecht in Germany itself, have been murdered in silence for obeying their consciences, and their memory perhaps blasted by a false official statement, so that even their example does not live? In ancient Athens there was, beside the ordinary altars of worship, an altar to the Unknown God. There ought to be in our hearts, whenever we think with worship and gratitude of the great men who have been deliverers or helpers of the human race, an altar to the unknown martyrs who have suffered for the right and failed.

Furthermore, says the writer, it does not by any means follow that "when the soul of man thus stands up against the world" it is necessarily always in the right, still less is its action always in the direct interests of the majority. Two notable instances are then given in considerable detail: first, that of Mr. M. K. Gandhi, whose work on behalf of the Indians in South Africa and in their own country is, or at least ought to be, already well known to Theosophists. This glimpse of his life's work concludes as follows:

My sketch is very imperfect; but the story forms an extraordinary illustration of a contest which was won, or practically won, by a policy of doing no wrong, committing no violence, but simply enduring all the punishment the other side could inflict until they became weary and ashamed of punishing. A battle of the unaided human soul against overwhelming material force, and it ends by the units of material force gradually deserting their own banners and coming round to the side of the soul!

Persons in power should be very careful how they deal with a man who cares nothing for comfort or praise or promotion, but is simply determined to do what he believes to be right. He is a dangerous and uncomfortable enemy—because his body, which you can always conquer, gives you so little purchase upon his soul.

The second instance chosen is that of Stephen Hobhouse, an English Quaker who, early in life, gave up his wealth and the prospect of a brilliant career, to live among the poorest people of London with the aim of "self-identification with the oppressed". During the Balkan war he resigned his post on the Board of Education to nurse refugees in Constantinople. This man of fragile body but dauntless soul is still undergoing repeated terms of imprisonment for claiming his legal right to total exemption from military service on conscientious grounds. The article concludes with an inspiring appeal to the soul of the nation to refuse to be dulled by the weight of its material burden.

W. D. S. B.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**T**IME brings about the justification of disciples of the WISDOM, however incredible their assertions may sometimes appear to be to their contemporaries. I do not think that a more startling case of "time's revenges" has occurred than the justification of H. P. Blavatsky's statement that man is not a descendant of apes, but that the ape is a degenerated man. When she alleged this, she was mercilessly ridiculed, for the Darwinian theory was then in the full flush of its victory over the scientific world. Yet now Professor Wood-Jones, Professor of Anatomy in the University of London, has delivered a lecture in King's College, London, on "The Origin of Man," of which the thesis was :

That man is not, as has been held till quite recently, descended from the anthropoid apes ; that these would be in fact more accurately described as having been descended from man ; that man, as man, is far more ancient than the whole anthropoid branch ; that, compared with him, the chimpanzee and the orang-outang are new-comers on this planet.

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According to H. P. Blavatsky, the anthropoid ape was the result of "the sin of the mindless," of relations between the

human and the brute. The "missing link," according to Professor Wood-Jones, is not to be thought of as an ape-like man, but as a man-like ape; the ape is to be regarded as a descent of man, not man as an ascent of ape; the ape is a degenerate man, not man a more highly evolved ape.

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This reversal of ideas came appropriately from Australia, part of old Lemuria—that is a Theosophical, not an admitted, scientific statement, but interesting for a reason which will appear in a moment. Dr. Stewart Arthur Smith, of Sydney, it seems, drew attention to a human skull, which had been discovered on the Darling Downs, New South Wales, in 1889, but which had not been seriously studied until 1914. It had become highly mineralised, and was found with extinct, pouched mammals, accompanied also with bones of dingo dogs, and gnawed bones of pouched mammals. It is known as the Talgai skull, and is said to be of about the same age as the Piltdown skull, over the human nature of which a hot controversy was raging a little before the War. There is, however, no doubt that the Talgai skull is human.

\* \* \*

The writer of the account in *The Daily Telegraph* speculates on the way in which the man and his dogs reached Australia, the dogs being non-pouched mammals.

Now the dramatic interest of this discovery lies in the following facts. Until the arrival of Captain Cook in Australia no non-pouched mammals had ever intruded upon the Australian island-continent. It is geologically certain that Australia has always been surrounded by sea since the time of the evolution of pouched mammals. Had it not been so, it is almost certain that the many non-pouched mammals in the neighbouring continents would have migrated thither. How, then, can the presence of the Talgai man and his dingo dogs, alone among these, be accounted for? We are almost forced to the conclusion that he must have arrived there in boats with his family and his domesticated dogs. And the astounding fact emerges that at a period in the world's history when, only a year or two ago, the most advanced anatomists were satisfied that man was scarcely distinguishable from his brute ancestors, a man already so highly developed as to

have domesticated animals, to be a boat-builder and navigator, was actually in Australia, and to an astonishing degree the reasoning master of his own fate.

The argument is not wholly convincing, since the dogs, having been brought to Australia, must surely have left progeny there, so that non-pouched mammals might have been in Australia before Captain Cook, and the man might have been a native, not a visitor. According to the occult history, Australia was part of Lemuria, and kept its curious Lemurian mammals when the greater part of Lemuria was destroyed. Its indigenous flora and fauna belong to Lemurian ages, and so far as the above account goes, the skull may have belonged to a native of that part of Lemuria. It is a pity that the shape and measurements are not given.

\* \* \*

It often happens that theories are built up on a basis of facts, and come to be regarded as though they were themselves facts. Thus the theory of comparative mythology, built on the facts of the identities found in all religions, came to be considered as itself a fact; whereas there was another theory, equally consistent with the facts, that of the derivation of religions from a common source, derivation from a source of Wisdom, not an evolution from a source of ignorance. The latter theory is buttressed by facts other than the identities, facts which are left unexplained by the theory of comparative mythology.

\* \* \*

So also with the Darwinian theory of the evolution of man from an ape-like ancestor. The degeneration of men, who had not yet received the great inflow of intellectual life, into the anthropoid apes, fits the facts as well as the evolution of man from an ape-like ancestor. But the theory of the evolution of man from such an ancestor took upon itself the

certainty of the facts themselves ; hence the suggestion of the reverse process was greeted with a howl of derision. Yet in the end, truth prevails.

\* \* \*

I have had the following verses by me for a considerable time, and like them, so hand them on to my readers. They are written by a woman who is working "on the land" in England, and are very simple, but they are direct and homely, and may appeal to many a worker :

#### RELIGION

I might not be thought religious  
By some of the folk about ;  
Religion to me is something to live  
And not to prate about.

And I know though in these verses  
You may think I want to preach,  
'Tis hard to live in the body  
All that the mind can reach.

Some worship an actor as Hamlet,  
His part as Othello ban,  
While others rave of his Romeo ;  
A few may worship the man.

And so, of the masks or persons  
Of the greatest of Trinities,  
You'll find in various countries  
The faithful devotees.

Gazing at Nature's wonders  
Responsive to her call,  
I am worshipping God as Brahmā,  
Great Creator of all.

Toiling to save the tiny plants,  
A labour ever dear,  
I am worshipping Him as Viṣṇu,  
The Christ we call Him here.

Pruning or trimming hedges,  
Struggling with weeds in vain ;  
I am doing the bidding of Shiva  
Who destroys to build again,

When we can sense the preserver,  
 Beneath the destroyer's touch ;  
 When we sense the One behind the Three,  
 The forms don't matter much.

And we do not curse our brother,  
 Who will not with us pray,  
 The true in his faith we cannot kill  
 The false will die away.

So worship the greatest of Actors  
 In the form that suits you best ;  
 Or seek the One through service,  
 And never mind the rest.

\* \* \*

Sympathy will go out to the Rev. John Barron, now a Presbyterian minister in the north of Ireland, and an old and faithful Theosophist, in the loss he has sustained by the sudden passing over of his wife. Mr. Barron worked long in Devonshire as a Unitarian clergyman, and then took up a sphere of more strenuous work in Lancashire. His many friends, in his former scenes of work as well as in the Theosophical Society, will send him a thought of affectionate goodwill in his heavy trial. He belongs to a singularly free and liberal form of Presbyterianism, which enables him to work in one of its chapels on Theosophical lines, to the spiritual helping of many earnest souls.

\* \* \*

It will amuse the readers of THE THEOSOPHIST to hear that a lady, the Marquise de Fontenoy—I do not know whether the name is real or a *nom de plume*—writes in *The Chicago Tribune* that I was interned “for stirring up trouble against the English authorities through pro-German pacifist propaganda”! A very wicked attempt has been made by some officials here and in England to circulate this slander, but it has fallen dead from its mere absurdity. As my readers know, I was blamed by many members of the Theosophical Society for not being

“neutral,” as they were pleased to consider that I, being President of an International Society, ought not to take sides. For I had written in November, 1914:

In this War, mighty Principles are battling for the mastery. Ideas are locked in deadly combat. The direction of the march of our present civilisation, upwards or downwards, depends on the issue of the struggle. Two Ideals of World-Empire are balanced on the scales of the future.

I then described the two: that of Great Britain as embodying, “though as yet but partially realised, the Ideal of Freedom, of ever-increasing Self-Government, of Peoples rising in power and self-development along their own lines”; that of Germany as embodying “the Ideal of Autocracy, founded on Force”. And I finished the carefully drawn-out statement of each with the words:

Because these things are so, because the fate of the next Age of the World turns on the choice made now by the Nations, I call on all who are pledged to Universal Brotherhood, all Theosophists the world over, to stand for Right against Might, Law against Force, Freedom against Slavery, Brotherhood against Tyranny.

From this position I have never wavered. I have pointed out that victory is delayed by the fact that Britain refuses to apply in Ireland and in India—chiefly in the latter—the principles for which she is fighting in Europe, and by her use of the methods of pre-revolutionary France, imprisoning thousands by *lettres de cachet*—a phrase which, it appears from his *Recollections*, Lord Morley also used with reference to the methods of the Indian Government. I have implored Great Britain not to delay her victory by imposing autocracy on India while she fights it in Europe, not to alienate India by oppression, and have prayed her to use India’s Man-Power to end the War instead of appealing to America, and have pointed out that the promise to give Self-Government, substantiated by an immediate measure of reform on the lines laid down by the National Congress and the All-India Muslim

League, would give her as many million men as she needed. This very week I reiterated, in one of my Indian papers, that I retained my conviction of the final victory of the Allies. Yet in face of all I have said and done, this degenerate scion of the chivalrous old French *noblesse*—if indeed she has not merely taken the name—dares to say in one of the most widely circulated of American papers that I was interned “for stirring up trouble against the English authorities through pro-German pacifist propaganda”. Possibly this is part of Lord Northcliffe’s propaganda!

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I am grateful to a member of the Theosophical Society in America, Mrs. Clara Jerome Kochersperger, belonging to one of the old emigrant Dutch families in the States, for sending to *The Tribune* the following letter:

Chicago, December 30.—[Editor of *The Tribune*.]—Any fair-minded person who is labouring under the impression that Mrs. Annie Besant’s efforts on behalf of Home Rule for India are, in any sense of the word, “pro-German,” or that she has been “stirring up trouble against the English authorities through pro-German pacifist propaganda,” has but to make himself acquainted with the facts of the case by reading her own publications on the subject, or in any other trustworthy manner available, to see how absolutely unfair are the statements and insinuations of the Marquise de Fontenoy in the article in *The Tribune* of December 30.

That there are conservatives who doubt the wisdom of Mrs. Besant’s political activities at this time is readily conceded, but when one considers that granting to India such freedom as Australia, Canada, and England’s other Colonies now enjoy would mean the participation of her millions in the War and on the side of the Allies, one wonders if Mrs. Besant’s long residence in India, backed by her passionate loyalty to England and the cause at stake in this great struggle, may not have enabled her to see possibilities ahead for the attainment of which she has proven herself willing to surrender her personal liberty and, if needs be, her life.

India is affected, as Lord Hardinge, her late Viceroy, said, by the wave of Democracy which is sweeping over the world. She has fought for Britain in every War theatre and will continue to fight, but the bureaucracy and its methods



have brought about a state of sullen discontent which has replaced the eager enthusiasm with which India plunged into the fight. It is not too late for the first enthusiasm to be revived by a clear declaration that India shall have the Home Rule which Britain is fighting for on behalf of less civilised European countries, such as Serbia, Montenegro and Roumania, the Self-Determination which Britain claims even for African savages.

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We receive from "The Organising Secretary, 133 Bond Street, Macclesfield, England," the first number of a little quarterly magazine, named *Service*. It is "the official organ of the Servers of the Blind in England and Wales," a section of the Braille League of the Theosophical Society's Order of Service. The Servers of the Blind have as President, the Lady Emily Lutyens; as Vice-President, Mrs. A. C. Duckworth; as Chairman, Mrs. M. M. Dudley; and as Hon. Organising Secretary, Mr. Arthur Burgess, at the above address. The annual subscription is 2s. 6d., post free, and it can be sent by crossed Money Order. The Braille League has long been doing admirable work in producing Theosophical books for the Blind. The Servers have, as their special object, the offer of comradeship to every blind person in the neighbourhood of members of their band. A Server will accompany a blind person on a walk, or to some place of entertainment, or to a lecture. T.S. Lodges are asked to open their rooms once a week for a social evening for the blind. Any form of friendly helpfulness—reading aloud, writing letters, etc.—would come within the scope of service. We heartily congratulate the leaders and members of this truly brotherly organisation. Alas! the need for such work has been rendered the more pressing by the War with its many blinded victims.

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## A VOICE FROM GREAT BRITAIN

By HOPE REA

“ALL the thinking seems to be done in America” is a querulous sentence from one of our London weeklies in comment on President Wilson’s great message, stating the aims of the Allies, and the writer proceeds to blame British statesmen for not so “thinking”.

It would, however, be strange indeed if some “furious” thinking had not been done by America in these portentous days, and also if this thinking had not been very comprehensive in its character and more dispassionate than the mass of thinking in Europe. If not in America, where should we look for such thought? America is European in race and civilisation, bound up with Europe with all the intimacy involved in these facts, and yet up to the last year has been but a spectator of the titanic

struggle that is rending the very vitals of Europe. The immediate, pressing, and colossal needs arising from day to day, may well have taxed our statesmen to the utmost; and when the dust of the fray has subsided, the probability is that these men will not be so much blamed for what they have not done, as admired for what they have accomplished, and for the extent to which they have been able to adjust themselves to the unparalleled rush of circumstances they have had to meet. They have done their "bit," according to their power, and surpassed their common selves, calling upon the resources of the Inner Man to a remarkable degree. It is then but fitting that American statesmen should offer as their bit a weighty contribution of thought, to supplement that of their sorely tried brethren over here, in the hurly-burly of the actual conflict. Nobly have they done it; President Wilson and his colleagues have proved themselves fit instruments to be used by the Great Ones in the saving of the world.

While, however, the official leaders on either side of the Atlantic have been performing their respective tasks, here in England a vast amount of unofficial hard thinking has been done, and that of a character likely to colour this country's action and attitude, in the near future, to a remarkable degree.

A new force has arisen in Great Britain, one to be reckoned with, one destined to effect great things. How long a time the generation of this force has taken, is unknown to the present writer, but it has come clearly and definitely into the open within the last few months, though under the old name of the Labour Party.

Its appeal, however, is wider than that made by the older political section working under that name, and is consequently attracting a certain type of man and woman irrespective of status and occupation. The Party now calls to its ranks all Producers "*whether by hand or brain,*" and the response is already significantly wide. As a consequence it boldly enters

the political field, not as a small minority section, but with the clearly announced aim and intention of attaining administrative power in the near future. In the meanwhile it is issuing from time to time statements of policy and opinion that claim the nation's respectful consideration. One of these publications, appearing in the form of a pamphlet, price one penny, is entitled *Labour and the New Social Order: a Report on Reconstruction*. It has been prepared by a sub-committee of the Executive for the Party, in view of the next General Parliamentary Election, and it may fairly be assumed that in spirit, if not in every detail, it is practically a manifesto of the mind of this newly constituted Labour Party.

A Theosophist cannot but read this manifesto with an unwonted glow of feeling. We have been so long accustomed to recite the Society's First Object as an article of faith and then perhaps to think only of far distant settlements on Californian slopes as the places of realisation and fulfilment, after many lives; or we have, maybe, listened to golden periods rolling from our President's lips, and seen in imagination the pictures she draws of the true meaning of Brotherhood, and then, turning to the actual world about us, have been so deadeningly used to it, that though we worked and hoped, the idea that we should ever *see* has hardly occurred to us as a possibility, so impenetrable has appeared the darkness in which we have hitherto lived and laboured. The Labour Party's *Report on Reconstruction* comes as a flush of dawn athwart this blackness, and faith becomes transfused with the radiant glow of hope.

The Report begins by a reference to the opinion expressed by the great Japanese statesman, Count Okuma, that the present conflict "is nothing less than the death of European civilisation". But what the writers of the Report see is rather the "collapse of a distinctive industrial civilisation, which the workers will not seek to reconstruct," the destruction

of "the very basis of the peculiar social order" which characterises this industrial civilisation.

If we in Britain are to escape from the decay of civilisation itself, which the Japanese statesman foresees, we must see that what is presently to be built up is a new social order, based not on fighting but on fraternity . . . on a deliberately planned co-operation, . . . on a systematic approach towards a healthy equality of material circumstances for every person born into the world . . . not an enforced dominion over subject races, subject colonies, subject classes, or a subject sex, but . . . that widest possible participation in power, both economic and political, which is characteristic of Democracy.

"Of course," the Report proceeds, "we do not pretend that it is possible . . . to build society anew in a year or two of feverish 'Reconstruction'." What the Labour Party intends to satisfy itself about is that each brick that it helps to lay, shall go to erect the structure that it intends, and no other. With these bricks it proposes to build the House that shall stand alongside of other like National Houses in "the Street of To-morrow".

From such broad generalities—what the Theosophist might term "First Object" statements—the writers proceed to particulars.

The Four Pillars of the House that we propose to erect, may be termed respectively :

- A. The Universal Enforcement of the National Minimum.
- B. The Democratic Control of Industry.
- C. The Revolution in National Finance.
- D. The Surplus Wealth for the Common Good.

Proceeding, the writers come to practical details with a certain impressive sureness of touch, indicating that every step determined on is the result of no feverish thinking, or ill-considered idealism, but of clear and sustained thought and profound practical knowledge of the social and economic conditions and needs prevailing in our Island at the present time. In short this Voice from Great Britain speaks with authority.

The Enforcement of a National Minimum is designed as a "safeguard against that insidious Degradation of the Standard of

Life which is the worst economic and social calamity to which any community can be subjected. We are members one of another." Existing Acts relating to Labour, Housing, Leisure, Health, and Education must be extended always with the general Standard of Life in view, a standard below which no individual man or woman may be pushed or allowed to sink. "A minimum of not less than thirty shillings per week (which will need revision according to the level of prices) ought to be the very lowest statutory base line for the least skilled adult workers, men or women, in any occupation, in all parts of the United Kingdom."

Yet at the moment, owing to the coming demobilisation of our armies, both in the field and the factory, of over eight million workers, we are menaced by a long, lasting Degradation of the Standard of Life, only to be adequately met by "deliberate national organisation" of corresponding magnitude. Methods and details of such organisation follow, based on far-reaching and careful thought on the impending needs of the nation, always with the underlying principle held steadily in view that "we are members one of another". This is insisted upon, not so much as a counsel of perfection, as a stern, economic fact, to be ignored only at our peril. The methods indicated range from the increased use of Trades Unions, and corresponding Professional Associations, to legislative enactments and administrative activities directed towards the better utilisation of all the country's resources, actual or potential, for the service of those human beings to whom they naturally belong.

With regard to the second Pillar of the House, the Democratic Control of Industry, "the Labour Party refuses absolutely to believe that the British people will permanently tolerate any reconstruction or perpetuation of the disorganisation, waste, and inefficiency involved in the abandonment of British Industry to a jostling crowd of private employers, with their minds bent, not on the service of the community,

but, by the very law of their being, only on the utmost possible profiteering. What the Labour Party looks to is a genuinely scientific reorganisation of the Nation's Industry," "to promote, not profiteering, but the public interest". The immediate nationalisation of Railways, Mines, and Electrical Power stands first on the list of proposed methods set forth under this section of the subject. How far-reaching such enactments would become is abundantly evident on consideration. Cheap electricity alone, for every factory and private house, for purposes of both light and heat, would be a beneficent revolution, an ease to the tension of life in the case of almost every man and woman in the Nation. Again, that "we ought not to throw away the valuable experience gained by the Government in its assumption of the importation of wheat, wool, metals, and other commodities and in its control of shipping . . . and other industries" is another point insisted upon, as a grand means safeguarding the interests of the community, of the little people no less than magnates of knowledge and power.

The third Pillar of the new National House is a Revolution in National Finance. The close of the war will leave this country burdened with a debt of unparalleled magnitude, estimated at something round about 7,000 million pounds sterling. How this is to be dealt with is one of the crucial questions which future Governments will have to decide. The Labour Party stands for such a system of taxation as will yield all the necessary revenue to the Government without encroaching on the prescribed Minimum Standard of Life of any family whatever, without hampering production or discouraging any useful personal effort, and with the nearest possible approximation to equality of sacrifice"; and in this connection, "the Labour Party demands that the very definite teachings of economic science should no longer be disregarded".

The methods to be employed are indicated in broad lines, always with the underlying principle of equality of sacrifice held steadily in view, this equality to be attained by practicable, well considered measures, put into operation in ordered, scientific sequence, the natural results of the acceptance of these basic principles. These results will indeed be revolutionary in character ; yet, being the outcome of deliberate foresight and calm study behind the lines of the actual swaying circumstances of the hour, we may hope they will serve to prevent the usual undesirable accompaniments of profound social revolution.

The fourth Pillar of the House is the Surplus for the Common Good. "In the disposal of the surplus above the Standard of Life, society has hitherto gone as far wrong as in its neglect to secure the necessary basis of our genuine industrial efficiency or decent social order." After indicating the principle sources of unearned increments hitherto "absorbed by individual proprietors," the Report continues, "our main Pillar of the House that the Labour Party intends to build is the future appropriation of the surplus, not to the enlargement of any individual fortune, but to the common good". Hence will be derived "the new capital which the community day by day needs for the perpetual improvement and increase of its various enterprises—the public provision for the sick or infirm (including that for maternity and infancy) and for Education—in which the Labour Party demands a generous equality of opportunity, overcoming all difference of material circumstances".

From the same source must come the greatly increased public provision that the Labour Party will insist upon being made for scientific investigation, and original research, in every branch of knowledge. Not to say also for the promotion of music, literature, and fine art—upon which, so the Labour Party holds, any real development of civilisation



fundamentally depends. Society, like the individual, does not live by bread alone, does not exist only for perpetual wealth production.

From this point the Report passes on to consider the place which this National House shall occupy in the Street of To-morrow, for it fully recognises that it "does not stand alone in the world," but that, on the contrary, "we look for an ever-increasing intercourse and a continually expanding friendly co-operation among all the peoples of the world".

With regard to that great Commonwealth of all races, all colours, all religions, and all degrees of civilisation that we call the British Empire, the Labour Party stands for the fullest respect for the rights of each people, whatsoever its colour, to all the democratic Self-Government of which it is capable, and to the proceeds of its own toil upon the resources of its own territorial home.

The old idea underlying the term Empire is thus subtly dissolved into a something of infinitely greater force, partaking rather of the nature of a "Britannic Alliance," this to be linked together by "a continuous participation of the Ministers of the Dominions, of India, and eventually of other Dependencies in the most confidential deliberations of the Cabinet, so far as Foreign Policy and Imperial affairs are concerned".

In their final paragraph, the writers of the Report frankly disclaim all idea of "possessing the key to open all locks," but they re-affirm that those principles which they have laid down as the Pillars of the House are those which the Labour Party will seek to establish with all its might. The Labour Party therefore calls for a greater "warmth in politics," and condemns utterly that "cynicism which saps the life of leisure". But "goodwill without knowledge is warmth without light"; hence the determination of this newly constituted Labour Party to bring into the field of politics expert knowledge.

No Labour Party can hope to maintain its position unless its proposals are, in fact, the outcome of the best Political Science of its time. Hence, though the Purpose of the Labour Party must, by the

law of its being, remain for all time unchanged, its policy, and its programme will, we hope, undergo a perpetual development, as knowledge grows and as new phases of the social problem present themselves, in a continually finer adjustment of our measures to our ends. If Law is the Mother of Freedom, Science to the Labour Party must be the Parent of Law.

And so the pamphlet ends without personal signature, only declared to be the expression of the Labour Party's purpose and aim.

Among the jostling crowd of great events which press upon one another day by day in this amazing period of the world's history, perhaps not the least is the publication of this draft *Report on Reconstruction*, price one penny. Out of the turmoil and the clash of names and personalities there arises in Great Britain an impersonal Voice, itself the expression of a great collective Will, a Will that is Power, determined to make itself felt in the new life of the Nation that must follow upon the declaration of Peace.

To the Theosophist this penny pamphlet cannot but be of superlative interest. It is often a matter of difficulty to so adjust our minds as to be able to recognise the new in circumstance and life for what it really is. Discrimination is a basic requisite at all times, but never more so than at the present. A principle may appear acceptable when couched in the language to which our minds are accustomed, but becomes strange and hardly recognisable when stated in the terms of another system of thought, or even into the facts of the actual day. We have accustomed ourselves to think of Sixth Sub-Race characteristics, and to dream of the initial racial changes which theoretically must precede such a development. A further mental step is to be able to grasp the significance of any sign of the expected change. The Great Ones must work with the material which offers itself to their hands, so we suppose, and we can ally ourselves to Their work, or pass it by, unconscious of its presence, according to the keenness or dullness of our discriminative faculty. In the clash

of the present world cataclysm we cannot fail to recognise the working of Their Hands; the outline of events is on too vast a scale to be wholly misunderstood. "Behold, I make all things new!" peals over the shuddering earth; but the tender seedlings of the new growth must be watched for carefully, and known, when seen, to be what they are, to the end that we may enter the field—even we—and do our bit, each according to his degree.

Such a document as the draft *Report on Reconstruction*<sup>1</sup> is one upon which the present writer feels that Fellows of the Theosophical Society would do well to ponder, and seek to determine its significance.

Hope Rea

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<sup>1</sup> Publishers: The Labour Party, 1 Victoria St., London, S.W.1.

## THE GREAT PHYSICIAN

By CHARLES EDWARD PELL

WE are living in a period of great spiritual stress and tribulation. It is one of those periods of gigantic upheavals—political, intellectual, spiritual, emotional—which leave their mark upon the world and shape the course of its development during the generations that are to follow. It is a period of great spiritual stress and tribulation because, amid this chaos of events—this spectacle of a world in arms, and almost of a world in ruins—the earnest seeker after truth often looks in vain for some guiding light—something which will prove to him whether there really is a plan behind it all and a great beneficent, controlling hand, guiding the development of the world towards a better and happier state of affairs than that which we see around us; or whether all is indeed but the product of the blind laws of chance and likely to result in endless misery, to endure so long as the world itself shall last. Amid the multitude of questions which the great war has raised, this one stands pre-eminent. Compared with it, all other problems are but the problems of a day—trivial questions which, a hundred years from now, will be buried in the same small graves as the disputants who gave them birth. But this question is as old as mankind itself, and it will continue with us so long as mankind shall endure, or until it is finally solved and placed upon a basis whose reliability can be contested by no one.

It is noticeable in examining this problem that the answer to it frequently follows the lines suggested by the temperament

and preconceived opinions of the enquirer. Thus a man of devout, religious disposition will usually find a multitude of facts in connection with the present war which appear to him to confirm all that he had previously believed. Indeed, each side in this war seems convinced in the main, not only that there is a God, but that He is fighting on their side. On the other hand, that great body of opinion to which the term "rationalist" is usually applied, is equally convinced that its own views have been triumphantly justified. The rationalists believe that the war justifies them in brushing aside all belief in a divine and beneficent Providence. The facts, they think, speak for themselves. Thus, Mr. Charles T. Gorham, writing in *The Rationalist Annual* for 1917, says :

Across Europe ships of death sail the midnight sky and rain murder on the innocent ; at every moment brave men are slain. Under the weight of overwhelming calamity the world staggers and groans. Was all this designed before the foundations of the earth were laid ? How then can anyone worship the designer ? Is it a by-product and an undesigned and unexpected result of creative power ? How, then, can omnipotence exist ? Does not the state of Europe to-day make the belief in God a superstition ?

Such are the questions which are troubling the minds of men of earnest thought to-day, and, though they are not new, though they have been with us since the first beginnings of recorded time, yet they imperiously demand an answer. How then does Theosophy answer them ? *Can* Theosophy answer them ? To this last question the reply is : " Yes. Theosophy can and does answer them."

Theosophy answers them in this wise. To the question : " Was all this battle, murder and sudden death designed before the foundations of the earth were laid ?" Theosophy answers : " Yes. All these things are but means to an end." To the question : " How then can anyone worship the designer ?" Theosophy replies : " Let us first clear our minds of cant—the cant of sentimentalism and self-pity—learn to see the facts of life in true perspective as parts of one great creative scheme,

and worship will come of itself." To the question: "Is it an undesigned and unexpected result of creative power?" Theosophy answers: "No"; while to the questions: "How then can omnipotence exist?" and "Does not the state of Europe to-day make the belief in God a superstition?" Theosophy replies: "These very facts, to which the rationalist appeals in disproof of the existence of an all-wise and beneficent God, are the finest and most conclusive proofs of that God's existence. These things, which are cursed and condemned as evil, which are assumed to prove that nothing but an evil demon can be conceived as the alternative to the blind laws of chance as the power that controls the universe—these things were designed for our especial benefit, and when we believe otherwise, it is because we are deceived by our own ill-disciplined, ill-regulated, ill-adjusted imaginations.

Nothing is more easy than to mistake the intentions of those whose actions inflict pain upon ourselves. We have such an inexhaustible fund of self-love and self-commiseration that we readily persuade ourselves that no one but an evil demon could be capable of hurting us. Yet it is quite a common thing for really good men to inflict both physical and mental suffering for the good of the sufferer, and even we can sometimes be brought to recognise the fact. The man who shrinks before the surgeon's knife seldom calls the surgeon a demon. No, because he can recognise that the knife is a lesser evil than, shall we say, a cancer. But it is possible to provide a better illustration than that.

There was once a certain Eastern King whose health was very bad. He suffered from corpulence, shortness of breath, bad blood, indigestion, and the thousand-and-one other evils which spring from lack of exercise and over-eating. He summoned all the physicians of his realm, but none of them could cure him. Perhaps this was because he did not take kindly to their advice. They hinted at temperance, exercise,

and other such unpleasant and evil things. But the king always flew into a rage then and drove them from his presence. Naturally he grew steadily worse. From time to time, however, he had heard of a certain great physician who lived in a far distant country and who performed most miraculous cures, and at last, in despair, he made up his mind to seek this famous healer. So he set out with an ample retinue, travelled by easy stages, and finally reached the distant country in which the great physician lived. Seeking the house of the physician, he demanded to be cured. The physician, after examining him, replied that he could guarantee a cure upon one simple condition. Asked what the condition was, he answered that the king must dismiss his retinue to their homes for a period of three months and place himself, during that time, entirely in the physician's hands. Naturally the king began to storm and rave. He declared that if the physician could cure him at all, he could cure him in the presence of his retinue, who were, moreover, indispensable to his comfort. But the physician replied that he himself was the best judge of what was necessary and of what was possible, and that, for the rest, the king could rely upon it that everything that skill and care could do should be done for his benefit. Upon that understanding the king at last gave way, dismissed his retinue to their homes, and slept that night in the house of the physician.

Next morning he awoke bright and early, sat up in bed and called for his breakfast. The physician appeared and told him that he could have breakfast, but first it was desirable that he should get up and take some exercise. The king was aghast. Exercise? Why, he had always been given to understand that there was nothing so harmful as exercise upon an empty stomach; and, in any case, the suggestion was utterly inconsistent with his royal dignity. Very well, the physician acquiesced, but asked that the king would at least get up for

his breakfast, which he would find waiting for him in another room. The king consented to this compromise, and got out of bed. His slippers were missing, by the way, but he was told that he would find them downstairs, so he walked bare-footed into the room indicated, looking for his breakfast. He found himself in a bare, unfurnished apartment, provided with a floor of iron plates, and he had no sooner made this discovery than the door was closed upon him. He tried to get out, but found the door locked, and no notice was taken of his demands that it should be opened. Presently the iron floor began to grow hot to his feet. Soon he was compelled to raise one foot and then to lower it again to raise the other. He began to threaten that physician with the pains and penalties which he would inflict when he recovered his freedom. No notice was taken of his threats. The floor grew hotter and the king began to hop. He lost his temper and began to use strong language, but the floor grew hotter and hotter and the king hopped faster and faster. The sweat poured from him. He called the physician every vile name to which he could lay his tongue. He called him a scoundrel, a villain, a fiend and an evil demon. Such fiendish cruelty was unheard of. No one but an evil demon would have been capable of torturing him so. But the floor grew hotter and hotter, and the king hopped faster and faster. He called on God for assistance, but God seemed deaf or far away, and presently our infuriated monarch began to apply bad names to the Almighty Himself. Indeed, had he been in a philosophising mood, he might have demanded if such apparent cruelty was consistent with the belief in an all-wise and beneficent Providence, and whether his present state did not prove that there is no directing Intelligence behind the universe, or else that the Intelligence is that of an evil demon. He might have soliloquised in this way: "Was all this designed before the foundations of the earth were laid? How, then, can anyone worship the designer?"



But praying and cursing were alike vain. That monarch put in an hour's vigorous exercise upon those hot plates, and at the end of that time was let out exhausted. After a brief rest, he was given breakfast. Meagre diet it appeared to him—bread and cheese and water and that kind of thing—but he ate it with unaccustomed relish, and after a few hours' rest, he was invited to take exercise again. He refused at first, but was told to make his choice between voluntary exercise and the hot plates, and with the memory of his recent sufferings in mind, he consented to take the exercise. And, to cut a long story short, during the next three months he was put through a thorough course of physical training. A temperate diet and vigorous exercise were his daily lot henceforth, and within a few weeks a miraculous change had occurred. His corpulence, his indigestion, his shortness of breath, his palpitation of the heart, disappeared as if by magic. His eye became bright, his complexion clear, his muscles firm. By the end of the three months he was a trained athlete, sound in wind and limb, and the story says that when his retinue returned to take him home, the then grateful monarch bestowed a robe of honour upon that physician, departed for his own country rejoicing, and lived happily ever afterwards.

Now the question which has to be asked is this: undoubtedly that unlucky monarch suffered much during the early stages of his training. He had much physical suffering to go through—stiffness, soreness and the like—and not a little mental suffering also—the suffering which comes of crestfallen pride. Was this suffering good or was it evil? What was the opinion of the king himself? The answer to the last question is obvious enough. When the king had passed through the ordeal and when he enjoyed the advantages which his sufferings had earned; when he had become a healthy man, sound in wind and limb; why, then he looked back upon his sufferings and saw that they were good. He saw then in true perspective,

because self-pity had departed from him. He saw that they were but the means to an end and that the end was worthy of the means employed. He saw that, though unpleasant in themselves, they were but factors in the great physician's beneficent scheme of healing and progress. But good or evil depends upon the point of view, and when the monarch was hopping upon those hot plates and suffering physical tortures, nothing would have convinced him that his sufferings were good, that they could be anything but evil, or that anyone but an evil demon could have devised them.

Humanity is hopping upon hot plates to-day. Its sufferings in the process are considerable, and it would be difficult to convince those of us who are still in the self-pitying stage that these sufferings can be anything but evil. To them, the wise physician, who is scourging the world for its own good, can only be an evil demon. Yet under this treatment the nations are becoming sound in wind and limb before our very eyes. More has been accomplished for social and political progress during three years of war than during a hundred years of peace. There is no need to enter into details. To indicate a few of the most salient points will suffice. Britain has thrown off her growing conservatism and renewed her youth again. She has acquired industrial efficiency and miraculous economic reforms almost at a bound, and a hundred important problems have been settled by general consent. Even the Irish problem may yet be adjusted as the result of this war. She is acquiring national discipline, and the whole moral outlook of the nation has been profoundly changed.

The French, who were looked upon before the war as a decaying nation, are now hailed as a nation of heroes. What Russia and Rumania have recently obtained we all know. In the course of a single night, Russia was transformed from an absolute monarchy into a full-fledged democracy, and although

she has temporarily lapsed into anarchy, this is but a temporary phase, and the abominations of the old regime can never be restored. The terrible incubus which weighed upon the nation has been flung aside and a new era of hope and promise has dawned. This war was responsible for that—this cruel war which is alleged to disprove the existence of the guiding hand of a beneficent Deity. The Central Powers and their allies have already learned much, but their great lessons will be learnt in defeat. America, who has recently come into the war, is already learning the lesson of national discipline, and promises to obtain as many benefits—social, political, and economic, as any of the other nations concerned. Nor is there any nation engaged in this great war which has not obtained, or shall not obtain, benefits well worth the cost. What then shall we say of the sufferings endured? Are they evil or are they good? Once more it must be replied that all depends upon the point of view. So long as we remain in the self-pitying stage, so long shall we call them evil. But when we have passed through the fire and have reaped the benefits which our sufferings have sown; when we are able to look back upon these sufferings and see them in true perspective; then we shall say that they were good. We shall see that they were but factors in a great, beneficent scheme of evolution, that they were the means to an end, and that the end was such as to justify the means employed. We shall no longer call the Great Physician an evil demon then.

Why should we call Him that now? Why can we not rise above the clutch of present circumstance? Is it not simply because we cannot see the wood for the trees? We see the factors making for evolution which surround us, but we cannot grasp the scheme itself. We are not big enough. Our mental outlook will one day be that of a tall man who views the world from a mountain top. At present, however, it is that of a small man standing in the midst of a vast plain. Our

outlook is circumscribed. We see but little of the game and that little we hopelessly misunderstand.

Let me illustrate the folly of much of our reasoning by comparing small things with great. We know that Mr. Lloyd George, with most of the Allied leaders, is opposed to a premature peace. We know that his decision will mean the sacrifice of hundreds of thousands of lives, and that his aim of a decisive Allied victory can be secured only at the cost of an appalling sum of human misery. Mr. Lloyd George knows it also, and he takes his decision with his eyes wide open. Shall we call him an evil demon? We know, as a matter of fact, that he is a respectable, sympathetic, and humane family man. Probably few men are gifted with a larger measure of the milk of human kindness than Mr. Lloyd George. He takes his apparently cruel decision because he knows that it is really the kindest course that he could pursue. He knows that a premature peace which left the German military party in power and undiscredited, would lay the seeds of still more terrible suffering in the future. It would blight the fair hopes now dawning upon the world with the prospect of an Allied victory, and Mr. Lloyd George sees that the wisest and most humane course is to fight the battle to a finish now. That is the decision of a great statesman who takes long and broad views. Such decisions a great statesman must often take, and he must always be prepared to inflict suffering in order to achieve his ultimate aim. If he is not prepared to do this, we say that he is incapable and unequal to his responsibilities. If he is prepared to do it, we do not call him an evil demon. The worst cruelty in all the world is misguided humanitarianism. Let us remember that the Almighty is the greatest of statesmen: that He takes long views, that the breadth of His mental horizon is not limited even by boundaries of the manifested universe; and if, in the accomplishment of His ultimate aims, some of the notes

which float amid His sunbeams have sufferings to endure, let us not rashly call Him cruel. Of what is best for us, He is the best judge. He sees our lives in full perspective—past, present and to come. To Him, what we call death is but a recurring incident in an endless life—a stepping-stone to higher things. To Him, what we call suffering and evil are merely the instruments of our greatest good.

Let us turn from the statesman to the soldier. Every day great generals are sending thousands of men to their death. It is a maxim of military science that a general should be prepared to sacrifice his last man in order to secure the victory. If he does this, we do not call him cruel; we say that he is equal to his post. If he fails to do this, we do not call him humane. We say that he is weak and incapable, and we remove him in favour of a more resolute man. Shall we set a lower standard for the conduct of the Almighty? Is not the Almighty the greatest of generals, and shall His conduct be governed by a weak and foolish sentimentalism which we would not tolerate in the leader of a division, an army corps or an army? We do not blame our generals for sacrificing life if the end to be obtained is worthy of the means employed, and what could better justify the suffering and sacrifice of life than the work of Him who controls the manifested universe? Some time ago a famous general was asked what his feelings were on sending every day thousands of men to die. He replied: "We send thousands of men to die in order that tens of thousands may live." The Almighty sends thousands of men to die in order that a universe may live—and evolve.

We shall never understand the significance of life until we put aside self-pity and learn to see the facts of life as part of a great and comprehensive scheme. We must learn to look unpleasant facts in the face and play the man. Let us learn a lesson from the ancient Spartans and from the Samurai

of Old Japan. To these men suffering was no evil but a thing to be sought and endured as productive of the greatest moral good. By suffering they grew and acquired endurance both morally and physically. They did not reproach the Almighty for the sufferings they endured or call Him an evil demon. Their contempt and their reproaches were reserved for the man who shrank from the test because he feared the pain. Nor need we look outside of our own race for men of similar mould. When our great soldiers and sailors have been struck down upon the battle-field, their last words have never been words of self-pity and of reproach to the author of their being as the cause of all their sufferings. Their thoughts in the moment of death have been bent upon the work in hand, upon the victory to be won. When Sir Philip Sydney lay dying upon the battle-field, he put the water-bottle from his own lips and sent it to another wounded man, who, he said, needed it more than himself. When Sir John Moore was mortally wounded on the field of Corunna, his arm being torn from the shoulder by a cannon-ball, he continued still to watch the battle, and his last words and thoughts were of thankfulness for the victory gained. And Nelson, shot through the spine on his quarter-deck at Trafalgar in the moment of victory, thought and spoke of nothing but the battle, his last words being, not of reproach to the Almighty as the cause of his sufferings, but of thankfulness for having been chosen as the instrument to endure those sufferings and gain the victory. These men were fighting to win. They felt that they were merely instruments in the hands of the Divine. They saw that the mighty Ruler of all must know far better what was good for the world, and what was good for themselves, than they.

The ball no question makes of ayes or noes,  
But here or there, as strikes the player, goes ;  
And He that cast us down into the field,  
He knows about it all, He knows : *He knows.*

What is it that enables such men to face and even to seek the greatest perils and sufferings, and to endure all without a word of reproach directed against their creator? Is it not the absence of the factor of self-pity? Is it not because they have evolved beyond that weakness? Every day we see thousands of men cheerfully set forth to face suffering and death. Polar explorers plunge into the wilds, there to endure years of toil and the greatest physical suffering. They lose toes, fingers, limbs, and even their lives at the game. Yet they do not think of pitying themselves. They do not reproach the Almighty for being an evil demon. Why should they, when they not only voluntarily undertake the risk but even compete for the privilege? To them, peril, suffering and death are merely incidents in the great game, to be counted as nothing if the game be won. Whatever the morrow may bring forth, all is in the hands of the Almighty, and all, therefore, must be for the best. That is the meaning of the words put by George Bernard Shaw into the mouth of Julius Cæsar. Cæsar was besieged in Alexandria, and in deadly peril. Someone presumed to encourage him, to bid him not to despair. Cæsar replied proudly, and in the true spirit of the great adventure: "He who has never hoped can never despair. Cæsar, in good or evil fortune, looks his fate in the face."

That is the spirit of Theosophy. That is the lesson Theosophy would teach; and when it is learned, then the old, old problem of the origin of good and evil will disappear with the mental confusion and habits of self-pity that gave it birth. For Theosophy teaches that man came forth from the Divine and descended into matter; that out of matter he shall climb again and become once more divine; that this universe is one vast training-school where, through our sufferings, we attain perfection. Out of the mineral we climbed until the vegetable world was reached. From the vegetable kingdom we worked our way until we attained the rank

of animals. Through the ranks of the animals we fought and climbed until we reached the status of men. By our own efforts we did it, and the worst of the struggle lies behind us. But the end is not yet.

Other men have travelled the same path before us. Some of them have forged ahead and reached to heights which, compared with ours, render them as Gods to men. What they have done we too can do. Where they have climbed, we too can climb, and will. We need only that grain of faith the possession of which, we have been told, will enable us to remove mountains—faith in the Almighty and in His great creative scheme; faith in ourselves, and in what we can achieve; faith in the glorious destiny which lies before us. With that we need the spirit of Theosophy, the spirit of the Ancient Spartans and of the Samurai of Old Japan, the spirit of Sydney, Sir John Moore, of Nelson—the spirit which can face peril, suffering and death, and fail not.

Charles Edward Pell

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## SONGS OF THE SUNLIGHT

### DAWN

THROUGH the unfathomable depths of dark  
Dawn drops to earth, a lightly-blossomed rose.  
The pale sky, lit with day's prophetic spark,  
Laughs inwardly, and glows !

The shadowy hills begin to chant aloud  
In audible crimson to the listening ray.  
God writes a purple message on the cloud,  
" Another golden day ! "

The fire of beauty thrills my dreamy sense,  
Frail lips of Light all secretly I kiss !  
My heart-bud blossoms, blossoms in intense,  
Ecstatic pain of bliss !

### NOON

THE noon, a mystic dog with paws of fire,  
Runs thro' the sky in ecstasy of drouth,  
Licking the earth with tongue of golden flame  
Set in a burning mouth.

It floods the forests with loud barks of light,  
And chases its own shadows on the plains.  
Its Master of set purpose leaves it free  
Awhile, from silver chains.

At last, towards the cinctured end of day,  
It drinks cool draughts from sunset-mellow rills ;  
Then, chained to twilight by its Master's hand,  
It sleeps among the hills !

HARINDRANATH CHATTOPADHYAY



THE THEOSOPHICAL OUTLOOK ON PROBLEMS OF  
NATIONAL AND INTERNATIONAL POLITICS

By B. P. WADIA

*(Concluded from p. 48)*

CIVILISATION DID NOT BEGIN

I HAVE already referred to the origin of the state. It is of divine origin, archetypal in nature, and it is a component part of the scheme of the Logos. Its purpose has also been indicated. The many manifestations of that archetypal state

are so many theatres of progress in which human beings gain experience and garner wisdom. States, simple and complex, have ever existed as they exist to-day. I do not think we can truthfully posit, as some western writers have done, that when the earth was young, all human beings were savages, were naked in body, mind and soul. *The Secret Doctrine* raises the curtain on a very different drama. Occultism, which is defined as the study of the Divine Mind in Nature, gives us a different idea. The divine scheme contains pictures different altogether from those drawn for us in modern books. I have searched in vain in the pages of *The Secret Doctrine* for a reference to the time when cultured, civilised human beings were altogether absent from the field of evolution. A few elementary and amateurish experiments of mine, superphysical in nature, also do not yield a period in human evolution when all men were barbarians. This old earth has been from very early times more or less the same in this, that human beings of different stages of growth, and therefore of intelligence and culture, have been evolving side by side as they do to-day. In this our twentieth century, the intellectual American and the Red Indian savage live on the same continent; in this our country of India, yogīs, sages and saints dwell side by side not only with illiterates, but with semi-savage hill-tribes. The savage and the civilised man have always been there from times immemorial. Therefore states, both simple and complex, of many types and several kinds, have also been in existence.<sup>1</sup>

<sup>1</sup> Here again, Professor Seeley has some remarks which I would like you to ponder over in the light of what I am saying :

“ Ancient men, too, lived in states and submitted to government. And if we go to countries remote from Europe, to China, which has always been unaffected by western civilisation, or to India, which has usually been so, we still find governments and states. It is true that these ancient or remote states differ very much from those with which we are familiar. They differ, indeed, more than we readily understand. Observers and students, instead of being surprised at the resemblance, have been too much disposed to assume them and exaggerate them. They have taken for granted than men, wherever found, must have kings and nobles and governments like those of Europe. And perhaps some error has crept into history from this cause; as, for instance, it has recently been maintained that the Spanish accounts of ancient Mexican

And our Theosophical study and research yield the fact that these states afford the means with the help of which members of the human kingdom evolve along many lines, including the political. That, in short, is the Theosophical view about the purpose of the state.<sup>1</sup>

## GROUPS

The important fact implied in this purpose is that human beings move in groups—a fact which western political thinkers also affirm. They agree with the occult view that states grow in complexity as evolution proceeds. A more civilised state is a more complex organism. A family-state of evolved individuals is much more complex than a tribe-state of less evolved beings; a municipal-state is more complex than a province-state, if the former has evolved further than the province; it may well be the reverse. The idea we want to get hold of is that more civilised states are more complex organisms.

institutions are too much coloured by Spanish prepossessions. But when all due allowance has been made for this cause of error, we do find states, even if states of a different kind, just as we find languages everywhere, though the unlikeness of the Bantu or the Chinese language to Greek or German may be greater than we could at first have conceived possible.”

—*Introduction to Political Science*, pp. 30-31.

And in examining the problems before him, actuated by the noble motive of looking for truth in every quarter, Professor Seeley gives a hint, and it would be well for his students and successors to think it over, and follow the suggestions made :

“ We can no longer think of excluding any state because we do not like it, any more than a naturalist would have a right to exclude plants under the contemptuous name of weeds, or animals under the name of vermin. Accordingly we must throw open our classification to political organisms the most unlike our own and the most unlike those which we approve.”

—*Ibid.*, p. 33

<sup>1</sup>Pramathanath Banerjea, in his most excellent book, *Public Administration in Ancient India*, has this significant remark :

“ It was always considered the duty of the state to offer facilities for the performance of their duties by the people ” (p. 282).

## A NEW VIEW OF RACES

In this fact is embedded the principal function of the state. Highly evolved beings progress faster than less evolved beings; therefore the former require as their playground a much more complexly organised state than the latter. Nature always provides suitable environment for further progress; it separates an individual or puts him in with others in the same family or tribe or race as is most suitable for the further harmonious growth of the individual. I have found the study of this subject more illuminated in this way: We Theosophists are familiar with the teachings of the root- and the sub-races; these races are known to us, through our literature, as instruments or channels of racial progress on the side of body or form; the type of the race is a bundle of bodily characteristics; the ethnological features make up the type—thus the Āryan type is described in one way, the sixth root-race type in another fashion and so on. Now for the study of our subject look at the psychological aspects of root-races, and sub-races. A man's consciousness has unfolded to a certain extent along certain lines, and therefore he belongs to a particular root-race and to a particular sub-race thereof; in that sub-race, branches and families are arranged to enable the unfoldment of that sub-race type of consciousness. Thus, for example, in the third sub-race—a remnant of it is all that is at present left—you find branches and families of all grades of advancement which can harbour the unfolded souls of spiritual people, artists and writers on the one hand, and also the less evolved souls of individuals struggling in the lower strata of society. You will understand me better if I say that in this first sub-race of the Āryan Race, there are 2nd, 3rd, 4th and 5th sub-race people to be found<sup>1</sup>; a Hindū is a member of the first sub-race—I am

<sup>1</sup> I may go even further and say, psychologically, that 6th and 7th race people may be included. Compare the line of thought suggested by H. P. B. in *The Secret Doctrine*, Vol. I, pp. 184-185.

not forgetting the influence of the root-stock—as far as his bodily type is concerned—though even here I believe certain exceptions will have to be made—but he may be a Teuton or a Kelt when his soul-unfoldment is taken into account. A Pārsī is a third sub-race individual bodily—broadly and generally speaking—but he may be a Hindū or a Greek as far as his consciousness is concerned. Caste confusion has come to prevail not only in this country, but throughout the world, if we confine our thoughts to one line of evolution only; but chaos vanishes when we study the problem of races from the point of view of several lines of evolution.

Therefore in our study of human-grouping in and through which political evolution takes place, we have to take into account the various aspects of the grouping. The family-grouping of to-day is more or less the family-grouping of the past: there are savage families and there are cultured families, but we cannot dub a family savage because the bodies provided by that family belong, say, to the 4th race. A Mongolian family may be very far in advance of a Teutonic family when soul-unfoldment is taken into consideration; but speaking strictly ethnologically, a scientific expert may rightly affirm that the Mongolian body is inferior to the Teutonic body.

### THE MANIFOLD FUNCTION OF THE STATE

We have to get hold of this idea very clearly—the function of the state is a many-sided affair and it has to do with the whole of the individual and not any particular aspect or aspects of him. In understanding the function we have to bear in mind the purpose of the state. The purpose of the state is to afford a playground for the progressing individual, and its functions consist in a deliberate handling and affecting of the whole individual. The Theosophical “man” is different from the creature science has brought into existence in the nineteenth

century. Man is sevenfold and tenfold from the point of view of the Theosophist; he is double, and at the most triple, from the point of view of modern science. Therefore from our standpoint the function of a state—any state, family-state, or race-state, or nation-state—is sevenfold or tenfold.

The state has certain virtues, if we may put it in a somewhat concrete manner, and these the individuals passing through the state have to and do acquire. These virtues may not be acquired to the full; the individual may not, and in almost every case does not, acquire all that the state offers him; but under a certain law of evolution—this is another fascinating study which Theosophists may take up with advantage—any individual passing through a particular state does not leave it altogether until by repeated re-births, continuously or at intervals, he acquires definitely the virtues of the state. We may put it differently and say that he does not leave that state till he is sufficiently influenced by it. Looked at from the point of view of the individual, as a soul, he takes birth repeatedly into that environment which affords him opportunities to take his next step of advancement. An example will make this clear. Suppose a man's further step depends on the development of a certain virtue, he will find himself in the state which has within it the power to help him to evolve that virtue. A man who needs the development of intense patriotism may well find himself to-day in this land of India as a young man. The state of India—composed of several factors—affords him the fine opportunity to develop patriotism. On the other hand, one who is outgrowing patriotism and acquiring a humanitarian outlook, will find Germany—which is failing in the realisation of its ideals—a suitable channel for the purpose.

This brings us to the recognition of the fact that the number of projections or manifestations of the archetypal state used on this globe, is a definite number—somewhat vast but

still limited—suitable to the corresponding types of evolving humanity on earth.<sup>1</sup>

Looked at from this standpoint states may be defined as natural institutions which correspond with certain phases of human evolution.

### A NEW CLASSIFICATION

Now human evolution—for the purposes of our study especially—may be said to consist of the evolution of material organisms, physical as well as superphysical, and unfoldment of the Spirit and its instruments and channels—Will,<sup>2</sup> Pure and Compassionate Reason,<sup>3</sup> Reasoning Mind,<sup>4</sup> Mind,<sup>5</sup> Emotional Mind,<sup>6</sup> Feelings,<sup>7</sup> and Instincts.<sup>8</sup>

As I have pointed out, political evolution aims at the production of the Free Man, by the help of states which are natural institutions.<sup>9</sup> The development of man, material and spiritual, referred to above, is many-sided, proceeds along many lines, and the political is only one of them. The political

<sup>1</sup> Once again Seeley's remarks are worth quoting. He says:

"It would not be surprising if all the states described by Aristotle, and all the states of modern Europe into the bargain, should yield but a small proportion of the whole number of varieties, while those states less familiar to us, and which our manuals are apt to pass over in silence as barbarous, yield a far larger number."

—*Introduction to Political Science*, p. 34

<sup>2</sup> Ātmā.

<sup>3</sup> Buḍḍhi.

<sup>4</sup> Buḍḍhi-Manas or Higher Manas.

<sup>5</sup> Mind untouched by Buḍḍhi but free from the influence of Kāma.

<sup>6</sup> Kāma-Manas.

<sup>7</sup> Kāma.

<sup>8</sup> Instincts are twofold: (a) outcome of our feelings when our body contacts them; and (b) outcome of the physical elemental contacting the physical body.

<sup>9</sup> Professor Seeley concedes that the states are natural institutions; thus he is on the way to accept the divine origin of the state, and I daresay will preach it when he returns to earth to occupy the then Regius Professorship of the then Cambridge. He says:

"Now certainly the state is not so purely a natural product as a tree or an animal; still it is in part a natural product, and to the extent that it is a natural product it must be said to be in the strict sense without an object."

With the latter portion of the quotation we, of course, cannot agree, but we do not want to enter into discussions.



evolution consists in the man making himself one with the state with a view to learn everything that the state has to teach, and acquire every virtue that the state has to offer. A man passes through one projection after another of the archetypal state, building faculties, unfolding powers, acquiring virtues. He does all this through the instrumentality of the grouping arrangement of Nature. This grouping arrangement is a very economical arrangement of Nature, as it is also most sympathetic to the evolving entities, always providing short cuts and paths least difficult, however full of obstacles they may seem to us to be.<sup>1</sup>

### THE STATE CEASES TO BE USEFUL

The state is the outcome of the grouping arrangement ; there may be other outcomes, but the state appears to be the main one ; at any rate it is so for the subject of our study. The individual passes through state after state, arriving at more complex states as he progresses further and further, but at the same time he is gaining ground in another direction—so as to “ regain the child-state he has lost ”. He is becoming self-reliant, is able to stand alone, and is in a position to render help to men in his capacity as super-man. The political evolution is over when the man needs no more the aid of the state.

Aristotle was right when he said that “ Man is naturally a political animal ; and one who is not a citizen of any state, if the cause of his isolation be natural and not accidental, is either a superhuman being or low in the scale of civilisation,” to which we would add the class of one who does not

<sup>1</sup> This, again, is a fascinating by-path which I must forgo the temptation to tread. It is said in books of Occultism and Yoga that a man may escape from the bondage of birth and death at almost any stage of evolution, provided he makes the proper use of his environment and responds to it as a soul and not a personality. Nirvāṇa is said to be a change of Condition and not conditions, and in human political evolution, it seems to me, the gaining of Freedom is a rich possibility.

belong to the human kingdom at all.<sup>1</sup> Man, by entwining himself in the meshes of the ever-growing complex state, acquires the virtues the states have to give him, but he all the time is also endeavouring to cast off fetters which are concomitants of that acquirement. There is in political evolution, as in other kinds of progress, the time of forthgoing and the time of return—the Pravṛtṭi and Nivṛtṭi mārgas.

Now it is very difficult for me to describe the process which a man adopts when he is passing through states, first simple and later on complex, till he begins to return to the simple, and eventually gets there. I have tried to paint this picture in many ways, but there is only one which seems intelligible enough to be presented, and that I give here.

### YOGA WITH THE STATE

Theosophists are familiar with the idea of yoga, of union with the Higher Self, or with the object of devotion, or with the Supreme. We also know of the union of the consciousness of the disciple and Master—the yoga between the Teacher and the pupil, which goes under the name of accepted discipleship, sonship, etc. If we bring to bear this idea of yoga or union of consciousness in the matter of states and individuals, we get not altogether an inadequate idea of the process whereby an individual grows politically, through the instrumentality of the state, and at the end triumphantly emerges a Free Man—a perfect Anarchist—using the term in the philosophical sense—the perfect man of Leo Tolstoy and Walt Whitman. I know there are aspects of this analogy which are removed from exactitude of detail, but I am only applying general and broad principles, and there is hardly an analogy perfect in all its parts.

<sup>1</sup> Aristotle, as pointed out by Seeley, “almost excludes from his investigation all states but that very peculiar kind of state which flourished in his own country”.

—*Introduction to Political Science*, p. 32

Picture, therefore, an individual, say, in the family-state: even there, he is, to use the Aristotelian phrase—not a very complimentary one to budding Gods—“a political animal”. In that elementary state<sup>1</sup> of the family he is evolving politically—learning something which will enable him to become the Free Man, the Perfect Citizen of a Perfect Commonwealth, where each man lives his life by the laws which he has made for himself. He is learning this lesson by the process of yoga or union with the family-state, and the consciousness of that state widens and continues to widen, till the complete family-state—*i.e.*, a state where laws of consanguinity predominate and guide human endeavour—is realised by the individual. It begins at an early stage of human evolution, and even in modern civilisation human beings, on the whole, have not emerged out of it. Complex family-states, suitable for highly evolved beings, exist to-day in which human beings are acquiring the virtues of the householder, which state is not yet transcended. The man of the family to-day is performing yoga with the consciousness of his family, and thereby with that of the family-state. The tribe-state, similarly, is not altogether left behind by men who have even come to twentieth century European civilisation; in modern England, for instance, we have Yorkshire men and Lancashire men, as we have here Pañjābīs and Madrasīs. Through our county or provincial experiences we are making a union with the tribe-state, and are gaining the virtues a tribe-state offers. Perhaps this example is not quite happy, because tribes were wandering bodies once—and there are to-day in existence ramifications of wandering tribes who are not much affected by geographical boundaries<sup>2</sup>—and provincial population has settled down in a space area. However, if we examine deeply

<sup>1</sup> I am not forgetting that there are evolved family-states which are more complex than evolved tribe-states.

<sup>2</sup> We may with advantage examine the position of the members of our T.S. as belonging to a kind of wandering tribe.

and trace the evolution of tribes, I do not think my example will be altogether rejected. Similarly again, human beings gain experience and acquire virtues through nation-states, race-states, and so on. By contacting and making close ties with states, and other fellow men in the states, individuals are evolving politically.

### THE TWO PATHS OF POLITICAL EVOLUTION

This process has two definite stages, as you already must have noticed, and which I have already referred to in passing. There is the first factor—the entwining of the individual with the state, and the second—the extricating of himself from the state when he has nothing more to gain therein. Before our very eyes is taking place a somewhat strange phenomenon, perhaps for the first time in the history of humanity—settled family-life is more and more being given up by members of the evolved races under economic and other pressure. The inclination to get married and settle down is less strong to-day than in ages past. Time was when civilisations had no bachelors, where family life was supreme and the chief function which members thereof had to perform was going through the marriage rite and living the married life<sup>1</sup>. In its place to-day we find a more complex state than

<sup>1</sup> Cf. Maine's *Ancient Law*. He says: "The idea that a number of persons should exercise political rights in common simply because they happen to live within the same topographical limits was utterly strange and monstrous to primitive antiquity. The expedient which in those times commanded favour was that the incoming population should *feign themselves* to be descended from the same stock as the people on whom they were engrafted; and it is precisely the good faith of this fiction, and the closeness with which it seemed to imitate reality, that we cannot now hope to understand. One circumstance, however, which it is important to recollect, is that the men who formed the various political groups were certainly in the habit of meeting together periodically for the purpose of acknowledging and consecrating their association by common sacrifices. Strangers amalgamated with the brotherhood were doubtless admitted to these sacrifices; and when that was once done, we can believe that it seemed equally easy, or not more difficult, to conceive them as sharing in the common lineage. The conclusion, then, which is suggested by the evidence is, not that all early societies were formed by descent from the same ancestor, but that all of them which had any permanence and solidity either were so descended or assumed that they were. An indefinite number of causes may have shattered the primitive groups, but wherever their ingredients recombined, it was on the model or principle of an association of

the family-state, and we are all evolving through nation-state and race-state. The principles of nationality are being utilised to-day as those of the family-state were once used. We are making ourselves one with our respective nations and races, and in a few centuries we should have completely transcended that and should be engaged in making ourselves one with a more complex organism of an international and inter-racial character. Even to-day there are men and women who are dreaming some such dreams and aspiring after some such state.

### THE TRUE POLITICIANS

Therefore we see that it is also a question of escaping from a state when the lessons it has to teach are learnt, just exactly as a disciple becomes a Master and leaves behind the state of discipleship. Thus we get a picture of the function of the individual in the state, and indirectly of the latter towards the former. This applies to all the members of the human family—for they are “political animals” and will be perfect citizens of an anarchical commonwealth—once again in the philosophical sense. But while all men and women undergo political evolution, they are not all politicians. That is altogether a different evolution, to which a certain number of humanity belong—most probably one-seventh of the total number. For these particular individuals, the general political evolution becomes more deep or more strenuous. Once again we are entering a side track of our main subject, but a very fascinating track. I will pass on by saying only that these particular human beings who are evolving as politicians—kindred. Whatever were the fact, all thought, language, and law adjusted themselves to the assumption. But though all this seems to me to be established with reference to the communities with whose records we are acquainted, the remainder of their history sustains the position before laid down as to the essentially transient and terminable influence of the most powerful Legal Fictions. At some point of time—probably as soon as they felt themselves strong enough to resist extrinsic pressure—all these states ceased to recruit themselves by fictitious extensions of consanguinity.”

not necessarily all the members of Parliament or Legislative Councils—often become Political Helpers of Humanity, Manus and Lawgivers, Rājarshis and Regents. A very good description of these true Politicians is to be found in Plato's *Republic*, where they are described as "artists who imitate the heavenly pattern"; and "herein will lie the difference between them and every other legislator—they will have nothing to do either with individual or state, and will inscribe no laws, until they have either found, or themselves made, a clean surface". How will they copy the pattern when they have obtained a "clean surface"? Says Plato: "And when they are filling in the work, as I conceive, they will often turn their eyes upwards and downwards: I mean that they will first look at absolute justice and beauty and temperance, and again at the human copy; and will mingle and temper the various elements of life into the image of a man; and this they will conceive according to that other image, which, when existing among men, Homer calls the form and likeness of God." But all that, as Kipling would say, is another story.

## TWO PRINCIPLES

I have referred above to the simultaneous processes whereby a man gets entwined and also extricates himself from the state—the two mārḡas, as it were, of human political evolution. The first, I have described in terms of yoga, union with the state; the second may be aptly spoken of as a spiritual counterpart of the struggle for existence and the survival of the fittest—the existence of a Free Man and not of a "political animal," to become the fit "Anarchist," surviving all the bonds and fetters that long evolution imposes on us. These two aspects lead us to the inference that there must be also two fundamental principles on which this double-aspect process rests. I think a little careful study confirms our

expectation, for we find that, common to all states, simple and complex, are two appendages, the principle of union (with co-operation as its central manifestation), and the principle of unity (with the supreme puruṣha, the Perfect Citizen, the Free Man, as the goal ever held in view). Let me put it a little more clearly.

We find that an individual belonging to a particular state, in the process of yoga with that state entwines himself, by the help of this principle of union, with other members of the state. The state is not apart from the individual, though it is created for him; the individual, so to say, is part of the machinery of the state; without him the necessity of the state vanishes. The divine scheme provides for the state because individuals have to have a playground for progress. Where would be the need for a playground if no players have to play any game? The playground implies players—the latter form part of the former. Now the individual and the state have a similar relationship. The individual acquires the virtues of the state through the instrumentality of fellow-citizens. In performing yoga with the state an individual co-operates with other individuals in that state. All the time the individual learns how to co-operate—in the family with a few, in the tribe with a few more, as a nationalist with many, and an internationalist with many more, as a humanitarian with all. That is the first process, which is predominantly in manifestation in the first half of the human political evolution. Progress is fast, and is mainly achieved, in the first period, by this co-operation. The second phase is predominant in the second half, and the individual, as individual, emerges in that period and receives his due homage. His mastery over the state, his independence of the state, he being, as it were, more than the state, are phases of the second half of political evolution. The key-note of the first is union, co-operation with others; that of the second is unity, the

individual, self-reliant, self-satisfied, till he flowers as the Free Man, the perfect Citizen of a Lawless Kingdom.

### THE TWOFOLD WAY

Lest I be misunderstood, I will say that I do not contend that in simple and early state-conditions men co-operate with each other, and in the second half they are warring entities. There are no two periods, but rather are there two phases common to all states; these states may be simple or complex in structure; they may be stable or moving in space; they may be early or late in time. In the remotest past and in the most simple of family-states, both the processes are at work, as a little observation shows. In the most complex world-state of the future—the world-state of Free Men—also these two are to be found. Thus it will be seen that to unite with others and yet retain one's individuality is the double-faced evolution through which we have to make headway. Thus co-operation and competition are not opposed to each other, but are supplementary, or complementary, whichever way you like to look at the pair. It is a maddening idea, but is apparently true—that we are engaged in the work of obtaining something only to leave it behind, to reject it, to throw it away. We make ourselves one with our family, and then we want to escape it; with our tribe, and then we have to leave it; with our nation, and then we have to quit it. Get and give away; try to be rich, gain wealth, and then aspire to be possession-less! And this through tens of thousands and millions of years!

### PRINCIPLES AND RACES

This tremendous drama—call it a farce if you please—has seven acts which, in Theosophy, we call the seven root-races. Each root-race has seven scenes which we call the sub-races,



and each sub-race several parts. In each act one phase of the sevenfold man plays the leading part, the remaining six phases also are at work on the stage. The perfection of the whole is aimed at in the very end, but the greatest impetus for the perfection of each is given to it when it plays the leading part. Take an example: in one particular act or root-race Kāma plays the leading part; Kāma will not show perfection at the end of that act, but only at the end of the play, but it receives the greatest impetus towards perfection in that particular act or root-race. The Kāma in man will manifest perfection at the close of evolution, but it receives the greatest help to attain it in the root-race where Nature plays upon that particular human principle. All the states, from the most simple to the most complex, in that particular root-race, are engaged in aiding Kāma in the individual to progress towards perfect manifestation. The double process of union, or co-operation, and of unity, implying competition in all states of that root-race, are mainly and chiefly in reference to Kāma. What happens in root-races, also happens in sub-races of each of the root-races.

All these principles I have been speaking about have to be taken into account in the real study of political problems of any nation. I have brought you far away from electorates and franchise, Home Rule, wholesale or step-by-step or in compartments, votes for women or no votes for "weaker vessels," free-trade or protection, etc., etc., etc. But then we are at length at the beginning of our subject—problems of National and International Politics. Only the Theosophical outlook is what I have been able to present, and I believe that you, my brothers, can apply these principles to the problems which affect your citizenship.

B. P. Wadia

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# WHERE WE STAND IN SCIENCE AND HOW WE GOT THERE<sup>1</sup>

By G. S. AGASHE, M.A., M.Sc.

## INTRODUCTION

ONE of the conditions of well regulated progress is an occasional retrospect of past achievement ; such retrospect shows one clearly where one stands at the moment and gives one also a glimpse of the future, and thus tends to make further progress a little easier than it would otherwise be. It is, therefore, always useful, but is particularly so at certain times, times of transition, times when one stands at the parting of the ways. It seems to be generally recognised that the present is such a time. There are indications from all sides that we are on the eve of a new era of thought, and a new civilisation based on that new thought. And it is my purpose in this article to take an aeroplane view of the development of Nature-Study in the past and describe its present state, so that the layman, and especially the Theosophist, may be in a position to judge for himself if there are any signs of the coming change to be observed in the domain of science, or "Modern Science" as it is frequently called.

The expression "Modern Science," although appropriate in one sense, is in a way misleading. Science is not something that was born the other day. It is in fact as old as human thought. It is the product of a certain way of regarding sense

<sup>1</sup> An abstract of this paper was delivered as a National University Extension Lecture at Madanapalle in February, 1918.

experience. There are two points of view from which our sense experience may be regarded. We may either take the facts supplied by the senses at their face value, regard them as real entities, and proceed to co-ordinate them, to find inter-relations between them, and to build them into a single, comprehensive whole. The result of this process is what we call science. Or we may question the validity of our sense experience, question the right of the facts brought to us by the senses to be considered real, and raise inconvenient doubts and difficulties about the nature of knowledge itself. This latter process gives rise to what is called metaphysics. None of us is free from the working of this dual mental process; but in few of us are they both equally pronounced. As a rule one of the two tendencies is more dominant than the other; and so we talk of a scientific or a metaphysical temperament. The same holds good of the different periods of human history. Both the ways of thinking are to be observed in every age; but at the same time some ages are distinctly scientific, others distinctly metaphysical. One may say roughly that the general tendency in ancient times, so far as historical records show, was metaphysical, both in the East and the West, while the trend of the modern age is very distinctly scientific. There is hardly a postulate in modern metaphysical systems that has not been already adumbrated, if not elaborated, by the ancients. There are but a few scientific theories to be met with in ancient writings that can command at least our respect, if not our agreement. That is why science is often called modern science. And that is also the reason why in this survey we need not dwell long on ancient times.

#### EGYPT AND INDIA

It may here be objected that I am very unduly depreciating the scientific achievements of the ancients. It may be

pointed out that all the ancient nations whose records are at all available to us, are shown to have had a considerable amount of practical scientific knowledge. It is certain, for example, that the ancient Egyptians were skilled in dyeing and in the manufacture of leather. They produced and worked metals and alloys, and were familiar with the methods of tempering steel. They made glass, artificial gems and enamels. As far back as 1500 B.C. the Tyrians produced their famous purple dye, which was unmatched for brilliancy until recently. The progress of our own ancestors in the industrial arts was equally considerable, if not more so. Besides being quite familiar with almost all the arts mentioned above, they were specially skilled in textile manufacture, in the production of fine cotton, woollen and silken fabrics, with or without gold lace. Agriculture too was in an advanced state of development. But these facts are irrelevant to the issue. What we are now concerned with is not the industrial arts but scientific theories. And of these, I venture to submit, there was great dearth in old times. Some of the elements that constitute the scientific method were there. There was observation and there was induction; there were even experiments. But all these were calculated to increase industrial efficiency and not to build new scientific theories or to perfect old ones. On the theoretical side of science, there were speculations, which were oracular and arbitrary, when they were not mystical and symbolical, which had little, if any, connection with physical, material facts observed under natural or artificial conditions. Some of these speculations, no doubt, have an apparent resemblance to our modern theories. Thus, for example, when one talks of "elements" in modern chemistry, one is tempted to connect them with the four or five "elements" of the ancient Greeks or the five Mahābhūtas of the ancient Hindūs; but the attempt is as mischievous as it is natural; for really the two conceptions are entirely different. Stronger

still is the apparent resemblance between the modern atomic theory and the atomic theories of Kanāda or of Democritus. In reality they have no connection whatever, because their origins are so entirely different.

I must not, however, omit to mention here parenthetically two points in connection with ancient Indian philosophers and their writings. The first is that there was one science in which our forefathers excelled all nations, ancient or modern, and that science was the science of psychology. Modern Western psychology is as yet in such a rudimentary state as hardly to deserve the name of science, and it is not proposed to include it in the present survey. It may take decades before it comes to the stage of ancient Indian psychology, and that too if the present methods are discarded and the methods of the old Indian masters adopted. The second point is that many of the ancient Indian philosophers possessed, as a result of the high development of psychology, a considerable amount of knowledge of super-physical worlds ; and in their writings superphysical facts have been so inextricably mixed up with physical ones, that unless one is a clairvoyant oneself, one cannot make out which is which. Ignorance or forgetfulness of this important fact has turned such a large part of the writings of oriental scholars, both European and Indian, into so much waste paper. A similar difficulty is met with in interpreting the ideas attributed to Pythagoras or the writings of Plato and some other Greek philosophers, because they too were in possession of the knowledge of ancient Indian psychology and its revelations. But in Greece apparently this knowledge was restricted to a few individuals only.

#### GREECE AND ROME

The strong point of the ancient Greeks was neither psychology nor the industrial arts, but the plastic arts. In the

matter of industrial arts, they did nothing more than keep up what they learnt, chiefly from the Egyptians and to some extent from the Indians through the agency of the Persians. Experiment, which is so vital to the development of the industrial arts, seems to have been their weak point, and deduction their strong point. For we find that they made great advances in the purely deductive science of mathematics, more especially in geometry. They also made some advances in astronomy, which, be it noted, although not a purely deductive but mainly observational and inductive science, is non-experimental. In all other sciences they were (at least in their palmy days) quite satisfied with arranging, in accordance with their love of form, all the facts they knew in formal systems, frequently using very arbitrary and barren principles of classification. The best known of such systems is that of Aristotle, which was in some ways so good that at a later time it weighed like an incubus on all fresh scientific inquiry.

The Romans, who succeeded the Greeks in Europe, were a warlike people, well versed in the art of government and the science of law, who cared little for intellectual pursuits themselves, but were practical enough to allow the conquered Greeks to continue their studies for the general good. The conquest of the Greeks by the Romans did not very much interfere with the progress of Greek learning. It merely transferred the seat of learning from Athens to Alexandria, which remained the intellectual capital of Europe for several centuries. The pursuit of learning in Alexandria was considerably facilitated by the famous library which Ptolemy had established there in the third century B.C. The Alexandrian school of astronomy, with Hipparchus (190-120 B.C.) as its most distinguished member, made considerable progress in the science. Eratosthenes (276-196 B.C.) measured the obliquity of the ecliptic, and measured the dimensions of our

globe, by a method which is substantially the same as used to-day for the same purpose. And later on (A.D. 130) Claudius Ptolemy wrote his *Suntaxis* or *Almagest*, in which he elaborated his geocentric theory of the universe with its excentric, deferent and epicycles. He also made some experiments in optics, that were based on Plato's teaching of the rectilinear propagation of light, and the equality of the angles of incidence and reflection. In medicine too the Alexandrian school showed itself to be far more practical and experimental than the old Hippocratic school, and under the leadership of Herophilus made much progress in the study of anatomy, the bodies of criminals condemned to death being used for the purpose. The results of all this work were later on built into a new system by Galen (A.D. 130? - 200), the most celebrated alumnus of the Alexandrian school of medicine, whose system dominated medical thought in Europe for centuries. The most striking results, however, of this new departure on the part of Greek genius were to be seen in the domain of mechanics and engineering. Archimedes (287-212 B.C.), the originator of mechanics as a science, flourished in Alexandria. To him we owe the theories of the centre of gravity, of the lever, and of the buoyancy experienced by floating bodies, and the invention of the screw-pump, which is still called after him. About a century later flourished Ctesibius, the inventor of the force-pump and the ancient fire-engine based on it, and his pupil Hero, who invented the so-called "eolipile," a primitive form of steam turbine, which consisted of a hollow sphere with two arms at right angles to its axis and bent in opposite directions at its ends. By the third century of the Christian era the Greek genius seems to have exhausted itself. After the death of Plotinus (A.D. 205-270), the last of the Greek thinkers, there were no further contributions even to philosophic thought, not to speak of scientific discovery, from the schools of Alexandria. They were simply marking time till the torch

of learning was taken from their hands by the Arabs in the middle of the seventh century.

### ISLĀM

Muhammad, the Prophet of Islām, was born in 569, and at the age of forty began his ministry, which lasted for nearly twenty-three years. During this short period he achieved the miracle of transforming the nomads of the sandy deserts of Arabia into a united and civilised people. Under the inspiration of Muhammad's teaching they started on a career of conquest soon after the Prophet's death, and in less than a century became masters of Syria, Persia, Egypt, Africa and Spain. During these campaigns they came across Indian thought on the one hand, and Greek thought on the other, and absorbed them both. And from this time forward the followers of Islām, first the Arabian and later on the Moorish, remained the sole bearers of the torch of knowledge in the West for more than five centuries. During this period, the so-called Dark Ages, Christian Europe was at the lowest point of intellectual culture.

The Arabs and their successors in Spain, the Moors, assiduously cultivated the sciences of astronomy, algebra, trigonometry and medicine, in each of which they combined the knowledge of the Greeks and the knowledge of the Hindūs. Alhazen (987-1038), a native of Basra, wrote a work on optics, which among many interesting and original things contains the earliest scientific account of atmospheric refraction. He was also the first to give a detailed description of the human eye, which, he says, he took from works on anatomy. But the name of the Arabians is most prominently associated with the science of alchemy. Although the science very probably did not originate with them, it was very widely prevalent among them and was very seriously pursued by Arabian savants. Arabian alchemy spread all over Christian Europe



through the splendid Moorish Universities in Spain, whither in those days all aspirants after knowledge in Europe had to wend their way, sometimes in the disguise of a Muhammadan student. Alchemy was learnt and practised by Christian monks such as Albertus Magnus (1198-1282), Roger Bacon (1214-1294), the celebrated Doctor Mirabilis of Oxford, and Raymond Lully (1225-1315), although it was under the ban of the Church. In its early days it seems to have been simply a sort of adjunct to the science of medicine, to have been nothing more than the art of preparing drugs. But in later days apparently it came to be associated solely with one pursuit, *viz.*, the search for the Philosopher's Stone and the Elixir of Life. There is some dispute as to the exact nature of this later development of alchemy. The opinion commonly held to-day is that it was merely a case of a purely physical science that had taken a wrong turn into a blind alley. But there are some who maintain that it was really an occult science, full of superphysical truths, which were guarded from the uninitiated by the use of mystical phraseology, which was purposely mixed with a sufficient number of current chemical terms to allay all suspicion. Whatever may have been the real nature of alchemy, one thing is certain : that preparative chemistry made great advances in the period of Muhammadan domination in the West.

The Arabians not only taught alchemy to the Christians of western and central Europe, but also gave them the works of Greek philosophers. Of these the works and philosophy of Aristotle played a very curious part in the subsequent history of Christianity. Aristotle's philosophy was first brought into western Christendom by the Christian scholars who studied in the famous Moorish Universities of Cordova, Seville, Granada and Toledo. They translated into Latin the Arabic versions of Aristotle's writings. But as many of Aristotle's ideas were opposed to the then current

Christian doctrine, Aristotle's works were under the ban of the Church until about the middle of the thirteenth century. Up to that time Christian doctrine was deeply tinged with Platonic philosophy. Then came a change.

As a result of the capture of Constantinople by the Crusaders in 1204 the Greek manuscripts of Aristotle's works were brought to Paris, and were, a little later, translated into Latin under the direction of St. Thomas Aquinas, "who so manipulated the Peripatetic philosophy as to convert it from a battering ram into a buttress of Catholic theology". Aristotelian philosophy, thus made agreeable to Catholic doctrine, reigned supreme in the Christian world for nearly two centuries—from the middle of the thirteenth to the middle of the fifteenth century. During this period the Saracen power gradually declined. It was slowly overpowered by the Ottoman Turks, who finally became so powerful that in 1453 they achieved a conquest, twice vainly tried by the Saracens, *viz.*, the conquest of Constantinople, and with it that of the Eastern Empire. The Turks were not such patrons of learning as the Saracens, and on their occupation of Constantinople the Byzantine scholars fled for refuge to Italy, taking with them the manuscripts of Plato's and Plotinus' writings. When these became well known in the Western world, they considerably undermined the influence of Aristotle. The final and decisive blow to Aristotle's supremacy, however, came from the heliocentric Copernican astronomy.

#### CIRCA 1500-1650

The Copernican theory was in conflict with some of the basal ideas of Aristotle's system; but the share of Copernicus (1473-1543) himself in bringing about Aristotle's downfall was comparatively small. He was not the originator of the heliocentric theory. It was taught by Pythagoras long before him. He merely revived it and acknowledged as much. He

had, moreover, no clear conception of all that his theory involved. Neither did he dare to promulgate his theory for fear of social and religious persecution. The credit of giving wide publicity to the new astronomy belongs to Giordano Bruno (1548-1600). Bruno fearlessly advocated the Copernican system, from which he drew many far-reaching conclusions never dreamt of by Copernicus himself, as for example his idea of an infinity of inhabited worlds through an infinity of space. This anti-Aristotelian and therefore anti-Christian propaganda called the attention of the Holy Inquisition to the renegade monk, whom they sent to death by fire. But the fire which burnt Bruno to death also destroyed the Aristotelian incubus.

During the two centuries of Aristotelian supremacy there was little scientific progress. The Saracens were fast declining. Alchemy persisted in Europe, but apparently achieved little more than the preparation of a few new chemical compounds. In the sixteenth century it seems to have again reverted, under the name of Iatro-Chemistry, to its original rôle of a handmaid to medicine—a scientific art, which made much progress during the whole of the sixteenth and the first half of the seventeenth century under Paracelsus and his followers. This development of the science and art of healing gave an impetus to two other sciences besides pharmacy, *viz.*, botany and zoology. Aristotle's treatise on plants has been lost; but his treatise on animals summarises the zoological lore of the ancient Greeks. Except for the anatomical researches of the Alexandrian school and the writings of Dioscorides (second century) on medicinal plants, there seems to have been little progress made in these two sciences up to the sixteenth century. In that century botany was revived with the compilation of herbals or lists of medicinal plants with their properties. These were soon followed by a system of plant classification in which the reproductive organs, *viz.*, the flower and its parts, were first used as the

guiding principle. This was the achievement of Gesner (1516-1565) of Zurich, to whom also belongs the credit of publishing (in 1565) the first descriptive and illustrated work dealing with fossils, the organic origin of which had already been recognised by Leonardo da Vinci and others a few years before. In the domain of zoology too, morphological descriptions and classifications based on them were very prominent. A beginning was made in the study of human physiology by Vesalius, a Belgian anatomist, who in 1543 published his *Structure of the Human Body*, a volume full of facts ascertained by dissection.<sup>1</sup> Early in the next century (1628) Harvey gave for the first time a clear account of the circulation of the blood; and in 1653 Rudbeck discovered the lymphatics. Harvey's discovery is generally regarded as a turning point in the history of European medicine.

Astronomy too was making rapid strides during this period. The two outstanding names are those of Tycho Brahe (1546-1601) and Kepler (1571-1630). The former, convinced that the confused state of astronomical theory in his time was due to a premature dominance of the deductive method, set himself to collect more numerous and accurate data. He was so good at this work that he is generally regarded as the founder of accurate observational astronomy. The accurate data collected by Tycho Brahe fructified in the masterly hands of his assistant, Kepler, into the modern theory of the Solar System, and the idea of universal gravitation. It took Kepler several years to get at his three well known laws, and would have taken several more, if the invention of logarithms by Napier (1550-1617) in 1614 had not come to his

<sup>1</sup> An interesting fact may here be noted incidentally. Some of the facts discovered by Vesalius were held to contradict the teaching of Galen, the Aristotle of medical science. This roused the hostility of the medical profession, who compelled Vesalius to burn his manuscript and relinquish original work. Such cases are rare, if not quite unknown, in the history, say, of physics or of chemistry, but are rather frequent in the history of medicine in the West. The medical profession seem to rank next to theologians in their bigotry and persecuting propensities. Witness the present fight in India between the Allopaths on the one hand and the Āyurvaidic and Unāni practitioners on the other.

help—an invention which, Laplace said, doubled the life-work of an astronomer. Kepler found difficulty in believing that gravitation acted at a distance through empty space as it appeared to do, and compared it to magnetism, a subject that had just been brought into the scientific field by the publication in 1600 of Gilbert's book *De Magnete*. This was not the time when magnetism was first discovered. The phenomenon was known for centuries before, as is shown by the Greek legend of the shepherd Magnus, who, happening to walk on ground overlying lodestone on Mount Ida in Crete, was fixed to the earth by the iron tacks in his sandals and the iron tip of his staff. Thales of Miletus (640-546 B.C.), one of the "seven wise men" of early Greece, is credited with the knowledge of the magnetic phenomenon. He is also believed to have known that amber, when rubbed, attracts light bodies. Gilbert (1540-1603), however, was the first person to investigate systematically these two phenomena, the latter of which was subsequently (in 1645) given by Thomas Browne the name of electricity (from the Greek *electron*, amber). Two subjects, now studied under the science of physics, were thus introduced to science in the sixteenth century.

This period also witnessed the birth of a still more fundamental branch of modern physics, *viz.*, dynamics. The master mind responsible for this was Galileo (1564-1642). He enunciated the so-called first law of motion, showed that a light body and a heavy body fall down to the earth at the same speed, and discovered the principle of isochronism of the pendulum, which subsequently in the hands of Huygens led to the invention of the pendulum clock. He proved for the first time that air has weight, and in collaboration with his assistant Torricelli constructed the first barometer. He invented the thermometer. In the science of Sound he showed that the pitch depended upon the number of vibrations in unit time. In pure mathematics there was one more great advance in this

period besides that of the invention of logarithms ; and that was the creation of analytical geometry by Descartes (1596-1650).

The reader may perhaps be wondering why I have not made any mention of Bacon (1561-1626), who is commonly regarded as the prophet of modern science. Bacon's claim to this position is usually supported on several grounds: (1) that he overthrew the supremacy of Aristotle; (2) that he was the inventor of the inductive method of investigation; and (3) that he was the first person to postulate "the relief of man's estate" as the true and proper object of scientific pursuits. Bacon may have been the prophet of science; but it is difficult to support his claim to that title by reference to known facts, and historians of science generally deny it altogether. We have already seen that the real blow to Aristotle came from the Copernican astronomy, which was given such wide publicity by Bruno in the teeth of a persecuting Church long before Bacon wrote, and which, so far as one can judge, Bacon rejected. The second ground of his claim is untenable for several reasons. In the first place the inductive method did not arise anew at this time, but had been used by Socrates and Plato centuries back. Secondly, the great forward movement in science really began long before Bacon's time, and much of the work of Kepler, Napier, Gilbert and Galileo had been accomplished before the publication of *Novum Organum* (1620). Thirdly, he was ignorant of much of what was being done in science by his contemporaries; and of what he knew he treated with contempt some of the most important part, *e.g.*, the researches of Galileo and Gilbert. And fourthly, there is no evidence to show that his writings in any way influenced scientific men. The third ground, too, on which his claim is supposed to rest, *viz.*, that he gave a utilitarian direction to science, cannot be maintained in the light of historical facts. All the great scientific discoveries were made by men who

loved investigation, who loved knowledge for its own sake, or who, if that phrase be preferred, had an insatiable intellectual curiosity. No doubt scientific discoveries have been of enormous practical value. But the investigators themselves had not that before them as a primary or even as a secondary motive. Practical scientists have apparently been more amused than edified by the *naïveté* of Bacon's conception of the method of scientific discovery. One scientist (I believe it was Harvey, his contemporary and the discoverer of blood-circulation) has said that Bacon wrote of science like a Lord Chancellor. And another, Prof. Mach, has the following: "I do not know whether Swift's academy of schemers in Lagado, in which great discoveries and inventions were made by a sort of verbal game of dice, was intended as a satire on Francis Bacon's method of making discoveries by means of huge synoptic tables constructed by scribes. It certainly would not have been ill-placed."

#### SCIENCE IN INDIA TILL THE END OF THE MIDDLE AGES IN EUROPE

This brings down the story of science in Europe to the middle of the seventeenth century. Let us for a moment turn to our own country, of which very little has been said so far. We have already noticed the industrial achievements of the ancient Indians. We have also noted the extraordinary difficulty encountered in interpreting a good many of the ancient Samskr̥t works. Things are apparently easier when we come to historical times. In the sixth century B.C. we know that there was at Takshashilā a great University; but it is quite unlikely that any sciences were cultivated there except perhaps those of astronomy and medicine. India came into contact with the Persians in the fifth century B.C.; and thenceforward there was a constant communication between India and the

West. Along with the inevitable passage of arms there was also a healthy exchange of thought. We, for example, borrowed the twelve signs of the Zodiac from the Greeks, and very likely gave them in return alchemy, which was thenceforth cultivated independently in Egypt. Although the place of origin of alchemy is not absolutely certain, Dr. P. C. Ray thinks it highly probable that India was, if not its only birth-place, at least one of the places where it arose independently. He finds its roots in the *Atharva-veda*. Later on, when Charaka and Sushruta had systematised the Āyurvaidic system of medicine, alchemy in India seems to have taken a practical turn and become pharmacy. The mystical side of it does not, however, appear to have completely disappeared; it probably followed its own independent and obscure course.

The Arabs came into contact with India very soon after their Prophet's death, and picked up the lore of the Indians in mathematics (especially the decimal system of notation and algebra), in medicine and pharmacy, and in alchemy, and carried it with them westward, where it was combined with the learning of the Greeks, which the Arabs acquired by their conquest of Egypt. If in the Middle Ages the Christian aspirants after knowledge had to trace their footsteps to the heathen Universities of Spain, many an Arabian student had to resort to the centres of learning of the infidel Indian. Even during the decline of the Saracen power the communication between Europe and India was kept up partly by Arabian scholars visiting Indian seats of learning and partly by the caravans of merchants who carried on the Indo-European trade *via* Aden (or Persia and Syria), Alexandria, and later on Venice. This communication must have constantly effected a certain amount of exchange of thought, as is shown by the more or less parallel development of medicine and pharmacy, mathematics and astronomy, in the two continents. Thus, for



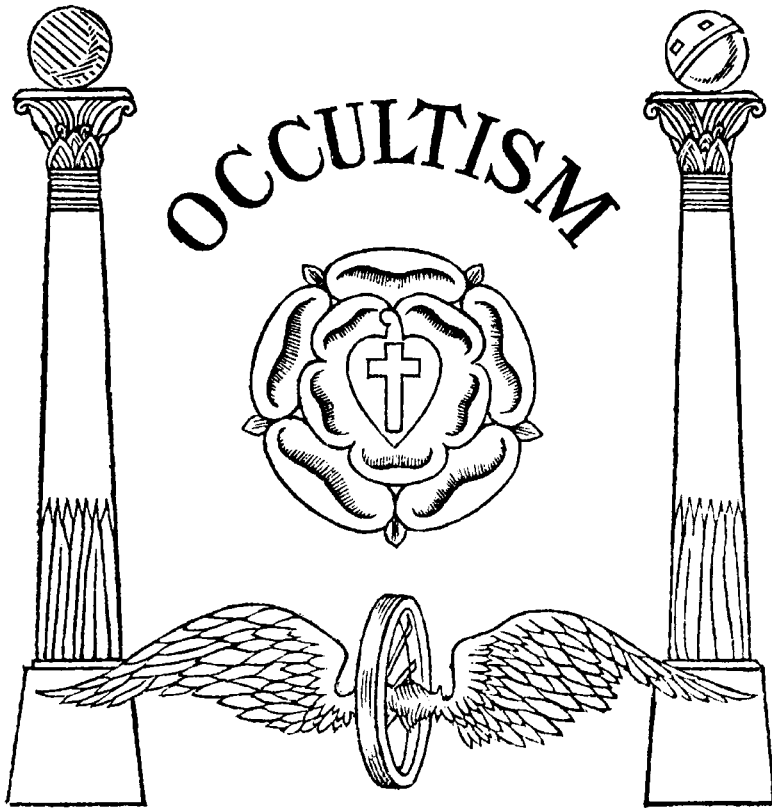
example, while the great Indian mathematician Bhaskarāchārya (born 1114) was probably familiar with the development of mathematics in Europe, his own original contributions to mathematics were carried to Europe by the Arabs almost immediately after their publication. In the same way iatro-chemistry developed in both the continents at about the same time. This exchange of thought continued till the end of the fifteenth century. Then came a change. At the very time when modern science was putting forth its first spring buds in Europe, a chilling white frost came over India, from which she has not yet completely recovered.

The latter half of the fifteenth century, which witnessed the revival of Greek learning in Europe, was also a time of tremendous progress in navigation and geographical discovery, especially through Spanish and Portuguese enterprise. It was in this half-century that America was discovered. It was then that the fortunate, or unfortunate, discovery of the Cape of Good Hope was made, and a maritime passage from Europe to India was discovered. Soon after its discovery the sea route became the sole trade route between India and Europe; and the carrying business passed entirely into European hands, where it still remains. From this time all healthy exchange of ideas between India and Europe ceased. Communication continued steady and constant, but in only one way, and that way was the ceaseless flow of wealth from here to there. The Dark Ages of India, as the intervening centuries may fitly be described, began at about the same time as modern science began in Europe. And India drops out of the story of science after this point.

G. S. Agashe

*(To be continued)*

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## NON-PHYSICAL BEINGS

A TALK WITH A CLASS

XI

By ANNIE BESANT

**I**N all religions there is mention made of non-physical beings, some higher than men and some lower, for the worlds which are subtler in their matter than our own have their own inhabitants. Among these there are human beings, but also very many who are non-human, and who are evolving along lines other than our own.

In the *Deva* Kingdom, the Kingdom of the Shining Ones, there is a broad dividing line, the so-called "embodied" and

“bodiless” Devas (the rūpa and arūpa, with form and without form). The Christian divides this same Kingdom into Angels of nine Orders, and the great hosts of fairies, gnomes, elves, brownies, sylphs, undines, etc. Modern materialism emptied all the worlds but the physical, leaving us only men and animals as conscious beings, and making the physical a lonely globe, and a far duller one than in the elder days, when ripples of laughter of faun and nymph were heard in every glade, and all nature was alive in every part.

The “bodiless” Devas are so called because they dwell in the subtle regions where matter is subdued to Spirit and takes shape at the Spirit’s will, those regions which belong to the three aspects of Spirit—Intellect, Wisdom, Power—the embodied are among the inhabitants of the lower mental and the astral worlds. The “bodiless” Devas are connected with the guidance of the worlds, of races, of nations, while the “embodied” have to do with the shaping and guiding of the Kingdoms of Nature, and are in the astral world instinctive rather than intelligent. Mentality is little developed till we touch those “embodied” in the lower mental world.

Some in the higher class of Devas have been through our humanity. They are those who, having passed through the stage in which spirit and matter are in conflict or balance, have passed through the five great Initiations and have chosen to join the cosmic class of Arūpa Devas, one of the seven Paths. You will remember that there are seven Paths which are open to the Jīvanmukṭa after Liberation is attained. When the fifth great Initiation is passed there are seven distinct lines of further evolution, any one of which may be selected. One of them is that which is usually called in the later Theosophical books the Deva path. That does not belong exclusively to our world; it belongs to the whole solar system. We are not concerned for the moment with those who go up to it directly along a special line of cosmic evolution from the

beginning; that, you will remember, has been traced out, coming up through the fishes and birds and so on. This is only one stage in their evolution, and it goes on into other worlds.

That immense class of Arūpa Devas may be joined by a human being after he has passed the fifth Initiation. He may, after he has reached that, go off into that cosmic class. Then his evolution becomes of a very different character, going round the different planetary chains of our system, and so on. They rise, of course, to enormous heights of evolution, and it is from among those that the great future guardians of the various planets are found. I think it is in *The Inner Life* that Mr. Leadbeater mentioned that in touch with the Occult Hierarchy of our own globe there are certain great Beings whom he speaks of as Ambassadors—that is, Beings who came into touch with our world from other planets. Similarly there are others, who came from outside the solar system. Those are very, very lofty Beings, and they do not deal individually with people; they are not concerned with individuals. They are concerned with great cosmic processes, and Those in touch with our world are the immediate agents for the carrying out of the law of Karma, especially as regards the changes in our world, the changes of land and sea, the changes brought about by earthquakes, by tidal waves, by all these great seismic causes. They are the immediate agents in them; in those particular changes they act under the orders, of course, of the Head of the Occult Hierarchy. It is He who has the Plan.

You remember that there is a plan which affects the whole of our system under the Logos Himself. That plan is divided up among the different chains. It is subdivided again, with so much to each chain, and then subdivided among the various globes. So far as this globe is concerned, that plan is in the hands of the Head of the Occult Hierarchy. That Plan is referred to in *Man*, and it is stated there that the head of

our Race, the Lord Vaivasvata Manu, was shown the part of the plan which affects His whole race. The entire evolution is sketched out, each great Official has so much of it to superintend. It is as the plan of the architect of a building, and he has so many overseers; each overseer gets so much of the building, which he looks after, and it is his business to see that the workmen in connection with that part carry it out perfectly. Whatever grades of workmen he has below him, they are all responsible to him. And in that way, when each man has done his part, the whole of the building is perfectly co-ordinated.

There comes in the reason for that absolute unity of will which characterises the Hierarchy, and also the perfect subordination of one grade to another. The whole arrangement of the world would fall into confusion if there were what down here is called the play of free will; that is, if you had anarchy instead of order, if all the various wills of human beings went off on their account without any co-ordinating force. Now, so far as the wills of human beings are concerned, they are prevented from any serious disturbance of the whole plan; but they do affect the individuals whose wills are thus expressed, and sometimes great confusion results from that which is sown here on the physical plane. Afterwards it is realised that all these individual wills are part of the larger Will, and that larger Will is seen as the whole, and the individual will is seen as part of it. That is indicated in the Church Collect: "Whose service is perfect freedom." The moment you have identified your will consciously and deliberately with the Will of the Higher, from that moment you have no sense of obligation or compulsion, but only a joyful co-operation with the Hierarchy. And it is at that co-operation that all those who desire to be disciples aim.

Now in these Devas that is of course perfectly developed; otherwise you could not have any order. It is developed in

the whole Occult Hierarchy for the same reason ; and when the Lord Vaivasvaṭa Manu was shown His part of the plan, He simply took it and He keeps it as a part of His book of directions, as it were. It is always by Him, and He guides Himself by that. Hence the perfect "order," as it is called, that you find in Nature.

Those who are lower down in the Deṭva Kingdom obey instinctively ; that is, they have not yet developed that combative, challenging, questioning power which is essential to evolution. It is a stage of evolution and there is no harm in it ; but it has to be placed within certain restrictions and limits, so that it shall not be allowed to disturb the whole ; within those it plays about. These distinctly lower Deṭvas move to a great extent automatically under this impulsion, of which they are not even conscious, and do not therefore trouble themselves about it ; they do their work feeling impelled in its direction.

The Deṭvas who are beyond the Fifth Initiation normally live in that which is called in Samskrṭ the Jñānaḍeha or the body of knowledge. The lowest part of that is an atom of the nirvāṇic plane, serving them as our physical body serves us.

The Spirit of the Earth, that obscure being who has the earth for his body, that planetary spirit whose evolution goes on with the evolution of the physical world, is not of the highest order of Deṭvas. We know very little about him, and the matter has apparently not been investigated very far by any of us. He may be said to belong more to the Rūpa Deṭvas, because he has this earth for his body.

Let us consider the other inhabitants of the astral world, and pause for a moment on the "ghosts". In some of the earlier nomenclature there were the "two-principled" ghosts, beings who are still working in the physical etheric double, with an admixture of lower astral matter which they envelop and largely paralyse. Those include one type of "shells" ; that

is, they go on living actively for a time after the man himself has left them behind.

Think for a moment of the normal thing that happens on the astral plane after death, when the astral body settles down into its various densities, the concentric shells that are so often spoken of. Now the ghost has one or two of these in connection with the etheric double. These are the beings who automatically repeat what had been the dominant thought during the period of their life upon earth. They originate no fresh thought; there is nothing to originate there, because the emotional and the mental bodies are not present. They are mere animated forms, vivified with what you may call a memory of the past life on earth, and repeating over and over again the more material actions and impulses that dominated them during their earth-life. Unless that domination had taken place, there would not have been this stage to any extent after death. The etheric double would disperse so rapidly, the lower shells would have broken away so quickly from not being vitalised, that there would have been a mere passing phase of no importance at all. The man goes on, and these remain behind, floating about and of no consequence.

These are the beings who very often frighten people who are to some extent psychic. That which is left of consciousness is mere habit of the lowest portion of the astral body, the worst part. It is the more antagonistic side of the human life; and one reason why you should not allow any thought of anger, annoyance, or anything of that kind to remain in the mind is that any such thought vitalises this lower astral matter, and so you tend to prolong this kind of the stupid, senseless life of this wandering creature afterwards, who may act as an annoyance to other people.

H. P. Blavatsky used to speak of them with a kind of mingled amusement and contempt; not an unkind contempt, but looking down upon them as silly things. She could not

see why people should be afraid of them. I remember her saying once that one of those ghosts had come in and stood alongside her bed the night before, that he had only a face, and that there was no back to his head; she said: "I can't understand why people should be afraid of a creature like that."

It is the unknown that terrifies; for if you realise exactly what this creature is, you certainly would not be afraid. But if you only saw this kind of form floating up near you, without much consciousness of the fact that you were there and generally not inclined to be agreeable, but rather disagreeable, it would be natural to be frightened. You might not know that it was a sort of innocuous, senseless creature, and that just a mere whiff of your will would drive it away and send it elsewhere. Of course ignorant people cannot understand that, and so they very often get alarmed.

Those are one of the classes which are sometimes found in connection with the lowest type of spiritualistic medium. They always tend towards the earth atmosphere naturally, because they have the etheric double, which is physical, and they have only these lowest tendencies which draw them towards the place to which they really belong. Hence you have large numbers of these floating about, who will be attracted to people who have any ideas or notions or thoughts of a kind germane to themselves, and also to all places where there is a chance of getting into physical touch again.

It is there that lies one of the dangers to ignorant people of the lowest type of spiritualistic séance. A creature of this sort fastens himself on to a person who is a little mediumistic who may happen to go to a séance, and he becomes very troublesome; he makes taps, rings bells, shakes beds, and does all sorts of stupid things which are annoying and alarming to people who do not know that there is nothing to be alarmed at. They are sometimes a little troublesome to get rid of, because the person annoyed does not know he can get rid of them by



the exercise of his will. He only becomes frightened, and any sense of fear gives them more power.

I imagine that under these might also be included those very remarkable survivors from the past of which Mr. O'Donnell has written so much, and which are rather alarming. He seems to have run across an exceedingly unpleasant type of this kind; possibly also of another type which we come to in a moment. They seem to be survivors of the earlier races who inhabited the earth, and who hang about a very limited area, of which the centre was the place of burial of those people. I don't know whether we have anything of that kind in India, but there are some of these huge burial mounds in Europe and many also in America. They are just mounds of earth, and they look like natural hills. When these are dug into, they are found to contain bones and other remnants of the very early inhabitants of the world, corresponding to the very primitive type of human beings known to geologists. It does appear as though some of these had managed to retain a certain amount of life, and they hang about these particular places and cannot go far from them—one of the marks of the etheric double being present.

In those animal-men only the crudest forms of passions would exist, using and vitalising to the utmost the lowest forms of astral matter, and their attitude to a stranger would always be one of bitter hostility and desire to slay. Is it possible that such beings could exist through immense periods of time? I have not looked into the matter, so cannot speak positively, but it seems more likely that the men should long ago have passed onwards, and that their forms should have been taken possession of by other entities of a malignant type, preserved and renewed. This is only a suggestion, on the supposition that Mr. O'Donnell is relating psychic experiences and not merely clever and vivid stories woven by his imagination—a quite possible hypothesis.

In the descriptions given, Mr. O'Donnell is sometimes chased by one of these creatures, which will suddenly stop in its pursuit, a sign of the presence of the etheric double. It cannot go beyond a certain limit. But these are exceedingly terrifying creatures and apparently are very strong. It is for that reason that I am inclined to think that, if they exist, they may belong to the next class of being, the "death-doomed bodies," the Māra Rūpas, in whom the kāmīc principle is very strongly vivified, and rules the form. It does not seem credible that these lower creatures should have remained so long without the matter of their forms being dispersed, and therefore I think that, if they exist, they possibly belong to the Māra Rūpa class. They are exceedingly dangerous, for they are animated always by indiscriminating hatred, and hatred of a very malignant kind.

It has always puzzled me why these seem to be the only inhabitants of the other world that Mr. O'Donnell has come across, and why others have not met them. Taking his accounts as true, it seems as if there must be something peculiar about his astral and etheric make-up which has brought him so very much into contact with that kind of creature only. Happily he is a man of the most extraordinary courage, and by his will-power he has protected himself more than once; but according to his own account, he has been assaulted by these creatures in the most extraordinary way, and has come into a regular physical tussle with them, which is distinctly unpleasant. They are clearly not of the elemental kinds that we shall come to in a moment, which the human will is strong enough to drive away. There is some sort of brute consciousness in these creatures which does not make them so amenable to the ordinary human will.

Annie Besant

*(To be concluded)*

## MAILS FROM THE CONTINENT OF DEATH

By FLORENCE A. FULLER

“THE Continent of Death” was the title of a short article, by the late Rev. Douglas Price, published several years back in *The Modernist*, a small magazine of broad views, now extinct, of which Douglas Price was also the Editor. The article referred to the claims of spiritualism that it was possible to get news from those who have passed into the unseen; and the writer, while not entirely convinced of such a possibility, wished that this might prove to be true. Since this was written, Douglas Price has himself crossed the border to take up his residence in the “Continent of Death,” and moreover we believe that we have received “Mails” from him.

I have picked out extracts from these communications, received by a friend and myself by the rod and board method. My friend is a sensitive, but not a medium of negative quality, as is usual. I myself am neither very sensitive nor mediumistic, but my psychic composition seemed to fit in well with that of my friend, and our communicant seemed to find us a satisfactory psychic combination to a certain extent. When we began it was simply an experiment, but when the name “Douglas Price” was given we were interested, and consented, at his request, to continue, and to take down what he wished to say. We met for this purpose about a dozen times, and finally dropped it because it seemed to fatigue my friend, who felt that she needed her energy for work on the

physical plane. I have thought that it might be interesting to the readers of THE THEOSOPHIST to see extracts from what was given to us in this way. I will just pick out fragments, more or less related, beginning from our first experience.

A. Is anyone wishing to speak ?

Ans. Yes, Douglas Price.

A. Is it really you ?

D. P. Yes, try to do this scientifically.

A. I am glad that you are able to speak to us.

D. P. Not more glad than I am. Tell — she need not worry, I have seen L.

A. Has he been of help to you ?

D. P. Yes.

A. Are things as you expected ?

D. P. No; better.

A. Tell us something.

D. P. I am not working yet. You will make it easier for me if you try to understand what astral work is.

A. Can you try to explain ?

D. P. Yes. I am doing things in my own way now, writing and speaking in a place here—not as I used to do, but free to say all I know.

A. But you said just now that you are not working yet !

D. P. Let me tell you in my own way. I saw L. and he told me that I should work with him.

A. Will you be glad to do that ?

D. P. Yes, I like him. I never can rest while there is work to be done, more work than we can do. If I can say all to you that I wish, I will write a book and tell what I have learned here.

A. Is that much ?

D. P. Yes. . . . I am so glad to be free from my body, I wish I could tell you what it is like. . . . Heaven is a state

of consciousness which I have not yet reached, but I feel sure it is there. I rise in my body to places that some would call Heaven, but there is no Deity that I have seen. I look for some sign of His presence, but it is not there. Remember, such things I do not wish to dogmatise about. Since I have been here I have seen more people in your line of thought than I have done in my life on earth. I see the war victims, red with blood, being carried by helpers to places of rest, and gently led to better thoughts. Messengers take all to their respective places, whether German or British. Many of those still in life come here at night to help. You see people, sometimes, whom you would not credit with such kindly feeling in their everyday life, trying to lift wounded men on their shoulders and put them in safety, where they will be taught and helped. Theosophists are busy always teaching them. I never had such an opportunity before to see the thoughts of men; they terrify me!

A. Have you heard anything of the Masters, of whom we are told in the T.S.?

D. P. I have touched the hem of Their garment. I saw wondrous glory in Their faces. What I heard Them say I cannot tell you. It was as if the whole world glowed with light when They passed. . . .

I will continue what I was saying about Heaven. It is a state of bliss to those who believe in a personal Deity; to others like myself, Heaven is a far-off land. In the place where I am, no such bliss is experienced. Love for one's fellow men is here in plenty; such love as makes a man lay down his life for his friend. To do this, is to me a Heaven of my own making. I see men, every day, living in a hell of wounds and torture such as only devils could invent, but helpers come to them in shining robes of white. They lift them gently and place them in places of rest. I know more of this life every day. It opens up new wonders to me, such

as I never dreamt of. I can have very conscious knowledge of where I am living. I see all around me those in whom I once did not believe, such as I told you of before; they are more real to me daily. I see that they have in their hearts a great love for Humanity. I see, also, that they have made no distinction of race; all alike are helped. Is this clear to you? . . .

Death is not such a divider. It only makes one see round what one did not believe in before. I tried to imagine a Heaven world. I cannot do so. Clearly, I am not one of the saved! I just seem to go on as I did when in my body. As I said before, I see more Theosophical work here than I ever did before. I saw those of whom I told you, in their work, in a place called Grandcourt, in France. Each of them was carrying a body in his arms, every one of whom was shot to pieces—legs and arms lying in confused heaps, horrible beyond description; yet there I saw the helpers and Shining Ones who lifted these maimed things, scarcely human in their mutilated bodies, blown out of all appearance of humanity. I saw them leave these writhing forms and gradually take on human shape again, the helpers showing them how to do it. Then they are taken to places of quiet, until they regain some item of consciousness. In such a world of agony and pain the helpers work, all through the hours of deadly thunder of guns, more deafening than one can conceive of. All this is my daily life here. Here I see L. building bodies, forms similar to those they had when death found them. In these he takes them to some one who will guard them, until he can show them how to move about. I also see still more glorious and wonderful figures here; they also help the poor victims in this way, telling them how much their efforts have done for themselves, as well as for the cause of right. The Germans, as well as our own, have given their life-blood freely in what they believe to be the cause of right—but quite

wrongly, as I see now. Yet it can be counted to them for righteousness. Ever in this cruel struggle Germany has lied and deceived, but there is no blame attached to the soldiers for carrying out their brutal work. Their poor minds have been obsessed with the idea of fiendish cruelty. . . .

I think I will tell you how I live now. I work as I have never worked before. I love to help in lifting those poor, wounded ones; I carry them as I see others do, and lay them at His feet who helps us all.

A. Can you explain?

D. P. I lay them, as I say, at the feet of a Shining One, where L. is also. I know not why I do so, because I never believed much in your Masters before I quitted my body. I now realise that They are real, but also human beings as we are, though far more advanced, as well as being more powerful to help. When I tell you that I see Them, you must not suppose that I presume to come near Them; I could not, if I would. I seldom look, when I lay my burden down. I never take those of unclean life to Him. I leave them to some other helper, who still helps them. In their bodies is some kind of matter that I do not understand. Where I stand I see lost homes and desecrated hearths in what was once a fair village of France, smiling and happy only a few years ago; while now it is a heap of ashes and utter ruin.

A. Will you tell us how you see what is going on in France, when you are standing here?

D. P. Quite easily. I think of France, and the whole panorama comes before me.

A. Do you think that you are correct?

D. P. Yes—you can ask L. As I keep with those who know what is being done, I can help more. I let myself be carried in my astral body to a place that I have never visited before. I saw there Theosophists working as hard as they could. I saw many other people working too, but the

Theosophist's knowledge of his astral body made him of greater service in getting about. A little more I must tell you. It is a child's story. In one of the houses where I sleep, little Jeanne was also sleeping. She woke very hurriedly. I saw a big shell coming and tried to tell her, but Jeanne was in her physical body and I could not make her hear. I lifted—as well as I could—a heavy chair and pushed it to her side, but no use! Still she did not stir, being somehow paralysed with fright, the noise of bursting shells drowning all else. At last she caught hold of the chair and crept silently under it. The walls came crashing down and the roof also, but that tiny child remained there! Long was the day, and many a brave man was buried in the vicinity under heaps of falling houses, but the child remained. I tried to lift her but could not. Suddenly a shining light appeared near the place where she was entombed, and out of that light a child like herself came and crept into the ruins, where he found her safe and well, but frightened of course, and very hungry. The boy led her to a place near by, where she was picked up by some of the Red Cross people or other service corps. When I saw her again, she was none the worse for her experience with the guns.

F. I wonder who the boy was!

D. P. I do not know the boy, but he is often here.

A. Do you mind telling us the name of the village?

D. P. Somewhere on the Somme.

A. That is enough for to-night.

\* \* \* \* \*

D. P. I shall begin where I left off. What I told you last was about a child in a ruined house. What I will tell you now is about some one who was shot in a Light Artillery Division. He was standing where I stood. I saw the huge shell burst almost under his feet. He was blown right up in the air; but some one caught him as he fell, lifted the shattered



body and took it to those of whom I told you, where it was again put together ; then it was laid to rest. What was done I could not see, but somehow the shape of the man was restored. He looked as if made of some light, gauzy stuff. I wanted to ask L. but was prevented. He saw me standing by and saw that I had no work ; so he promptly provided me with some, which took me away from where he was working. Then I came to a place where many were hurt through an explosion. Tons of ammunition were blown into the air ; what that means I hope you may never realise. It was a scene of horror indescribable. I could do nothing, as I thought, but some of those helpers were there almost immediately and they showed me how to get to work. I was then lifted in a kind of current and was able to lift some of those who were not mangled too much. Those who were almost blown into fragments I could not touch, they were gradually gathered by the helpers who understood building bodies. The Shining Ones put them in the place of rest of which I told you previously. All this is what I see ; I must tell you exactly what happens. Every one of those poor, mangled ones has given his life for country and Fatherland—Germans just as well as British or French. Don't ever forget that ! Our British are fighting for right and justice. Germans are also fighting for what they think is right. All of them are like driven cattle—no sense of responsibility but to obey and to help to save the Fatherland. When I first came over I thought they were much more subtle and clever than I now find them to be. They never do anything on their own initiative, so that our men have much advantage in that way. Now you must please remember this : I cannot tell you all that I see ; you cannot put on record some of the things I most wish to talk about. Heavenly flashes come to me in the midst of all this horror. Were it not for this, I should indeed say that there existed a hell of which even Dante in his wildest flights of imagination had no conception.

Yet even in the midst of this, I have been brought to see that all things work out as part of the great divine plan. Where I once found a blank and dismal abyss yawn before me, I now find glory unspeakable in the distance ; not the cant of orthodoxy, but the real heavenly consciousness. Now my sight is widening daily. I glimpse but vaguely still the meaning of His wondrous love. Oh, why did I not know it sooner? What could I not have done? I feel that it is given to me now for some helpful purpose. If I can only work here as I want to do, I can in some measure undo many things that I wish undone. What, after all, do the things of this earthly life matter, when there are such wonderful and beautiful things in front of us, if we have only eyes to see? What can it matter, after all, if one does not have more money than one can possibly spend? One has to realise that there are many other things well worth while—all for the taking! I once thought I was a very ill-used individual and very much misjudged ; now I do not think so at all. I know so much more what it all means and why. So it comes to this—we may not like the things that we have, but many of them are useful. . . .

Where I see L. there are also some of the Shining Ones. They are still soothing the poor, distracted sufferers. What they do afterwards I cannot see. When we look, it is as though a cloud were in front of our eyes. Had I known more of Theosophy, I think I should have been better able to cope with the work required of me now, in that I could more easily get about. It is still difficult for me to realise that I can fly, so to speak. When I want to reach a place, I need not take a penny tram-car, but just think of where I want to go! I went on one occasion to India to your Headquarters, and saw there some of the work being done by A.B. She is working under difficulties at present, but she will later on see results she does not expect, in that India will rise as a great nation in the not very distant future.

A. Do you think so?

D. P. Yes. I can almost say I see it. When A. B. is out of her body, I speak to her sometimes. She also has taught me much, but her work is so constant I do not try to interrupt.

I try to teach people here something of what I once did not believe myself. I also want to impress on you that you are not to take anything that I say for truth, if you do not think it is reasonable. There are many things here strange and new to me. I cannot always understand when I see these wonderful things being done, such as I told you that L. does. There is so much room for study along these lines, so much room also for trying to impress this new and wonderful thought on the world.

A. I want to ask you a question. Do you know who wrote an article on the "Continent of Death" and said it would be nice if there could be a couple of mails weekly from the other side?

D. P. I did. Now I am giving you the mails! I cannot give you quite all that I see. I can only give you what is allowed. Many things are done here which I do not understand. Well, let us get to work. Some more parsons are here besides those of whom I spoke last time. They are in the midst of prayers and have asked me to join them. Why should I do so? I said. I do not think that prayer without work is of much use. When wounded and dying men are lying in heaps round us, there is no time to pray. Just now we carried some of them on improvised stretchers to the Shining One of whom I told you. This is Russia, where the revolutionists were busy. Some of your people were there—you were there also. About an hour ago there was a great explosion on our western front. Several men were trying to move an ammunition wagon, and a shell struck it and many were blown into fragments. Some more of the helpers came. I

did not see L., but I did see A. B. She took many of them herself to places of rest. I wonder how it would be if you were to stop for a while and let me do some more work with the helpers.

A. Certainly, would you rather that we did no more to-night?

D. P. No, in half an hour I will return. . . . I am ready now to go on. People here come along much as they used to do when I was a shepherd of souls—not always a good one, I fear, but one who was always willing to help in time of trouble. There is noise here as of the thunder of many guns.

F. Can you hear the guns from here?

D. P. Yes, where I am. All of us are waiting to be told what our work is. I don't think I can give you much now. To me it is utterly terrifying to see what I have seen to-night! What cruelty lies dormant in the hearts of men, only waiting to be roused like a savage beast of prey. Oh, does one ever realise what these forces are when let loose? Unbridled passions of the worst and lowest kind! I cannot look on these sights of horror for long. I cannot soothe my weary, tired body with prayer as do these other men!

A. But you have said that you glimpse the divine plan behind all?

D. P. But there are times of black and awful despair, when I almost look into hell itself. Can you think one could be happy under these conditions? No! but still I hear the voice of One who calls to me from heights I have not reached, telling me to struggle on and that help will come when I have earned it. This I feel to be true. . . .

A. Do you remember where you were?

D. P. Yes. I told you that there was an explosion. I saw men blown up into the air and shattered into fragments. I was called away and you were tired. Now I shall go on with the mail! There are great happenings at present in many

places. More ships have been torpedoed than you know, and many lives lost. Some of them were kept afloat until succour reached them in the shape of rescue boats. When I saw this, I quickly tried to swim to the rescue of some, but the distance was too great. I might have realised that I could fly! However I got there by some means, and found many helpers there before me.

A. Do you remember that last time you spoke of seeing such horrors?

D. P. I saw many of those sights, until I could bear no more; then I was told that I might rest until I had recovered calmness. Why I was shown these things was, I suppose, to teach me the meaning, or some part of the meaning, of the great plan now being worked out. I cannot help thinking of many things of which I used to talk so glibly; now I see how silly I was. For instance, I used to say there was not much use in speculating about a future existence. Now I wish I had speculated a little more. I could have begun life here with less handicap; I could then probably have known how to do a great many more things and could have helped much better—and there is great need of help. How can any hold back, when there is so much to be done? I leave what I cannot do for those who understand better, and I do just what I know how to do. Always there are dying ones to be helped to die; this I can do now, being shown what is necessary, and my experience as a priest comes in useful. They beg for Extreme Unction and the rites of Holy Church long after they are really dead. Then they go to sleep calmly in some instances. In others, they want me to go on praying. I explain that they are not in the presence of an angry Jehovah, and are quite at liberty to settle down and make themselves comfortable. But all are not like that. Many of them are quite eager to go on with the fight, in fact they do! One I have seen go on fighting, as he thought, for weeks! What

kind of conditions he was preparing for himself, I don't know ; but he seemed to enjoy dodging the bullets. Many more that I see, cannot believe that they are out of their bodies. Just before I go, I want to tell you that there are a number of battalions of Australians at work on the western front. Some of them have done nobly. All of them one is proud to know. They do not in the least seem to know what fear means. When they led the charge recently, they fell in hundreds, but still kept on. They are making history for future generations. All of us cannot do these things ; but there are other ways of helping, and in the near future there will be still other ways. Social reconstruction will be a tough problem for solution when peace is at last declared.

A. Will that ever come ?

D. P. Not, I think, for months yet. We have not yet fully learned our lessons. It is for us to make the way easier for the weaker ones. We, in Australia, know little of the privations undergone in those countries where our men are still fighting and yielding their lives for England's sake and for Australia's honour.

\* \* \* \* \*

D. P. Good evening, I was not quite ready.

A. Would you rather we waited a little while ?

D. P. No, I am ready now to tell you more of what I am doing. I was trying to help, with a number of others, to carry some of the wounded ones, and while I was doing this you called.

A. I am sorry we interrupted your work.

D. P. I am now ready to give you the mail.

A. How do you know when we call you ?

D. P. There is some peculiar link which I do not understand. I seem to hear you call.

A. When you say "wounded men," do you mean those who are killed ?

D. P. Yes.

F. Have you ever seen any evidence of people returning to birth?

D. P. No. I do not believe that they do return.

F. Oh—of course they do not usually return for long periods.

A. Have you ever talked to L. about it?

D. P. Yes.

A. And he has not convinced you?

D. P. No. I have not seen any proof.

F. How do you account, then, for people being at such different levels?—Some being so much more advanced than others? Don't you think it is because they have had more earth lives?

D. P. No. It does not seem to me to be so.

F. But some people can remember their past lives.

(No reply—or comment.)

A. Well, you say that Theosophists work well over there—L., for instance?

D. P. Yes—they all work well, but I do not class L. with the other Theosophists that I see.

A. You mean that he is so much more advanced?

D. P. Yes.

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A. Good evening, have you anything to say to us?

D. P. Yes. I want to say that I heard your conversation before you called me. You spoke of the suddenness of my death . . . I want to say that it was not as you suggested.

A. Can you tell us what it was like at first when you passed out?

D. P. I felt as if I had thrown off a cumbersome robe. It was a great relief. I was quite conscious almost immediately of all that was going on around me. Then L. helped me, and now I am working under him.

I think I have given sufficient extracts for our purpose, or my article will be too long, I fear. I might just mention that my friend asked Mr. Leadbeater if he had seen Douglas Price on the astral plane, and Mr. Leadbeater said that he had helped him and that he was working with the band of helpers. Mr. Leadbeater also explained that astral bodies do not require building when the form is shattered, though it might well appear to an outlooker, who did not understand, that the helpers were actually building the forms. Another friend has lately written to me to tell me of some very interesting communications she has had from a brother killed in the war. There is no doubt that the barrier between the worlds is rapidly being broken down, and though we must admit that there are decided dangers in carrying on spiritualistic communications, yet, where the conditions are good, one can sometimes get very interesting and valuable results without harm. I, personally, am very glad to have had this first-hand touch with one who is living in a freer and larger world, and I hope my experience may also help some others to realise the continuous life.

Florence A. Fuller



## OCCULT CHEMISTRY

AT a recent open meeting of a Theosophical Lodge, Mr. A. P. Sinnett gave a lecture on "Occult Chemistry," the following outline of which he has prepared for publication in *Light*:

"The book bearing the title *Occult Chemistry* is out of print, but a new edition is in preparation. Besides its intrinsic importance for students of chemistry, it is peculiarly valuable as showing that the clairvoyant research which it records anticipated by seven years some discoveries of ordinary science that were only reached when Madame Curie discovered radium. I had ascertained that the clairvoyant faculties of Mr. Leadbeater, then residing with me in London, were (amongst other characteristics) ultra-microscopic. I asked him if he thought it possible to see an actual ultimate molecule of physical matter. He thought it possible, and I suggested gold as the matter to examine. He tried, and found that the molecule of gold was too complicated a structure to describe. That led me to suggest that he should try a molecule of matter at the other end of the scale of atomic weights—namely, hydrogen. He tried this, and found that molecule to consist of eighteen very much more minute atoms. These, on further examination, proved to be etheric atoms, themselves built up of astral atoms. Later on (Mrs. Besant co-operating in the research), molecules of oxygen and nitrogen were examined and their etheric atoms counted.

"Atomic weights, as calculated in ordinary chemistry, represent the weight of a molecule in terms of hydrogen taken as one. No attempt is made to assign ponderable weight to either atom. When the number of etheric atoms in atoms of oxygen and nitrogen had been ascertained by the clairvoyant research, it was seen that dividing those numbers by eighteen in both cases gave as the quotient the recognised atomic weights. Some years elapsed before it was found possible to carry out the clairvoyant research on an extended scale, but this was ultimately done. Nearly sixty of the so-called chemical elements were examined, and the fact that atomic weights were obtained by dividing the number of etheric atoms in each molecule by eighteen established, beyond the range of intelligent doubt, that eighteen is the real number of the minor atoms constituting the atom or molecule of hydrogen. The counting of etheric atoms in molecules of heavy atomic weight was very laborious, but, in a way anyone who reads the book will be able to appreciate, the method adopted precludes the possibility that the observers cooked their calculation to fit the theory.

“ Radium enabled ordinary science to arrive at the conclusion that the chemical elements were built up of minor atoms, described by the term ‘electron,’ and that discovery has revolutionised thought in many departments of chemistry. The fact that it was discovered by clairvoyant research long in advance of its discovery by ordinary means ought to point the way in which discoveries that must for ever elude physical plane research may be possible when the resources of clairvoyant research are understood by the world at large.

“ Ordinary science has now overtaken the clairvoyant in discovering that the hydrogen atom consists of electrons. It has not yet found out how many there are. Occult chemistry not only knows, but proves that it knows by showing the law running all through the table of atomic weights. Furthermore, ordinary science has been misled into regarding the electron as an atom of electricity. Occult chemistry proves that it is an atom of ether carrying a definite charge of electricity. The proof in this case is less overwhelming than in reference to the eighteen atoms in hydrogen ; but that part of the original research having been proved beyond the reach of rational denial, surely some credit may be attached to the observation made at the time the eighteen discovery was made as to the structure and constitution of the etheric atoms.

“ Happily the results of the early research were published in the year 1895, seven years before Madame Curie’s discovery in 1902. ”

## CORRESPONDENCE

### ALLEGED INTERFERENCE WITH RELIGION

IT seems Mr. N. D. Khandalavala of Poona holds a brief for officialdom when he tries to define and restrict the scope and work of the members of the T.S., who, according to his reasoned judgment and counsel, "are not universal philanthropists" (THE THEOSOPHIST, March, 1918). If they are not "universal philanthropists," what are they, we ask? Is universal philanthropy inconsistent with Universal Brotherhood, which is one and, I think, the principal object of the T.S., the acceptance of which is a *sine qua non* of one's admission into the T.S.? Can Brotherhood, still more so Universal Brotherhood, become a fact in life as it is in nature unless and until those who accept it in theory put it into practice? How can a "nucleus of Universal Brotherhood" be formed unless we try to live the principle in daily life; and what is philanthropy if not the practical application of the principle of brotherhood in daily life? Philanthropists unconsciously practise brotherhood, though they may not subscribe to the same. If the teachings we learn are not to be translated into practice, what are they meant for? If the teachings that have been spread through the medium of the Theosophical Society are not to be practised, the T.S. has no justification to exist, since these teachings are already embodied in the literature of religions long in existence before the founding of the T. S. The T. S. has come into being for a special mission. It is not merely a conglomeration or congregation of "men of different and differing creeds, faiths and beliefs," but of those who are bound by a common bond of brotherhood, a nucleus of which they have undertaken to form. This nucleus of brotherhood cannot be formed by merely recognising it in theory while denying it in practice. One cannot, with consistency to himself and the principle he subscribes to, preach one thing and act differently; that is to say, profession must not be divorced from practice. A philanthropist may not be a Universal Brotherhoodist, but a Universal Brotherhoodist is necessarily a universal philanthropist, whether Mr. Khandalavala would adjudge it or not, and as philanthropists it is up to them to take up cudgels on behalf of, not this or that particular community, but any community which is aggrieved, and that too for the sake of a principle when it is at stake. The Theosophical Society stands for the principle of individual liberty of thought, and when it is attacked, any of its members, if he cares, is perfectly justified in defending it, as was done by our President in her lecture on "The Work of the Theosophical Society in India".

Mr. Khandalavala complains: "Is it fair to embitter the minds of the members of the T.S. against Government by saying that the position of the members is a difficult one and that their religious freedom is in serious danger?" Why is our Judge so very anxious about the Government? It may be said that this attitude is tantamount to sycophancy. Who has embittered the minds of the members? It is not utterances like the above, but the attitude of the Government itself, that is responsible for the embitterment. Has Mr. Khandalavala forgotten the interdiction against Mrs. Besant by the C.P. and Berar Administration, when she was to preside at a Theosophical Federation? Does he remember the circumstances before the order of exclusion was promulgated, a detailed account of which appeared then in the columns of *New India*, written by Mr. V. L. Chiplunkar of Akola. It was evident that the Government, for which Mr. Khandalavala seems so solicitous, cared not a jot for the religious any more than the Theosophical scruples of a vast number of Theosophists. Was she not prevented from expounding Theosophical views at a Theosophical gathering by interference from the Government? Was her position not a difficult one, and was her religious, because Theosophical, freedom not in serious danger? It must be remembered that although the Government of Lord Willingdon had prohibited her entry into their Province long before the C. P. Administration put an embargo on her activities there, she discouraged and prohibited any manifestation of protests on the part of Theosophical Lodges in India against the Government of Bombay, simply because that step was directed manifestly against her political work. But the C. P. order was a subject of protests from a number of T.S. Lodges on the score of Theosophical liberty. Mr. Khandalavala may ignore these facts in order to push forth his favourite plea. In self-satisfaction he may proclaim at the top of his voice that the position of the T.S. members is not at all a difficult one unless they choose to make it so by their ill-advised acts. But what does the learned Judge mean by ill-advised acts? and what were the ill-advised acts of Mrs. Besant, whose liberty as regards Theosophical activities was also curtailed? Does her participation in political activity and establishing the Home Rule League constitute an ill-advised act? If this is Mr. Khandalavala's definition of that expression, we must say that he has out-bureaucrated a sun-dried bureaucrat.

The Government's attitude with regard to Theosophical freedom is not openly stated, but could be judged by results. A certain member of the T.S., holding a prominent and responsible position in a Native State, tendered his resignation of membership in the T.S. after Mrs. Besant was interned without assigning any reasons for his so doing. What the reasons may be, I leave my readers to judge.

Mr. Khandalavala says: "Hardly half a dozen Muslims have joined the T. S. The Muslims as a whole do not care for the Society and condemn its teachings. They would not care to touch their shoulders with the members of the T.S." Is it to be understood that because

Muslims have not joined the T.S., the T.S., composed of persons irrespective of their religions or creeds, should have nothing to do with them? The Muslims may not care for the T.S. or may condemn its teachings. That is no reason why the T.S. should not care for them or should denounce them. The T.S. does not stand on the retaliative consideration of "measure for measure". The Muslims' condemning the teachings of the T. S. may be due to their innocence of those teachings, and for this they should be pitied rather than denounced. But it may also be questioned if what is alleged by Mr. Khandalavala with respect to the Muslims is a fact. We know that Mr. A. Hydari, probably of Hyderabad (Deccan), used to contribute to the pages of *Theosophy in India*. There is therefore absolutely no fear of their refusing to touch their shoulders with the members of the T.S. To counsel the members of the T.S. to refuse to touch their shoulders with those of the Muslims, because of their supposed attitude, is un-Theosophic. It is a plea to save one's skin and perhaps to seek official favour.

SAKHARAM VITHAL RAO

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## THE OTTOMAN CALIPHATE

PROFESSOR C. A. NALLINO of the University of Rome has lately published an exhaustive and authoritative work on the history of the Ottoman Caliphate. His book is divided into six sections: (1) What is meant by Caliph? (2) The fundamental error of Europeans respecting the nature of the Caliphate. (3) The end of the real Caliphate. (4) The alleged Ottoman Caliphate and the origin of the fable of the Caliph's spiritual power. (5) The Ottoman Caliphate and the Treaty of Lausanne. (6) The so-called arguments in favour of the Caliphate and the possession of the holy places of Islām. The *London Times* in its Literary Supplement gives the following short summary of the book:

Everybody is aware that the long line of Mediæval Caliphs, who were regarded by at least a large proportion of the Muhammadans as the legitimate successors of the Prophet, came to an end in A.D. 1258, when the last Abbasid Caliph was overthrown by the heathen Mongols.

### THE CALIPH WITHOUT EXECUTIVE POWER

In all dogmatic and legal matters, the Caliph is simply an ordinary Muhammadan, bound to obey the sacred law, as defined by the consensus of jurists. The jurists again do not form a regularly constituted body, like the priesthood in the Mediæval Churches, but are a mere aggregate of private individuals, who devote themselves to the study of the law. When they differ on any point, there is no visible authority to decide between them. Not only Popes, but likewise Ecclesiastical Councils are unknown to Islām.

### AN EGYPTIAN CALIPH

As the Abbasid dynasty gradually lost the practical control of affairs, the Caliphate tended more and more to become an empty title, and, as Professor Nallino says, "with the extinction of the Abbasid Dynasty the Caliphate died finally".

Nevertheless four years later in 1262 there appeared in Egypt, a certain dark-skinned individual, who claimed to be a member of the Abbasid family, and was solemnly acknowledged as Caliph by the reigning Sultan of Egypt, Baibars I. The alleged Abbasid on his part acknowledged Baibars as Sultan. By this ceremony Baibars, who had risen to power, after murdering his predecessor, sought to invest his rule with a show of legality. But the Muhammadan world of that time regarded the whole affair with profound indifference, as is shown by the contemptuous manner in which it is mentioned by the well known historian Abul Fida. For two centuries and a half, nominal Caliphs, without a vestige of political or religious authority, succeeded one another in Egypt until that country was conquered in A.D. 1517 by the Ottoman Sultan Selem I.

### NO TRANSFER OF THE CALIPHATE FROM EGYPT TO TURKEY

It has often been asserted in recent times that the claim of the Turkish Sultans to the Caliphate is derived from a legal act, whereby the last of the Egyptian Abbasids transferred his rights to Selem I. In none of the copious Arabic and Turkish chronicles, however, of that period do we find any record of this event, nor does any allusion to it occur in the historical works, official or other, which were afterwards composed by Arabs or Turks, so that in order to discover a reference to it in Muhammadan writings, we must come down to our own contemporaries, who have learnt the great fact from European books.

### THE TREATY OF KUCHUK KAINARJI

The Caliphate has been imagined, like the Papacy, to be a kind of spiritual Lordship, in virtue of which the Caliph is able to legislate in matters of faith and ritual *without accessorily exercising any political jurisdiction*. For more than a century the Turks have cunningly availed themselves of this misconception in order to embarrass European rulers who happen to have Muhammadan subjects. The first Ottoman Sultan who officially laid claim to the Caliphate was Abdul Hamid I. In 1774 he made a treaty, known as that of *Kuchuk Kainarji*, with the Russian Empress Catherine II. Hereby he recognised the political independence of the Muhammadan Tartars, in the Crimea and the adjoining districts, but at the same time claimed a certain religious authority over them as "Supreme Muhammadan Caliph". Hence it was no wonder that his part of the treaty proved unworkable, and was *cancelled* a few years later at the demand of the Russian Government.

The statement sometimes made in newspapers, that all orthodox, *i.e.*, Sunni Muhammadans publicly acknowledge the Sultan as Caliph, appears to be an exaggeration, for the practice is neither followed in Morocco, in Algeria, nor in Central Asia; but that the Turks have by this means acquired influence, especially in British possessions, admits of no doubt.

Professor Nallino has, by the publication of his learned work, done a service at a most opportune moment, in making known the true story of the Turkish Caliphate. This will help to expose and avert the attempts made in some directions to create complications in political matters, and mislead Indians into believing that a religious dogma of the Indian Muslims is being interfered with by Government.

A good deal has of late been said, urging that histories should be written by the Indian peoples regarding their heroes, and that these only can be taken to be reliable. What exaggerations and distortions will, however, be indulged in, is hardly taken into account. Histories cannot be written by more literary scribblers. There are many high qualities required for making a true and reliable historian.

Poona

N. D. KHANDALVALA

## THE LITERATURE OF THE SUPERNORMAL

SINCE the foundation of the Theosophical Society and the Society for Psychical Research, and with the growth of modern psychology, there has come into the literary world a new current of literature, beautiful in parts, turbid in others—an irruption, particularly of late, of stories of the supernormal. Members of the Theosophical Society—like Mr. Fergus Hume—are responsible for numbers of them, but the wide circle includes varieties of ghost stories, tales of magic and psychological novels so numerous that the full tale of them is not to be told. I confess on my own part to a distaste for much of this writing, but some of it is literature, and a portion is art; so that for the sake of a story like *The Idyll of the White Lotus* one forgives the author of *Running Waters* (Mr. Horace Vachell, I believe). All of us have suffered and rejoiced (intellectually speaking) in books like these, but the count does not end with tales of supernormal psychology. One counts, truly, a book like *Amos Judd* (by, I think, Mr. James A. Mitchell) among an honourable company of works wherein the fire of an idea is not allowed to blast the art of writing; and one gives it a place in one's memory—perhaps it takes its own place. There are others: certainly Mr. Arnold Bennett's *The Glimpse*; and a story called *The Grey World* might be included in the roll—the honours list will be pretty long. But it would not be fair to modern novelists of the type we are considering to close the gates against what is in some ways a still more honourable company who have written well of what man lives so ill. There is, for instance, Mr. Kenneth Grahame's *Golden Age* and *Dream Days*—surely is Mr. Grahame a member of the Honourable Company of Writers and Seers? And then there is a story by Howard Pyle called *The Garden Behind the Moon*; I could not think of that being omitted. But (you will say) are these Theosophical novels? Nothing else, I maintain. Theosophical novels are those which take up the attitude that what is important in this world—dramatic, noteworthy and so on—is the thing that arises in those other worlds and which show that the author, as he writes, is conscious of the finer worlds as such. Now this story, which shows that a lad set down to be the village dunce is led by the man set down to be the village fool to run along the silvered tops of the waves to the moon as she rises from the sea, I cannot reject as fanciful merely because Mr. Howard Pyle found it inconvenient to mention that his lad levitated himself, or went in his astral body, or whatever it is that the bone-hunting literary anatomists think he should mention. Nor does it seem to me necessary that Mr. Grahame should make his delightful children see fairies, or the ākāsh, that the wood—was it the wood?—should be a thing elf-haunted and wonderful, and the farmer's boat an Argosy. It is not *tant pis*, but *tant mieux*, such an omission.

Why (you may say), if we accept this definition of the Theosophical novel, it will cover *Tess of the D'Urbervilles*, *Vanity Fair* and *The Morals of Marcus Ordeyne*; *Hilda Lessways*, *Bealby* and *The Dark Tower*; likewise *Treasure Island*, *Cashel Byron's Profession* and *Alice*

in *Wonderland*. The point, however, is well taken only if the second part of my definition be overlooked, . . . "novels . . . which show that the author, as he writes, is conscious of the finer worlds as such". This clause lets Hilda, Bealby and Alice come in, and bars the rest. Of course all true literary art springs from a spiritual source, since it takes for granted an ability on the part of the writer to get up high somewhere and see life from a vantage ground. But even the greatest books fail sometimes to convince us that their authors live or have lived consciously in the land which seemed always afternoon, or that hither land which stretches endlessly into a trembling dawn, toward an ever-rising, never fully-risen sun.

Now what I should like is a long list of the tales of true art which deal with the psychic and spiritual worlds in this true way. It must take in the fairy tales—that goes without saying—and Mr. Algernon Blackwood and the books I mentioned approvingly before. Obviously Mr. Leadbeater's *The Perfume of Egypt* will come in along with Lytton's *The Haunters and the Haunted* and other true ghost stories, whether terrible (like Bram Stoker's *Dracula*) or merely pitiful (like *The Wind in the Rose Bush*). Mr. H. G. Wells will give us some fine things: that story, for instance, of the worthy school teacher who blew himself into the fourth dimensional world and came back with a bang into somebody's strawberry patch; but we cannot take in his *Invisible Man*, I'm afraid. The compensation will be that we shall likewise be able to bar his revolting story, *The Island of Dr. Moreau*. From Mr. Kipling we will take *The Finest Story in the World* and, of course, *The Brushwood Boy*, and some other things we all cherish; but, by the same token, Mulvaney will be given the right about. *The Somersault Pony* and *The Mark of the Beast* will have entry, fittingly, in company with *The Return of Imray*.

But it is not fair for me to bring in all my friends this way without giving a chance to others to find front seats for theirs. I pause, politely. . . .

L. E. GIRARD

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### GOD THE INVISIBLE KING

THE attention which has been given to Mr. Wells' book *God the Invisible King*, in the press in general and the Quarterly Literary Supplement of the April THEOSOPHIST in particular, seems to be amply justified from a Theosophical point of view, apart from the value of Mr. Wells' influence on the reading public of the world. Mr. Wells' conception of a limited, personal being, more than human, yet synthesising humanity and leading it forward on its evolutionary path, is at least extremely practical and by no means as unphilosophical as it appears at first sight. Mr. Wells starts from the eminently philosophical position that nothing can be said of the ultimate nature of existence, which he calls "the Veiled Being" and which we call the Unmanifest. He is also philosophically silent about the origin of the universe, giving a wide berth to conundrums about a personal



Creator who is also infinite. He is philosophical enough to see that manifestation implies limitation ; that consciousness cannot manifest apart from a form, however subtle ; and that the highest form which ordinary humanity is capable of conceiving is that which in the West is commonly called a person, but in a wider sense than the more accurate Theosophical application of the word ; that is to say he evidently uses the word person, like most other people, where we should use the word individual. This individual, then, has a definite purpose (we should call it the plan) with which ordinary men and women can, if they will, co-operate, and in so doing experience the unparalleled satisfaction of escaping from the limitation of personal motive. This Invisible King requires no worship or stereotyped prayers. He does not relieve us of our duties and troubles, but makes his presence felt in the hour of need by an access of inner strength. He is not only courage but youth ! He wields the power that makes all things new. Does this conception correspond to any fact mentioned in Theosophical literature ?

I venture to suggest that what we have been told (*The Secret Doctrine*, Vol. I, p. 228 ; *Man : Whence, How and Whither*, pp. 103 and 269 ; *The Inner Life*, Vol. I, p. 10) about the great Being spoken of as Sanat Kumāra, the Lord of the World, comes very near to Mr. Wells' conception. We are told that He is in charge of the whole evolution of this planet, and so we may reasonably suppose that He is in close touch with the affairs of men and ready to reinforce their courage and irradiate their minds when they can thus be rendered better workers for human progress. It is also significant that tradition should have described Him as "the Eternal Youth of sixteen summers". Probably many of the limitations ascribed by Mr. Wells to his Invisible King are merely those of his personal consciousness, through which the higher consciousness must necessarily express itself ; in fact many Theosophists may conclude that such an experience can be accounted for by attributing it solely to the higher self of the individual concerned ; but Mr. Wells is particularly emphatic as to the catholicity of his God.

Allowing for the peculiarities which make Mr. Wells always interesting because they are so completely unaffected, I cannot call to mind any popular writer who has (speaking reverently) brought God so up to date as he has. Many who are still suspicious of priestcraft and "supernaturalism" may be helped by a simple and practical religion such as Mr. Wells delineates, and I think we may well share in his enthusiasm without restricting the wider outlook of Theosophy. All I have to add is the suggestion that even "the Veiled Being" may not be quite so remote as Mr. Wells assumes, and as we ourselves sometimes assume, however glibly we may talk of Logoi ; for, after all, we all *are* that Veiled Being—"nor is there aught, moving or unmoving, that may exist bereft of Me".

STUDENT

## BOOK-LORE

*The Harmonial Philosophy*, A Compendium and Digest of the Works of Andrew Jackson Davis, the Seer of Poughkeepsie. (William Rider & Son, Ltd., London. Price 10s. 6d.)

As stated in the Preface and on the cover, the object of this work has been to present an impartial summary of the teachings of Andrew Jackson Davis, as far as possible, and to render them accessible to a wider public than hitherto. This famous seer, who in his early days preceded Spiritualism, possessed extraordinary psychic faculties, and in the course of his long life (he was born in 1826 and died in 1910) he published the result of his visions in no less than 27 bulky volumes. To summarise their contents within the space of a single volume of 416 pages was no light task. As far as one can judge without having made a study of the original works, the author has succeeded remarkably well, and his digest will be welcome to many who have not the time or inclination to refer to the teachings *in extenso*, yet wish to gain a general idea of the remarkable revelations of this seer. He began in his youth with trance visions, but his first work, *The Principles of Nature*, is the only one which he dictated in this state, all later publications being written without the aid of a magnetic operator. Even then he took exception to being called a medium, "an insensible, unintelligent, passive substance or spout". He describes his mental state during dictation as one of watching and analysing, when he was like "a conscious mirror on which were reflected and in which were focalised the principles and properties of the system of nature". Later he claimed that he could enter the "superior state" whenever circumstances and his own will demanded it. His teachings cover a very wide field. They describe in great detail the origin of the Cosmos, the constitution of man, superphysical planes and states of consciousness, the conditions of life after death, health and disease, spiritual intercourse, etc., and thus form a striking record of seership, ranking beside the revelations of Swedenborg and of Spiritualism.

It goes without saying that his statements must be accepted with reserve and discrimination, for it is inevitable that they should be

affected by the idiosyncrasies of the seer, the difficulty of correctly interpreting symbolic visions, and the very poor education of Davis. As stated in a foot-note by the author :

Davis did not only begin his intellectual and psychic life as a person imperfectly educated, but he remained always a loose and inconsistent thinker, having an exceedingly ready flow of words, the strict sense of which he grasped in part only. His titles to consideration are entirely of the psychic order, and he is to be judged by these, not as a thinker or philosopher and not as a qualified writer on any matter of science, even the simplest.

One cannot help wondering how it is that a seer who claimed to penetrate the deepest secrets of nature and to have knowledge of the conditions on other planets and suns, got no glimpse of the truth of Reincarnation. He sees the soul leaving the body at death, he follows it through the higher worlds, but does not apparently think of watching it at birth, to see whence it comes and to find a satisfactory solution to the inequalities of endowment with which individuals start in life. However, he does not stand solitary in this respect, and apart from such considerations and the queries which one must naturally put to many of his statements, it is evident that he wrote in good faith, that to him the visions represented facts, and that they form a valuable testimony to the reality of the unseen world and to the possibility of coming into touch with it. The writings of Andrew Jackson Davis have proved popular and helpful to many, and the author has done a service in summarising them.

We must not forget to make mention of the frequent foot-notes by the author, which are a valuable feature of the book, as they clear up discrepancies in the teachings and draw useful comparisons with other systems. To the student of psychic revelations we heartily recommend this work.

A. S.

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*Waite's Compendium of Natal Astrology and Universal Ephemeris*, by Herbert T. Waite. (Kegan Paul, Trench, Trubner & Co., Ltd., London.)

This is a very beautifully got up, concise and handy Ephemeris of the planets' places, from 1850 to 1916 inclusive, which will come as a boon to all practical students of Astrology, so far as calculation is concerned. It is true that a complete Ephemeris is a *sine qua non* for exact and accurate calculation, but the abridged one of Mr. Waite's will be of great help for immediate purposes, and for rough and ready use. The author has also introduced abridged Tables of Houses from 22° to 59° latitude, which greatly enhances the value and usefulness of such a book. The book contains a fairly good number of explanations

and much information for ordinary readers, as well as a general outline of Astrology and its fundamental principles for beginners. At the same time some valuable hints are given therein for advanced students of Astrology, so it can very strongly be recommended as a useful collection of Astrological facts. We heartily congratulate the author on the service he has done to the Astrological world, and the good taste he has shown in bringing it out in such a beautifully handy form, thereby making it more attractive and useful for general reference to the ordinary man who desires to put to the test the astounding truths of the most ancient science known to mankind.

J. R. A.

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*From the Watch-Tower: or Spiritual Discernment*, by Sydney T. Klein, F.L.S., F.R.A.S. (Methuen & Co., Ltd., London. Price 5s.)

This book is in the nature of a sequel to the author's previous book *Science and the Infinite* (reviewed in THE THEOSOPHIST of July, 1913), but ventures farther into the precincts of theology. The method of reasoning adopted is much the same, namely, a sort of jump from the latest discoveries of physical science to the unlimited possibilities of spiritual consciousness. The first step, according to the author, is to confess that "Intellection" is inadequate to grasp even the physical facts that science has demonstrated; the next step is to use the faculty of "Introspection" and ignore such limitations as time and space altogether. But between these two steps there is a wide gulf, a gulf for which the human mind demands some bridge, and it is just this bridge that Mr. Klein fails to provide. He shows how most of the impressions received by "the physical ego" through "the physical film" are illusory and incomplete, and promptly assumes that when the physical film is penetrated, either temporarily by introspection or permanently at death, there remains nothing short of the Absolute. It is fairly clear that by "intellection" he means what is generally called the concrete mind in Theosophical terminology, and by "introspection" the abstract mind; his abstract conceptions are bold and, we believe, true in the main, such as his starting-point—that the whole panorama of evolution is ever-present in the mind of nature as an instantaneous thought; most important of all, he emphasises the need for unity with nature on the side of feeling as well as thought, so much so that he uses the word "All-Loving" instead of God.

But the concrete mind is capable of dealing with many more questions of importance than Mr. Klein seems to give it credit for;

in addition to the evidence afforded by chemistry, radioactivity, embryology, etc., it is confronted by the phenomena of psychical research and the more definite teachings of Theosophy regarding states of matter subtler than the physical. This latter category of information seems to have been practically ignored by the author of this book; at least he dismisses the entire hypothesis of reincarnation in the words: "but this is surely based upon ignorance of the whole scheme of Creation as laid before us in the phenomena of nature." He admits:

The problem seems to be made even more difficult owing to its magnitude, if we cite the millions of children that, through no fault of their own, are born and brought up in the slums of the earth surrounded by all kinds of vice and ignorance, and when we realise that they never have a chance of Spiritual growth; . . .

Yet he seems quite content that this "All-Loving" God should have nothing better in store for them than the convenient scrap-heap of perdition, for he continues:

. . . but the answer to the question: "Will these have what is called life eternal?" is, I think, plainly in the negative; it is not a question as to whether they have had a chance or not, but whether, when the physical is discarded, there will be anything left; namely, has the spiritual self been wakened and nourished sufficiently to have an existence at all in the spiritual life?

This dismal and almost Calvinistic assumption is justified by the prodigality of nature in its lower forms, such as the germ cells—"we find that only one germ, out of millions of brother germs from the same parent, is by accident able to grow up to be a man"; and this crude generalisation is preferred to the complete solution which the hypothesis of reincarnation offers, for the author does not deny that it does offer a solution when he says: "The plea of those who profess to believe in reincarnation, is that those lost ones will be given another chance in a better environment, . . ."

The subjects treated of cover a wide range of thought, and comprise heaven, prayer, the devil, the soul, memory, life, death, etc.; interspersed with these metaphysical flights is a good deal of suggestive matter in the popular scientific style—waves in the ether, and so on—but the connection with the argument is not always clear. The book seems to fill quite a definite place in the class of literature generally referred to as New Thought, and probably a good many people will be attracted by the writer's favourite figures of speech; but we can scarcely imagine any Theosophist being satisfied with the rather vague conclusions arrived at, or with the methods of arriving at them; neither do we suppose that the book is intended to be more than tentative and generally stimulating.

W. D. S. B.

*God and Mr. Wells*, by William Archer. (Watts & Co., London. Price 1s. 9d.)

Readers who have been seriously interested in Mr. Wells' conception of the "Invisible King" will be interested also in Mr. Archer's criticism of that conception. In a clear-cut and in parts humorous analysis of this "new God" our author puts before us very vividly one interpretation of Mr. Wells' attempt to describe this ideal figure. Though he has the greatest respect for the sincerity of its author, he does not think much of the result of this latest expedition of the "great Adventurer of latter-day literature" when he went out to find God. Mr. Archer strongly suspects that Mr. Wells is playing tricks with his own mind, and attributing reality and personality to something that was in its origin a figure of speech, and that "he has been hypnotised by the word God". That which is here presented to us for our worship is, to our critic, no God at all—at any rate not in any generally accepted sense of the term; he is an idol manufactured to satisfy a craving experienced by some minds for something to which they may bow down in worship. But, exclaims Mr. Archer, if we must have an object for our devotion—which need, by the way, our author regards as "an uncanny recrudescence of the spirit of Asia"—he "begs leave strongly to urge the claims of the Veiled Being and against the Invisible King". For a cold and critical estimate of what Mr. Wells says, Mr. Archer's appreciation seems fair enough. But there is a good deal suggested by what he says—which we cannot help feeling is an essential part of what he intended to convey and which would perhaps have been taken into account by a mind of a less rationalistic type than the critic's—which in *God and Mr. Wells* has not been given a fair chance. However, that is to be expected: Mr. Wells' conception is not the result of reasoning, but, admittedly, of an emotional experience. It is difficult to express an experience which is in its essence mystical—though Mr. Wells would repudiate such an interpretation—in a way which shall do justice to it and yet at the same time hide its origin and present it in a manner which will appeal as satisfying to reason. Mr. Wells suffers from the normal limitation of being unable—to use a common phrase—to run with the hare and hunt with the hounds; in trying to disregard it he lays himself open to otherwise unmerited criticism.

A. DE L.

*The Principles of Plant Teratology*, by Wilson Crosfield Worsdell, F. L. S., Vol. II. Issued by the Ray Society, London. (Dulau & Co., Ltd., London. Price 25s.)

In a notice of Vol. I of this work, which appeared in THE THEOSOPHIST of January, 1917, reference was made to the author's intention in compiling the results of recent investigation on this subject. This second volume completes the treatise by dealing with the flower. As we mentioned on the previous occasion, the book has been written for botanists, and without any special knowledge of this branch of science it is only to be expected that such a mass of technical information should appear somewhat formidable. However, as it is the work of a Theosophist, we hope that it may lead himself and others to the discovery of further aspects of evolution in the vegetable kingdom, and to relate them to Theosophical teachings. The plates, some of which are coloured, and the illustrations as a whole, maintain the excellence of those in the first volume.

W. D. S. B.

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*True Tales of Indian Life*, by Dwijendra Nath Neogi, B. A. (Macmillan & Co., Ltd., London. Price 2s.)

This is a collection of sixty-six "True Tales of Indian Life," told in simple, unaffected language. Each of the stories inculcates a moral virtue, often of a striking character and indicative of the Eastern way of thinking and acting. A few deal with well known men, like Devendranath Tagore, Sir Muthuswamy Iyer of Madras, Jamsetji Tata and others. The book should prove valuable both to Eastern and Western readers; to the former as an encouragement to imitate the deeds of chivalry, heroism and benevolence; to the latter as affording an insight into the characteristically Eastern way of viewing some of the problems of life, and as showing the high ethical standard which is a potent factor even at the present time.

A. S.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**T**HEOSOPHICAL Conventions are going on in Europe despite the War. England and Wales, in Convention assembled in London in May—it used to be in July—send “Convention’s loving homage” through their General Secretary. Scandinavia, in Convention assembled at Gothenburg, also in May, cables through its General Secretary: “Hearty greetings from Convention, Scandinavian Section.” Australia also has had its Convention, and so also has had beloved, martyred France. Both sent loving messages of greeting. In Australia, on the sixth day of the Convention, a Conference of Lecturers, Class Leaders, T. S. Propagandists and Workers was held to discuss: “How best to follow up in Australia the President’s suggestions regarding aid to outside activities.” I hope the discussion was fruitful. Let me send from India hearty good wishes to all who are working for our sacred cause.

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The General Secretary of the Mahā Bodhi Society sends us two interesting notices lately issued, and we pass them on to our readers, since men and women of all Nations and all



races bow before the Holiest One in lowly homage. The first gives a piece of interesting news :

The Mahā Bodhi Society have the pleasure to announce that the plan of the new Vihāra proposed to be built on the ground No. 4a College Square, submitted to the Municipal Corporation for their sanction several months ago, has been approved and the building of the Vihāra will forthwith begin. The "Prince of Contractors," Mr. J. C. Banerjee, has been entrusted with the building of the Vihāra. The plan was designed under direction of Sir John Marshall, Director-General of Archæology of India, and is based on the Ajanta architecture. The Relic of the Buddha which has been promised by the Government of India will be enshrined in the Vihāra. It will be the first real Vihāra, after the destruction of Buddhism a thousand years ago, that India will have, and it is hoped that every one who loves the BUDDHA will send a donation, however small, for the building fund, and become a shareholder thereof. Drafts and cheques may be sent, marked Mahā Bodhi Society, to the Hong-Kong and Shanghai Bank, Calcutta.

"Blessed are they that show love to the Buddha, for theirs is the kingdom of heaven."—*Alagaddupama sutta*.

The second was issued shortly before the Full Moon Day of Vaisākh—25-26 May, this year—the great Festival in commemoration of the Lord Buddha's Birth, His Illumination and His Passing into Nirvāṇa. It was, of course, celebrated in Calcutta, and a few days before it I received the following :

### GLORY BE TO THE HOLY ONE

May Love and Happiness prevail throughout the World.

The Buddha Gautama Sākya Muni preached the Doctrine of Universal Love two thousand and five hundred years ago.

A thousand years ago Buddhism was destroyed in India.

The Government of India has offered a Relic of the Buddha to the Mahā Bodhi Society, to enshrine which the Society has been asked to build a Temple (Vihāra) in Calcutta.

This will be the first Vihāra after a thousand years in India.

Mrs. T. R. Foster of Honolulu has sent a donation of Rs. 56,000 for the Vihāra.

The Mahārāja of Baroda has donated Rs. 5,000, and the Rev. Anagarika Dharmapala Rs. 10,000, to the Vihāra Fund.

A further sum of Rs. 50,000 is required.

To save mankind the Buddha made the great Renunciation: to show Him our love and faith we are going to build this Vihāra. Will you send a donation for the Vihāra and become a shareholder of the meritorious work?

Donations may be sent to the Hong-Kong and Shanghai Bank, Calcutta, marked Mahā Bodhi Society, either by Draft or Money Order.

*For further particulars apply to:*

THE SECRETARY-GENERAL,

46 Baniapukur Lane,

Intally P.O., Calcutta.

The Vihāra will be situated beside our T.S. Lodge in College Square, a very fortunate circumstance for the Lodge.

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The Founder of the Round Table was very dearly loved by the Knights and Companions whom he led along the Path of Honour, and at a meeting in London on the 13th January it was decided to hold a yearly Commemoration of the members of the Order who had sacrificed their lives on the Altar of their Country. The name of Lancelot's Day was given to the Commemoration, and it will be held in London on the 4th July, his birthday. "Lancelot" was Herbert Whyte's name as a Knight of the Round Table. The following passage from a Circular issued on the subject explains the view of the promoters:

Such a meeting would serve to keep ever in memory the Founder of the Order. To all of us the Order means something, to many it means a great deal, and it is but fitting that once a year at least we should remember the Founder of our Order with love and gratitude. We know that he held that the present struggle is for the liberation of mankind from the bondage of militarism and selfish autocracy, and it can be truly said of him that he risked and gave his life for freedom's sake. He, as well as those other members of our Order (in writing this we in England think of our Companion, Lieut. B. K. Hooper) who have made the Great Sacrifice from the same high motives, will be a constant inspiration to those of us who are left to carry on the work.

His last letter to the Order was sent from Jerusalem, which was to him "the City of the Great King," and it shows

the deep devotion which was the central feature of his useful and gentle life. Here it is :

JERUSALEM,

20-12-17

TO MY DEAR COMPANIONS OF THE ROUND TABLE,

My thoughts have been so often with you all as I have trudged along the ancient ways by which the Knights of old journeyed and fought as they won through to the Holy City. And I am proud of having had the honour of commanding my Company in the operations which made us masters of Jerusalem. In spite of the prevailing atmosphere of war, my thoughts have often turned to the picture of those ancient days, when He whom the world honours, and who is our KING, lived and taught among these hills. I have seen the Mount of Olives, where He preached, and the site of the ancient Temple in Jerusalem, where He often came.

These days are difficult, but don't forget that it is an honour to live in difficult days. Turn your hearts often to the thought of the KING whom we serve, and be sure that He has a place in His Household for the humblest and the youngest, who long to serve Him.

My love to you all.

“LANCELOT”

To his “dear Companions of the Round Table” his memory will ever remain an inspiration.

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The great Educational Movement begun by the Theosophical Educational Trust in India struck a rootlet in Britain, and now we receive a charming booklet from Australia bearing the motto, “Education as Service,” and telling us of Morven Garden School, Lane Cove Road, North Sydney, under the Theosophical Educational Trust, Australia. The booklet says :

Schools have been promoted by the Theosophical Educational Trust in late years in various parts of the world. Everywhere they have met with immediate success and growing support.

The principles laid down may be summarised in the statement that every child has its own peculiar temperament, character and abilities, and these must be studied and developed individually; that kindness and love must dominate in the treatment of the child, punishment and fear being eliminated, if the best results are to be obtained; that religion must be made a personal, practical thing to

each child—something which will link her or him with the great unseen inner world of reality. To secure these results the teachers in turn must pursue their work with love for it, and the motto of the Trust is the motive of its staff—"Education as Service".

The Trust Schools are not conducted for profit, or as private enterprises; they are established and carried on with the help of those who see in the child of to-day the citizen of to-morrow, and realise that in true education "nothing is too good for the child".

Two ladies of large educational experience have been secured as Principals, Miss Macdonald and Miss Arnold. A most attractive school is shown to us, perched high upon a hill in a delightful garden, the grounds extending over several acres, and sloping down from the house. Those who know Sydney will realise the splendour of its views, when I say that on the East it looks over the wonderful harbour of that city, and westwards to the Blue Mountains. We heartily wish it success. We are glad to see from the programme of the Theosophical Convention that on the third day of the Convention a visit to the School was arranged, and that on the fifth day there was a Conference of Educationists.

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It is good to read in papers from abroad how nobly France is playing her part in the titanic struggle of the War. It is not only the wonderful courage of the men, as when we read of three French divisions who during four terrible days held up thirty German divisions, with the aid only of some cavalry patrols and a few guns. It is not surprising to read that "there has been no finer military feat during the War than that accomplished by these three divisions". That which goes to the heart is that more than six of her Departments, some wholly, some partially, are held by the Germans, and the people live on from day to day, oppressed, tormented, subjected to insult and outrage; yet they endure, and endure with that peculiarly French courage which is ever "*gai*," half mocking at its own sufferings, the delightful French temperament which exists nowhere else. When, oh when,

will France be free and safe within her own borders? Somehow France tugs at one's heart-strings as does no other continental Nation.

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Headquarters has been very full for this last fortnight with the Summer School for Teachers. Last year such a School was held, and proved to be most useful, and this year it was repeated on a somewhat larger scale. I had the honour of opening it with a talk on Education on May 13th, and thereafter came a steady stream of work educational—lectures, demonstrations, discussions, papers, and in the evenings from 8.30 to 10 p.m. some form of entertainment, music, a drama of Rabindranath Tagore, recitations, Greek dancing, and so on. The teachers of the Olcott Pañchama Free Schools, trained so admirably by their Superintendent, Miss Kofel, gave a valuable demonstration of object lessons for young children. The school closed on May 26th.

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A very notable entertainment was given one evening, at which poets recited some of their own poems, and non-poets, the minority, recited other people's. India's poetess, Shri-maṭi Sarojini Devi, came surrounded by seven other members of her brilliant family—sisters, brother, sons—and she recited some of her own exquisite poems. She offers a curious psychological problem on the platform, the difference of mood strangely dominating the body; when she speaks on political matters her voice rings out, sweet and modulated, filling a large hall; when she recites, the mood is dreamy, introspective, and the voice, soft and low, seems to drift in through her from elsewhere. Both are beautiful; in the one, she is the inspired prophetess, touching and rousing the soul of her people; in the other the artist, speaking from the land of dreams, standing in the half-open ivory gate.

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At this same meeting, Mr. J. Cousins, the well known Irish poet, gave some delightful poems of his own, grave and gay. Mr. T. L. Crombie gave much pleasure by some presentations of his own finished poetic art. A brother of Shrīmaṭi Sarojini Devi, Harindranath Chattopadhyaya, still very young but a poet of inspiration and fire, recited some of his own striking and rich melodies; he should rise high in the future, the promise of his youth being so exceptionally fine.

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The Indian Boy Scouts were also much in evidence, enjoying their training in the wide Adyar grounds. Until a few years ago, scouting in India was confined to British and Eurasian boys, Indian boys being rigidly shut out by Sir Baden Powell and his representatives here. As in other things, good movements started in England may spread to all countries except India; if they arrive on our shores, they must be confined to the British residents and their semi-descendants. Mr. Gordon Pearce, Vice-Principal of Galle College, in Ceylon—one of Colonel Olcott's foundations—started a troop of Sinhalese Boy Scouts in the Collegiate School, and one school after another took it up in Ceylon. Then he sent a well trained Scout to Madanapalle, and so started the movement in India. Mr. Sinha took it up, on his return from serving in the Medical Corps in Europe and Egypt, and formed an admirable corps in Madras. Others followed, and the Indian Boy Scouts Association was registered last year. Now Mr. Gordon Pearce has come to Adyar, to serve as Chief Commissioner for India, and is engaged in co-ordinating our scattered troops. He held a Training Class for Scoutmasters at Kodaikanal, in the Hills, a few weeks ago, and another Training Class is to be held here in Adyar during the coming fortnight.

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Much work has also been done during May in connection with the Society for the Promotion of National Education. An article on its work will appear in THE THEOSOPHIST next month from the pen of Mr. G. S. Arundale. Here it must suffice to say that during the last month the Senate has been busy, and the Faculties appointed by it have been drawing up Courses of Instruction, which are now in the press, and will be widely circulated among Indian educationists for criticism and amendment, and will then be used tentatively from next month. A College of Commerce is established in Madras, and one of Science at Adyar, where Dāmoḍār Gardens has been leased for use: attached to it will be an Agricultural Department. The University will be opened there on July 7th. The Chancellor, Sir Rabindranath Tagore, has signified his intention to be present, and it will be a great joy if he should come. But his health is not strong, and his coming must depend on that. Three people in England have become Life Members of the Society—a thing that gives me much pleasure—and the Fraternity of Education there is collecting for our Society useful educational books. We are deeply grateful for their sympathy, for all work here for the uplift of India and for training her sons and daughters in the duties of their coming citizenship is looked on with deep suspicion and mistrust by the authorities. I am writing on May 28th, and the maxim for that day in the *New India Diary* is appropriate, when one's heart sinks before the difficulty of all good work in this country. "As the ignorant act from attachment to action, O Bharata, so should the wise act without attachment, desiring the welfare of the world."

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## THE DISTRIBUTION OF WEALTH

A STUDY IN SOCIOLOGY

By SRI PRAKASA, B.A., LL.B. (CANTAB.), BARR.-AT-LAW

**F**ROM time immemorial, men with hearts to feel and heads to think have been pained at the unequal and apparently inequitable distribution of wealth among mankind. From time to time some particularly bold individuals have put their thoughts on paper, and made suggestions for the practical fulfilment of their ideals. We have all heard of Plato's scheme of the community of women, children and property; most of us know of More's *Utopia*. We also know that none of these schemes have succeeded or can succeed in practical life. And yet we want something to be done; the glaring inequalities of life should be abolished. What to do is the question.



The war has upset most human calculations, and protagonists of socialism are putting forward their case with the utmost vehemence: apostles of the future democracy are not wanting. It almost seems that the present war is the last war of nation upon nation, and that the next wars are going to be of class upon class. And as such wars will be both inside and outside the States, they are more to be dreaded than the wars of one people upon another—for then, at least, each unit is united in itself: the house is not divided against itself. In order to avoid the possible disasters and horrors of the future, persons with imagination and sympathetic understanding must set to work now. It is best, therefore, to examine the various proposals before the world. For this purpose it is necessary to clear our minds of passion and prejudice, and discuss the subject in a spirit of charity.

Some say to us: "Pool the wealth of the world and distribute it equally among all. That is the easiest way out of the difficulty." The other side of this apparently simple solution is that all men are not equally wise or equally strong. We may eliminate the difficulty of the "accident" of birth; how are we going to do away with the "accidents" of health, strength or wisdom? Such accidents will still persist, and we cannot avoid or control them. That being so, we shall find, soon after the required equal distribution of wealth has taken place, that one man has improved and enhanced his share while another's has deteriorated. All sociologists are agreed that formerly, in the long lost ages, there was no notion of separate property, and that by the slow evolution of institutions, the institution of individual property has also arisen. Is it difficult for us to imagine that, if to-day we divide all wealth equally, to-morrow the same conditions will come back as exist to-day; humanity will only have once again to undergo all the travail of the transition. Let us try a simple experiment. Let us distribute equal pieces of land among ten

persons. We shall find that some one of these is very assiduous while another is indolent: within a few years we shall see the difference between the lands of one and of the other.

Then we cannot forget that equal division of wealth mainly means equal division of land, from which, after all, all things come. That would mean that men must work with their hands. How will the mind of man then develop? Man does not live by bread alone. He requires art and literature for the solace of his mind. A manual worker cannot possibly have the leisure to derive the joys that mind and spirit can give. Those that are wealthy, those that are not painfully anxious for the morrow's bread, can pay attention to the development of the fine arts, and that in itself is useful public service. But, it will be legitimately asked: "Why should one man labour and another enjoy its fruits?" To a question like this the rich man, the employer of labour, answers: "No doubt you labour, but if I had not the money, who could have employed you? If I were not rich, I could not have purchased such beautiful pictures, could never have been able to collect so many treasures of art and beauty; and if there were no patrons of such things, all art, all beauty, all literature would disappear from life."

So persons desirous of distributing wealth equally, and also anxious to preserve art in life, propose—and, I believe, Bernard Shaw is the most eminent of them—that all men and women should work, and that in return for the same they should get equal payment. The artist does not eat more than the agriculturist; therefore both of them should have equal amounts of food. Abolish sloth and indolence from life: you may write books; you may till the soil; you may paint portraits; you must do something, and you will get adequate nourishment. All that the individual does must be done for the general good. If there is a beautiful garden, all can enter it; if there is a beautiful picture, all can see it; if there is a

useful invention, all can use it. And the maker of the garden, the painter of the portrait, and the inventor of the instrument will all have their bodily needs satisfied. We recognise the fact that all men are not equal; that all are not equally capable of doing any particular thing; we also want the arts to flourish and beautify human life, for they are as important as food; and so all men should, according to their respective capacities, attempt to make the world as rich and complete as possible; only no one worker should get more than another.

This scheme is not without very serious objections from the standpoint of practicality. First of all, owing to the elimination of all competition and the assurance of physical necessities to all, taking human nature as it is, individuals will slacken their efforts to a great extent. Then we must also not forget that a manual worker can work every day; the farmer can plough and the carpenter can hack wood from day to day; but the brain worker—the poet, the painter, the musician—cannot daily exhibit some new work. It is quite possible that even an eminent poet or painter may be able to produce only one poem or one painting in the course of a whole year. How shall we inspect their work? How shall we pay them? It may be that because of this great drawback the brain worker charges more for his labour than the manual worker, for he is not sure whether his brain will or will not work on the morrow, and food is required daily. The poet can say with much force of reason: “The carpenter can work every day. The only break in his work will be due to physical ailments, and then you can supply him with food gratis. But how will you judge my work? I surely cannot write poems every day. Will you always ask me to show you a new poem before you dole out your daily food to me? Will you, or will you not, accept my excuse that my brain did not work on any particular day?”

So the thinkers are going round and round the same point, and no conclusion is forthcoming, and nations are to-day torn with internal dissensions and class hatreds that bode ill for the immediate future. But why all this madness for wealth? Why should man's passions be roused so violently for riches? In the modern world, material wealth is a tremendous power. Some believe that this has always been the case. That, however, does not seem to be probable. For denizens of the forest, the strong right arm is the source of all power. In social intercourse mere length of years commands respect. In certain types of society, caste by birth evokes the greatest amount of reverence; for instance, as does the Brāhmaṇa in India. It is not impossible to imagine that poverty itself may be a most dynamic force in certain circumstances. It seems to me, at least, that the human heart hungers for power. If power can be achieved by being a Brāhmaṇa, a mighty monarch like Vishvāmiṭra—as ancient Indian legends testify—will gladly lay aside the emperor's crown and beg for recognition at the hands of poverty-stricken Vasiṣṭha. If monarchs, at whose names the nations tremble, regard themselves as highly blessed at the touch of the dust of the feet of the lowly ascetic, why should Nārada and others seek wealth? Does not mediæval European history itself show many an illustration of great lords and warriors donning the cloth of the mendicant? The whirligig of time has now brought a day when wealth alone gives all honour and power; and therefore mankind is madly rushing after riches.

Whatever has the potentiality in it of buying various articles can be called "wealth". This potentiality to-day resides in gold, silver and Government paper. The accumulation of these signify the rich man. Those who do not possess these are poor. The modern man has many more methods of gathering riches than his ancestors had. The rich produce

of mines and the invention of machines for the manufacture of articles has added to the wealth of the world, and money can buy many more things to-day than it ever could before. Prevalent notions of propriety give the wealthy man an honoured place, and the populace regard him as worthy of reverence. The rumoured illness of a Carnegie or a Rockefeller will produce greater commotion in the markets of the world than the death of great kings and emperors. The key of the world is in the hands of the wealthy; hence all desire and attempt to acquire riches.

On the one hand, then, is the enhancement of wealth, on the other the expansion of the human mind. However great may be the amount of the world's riches, there must be a limit to it; but the number of human beings is unlimited, and in many of the ordered and civilised nations of the world their numbers are ever on the increase. It is then that the thoughtful ask: "Why should all wealth be confined in the hands of the few? Why should the majority be deprived of it? Why should all power, all government be in the hands of the few who can force the poor to do whatever they want by tempting them with their riches? Why should the poor be obliged to labour, even at the risk of life? Why should they suffer the abuse of the wealthy?" These thoughts and questionings are now penetrating the lowest strata of society, and the most eminent among men are taxing their thoughts to frame some constructive proposals for the equitable distribution of wealth and the elimination of the differences in life.

This is, no doubt, a difficult position. All the same, the situation has got to be faced. Some forms of manual labour entail risk to life. Working in factories means fearful bodily exertion; working in mines means constant endangering of life itself. The rich do not share these risks and these sufferings. They get ready-made wealth. It is the poor labourer that brings gold and silver, coal and salt from the bowels of the earth. He

gets only his daily wages and scarcely anything more. The fruits of his labour go to his rich employer. For the sake of pearls the wealthy merchant sends the fisherman to the deepest depths of the sea. The stokeholds of ships are as bad as the hells of orthodox theology ; and stokers, stripped to their waist, shovel coal into the burning furnaces from hour to hour, supplied with air only through small funnels—the holds themselves being situated many stories below the surface of the waters. Compare their condition with that of the first class traveller who sips his ice and lemonade, lounging on cushions in brilliantly furnished saloons ; contrast them with the wealthy merchants who profit by maritime trade ; and the proprietors of the ship who make their fortunes by the working of the steamship lines. Then, again, the masons build palaces : so many suffer serious injuries by accidental falls from roofs and scaffoldings ; but they cannot live in the houses they build ; they must ever live in hovels, leaving for the rich the structures they have erected at such risk to themselves. Let us cast our eyes on the labour bestowed in producing rice and wheat, the best varieties of which come to the people in the towns : the producers have to be satisfied with the coarsest leavings, if even that. Let us not forget the terrible battle-fields, where millions give up their lives uncomplainingly for the sake of the kings and ministers who are to profit by their sacrifice.

Only lately, insurance acts in some of the most advanced of countries have sought to supply the necessaries of life to workmen when injured in the performance of their duties, and to their families when the breadwinners are accidentally killed. All the same, we must with sorrow accept the cruel fact that, if the accumulation of wealth is necessary and if all that it can do is not to be lost, if mills and factories, railways and steamships have to be worked, if palaces are to be built and gold and silver extracted from the deepest mines,

then it is also necessary that labourers should not be abolished; that there should be in the world such men as, for the sake of their daily bread, would not hesitate to go to places of danger, and are prepared to sacrifice their lives in difficult undertakings. Such work, in normal circumstances, will only be done by those who are unable to find easier employments, and for whom it is necessary to procure their nourishment by the sweat of their brows, even at the risk of life itself.

If, however, we do not want modern civilisation itself, then our difficulties can be easily solved. No doubt the splendours of life will be lost, but—as those say who desire to abolish civilisation and all it means, such as Mr. Gandhi in India, and Mr. Philip Oyler and others in England—at the same time there would return to the world much peace and happiness and human equality. In other words, men would till their own soil, make their own clothes, and satisfy, in ease and comfort, the barest necessities of food and raiment; the rest of their time they could spend in education. One wonders, however, if there would be much left to learn. But those of us who have neither the desire to obliterate the wonders of science nor the wish that the poor should suffer as they do, have to put forward our own proposals.

The proposals of this class of persons—and the present writer is with them—may be summarised somehow like this. Let every department of work in life be regarded as a joint family concern, in which all workers contribute what they can, and all work for the common good. All concerns require three things: capital, brains and labour. Let the rich put in his capital; the intelligent, his brains; the workman, his physical strength. Nowadays the brain-workers—managers, inspectors, etc.—and the labourers are only servants of the capitalist employer. They do not care for profit or loss. They get their wages: profit or loss is the master's look-out. The master

himself does very little work ; the servants have to work very hard. That means great strain on the bodies of the manual workers. They hate the work that they do. It is only the salary that binds them to it. This is not right and proper from the standpoint of the general good. If all workers were to regard themselves as equal partners in a joint family, if they regarded the work as their own, there would certainly be much better work done, and in a very much better spirit. The capitalist has money : he gives his money ; the manager and other such officials have brains : they give their brains ; the labourer has strength : he gives his strength ; and all work together, the profits being shared equitably by all concerned.

If such were the principles of work, the employer and the employed would no more regard one another as inveterate foes ; no more would the labourer think that the master wanted to overwork and underpay him ; no more would the master feel that the labourer wanted to underwork and get overpaid. No more would masters' unions and trade unions wage unending wars against each other. No more would statesmen be daily called upon to settle labour disputes and frame social legislation. The masters' profits would, no doubt, be lessened ; the labourers' wages, no doubt, would be enhanced ; but all would be devoted to the work they do, and brotherly feelings would exist between master and man. In the difficult social and economic problems that face humanity to-day, this seems to me to be the most feasible and the most practical proposal, well worth a trial in any case, and at an early date. The war has brought matters to a head ; and the nations of the world will really have no peace, even after treaties have been signed, if they do not start now to better the condition of the labourers, and protect themselves from impending social and economic revolutions.

Yet this is not enough. From ancient Indian polity a lesson must be learnt. Despite the boasted democracy of



modern days, there was more democracy, in social and domestic life, in ancient India. Here classes were not divided by wealth; here there was no superciliousness on the part of the wealthy. The wealthy man always held his wealth in trust, so to say, for the public. His houses all could enter; his gardens all could see; the poorest sat on the same floor and on the same level with himself. His personal life was simple and his benefactions large and universal. All that disarmed opposition. When you keep the poor man standing and shut your door in his face, you sow the seeds of social unrest. Common human charity—a sympathetic attitude of the mind—will obviate much jealousy and much bitterness in life. On the banks of the river the Mahārājā and the peasant bathe together; on pilgrimages they trudge together—why should they hate each other? It is the mentality of the modern man that is at fault; and a little knowledge of psychology is more helpful than a load of learned lumber in every other branch of human knowledge.

I should here like to put in a word for the caste system. I know that so many silly customs have grown up in connection with the working of caste in modern India, it has created so many difficulties in national consolidation and so many bitternesses in social life, that the country's well-wishers have rightly conceived a deep-rooted prejudice against it. But I shall venture to show that there is a good point in the system that deserves to be noted and not lost sight of. First of all, it is in the nature of a hereditary determination of an individual's position in society. It eliminates competition from human life, and enables one to choose his profession and vocation in life without fumbling about. I believe most persons, looking out for professions after their college education, would heartily wish they could have made up their minds earlier and concentrated upon their choice. All the same, caste seems to mean the forcible suppression of talent for walks of

life other than that in which one finds oneself by birth. This really need not be so. For there should always be scope for change, and if exceptions are allowed to be made, without hard and fast rules, and if all social disabilities, such as untouchability, etc., are removed, the attendant unfortunate incidents of caste will all tend to disappear.

It will be seen that the highest classes of modern society desire, and succeed in having, all the good things of the earth—honour, power and wealth—in their own hands. Under a carefully and properly worked system of caste, these good things are equitably divided among different classes, which abolishes, or at least diminishes, jealousies and narrownesses from life. Caste gives to the Brāhmaṇa (*i.e.*, the learned, teachers and clergy) much *honour* but no money. The king leaves his throne of state to receive him, even if he be in rags. The human nature in the Brāhmaṇa is soothed by the honour shown to him by the monarch, and he loves his tattered garments, and is proud to remain poor but learned, dispensing his knowledge to his pupils for the barest sustenance in return. The Kṣhāṭṭriyas (*i.e.*, the rulers, governors, executive officers) get *power*. Power is sweet. It is sufficient compensation to them for lack of both honour and wealth. The Vaiṣhyas (*i.e.*, the traders, merchants, bankers, etc.) get *wealth*—they are bound to support the Brāhmaṇa and honour him; they are also bound to pay tribute to the Kṣhāṭṭriya and be under his sway. The Vaiṣhya enjoys wealth, but not much honour or much power. The Shūdras (*i.e.*, the servants, labourers, factory-hands, etc.) offer service to all; they are supported; they are loved; they have no reason to feel jealous of the other castes, for the most honoured Brāhmaṇa is as poor as, or even poorer than, themselves; the Kṣhāṭṭriya protects them at the risk of his life; and the Vaiṣhya, though wealthy, does not blatantly show off his wealth, but has to use the major portion of it for others and

for the public good : he himself scrupulously lives the simplest of material lives.<sup>1</sup>

The world feels jealous, not of him who has wealth, but of him who shows it off too much. Is it not said that the motorist is the person most responsible for social and economic unrest in Europe? If a rich man uses his money for others, he is loved and not hated. The Kshatṛiya, in this scheme of things, consults the Brāhmaṇa in affairs of state. The modern notion is : the greater a man's material stake, the greater should be his share in administration. The older scheme seems to have been : the greater a man's wealth, the more selfish will be his advice, so the sovereign must rather consult the most learned but the most poor, who alone, if anyone, can give the most disinterested, and therefore the best, counsel. In such wise did the polity of the ancient Indians at least attempt to save the world from distressing social wars, and I sometimes feel that slowly but steadily the Western nations—with all their proud disdain for the name of caste, though unfortunately perpetuating in their own lives only its worst and not its best features—will either rediscover for themselves this simple polity, or realise that there was something in the dreamy East worth learning and even imitating ; for the modern attempt to grasp all honour, power and wealth in the same hands, with the supremest irresponsibility towards others, has been resultant of horrors perhaps never suffered in ancient times to the extent that they are to-day.

People in India are passing through strenuous times of transition. It is the duty of all interested in their country's welfare to make the transition as easy as possible. The thoughtful among them do not want to cut themselves away from their past ; they do not want to be blind to the influences of the present. In the midst of all the great shaking that

<sup>1</sup> The reader should study, if he is interested in this line of thought, Babu Bhagavan Das' *The Science of Social Organisation : or The Laws of Manu in the Light of Theosophy*. The ideas here propounded are borrowed from him.

the country is experiencing in all the departments of its life ; in the midst of the social disadvantages, the domestic unhappiness, the political aspirings, the economic unrests—all unfortunately inevitable concomitants of transition, as history testifies when the Middle Ages gave place to the Modern Age in Europe—it is necessary that the people should so live and work that they may lead India safely from the dangers that threaten her, to a position that may be commensurate, at one and the same time, with the teachings of her ancients and the gigantic achievements of the modern age of science.

Sri Prakasa

## STUDENT CHRISTIAN MOVEMENTS

By ADELIA H. TAFFINDER

**L**EADERS of all the Student Christian Movements are to-day facing a supreme opportunity in relation to the expansion of the spirit of brotherhood by means of foreign students. According to the statements furnished by the General Secretary of the Committee on Friendly Relations among Foreign Students, in the United States the war has wrought notable changes in the migration of students. Scores of foreign students formerly enrolled in the Universities of the British Isles, Germany and France have either returned home or registered in North American Universities. Several hundred new students from Japan, China, and Latin America who, under normal conditions, would have pursued their studies in Europe, have entered Universities and colleges in the United States.

By far the most extraordinary result of the war on student life is the actual organisation of classes in the prison camps of the opposing armies; here thousands of students and professors are congregated, and the weariness of enforced leisure, at times, is somewhat tempered by the continuance of University study and investigations. We are informed that over 2,000 college men from Latin-American Republics are mingling in classroom, laboratory, and athletic field with their cousins in North America. Filipino students, 600 strong, are found in the Universities from California to Maine. They

are becoming enthusiastic about the organisation of an inter-island student conference in the Philippine Islands.

According to one authority, several scores of students from Russia, Greece, Africa, Spain, Portugal, and the Balkans add to the cosmopolitan character of student life within the United States. And 200 American students, without complaint, tell the sad story of loss of home and loved ones far away. As a result of recent inquiry into this subject, information is given that there are fully a thousand Chinese students in the institutions of higher learning in the United States; about half of them are Government scholarship men, representing every province of China. The Japanese Empire is represented in North American student life by over 1,200 members; while about 300 Korean students are studying here.

An estimate is given of over 5,500 foreign-born students, from forty nations, enrolled in the colleges and Universities of this nation and Canada. There is also a considerable number in preparatory and high schools, trades schools, and business colleges. Many of these students have received Government scholarships. All classes of society are represented by them, but a majority come from the most influential families, and will return to positions of leadership in their own national life. Some of them are prejudiced against some phases of North American civilisation. Their attitude toward Christian truth and service is largely determined by the influence of fellow students, teachers, and others with whom they come in contact. The life and policies of the various nations will be affected more or less by these leaders, who are now studying in America. Their presence in our country is a challenge to the best people of North America. Shall we help to sharpen their intellects, but deny them our best help in developing strong moral character? Shall difference in race, language and religion be allowed to prevent friendly, sympathetic fellowship? Shall any effort be made to discover the causes

of prejudice and misunderstanding, and to apply the most effective remedy to these when discovered?

The question is: Why not establish permanent international friendships by revealing and interpreting to these national leaders the best features of our commercial, civic, and religious life? With a view to answering satisfactorily these and similar questions of vital significance, the British and North American Student Christian Movements have set apart special workers; their secretaries are making a careful study of the needs of foreign students, and have outlined a programme of service, some features of which are indicated in this article.

The student who is planning to spend from two to six years abroad needs, before leaving home, accurate information concerning the educational institutions in the country to which he is going, their comparative advantages and requirements, student life and customs; also facts regarding expenses, provision for scholarships, and opportunities for self-support. He is eager to consult representatives of the nation towards which he is looking, also to meet returned students and travellers who can answer his questions. Assistance is indispensable in securing passport, transportation, and articles for the voyage. Letters of introduction, descriptive material and other literature will be heartily welcomed; while assurance that he will be met by trustworthy persons at the port of arrival will bring comfort to his parents. When is the welcome of a friend, though a stranger, so much appreciated as at the pier—amid strange people, a strange language, and government officials? Here our foreign student often needs an interpreter, a guide through customs inspection, and information about a reliable hotel or boarding house. Probably he will wish to exchange money, make purchases, post letters, and send telegraphic messages. A map of the city, showing the location of Consulates and principal public buildings, routes of street cars, etc., will be a welcome gift.

On reaching the University town or city, personal guidance is the foreign student's primary need. He needs assistance in securing satisfactory board and lodging, in selecting courses of study, in registration, in enrolment in classes, in purchasing books and materials, in studying the prevailing language, and in becoming acquainted with teachers and fellow students. He needs advice regarding his participation in social, athletic, moral, and religious activities of the University; he needs to be fortified against the evil influences of student life, and enabled to see and appropriate the best features of his new environment. Above all, he needs a few friends who thoroughly understand him, and with whom he can talk frankly—friends who will be with him in the time of affliction and discouragement, and who will minister to his deepest spiritual needs.

Several years of absence from the land of his birth, during the plastic period of his life, make necessary some radical adjustments on the part of the student after returning to his country. Perhaps he has been an object of curiosity and special attention while abroad, and now he is tempted to feel superior; possibly backwardness, suffering and poverty among his people disgust him, and do not challenge him to unselfish service. The returned student needs the companionship of the choicest of his countrymen who have studied abroad, and are now established in useful service to their community; their counsel and leadership will demonstrate how he can apply his knowledge and experience to the solution of the most pressing problems of his people. The need for assistance and friendship, which will stimulate the returned student to be true to the highest ideals under trying circumstances, is scarcely less urgent than such need when he first went abroad. A trained intellect, a disciplined will, and a consecrated spirit should be promptly related to the great constructive enterprises of the best Christian leaders in his native land.



This Committee on Friendly Relations among Foreign Students maintains secretaries who are responsible for the welfare of students from foreign nations in the United States and Canada. It is endeavouring to establish Information Bureaux in foreign nations with reliable persons in charge, who can distribute literature and give information to prospective students regarding University life in North America. These correspondents advise the Committee in New York regarding the plans of prospective students, in order that they may be communicated with, and met on arrival in New York and other ports. A representative, who speaks the necessary language, meets the student on his arrival, and extends every possible courtesy; and a handbook of useful information about student life is presented to the new student.

In each University enrolling foreign students, a committee meets new students from abroad, assists them in finding rooms and board, and in entering classes. This committee promotes acquaintance and good fellowship among students of all nations by arranging frequent receptions, in private homes, Christian Association buildings, and churches. Scores are enrolled in groups for Bible study and as members of the Associations. An effort is made to obtain help for those who need to earn a part of their college expenses, and, whenever possible, a personal advisor is provided for each foreign student. During vacations and other leisure periods, the committee accompanies foreign students on visits of inspection to social settlements, playgrounds, hospitals, penal and reform institutions, etc. By this means the foreign student gains valuable ideas regarding the manner in which other people are dealing with social and community questions. No service is more deeply appreciated than that of making recommendations concerning valuable books and the distribution of literature which is most helpful in character building.

The life of the students from the same nation is unified and their highest interests are safeguarded through such organisations as the Chinese Students' Christian Association of North America, the Chinese Students' Christian Union in Great Britain, the Indian Students' Christian Union, and similar organisations. These societies afford opportunity for expression and mutual helpfulness. Bulletins and magazines are published by them, intercollegiate visits are planned, and district conferences are held. In at least two cities in China, special Chinese secretaries have been appointed to receive returned students. It is the plan of these secretaries to discover the major interest, the training, and the experience of the returned student, and to enlist him as promptly as possible in some form of unselfish service in the community where he is located. Thus also in other nations. If his life is dedicated to Christian service, the foreign student may be guided into complete consecration of his talents as a minister among his own people. Those who are preparing for government service, teaching, journalism, commerce and industry, may return to their nations aflame with the passion of Christ, or cold and hostile to His unselfish programme.

Some facts have been gleaned, which are pertinent to the subject, through dealing with the women students of South America. This information comes from a correspondent of the Student Christian Movement in Latin America, who writes that higher education for women in South America is far more widely developed, and of far longer standing than might be imagined.

All the Universities in all the Republics are open to women, and there is a steadily increasing number of women students in all of the more advanced countries. There are 250 women in the University of Santiago, Chile, about 175 at Buenos Aires, others at La Plata, Argentine, and about 60 or 70 in Montevideo, Uruguay. There are in all the capital

cities a certain number of students of art and music, but the vast majority of girls of student age, in South America, are found in the normal schools, training for teachers. There are 10,000 women in normal schools in the Argentine. Secondary education for girls varies very much in the different countries; really good schools preparing for the University are of very recent growth. Women's education in South America has been very much influenced from abroad. The best of the convent schools, those conducted in Santiago, Lima, and Buenos Aires by the Sisters of the Sacred Heart, are largely staffed by foreign sisters—French, Irish, etc. Many girls of wealthy families are sent to finish their education in convent schools in Baltimore or in Paris. On the other hand, in the Argentine the influence has been North American. Thirty-five years ago, Sarmiento, the President of the Argentine, invited women from the normal schools of the United States to organise the training of teachers in his country. Vigorous, purposeful women responded, and under circumstances of great difficulty, and sometimes hardship, organised the Argentine normal school system. These pioneers have been at work sixty-four years in all; now there are but three remaining. Their works do follow them, and the Argentine owes them much, though the North American system has been modified by French and German ideas.

South American Universities are organised in their own fashion. The University consists of various Faculties, preparing for the different professions—law, medicine, dentistry, pharmacy, engineering (in the old days theology was included). There is no arts course, or course where a general as opposed to a professional education can be obtained, except in Buenos Aires, where there is a Faculty of Philosophy, and in Santiago where the Institute of Pedagogy supplies the equivalent of an arts course. However, the professional courses are broader and more liberal than in other lands; thus, if you wish to study the

natural sciences, you take up medicine; and if you wish to study history and ethics you take up law. The law course is regarded as giving the best education. Half the students are women in the Faculty of Philosophy in Buenos Aires, and 200 out of 250 students are women in the Institute of Pedagogy in Santiago. On the other hand you never find more than a handful of women in law or engineering, and not very many in medicine. The professional schools most popular with the women here are pharmacy and dentistry.

But teaching is *par excellence* the profession of the South American woman. In Brazil, Uruguay and Argentine the proportion of women to men teaching in the primary schools is as great as it is in the United States, *i.e.*, primary education is almost entirely in the hands of women. Government teaching is decidedly well paid, as things go for women; it carries with it a good pension; women are allowed, nay more, encouraged, to teach after marriage. In Brazil, once you have taken the normal school diploma, the Government pays you a salary, whether it has a vacancy for you or not. The demand for women teachers, and the really substantial attractions of a Government post, explain the enormous numbers of girls in the normal schools of these lands. In San Paulo, where there are over 1,000 women students in the very up-to-date and well equipped normal school, the girls are mostly of a very good class; and at a recent entrance examination there were 735 candidates for thirty places.

As to the driving force behind the movement for women's higher education in South America, some few—the élite—are studying from pure intellectual interest, or from a desire to prepare themselves for national or social service. The large majority, however, are moved by economic necessity, and primarily are not students, but good daughters anxious to help the family.

In Chile the Spanish element is much stronger amongst the women students than elsewhere, though even there in the

Universities an astonishing proportion of the leaders have British and especially Irish names. In the Argentine scarcely any of the University women come from the old Spanish families. A glance at a University catalogue shows English, Scotch, Irish, German, French, Italian and Russian names, but very few Spanish. The largest single element amongst the women students is the Russian Jewess; she is more ambitious, more aggressive, and more independent than the girls of the other races, and it is she who is putting her stamp on woman student life in the Argentine. In Uruguay it is the French and the Italian elements that are prominent. All of these, if not immigrants themselves, are the children of immigrants; though Latin, few are Latin-American in origin. The proportion of girls of really Latin-American origin amongst the normal students is, of course, far higher than in the Universities, though even there the foreign element is strong, especially in such cities as San Paulo, Brazil, where more than half the population are Italian immigrants, and in Rio, where 200,000 of the inhabitants are recent immigrants from Portugal.

Another universal characteristic of the South American women students is the absence of esprit de corps amongst them, or of any real student life whatever; they are units; they have no student traditions or student interests. The majority live in their own homes, or in families where they board, attend classes, and go home directly their work is over. Rarely is there provided any Common Room for the women, or any place where they can meet each other socially. There is almost a complete absence of the student organisations that honeycomb the Universities and colleges of other lands. The only important student organisation in South America is what is known as the Student Federation; something of the sort exists in almost all the Republics. It has as its object to defend the rights of students, and to express their views to the faculty or to the Government. When it acts, it acts

with great efficiency. Apart from the Student Federations, however, the women students in South America seem pre-eminently "unclubable".

The movement for women's higher education in South America has developed slowly and gradually. This accounts for the fact that, in spite of the severe restrictions on women's liberty which prevail all over the continent, the women students in the Universities have had comparatively little difficulty in their relationships with the men students and the professors.

As to religious conditions amongst women students, it is difficult to dogmatise, as these vary in different countries, and in different classes of institutions. Amongst the University women, there is every evidence that the trend is the same as amongst the educated men students—an almost universal materialism, or agnosticism, a complete reaction against Christianity, as they imagine it to be. Up to the present time the South American women students have had no touch with the World's Student Christian Federation. But there is every reason why communications should be opened with them to bring them into this movement. Their influence in their own lands is great, and it can be made very much greater.

This correspondent in South America says: "The composite photograph of the educated South American woman, which remains with me, is that of a very dainty and attractive personality, affectionate and charming in social relationships, stepping out diffidently, yet eagerly, into a new world of liberty and opportunity. She is intensely patriotic, and is beginning to be ardently interested in social questions which affect the country. She is ready for hard work in a good cause, and both in social and educational organisations I have seen her doing excellent, effective and self-sacrificing work. She is a Latin-American, and therefore an idealist."

Adelia H. Taffinder

TO THAT FOUND BURIED BENEATH  
THE ALTAR OF KAPÆMAHU

THOU little bit of bone which, centuries and centuries ago,  
This Self hath used to hold its curious thoughts  
And home its problems and its loves and hates,  
How strange thou seemest, turning here within my hand !

Methinks within thy cavity there lurks a wavering whiff,  
A delicate, impalpable half-fragrance and half-thought,  
That recognises in the hand that holds thee here,  
A something near—a sweetness—love—attraction—what you  
will—  
That marks it part and parcel of the thing thou wert.

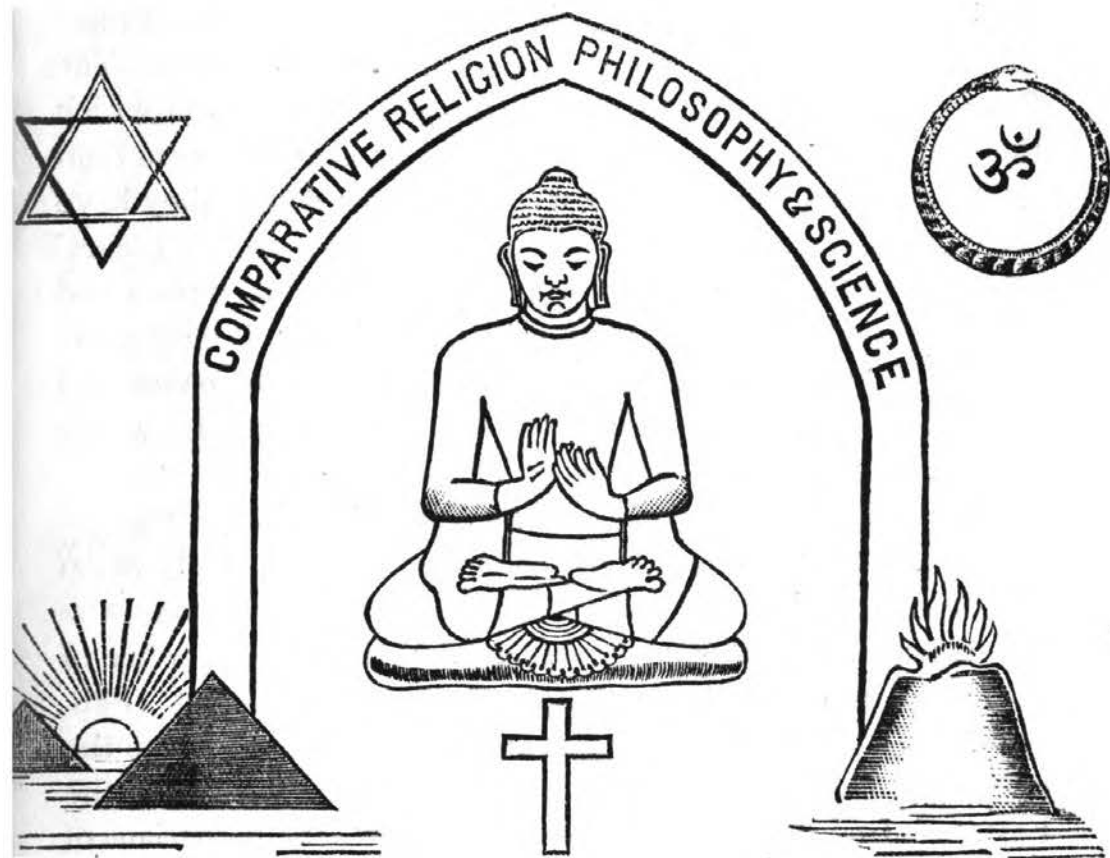
Soft is my touch upon thee, soft my thought,  
And over me there steals a memory  
Of hand that rested where my fingers touch,  
And smoothed back from my brow the vagrant tress,  
While deep into my eyes gazed eyes more deep :  
I feel the touch—the gaze hath stirred me to the soul :  
Mute bit of bone, canst thou not tell me more ?

Ah well ! Why seek to touch again the past and all it holds ?  
Somewhere—somehow—those hands will once again  
Brush back the hair from off my temple, and those eyes  
Will gaze deep down into my soul.  
*Again*, I say ?—And have they ever ceased the gaze ?  
Or have I ever ceased to feel the touch ?

Nor time nor space exist. This bit of bone—  
'Tis but a symbol of what is—what was—what ever shall be.  
I and thou who gazed are One—why seek to find thee in the past,  
Or in the days to come ? 'Tis only that my sight shall clear  
And we, as One, will understand—will *know*.

K. M. IRONWOOD

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## THE BUDDHA'S DOCTRINE OF ANATTA

By F. L. WOODWARD, M.A.

SO much has been said and written of the "soul" and its denial by the Buddha, and so many attempts have been made by people, both Eastern and Western, to show that he said or meant something other than what has been handed down as *Buddha-dhamma*, that I propose to quote from the Pāli *Pitakas*, or collections, the sayings of the Buddha on this subject. These sayings were recited at the First Council, following the Buddha's *Parinibbāna*, or final passing away,



by the great disciples who had sat at His feet for so many years. It is said that the Council consisted of five hundred Arahants, including Ananda, the beloved disciple, who attained that degree of saintship just as the others met together. The Suttas then recited in Pāli, the language of Magadhā in which the Buddha preached, and confirmed as genuine, were then established as a canon and long after written down: they have been jealously guarded ever since as the *Theravāda* or Elders' tradition, which forms the Buddhism of Ceylon, Burma and Siam. Samskrit was not employed as a vehicle till long afterwards, so that we may take it that we have, in the oldest and most often repeated sayings of the canon, the authentic words of the Teacher of gods and men.

To understand the Buddhist way of looking at the "soul" problem, and before passing judgment on it as a purely negative system, it is necessary thoroughly to understand the principles of the Buddha's message, which was subversive of the popular Hindu belief in *ātman*, as an immortal ego (Pāli, *attā*). When, soon after or contemporaneously, it fell to the lot of Pythagoras, who had been trained in the wisdom of the East, to introduce the idea of rebirth among "the barbarians of the West," his teaching could be understood only as implying the transmigration of some ghostly entity from body to body, and this belief of "soul" has ever since influenced Western philosophy and religion. The belief in reincarnation, however, went no further than the Greeks and Druids (who perhaps had it before), and appears to have existed among them really as a secret doctrine: and to this day the average Western man, inheriting fixed and ingrained methods of thought, even if he admit the possibility of rebirth, cannot consider the question without the idea of an immortal, unchanging ego: while the ignorant are repelled by the very thought of being reborn, because it is the bodily personality that they have in mind as taking birth, like the man in the

New Testament who asked whether he was to re-enter his mother's womb. To such the words of the Buddha are equally applicable as when He said to the Hindu ascetic, Vaccha :

*Gambhiro h'āyaṃ Vaccha dhammo. . . .* Deep indeed, Vaccha, is this doctrine, hard to see, hard to grasp, good, best of all, not to be fathomed by reasoning process, abstruse (a name also applied to *Nibbāna*), by wise men only understood: and hard it is for you, a man of other views (*aññadiṭṭhikena*), of another belief, of other leanings, of another training, taught by another teacher.

—*Majjhima Nikāya*, 72. Trenckner's Pāli Text, Vol. 1, p. 487

The casual reader may not care to pursue the subject further, but those Theosophists who carry out the second object of the Society, the study of Comparative Religion and Philosophy (and I fear their number is very small), may be interested to read this article to the end, in order to grasp the Buddhist point of view, which entirely differs from that of any known system. For those students who have not the Pāli at hand I add the original in important passages.

The Buddha's doctrine is based on *Kamma* and rebirth. *Kamma* is action done with intent. The manifested universe is the result of previous universes, and has three characteristics (*tilakkhanam*). They are *aniccam*, *dukkham*, *anattam* : i.e., all existing things are impermanent; are evil or painful; are without substantial basis or self. Its ideal is liberation from the wheel of rebirth in this or any world. The cause of rebirth is desire for something or for some state of being, the result of which desire, or *taṇhā*, is *lobha* (lust, love), *dosa* (hate, repulsion), and *moha* (infatuation). Deliverance comes by casting off these Taints, and, after a long series of existences in this or other worlds or states, the Four Aryan Truths are seen: Ill, the cause of Ill, release from Ill, and the Path.

The Path is entered on realising that one has broken the first three Fetters, which are The Delusion of the Self, Doubt in the Truth, Belief in the power of religious rites and ceremonies to bring deliverance. This stage is perhaps marked by

the Theosophical teaching that the Causal Body is broken up on Initiation, or at a certain stage when the one-ness with all existence is realised. The Buddha said :

When with full wisdom he beholds the Ariyan Truths, to wit: Ill, the uprising of Ill and the crossing beyond it: next the Ariyan Eightfold Path which leads to the calming of Ill, when he hath seven times (more) run on from birth to birth and come to the last, that one shall make an end of Ill by wearing out all the Fetters.

—*Iti-vuttaka*, par. 24

He who hath attained insight (initiation) for ever renounces all remnant of three things: belief in an indwelling soul (*sakkāya-dit̥ṭhi*), doubt, and faith in rites and ceremonies. Such an one is free from the fourfold doom (of rebirth in purgatory, or as a *yakkha*, demon, or as a *peta*, ghost, or as an animal); never more can he do six deeds: kill father or mother or an Arahant, wound a Buddha, create schism in the Order, or have wrong views.

—*Sutta Nipāta*, v, 231; *Sam. Nik.*, 4, 47, 107; *Angutt. Nik.*, 4, 186

After seven more lives the state of the Arahant is reached (but not necessarily in this world), when *Nibbāna* is realised even on earth, a state in which the three Taints, mentioned above, have vanished utterly. *Nibbāna* is the realisation of the Uncreated (*asaṅkhatadhātu*). On this subject the Buddha was silent, probably considering that when the Nameless is named, wrong ideas arise. He discouraged all speculations on the Four Unthinkables (*acintyā*), namely, the origin of Matter, the Nature of the Abnormal powers, the Omniscience of the Buddhas, and the working of *Kamma*. Such speculations lead to illusion, to pride and wrong views, and hinder moral progress as they increase the delusion of the Ego.

Now let us consider the Buddhist idea of a man. A being (*satta* or *puggala*) is an aggregate of *khandhas*, a heap of tendencies, and is sometimes called *nāma-rūpa*, name or subject and form or object, which cannot exist independently of each other, that is, thing arises from thought and thought from thing. They arise and vanish together. This *puggala* consists of Five Groups, four immaterial and one material: they are—*rūpa* (the physical body composed of earth and water, heat and air), *vedanā* (sensation, that which responds to

contact: what in Theosophy would be called the astral impressions conveyed to the brain through the etheric double), *saññā* (perception of impressions), *sankhārā* (mental workings), *viññāna* (consciousness, cognition). This total of name and form, or mind and body, is the personality, *attabhāva*, a collection of ever-changing elemental atoms, and has no abiding *attā*. In numberless passages the Buddha analyses this *attabhāva*, to satisfy questioners that no one principle of the hundred and eight sorts of *khandhas* composing it can be called permanent. A favourite example is that of the chariot and its component parts. Plato perhaps would have said in his earlier teachings that there was a divine idea of a chariot existing, of which the earthly chariot is a copy. Man is often called the *pañca-kkhandham* (fivefold heap).

“In this six-foot mortal body,” said the Buddha, “along with its notions and thoughts, brother, I declare to you the world, the cessation of the world, and the way to the cessation of the world.”

—*Saṃyutta Nikāya*, 1, 62

By “world” He means, as He says in the same passage :

In this Ariyan teaching, the “world” is that by which one is aware of the world, has ideas about the world—that is, by awareness through the senses.

The chief soul theories prevalent in India at the time of the Buddha are thus summed up in the *Brahma-Āla Sutta* of the *Dīgha Nikāya*. No less than sixty-two *ditṭhis* or views about the soul, as a subtle form *in* the body and not of it, a separate entity, are set forth and confuted. He declares they are all wrong, or partly right and partly wrong, owing to confused perceptions of those who had not reached the sphere of a Buddha, and thus saw only a part of the truth, which He himself was the first to discover or rather to rediscover (for each Buddha preaches the same basic truth) in this world period. There is not room to detail these views here, but they may be thus summarised, concerning soul as a transmigrating entity.

(a) In sixteen ways it is maintained by the Brahmins and ascetics that there is *conscious existence* of soul after death, with or without form, with various modes of consciousness, happiness or pain, or both or neither.

(b) In eight ways there is *unconscious existence*, with or without a form, or with both or neither.

The Buddha's teaching omits the souls and considers states of mind (produced in meditation) which lead to rebirth in worlds or states corresponding to them. The Buddha rejected the old animistic sense of the word "soul," and would not regard this aggregate of "emotional and intellectual dispositions" as an abiding entity. (See trans. of *Brah. Jāla Sutta* in *Dialogues of the Buddha*. Rhys Davids.)

Between these two schools of extremists, the Buddha took up a middle position, which He called The Middle Path :

It was said by the Exalted One :

"There are these three teachers, *Seniya*, to be found in the world : who are the three? There is first, *Seniya*, that kind of teacher who declares that there is a real, persistent soul in the life that now is, and in that which is to come : then there is the kind of teacher, *Seniya*, who declares that there is a real, persistent soul in the life that now is, but not a soul in a future life : lastly, there is a certain teacher who does *not* declare that there is a soul, either in the life that now is, nor in that which is to come. The first, *Seniya*, of these three is called an *Eternalist* : the second is called an *Annihilationist* : the third of these, he, *Seniya*, is called *the Teacher who is Buddha Supreme*. These are the three teachers to be found in the world."

—See *Kathā-Vatthu*, p. 62, trans. Pāli Text Soc.

As is well known to students of Buddhism, Gotama, the Bodhisattva, on His way to Enlightenment, after renouncing the household life, became the pupil of certain Brahmins, but left them because their teaching did not carry Him far enough. Alārā Kālāma taught Him to attain to the Realm of Nothingness in meditation. But there was still a remnant of Self even in this.

Then, O bhikkhus, the thought came to me : This method does not conduce to disgust with worldly things (*nibbidāya*), to passionlessness (*virāgāya*), to cessation (*nirodhāya*), to calmness (*upasamāya*), to

the higher knowledge (*abhiññāya*), to enlightenment (*sambodhāya*), to *Nibbāna*, but merely to the Realm of Nothingness (the third *Arūpa-Brahma-loka* or Formless world).

So He left Alārā Kālāma and went to Uddaka, the disciple of Rāma, but with the same results, for Uddaka could take Him only a stage higher, to the Realm of Neither Perception nor yet Non-Perception. He then determined to struggle, renounced asceticism and attained the Goal, saw the Law of Causality (*paṭicca-samuppāda*, the dependent origination of things from *avijjā* to *saṃskārā*, etc.), but hesitated to proclaim it to the world because it was so deep, and only consented to do so on the urgent appeal of Brahmā Sampati, "for some," said he, "there will be found to understand". He then proceeded to teach his former teachers, saying to Brahmā :

Wide open is the door to immortality,  
Whoso hath ears to hear let him give heed with faith.  
From apprehension of impending harm, Brahmā,  
I would not preach to men my doctrine excellent.

Apārutā tesam amatassa dvārā (Brahme),  
Ye sotavanto pamuñcantu saddhamḥ :  
Vihimsasaññi paṇaṇaṃ na bhāsīm  
Dhammaṃ paṇitaṃ manujesu, Brahme, ti.

—*Majjh. Nik.*, 1, p, 865-6-9. T. P.

The Hindu idea, as shown in the Upaniṣads, was that *Atman*, as a portion of the Supreme, looked through the eyes, heard with the ears, smelt with the nose, tasted with the tongue, felt with the skin, dwelt in the heart. The Buddha denied that any conscious entity used the sense organs, etc. In *Samyutta Nikāya*, 2, 13, a questioner, to whom He had been expounding the doctrine of the *nidānas* (links in the chain of causation), asks :

"Who is it, Sir, that contacts?" The Buddha replies: "That is not the way to put the question. I do not say *he* contacts, etc. The right way of asking would be: 'Owing to what is there contact?' And the right answer to that would be: 'Contact (*phasso*) arises in accordance with the realm of sense: and in accordance with contact is sensation (*vedanā*).'"

"But *who* feels sensation, Sir?"

"That is not the way to ask. I do not say *he* feels sensation."

The same reply is given to questions on the other attributes of the *puggala* or personality.

Now it might be thought that the fifth *khandha*, *viññāna*, consciousness, was permanent, and constitutes a "soul". But this was persistently denied by the Buddha in numerous passages. Such a view He considered a heresy.

Consciousness depends on that from which it comes into being, as fire is named from that in dependence on which it burns.

—*Majjhima Nikāya Sutta*, 38

At death the final workings of *viññāna* or consciousness have a result, and cause a new consciousness to arise elsewhere in accordance with the trend of thought of the last life. If the person had occupied himself with thoughts meritorious, a being would arise in the heaven world or in a happy state in this world, and so on with regard to purgatory—wherever a suitable embryo was awaiting it.

For him, O bhikkhus, who lives with mind fixed on the enjoyment of enthralling objects, *viññāna* will descend (into the womb), and where *viññāna* is established, mind-life and body-life descend, because this sustenance, *viññāna*, is the cause of birth and rebirth.

—*Sam. Nik.*, 2, 13, etc.

Thus a fresh *nāma-rūpa* arises, but this is "the same and yet not the same" (*na ca so na ca añño*): it is in perfect justice another being, the resultant of the previous one. An inconceivable number of complex tendencies or qualities, generated æons ago, combine to make up a personality: there is a gradual becoming, a flash-point of being, called the "span of life," and then a fading away. There never was a separate entity. The simile is given in *Poṭṭhapādasutta*, par. 291, under the image of milk turning to curds, from curds to butter, from butter to ghee, from ghee to junket. What is its *name*?

Just so, Citta, when any one of the three modes of personality (past, present, future) is going on, it is not called by the name of the other. For these, Citta, are merely names, expressions, turns of

speech, designations in common use in the world. And of these a Tathāgata (one who has won the truth) makes use indeed, but is not led astray by them.

—(*Dialogues*, Vol. 2, p. 263. Rhys Davids.)

Now with regard to *Viññāna*, consciousness, which depends on duality. When *viññāna* fades out, the *puggala* perishes (*viññānassa nirodhena etth' etam uparujjhati*). A new one springs up elsewhere. But in so far as this consciousness is fed on, supported by, the desire attraction of the *khandhas*, when the fuel is withdrawn, the fire is extinct.

When that consciousness has no basis, gathers no more *kamma*, it is released (that is "he"): when released, he is calm: when calm, he is happy: when happy, he is not agitated: when not agitated, he reaches *Nibbāna* himself (*Sayaṃ*: of oneself: spontaneously). Then he knows that rebirth is done: that he has lived the righteous life: that he has done what he ought: that he is not to return to this world (*nāpayaṃ itthattāyāti abbaññāsi*, lit: he knows that there is no further need for this state of things).

—*Sam. Nik.*, 22, 53

One more quotation may be allowed me, to show that the Buddha was anxious that there should be no mistake about His denial of the reality of the personality and individuality. His insistence on this point shows that the orthodox found the doctrine quite subversive of their inherited dogmas.

*Sabbe dhammā anattā.* All states are soulless.

—*Dhammapada*, v. 279

The venerable Ananda said to the Exalted One: "It is said, Lord: 'the world is empty, the world is empty (*suñño*).' Now how is it meant, Lord, 'the world is empty'?" And the Buddha replied: "As, Ananda, it is empty of soul (*attā*) and of the attributes of soul, therefore the world is called empty. And in what, Ananda, is it empty of soul and of the attributes of soul? The eye, Ananda, is truly empty of soul and of the attributes of soul, so also is object, sense and contact of sight. So also with the other organs, objects of sense, and other senses. So also is the cognising organ, cognised objects, consciousness and contact. All are empty of soul and of the attributes of soul. All pleasant, painful or neutral feelings that arise in connection with sense, and in connection with the mind that connects them, are empty of soul and of the attributes of soul. That is why, Ananda, the world is said to be empty."

—*Samyutta Nik.*, 4, 54.



He then shows in another passage, by a parable, the way to the *summum bonum*, the state of the Arahant or Saint.

I will teach you, O bhikkhus, the burden, the bearer of the burden, the taking up the burden, the laying down the burden.

(a) What, O bhikkhus, is the burden ?

The answer is that it is the *pañca-kkhandham* (stated above).

(b) And who, O bhikkhus, is the bearer of the burden ?

The answer is, it is the *puggala*, the individual, "the reverend this or that" (he is speaking of the "monks" as examples), of such and such a clan.

(c) And what, O bhikkhus, is the taking up the burden ?

It is *taṇha* (longing) which leads to rebirth, attached to pleasure and desire, delighting in existence ; namely, desire for sense-pleasure, continued existence (*bhava-taṇha*: living for ever) and for annihilation (*vi-bhava-taṇha*) [these two latter are the extreme views, between which the Buddha interposes His own doctrine of the Middle Path, viz., neither eternalism nor nothingness].

(d) And what, O bhikkhus, is the laying down the burden ?

It is the utter ceasing of desire, its abandonment, its desertion, its rejection [elsewhere described as the cessation of *lobha*, *dosa*, *moha*: longing, repulsion, infatuation].

—*Sam. Nik.*, 22, 22

As to the ultimate state of the Arahant, the Buddha says:

The *Arahat*, O *Vaccha*, who has been released from consciousness (*viññāna-saṅkhā-vimutto*) is profound, measureless, unfathomable as the mighty Ocean. . . . To say "He is reborn" is out of place: to say "He is not reborn" is out of place: to say "He is both reborn and not reborn" is out of place: to say "He is neither reborn nor not reborn" is out of place (*na upeti* "does not meet the question").

—*Majjhima Nikāya*, §72

The state of a Buddha is even more unthinkable, but so long as He and the Arahants remain on earth they are apparent individuals, yet super-men. The Buddha, before His final decease, said to Ananda:

Whoever, Ananda, has practised, developed, made into a vehicle, fixed, made into a basis, conjoined and strongly exerted himself with the Four Foundations of magic power (*chando*, *virīya*, *cittam*, *vimaṃsam*—will, exertion, thought, investigation), if he should so desire, may stand (in the same body) for a kalpa or the remains of a kalpa.

—*Mahāparinibbāna Sutta*, 103

He said this three times, but Ananda did not take the hint to ask Him so to stay (his heart being hardened, says the *sutta*, by Māra, the Evil One) for the good of the world and profit of gods and men; so after three more months the Buddha passed away<sup>1</sup>, saying: "If these bhikkhus live uprightly, the world will not be empty of Arahants."

And it may be added in conclusion:

*Na ca parinibbute Bhagavati, sampattilābho, upachinno, hoti.*

"Though the Blessed One has passed away, the power of attaining perfection is not cut off thereby."

—*Milinda panha*, p. 98, T. P. T.

F. L. Woodward

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<sup>1</sup> *Anupādisesāyā nibbānadhātuyā parinibbuto.*  
Ceased with that ceasing that left not a trace behind.

—*Mahāpar. Sutt. Bhan*, 5

## WHERE WE STAND IN SCIENCE AND HOW WE GOT THERE

By G. S. AGASHE, M.A., M.Sc.

(Continued from p. 166)

CIRCA, 1650-1750

**T**HE latter half of the seventeenth century was a very remarkable period in the history of science. If modern science can at all be said to have begun at any particular time, that time would probably be this half-century. It was in this period that the Royal Society<sup>1</sup> of London, the Academia del Cimento<sup>2</sup> of Florence, the Académie des Sciences of Paris and the Berlin Academy were founded within a few years of each other. From this time onward every science<sup>3</sup> came to be pursued for its own sake, without any reference to its practical utility; and hence theory became more prominent in scientific work than it had been before. Chemistry, botany and zoology were henceforth cultivated without any regard for their usefulness in medicine. The greatest name in chemistry in this century is that of Boyle (1626-1691), who gave that science quite a new turn by defining the conception of a chemical element in a

<sup>1</sup> The Royal Society took for its motto *Nullius in verba*—an excerpt from a line in Horace which reads: "Not pledged to swear by the words of any master."

<sup>2</sup> This did not last for more than ten years (1657-67) for politico-theological reasons.

<sup>3</sup> Except that of Geology, which is the youngest of physical sciences and began its really scientific career from the close of the eighteenth century, the work done till then consisting merely of records of facts.

new way. After Boyle's definitions of Element and Compound had been generally accepted, progress in chemistry, both on the theoretical and the practical sides, became very rapid.

In botany and zoology the progress was along two lines. The classifications were improved and enlarged, first by Ray (1628-1705), and then by Linnæus (1707-1778). The division of the flowering plants into mono-cotyledons and di-cotyledons was introduced by Ray, the greatest naturalist of the seventeenth century, who was also the first to frame a definition of "Species"—a very important term in biology which signifies a group of individuals (plants or animals) which resemble one another in certain characters, which persist through successive generations. The existence of sexes in plants was discovered at this time. But the important event in the history of the natural sciences in this period was the introduction of the microscope. The credit of inventing the two marvellous instruments—the telescope and the microscope—has been claimed by many, and decision among them is uncertain. What is certain is that these two instruments were invented almost simultaneously at some time in the first decade of the seventeenth century. The use of the microscope by naturalists advanced the study of the internal structure of organisms, and the science of comparative anatomy came into existence in this period.

In the province of biological theory the questions of spontaneous generation and transmutation of species were rather prominent. It was known from common observation that the flesh of dead animals soon became swarming with insects, their eggs and grubs. These were generally believed to be spontaneously generated from the flesh. But some experiments of Francesco Redi (1626-1698) in this connection weakened this belief for a time. Redi showed (1668) that if the flesh was protected with sufficient care from intruding insects, no grubs or insects developed in it. The most important

contribution to biological theory in this period, however, was made by Trembley through his investigations (1740-1744) on the Hydra, a small green organism, capable of locomotion, barely visible to the naked eye and consisting of a small stalk with a number of motile tentacles at one end. The question was whether the organism was a plant or an animal. Its colour and shape were those of a plant. Its power of locomotion favoured an animal interpretation. To decide the question Trembley cut the stalk of one such organism into two. He found that both the halves lived and grew into two fully-formed adults. That supported the plant theory. But later on it was further found that the hydra preyed upon living animals, especially the water-flea. This fact clearly pointed to its being an animal. The decision was difficult in the extreme. The case showed for the first time how difficult it really was to draw a hard and fast line between the animal and the vegetable kingdoms. It was finally decided that the hydra was an animal. Other similar cases were discovered in which no artificial division was necessary, but the organism at certain seasons broke of itself into a number of segments, each of which grew into a fully-formed adult. The conception of an animal was thus enlarged by admitting that it may branch and multiply in a way hitherto supposed to be peculiar to plants. At about the same time another naturalist was demonstrating a-sexual propagation in the case of certain animal species known to be bi-sexual.

This period was full of attempts to link all objects, animate and inanimate, into one "vast chain of being," as Pope called it. Bonnet's "scale of nature" was perhaps the most complete and detailed of all such. In his scale man occupies the highest place; from man the scale descends through the half-reasoning elephant to birds, fishes, insects (guided only by instinct) and shell-fish down to the hydra, which was taken as a link joining plants and animals; from

the plants we descend down through "figured stones" (fossils) to crystals; then come the metals and semi-metals, which were supposed to be specialised forms of the "element" earth; the other three elements, water, air and fire, are placed at the bottom of the scale.

The period was equally fruitful in physical science. The whole work of Newton (1642-1727), ranging over astronomy, physics and mathematics, falls in this period. He gave a mathematical basis to the theory of gravitation mooted by Kepler, and incidentally advanced the science of dynamics. He did a good deal of work in experimental and geometrical optics. Of his optical experiments those on dispersion are the best known. The formation of colours from white light when it is passed through a prism edge had been observed long ago. Seneca (A.D. 2-66) even spoke of the identity of prismatic colours with the rainbow colours. But Newton was the first person to assign a cause to the phenomenon based on experiments. He showed the cause "to be no other than that light is not similar or homogeneous, but consists of difform rays, some of which are more refrangible than others".

Another great event in the history of light in this period was the discovery by the Danish astronomer Römer (1644-1710) that the propagation of light from one place to another is a process that takes a definite, though usually very small, amount of time for completion, and is not instantaneous as was usually supposed till then. Light had so far been generally supposed to consist of luminous particles of extreme minuteness, shot out in all directions by a luminous body—an idea shared by the Nyāya and Vaisheshika philosophers of ancient India, and the followers of Pythagoras and Democritus in ancient Greece. In 1665 came the first suggestion from Hooke that light might be undulatory in its nature. But the first systematic exposition of the wave-theory

of light came from Huygens (1629-1695) in a paper that he read before the French Academy of Sciences in 1678. He postulated the existence of an all-pervading ether as the substratum of light-waves, and explained satisfactorily the phenomena of refraction and reflection on the wave-theory. But he was not able to deduce from it the rectilinear propagation of light. This was probably why Newton rejected the undulatory theory and threw the whole weight of his great authority on the side of the corpuscular theory—a fact which prevented the wave-theory from coming into its own for nearly a century.

Newton made some experiments in electricity too, but did not discover any new, important principle. In the first half of the eighteenth century public exhibitions of electrical phenomena were very popular, and a number of persons made their living by them. The discovery of the Leyden jar, about 1745, made them still more popular. Very important were the electrical investigations of Benjamin Franklin (1706-1790). Franklin proved the identity of lightning with electricity, and put his discovery to a practical use by introducing lightning conductors. He advocated the one-fluid theory of electricity in place of the two-fluid theory that had been proposed a few years ago by Du Fay (1698-1739).

Newton's contribution to pure mathematics was the invention of the infinitesimal calculus. But his glory in this respect is not undivided. It is shared by Leibnitz (1646-1716), the great German philosopher, who invented the calculus independently of Newton. Leibnitz's was a versatile genius, and he made very solid contributions to more sciences than one. In physics he introduced the conception underlying what later on came to be known as the principle of the conservation of energy. It was he who first (1680) distinguished between aqueous, or stratified, and igneous rocks; he explained their formation by supposing that our planet began

as a glowing, fluid mass derived from the sun. He propounded a theory of development, which anticipated modern ideas of evolution, and considerably influenced Bonnet in framing his "scale of nature".

The year 1705 saw the invention by Newcomen of the "atmospheric steam-engine," the first important device for the practical application of steam-power, the first real advance over Hero's "eolipile". The Newcomen engine was later on considerably improved by Watt.

### THE LATTER HALF OF THE EIGHTEENTH CENTURY

The chief event in the history of thought in this period was the rise of the historical or comparative method of study. It is during this century that we find science for the first time associated with free-thought. Before this time most of the scientific investigators were God-fearing, devout men, some of them ministers of the Church, who always took care to draw very edifying conclusions about the forethought and benevolence of the Almighty from the secrets of nature they discovered. This was the age of Hume, Voltaire, and the Encyclopædists. In this period science not only made great progress, but it also began to wield considerable influence. The uniformitarians of the French Revolution laid all sciences under obligation by introducing a sensible and convenient system of units of weight and measure; and the system came none too soon, as from that time onward the physical sciences became more quantitative, exact and mathematical than they were ever before.

In the domain of astronomy there was not much advance; it was the time of the assimilation and elaboration of Newton's ideas by Laplace and others. The only notable event was the discovery of Uranus, in 1781, by Sir William Herschel. In the history of chemistry this time is known as the period of Pneumatic Chemistry, because most of the common



gases were prepared and their properties examined in this period. The use of the balance became very prominent in the investigation of chemical phenomena, and in the gifted hands of Lavoisier led to the important principle of the Conservation of Matter, and to the modern theory of combustion. Through the greater part of this half-century science accepted the Phlogiston theory of combustion, which supposed that all combustible substances were compounds having phlogiston as one constituent, and that during combustion the phlogiston escaped with more or less vigour, as shown by the heat and light commonly produced in that process. This theory was tenaciously held by some of the greatest scientific thinkers of the day, although they knew that in many cases the product resulting from combustion weighed more (and not less, as it should do if combustion was due to escape of phlogiston) than the substance burned. It was the glory of Lavoisier to show, by a series of experiments logically conceived and accurately carried out, that combustion was not in reality a process of decomposition but one of combination, in which the combustible material combined with a constituent of air, to which, after its preparation in a pure form by Priestley in 1774, he gave the name of oxygen.

The corpuscular theory of light, which reigned supreme in this period by virtue of the prestige given to it by Newton's adherence, was to some extent responsible for the popularity of Phlogiston, a combustible, material principle. Light corpuscles and phlogiston brought in their train a material principle of heat. We find traces of this idea in the writings of some of the ancient Hindū and Greek philosophers. The material theory of heat was advocated in the seventeenth century by Gassendi, Professor of Mathematics in the Collège Royal in Paris. But it was now that it came to the front, and by the end of the century came to be universally accepted. The matter of heat was called "caloric".

The latter part of the eighteenth century saw the beginnings of exact measurement, not only in chemistry but also in electricity. Two names, *vis.*, Cavendish (1731-1810) and Coulomb (1736-1806) stand out prominently in this connection. But the most notable events in the history of electricity in this period were the discovery by Galvani (1737-1798) of the electric current, and the invention by Volta of his "pile," which could produce a steady electric current. Galvani supposed the electric current to be of physiological origin, as he discovered it first while experimenting with a dissected frog. Volta, however, showed with his "pile" that it had no necessary connection with organisms, living or dead. He suggested instead what is known as the contact theory, the theory that the electric current is produced by mere contact of dissimilar metals, which gradually gained ground and persisted until recently.

The natural sciences too showed a steady progress. Perhaps the most notable discovery from the standpoint of biological theory was the discovery by Sprengel, in 1793, of the function of nectaries in flowers. Sprengel proved by his investigations that their main purpose was to attract insects and through their agency to secure pollination. In plant physiology a great step was taken by Ingenhousz (1730-1799), who showed that plants derived all their carbon from the carbon dioxide of the atmosphere, and that this process of carbon-assimilation went on in the presence of sunlight side by side with the ordinary respiratory process common to all living organisms. In the domain of morphology the chief notable event was the revival by Goethe, in 1790, of the doctrine of metamorphosis, which he defined as "the operation by which one and the same organ assumes various forms"—a doctrine which was first clearly established by Wolff, who in 1767 wrote the following :

In the entire plant, whose parts we wonder at as being, at the first glance, so extraordinarily diverse, I finally perceive, after

mature consideration, and recognise nothing beyond leaves and stem (for the root may be regarded as a stem). Consequently all parts of the plant, except the stem, are modified leaves.

Geology now appears for the first time as a science among sciences. Two names stand out prominently in that connection—Werner and Hutton. Werner (1749-1817) was the head of the school of Neptunists, who believed that *all* rocks above the primitive ones were of aqueous origin, including even the trap rocks, like the basalt of the Deccan, which are now universally recognised as of igneous origin; while Hutton (1726-1797), who studied specially the problems of the upheaval of the stratified rocks, and volcanic and earthquake disturbances, considered the changes in the crust as largely due to the energy of fire. Thus arose the school of Vulcanists or Plutonists. In 1796 Smith introduced the most important idea that “each stratum contained organised fossils peculiar to itself” and by which it could be identified.

### THE NINETEENTH CENTURY

Now we come to the most difficult part of our task. The nineteenth century is the scientific century *par excellence*. Although the progress of science at the present day is not less rapid than at any time during the nineteenth century, science has not that supreme importance in men's eyes which it had in the last century. We are not quite so proud of our science to-day as we were two or three decades back. It may be that familiarity has bred contempt; it may be that better acquaintance has restored proper perspective; or it may be that other, newer things are attracting our attention more.

The most dominant note of nineteenth century thought was evolution. Although in this century the general idea of evolution was first definitely introduced by Herbert Spencer, it was not until its establishment in biology on an experimental and factual basis by Darwin and Wallace that it attracted universal attention. Darwin's book on *The Origin of Species* was

published in 1859, a year which marks an epoch, not only in the history of biology, but of all sciences.

In the first sixty years of the century which elapsed before the appearance of Darwin's great book, biology made a considerable amount of general progress along lines that had already been laid down. Lamarck (1744-1829) and Cuvier (1769-1832) laid the foundations of palæontology, the science of fossils. Von Baer increased greatly the knowledge of embryology. Cryptogams or non-flowering plants—the fungi, mosses, ferns, etc.—were studied more minutely. But the most important achievement was the discovery (1838-39) by Schleiden and Schwann of the "cell"—the discovery that all the higher animals and plants are made up of cells, each of which is a living unit containing a viscid fluid, the so-called protoplasm, which encloses a thickened granule called the nucleus, and is itself enclosed (in the case of plant cells) in a cell-wall. It was further found that the simplest living organisms, both animal and vegetable, consist of a single cell each, and these were grouped under the headings of protozoa and proto-phyta respectively.

The distinction between a plant and an animal, so obvious in the higher forms, but shadowy, as we have already seen, in the case of organisms like the hydra, becomes non-existent when we come down to these simplest of living things; so much so that these organisms, occupying, so to speak, the "no man's land" between the two kingdoms, are grouped together under the common term Protista. Even in the case of higher forms, distinctions of which one is confident to-day are shown to be illusory to-morrow in the light of further facts. Thus, for example, the possession of a nervous system was until recently supposed to be a peculiar feature of all the higher animals, and not shared by the higher plants. But the recent researches of our own Jagadish Chandra Bose have shown that the higher plants too have a very definite nervous system,

although it is not so highly organised as that of the animals. This tendency towards continuity by the obliteration of dividing lines is one of the chief characteristics of the science of to-day. We shall see presently other examples of the same tendency. The more detailed and intimate our knowledge becomes, the greater is the difficulty of hard and fast division. This is not a speculation but a fact of experience ; and the theory of evolution supplies an explanation thereof.

The general notion of evolution is probably as old as human thought. That all the wonderful varieties of objects we see around us are modifications of one and the same ultimate, primordial essence, is an idea for which mankind seems to have an innate fascination ; and speculations as to the nature of that primordial essence are met with in all periods of human history. The earlier evolutionists were, however, " Speculative Evolutionists," as Prof. Osborn calls them, and we are for the present not concerned with them. The first practical scientist who gave great prominence to Continuity was perhaps Bonnet, whose work we have already briefly noticed. The " scales of nature," so fashionable in those days, soon went out of favour. And in spite of many doughty champions of the evolution idea, like Buffon, Erasmus Darwin, St. Hilaire, etc., the doctrine of the fixity of species became victorious in biology by 1840, through the powerful support of Cuvier. But this triumph was quite short-lived ; for within twenty years came Darwin's book, and the tide was permanently turned against the immutability of species and in favour of evolution. The service which Darwin rendered to the doctrine of biological evolution was twofold. He marshalled the biological evidence in favour of it in a masterly and impartial manner. And secondly, he suggested a mechanism—natural selection—by which evolution was brought about. The theory of natural selection was at about the same time independently thought of by Wallace.

It may be briefly stated as follows. Offspring usually differ from their parents in many minor respects. Some of these differences, or variations as they are called, may be of advantage to the species in the struggle for life, which is always there on account of paucity of food-material, etc. So those individuals that are possessed of these advantageous variations have a better chance of survival. The offspring, born of the mating of such individuals among themselves, will most of them show these favourable variations ; but some will show them to a higher degree than their parents, and in the next generation these will have a better chance of survival than their brethren that either do not show the characteristics at all or show them to a slight degree. In this way an originally slight variation will be intensified in the course of generations, and may finally give rise to a different species. The theory of Natural Selection has been attacked very severely, and other theories have been suggested in its place. We cannot here go into all that. In any case the fact of evolution is now acknowledged by all ; there is no dispute about that. The fight is all about the details of the mechanism. In that respect the most fundamental question seems to be whether new species arose (mainly at least, if not entirely) from old ones by the slow accumulation of small variations, or by large and sudden variations ; whether the important changes in organic nature occur continuously or *per saltum*. We are still very far from the final solution of this problem.

Although the fact of evolution, apart from the details of its operation, was accepted by almost all scientists in Europe as soon as Darwin's book was in their hands, it was very violently opposed by theologians. Huxley was the champion of the new thought in England, and he came in for a good deal of very acrimonious and sometimes abusive language from bigoted divines. The opposition was mainly due to two main causes. One was the innate conservatism of the

theological mind. The second was that the evolution theory was held to oppose the teaching of the *Genesis* part of the Bible; first, because it showed that the numerous species of living organisms that now exist, all arose from a very small number of original, very simple species by evolution through millions of years; and secondly, because it showed by inference that there was no fundamental distinction between man and the lower animals, that the human species was just one among the many species of the animal kingdom. As a result of this unreasonable opposition, originating in an ignorant and literal interpretation of the scriptures, the evolutionists became more estranged than ever from the popular religion, and formed themselves into a new school of thought, *viz.*, the agnostic school.

It is, I think, not quite fair to call them downright materialists; they can only be described as having materialistic tendencies. The palmy days of materialism, it seems to me, were the days of Hume, Voltaire, and the Encyclopædists. In those days materialism was on the whole much more dogmatic than in the nineteenth century; and moreover, it was the creed of some of the best intellects of Europe. The latter half of the nineteenth century was noted, not so much for materialism being the philosophy of the intellectual aristocracy (except perhaps in the country of Carl Vogt and Haeckel), as for its being the creed of many common people. The thinkers were essentially "Don't-knowists," although with a slight materialistic bias. But even Huxley, the author of the term "agnosticism," and one of its chief apostles, has left here and there in his writings passages which show that he too had on occasions, when perhaps his analytical and reasoning faculty was in a chastened mood, a vision of something higher in man than the body, which is all the biologist knows of man. It was not all scientists, not even all biologists, who called themselves agnostics. Some were silent believers. Others, of more

heroic mettle, like Wallace, openly declared their conviction that there was something in man—call it spirit, soul, or what you will—which was a spark of the divine, which survived death, and which distinguished men from animals. The investigations of the Psychical Research Society (founded in 1882) and other Spiritualistic researches, in which other scientists besides Wallace, *viz.*, Crookes, Lodge, Flammarion, Barrett and others, have interested themselves, have given ample proof of the survival of the human spirit after death.

All theories of biological evolution, continuous or discontinuous, take for their starting-point the living cell. They do not tackle the problem of the origin of the living cell itself. In ancient times belief in the spontaneous generation of life seems to have been very common. In the classification of animals met with in old Indian books, one class is named “Swedaja,” *i.e.*, born of moisture and heat, and another is called “Udbhīja,” born of dead vegetable matter. Aristotle believed in spontaneous generation. The first person to throw doubt on it by means of experimental evidence was Francisco Redi, whose work we have already noticed. But he too was baffled by the occurrence of young insects in galls. And so the belief showed no signs of weakening; again and again arguments, and even experiments, were brought forward in support of the origin of living cells from dead matter without the help of any previously existing cells. But the question was not decided till the work of Pasteur and Tyndall in the sixties of the last century. They showed beyond all doubt that all alleged cases of spontaneous generation were due to imperfect sterilisation, *i.e.*, incomplete destruction of pre-existing organisms. And to-day the overwhelming majority of biologists believe in biogenesis, *i.e.*, in the doctrine that new life arises only from pre-existing life. But even now there are persons here and there, not ordinary



persons but great scientists and Fellows of the Royal Society, like Bastion, who still maintain the possibility of a-biogenesis, or spontaneous generation of life from dead, inert matter, in spite of much ridicule from their brother scientists. And it is not difficult to see the reason why. The position of biogenesisists is an illogical one.

Long before the work of Pasteur and Tyndall on spontaneous generation, geologists had become familiar with the fact that in the series of stratified rocks the lower we go the simpler (and also more dissimilar to the present forms) are the fossil organisms we meet with, and finally, when we reach the very lowest of the stratified rocks, we get nothing more than the faintest indications of the most primitive forms of life. These facts about the geological record, as it is called, were very useful as evidence in support of organic evolution. But they also pointed unmistakably to a time in the history of our globe when life, as we know it, was not. The same conclusion was indicated by the fact, universally accepted on several grounds, that our globe was once upon a time in a molten (if not in a gaseous) condition and of a temperature at which the existence of organic life, as we know it, is inconceivable. And experiment says: "No life except from previously existing life." How then did life originate on earth? This dilemma has caught many first-rate intellects tripping. We find persons of the calibre of Helmholtz and Kelvin gravely offering as a solution of this difficulty the theory that the germs of life probably came to our planet from other spheres, perhaps through the agency of meteorites. As the reader will see, this is a roundabout and rather inept way of saying that the problem is insoluble. It is equally futile to say with Haeckel that, although living matter originated from non-living matter once upon a time on our globe, it does not do so now, because no adequate reasons can be adduced as to why what happened once should not happen now.

But the problem of the origin of life on our globe is not, strictly speaking, the same as the problem of the origin of living matter from non-living matter, as appears to be the case at first sight. The latter is only a part of the former, and not even the first part of it either. The whole problem is the production of living matter from mineral matter; and of this whole problem the first part is the production of a special kind of complex, carbonaceous substance from mineral matter, and then comes the question of the appearance of life in this complex material. For life, as we know it, is always associated with what is called the protoplasm, which is a very highly complex compound of carbon, hydrogen, oxygen, nitrogen, and sometimes also phosphorus and sulphur. Even when dead, protoplasmic matter is very unstable. Such complex and unstable compounds could not have been on our globe from the very beginning. So this highly organised "physical basis of life" must have been formed from simple substances at some point in the history of our globe when its continued existence became possible. And life must have appeared in the substratum thus made ready some time afterwards. That is the second part of the whole problem of the origin of life. In order to grasp the slightly obscure significance of the first part of our problem, it is necessary to turn our eyes to the development of chemistry in the nineteenth century.

G. S. Agashe

*(To be concluded)*

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## TRANSMUTATION

By W. D. S. BROWN

A NUMBER of interesting questions have been raised in recent numbers of THE THEOSOPHIST, especially the January number, several of which seem to point in the same direction, though arising in different connections and formulated in different terms. This common direction seems to consist in the attempt to apply the experience recently gained by medical<sup>1</sup> psychologists to the clearing up of some of the obscurities that surround the path of spiritual progress. For instance, our President has continually reminded us that the old injunction to "kill out desire" is open to numerous objections, and that, instead of attempting to "kill out," we should "transmute".

But even the word "transmute," helpful though it may be to the intuition by its alchemical analogy, leaves much to be explained, at least to judge by the loose way in which it is often applied. In fact the word seems to have become, as in the days of the philosopher's stone, a sort of will-o'-the-wisp which, like "perpetual motion," lures some people on to imagine the possibility of getting something for nothing. Certainly in some cases it has raised the hope that human nature is ever prone to seize on—that we can get rid of our failings by some short cut, whether it be by the use of a mantram or ceremony, or through the merits of another—and has even added the supposition that spiritual power can be

<sup>1</sup> Including all who are engaged in healing, whether qualified in medicine or not.

acquired without losing the pleasures for which the lower nature still craves. Needless to say that the "*magnum opus*" of transmutation is one in which, as H. P. B. insisted, no rung of the ladder can be skipped. Rather is the "killing out" process the simpler by comparison; for it is only a temporary expedient at the best, whereas transmutation aims at a complete displacement of the lower by the higher—a task which, from all accounts, must take many lives.

Now the great difficulty that the psycho-physician is encountering is that the limited circle of normal consciousness does not reveal more than a fraction of the forces a man has to contend with or the powers he can eventually utilise. It is being recognised that the "conscious" mind represents only those factors in the human system that enter the arena of outer activity, and that the dominating factors of character are normally out of reach, having their field of activity in a region that has come to be designated the "subconscious" or "unconscious" mind, in which the fundamental impulses of life are continually undergoing adjustment and from which they emerge as dominant tendencies of the "conscious" mind. Hence it is argued, and rightly, that a man's actions and difficulties cannot be truly diagnosed unless some indication can be obtained of what is going on in the "subconscious" mind. Such indications have been found, amongst other sources, in the outstanding features of dream-memories, a subject which Theosophists should be especially capable of dealing with, but which is not on the main line of enquiry for the moment.

At present we are confronted with the conclusions of those who have followed up this line of research, and these mostly agree that some of the most primitive impulses of early humanity still inhere in this subconscious region of the mind, closely impinging on the conscious; while, underlying and partially dominating these chaotic and apparently bestial

instincts from the past, there is evidence of constant pressure exerted on the conscious mind towards directing these crude impulses to increasingly intelligent purposes. This purposeful factor, behind all, may well be distinguished from the great mass of residual surgings by reserving for it the term "superconscious". To use the ancient simile of the potter's wheel, the conscious mind may be likened to the clay that is being worked on, the subconscious mind to the whirling lump of clay that supplies the material and momentum, and the superconscious to the hand of the potter.

Before going further, however, it will be as well to clear the ground by a few definitions of what is meant in these notes by some of the terms most frequently used. Needless to say they are not intended to limit the facts to which the terms refer, but merely to associate certain terms with certain facts for convenience in discussion.

*The individual.* A complete human system, physical and superphysical, *i.e.*, the whole of the energies, potential and kinetic, that are for the time being related more especially to one centre of consciousness.

*Attention.* The act of directing the mind to a particular object.

*The conscious mind.*<sup>1</sup> Experience within the scope of attention.

*The unconscious mind.* Experience affecting the individual beyond the scope of attention.

*The subconscious mind.* Experience of the unconscious mind which is less than normally intelligent.

*The superconscious mind.* Experience of the unconscious mind which is more than normally intelligent.

*Desire.* A form of pressure within the individual, whether conscious or unconscious, tending to produce a particular kind of activity.

<sup>1</sup> Called "the fore-conscious" by psycho-analysts.

All desires may be regarded as specialisations of the primary desire for increase of consciousness, whether in respect of extent, intensity, or accuracy. Desires are specialised by the memory of past experiences which it is sought either to avoid or repeat in fuller form. This memory may be stimulated by association with current experiences, or may assert itself automatically in a kind of rotation, the pleasant memories being more readily accepted by the conscious mind and the unpleasant memories being repressed. The passage of desire into action, through the conscious mind, may be directed by the exercise of the reason through the agency of the will. All spiritual teachers have agreed that in this direction of desire lies the means of progress.

The methods of dealing with desire may be grouped under two main heads: repression and transmutation. The former method is unintelligent, wasteful of energy, and uncertain in its results; the latter method is more difficult to discover, but is more efficient and permanent when the co-operation of the whole nature has been enlisted. The former is like a surgical operation which removes the diseased part directly and at the cost of some shock to the system, but which may leave the roots of the disease untouched; the latter is like a course of treatment that requires some patience but brings the patient into accord with the healing forces of nature so that not only is the particular disease eliminated but the whole system is fortified. The former method regards desire as either wholly or partly injurious, and aims at driving it from the conscious mind by sheer force of will; but the subconscious mind has still to be reckoned with, for it is an open harbour of refuge for activities "censored" by the conscious mind. The latter method recognises that desire supplies the driving power that prevents stagnation, and that it is in the main a safe indication of the next step in evolution within our reach. Bernard Shaw makes his heroine say

somewhere (I think it is in *Man and Superman*): "Find out what you want and go for it."

The trouble is that most of us want several things at the same time, things usually incompatible with one another, so our make-up becomes "a kingdom divided against itself". We eventually find that none of these desires, when followed up, bring happiness, because they interfere with the following up of other desires equally imperious. The first step, therefore, is to admit—for the time being, as it is bound to be modified in the course of progress—a dominant desire to which the rest must be subordinated. Here it will naturally be said: "But this is only postponing the trouble; your dominant desire may divert your attention from the subsidiary desires for a time, but sooner or later you will have to meet them in the open just the same." Exactly. It is just this meeting in the open that is half the battle. It is like an official receiving deputations. If he refuses to receive them at all, they will go back aggrieved to the people who sent them, and the discontent will grow underground until it breaks out in open violence. But if he enquires into their demands and gives them a reasonable answer, even if he finally rejects the demands, they will respect the official and advise their people to make the best of the situation.

Now Theosophy gives us the key to the situation in the startling statement that these subsidiary desires are generally not the desires of the real man at all, but those of his "bodies". At first sight this may sound like quibbling, but when we consider the complete scheme of nature, we see that it is actually a scientific statement of fact. First of all what do we mean by our "bodies"? They are primarily our means of communication with the world around us and with one another, but though they are said to be composed of "matter," matter is after all only a less evolved form of life, and consequently has desires of its own of an elementary kind. This elemental

consciousness of the bodies, mental, astral and physical, summed up and recorded in the permanent atom of each, seems to be the home of the subconscious mind of popular psychology, the subliminal self of Myers, and the unconscious "Titan" of the psycho-analytic schools. As long as these desires serve the desires of the consciousness using the body, they are a help and not a hindrance, but when the controlling consciousness no longer needs them, or finds them too much of a nuisance, it is time for the bodies to change their matter. If this can be done steadily and smoothly, the bodies again become useful, but if the obstructions or shocks are more than the will can manage, illness, insanity, or even death is the probable result.

In this business of overhauling bodies it is as well to remember that the resultant pressure of evolution is on our side. Though it is generally supposed to be easier to slip back than to go forward, it is not as easy as it looks, for it can only be done at the price of great mental suffering. The more evolved man usually has duties requiring his full intellectual capacity, and the fear of public failure in duty is a keen spur to self-control. Yet his power is often being frittered away by minor leakages, such as irritability, while, at the other extreme, the very strength of his will may wreck his spiritual balance under the stress of a sudden and overwhelming desire, whether it be gratified or thwarted.

Let us take typical cases of these two difficulties. Irritability will do very well for the first, as probably almost every one has suffered from it at one time or another. Very often the more insignificant the provoking cause is, the more easily one is exasperated. A real calamity makes it worth our while to see how well we can face it, but a succession of pin-pricks requires no heroic resistance, only a monotonous submission against which the sensitive or masterful temperament continually rebels. The suppression method would be to



shelter behind an artificial wall of assumed indifference and allow the pin-pricks to sink into the subconscious mind and fester. This method may succeed admirably for a time, but unless counteracted by ample leisure, healthy exercise, and congenial company, a nervous breakdown is likely to follow sooner or later. The more intelligent course would be to spend a few minutes, at a time when we are free from worry, in remembering a few of the things that most often disturb us. Some of them may be real obstructions to our work, which we are fully justified in objecting to. In these cases we can always try to remove the obstruction and, even if we fail, we can at least take precautions to minimise its effects. For instance, suppose there is a noise going on near by, such as can be reasonably objected to as disturbing, it will generally pay at the first opportunity to approach the persons responsible (unless it is obviously only a temporary occurrence), instead of attempting to endure it until at last one rushes at the offenders in a state of explosion. Then there is the alternative of going somewhere else oneself, at least during the time at which the noise is expected. Failing both these attempts, one can always sit back and laugh at the very hopelessness of the situation.

On the other hand some of these annoyances may be largely exaggerated by reason of a kind of cumulative process of irritation, or may even be almost entirely imaginary. In this case the mere fact of discovering that we have been unconsciously making mountains out of molehills strikes away most of their power to affect us afterwards. The rest can be accomplished with a reasonable amount of effort. A useful tip to remember is to shut off steam as soon as the lower bodies begin to "race" (to use an engineer's term); in other words take a short stroll outside your bodies and leave them to settle down again.

A typical case of the latter difficulty—that of a sudden and overwhelming desire—is more difficult to present, as such

emotional cataclysms are the accumulated effect of causes that have been at work, perhaps beneath the surface of the conscious mind, for longer than is generally suspected. These causes may not have been all of the same kind, in fact they are usually exceedingly complicated, and even when they have not yet come to a head they are apt to produce the neuroses that the psycho-analyst endeavours to unravel. The great advantage of this psychological "operation," whether performed by another or, better still, by oneself, lies in the warning it gives of an accumulating desire in the subconscious and the preparation the patient is enabled to make for meeting the desire when it emerges. Herein also lies the importance of the periodical self-examination prescribed by all religions, and possibly also a certain justification for the practice of confession in the case of younger souls and responsible priests.

But supposing the desire has already emerged and caught us off our guard, there is nothing for it but a pitched battle. If the desire wins, we may derive some comfort from the retrospect that the experience to which it led can still be turned to account, if only to free us from the desire to repeat it. If the man wins, the desire still remains to be reckoned with in the future, though in greatly diminished intensity. Still more formidably does it persist if it has been inwardly encouraged and only thwarted by circumstances; in this case to the original desire is added the exasperation of having neither fulfilled the desire nor resisted it. It should not be forgotten that persistent<sup>1</sup> fear is really an extremely subtle form of desire, for aversion is attachment in the scientific sense just as much as pursuit, so perhaps it may be instructive to take this for our example—say the fear of ridicule.

<sup>1</sup> Persistent, *i.e.*, as distinct from momentary, instinctive fear caused by a sudden appearance of danger. The latter is natural and healthy, though it should be promptly controlled; the former is unnatural and morbid, as the mind is allowed to intensify the primitive instinct of self-protection.

This form of self-esteem, often mistaken for sensitiveness, may be set going in early childhood by a thoughtless jest or snub from some elder, especially if it is some one the child is fond of. The actual incident may be soon forgotten, but the wound rankles in the subconscious mind and puts the conscious mind on its guard against future lacerations of the same kind. The result is that unless the adhesions (to use a surgical term) are counteracted by the massage of give-and-take company and the gentle exercise of good-natured chaff, the free expression of character is restricted and perhaps, later on in life, a great opportunity is lost through sheer diffidence, the reaction from which may be a plunge into the extremes of fanaticism or courted martyrdom.

What then is the way to set about transmuting these accumulations from past experiments? First of all choose a dominant desire, after searching in the superconscious as opposed to the subconscious mind. The equivalent of psycho-analysis as applied to the subconscious is meditation as applied to the superconscious. But how is one to know whether an experience that emerges into the conscious mind comes from the superconscious or the subconscious? I suppose there is ultimately no other test than that of: "By their fruits ye shall know them." Of course it is easy to distinguish theoretically, and say that the subconscious consists of the automatism of the bodies—mental, astral and physical—resulting from past activities and the opposing current of involution, whereas the superconscious consists of the as yet ineffective efforts of the real man to make his bodies respond. But our subconscious mind is wonderfully resourceful in tricks for deceiving the conscious mind by what psycho-analysts call the "symbols" of its concealed desires, which are the artifices it adopts to persuade the "censor" of convention, or even conscience, that its wishes are quite respectable and praiseworthy. In this connection it is curious how the

psycho-analysts, with all their materialistic “regressions,” apply the final test of selflessness in motive, and thus come into line with all spiritual teaching. This “infantile Unconscious,” they say, is always seeking its own primitive sense of self-gratification and making the wish the father to the thought—the “pleasure-pain principle”—whereas “directed thinking” gets nearer to reality (in their opinion the objective world) by facing the conditions of environment and acting upon them *for social ends*—the “reality principle,” which they claim to be the only road to health and permanent happiness.

Any ideal, therefore, that is strong enough to hold its own, even for a short time, amid the clamour of subconscious suggestions, should be firmly grasped by the conscious mind and used as a stepping-stone to the superconscious by meditation and deliberate emphasis in action. The psycho-analyst reconstructs the patient’s desire-programme by establishing a new interest in life, which combines and utilises the forces of desire that were formerly in conflict with one another and with the outer standard of life; this harnessing of the Unconscious to progress, he calls “sublimation”—a happy revival of alchemical terminology. Even so the secret of transmutation is to find the common solvent of a truer outlook on life, which will reduce the crude compounds of the lower nature to their original elements and recombine them for the use of the higher nature.

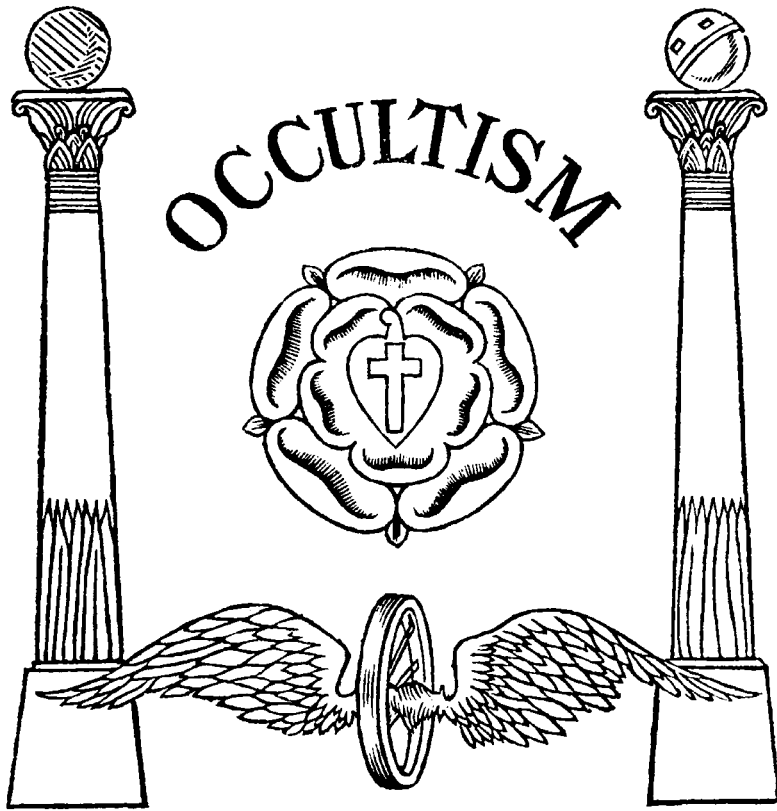
The three paths, as they are commonly known, of Karma, Bhakti and Gñāna, are examples of solvents appropriate to three characteristic temperaments. The man of action transmutes his personal ambitions by consciously undertaking philanthropic work offering little or no prospect of personal advancement in the outer world. The devotee transmutes his wayward affections by contemplation and service of the One Beloved. The knower transmutes his fluctuating sense of values by referring all experience to the absolute standard of proportion—“this perfect, clear perception which is truth”.

By slow degrees, and with many a set-back, the dominant desire almost imperceptibly changes its front, in fact it finally ceases to be a desire at all, at least in the former sense of the word, *i.e.*, a restless and only partially conscious craving for fuller life. It is now a steady, directed, conscious purpose in life, "intent on the welfare of the world," yet free from the lure of anything the world can offer. This is what is meant by the qualification of Vairāgya or "desirelessness"; not a negative passivity, but a positive assumption of duty, unobstructed by hopes or fears, through which the unified energy of free will finds itself and comes into its own.

In conclusion it may be of interest to attempt to translate Paṭaṅjali's well known stages of mental development into the language of psycho-analysis along the lines we have been following. Thus, *Kṣhipta*, the butterfly mind, may be likened to "undirected thinking"; *Mūḍha*, the confused mind—the stage of the youth who knows he is ignorant—to "directed thinking" in conflict with the Unconscious; *Vikṣhipta*, possessed by an idea, to the "sublimation" of the Unconscious; *Ekāgrata*, possessing the idea, to the "united psyche"; and *Niruddha*, self-controlled, to the Theosophical qualification of desirelessness, when the psycho-analysts would probably say that the "pleasure-pain principle" had been succeeded by the "reality principle".

W. D. S. Brown





## ATOMIC WEIGHTS

By C. JINARĀJADĀSA, M.A.

SINCE 1907, when the occult investigations by Mrs. Annie Besant and Mr. C. W. Leadbeater into the construction of the chemical elements were published, more work has been done, especially to investigate those elements which were not examined at the time when *Occult Chemistry* was published. In THE THEOSOPHIST for July 1909 will be found a list with numbers and weights of the remaining elements which have been investigated. No drawings however were published then, though the drawings were made, and since then have been waiting for inclusion in a second edition of *Occult Chemistry*. A second edition of the book will

probably have to be at least quarto size, and much work will have to be done in systematising the large mass of material which is at our command to-day. When it will be possible to bring out a second edition, it is impossible to say, as the work will be a very costly one, and just now printing material of every kind makes the publication of a select work like this almost impossible.

Though there is little to add for the moment, till the second edition is published, I think those interested in *Occult Chemistry* will be glad to have the lists published in 1908 and 1909 brought up to date. The official Atomic Weights now given are from the 1918 list published by the International Committee on Atomic Weights.

ELEMENT	SYMBOL	TYPE	NO. OF ULTIMATE PHYSICAL ATOMS	WEIGHT H=1	INTERNATIONAL ATOMIC WEIGHT O=16
1	2	3	4	5	6
Hydrogen	H	...	18	1	1·008
*Occultum	...	...	54	3	...
Helium	He	...	72	4	4·00
Lithium	Li	Spike	127	7·06	6·94
Glucinum	Gl	Tetra.	164	9·11	9·1
Boron	B	Cube	200	11·11	11
Carbon	C	Octo.	216	12	12·005
Nitrogen	N	...	261	14·50	14·01
Oxygen	O	...	290	16·11	16·00
Fluorine	F	...	340	18·88	19·0
Neon	Ne	Star	360	20	20·2
*Meta-Neon	...	Star	402	22·33	...
Sodium	Na	D.-bell	418	23·22	23·00
Magnesium	Mg	Tetra.	432	24	24·32
Aluminium	Al	Cube	486	27	27·1
Silicon	Si	Octo.	520	28·88	28·3
Phosphorus	P	Cube	558	31	31·04
Sulphur	S	Tetra.	576	32	32·06
Chlorine	Cl	D.-bell	639	35·50	35·46
Potassium	K	Spike	701	38·944	39·10
Argon	A	Star	714	39·66	39·88
Calcium	Ca	Tetra.	720	40	40·07
*Meta-Argon	...	Star	756	42	...
Scandium	Sc	Cube	792	44	44·1
Titanium	Ti	Octo.	864	48	48·1

1	2	3	4	5	6
Vanadium	V	Cube	918	51	51·0
Chromium	Cr	Tetra.	936	52	52·0
Manganese	Mn	Spike	992	55·11	54·93
Iron	Fe	Bar	1008	56	55·84
Cobalt	Co	Bar	1036	57·55	58·97
Nickel	Ni	Bar	1064	59·11	58·68
Copper	Cu	D.-bell	1139	63·277	63·57
Zinc	Zn	Tetra.	1170	65	65·37
Gallium	Ga	Cube	1260	70	69·9
Germanium	Ge	Octo.	1300	72·22	72·5
Arsenic	As	Cube	1350	75	74·96
Selenium	Se	Tetra.	1422	79	79·2
Bromine	Br	D.-bell	1439	79·944	79·92
Krypton	Kr	Star	1464	81·33	82·92
*Meta-Krypton	...	Star	1506	83·66	...
Rubidium	Rb	Spike	1530	85	85·45
Strontium	Sr	Tetra.	1568	87·11	87·63
Yttrium	Yt	Cube	1606	89·22	88·7
Zirconium	Zr	Octo.	1624	90·22	90·6
Columbium	Cb	Cube	1719	95·50	93·1
Molybdenum	Mb	Tetra.	1746	97	96·0
Ruthenium	Ru	Bar	1848	102·66	101·7
Rhodium	Rh	Bar	1876	104·22	102·9
Palladium	Pd	Bar	1904	105·77	106·7
Silver	Ag	D.-bell	1945	108·055	107·88
Cadmium	Cd	Tetra.	2016	112	112·40
Indium	In	Cube	2052	114	114·8
Tin	Sn	Octo.	2124	118	118·7
Antimony	Sb	Cube	2169	120·50	120·2
Tellurium	Te	Tetra.	2223	123·50	127·5
Iodine	I	D.-bell	2287	127·055	126·92
Xenon	Xe	Star	2298	127·66	130·2
*Meta-Xenon	...	Star	2340	130	...
†Cæsium	Cs	Spike	2376	132	132·81
†Barium	Ba	Tetra.	2455	136·38	137·37
†Lanthanum	La	Cube	2482	137·88	139·0
†Cerium	Ce	Octo.	2511	139·50	140·25
†Praseodymium	Pr	Cube	2527	140·38	140·9
†Neodymium	Nd	Tetra.	2575	143·05	144·3
†Samarium (?)	Sa	Spike	2640	146·66	150·4
*†X. Interperiodic	...	Bar	2646	147	...
*†Y.       "	...	Bar	2674	148·55	...
*†Z.       "	...	Bar	2702	150·11	...
†Europium (?)	Eu	Spike	2736	152	152·0
†Gadolinium (?)	Gd	D.-bell	2794	155·22	157·3
†Terbium (?)	Tb	Cube	2880	160	159·2
†Dysprosium (?)	Dy	Octo.	2916	162	162·5
†Erbium	Er	Cube	2979	165·50	167·7



1	2	3	4	5	6
*Kalon	...	Star	3054	169'66	...
*Meta-Kalon	...	Star	3096	172	...
†Thulium (?)	Tm	Spike	3096	172	168.5
Ytterbium (Neo-ytterbium) }	Yt	...	...	...	173.5
†Tantalum	Ta	Cube	3279	182'16	181.5
†Tungsten	W	Tetra.	3299	183'27	184.0
Osmium	Os	Bar	3430	190'55	190.9
Iridium	Ir	Bar	3458	192'11	193.1
Platinum	Pt	Bar	3486	193'66	195.2
*Candadium	...	Bar	3514	195'22	...
Gold	Au	D.-bell	3546	197	197.2
†Mercury	Hg	Tetra.	3576	198'66	200.6
*†Mercury (solid)	...	Tetra.	3600	200	...
†Thallium	Tl	Cube	3678	204'33	204.0
†Lead	Pb	Octo.	3727	207'05	207.20
†Bismuth	Bi	Cube	3753	208'50	208.0
Radium	Ra	Tetra.	4087	227'05	226.00
†Niton (Radium emanation) (?) }	Nt	Cube	4140	230	222.4
†Thorium	Th	Octo.	4187	232'61	232.4
†Uranium	U	Tetra.	4267	237'05	238.2

With reference to the term "type," readers of *Occult Chemistry* will readily understand what is called "Star," "Bar," etc. "Tetra." is a contraction for tetrahedron, "Octo." for octohedron; "D.-bell" is for "Dumb-bell". These "type" terms well describe the main types of the elements, so far as their *outer* appearance is concerned when seen by clairvoyant power. Six elements, all in the beginning of the series, stand by themselves in having unique forms, and they are: Hydrogen, "Occultum," Helium, Nitrogen, Oxygen, and Fluorine.

Elements discovered by occult research, which are not in the International Atomic Weight List, are marked with an asterisk(\*). The elements marked with a † are those whose diagrams are ready for inclusion in a second edition of *Occult Chemistry*. All the other elements have already been described in the first edition. In the investigations of 1907 an element was discovered which had the appearance of Platinum, but was evidently a variant of it; this was called in *Occult Chemistry* "Platinum B" (Platinum A being the ordinary

variety). Since then it seems as if "Platinum B" had been isolated; it is probably the new metal Canadium, which is thus described in *The Daily Metal Reporter*:

Canadium, a new metal, has been discovered in the Nelson mining district of British Columbia, and has been named for Canada. It is allied to the platinum group and occurs native in the form of grains and short crystalline rods and also as an alloy. Assays give three ounces or less per ton. Canadium has a brilliant lustre, and, like gold, silver, and platinum, does not oxidise when exposed to the air. It is softer than platinum, and its melting point is a great deal lower. The physical and chemical properties of the metal are to be studied at the chemical laboratory of the University of Glasgow.

In estimating the weight of the elements, Hydrogen, with its 18 ultimate physical atoms, is taken as the unit in our calculations, and in many ways it seems a satisfactory unit. In comparing our weights with those of the International Atomic Weight List, it must not be forgotten that in this latter table Oxygen=16.00 has been found more convenient now than the older H=1, and that the weight of all the elements in that List is with reference to this unit implied in Oxygen=16.

When we come to the elements near the rare earths, it is impossible to say whether those catalogued by science are the same as those observed by clairvoyance; for instance Samarium of science may or may not be the "Spike" element with atomic weight 146.66 of our list. Similarly Niton (Radium emanation) of the International List may or may not be the "Cube" element with atomic weight 230 of our list. However, to help identification in the future, the "type" to which these elements belong is given in our list. There is one element in the International List, Ytterbium (Neo-Ytterbium), for which we have in our list no equivalent.

The following exceptions to the periodicity of the table are noteworthy: Argon and Meta-Argon should both come between Chlorine and Potassium, whereas Argon comes after Potassium and Meta-Argon after Calcium. After the three interperiodics "X," "Y," and "Z," an element is generated which belongs to the type immediately preceding the "Bar" type of these interperiodics; this is the "Spike"

element with 2,736 atoms, which possibly may be "Europium" of the International List; after this extra element, which is out of place in the diagram, the next element is Gadolinium, which is in its right place. The appearance of a second variety of Platinum has already been noted above; strictly speaking, as this is a distinct element, although it is like Platinum, it ought to have a name all to itself, and has indeed already been unofficially christened Canadium. Similarly there is a new element, in all essentials the same as Mercury, but heavier than Mercury by 24 ultimate physical atoms; this slight difference in construction makes this new element a solid form of Mercury; it also should bear a new name.

If the Periodic Law is absolutely regular (which, it is evident already, is not the case), and every "type" has an appropriate element as the pendulum descends from Hydrogen to Uranium, there remain to be discovered at least thirteen more elements than are given in our list.

Readers of *Occult Chemistry* will remember that on page 12 of that work an illustration is published of Sir William Crookes' model of the Periodic Law; he makes the curve to consist of two lemniscates.

In *Man: Whence, How and Whither*, page 260, describing a model of the Periodic Law once existing in an ancient temple, it is said: "In another room were many models, in one of which Crookes' lemniscates were arranged across each other, so as to form an atom with the fourfold rose." Lately, here at Adyar, Mr. F. Kunz and I have begun to construct this model, and so far we have been able to make the double lemniscate arrangement for classification. Our model is 50 inches high, with a square base, with a diagonal of 40 inches. It is our intention, as leisure permits, to find out what are the cross connections between the various elements, which give rise in the ancient model to what is called the "fourfold rose".

C. Jinarājadāsa

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## THE THEOSOPHY OF WILLIAM BLAKE

By GRACE GILCHRIST

WILLIAM BLAKE, as mystic, was strongly under the influence of those much persecuted Theosophists of the sixteenth and seventeenth centuries, Paracelsus and the German mystic Jacob Boehme. The world persecuted them, indeed the enemies of Paracelsus assassinated him. Blake did not suffer persecution, but he endured that which the modern world metes out to its strong souls and masters—cold neglect.

Blake, in unison with Paracelsus and Boehme, recognised no special act of creation by an external agency, but saw man as emanation from Divine Essence, a spark from the Divine Fire, a fragment of the Divine Life. Many of his poems, notably those of the prophetic books, symbolise the descent of spirit into matter, the eternal struggle of the soul as it falls into matter, *i.e.*, earth, the battle of the human soul encased in flesh to reach the divine. With both these mystics Blake affirmed the inherent divinity of man, and that in the most materialistic of centuries.

These three sublime seers were in truth such æons in advance of their contemporaries that they can only be classed as supermen, leaders, by the potent powers of imagination and of spiritual and psychic insight, of their race.

Blake, with Paracelsus, trusted and worshipped God in Heaven, and God in Nature and in Man. In common with Shelley he shared an exalted Pantheism, and, like the Hindū,

saw God in Nature ; in the cloud, in the dewdrop, in the sun, in the heaven ; God in every atom of the Universe.

With the Theosophist he divined the fourfold nature of man—the physical body, and that which he called spectre, answering to the astral body of the Theosophist, soul, and spirit. This spectre, or shadowy body of desire and emotion, corresponds to the Ka of the ancient Egyptian, also the shadow of the physical body, dwelling with the body within the tomb wrought with much care and lavish expense and ornament for the occupation of the body and the Ka by the wealthy Egyptian. The Greeks named this shadowy body the *eidolon* and believed that it outlasted the decay of the physical body.

With Plato, Pythagoras, and the *Bhagavad-Gītā* of the Hindū, Blake believed in the pre-existence of the soul—as, in the Eastern Scriptures : “Nor at any time, verily, was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be hereafter.” And Blake writes to his friend Flaxman :

Now begins a new life, because another covering of earth is shaken off. I am more famed in heaven for my works than I could well conceive. In my brain are studies and chambers filled with books and pictures of old, which I wrote and painted in ages of eternity before my mortal life [the existence of the Spirit in the Devachanic or Heaven world after each earth life], and those works are the delight and study of archangels [the hierarchy of divine intelligences ruling the spiritual planes]. Why then should I be anxious about the riches or fame of mortality [present earth life] ? You, O dear Flaxman ! are a sublime archangel, my friend and companion from eternity [the friend of former earth lives]. In the Divine bosom is our dwelling-place. I look back into the regions of reminiscences [the countless ladder of lives climbed by each individuality, born and reborn into physical existence] and behold our ancient days before this earth appeared in its vegetated mortality to my mortal vegetated eyes. [By this expression Blake meant the physical body and physical sight, as distinguished from the astral body, and astral or clairvoyant sight.] I see our houses of eternity [the spiritual bodies] which can never be separated, though our mortal vehicles should stand at the remotest corners of heaven from each other.

In this last passage Blake recognised how transient was the personality worn in each earth life, but indeed the mask assumed by the immortal ego—or spirit—"the pilgrim of eternity". In early manhood, almost in youth, Blake, in company with Buddha, Whitman, Balzac, and Pascal, attained "cosmic consciousness". To those reaching a certain level of spiritual evolution this experience comes at the age of thirty-five; to Blake it came much earlier. It is the recognition of the spirit's immortality, the utter absence of all fear of death. To Blake death was but the ante-room to the spiritual world, and his union with the universal soul and One Supreme Existence behind all was expressed in his wonderful lines: "Nor is it possible to thought a greater than itself to know." This implies union with the Universal Mind.

There has been much controversy concerning his so-called "visions". These to a Theosophist are simply enough explained by the fact that Blake was of all people gifted with psychic powers of a very high order; having control of his astral and spiritual bodies, he, both in sleep and in waking consciousness, could use these higher vehicles, unused by the ordinary man. He was absolutely clairvoyant, and the unseen planes of being beyond the physical were as real as is the physical world to the average man, and as often visited, either asleep or awake.

First might be instanced the wonderful astral dream in which his brother Robert, standing by his bedside in his astral body, revealed to him that process by which Blake was enabled to facsimile so much of his most beautiful work of song and design, *The Songs of Innocence and Experience*, *The Book of Thel*, *The Marriage of Heaven and Hell*, and many more. Indeed this valuable discovery, through a dream, proved one of the most reliable sources of income to the always poor and struggling Blake. In spiritual communion he remained to the last with the loved brother; Robert's spiritual body standing

often in waking and sleeping moments beside the painter and poet, for he, indeed, waking or sleeping, sent his "soul to the invisible, some letter of the after life to spell".

His visionary heads were actual drawings from the denizens of the spiritual planes. Take, for instance, this graphic description of Varley's. He would say, as they sat together sometimes from ten in the evening till four in the morning: "Draw me Moses, or David," or would ask for a likeness of Julius Cæsar, or Edward the Third. Blake would rejoin: "There he is," and, paper and pencil in hand, he would begin drawing, looking up from his paper as at a real sitter. Often Blake had to wait; sometimes the spiritual body of his sitter from the planes beyond the physical came at the first call. At other times, in the midst of his portrait he would suddenly leave off, and in his ordinary, quiet tones say: "I can't go on, it is gone. I must wait till it returns," or: "It has moved and the mouth is gone"; or: "He frowns; he is displeased with my portrait of him"; which seemed as if the invisible helper and model came and looked over the artist's shoulder. Now all these numerous portraits, historical and poetic, were marked by a distinct and portrait-like characterisation—as if drawn from life—drawn as they were from the spirit world into which Blake had clairvoyant sight. Among the most striking historical portraits was one of King Saul, who, as Blake said, appeared to him in armour, and wearing a helmet of peculiar construction, which the painter could not, owing to the position of the sceptre, see to delineate satisfactorily. The portrait was for a while, therefore, left unfinished for some months, when, the spiritual form of Saul appearing again, the second sitting enabled Blake to finish the helmet, which, with the armour, was thought by all to whom shown to be extraordinary.

In all this dramatic and pictorial presentment of the superhuman, Blake thus affirmed himself to be not only the imaginative man of genius, but a strong and sensitive psychic.

How often he spoke of seeing Moses and the prophets, Homer, Dante, Milton; describing them as "all majestic shadows, grey but luminous, and superior to the common height". Did he not in truth see these masters of men in their subtle, spiritual bodies, through which played the living Ātmic fires, where the life of the eternal spirit is led.

In early childhood and boyhood he had still more distinct glimpses into the unseen planes of being, as he instances so finely in his *Descriptive Catalogue*.

The Prophets describe what they saw in vision as real and existing men, whom they saw with their imaginative and immortal organs; the Apostles the same.

The clearer the organ, the more distinct the object. A spirit and a vision are not, as the modern philosophy supposes, a cloudy vapour and a nothing; they are organised and minutely articulated beyond all that the mortal and perishing nature can produce. He who does not imagine in stronger and better lineaments, and in stronger and better light, that which his perishing, mortal eye can see, does not imagine at all. The painter of this work asserts that all his imaginations appear to him infinitely more perfect and more minutely organised than anything seen by his mortal eye. *Spirits are organised men*.

And from the prophetic books he well defines spiritual illumination.

The treasures of heaven are not negations of passion, but realities of intellect from which the passions emanate uncurbed in their eternal glory. The fool shall not enter into heaven, let him be ever so holy. Holiness is not the price of entering into heaven. Those who are cast out are those who, having no passions of their own, because no intellect, have spent their lives in curbing and governing other people's lives, by the various acts of poverty and cruelty of all kinds.

Then, of the coming of a great religion, the real fulfilment of the Christ's teaching, how prophetic are these lines from his *Milton*!

And did those feet in ancient times  
Walk upon England's mountains green?  
And was the holy Lamb of God  
On England's pleasant pastures seen?  
And did the countenance divine  
Shine forth upon our clouded hills  
And was Jerusalem builded here,  
Among these dark, Satanic mills?



Bring me my bow of burning gold !  
 Bring me my arrow of desire !  
 Bring me my spear : O clouds unfold !  
 Bring me my chariot of fire !

I will not cease from mental fight,  
 Nor shall my sword cease in my hand,  
 Till we have built Jerusalem  
 In England's green and pleasant land.

In these fine lines of prophecy does Blake prefigure the larger religious hopes and certainties of our own time, the great renaissance of mysticism sweeping from the East to the West ?

Then, upon the more abstract and metaphysical side of his religion and philosophy, he depicts in a curious and powerful poem, entitled "The Everlasting Gospel," the Spirit's descent into matter, and its eternal struggle therein.

Can that which was of woman born  
 In the absence of the morn,  
 When the soul fell into sleep,  
 And archangels round it weep,  
 Shooting out against the light  
 Fibres of a deadly night,  
 Reasoning upon its own dark fiction,  
 In doubt which is self-contradiction,  
 Humility is only doubt,  
 And does the sun and moon blot out,  
 Roofing over with thorns and stems  
 The buried soul and all its gems,  
 This life's dim window of the soul  
 Distorts the heavens from pole to pole,  
 And leads you to believe a lie  
 When you see with—not through—the eye,  
 That was born in a night, to perish in a night,  
 When the soul slept in the beams of light.

And in another work, his *Descriptive Catalogue*, we find this significant passage on the fourfold nature of man—and, again, his descent into matter, which is generation, since Spirit and matter wedded produce the manifested Universe.

The strong man represents the human sublime, the beautiful man represents the human pathetic, which was in the wars of Eden divided into male and female; the ugly man represents the human reason. They were originally one man, who was fourfold; he was self-divided, and his real humanity slain on the stones of generation;

and the form of the fourth was like the Son of God. How he became divided is a subject of great sublimity and pathos.

Blake thus held the belief, in common with Theosophy, that human life on this globe was first hermaphrodite, and that, too, the Divine Life is dual, Mother and Father, as:

The twofold Form Hermaphrodite, and the Double-sexed,  
The Female-male and the Male-female, self-dividing stood  
Before him in their beauty and in cruelties of holiness.

And again, as signifying the eternal struggle of the soul encased in matter, its perpetual duel with its higher and lower self, the religious and spiritual side of mankind:

For the divine nature is not greater than the human; sundered by the separative creation or fall, severed into type and antitype by bodily generation, but to be made one again when life and death shall both have died; not greater than the human nature, but greater than the qualities which the human nature assumes upon earth. God is man, and man is God; as neither of himself the greater, so neither of himself the less: but as God is the unfallen part of man, man the fallen part of God [the descent of the Monad to earth], God must needs be, not more than man, but assuredly more than the qualities of man. Thus the mystic can consistently deny that man's mortal goodness or badness can be predicable of God, while at the same time he affirms man's intrinsic divinity and God's intrinsic humanity. Man can only possess abstract qualities—"allegoric virtues"—by reason of that side of his nature which he has *not* in common with God. God, not partaking of the "generative nature," cannot partake of qualities which exist only by right of that nature.

In the following lines Blake emphasises how closed-in is man by the world of matter, the phenomenal universe, the earth plane, as:

How do you know but every bird that cuts the air  
Is an immense world of delight, closed by your senses five?

This, from *The Marriage of Heaven and Hell*, illustrates man's transfiguration of the Universe by the power of his own mind.

The ancient Poets animated all sensible objects with Gods and Geniuses, calling them by the names, and adorning them with the properties of woods, rivers, mountains, lakes, cities, natures, and whatever their enlarged and numerous senses could perceive. And particularly they studied the genius of each city and country, placing it under its mental deity.

Till a system was formed, which took advantage of and enslaved the vulgar by attempting to realise or distract the mental deities from the objects: thus began Priesthood, choosing forms of worship from poetic tales. And at length they pronounced that the Gods had ordered such things. Thus man forgot that all deities reside in the human breast.

Blake, with Theosophy, affirmed "not the assumed humanity of God, but the achieved divinity of Man; *not* incarnation from without, but development from within; not a miraculous passage into flesh, but a natural growth into Godhead".

As to his readings in the astral light, there are abundant examples in his childhood, youth and manhood. Very beautiful are those visions of his childhood, as, when a London child, he wandered into the fields, then so near the great city, and saw "a tree filled with angels, their wings of star-like brilliancy among the boughs". Now the appearance of star-like brilliancy was the *âtmic* fire playing round the divine entities of the spiritual planes. He possessed that which the Scotch denote as second sight, for, when taken as a boy by his father, as a prospective apprentice, to Ryland, the famous engraver, the boy Blake said: "Father, I do not like the man's face, he looks as if he will live to be hanged." Twelve years after, this prophecy was fulfilled; and the once popular engraver was hung.

He had many and distinct recollections of former incarnations, as, for instance, when he said: "I was Socrates, or a sort of brother: I must have had conversations with him. . . . So I had with Jesus Christ, I have an obscure recollection of having been with both of them."

He owed his fine delineation of "The Ancient of Days" to an actual sight of a spiritual presence hovering on the staircase leading to his rooms in Hercules Buildings, and faithfully reproduced it in that fine design.

So with his *Jerusalem*, the most remarkable of the prophetic books, there was intervention from the superhuman

planes of being. Witness Blake's own words in a letter concerning that work: "I have written this poem from immediate dictation, twelve or sometimes twenty or thirty lines at a time, without premeditation, and even against my will."

Again, in this fine passage how well does he illustrate the great contrast between the physical plane of life and that of the spiritual and imaginative!

The world of imagination is the world of eternity. It is the Divine bosom into which we shall all go after the death of the vegetated [physical] body. This world of imagination is infinite and eternal; whereas the world of generation or vegetation [physical and astral] is finite and temporal. There exist in that eternal world the permanent realities of everything which we see reflected in the vegetable glass of nature [the phenomenal Universe].

This idea of man reflecting the Universe in himself, Blake drew from Paracelsus—the macrocosm which man, the microcosm, reflects within himself, the cosmic and the individual world of life and spirit. "In every bosom a Universe expands, as wings let down at will, and called the Universal Tent."

"Blake," says Mr. W. M. Rossetti, "believed in man as a divine emanation, an eternally subsisting revelation of deity." Man was essentially a spirit, but, in this mundane transit, invested with a body, and communicating with the infinite through the medium of the five senses. Man, the free divine spirit, was at liberty to do, and right in doing, whatever his spiritual essence dictated. He was a law to himself, and none other law existed; and in the mundane condition the body, as organ and vehicle of the spirit, was rightly employed in putting into effect the spiritual desires and aspirations which in this physical world became necessarily conversant in many respects with physical things. Where Blake condemned the body was in its severance from, or substitution for, the spirit; and he says: "Act out all your spiritual desires, whether the spirit or the body be the appointed

medium of action." Wedded to Blake's mysticism was a noble pantheism, the gist of which is contained in these affirmations :

Without contraries is no progression. Attraction and repulsion, reason and energy, love and hate, are necessary to human existence. From these contraries spring what the religions call good and evil. Good is the passive that obeys reason: evil is the active, springing from energy. Good is Heaven, evil is Hell.

And in the essence and elements of the human soul, its aboriginal powers and passions, he recognises no evil. How far removed from the popular theologic dogma of his time, so strongly insisted on, of original sin!

These lines finely instance the scheme of the Cosmic Universe :

The Vegetative Universe opens like a flower from the Earth's Centre,

In which is Eternity. It expands in stars to the Mundane shell  
And there it meets Eternity again, both within and without,  
And the abstract birds between the stars are the Satanic Wheels.

And in these lines he anticipated the scientific discovery of the conservation of energy and the potency of matter :

And all that has existed in the space of six thousand years, permanent and not lost nor vanished, and every little act, word, work, and wish, that has existed, all remaining still.

In these Churches every consuming and every building by those spectres [the astral or desire bodies of men]

Of all the inhabitants of Earth, wailing to be created,  
Shadowy to those who dwell in them, near possibilities :  
But to those who enter into them they seem the only substances,  
*For everything exists and not one sigh nor smile nor tear,  
One hair nor particle or dust, not one can pass away.*

Blake's departure from earth life, the withdrawal of the spirit from the physical body, was as spiritual as the tenour of his whole life. It was, he said, but the passing from one room to another. For, on the day of his passing, he composed and sang songs of unimaginable beauty, and at the moment of withdrawal his face became fair, his eyes bright, and he burst into glorious singing. He indeed actually heard and gave back to the world the music of the spheres.

Grace Gilchrist

## THE HEALING OF DISEASE

By C. SPURGEON MEDHURST

THE mystery of sickness, its origin and its eradication, its manifest physical basis and its undoubted amenability to mental treatment is a topic of perennial interest. It is not my purpose, however, to discuss the various methods of healing, whether by suggestion, hypnosis, faith, Christian Science, etheric colour waves or other occult method, for perhaps after all there is nothing more occult or mysterious in any of these methods than the ordinary practice of medicine. Physicians are often nonplussed if asked to explain the rationale of the physic they administer, and between the allopath, the hydropath, the homœopath, etc., lie gulfs which are seldom satisfactorily bridged. The one fact that is clear among this confusion of healings is that, whether the method be the swallowing of drugs in larger or in smaller doses, whether the attempt to cure follow the latest fad of inoculations and cultures, or whether it follow one or other of what may be called the wireless methods—methods in which no visible means are employed—there are under all methods successes and failures. Each school can claim its victories, each school must acknowledge defeats. The wireless healers have again and again succeeded where the more orthodox practitioners have failed, and the ordinary physician claims that many valuable lives have been lost because no doctor or surgeon, armed with a sheepskin diploma from a recognised school of medicine, was present to do what was requisite for the salvation of the patient. The physical illnesses of the flesh seem to yield to and to resist all forms of treatment, and we may well ask what is this thing called “disease” and whence does it come? Like everything else that we know, the clue to the problem lies in the unseen.

No serious thinker denies the spirituality of the universe. He may dispute the formula, but he will admit the principle. Even during the most materialistic ages of the world's history, religious buildings were preserved and religious orders were preserved; even when externalised religion has been rejected, its temples and its churches neglected, and its professional votaries despised, religion has kept its shrine sacred in the heart of man, and its altar lights have remained unextinguished. Even our crazy brothers, the Huns, who deliberately wreck churches for the fun of the thing, have their own “dear old German God”—an admission that even a universe founded on force has its roots in the unseen. But why this perpetual, sometimes

unwilling, recognition of The Invisible? Is it not man's mute witness to a Something which eludes his search every time he probes his own consciousness, a Spiritual Mystery within, which he fears because he cannot understand? The knowledge of his own spirituality compels him to acknowledge the spirituality of the environment of which he is a part, for he has no reason to pretend that he and it have had a different source.

The next question is: If the universe is spiritual, how is it that it is full of evil, of disease, of death? The alternative explanations are that either the entire scheme of things is the huge laughter of some devilish Joker, or something has gone very wrong with the cosmic machinery. Our serious thinker is prevented from accepting the first supposition because, when he probes himself, he finds that he cannot help respecting goodness, that he is compelled in spite of himself to revere those whom he knows to be better men than he is, and that he envies them their purity even while he hates it. Now as it is manifestly impossible for an effect to contain a contradiction of the cause, it follows that, whatever the origin of man, his cause was a lover of beauty or goodness. The world cannot then be a joke of the suppositional Joker. Yet the unending triumph of anguish, and the fact that the human body sometimes seems to be a cunningly devised instrument, specially contrived as a playground for pain, appear to give the direct lie to the other alternative that the cosmos, originally good, has somehow gotten out of gear.

The self-initiation of man is the third fact which the impartial searcher for truth stumbles on. He finds himself perfectly free within limits, and the suggestion occurs that, if the universe is a spiritual contrivance, finely and delicately balanced, man's clumsy, self-willed and ill-conceived attempts to get as much out of life for his own selfish purposes as he possibly can, have completely disarranged the nice adjustments of his surroundings, including the beautifully adapted mechanism of his physical body, with the result that there are cataclysms and disorders in nature, diseases and tortures in the human frame. The human ills which cannot be traced to human folly are scarcely worth recounting.

It is significant that such material remedies as man has discovered, or thinks he has found, have done very little to ameliorate his sufferings. If our suggestions have any correspondence to reality, this is only what might be expected. Man will only escape the network of catastrophe—personal, social, national, and cosmic—as he harmonises his thoughts with the Thought-stuff of which all things are but the material representations. Do we not find, for example, that clergymen, being supposedly more moral than other classes, are generally accepted by insurance companies as better risks than others, and is it not common knowledge that a free liver lives less years than those who are more economical of their resources?

Man must, in a word, rise above the world of becoming, the world of change, the world of space and time, the world of anxiety and fear, the world of grab and struggle, into the world of love and

harmony, the world where God is all and where there is no mind but His. As man does this, disease and death, as we now know it, will disappear, nature will become more kindly, the brown earth more fertile. Even orthodox physicians admit the power of mind over matter, they fear fear because they regard it as first aid to disease. Each of the various wireless systems of healing have the supremacy of spirit as their fundamental creed. "The truth shall make you free," Jesus said, and were not all his alleged miracles but the response of the great Spirit of Love to the surrender of the spirit of separateness in man? In Capernaum he could not do many mighty works because of their lack of faith, but whenever there was faith he healed, not because he was arbitrary but because faith or trust alone opens the channels through which divine grace and power can flow. Therefore, says the apostle, we are "justified by faith". Now men like Ahab, who blamed Elijah for the drought and forgot his own idolatry, lay the blame for their ills on circumstance and other subsidiary causes, not knowing that, were they but spiritual, everything would be different, that a new way of living would, in the language of the New Testament, mean that all things would work together for their good, that all things would be theirs, that all things would become new. "And there shall be no more curse. . . and there shall be no night . . . the time is at hand." Silently the dawn comes and the darkness goes, and men say: "The day is here"; but only those who are awake, and who can see, perceive the miracle. Presently the Great Teacher will be moving again among men and pointing The Way out of the present misery; but only those for whom the inner has killed the outer, and whose fleshly eyes have been rendered blind to all illusion will be able to know the infinite significance of the wonder.

C. SPURGEON MEDHURST



## A NOTE ON THOMAS VAUGHAN

(The Master "Athena" in *The Lives*)

LITTLE or nothing is known of the life of Thomas Vaughan, Rosicrucian and alchemist. His more famous brother Henry, the poet, survives in literature as the author of many poems and translations, mostly of a religious nature; and his book of poetry, *Silex Scintillans*, is familiar to students of the Stuart school of poets, such as George Herbert, Donne, Crashaw and others. The dry bones I have here collected may interest those Theosophists who study the widespread movement of which Bacon was undoubtedly the centre in England.

Thomas Vaughan wrote under the name of *Eugenius Philalethes*, and to Theosophists familiar with *The Lives* he is known as the Master *Athena*, and is said to have attained adeptship in this, his reincarnation of the seventeenth century, being (with the exception of *Uranus*) the latest of those Masters whose names we know as such. The trio of Western Masters are known in history as Sir Thomas More, the great Chancellor of Henry VIII, Francis Lord Verulam, and Thomas Vaughan, respectively father, son and grandson in the group at Athens, 500 B.C. (but I am not sure about the sex). Of these the first and third are said to be still living in English bodies, but of this I have no information.

Biographical dictionaries tell us little of Thomas, some confusing him with his brother Henry, others with *Eirenaeus Philalethes* (for an account of whom see Waite's *Rosicrucians*). In this bookless East I have been able to consult no libraries, but have gathered as much as can be known of him from one or two of his works in my possession. The Bodleian library at Oxford contains MSS. of Aubrey and Antony Wood, based on which was published, in 1674, *Historia et Antiquitates Universitatis Oxoniensis* and *Athenae Oxonienses*, in which are lives of these twins, but I have not been able to consult either of these books. Aubrey was cousin of the Vaughans, who were Welshmen. The following facts are to be gleaned.

*Extract from a letter from Henry Vaughan, the poet, to John Aubrey. June, 15, 1673.*

. . . My brother [Thomas Vaughan] and I were borne att Newton in the parish of St. Brigets in the yeare 1621. I stayed not att Oxford to take any degree, butt was sent to London, beinge then designed by my fater for the study of the Law, wch. the sudden eruption of our late civil warres wholie frustrated: my brother continued there for ten or twelve years, and (I thinke) he could be noe lesse than Mr. of Arts. he died (upon an employment for his majesty) within 5 or 6 miles of Oxford, in the yeare that the last great plague visited London. He was buried by Sr. Robert Murrey (his great

friend) & then Secretary of Estate for the kingdome of Scotland: to whome he gave all his bookes & manuscripts. The several Tractates, which he published in his life-tyme, were these followinge:

*Anthroposophia Theo-magica.*

*Magia Adamica.*

*Lumen de Lumine*: all printed by Mr. Humphrey Blunden att the *Castle* in Corn-Hill.

*Aula Lucis*, a short discourse printed for William Leak att the *Crowne* betwixt the two temple-gates in fleet street.

*The Historie of the fraternitie of the Rosie Crosse*: with his animadversions & judgment of them, printed for Giles Calvert att the west end of Paules. These are all that came to my cognisance . . . with the Remaines of my brothers Latine Poems (for many of them are lost) never published before. . .

*Extract from a letter to the same. Julie 7th, 1673.*

Honoured Cousin,

In my last (wch. I hope, is come to yor. hands) I gave you an account of my brother & my selfe: & what bookes we had written. I have nothinge to add butt this: that he died in the seaven & fortieth year of his age upon the 27th of Februarie, in the yeare 1666 & was buried upon the first of March.<sup>1</sup> . . . The name of the place, where my brother lyes buried, I doe not know: butt tis a village upon the Thames side within 5 or 6 miles of Oxford & without doubt well knowne to the University.

In occultism he followed Cornelius Agrippa. In addition to those books mentioned, Thomas wrote *Anima Magica Abscondita*, 1650: *Euphrates or the Waters of the East*, 1655: *A brief Natural History*, 1669, published after his death, and some of the poems contained in *Thalia Rediviva*, most of which are by his brother Henry, who frequently mourns his brother's death therein (pub. 1678). *Magia Adamica*, 1650, contains *The Man-Mouse*, which is a satire, extraordinary for its scurrilous and even filthy abuse of the saintly Dr. Henry More, "the old Platonist" (who, Colonel Olcott tells us in *Old Diary Leaves*, Vol. 1, assisted H. P. B. to compile *Isis Unveiled*). The language of saints is a mystery: perhaps the filth and abuse were a blind, like that of Rabelais: perhaps some would say that this is a token of their human *substratum*, not yet wiped away by the *summum bonum* of perfection. The 1651 edition contains *The Second Wash or the Moore* (Henry More) *Scoured Once More*. Dr. More, who was one of the Cambridge Platonists, had objected to the magic set forth in Eugenius' works, himself preferring contemplative ecstasy to theurgy, and had attacked Vaughan's *Anthroposophia Theomagica*. Of his relation to the Rosicrucians I have not space to write here, but his works have a close connection with the ideas of Bacon, as shown in *New Atlantis*, which probably contains the key to Masonic and Rosicrucian matters.

LIGNUS

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<sup>1</sup> Waite (p. 187 of *Lives of Alchemystical Philosophers*) says: "He took orders, and returned to hold the living of his native parish. Under the Commonwealth he was rejected as a Royalist, and then betook himself to chemical experiments, one of which cost him his life on the 27th of February, 1665."

## THE NEW AGE

By E. GILBERT

THOUSANDS of miles from the battle-fields we miss many of the examples of heroism, but perhaps gain something in breadth of view by considering the general results on the races of the West instead of the issue of a particular struggle. If it be true that the sudden death of thousands of the youth of each nation will bring rapid rebirth, it should also bring thousands with some memory of their former lives into a world still gravely doubting whether life ceases at death. It is almost impossible to imagine any direct evidence of the life after death which could be termed proof, capable of demonstration to others. Individuals may gain evidence which seems to them satisfactory, and their word will carry weight with a few; but at present the number of those who claim to have any direct knowledge of these matters is so small that the healthy scepticism of the world is fully justified. Frankly, the direct evidence in favour of reincarnation is negligible, as it must be of a purely personal nature, and cannot be communicated. The evidence from testimony is the voice of one crying in the wilderness. The evidence from probability carries more weight in the world at large, but not enough to carry general conviction.

Into a Western world slightly inoculated with the idea of reincarnation, imagine thousands of children born, whose capacity and character are above normal, and who assert a memory of the days of battle which have by that time become historical. They will be men and women endowed with stronger wills than the average, owing to the hardships of their last lives, and their combined assertions will rapidly alter the world's conviction. If, in a population of one lakh, one person claims to know of the future life, a few will listen and the rest will laugh. If one hundred make the same claim and their statements tally, the rest will begin to think. If one thousand assert their own direct experience, there is conclusive evidence of a new kind of knowledge. To-day the real cause for disbelief in reincarnation is that so few can claim to have personal experience.

These reincarnating souls will come into a world swept and garnished. In former times the ranks of men were like the steps of a ladder, each age, each social group, guided or controlled by another just above it. But aristocracies of birth, meeting the retribution for small families, are disappearing, and one whole generation will be

swept from political life. Before long the younger men will take in hand the organisation of the world, unfettered by the restraint of elders, unhampered by respect for tradition, privilege or social status, preparing a home for the reborn warriors who have had enough of war.

In the West all countries will be handed over to the young for close on one whole generation. In the East, India is rapidly throwing off some of the differences caused by caste and religion, the binding power of tradition, and opening her soul to receive impulses from new life. If into such a world there should come One speaking with authority, proclaiming a new rule of life, or giving new life to ancient rules, and showing how he who strives may KNOW that part of existence which follows death, and so of the reasons for the rules of tradition, both East and West may lend an ear. In both, the younger generation will be the hearers. In the West death is clearing the way for youth; in India the decay of authority is preparing for the recognition of a new authority. Those lately born will cut their wisdom teeth in a new world, a new age. The destruction of the great library at Alexandria, in the course of the great world-struggle two thousand years ago, robbed the future of much of the treasured wisdom of the past, but also helped to free the world from slavery to the writings of the dead. So the destruction of ancient buildings in the present war is a symbol of the passing of the old world, and opens the way for new inspiration from the master-builder. For a generation all nations will lay aside luxury, and adopt the ideal of effort in place of the ideal of enjoyment. Men will become of greater value than money, and economics will be restated in terms of life instead of in terms of money.

The remains of the older generation will have visions of a world rushing to ruin, driven by a headlong, inexperienced youth; but the world has lasted long under worse control, and fossilisation has killed more nations than exhaustion. The bones and the brains of the old man harden, and the failure of the body to adapt itself to changing conditions bring death from senility. Old age seeks safety in stagnation. Youth hopes for a paradise on earth, and in that hope lies the salvation of the nations.

E. Gilbert

## CORRESPONDENCE

### THE GREAT PHYSICIAN

THE writer of the article appearing under the above title in the *May THEOSOPHIST* is evidently sincere in presenting his views on the value of war as a world-medicine and his picture of an "Almighty" physician-statesman-general administering it like an old-fashioned schoolmaster with rod in one hand and Bible in the other. But when he gives forth these excuses to a long-suffering world as an exposition of Theosophy, I, for one, reject the imputed connection. Four assumptions, among others, are made in this article: (1) that suffering is inflicted by a well-meaning being, other than man, (2) that it is good for man, (3) that it is a means of preventing further suffering, (4) that "a maxim of military science," such as—"a general should be prepared to sacrifice his last man in order to secure the victory," can be seriously employed for the purpose of an enquiry into truth.

Let us take them in order. (1) If it is true, as most Theosophical writers agree, that man is his own lawgiver, it is time he set about looking into his own conduct for the causes of his suffering, instead of bolstering up the priestly invention of an avenging, or, as Mr. Pell would have it, a war-prescribing deity. (2) The Buddha, whom most Theosophists at least respect, and whom some regard as a World-Teacher, certainly did not advise men to justify suffering as something good for them, but rather to condemn it as the natural result of wrong-doing and remove it by avoiding its causes. (3) If suffering is good for a man, it cannot also be good on the ground that it prevents further suffering. But as a matter of fact it is not the suffering that prevents its own continuation. On the contrary, suffering acquiesced in only leads to further suffering. What does lead to its prevention is the refusal to allow it to continue unopposed, and the intelligent use of the means at one's disposal to remove its causes. Past wars have not prevented the present war, which surpasses any war hitherto perpetrated, and there is no reason to expect that the present war will prevent still more ruthless massacres in the future. The only way to stop war is for the people of all nations to combine in the refusal to be exploited as "man-power" under any pretext, whether of necessity or ideals. While every religious creed has been sophisticated in order to subserve the fetish of militarism, the eyes of the people have been blinded to the obvious kârmic sequence between the war and the money spent on armaments before the war (1905-1914). Great

Britain, £670,462,470; Russia, £639,391,135; Germany, £633,230,687; France, £509,079,646; Austria-Hungary, £281,471,801; Italy, £223,220,481). (4) "Military science" is the science of killing, and its existence depends on the suppression of compassion—not the "self-pity" that Mr. Pell derides. Even though a general may believe that the "sacrifice" of his men is a means of saving life in the end, there never has been any proof of the truth of such a belief.

As for the favourite red herring story that the war is reforming the nations engaged in it, it is evident that "the moral outlook of the nation [England is referred to in this quotation] has been profoundly changed," but it may well be doubted whether the change is for the better; the "national discipline" that is "being acquired" bears a disconcerting resemblance to that "Prussianism" for the "destruction" of which the war is said to be waged. It may gratify some of the French people to be "hailed as heroes" by persons who before the war were ignorant enough to look upon these same heroes as members of a decaying nation, but the widows and orphans of the nation can probably dispense with such double-edged compliments at the price. We need not go far afield for the plain truths which H. P. B. helped to restore to the world under the name of Theosophy, and which it is our privilege to declare in this time of need. One of them is to be found in the first object of our Society, and a good second is that practical aspect of the Great Law that we call karma.

RATIONALIST

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### ALLEGED INTERFERENCE WITH RELIGION

IN THE THEOSOPHIST for May Mr. Sakharam Vithal Rao, referring to my article under the above heading (printed in THE THEOSOPHIST for March last), has broken out into a sermon on Universal Philanthropy. He forgets the fact that people have many amiable fads, which they call philanthropy, but which in reality are unpractical and often mischievous schemes. Hobbies, crotchets and crazes are dubbed philanthropical aims, and guileless men and women are lured into them.

I wrote two articles in THE THEOSOPHIST. In the one published last year, with the heading "Theosophy and Politics," I quoted some important statements of Mrs. Besant as follows:

While I am myself free to work for Home Rule, I have no power, even had I the wish, to commit the Society to this or that policy. Such a Society as ours *should not take collectively any part in politics*. . . . Moreover entire liberty of thought and action must remain for every member, every Lodge, every National Society; and for the Society as a whole. Very few are the things for which the Society can act as a whole.

These wise words are now and again forgotten, and the attempt is made on some pretext or other to drag the Society into politics.

In contradiction to these constitutional statements, something was written in the Watch-Tower notes of January, and I had to point out the grave inaccuracies contained therein. In the first place the Muslims do not owe any religious obedience to the so-called Khalif (Sultan of Turkey), and the connection of some of the Muslims with the Khalif can in no sense be said to be like the real and effective religious obedience of the Roman Catholics to the Pope. The Khalif is merely a name. This will be clearly seen from my article "The Ottoman Caliphate," published in the May number of THE THEOSOPHIST. I have quoted from Professor Nallino of the University of Rome, who has written an exhaustive work on the subject.

Again it was said that the Muslims "stand shoulder to shoulder with the Theosophical Society" in defence of religious freedom. As a matter of fact the Muslims have never said one word about the Theosophical Society, which it was attempted most unnecessarily to drag and place alongside with the Muhammadans.

Then there is an attempt to make out that the Theosophical Society has a *religion* and that its religious freedom is in danger. This is a gratuitous statement. The Theosophical Society as a body has no special religion. Each member follows his own religion and he has never been interfered with.

We must always remember what Mrs. Besant has herself said: "Entire liberty of thought and action must remain with every member." This constitutional statement cannot be departed from. Each member has the right to think for himself and act as he may deem most fit. It is most objectionable that coloured pictures should be drawn of supposed injuries and wrongs, to work upon impressionable minds.

Poona

N. D. KHANDALAVALA



## BOOK-LORE

*Thoughts on "At the Feet of the Master,"* by George S. Arundale. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2.)

Probably all the readers of this magazine are familiar with the little volume *At the Feet of the Master*, but if there should be any who are not, we may say at the outset that the book on which Mr. Arundale has based his "thoughts" consists of the teachings given by a Master to a young disciple in preparation for Initiation. The teachings are in the simplest language, but the principles that they embody and inculcate are of the highest. This book has sold by thousands, and has exercised an enormous influence on many of its readers, marking in not a few cases a turning-point in their lives. It has made a very especial appeal to Mr. Arundale, for he says in his preface :

For myself, I can truly say that *At the Feet of the Master* is my constant companion, guide, and mentor. Ever by my side is the little copy given me by my young teacher. That which he heard, I am trying to understand ; and I find in the priceless words in which the teaching is clothed all that, indeed far, far more than, I need for discipline and training. *At the Feet of the Master* has an appropriate message for every human being who at all strives to lead an unselfish life.

Holding such a view, it is only natural that Mr. Arundale should desire to share his studies of, and meditations on, *At the Feet of the Master* with others, and that the "Correspondence Studies," written on behalf of members of the Order of the Servants of the Star, should have taken unto themselves book form.

We are first told how the teachings were given and where they were given ; this is followed by a brief explanation of what Initiation means. Then comes a detailed examination of the teachings themselves, and very many and valuable suggestions are offered to show how they may be applied to our daily life. Mr. Arundale's book will be found a great help to the students of the original volume, for one cannot read his words without being impressed with his intense earnestness, and the conviction that he is giving forth something of the real inner meaning of the teachings. Those who have not yet read *At the Feet of the Master*, but who take up these "thoughts," will not rest until they obtain a copy of it. They could not do Mr. Arundale greater service. He would have all go, as he has done, to the fountain head for their inspiration.

T. L. C.



*Man's Unconscious Conflict*, a Popular Exposition of Psychoanalysis, by Wilfred Lay, Ph.D. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 7s. 6d.)

No keen student of human nature, whether from the standpoint of Theosophy or any other, can very well help finishing this book once it has been seriously taken up. Hitherto the interest in psychoanalysis has been considerably damped by the unconventional, and often unconvincing because exaggerated, forms in which this method has been presented in the works of Freud and Jung, with the result that it has not yet received the attention it deserves, at least from Theosophists. But Mr. Lay seems to have succeeded in winnowing the chaff from the expositions of these two pioneers and preserving the grain, which he serves up as a distinctly appetising and nourishing dish.

Of course if any Theosophical readers open the book expecting to find a repetition of all their pet ideas regarding the superphysical constituents of man, they will be sadly disappointed, for no attempt is made to deal with any problems but those concerning physical life, health and sanity. It is true, for instance, that dreams enter largely into the calculations of this school; but only so far as they afford clues to the difficulties of physical life and, naturally, only as they are remembered in waking consciousness; the possibility of any activity apart from the physical body is not even considered. All the same, the observation and classification of the brain consciousness is so acute and thorough, that the workings of the subtler vehicles of consciousness, as the Theosophist has learnt to distinguish them, are almost laid bare before our eyes by their tell-tale reflections in the physical brain.

Undoubtedly much of the antagonism evoked by this school of thought has been due to the almost ludicrous prominence given to the sex attraction in their reasoning. As often happens, the recognition of a hitherto neglected factor in a problem has caused it to be seized on and made to account for everything. Certainly Jung's conception is less crude than Freud's, in that he goes behind this particular specialisation of desire to what he regards as a primal impulse; but then he calls it *libido*, a word which still tends to accentuate the sexual aspect of his theory of the Unconscious.

So far, however, he is quite justified as a physiologist in drawing his own conclusions as to the mental reactions traceable to various physical functions; but when he exalts this limited and somewhat inverted view of life into an interpretation of mythology and even religious symbolism, one wishes he had been content to follow up his

contributions to physiological psychology instead of straying into the deserted by-paths of phallicism.

Now the book before us, while refusing to whitewash these heroic investigators as a concession to indignant sentimentality, gives the essential features of psychoanalysis and dispenses with its more fantastic accretions. The "Unconscious" is assumed to be the storehouse of an almost unlimited fund of instinctive energy, the sum total of the racial will to live, love and act. This energy demands an outlet, but its archaic forms of expression require to be continually modified to suit the progressive needs of the evolving social organism, and hence it is constantly in conflict with the conscious mind, which tends to refuse or "censor" promptings contrary to social custom and to relegate painful memories to the unforgetting Unconscious. How this hidden and bewildering part of our make-up can be explored by means of the apparently trivial indications afforded by mental peculiarities, and turned to useful ends by the faculty of "directed thinking," must be studied in detail in order to be followed with any prospect of success. But we are confident that the attempt will in most cases prove well worth the effort; while the Theosophical student should find little difficulty, and an absorbing interest, in linking up this new chainwork of facts with his accustomed landmarks of *kāma*, the elemental kingdoms, and the unification of *manas*. In any case the subject has assumed such practical importance in the investigation of the powers latent in man and how they may be turned from destructive to constructive channels, that no one wishing to keep up with the times can afford to ignore it. Whatever else may be said of it, one principle has been clearly established, namely, that much physical suffering is directly caused by false impressions, and that such suffering can be permanently removed by correcting those impressions—a principle laid down by the Buddha many centuries ago.

W. D. S. B.

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*The Palace of the King*, by Isabelle M. Pagan. (The Theosophical Book Shop, Edinburgh. Price 1s. 6d.)

Astrology is generally regarded as a difficult subject, suited only to the wise and learned. It even seems as if some special qualifications or abilities were necessary to the understanding of it, for many books which profess to be elementary are utterly unintelligible to the ordinary reader. Consequently one looks at a book which professes

to introduce Astrology to children as something quite out of the ordinary. It is difficult to say just what children will make of the book, but at any rate Miss Pagan has succeeded in making the subject-matter of it absolutely clear to at least one person to whom Astrology has been heretofore utterly unintelligible.

Leaving aside the detail of the rhyming verse, which some people will find irritating, the style of the book is easy and straightforward. Perhaps the most delightful part is the interpretation of the fairy-tale of the sleeping Beauty as an allegory of reincarnation. The interpretation of the Three Bears is neither clear nor convincing, but the description of Mother Earth nursing her child Humanity in the centre of the universe is a very beautiful one. Part I deals with the drawing of the map and the names and classification of the Zodiacal signs, Part II with the planets and their significance in their own houses, under the disguise of personages in the various rooms of the King's Palace. Thus the Moon, in the House of the Crab, is the foster-mother in the Nursery :

My nurslings dear are all my joy.  
Each tiny baby girl or boy  
That in my careful arms is laid  
I look upon as man or maid  
That is to be.

Vulcan, in the House of the Virgin, is the steward in the Kitchen :

Let those who answer duty's call  
To active work through skill of hand  
Give heed! Their tasks I understand  
And forward in all helpful ways.

. . . . .

To listless dreamers who would shirk,  
I say *No slacking!* *Get to work.*  
In service is true freedom found.

And lastly, Neptune, in the House of the Fish, is the Saviour in the Chapel, calling for devotion and service.

Perhaps criticism is unbecoming in one who has so much to learn on the subject, but surely there is some mistake in identifying Brahmā with the Wisdom aspect of the Trinity, and placing Shiva "third in all the Trinities".

E. M. A.

*The Moral Philosophy of Free Thought*, by T. C. Morgan, Kt. (C. W. Daniel, London. Price 5s.)

This work forms a valuable corrective to vague thinking, and admirably presents a comprehensive view of Moral Science, as applied to and proceeding from the observation of human phenomena. To some extent the word science seems more suited than philosophy, for the attitude taken up is truly that of the modern scientist, in presuming physical forces to be the causes of all observable facts; but after all this only limits, perhaps usefully, the scope of the enquiry. Theosophists cannot but disagree with such statements as that mind is the servant of the body, having developed out of the instinct of self-preservation; and that a man's moral development depends entirely on the reaction between external circumstances and his own temperament, descended to him by some law of physical heredity, capricious or imperfectly understood in its working. But grant "temperament" a worthier origin, and we need not disagree. To trace the phenomena of mind to "physical necessity" seems rather like clinging to the geocentric as against the heliocentric theory of the universe, and can only be made to square with facts by the presence of the incalculable element Natural Organisation, or temperament, for which a physical origin is assumed.

Free will is denied, as incompatible with observed facts, and even undesirable, as tending to "derange the machinery"; experience could be no guide in human affairs if the individual were able to react arbitrarily to circumstances. This is certainly true of the majority, but do not the great things happen when, as Emerson says, "God lets loose a thinker on Earth"?

The moral development of races is sketched in a most interesting manner, the chief factors being knowledge and property. The former came to each race as a legacy from another of older civilisation, as to Greece from Egypt, to Egypt from India; the latter led to laws for its protection, and the gradual elaboration of a social contract. From pleasure and pain comes the first distinction between good and evil; right and wrong get recognised as obedience or resistance to some outside authority; and lastly comes a sense of abstract right and wrong as apart from both these, and more to be measured by utility or injury to the community at large.

Governments possess the "right to punish," punishment being well defined as "an exertion of physical force directed to increase the sum of human happiness". Free forms of Government are shown to serve moral development best, and conditions in England to have been specially favourable in that respect, though many social evils there

are traced to a false economic system, rising with the invention of a public debt. It is unfortunate that "Europeans" and "dark races" should be contrasted with respect to cerebral development, as causing the former to have more advanced political and social institutions; Āryans and non-Āryans would have expressed the author's meaning more clearly, as the context subsequently confines the "dark races" to Africa and America.

Popular rights are denied, or rather "rights are powers" of acting for the increase of human happiness, and "the obligation to submit lies in the advantage a nation derives from the operation of the law, or in its incapability of resisting those who command". Thus the valid foundation of all rights—or powers—is found to be "the organic possibility of exercising them," and the author would have no artificial checks placed on the free play of these powers, mutually adjusting themselves to the public utility, or the "increase in the sum of human happiness".

H. V.

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*The Unveiling of Lhasa*, by Edmund Candler. (Nelson & Sons, Ltd., London. Price 1s. 6d.)

In this little volume we are given an account of Colonel Young-husband's expedition into the mysterious land of Tibet. The author accompanied the expedition as a reporter for *The Daily Mail* and describes his experiences very vividly. He begins with a short history of the causes of the mission and tries to show that the "punitive" side of it was quite unavoidable, the British having been "drawn into the vortex of war by the folly and obstinacy of the Tibetans". We are reminded again by what we gather from the author's point of view—he is evidently a fair-minded man and well disposed towards his fellow men, even towards those whom the white man usually refers to as "Natives"—how very much the militarist standpoint dominates the world's thought. Besides the narrative of the expedition itself the writer gives us glimpses of the country through which he passed, and tells us something of the habits and customs of the people.

A. DE L.

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts from 11th February to 10th March, 1918, are acknowledged with thanks :

#### ANNUAL DUES AND ADMISSION FEES :

	RS.	A.	P.
Presidential Agent, South America, Theosophical Society, Annual dues for 1916, £81. 4s. ... ..	1,218	0	0
do. for 1917, £70. 8s. 8d. ... ..	1,056	8	0
New Zealand Section, T.S., dues of 1,191 members, for 1917, £39. 14s. ... ..	552	3	7
Indian Section, T.S., balance of dues for 1917 ... ..	174	0	0
Toronto W. E. Lodge, Canada T.S., dues of 11 members, for 1917-1918 ... ..	38	8	0
Mr. Egizio Veronesi, Secretary, Cairo Lodge, T.S., Egypt, dues of 5 new members, for 1918, £1. 8s. 4d. ... ..	20	0	0
Mr. V. R. Menon, Singapore, dues for 1918 ... ..	11	4	0

#### DONATIONS

Mr. S. Studd, Melbourne T.S., £5, for gardens...	70	9	0
	3,141	0	7

*Adyar*  
11th March, 1918.

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

## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts from 11th January to 10th March, 1918, are acknowledged with thanks:

## DONATIONS

			Rs.	A.	P.
Mrs. Annie Besant, Adyar	...	...	2,000	0	0
A Friend, Adyar	...	...	1,200	0	0
do. do. for Food Fund	...	...	300	0	0
Mrs. Anandibai Kashinath Khote, Girgaon, Bombay	...	...	26	0	0
Glasgow Children, through Mr. John P. Allan, 20 shillings	...	...	14	2	0
Donations under Rs. 5.	...	...	1	0	0
Mrs. Broenniman, Hollywood, \$10	...	...	30	0	0
Mr. Fredk. Leigh, Brisbane, from Brisbane T.S., £2. 2s.	...	...	29	11	0
Dr. Mohan Lal, Quetta	...	...	15	0	0
Indore Lodge, T.S.	...	...	7	0	0
			<u>3,622</u>	<u>13</u>	<u>0</u>

*Adyar*  
11th March, 1918.

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

## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Vadugacheri, Tanjore Dist., India	Kailasa Lodge, T.S.	26-1-1918
Puliyurkurichi, S. Travancore, India	Sree Ganesh Lodge, T.S.	28-1-1918
Boise, Idaho, U.S.A.	Boise	5-9-1917
San Francisco, California	Pacific	8-9-1917
Ottawa, Ontario, Canada	Ottawa	21-10-1917
Breda, Holland	Olcott	16-11-1917
Dordrecht, Holland	Dordrecht	25-11-1917
Genoa, Italy	Ex Vetere Novum	9-1-1918
Kushtea, Nadia, Bengal	Kushtea	5-3-1918

*Adyar*  
10th March, 1918.

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

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1918, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
Theosophical Society in England and Wales, for 1917, £96. 10s. 8d. ... ..	1,448	0	0
Spanish Lodges, T.S., for 1917 and 1918, £23. 10s. 0d. ... ..	331	12	0
Burma Section, T.S., of 245 members, for 1917 ... ..	122	8	0
	<hr/>	<hr/>	<hr/>
	1,902	4	0

*Adyar*  
10th April, 1918.

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

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## OLCOTT PANCHAMA FREE SCHOOLS

### FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1918, are acknowledged with thanks:



## DONATIONS :

	RS.	A.	P.
Mr. Patwardhan, in memory of his father, the late Mr. K. V. Patwardhan, Pleader, Ahmednagar, for Food Fund ... ..	75	0	0
A Friend in Bhavnagar, for Food Fund ... ..	25	0	0
Donations under Rs. 5. ... ..	3	8	0
	103	8	0

*Adyar*  
10th April, 1918.

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

## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Paisley, Scotland ...	Paisley Lodge, T.S. ...	22-12-1917
Madhipura, Behar, India...	Madhipura „ „ ...	15-3-1918
Moolky, S. Kanara, Madras Presidency ...	Saddharma Lodge, T.S. ...	25-3-1918

## CONSOLIDATION OF LODGES

Adyar Lodge, Chicago, U.S.A., and Central Lodge, Chicago, U.S.A.—consolidated with Chicago Brotherhood Lodge, T.S., U.S.A. ... ..	1-7-1917
Alcyone Lodge, T.S., Birmingham, Alabama, U.S.A.— consolidated with Birmingham Lodge, T.S. ... ..	5-7-1917

## DISSOLUTION OF LODGE

Helsingborg, Scandinavia, Helsingborg Lodge, Scandinavia,  
dissolved in August, 1917.

*Adyar*  
13th April, 1918.

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

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1918, are acknowledged with thanks :

#### ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Cuban Section, of 442 members, for 1917, £15. 16s. 0d. ...	208	1	2
Irish Lodges, T.S., of new members, for 1918, £4. 10s. 0d.	58	1	3
Mrs. Katherine M. Yates, for 1918, Entrance fees, 5s., and Annual dues, £1 (£1. 5s. 0d.) ...	18	12	0
	284 14 5		

*Adyar*  
10th May, 1918.

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

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## OLCOTT PANCHAMA FREE SCHOOLS

### FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1918, are acknowledged with thanks :

## DONATIONS :

	RS.	A.	P.
Mr. P. R. Lakshman Ram, Madras, for Food Fund ...	10	0	0
Mr. C. N. Doshi, Ahmedabad Lodge, T.S., for Food Fund	5	12	0
	<hr/>		
	15	12	0
	<hr/>		

*Adyar*  
10th May, 1918.

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

## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Leavenworth, Washington, U.S.A. ...	Leavenworth Lodge, T.S. ...	15-10-1917
Lincoln, Nebraska, U.S.A. ...	Delta " " ...	8-12-1917
Paris, France ...	Occident " " ...	8-3-1918
Valencia, Spain ...	Valencia " " ...	18-4-1918
Adyar, Madras ...	Vasantapuram Ladies' Lodge, T.S. ...	22-4-1918

A Charter has been issued to form a Theosophical Society in Egypt, to be called the National Society in Egypt, on 16th January, 1918, to Mr. Egizio Veronesi, Cairo, Egypt.

*Adyar*  
11th May, 1918.

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

Supplement to this Issue

# Theosophical Publishing House

ADYAR, MADRAS, INDIA

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CIRCULAR, APRIL 1918

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(MARCH)

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No. 217.—Topics of the Week : Our Enemies in Conclave ; The Muddle of Military Recruitment ; A Drastic Weapon ; The Problem of the States, by G. Joseph ; The Deciding Political Factor, by B. Shiva Rao, M.A. ; Racial Bar in the Police, by K. ; Banking in India, by A. S.

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No. 218.—Topics of the Week : Government and Drink ; The Bankura Internments ; Deputations to England ; West Coast Regiments : A Plea for the " Class " System, by U. B. Nair ; Revival of Village Industries : VIII, by A. L. Pogosky ; Industries and Education, by V. Devasikhamani Pillai ; Correspondence : Scientific Research and University Education ; Mr. Sarma's Resolution.

Our Weekly Supplement—Co-operation and Agriculture.

No. 219.—Topics of the Week : The Press Act ; The Usual Fate ; Drink in Madras ; Forests in Madras ; India's War Contribution, and Its Ways and Means, by A. Rangaswami Aiyengar, B.A., B.L., Editor, *Swadeshmitran* ; The Doctrine of Deadlocks, by G. Joseph ; The Financial Statement, by M. Subraya Kamath ; The Affairs of the West : Turkey in the Settlement, by H. N. Brailsford.

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No. 221.—Topics of the Week: The European Chorus; Control of Capital; Racial Distinction?; Patriotism in Sanskrit Literature, by Dr. Radhakumud Mookerji, M.A., Ph. D., P. R. S.; Agriculture in Mysore, by A. S.; The Indian Member, by M. S. M.; Where Do We Stand? by B. Shiva Rao.

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# Theosophical Publishing House

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CIRCULAR, JUNE 1918

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Mrs. Besant speaks here of the fundamental right of a nation to be free, since in a nation a portion of the Divine nature is embodied. By the application of the above to India, she proves that the claim of this nation for its birthright comes alike from Hindu and from Muslim, for both are Indian.

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1919*

*R.D.*

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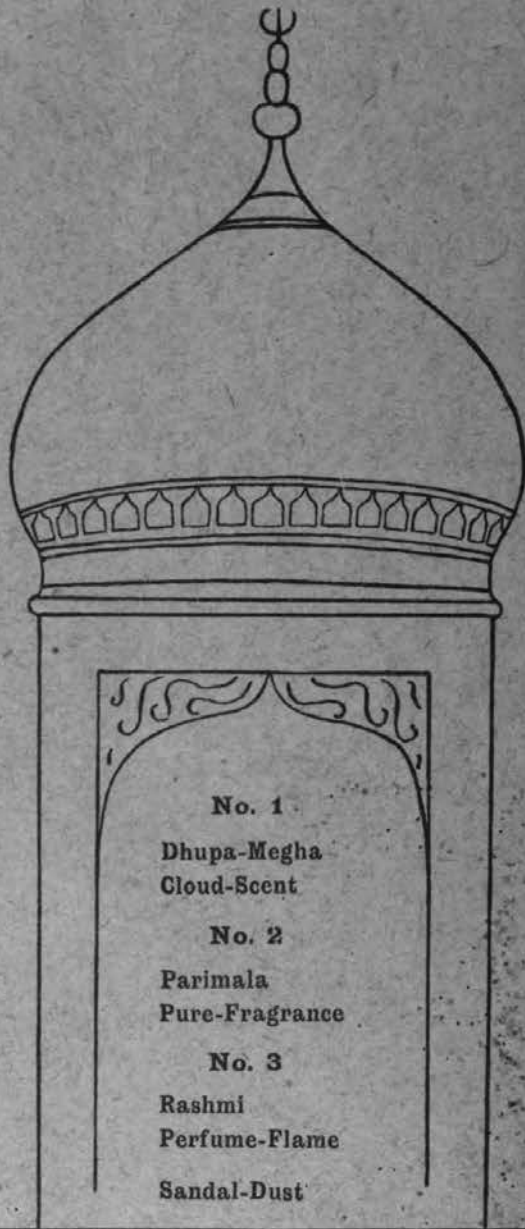
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Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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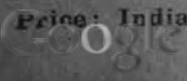
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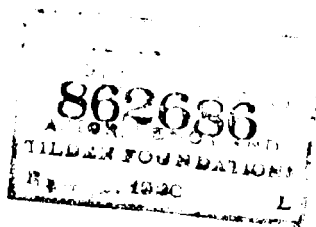
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VOL. XXXIX

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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

THE Scottish Annual Convention has been held, and was presided over by the Vice-President of the Theosophical Society, Mr. A. P. Sinnett, the President of the famous "London Lodge". Few members of the T. S. can point to a record of service so long and so unsullied as that of Mr. Sinnett. Wherever Theosophy has spread, his name is known and honoured, and none can say to how many thousands his books have brought the Light. The Convention cabled to me its "loving greetings," for which I send my grateful thanks.

\* \* \*

From Switzerland also comes a cable, sending affectionate greetings from the Swiss Convention to the President of the T.S., and to that fair mountain land I send an affectionate thought, the land so wonderful in its physical features, the home of a race so sturdy, so simple, and so freedom-loving. Round it the War waves have been dashing for nearly four years, yet no hostile foot has dared to cross its boundary, no belligerent has ventured to seek a way across it for advantage of its own. For Switzerland's Citizen Army is formed of men who have been trained to arms from early boyhood, and thus

add discipline and skill in manœuvring to the solid strength of their resolute and stalwart manhood.

\* \* \*

A new National Society has just been chartered, that of Denmark and Iceland, separating itself from Scandinavia, with the approval of the General Secretary of that Section. When the European Section broke up into its constituent countries, as each country felt strong enough to stand on its own feet, Sweden, Norway, Denmark and Finland joined together to form the Scandinavian Section. Finland was the first of the four countries to separate itself off into a National Society. Norway, after a time, became autonomous, following its political independence. Now Denmark feels strong enough to form a National Society, leaving Sweden by itself, and we presume that it will drop the epithet Scandinavian, and call itself the Theosophical Society in Sweden. It is convenient to follow linguistic divisions in a democratic Society like our own : even where there is a common language, racial differences and geographical position have led to the establishment of National Societies. The Dominion of Canada is still part of the Theosophical Society in America, but I should not feel surprised at the receipt, at any time, of an application for a charter for the Theosophical Society in Canada. England and Scotland have their respective National Societies, and have grown all the stronger by the recognition of the principle of Nationality.

\* \* \*

“Diversity in Unity” is the true evolutionary motto, for in the full development of diversity is the very object of the evolution of Humanity in Races and Nations—as in sexes, we may add—subserved. “From the homogeneous to the heterogeneous” is one of the scientific definitions of Evolution, and thus will the full chord of World-Perfection be ultimately struck. The Roman Catholic Church and Islām are both

exemplifications of the ideal of Diversity in Unity, for both overleap the barriers of Nations, uniting various Nationalities in the identity of religious belief; hence both are mighty forces, and each is sometimes felt as a menace by men of narrower mind, who realise the super-national synthesis of these mighty Faiths. The Theosophical Society strikes a yet higher note, by overleaping the barriers of Religions as well as those of Nations, thus constituting a world-wide Human Synthesis. As Roman Catholicism and Islām do not weaken any Nation, but allow each Nation to develop to the full its own specialities as a contribution to Humanity, making a more complex, more rich, and more varied harmony within the Religious Unity—English, Irish, French, German, Austrian, Italian, Spanish, with traces of other Nations in the one case; and in the other, Turkish, Egyptian, Arabian, Persian, Afghan, Indian, and others—so in the Theosophical Society every Religion develops to its fullest possibilities, and adds its special contribution to the Human Unity, which strikes the full chord of all that temporary diversities have wrought out in wondrous wealth of tones and overtones, until, when our globe's cycle is over, God shall see reflected from it that fragment of His infinite perfections which was given to it as a seed at its beginning, to work out in its evolutionary course to the Perfect Flower. Only by such Diversity in Unity can the finite mirror a fragment of the Infinite.

\* \* \*

Mr. J. C. MacCartie writes to us of the death of his eldest son, bearing the same name as his father, a member of the Theosophical Society, of the Order of the Star, and of the Round Table. He enlisted in October, 1915, when only twenty years of age, and went to the front in 1916. He fought at Ypres, Armentières, Ploegsteert, Beziers, Bullecourt and other places all along the Western Front, and was wounded several times by shell explosions, machine-guns and shrapnel,



seeming to bear a charmed life, but ultimately succumbed in hospital from the effects of repeated gassings. He went into the Great War from a pure sense of duty, disliking the military life, and his father speaks of him as "always making light of his trials and sufferings, lest he should depress us". His cousin, a lad of twenty, was killed at Armentières in 1915. The gallant young Theosophist will probably return to earth swiftly, to help in the building of the New Civilisation. Such young men, acting from a high sense of duty, without hatred, who have perfected their sacrifice by death, make a great leap forward in evolution, and win the right to return as Builders of the New Order.



I wish that all General Secretaries would make a list of all the members of the Theosophical Society of their respective countries who have made the Great Sacrifice, and would send on the lists to me.



The most astounding thing that we have ever read in the way of hypocrisy—the homage that vice pays to virtue—is the claim of the German Emperor, the nearest approach to "Anti-Christ" that the modern world has seen, that the German world-view is the upholding of "Right, Freedom, Honour and Morality" as against the Anglo-Saxon world-view of the "idolatry of Mammon". The audacity of the claim takes away one's breath. "Right" is upheld by the Power that tore into scraps of paper the treaty affirming Belgian neutrality; "Freedom" by the Power that makes Frenchmen and Belgians, living in the occupied territory, labour under the lash to create fortifications against their countrymen; "Honour" by the Power that corrupts with its gold its neighbouring countries, bribing their citizens to foulest treachery; "Morality" by the Power that torpedoes hospital-ships and passenger steamers, that bombards hospitals filled with the wounded, their

doctors and nurses, and that carries away virgin girls from occupied lands to be ravished by its soldiers. God save the world from such an upholder of Right, Freedom, Honour and Morality. As to Anglo-Saxon idolatry of Mammon, the taunt might have had some sting before the War for Britain and America. But who can say that both countries have not purged themselves of this idolatry by pouring out the blood of their best and bravest men and their enormous treasures to ransom the world from the German menace of Might, Tyranny, Dishonour and Crime? America can gain nothing material from this War: Britain certainly did not enter it for gains in either land or money. The taunt is pointless. As to France and Italy, which, with Ireland, are the Idealists of Europe, none has ever accused them of idolising Mammon.

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I am much astonished and grieved to find that my words on the French Revolution on p. 592 of our March issue have given pain to some of my French friends. I certainly had no idea of depreciating Revolutionary France. The "horrors" alluded to were—as I have often pointed out—the results of a maddened proletariat, maddened by starvation, the profligacy of the feudal nobility, crushing taxation and infinite wretchedness. I did not say, as one friend writes, that the *Marseillaise* was the song of the *noyades*. It was the song of the glorious revolutionary armies of France. The allusion to the Swiss Guards was caused by the fact that the Marseillais who marched into Paris singing it, arrived just before the attack on them and took part in it. But in any case, no depreciation of the great work of the Revolution was intended, and I am only sorry that my words were read in that sense. My French friends should know my lifelong love for France.

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Here, in India, we are living in the condition of tension which results from keen expectancy. We are waiting for the

promised Reforms, as hammered out by H. E. the Viceroy and the Rt. Hon. the Secretary of State for India. The papers are full of rumours, of contradictory statements, all on "high authority". The atmosphere has been rendered more electric than ever by the partiality shown in the issue of passports, allowing well known enemies of Home Rule to go to England, while turning back Home Rulers, so that India's case will be heard with witnesses on one side only, instead of being given an impartial audience. Still more electricity has been contributed by the Governor of Bombay, who invited Mr. Tilak and his friends to a War Conference, assuring them of free discussion by a letter from his Private Secretary, then, in his opening speech, making an attack on them, and silencing them when they sought to explain their position.

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Mr. Montagu's simulated wrath with Dr. Subramania Iyer—I say simulated, because he knew the whole thing six months ago, and cannot have been at boiling point ever since—has exasperated the people of India, who revere Dr. Iyer as a saint and are proud of his career, of his brilliant intellect and dauntless courage. Altogether, the cockle-shell boat of Reforms is likely to be tossed about on a somewhat angry sea.

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The point raised—of the right of a subject Nation to plead its cause before a Nation friendly to itself and to the ruling race—is one of great interest, quite apart from the special case of India's appeal to the President of the United States. Nations in revolt have appealed for armed help to other peoples, and many "Foreign Legions" have played their part in the liberation of a country in which revolution had broken out. The case of the treatment of political prisoners by Russia, in the days of the Tsardom, was to some extent laid before America, but I do not remember if any definite action took place. Gladstone thundered over the

Armenian massacres, and emissaries from Armenia visited England, but I do not think that any official action was taken, though money was collected and sent out.

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Ireland, however, with so many of her sons and daughters growing up in the United States, has had close contact with America, which has been the great collecting area for Irish patriots, whether Parliamentarians or Fenians, during the long years of her desperate struggle for freedom. It is frankly admitted that the British Government has lent a courteous ear to the advice of President Wilson where Ireland is concerned, and that he insists that the principles which alone can make the world a fit place to live in, for the vindication of which America entered the War, shall not be denied by Britain in her relations with the Emerald Isle. The Allies in Europe depend on the United States for victory in the War; hence President Wilson's advice cannot be lightly rejected.

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It is this which causes the furious anger against Dr. Subramania Iyer's appeal, backed up as it has been by a vigorous newspaper campaign, and also by the direct personal appeals of Mr. and Mrs. Hotchner to the best known people in the political and social worlds of the States. Roosevelt, Taft, House, Bryan, and other men of similar standing have lent them a ready hearing, and thus India's plea has spread far and wide. It is the knowledge of this which has angered anti-Indian politicians, and the measure of this anger is the measure of our success.

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This appeal is the harbinger of many, which in the future will be made to the International Conscience of Mankind, and will take the place of revolts, revolutions, and wars. The International High Court of Appeal will be the Court of Justice of Humanity, to which the oppressed will turn in future

generations, and, in these early days, President Wilson stands as the embodied Conscience of the Race, the Judge of the quarrels between Nations. It is natural that persons belonging to Sovereign Nations, who have hitherto brooked no interference from outside with their internal affairs, should eye askance the new method. But among the lessons of the War surely this is one—that henceforth physical force shall not decide questions of Right between Nation and Nation.

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Germany stands for embattled Might, claiming that physical power is the supreme arbiter in human affairs. The Allied Nations are battling against that barbarous doctrine, and proclaim Right as the banner under which they are determined to fight, to conquer or to die. International Justice is to rule even in the relations of the proudest peoples, and India appeals to that Justice in Dr. Subramania Iyer's letter to President Wilson. It is the herald of the New Order, for which the world is battling, the Ideal of the Rights of Nations, as the Thirteen Colonies battled for the Rights of Man. There is something peculiarly appropriate in the coincidence that the Colonies which fought Britain for their own freedom in the eighteenth century, should, as the Great American Republic in the twentieth century, reason with her for the freedom of Nations, the freedom of Ireland and of India. We, who believe in the Supreme KING, who rules over the Nations of the world and the evolution of mankind, need not let our hearts be troubled or afraid, for Right will triumph over Might, and the end will prove that the power of Spirit is greater than the power of the flesh.

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## NATIONAL EDUCATION

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

**R**EADERS of THE THEOSOPHIST are probably aware of the fact that a Society has been established for the Promotion of National Education in India, for one of the leading promoters of the movement is the President of the Theosophical Society herself. But they may or may not be cognisant of the conditions under which the Indian child receives such so-called education as is vouchsafed to him or her under the present Governmental Dispensation. Probably they assume that education is as National in India as it is elsewhere—education of the people by the people for the people. That there may be defects in the National system goes without saying; but it may be wondered why a Society has to be established to promote that which presumably exists already.

Now the fact is that India has no National education at all. The educational system obtaining in India is foreign in

origin, foreign in control, foreign in spirit, and foreign in aim and objective. It came over from England in the early years of the nineteenth century, and is less up-to-date than any other system in the civilised world. Foreigners control it, for, though the member of the Viceroy's Council in charge of Education is an Indian, he can do practically nothing. Every Director of Public Instruction throughout the country is a European. All the higher posts—both teaching and administrative—are in the hands of Europeans. The Inspectorate, in the higher branches, is largely composed of Europeans. It is a Conference of Europeans that lays down *Indian* Educational policy. The Mother-tongue is exploited by English in almost every class. The interests of Britain, especially those of Lancashire, have combined to make industrial, commercial, technical and agricultural education almost a farce. The policy of the Government is to observe a so-called religious "neutrality," which is seen in the fostering care bestowed on missionary institutions and in the maintenance of an official Christian Church Establishment out of Indian funds. Patriotism is everywhere discouraged, and sycophancy insisted on through innumerable devices. Self-Respect and Self-Reliance are as little wanted in India as they are deemed essential qualities everywhere else. India spends less on education than any other country in the world. Practical education is unnecessary for a country which is mainly intended to produce raw materials for foreign machinery. Among 300,000,000 people there are hardly as many Agricultural Colleges as can be counted on the two hands. Commercial and Technological Colleges are conspicuous by their rarity. The education of Indian girls may be said to be non-existent—not one girl in a thousand receives any education at all.

For these and for innumerable other reasons—the neglect of Indian music, Indian art, Indian medicine, Indian physical culture—the Society for the Promotion of National Education

has come into existence, bringing with it a National University—later to be split up into a number of National Universities, each serving a unilingual area, with the prospect of many more as the spirit of Nationalism spreads. The greatest men and women in India direct this National movement in Education. Sir Rabindranath Tagore, Poet Laureate of India, a genius of world fame, is Chancellor of the University. Mrs. Sarojini Naidu, almost equally well known throughout the world, is a member of the University Senate as well as of the Governing Body of the Society. Other great names are those of Mr. B. G. Tilak—called throughout India “Lokamanya” Tilak, Tilak “Beloved of the people”—Sir S. Subramania Iyer, late Chief Justice of the High Court of Madras, Sir Rash Behari Ghose, the greatest lawyer in Bengal and President of the Society, the Hon. Mr. M. A. Jinnah, of H. E. the Viceroy’s Legislative Council, and the Hon. the Raja of Mahmudabad, the two latter being the leaders of Muhammadan life and thought in India. Mrs. Annie Besant is the Chairman of the Executive Committee. I do not want to weary my readers with names, but I hope it is clear that the whole of the country—without distinction of creed or sex or race—is at one in its demand for *National* as opposed to *Foreign* education.

The new movement does not seek to oppose the Government, but rather to set up its own educational activity on an independent basis. Convinced that the existing system is utterly wrong, convinced that no tinkering at the superstructure will substitute good foundations for rotten foundations, the Society for the Promotion of National Education seeks its goal by providing young India with educational institutions in which as many of the elements that go to make up National Education may be present as resources and teaching capacity permit. Leaving almost entirely alone the purely literary side of education—there is far too much of it, with its perpetual cram and soul-quenching home-work—the Society wisely confines its activities



almost entirely to agricultural, commercial and industrial education; encouraging, however, the spread of elementary education, especially in the villages, since this vital feature of all true education is inexplicably neglected by the Government. In connection with the latter work, efforts will also be made to provide for the training of teachers—a degree in teaching having been instituted; but the main objective in this direction will be the training of teachers for rural elementary schools, so that the present lack of teachers may gradually cease to be an excuse for leaving innumerable villages unprovided with any kind of education whatever. It is hoped to open a Training College in Madras for the above purposes, if funds are forthcoming. A Commercial College has already been brought into existence, while an Agricultural College will be established almost immediately. A Technological College is under consideration, and if the preliminary sum of Rs. 10,000 (£700) be provided, the Society will probably be able to start it. All these activities are in Madras, because the Madras public has subscribed more liberally to the funds of the Society than the people of any other part of India. But similar institutions should be established throughout the country as soon as the rest of India realises the importance of following the lead of the Presidency of Madras. Sindh, I must hasten to state, is doing remarkably well, for several National schools are in contemplation, while a National College is already in working order. Bengal, too, has in the past been a great pioneer in National Education, but of late she has fallen behind; partly, no doubt, because of her political troubles, but also because the wave of popular enthusiasm, upon the crest of which in 1905 came National Education, has not been sustained, although she can boast of some of the greatest living teachers as her sons—Sir Rabindranath Tagore, Dr. P. C. Roy and Sir J. C. Bose.

The supreme importance of the mental and medical care of school children having been entirely neglected by the

various Governments in India, the Society for the Promotion of National Education is about to establish two clinics, both for treatment and for scientific investigation into the conditions of Indian childhood. Such an investigation has never before taken place, and we are as utterly in the dark in 1918 as to the special features of Indian childhood as people were in Europe twenty years ago or so, when first began the movement for the scientific study of childhood. The Indian Pestalozzi, the Indian Froebel, the Indian Montessori, have yet to come; and since the Government of India remains indifferent to modern tendencies in Education and their application to India, it behoves lovers of India to do all in their power to remedy the situation, until a Home Rule Government does justice to the Indian child.

Leaving aside the types of education needed, the kind of education to be given in National institutions has engaged the very serious attention of the Society's educational experts. The facts that in seventeen years there has only been an increase of 9,000 candidates for the Matriculation examinations of the Indian Universities, that 90 per cent of children in Indian schools—there are about 7,020,000 in school altogether, out of a population of over 300,000,000—never go beyond the lower primary stage, that the graduate is often called "the cheapest commodity in the market," show that there is something radically wrong with the existing system, for all who have any first-hand acquaintance with Indian youth are deeply impressed by their eager desire to learn. Poverty, coupled with comparatively high fees, has, of course, something to do with the tragedy of Indian education. But the truth is that the existing system is working *against* the National spirit, and, save for the purpose of entering Government service or a learned profession, it is not worth while to go to school. Most Indian merchants do not as a rule care to send their children to school, partly because nothing useful is learned therein, and partly because the average school is a lethal chamber, if

not an agent of crueller destructive capacity, for Indian traditions and the Indian outlook. Even the Boy Scout Movement was forbidden to Indian youths, until the action of a few Indians, headed by Mrs. Besant, by establishing the Indian Boy Scouts Association, forced the Government of Madras to start a rival movement lest our influence grow too pronounced, and, perhaps, out of very shame! Even now Sir Robert Baden-Powell, un-scout-like, refuses the right to "native" boys to become scouts, so I do not know how the Madras Government is going to manage its new venture.

The Society, therefore, recognising that there was little or nothing to go by in the farcical apology for education imposed upon India by foreign influences, determined to free itself from tradition and orthodoxy and to try to give to Indian youth the kind of education best suited to individual and National needs. Having regard to Indian conditions, it was decided that religious instruction, with, of course, the conscience-clause loophole, must form the basis of National Education in India. Hence religious education is a compulsory subject of instruction in National Education, though it is not a subject of examination. Graded courses have been drawn up, so far as regards Hindūism, for the lowest classes and right through to the highest classes in the college department. Of equal importance is physical culture. Physical culture—both theoretical and practical—is also, therefore, compulsory, and, in addition, forms a subject of examination. Under the heading "theoretical" are taught elementary physiology, hygiene, the care of the body, etc.; while under "practical" come games, physical exercises, first aid, etc. And candidates at examinations must satisfy the examiners under both headings. Thirdly, citizenship being obviously the objective of education, "Indian Citizenship" is another compulsory subject, with both a theoretical and a practical side. Physical culture and Indian Citizenship are carefully adapted to the varying capacities of the pupils in

the different classes, but from the very beginning the child is made to understand that he or she is a citizen of the Motherland, has the right to be proud of such citizenship, and has duties to perform as a citizen of India. The duties may be few and small, or many and important. But citizenship begins at birth, and must be recognised from its duty aspect as soon as duties begin to take their place side by side with rights.

Upon these three great foundations of National Education are built the superstructure with all its ramifications. Vocational activity, observation and nature study, music, singing, drawing, painting, geography, history, mathematics, the sciences, languages, the industries—all are expressions of trained citizenship through a healthy body and guided by a reverent will. Examinations—at least the more formal—are put off as long as possible, and when they become inevitable—as, for example, at the ages of 14 and 16, when many young citizens have to be content with such training as they have already received, or at the age of 17, for admission to the college, or at 20, for graduation—the Society follows the plan recommended by Lord Haldane's Commission in respect of the University of London, and makes its examinations real tests of knowledge and capacity—not depending alone upon the actual examination itself or upon foreign examiners, but upon the work done up to the examination itself and upon the joint decision of external and internal examiners, the latter being required to see that the candidate's normal capacity is taken into consideration, and not its distortion as caused by the strain and anxiety of the conditions surrounding the ordinary examination. India's system of examinations is disgraceful in its cruelty, and the Senate House, where many of the examinations take place, is popularly known as the slaughter-house.

With regard to Indian Citizenship, I may add that the special importance of this subject is due to the fact that the

Indian is practically a stranger in his own land, under the results of the existing system of education. In free countries, the child grows naturally into citizenship. His citizenship is recognised and provided for from the very outset. But in India the object of education is to produce Government servants, and Government servants alone. Even the Agricultural and Industrial Colleges are mainly intended to send men into Government departments, not to train owners of land or of business to manage their own affairs.

For this reason, indeed, the half-a-dozen Agricultural Colleges in India, especially the College at Coimbatore (S. India), are a failure ; and the one or two commercial institutions are all theory and no practice. The Indian is not wanted for citizenship but for servile obedience, and he is educated accordingly. Hence the Society for the Promotion of National Education lays the greatest stress on the subject of "Indian Citizenship". From the standpoint of theory, the course is intended to acquaint the pupil with the principles of citizenship, what citizenship means, what are its rights and duties, types of citizenship, the privilege of Indian citizenship, the history of citizenship in India, the services India specially asks from her citizens at the present time, the obligations and advantages of citizenship of the British Empire, the future of citizenship. From the standpoint of practice, the course involves active social service on the part of every student according to his or her powers and age. Both theory and practice are graded so as to suit different ages and differing temperaments. But the underlying principle is that citizenship begins from birth, and that the school and the college are training-grounds for citizenship—the young citizen being gradually educated to the responsibilities of full citizenship by fulfilling appropriate duties to his surroundings while in school and college.

I have no space to go more elaborately into the Society's methods. Mrs. Besant has issued a pamphlet entitled *Principles*

*of Education*, which has been approved by the Society, and which gives the general scheme on which the Society is working. Detailed courses are at present being worked out—by the various Faculties of the National University for the Colleges, and by the Central School Board for Schools. These will be published in due course for criticism and will be worked experimentally during the coming year.

It is obvious, from the success so far achieved, that National Education has at last come to stay, and since the Society specially aims at filling the innumerable gaps left by the official system, there will, we are assured, be no difficulty in providing careers for successful students. Agriculture, commerce, industry, teaching—all clamour for trained workers, and since the existing system cannot or will not supply them, there can be little doubt that Nationally trained students will be most welcome. Again, the education of girls is for the most part in the hands of missionaries. Profound dissatisfaction exists with missionary methods and missionary objectives. In mission institutions the girls are definitely de-nationalised. But, for want of organisation, missionary influence has been allowed to dominate Indian education for over a century. The Society for the Promotion of National Education is establishing National Girls' Schools everywhere, and the response is enthusiastic.

Prospects, therefore, are bright; and, though for want of funds much cannot be done while the War lasts, a new spirit can at least be infused into education. A beginning can be made to give back to India control over the education of her sons and daughters, and to make such education Indian in spirit and in purpose. And when the War is over, and Home-Rule comes, the existing system will automatically die, and India will be able to give her youth the education the youth of all free countries have been receiving as a matter of course.

G. S. Arundale

## THE WORLD IN A.D. 2100

By W. WYBERGH

**I**N the midst of the terrible events of war our attention is naturally fastened upon the appalling destruction of human life that is going on. So far has this destruction proceeded that we are absorbed by the problem of a reserve of manpower to carry on the struggle, while those who look ahead are already concerning themselves with the future repairing of the damage, and the virtual repopulation of some countries such as Serbia and Armenia. But it is well, nevertheless, to bear in mind that the perennial and permanent question that faces mankind is not that of providing the population but of ensuring to it food, shelter, breathing-space, and congenial occupation and surroundings.

For many years past, our boasted civilisation has been forced to admit that there are millions of people in its midst who are unprovided with these primary essentials, but it has also been pointed out with great force and truth that under normal conditions of so-called "peace" it has not been the case that an insufficient quantity of food and necessaries has been produced to go round, but that our social organisation is at fault, in that we have failed to ensure the proper distribution of these things. For, under present conditions of population, natural resources, and scientific knowledge, it is in fact possible to produce all and more than all that everybody needs, without even working very hard. For instance, some years ago, a prominent Austrian economist, whose name has escaped my

memory, after careful and detailed investigation demonstrated that if everyone in that country worked for something less than four hours a day on intelligent and useful lines, it would suffice to produce not merely the bare necessities but luxuries also for the whole population! Now it is probable that all countries are not so favourably situated, but still it is true, taking the world as a whole, that with reasonably good organisation sufficient can easily be produced to satisfy every need of every one of its inhabitants, and that there is even an ample margin.

But will it always be so? And if not, how long will present conditions last?

One of the things that seems to me to point most cogently to the fact that we are near the end of the age is the obvious and rapid filling up of the world, and the still more rapid increase in the demands made upon our natural resources. In many respects, notably in our rapid exploitation of minerals, and our reckless and wholesale exhaustion of the virgin wheat and timber lands of the new world, we are using up supplies that have been accumulating for ages. Vast changes have taken place within the lifetime of even middle-aged men: "progress" no doubt they are, but progress towards what? I think of the map of Africa as I knew it when, as a schoolboy forty years ago, I began to study geography and to be keenly interested in exploration. In those days it consisted chiefly of romance and blank spaces; to-day, with the exception of some three hundred miles, the journey from Cape Town to Cairo can be made by rail or steamship. I think of Canada, Siberia, the United States, and their huge tracts of unknown, uninhabited wilderness, now the granaries of the world. And often, when thinking of this older world, fresh and virgin, of the wagon track winding its way into the far interior, of the long tramp, or the good horse between my knees, of the bed in the desert under the stars, I have thought



also of London or Liverpool, of the office, the tube and the motor-car; and have thanked God that I am privileged to live in the comparatively unspoiled world of to-day, instead of in what threatens to be the machine-ridden monstrosity of a couple of hundred years hence, in the day when every path has been trodden, every peak climbed, every waterfall harnessed, and when every savage wears trousers and votes in the Municipal elections. It will be a dull world, if it is no worse. None the less—perhaps because I am a natural optimist—I have at the same time believed this feeling to be an illusion, and that in spite of appearances the generations to come, and I myself when I return, will find freedom and breathing-space in ways, different it may be, but equivalent to our own. It **may** be that we shall be less dependent upon our physical surroundings and that new worlds will open to our inner consciousness a door of escape from mechanism, a field for the imagination and for the spirit of discovery and adventure. For after all we live in an infinite universe.

But indeed the world threatens to be something a good deal worse than dull, if scientific calculations are to be believed. A remarkable article by Mr. H. G. Hutchinson, entitled "World-Congestion and the Real Armageddon," appeared in *The Quarterly Review* for October, 1917, in which he reviews a number of the most recent statistical publications bearing on the subject. Of course it is not a new one, and the name of Malthus, if not his writings, will be familiar to all; but still it is interesting to have the matter brought up to date, and to consider the possibilities in the light of such information as is available to those who accept Theosophical teachings.

The most reliable calculations of the present population of the world agree in an estimate of a little over 1,600 millions. The exact figure, taking the Mongolian races at 400 millions, is given at 1,623 millions, but there is a considerable element of uncertainty in the estimation both of the actual

population of China and of its rate of increase. It may be noted in this connection that Mrs. Besant some years ago, in arguing the case for reincarnation, referred to our ignorance concerning the increase or otherwise of population in China, and suggested that the world's population may not really be increasing as a whole. Similar doubts may arise in the minds of some people when they consider the widespread phenomenon of the dying out of aboriginal populations before the advance of modern civilised races, whether by war, pestilence, or simple infertility. But in reality the local diminutions of already decadent races, considered statistically, are of very small importance, for even prior to their contact with white men, their numbers in any case were always relatively very small. Moreover it must not be forgotten that, as an offset against this, the uncivilised, aboriginal tribes in some parts of the world, notably in Africa, are rapidly increasing since the suppression of slave raiding and inter-tribal war. The most that can be said with confidence is that, taken as a whole, the more primitive races are not increasing at the same rate as the more advanced. With regard to the Chinese themselves, certainly one of the most numerous races on earth, the discrepancies between the various estimates and the probable margin of error are not so great as to nullify the general conclusions arrived at as to the rapid increase in the world's population as a whole. The question of the rate of increase is naturally a more difficult one, especially in the case of China. There are two independent ways of arriving at it, *viz.*, by means of the birth- and death-rates, and by calculations of the actual density of the population per square mile in various countries from time to time. By the former method Mr. Longstaff arrives at the conclusion that the population of Western Europe, without including Russia or the Balkans, will by A.D. 1990 total 455 millions. Dr. Newsholme again foresees the doubling of the population of Prussia in 49·2 years, of

England in 59·1 years, Italy in 65·7 years, Austria in 74·1 years, and France, where the birth-rate has for many years been exceptionally low, in five hundred and ninety-one years. The figures for Russia, where the birth-rate is exceptionally high, are not given. These figures are regarded as indicating the probability of a world population of 6,492 millions in two hundred years' time, on the assumption of a present population of 1,623 millions.

It will be observed that this probability is based upon an assumption of two doublings taking place, each requiring one hundred years. This is considerably slower than the average actual rate of increase according to the above figures, and therefore it is probable that it includes an allowance for a much slower rate in the case of less fertile races, and possibly also for the tendency to a diminishing birth-rate which is universal among the races of Europe. Judged again by density of population the calculation shows that between 1820 and 1890, *i.e.*, in seventy years, the density of population in Europe as a whole has increased from 54 to 90 per square mile, although millions of people have been supplied to America and other parts of the world and there has been practically no immigration into Europe. These figures certainly tend to confirm the estimates based on birth- and death-rates, and, putting all together, it certainly looks, as Mr. Hutchinson says, as if the world will be very much fuller, and probably congested, in a little less than two hundred years from now.

Of course these calculations are based upon the assumption that the rate of increase which has obtained for the past one hundred years or so will continue for the next two hundred years. It is an assumption, but there is nothing very extreme or unwarrantable about it. At the same time a glance at history shows that in any case it is not the normal and constant rate for humanity. For if, five thousand years ago, the human race consisted of a single pair, which of course is not the case, that

period would only imply 50 doublings, but these 50 doublings would have involved an almost unthinkably great figure, considering that only 32 doublings would result in a total more than five times as great as the whole present population of the earth. There is no need to discuss the result of taking as a basis, not five thousand years, but the immense age now assigned to the human race by geologists, let alone clairvoyant investigators.

The question then arises, if the present rate of increase is due to some temporary cause, what is that cause, and will it be operative for the next two hundred years? Mr. Hutchinson does not discuss the probable nature of this cause, but confines himself to considering some of the various agencies known to science which might tend to put an end to the increase. Thus, in reply to those who, under the influence of the "noble savage" idea, contend that civilisation is a condition that ultimately will reduce fertility, he quotes Darwin's opinion that the reproductive power of civilised races is greater than that of savages. Neither, according to Mr. Udney Yale (*Journal of the Royal Statistical Society*), does town life in itself check fertility. Again there are some who, regarding the enormous loss of life in the present war, think that this constitutes a decisive check upon the world's population. But however great may be the local effects, if the loss of life should amount to ten or even twenty millions, even this terrible slaughter cannot affect the main question when a population of 1,623 millions is concerned. Mr. Hutchinson does not refer to the economic argument that population automatically adjusts itself to the food supply, although this would probably be regarded by many materialists as the main factor governing both increase and decrease, and as the best argument against the possibility of any intolerable congestion. While it is of course true that scarcity of food must impose an ultimate limit upon population, it would be equally fallacious to regard it as any hindrance to congestion and over-population, as, on the other

hand, to regard plenty as the *cause* instead of merely the necessary *condition* of increase. Obviously such a check can only become operative when the actual and immediate shortage of food has already begun to affect physical health. It will never be sufficient to prevent congestion, for it only comes into effect when congestion is already acute. That uncertainty, and even actual hardship, do not act as an effective check, is shown by the fact that the lowest rate of increase is found among those classes who are best off and most free from the fear of want, while those who are living from hand to mouth, but above the actual starvation level, are precisely those who are increasing most rapidly. The slow increase of the French nation of late years, as well as many other examples, negative definitely the idea that either civilisation or plenty can be the *cause* of increase. Whatever that cause may be, it is evidently something more fundamental than economics, and at any rate there is no good reason to be found in the material world why the present rate of increase should not be maintained. So far, then, as can be perceived, there are no agencies visibly operative which can prevent the arrival, a little sooner or a little later, but in any case quite soon, of a crisis in human affairs compared with which the present war is as nothing.

For it is quite certain that the food supplies of the world are not increasing at the same rate as the population, while the space and the amenities of life dependent thereon are obviously a fixed quantity. While there is at present, apart from the actual disturbance caused by war, a sufficiency of both food and space, and the food supplies are capable of being greatly augmented, it is clear that a limit must at some time be reached. Scientific estimates of the maximum population which the earth is capable of supporting indicate about 6,000 millions, and long before that figure is reached the problem will have become tragically acute. It is pointed out that, unless human nature is changed, the battle will be to the

strong, and a crisis will be staved off as long as possible by a pitiful destruction of the less effective races, culminating in a struggle between the strongest nations, terrific and tragic beyond anything known in human history.

Now it is easier to ignore or to ridicule these conclusions than to controvert them, but as a matter of fact there is reason to believe that such considerations figure considerably in, if they do not indeed lie at the root of, the present world struggle. The good, easy-going, shortsighted people who constitute the bulk of the British nation, who take the world as they find it, and habitually act upon the assumption that things will always be very much the same as they are to-day, have always been unable to conceive what the Germans mean by their "place in the sun" or their "freedom of the seas". Have they not always had these things? And why should they *want* to see "*Deutschland über alles*"? What, when all is said and done, is there to be gained by such an achievement? Why could they not have continued to be friends with the rest of the world, for surely there is room for all? It has often been pointed out that, if the recognised principles of civilisation are observed, war in reality leaves things very much the same as before. Under whatever government they may be, the losers are still there, still in possession of their lands and property, still manufacturing their goods, still holding their old ideals and preferences. Economists like Norman Angell and many different varieties of pacifists have been so impressed by these considerations that they have refused to believe in the possibility of war. But they forget that this is a true picture only as long as there is sufficient of everything to satisfy both the conqueror and the loser, and so long as civilised conventions are observed; and they forget that this may not always be the case. Mr. Hutchinson suggests that the farsighted, thoroughly materialistic and unscrupulous men who frame the German policy are perfectly aware of the

approaching world-congestion, and that their policy is deliberately intended to prepare for it. If that is so, it seems to me to afford some explanation of some of the most sinister and otherwise hardly explicable features of their conduct of the war. They are only anticipating what they believe to be inevitable in the not distant future. The policy of systematic depopulation and massacre, followed some years ago in S. W. Africa, and now in Serbia, Armenia, and to some extent in France and Belgium; the wholesale and literal enslavement of Russian and other conquered populations; the determination of German industrialists to become possessed of the iron and coal of Belgium and Lorraine; the insistence upon huge indemnities; the actual promises to German financiers of land and other forms of wealth in Australia, now the personal possession of Australian citizens—all these things, wholly contrary to the accepted principles of present-day civilisation, are but a foretaste of the measures that they contemplate when the real crisis arrives. They all have the appearance of the direct result of a belief in the reality of this crisis, which, as we have seen, is almost inevitable on the purely materialistic conception of the universe. In the light of this conception and this forecast, the policy of co-operation, of live and let live, inevitably disappears, an otherwise stupid and wanton imperialism becomes intelligible, and the one essential is seen to be the seizure of crude physical power, so that when the time comes it shall be theirs to say who shall live and who shall die.

I believe that all imperialism and lust of dominion, based upon materialism as it must be, is more or less influenced by this feeling of panic, even when it is not consciously derived from it. At the bottom of it all is fear—the fear of being crowded, which leads to the securing of space by trampling upon others, and its goal is that awful isolation which is the only hell. We are beginning to realise its true horror only because the Germans have been strong enough and consistent

enough to put into practice the theories upon which it rests. We may thus understand their otherwise totally irrational and false belief that they were being "hemmed in" and that they were obliged to declare war in self-defence. It is the panic-fear of madness, but, like the delusions of the madman, it is essentially and exceedingly rational—only based upon false premises.

For, after all, this monstrous and relentless destiny which seems to threaten the human race is but a nightmare. It depends for its terrors, partly upon a materialistic conception of man's origin, but partly also upon ignorance of the cyclic law of human evolution. So long as we believe that man is a body, generated and produced by the interaction of other material bodies, the riddle remains insoluble. We have seen that there is no apparent reason in physical nature why human bodies should not go on multiplying until the means of subsistence fail. But while the materialistic conception makes any solution impossible, the failure to recognise reincarnation as a fact leads to an almost equally blank *impasse*. Thus Dean Inge, by no means a materialist, in a recent article in *The Edinburgh Review*, foresees the same almost inevitable catastrophe. His solution, evidently arrived at doubtfully and with much hesitation, practically resolves itself into a limitation of the birth-rate by a general adoption of artificial means, as the less of two evils. Not that he directly advocates this, but it is obvious that the legitimate practice of forethought and self-restraint alone is likely to be met with only among the most advanced people, and unless at the same time artificial means are adopted by the less advanced, the only result must be the gradual swamping of the best elements without any diminution of the general increase. Thence to the terrible nightmare of the extreme but logical measures of the materialistic Eugenist, is but a step. For in fact it makes little practical difference in considering this problem whether, with the extreme materialist, we suppose that the body makes whatever there be of



“soul,” or whether, with the conventional and traditional Christian theologian, we suppose that God is ready to create a new soul whenever it suits man to create a new body.

A solution, other than catastrophic, is, it would seem, only possible on the assumption that man's nature is spiritual and that his appearance on this earth is governed primarily by superphysical rather than by physical considerations, first among which is that the number of human beings is limited. The theory of reincarnation, as understood by Theosophists, provides a definite solution to the problem. If man be a spiritual being, then the governing condition of the production of children will be not merely the readiness of the parents to produce bodies, but the existence of a supply of egos requiring bodies; the conception of a child will depend no longer upon the act of the parents, but will require the co-operation of an ego desiring to be born of them. If, as we understand, the number of egos evolving on this earth is fixed, and only a limited proportion of these are incarnated at one time, it follows that any great increase of population, such as we have witnessed within the last two hundred years, must in the nature of things be followed by an equivalent reduction. This must hold good as a matter of arithmetic, whatever the causes of temporary increase or decrease may be, unless the average duration of life on earth is changed. Though there has been an average increase in longevity among civilised nations of late years, there has, within historical times, been no such general increase as to account for the increase in population, or to threaten congestion from that cause. We are assured that as a matter of fact the number of human egos is limited, and that “the door is shut” at the present time against the entry of any more from the animal kingdom. What we do not know is the actual number of egos, the actual mean period of incarnation, the actual maximum number which can at one time be incarnated, or the

probable length and intensity of any period of maximum incarnation. Both historical and clairvoyant investigations show that there have been great fluctuations, and it must be observed that the theory of reincarnation by no means conflicts with this fact. What it does is to negative the possibility of an indefinite increase, set a limit to the periodical fluctuations, and so obviate the *inevitability* of world-congestion.

Neither historical nor clairvoyant search has revealed any such period of world-congestion, though Dean Inge refers to an interesting tradition among the ancient Greeks that before the Trojan war (*i.e.*, possibly in the days of Atlantean civilisation) the world was too full of people. Certainly one gets from the accounts of occult investigators an impression that during the culminating period of Atlantis the population was very large, but hardly that it was congested, while during the early development of the Aryan sub-races the impression is that of scanty populations and vast, open tracts of country. One thing is certain, that during the periods covered by occult investigation, and even by ordinary history, the whole body of reincarnating egos has passed many times in and out of incarnation, and the phase of maximum incarnation must have occurred again and again. The absence of any mention of world-congestion in the past is therefore good evidence that the phase of maximum possible incarnation is not so extreme as to involve such a tragic event. It may be that at the present time the maximum has been already reached, and that the downward tendency of the birth-rate throughout Europe during the past forty years is connected with this. It may be also that the war will have permanent results, not so much by the direct loss of life, but by the extreme and universal hardships and loss of vitality suffered by whole populations, especially in Central Europe, and lasting probably for years to come, resulting in a permanent impairment of fertility among those nations, especially if the German war lords harden their hearts and compel the rest of the world to continue the "war

of attrition" to the bitter end. But if this should be so, we should realise that this would not be the *cause* but only the *method* of a reduction in the rate of increase.

Thus we may see how a knowledge of reincarnation might have saved the world from part, at any rate, of its present sufferings, for, as the *Bhagavad-Gītā* says :

Even a little of this knowledge protects from great fear.

What we have to guard against is the danger lest we on our side, when we realise the true meaning of the German aggression, should be seized with a like panic, and, when we have reduced their powers of destruction to entire impotence—as it is essential we should do—should in our turn be overcome by the lust of power and seek security in material self-aggrandisement. If, on the other hand, by our default the Germans should succeed in winning this war, they might indeed secure the power of death over the rest of the world, but they can never secure that of life for themselves. No effort, however ruthless and unscrupulous, can secure the permanent domination of their race. For it is beyond the power of Kaiser or Krupp to determine how many or what nature of men shall be born into German bodies. If a new race is needed in the world, all their efforts and successes will be vain, and the flower of the German nation will be reborn, not into German bodies, but among the descendants of those against whom they are fighting to-day, leaving, it may be, only the dregs of their own and other nations to continue the German name and tradition. So shall the nobler of our enemies of to-day become our brothers and fellow countrymen of to-morrow, while those among us who, in carrying on what ought to be a noble and self-sacrificing struggle, descend to the depths of greed and hatred, may reap their reward as the degenerate descendants of the ravishers and murderers whom they now despise.

W. Wybergh

## THE MECHANICAL MIND

By THEODORA MACGREGOR

THE word "mechanical" is here used to denote "automatic"—working like a machine—and mind is taken in a general sense, for short, to include the intellectual, moral, and emotional faculties of man.

The mechanical mind takes no account of anything that cannot be reduced to fixed rules, and laid out cut and dried. Exceptions must be brought into line, special circumstances are not considered, the motives behind any unusual act remain completely unfathomed, and any breach of conventionality is unsparingly denounced. This state is usually accompanied by a curious lack of co-ordination of ideas. For example, there is a capacity to entertain totally incompatible beliefs at the same time, where each can be referred to a different set of rules. What is still more extraordinary is that the owner of such a mind has one standard of conduct for himself, and a totally different one for other people. The more relentless he is towards the shortcomings of others, the more indulgent he is towards his own. He has no idea how clearly this can be seen by all who come in contact with him, and is equally unconscious in himself of any discrepancy.

People are inclined to condemn him categorically as a hypocrite, but he deceives himself first, and suffers from a real lack of capacity. He sees the world with himself as centre, and judges things to be good or evil according as they serve his convenience or advance his interests. Everybody tends

to do this to a certain extent, but he cannot for a moment do anything else, or conceive the possibility of it.

What then has happened to him? His mind has suffered an arrest of growth long before arriving at maturity, perhaps before adolescence. He goes through life with the physical body of an adult, but with the mind of a young child, except in so far as that of a real child is plastic or fluidic, while his is fixed. It is possible to suffer a partial arrest only; and a lop-sided development, showing deficiency in the intellect or in the feelings or in the moral nature, is deplorably prevalent among us to-day. These three aspects of the human mind cannot be separated, even arbitrarily for the sake of discussion. They so interpenetrate that the dwarfing of one part changes the nature of the activity of the whole.

Suppose the body of feeling in a man to be naturally very strong, the dwarfing of his moral nature will turn the feeling to a diseased craving for sympathy and sensation. He will be given to a cowardly habit of whining, and will use his intellect to invent hardships suffered by himself. He will be ready to slander away a reputation merely to satisfy his desire for sensation and for getting people to sympathise with him, and he will have an inveterate tendency to trifle with the affections of the opposite sex. With this condition of moral deficiency it is possible to find good intellectual power of a showy kind, and even a certain capacity for original work, but there can be no real depth. The wit will be of the nature of a cheap play on words, and will depend on form, not life. There will be fancy, but not imagination. This will be accompanied by irresponsibility and thorough-going lack of principle. There will be no ideals, and no scruples about stooping, no matter how low, to serve the immediate purpose. It will cost such a person nothing to tell any number of lies, and the lack of co-ordination will render him forever unable to realise their inevitable discovery.

Arrested development of feeling produces perversion and abnormality of sexual life, an impure outlook which is itself a plague capable of infecting the whole of society.

Where the intellect has been stunted, there is probably more consciousness of deficiency and more acute suffering than in other cases. The man cannot go through life without coming constantly face to face with ideas which he cannot grasp. He comes to have a nervous dread of them, and fears those people who possess any. If he be timid and cowardly he will flee from the latter, if bold and aggressive he will hate them and try to trample them under foot. Conscious of his own weakness, he has a constant suspicion that people are despising and criticising him. He is fond of copying the successful ideas of others, but he sees them by the results only, and, imitating appearances from the outside, he produces every time a hopeless travesty. Thus have been materialised the highest ideals of the past, and thus the life-work of the great teachers of humanity has been rendered of such comparatively slight avail. Atrophy of any part of the mind seems to cause periodic attacks of cerebral congestion, which appear either in fits of violent fury, or in depression sometimes bordering on melancholia, according to temperament.

The presence of the mechanical mind to any extent in a community is a most deadly thing, because it tends to perpetuate itself. Like the Gorgon's head, it petrifies in a greater or less degree all who come in contact with it. At the head of a school the harm it does can be imagined, and when in charge of children in any capacity and under any circumstances, it does a great deal of entirely irremediable evil.

The law of growth is one throughout all planes, and depends on pulsation or alternation of opposite conditions. Thus the world-process goes on by the swing between the opposite poles of summer and winter, day and night, sleeping and waking, life and death. Muscles develop by alternate

contraction and relaxation, and the mind by a rhythmical change from concentration to dissipation (in the literal sense). Too much of the one is as bad as too much of the other. The effects are dissimilar, but they are equally destructive.

Nothing is more marvellous than the strength and persistence of embodied life, than the thousand ways in which it can compensate itself, and adapt itself to untoward conditions, so that the loss is reduced to a minimum. Thus there is an incredible power of recovery from fatigue in children. But if in any case the strain is continued beyond a certain point, the child is never the same again. Over-fatigue, repeatedly incurred, lowers the whole tone of the organism, and takes away elasticity from those parts especially on which the pressure has principally fallen.

The plastic mind of a child becomes immobile by his being compelled to fix his attention too long on the same thing. Nature asserts itself by and by, and he makes an effort to change. Pressure is imposed, and he is forced to keep on as he was. If the springs of life are very strong in him he continues his efforts, and the ensuing struggle endangers the health of his moral nature and feelings as well, if he comes up against the mechanical mind.

Consider a few facts relating to English education to-day. Boys can be admitted to a secondary school from the age of eight to twelve or thirteen. No definite preparation or standard of attainments is required, so that they come at all stages. There is no definite classification, course, or scheme; and each class (taught *en masse*) can have a range of three years or so of difference in age without any objection on the part of the Board of Education.

The writer specifies a school where these conditions exist, yet it is held in high esteem by the Inspector, and extolled for its wonderful discipline and high moral tone. It is full to overflowing, and has always a waiting

list. Boys come to it from all parts of the country. Class order is here taken to mean that every boy sits speechless and motionless, every head in the same direction, every act is done according to rule, no allowance is made for natural capacity or want of it, for temperament, previous training, special circumstances. Every boy has the same hours of work and preparation, the same games, the same hours of sleep and the same food. He lives identically the same life, whether he be eight or sixteen. Some of the younger children can hardly read, and cannot possibly do two hours of preparation from books; still they are compelled to sit out the time without speaking a word. The writer has known some boys who had to sit still seven hours a day, while understanding very little of what was learned or taught from morning to night.

The average boy is not so unhappy as one would expect under such a regime. He gets into a lethargic state in which his faculties are in abeyance, or only awake in those classes where the terror is so great that he must unite all his energies to make a mental effort. When that is over he has "a fit of the jumps" for a while, and settles down again. What the ultimate effect on his character will be, is an entirely different question.

In such a school a boy's worth is judged strictly according to his value as an examination candidate. If he achieves brilliant results, he is a beacon which will draw other boys to the school. Most English parents prefer to send their children to boarding-schools, and seem to judge these schools by the number of passes. They are continually changing their children from one school to another. Boarding-school population is therefore extremely migratory, and if the headmaster is to be successful, he must move heaven and earth to please the parents, who to all appearances know and care nothing at all about education in itself. To judge by arrivals from a large



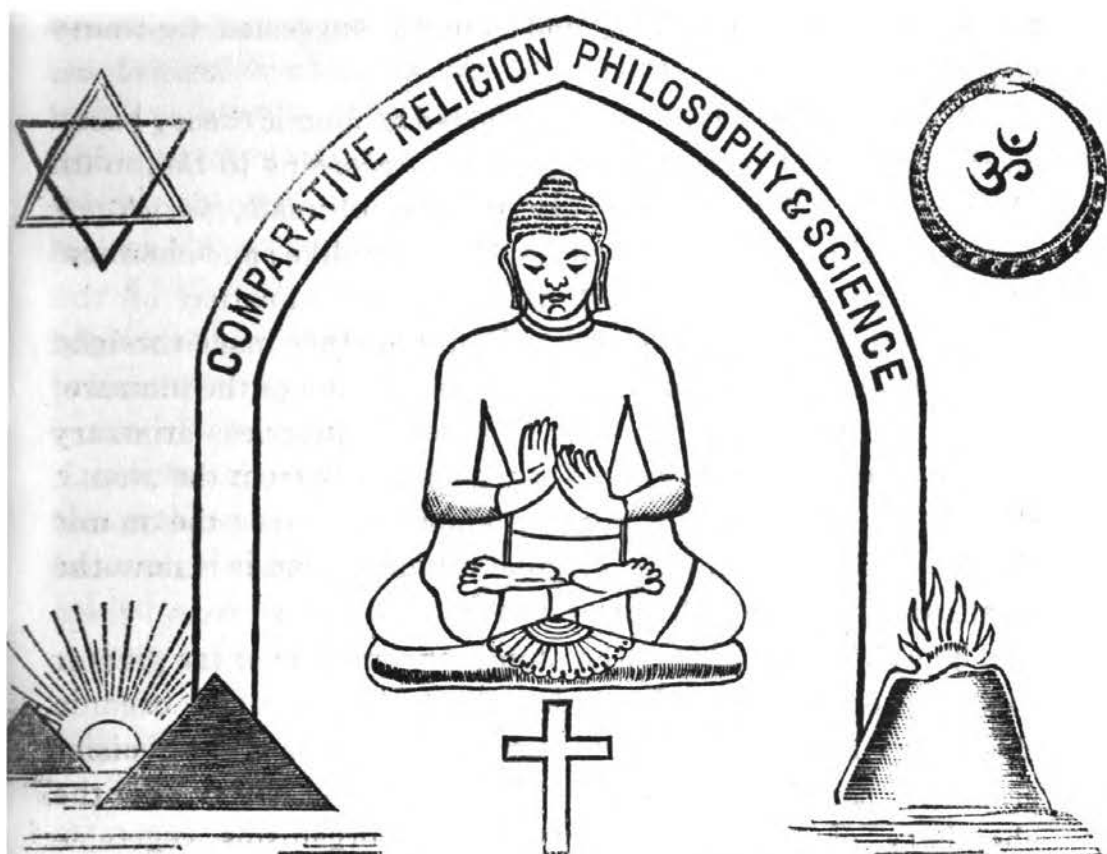
number of other schools, what is above described must be a very common state of matters.

Quite the most serious aspect of all this is the slightness of the reaction against it on the part of the boys themselves. Most of them are quite pleased. When they grow up, they will make no effort to prevent their children from being educated in the same way, and will feel no indignation about it. This shows that although content be present, it does not necessarily follow that all is well.

Similarly the lower classes, upon which the whole weight of society has rested for ages, have, by the undue pressure, suffered every kind of warping and crystallisation. In many thousands of cases children have inherited organisms of which the whole vitality is lowered, with minds dull, inelastic and slavish to begin with, so that with the utmost care and wisdom it will take generations to produce from their descendants beings reaching the full stature of humanity.

Theodora MacGregor

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WHERE WE STAND IN SCIENCE AND  
HOW WE GOT THERE

By G. S. AGASHE, M.A., M.Sc.

*(Concluded from p. 263)*

**T**HE emphasis on the quantitative aspect of natural phenomena, laid in the whole work of Lavoisier towards the end of the eighteenth century, gave chemistry a very good start at the beginning of the nineteenth. The laws governing the quantities of elements which combine to produce compounds, were discovered within four years of the beginning of

the new century. Their interpretation pointed to a corpuscular or discontinuous structure of matter, a fact already indicated by the behaviour of gases, and actually suggested by many scientific thinkers.

It was Dalton who first promulgated an atomic theory based on the laws of chemical combination. According to Dalton an element is made up of very minute, ultimate, *uncuttable* particles, which he called atoms, all exactly alike ; and chemical combination consists in an intimate approximation of the atoms of the reacting elements. Dalton further made the bold proposal of finding out the relative weights of the atoms of different elements. This task involved numberless arbitrary assumptions, which estranged many chemists from the atomic theory for a time. But further knowledge freed the atomic theory from many of its original crudities, and it is now the most fundamental of chemical doctrines.

The introduction of the atomic theory was of far greater consequence in the development of the so-called organic chemistry than of mineral chemistry. In the days of Lavoisier and for some time afterwards, organic chemistry, or the chemistry of compounds derived from organisms, vegetable or animal, was in so chaotic a condition that the laws of chemical combination obtainable in inorganic chemistry, or the chemistry of minerals, were supposed to be inapplicable to them. Organic compounds consisted mostly of three or four elements—carbon, hydrogen, oxygen, nitrogen ; and out of these three or four elements such a wonderful variety of substances was formed as was quite unknown in the domain of inorganic chemistry. Even when organic substances were shown to be amenable to the same laws as mineral substances, it was still supposed that they could not be produced except through the intervention of a living organism. That was the reason why they were called “organic” substances. But this distinction too was soon found

to be illusory, when in 1828 Wohler succeeded in preparing urea, a typical animal product, from cyanic acid and ammonia, two compounds which were at that time held to be inorganic. Strictly speaking these two compounds too were indirectly of organic origin. But even this flaw was soon removed; and at the present day hundreds of substances to be met with in the world of life are prepared synthetically in the laboratory, any one of which can, if necessary, be prepared starting with purely mineral matter. The term "organic" applied to chemistry has not now the same significance as it once had, although it is retained as a matter of convenience.

From this it may appear at first sight that the first part of the problem of the origin of life, *viz.*, the production of complex organic substances from simple inorganic ones, has been solved. What happens in the laboratory can, it may be thought, happen in nature. But that is not so in reality. The chemist in his laboratory no doubt achieves this miracle. But it must be remembered that he has at his disposal a great variety of means—high or low pressure, high or low temperature, all kinds of reagents, powerful in action though simple in composition—which he can use at will in succession or combination as required. Laboratory methods imply not only a greater abundance of means, but also an intelligent use of them by a living, thinking being. Neither of these two conditions are *visibly* present in natural operations. So the problem of the first appearance of a complex compound of carbon, hydrogen, oxygen and nitrogen from simple mineral substances still awaits solution, and is even now under investigation.

But the organic chemist, unmindful of this difficulty as regards the first half of the problem of the origin of life, and encouraged by his phenomenal success in the synthesis of very complex compounds met with in animal or vegetable

tissues, confidently believes that he is within a measurable distance of synthesising life itself. He is all the more hopeful of success because the biologist, although always talking of living and of dead matter, is unable to give a very hard and fast definition of life, is unable to say what exactly it is that constitutes life. Name any criterion you please, and it can be shown to break down in some cases at least. Take, for example, the question of sensation. One thinks at first sight that this property is peculiar to plants and animals only. But Sir Jagadish Chandra Bose has proved experimentally that metals have sensation, and that they too can be poisoned and killed like plants or animals, and often with the very same materials. Here is one more example of the tendency of modern science already referred to, the tendency, namely, to erase boundary lines. There seems to be no fundamental distinction between living matter and dead matter. And yet, be it noted, we feel strongly that there must be difference, exactly as we feel that there is a real distinction between plants and animals, and that man is somehow different from other animals.

The same tendency to bridge seemingly impassable gaps, to turn differences of kind into differences of degree, is observable in the history of physics in the nineteenth century. The century began with three imponderables, the caloric, the electric fluid, and the light corpuscles, and ended with one—the ether of space; and the phenomena of heat, light, electricity and magnetism were all shown to be very closely related to each other and to the ether.

The process began with the revival of the wave theory of light by Thomas Young (1773-1829) in 1807. Evidence in its favour gathered apace; rectilinear propagation of light was satisfactorily explained by it; and by 1825 it met with general acceptance. It did not, however, become universal until after the successful performance of the most crucial experiment in

its favour. According to the emission theory the velocity of light is greater in an optically denser (*i.e.*, more refracting) medium, while according to the undulatory theory it is smaller. In 1850 Foucault was able to show experimentally that the actual velocity agreed with the requirements of the undulatory theory. After this experiment the wave theory was accepted even by the most faithful adherents of the corpuscular theory.

Young also spoke against the caloric theory of heat in his famous Lectures on Natural Philosophy in 1807, and pleaded for the then recently revived motion theory of heat. That sensible heat is due to the motion of small, invisible particles, was an idea already adumbrated by the seventeenth century scientists. Boyle actually experimented on the production of heat by mechanical motion, and illustrated the production of heat by arrested motion with such examples as a hammer driving a nail and becoming heated. Then followed the caloric period. But the old idea was revived in 1798 by Count Rumford, the founder of the Royal Institution of London. While engaged at Munich in the boring of cannon, he was surprised at the heat generated in the process. The source of heat produced by friction, he wrote, "appeared evidently to be inexhaustible". That showed that heat cannot be a material substance. Rumford concluded that in his experiments heat was produced by motion. What it was that moved and gave the sensation of heat was not quite clearly apprehended till the establishment in the fifties of the nineteenth century by Clausius and others of the Kinetic Theory of Gases, by means of which, considering gases to be made up of small, hard, smooth, elastic and motile spheres called the molecules, a mechanical explanation of the general behaviour of gases was given.

The connection between sensible motion and heat, or insensible motion of invisible molecules, being thus established, the next thing was to find the proportion between them. Rumford himself tried to calculate the quantitative relation

between mechanical work and heat; but his experiments were rather crude and his results inaccurate. Rumford's ideas were not accepted at once, and the caloric theory of heat prevailed till the forties, when the mechanical theory was revived by Mayer and Joule. The latter made a more accurate determination than Rumford's of what is called the mechanical equivalent of heat, *i.e.*, the quantitative relation between mechanical work spent and the heat produced thereby. A new term was introduced by Rankine to cover the two closely related phenomena of work and heat—the term “energy”. Joule's work brought him to the discovery in 1847 of one of the most fundamental principles of modern science—the principle of “the conservation of energy,” an expression also due to Rankine. But Joule was not alone in his discovery. Like many other great truths it burst on humanity through a number of independent channels. The principle was taught by Mayer, Colding, Joule and Helmholtz within a few months of each other without each other's knowledge. At first, only mechanical work and heat were contemplated in this principle; but later on light, electricity and magnetism were all shown to be so many different forms of energy. Chemical energy, which can be transformed into any of the other forms of energy, was the last to be brought under that category. And now the principle of the conservation of energy is understood in a much wider sense than it was at its first postulation.

The principle in its original, simpler form is known as the first Law of Thermodynamics, a science which had its origin in attempts to determine mathematically how much work can be got out of a steam engine. The foundations of the science were laid by the Frenchman, Carnot, in 1824. He was at first a calorist but later on inclined to the new theory of heat, and had a clear notion of what later on came to be known as the principle of the Conservation of Energy. “Motive power,” he wrote, “is in quantity invariable in nature; it is, correctly

speaking, never either produced or destroyed." The science of Thermodynamics has also given us another general law, which is in some ways far more interesting. This Second Law of Thermodynamics is enunciated in various ways. Perhaps the most easily intelligible statement of the law is that given by Lord Kelvin: "It is impossible by means of inanimate material agency to derive mechanical effect from any portion of matter by cooling it below the temperature of the coldest of surrounding objects"; in other words, although energy of sensible motion may always be completely transformed into heat, the reconversion of heat into mechanical work is never complete, and may even be impossible. This is an empirical law representing the result of universal experience. The use of the qualification "inanimate" before the term "agency" in Lord Kelvin's statement deserves to be noted in consideration of the fact that one of the several attempts to find out a criterion to distinguish living from non-living matter consists in showing that the Second Law of Thermodynamics breaks down in the case of living matter.

The Second Law tells us that heat cannot even partially be converted into work unless there are two bodies at different temperatures, from the hotter of which heat flows to the colder. The tendency of every operation that takes place in nature spontaneously, is thus to equalise the temperature of all objects in the universe. If this goes on for a sufficient length of time the universe must actually become isothermal (of the same temperature) in all its parts; and all possibility of work, life, progress, and all the high and low things which interest us now so deeply, may come to an end. Our universe may reach the state described by the Germans as "*Warmer Tod*"—warm death. There will be dead uniformity of temperature. The Second Law of Thermodynamics has thus a direct bearing on the question of the life of the Universe. Here too the innate tendency of the human mind towards immortality has elicited



several interesting attempts to show that somehow this law is got round, and our universe will go on for ever.

Thermodynamics raises another interesting philosophical question. From the second fundamental law of that science Lord Kelvin deduced an Absolute temperature scale, a scale independent of the nature of the material used in the thermometer. The zero of this scale is very nearly 273 degrees below the zero on the ordinary centigrade scale. It is impossible to cool any substance below that temperature; because at that point the insensible motion of the molecules which we perceive as heat is nil. The absolute zero has not yet been reached; the lowest temperature that has yet been reached is three degrees absolute. The achievement of the absolute zero is perhaps merely a question of time. It can be shown that matter at this temperature has no heat energy, *i.e.*, no energy in the form of molecular motion. Is it, however, quite certain that it has no energy whatsoever? And if it is not, is it possible to deplete matter of this energy? And if matter is so depleted of its energy in some way, what will be its condition? So far I have not come across any speculations along these lines.

Let us now turn to electricity. In the last section we brought down the story to the invention of Volta's pile. It was like a new toy put into the hands of the scientists (especially chemists), who in their insatiable curiosity are very much like children. The action of the electric current was tried on all sorts of substances with very fruitful results. Many substances, like caustic soda and caustic potash, that were hitherto supposed to be elements, were shown to be compounds. Results like these finally led chemists to the conviction that chemical affinity, in virtue of which all chemical combination takes place, was identical with electrical attraction, exactly as Newton's splendid work on gravitation once led them to conclude that chemical affinity was of the nature of gravitational attraction between infinitesimally small

particles. The electrical theory of chemical combination, however, has lasted in some form or other for over a century, and still persists. This theory in its turn reacted on the theory of the origin of the electric current, which was now supposed to be produced by the chemical action in the generating cell, and not by mere contact of dissimilar metals, as Volta had supposed.

That there was some very close connection between the two phenomena of electricity and magnetism, had been already suspected in the eighteenth century. But the first experimental proof of the fact was supplied in 1819 by what is known as Oersted's experiment. Oersted (1777-1851), in trying to place a magnetic needle parallel with the conducting wire of a strong galvanic battery, found that the needle made a great oscillation, and deviated in the contrary direction when the current was reversed. In 1831 Faraday (1791-1867) discovered the opposite effect; he found that currents can be produced in a close circuit by moving magnets near it, or by moving the circuit across a magnetic field. He followed up this discovery by finding that a current whose strength is changing may induce another current in a closed circuit near it. On these phenomena, grouped under the term electro-magnetic induction, are based the modern electric dynamos and many electric appliances.

Four years after these discoveries Faraday began the study of frictional electricity. He was dissatisfied by the theory of "action at a distance" accepted by most of his contemporaries to explain electrical attraction and repulsion, and created a symbolism of "lines of force" and "tubes of force" surrounding a charged body. Further he was led by speculation to believe that there was some direct relation between light on the one hand and electricity and magnetism on the other. He succeeded in obtaining experimental proof for this in 1845, when he found that when light is plane-polarised, *i.e.*, when

the vibrations causing the light-waves are taking place in one plane only, that plane is turned round through an angle, if the light is made to traverse a magnetic field.

Faraday lacked the mathematics required to bring these speculations to a proper consummation. It was supplied by Maxwell (1831-1879), who worked up Faraday's ideas into a magnificent theory—the electro-magnetic theory of light—according to which “the phenomena of electro-magnetism and the phenomena of light are all due to certain modes of motion in the ether, electric currents and magnets being due to streams and whirls or other bodily movements [this is a later addition to Maxwell's theory] in the substance of the ether, while light is due to vibrations to and fro in it”. Maxwell found few followers till the actual existence of electro-magnetic waves, which, though invisible to the eye, could be detected in other ways and had all the properties of the ordinary waves of light, was proved in 1888 by the brilliant experiments of Hertz (1857-1894). It is by means of these waves that wireless messages are sent. What then is the difference between the visible electro-magnetic waves we call light and these invisible waves produced by electric discharges? The difference is only that of wave-length, *i.e.*, the distance from crest to crest. Hertzian waves of several miles in wave-length are known; while the longest visible wave-length is 0.000076 centimetre. The shortest Hertzian waves that have been detected have a wave-length of about 0.3 cm. This big gap, however, is not wholly unfilled, as we shall see presently.

After Newton's work in the analysis of white light, the spectroscope came into use, and has proved one of the most fruitful of instruments. One of its firstfruits was the discovery in 1800 by Sir William Herschel (1738-1822) that there are rays beyond the red in the solar spectrum, which, although invisible, can make their presence felt by their heat effects, and that the bulk of the heat energy is brought

down to us from the sun not as such, *i.e.*, not in the form of molecular motion, but in the form of these undulations in ether which are too long to be perceived by the eye but which are absorbed by and produce motion in molecules of matter. This was not generally recognised, however, till the work of Melloni (1798-1854), who in 1843 said: "Light is merely a series of calorific indications sensible to the organs of sight, or vice versa, the radiations of obscure heat are veritable invisible radiations of light." The longest wave so far detected in this infra-red region of the solar spectrum is 0.003 cm. It is to be expected by analogy that the solar spectrum also extends on the other side, the violet side. This was proved by Ritter, and independently by Wollaston, soon after Herschel's discovery of the infra-red waves. The ultra-violet rays are noted for their chemical effects, as the infra-red ones for their heat effects. The shortest ultra-violet waves so far detected have the wave-length .0000042 cm.

The spectroscope proved extremely useful in the chemical laboratory for the detection of elements, after it had been discovered that the incandescent vapour of each element gives a characteristic spectrum.<sup>1</sup> The discovery was made as early as 1827 by J. W. F. Herschel; but it was not put to any practical use, and its significance was not understood until the work of Bunsen and Kirchhoff in 1859. Many new elements were discovered by means of the Spectroscope. Kirchhoff also gave an elegant explanation of certain dark lines in the solar spectrum, which had been first (1802) observed by Wollaston and then afterwards (1817) independently by Fraunhofer, after whom they are named. He showed "that a coloured flame, the spectrum of which contains bright, sharp lines, so weakens rays of the colour of these lines, when they

<sup>1</sup> It may be of interest to Indian readers to know that the following statement occurs in *Rasārṇava*, a book on Hindū Chemistry (circa A.D. 1200): "Copper yields a blue flame . . . that of the tin is pigeon-coloured; that of the lead is pale-tinted . . . that of the iron is tawny" . . . etc.

pass through it, that dark lines appear in place of the bright lines as soon as there is placed behind the flame a light of sufficient intensity, in which the lines are otherwise absent ; . . . that the dark lines of the solar spectrum, which are not caused by the terrestrial atmosphere, arise from the presence in the glowing solar atmosphere of those substances which in a flame produce bright lines in the same positions". This explanation was epoch-making in the history of astronomy, for it made possible the study of the chemical composition of heavenly bodies. The suggestion conveyed in Kirchhoff's explanation was readily taken up, and gave rise to the science of astrophysics. It was found that stars are made up of practically the same elements as our earth; but the hotter stars contain only the lighter elements, while the colder stars contain metallic elements and carbon as well. As evolution was in the air after 1859, this observation resuscitated the question of the evolution of the different elements from one primordial substance, an idea first raised in modern times by Prout (1815), who, basing his argument on the fact that many of the atomic weights current in his time were very nearly integral numbers, suggested that probably they were all integral multiples of the atomic weight of hydrogen, which was unity. That there was some such genetic connection between the different elements, was rendered probable also by the periodicity which the elements show in all their properties, when arranged in order of their atomic weights. The spectroscopic investigation of the stars also raised the question of the evolution of the stars themselves. No universally accepted conclusions have, however, been arrived at in this respect. One of the chief difficulties in the way is that the interpretation of a spectrum is shown by further experience to be a far more difficult operation than it was at first thought to be.

The other use to which the spectroscope has been put in astronomy is to find out the motion of stars to or from us in

the line of sight, by taking advantage of what is known as the Doppler Principle. In 1842 Doppler pointed out that as the pitch of a sound or the colour of a light depends upon the number of waves striking the ear or the eye, and as, further, this number is increased by approach and lowered by recession, the pitch of a sounding body or the colour of a luminous body must change as the body moves towards or away from the observer. In 1845 Buys-Ballot verified this theory as to sound by experiments on railway trains. If a whistling locomotive passes through a station, to the ear of a man on the platform, the pitch of the whistle rises as the engine approaches and falls as it recedes. Similar effects, Doppler argued, must be noticeable in the case of light. This principle was first applied in astronomy by Huggins in 1868.

The other means of calculating the proper motion of the so-called "fixed stars" is to note any permanent change in their relative positions. The net result of all the research in this line is summarised in the following conclusion about the structure of the universe :

First, it is believed that the great mass of the stars, excluding the Milky Way, are arranged in the form of a lens or a bun-shaped system. Our sun occupies a nearly central position, or at least a position midway between the two flattened surfaces. The thickness of this system, though enormous when compared with ordinary units, is not so great but that our telescopes easily detect the absence of stars beyond. We cannot specify the thickness definitely, because there is no definite boundary, but only a gradual thinning out in the number of stars. The plane of the lens-shaped system is the same as the plane of the Milky Way, so that when we look towards the galactic poles, we are looking towards the parts where the boundary is nearest to us ; looking along the galactic plane, we are looking towards the perimeter of the lens, where the boundary (or thinning out of the stars) is most remote, though probably not beyond the penetrating power of our telescopes.

It is further believed that the solar system is travelling in space to the constellation Lyra with a velocity of somewhere about eight miles a second.

As regards the origin and formation of the solar system, there are three principal hypotheses in the field. One is the

well known century-old Nebular Hypothesis, which traces the formation of a solar system from a vast, revolving mass of extremely tenuous matter which, revolving like a rigid body, became periodically unstable and threw off rings, each of which subsequently condensed into a planet. The second is the Meteoric Hypothesis of Lockyer, according to which the primeval nebula was not gaseous but consisted of meteors. The third is the Planetesimal Hypothesis put forward by Chamberlin and Moulton. According to this last, our sun was at one time without any attendant worlds; then another sun passed extremely near it, but without colliding. They tore great quantities of matter off each other, and the matter thus torn off remained revolving in ellipses, and by a gradual accretion of particles (planetesimals) round several nuclei, gave rise to the planets.

### THE TWENTIETH CENTURY

Most of the progress of science described above was achieved before the end of the nineteenth century. The last four or five years of that century saw the coming into science of two new phenomena of a more or less revolutionary character, one in the domain of biological sciences and the other in that of the physical sciences.

Certain laws about heredity, which were arrived at by Mendel, as a result of his experiments in breeding, as early as 1866, but which long remained quite unknown, were brought to light in 1900 by the Dutch botanist De Vries. The publication of Mendel's work and his conclusion led to an enormous amount of experimental work in evolution, which tells strongly against Darwin's conception of the formation of new species from old ones by the gradual accumulation of small variations. Mendelism supports the discontinuous theory of evolution.

The revolution in the physical sciences was brought about by the discovery of radioactive phenomena, which among other things familiarised the scientists with particles which are smaller than atoms, and of which the atoms are probably made up. Such particles were known for quite a long time before the discovery of radioactive phenomena. It was as early as 1869 that Hittorf discovered the so-called cathode rays, which consist of streams of particles issuing from the negative electrode of a highly evacuated tube through which an electric current is being conducted. Crookes, who studied them very carefully, regarded them as matter in an ultra-gaseous state. This was confirmed by Thomson, who even measured their mass. It is the flow of these corpuscles in conductors that constitutes an electric current according to modern conceptions. In 1895 Röntgen obtained another kind of rays from a tube in which cathode rays were issuing. Röntgen called these X-rays, and showed that they came from the place where the cathode rays struck the glass of the exhausted tube. It was clear that these rays were of an entirely different character from the cathode rays, and were probably of the nature of ether waves. They resembled visible and ultra-violet rays (which are also of the nature of ether-waves), in being able to affect a photographic plate, but differed from them in being able to penetrate many substances opaque to them. Röntgen thought that these rays were produced by longitudinal (*i.e.*, to and fro in the direction of propagation) vibrations in the ether, unlike the light rays, which were caused by transverse (*i.e.*, up and down at right angles to the direction of propagation) vibrations. Stokes, however, was of opinion that the Röntgen rays or X-rays are nothing but a succession of independent pulses sent out in an irregular manner by the impact of the cathode rays on the glass molecules.

That X-rays and light-rays are of the same nature is a conclusion now almost universally adopted; but recently



there has been the recrudescence of the old eighteenth century fight about the nature of light. This was due to the study of radioactive phenomena, which were first discovered by Becquerel in 1896. Becquerel observed that uranium and its compounds normally emitted certain invisible rays resembling X-rays. In 1898 radioactivity was noticed by Schmidt in the compounds of thorium. This property obviously belonged to the elements uranium and thorium. When a number of uranium minerals were examined as to their radioactivity, they showed considerable differences, and pointed to the existence in those minerals of something more radioactive than uranium. M. and Mme. Curie isolated this something in the form of the chloride of a new metallic element, which was named radium. Many other radioactive elements were later on discovered.

The radiation of radioactive elements was shown to consist of one or more of three kinds—*alpha*-rays, *beta*-rays and *gamma*-rays. The *alpha*-radiation has now been shown to consist of helium atoms with two positive electrical charges. The *beta*-ray is the same as the cathode ray, an ultra-gaseous particle, carrying a unit charge of negative electricity. The *gamma*-rays are believed to be of the nature of X-rays.<sup>1</sup> It was found that the temperature of a radium compound is always higher (like that of some living organisms) than the surroundings, because radium continually gives off enormous quantities of heat. What is the source of this energy? Rutherford and Soddy suggested that the energy was due to the breaking up of a radium atom and its change into another kind of atom. This explanation is now universally accepted. It is believed that each species of atom has a certain definite life period, which may vary from a few minutes to millions of years, at the end of which it disintegrates and forms some other kind of atom, giving out in the process heat and *alpha*-, *beta*- or *gamma*-radiation.

<sup>1</sup> According to the latest measurements, the longest X-ray has a wave-length of .000,000,12 cm., and the shortest *gamma* ray one of .000,000,000,1 cm.

The most direct result of the discovery of radioactivity is to turn upside down all our old ideas of the nature of an element and the nature of an atom. So far an atom was hypothetical and possibly purely subjective, but permanent; now it became objective but evanescent. Far from being an ultimate, uncuttable particle, it is shown to be a highly complex mechanism. It is believed that an atom is made up of a nucleus, carrying a positive electrical charge, surrounded by a number of electrons (as the *beta*-particles are called at the suggestion of Stoney) sufficient to neutralise that positive charge. The number of these electrons is equal to the number which the element takes in an arrangement of all the elements in order of increasing atomic weights. The electrons, the mass of each one of which is about 1/1700 of that of the hydrogen atom, contribute little to the weight of the atom, which is almost wholly due to the central positive nucleus. The electrons arrange themselves in concentric shells, the outermost of which determines almost exclusively the chemical properties of the atom. So it becomes possible to have two atoms of different atomic weights but the same chemical properties. Such cases have been found; and such atoms are called *isotopes*. All atoms being thus modelled on the same plan and built of the same materials, the question of the transmutation of elements naturally crops up. The radioactive transformations are not under our control; and as regards transmutation at will by means of radio-agencies, some evidence has been brought forward, but it cannot be said to be quite unimpeachable. The possibility of transmutation, however, is certainly opened up.

Besides these direct results many indirect results have followed from the study of radioactive phenomena. Rutherford raised the question as to whether radium was not present in the sun and whether a part of solar heat might not be due to its presence. There is no direct

evidence on the point; but the presence of helium, which is known to be produced by the disintegration of radium, lends colour to that suggestion. Rutherford also pointed out that the discovery of radioactivity necessitated a revision of the estimates of the age of the earth made by Kelvin and others in the last century—estimates which caused a rather sharp controversy between the physicists led by Kelvin and the biologists led by Huxley; the contention of Huxley and others being that the physicists' estimates of the earth's age left no adequate room for the whole biological evolution from protozoon to man. But how far wrong the old estimates are, it has not yet been found possible to determine. Further, the study of these phenomena has thrown some doubt on the electro-magnetic theory of light-rays and of X-rays. There seem to be two camps among physicists. Every one recognises that light-rays and X-rays are of the same nature. According to the orthodox camp X-rays are simply electro-magnetic impulses of very short wave-lengths (ranging between 0·000,000,84cm. to 0·000,000,056 cm.)—wave-lengths far shorter than the shortest detected in the solar spectrum, *viz.*, 0·000,01 cm. But some facts have recently been discovered in connection both with light-rays and X-rays, which cannot be explained on Maxwell's theory. A corpuscular theory has been proposed by Einstein and others to explain these. But the corpuscular theory is unable to explain certain other phenomena, which are easy to understand on the wave theory. The old fight is being fought anew, and we await the issue with the keenest interest.

### CONCLUSION

Such is the story of science through the centuries. At the present moment science stands in an altogether interesting

situation. Its conclusions on all the fundamental questions it is expected to solve, are very striking and very much alike. Science proves continuity between the living and the non-living, the plant and the animal, the animal and the human being. It cannot, however, say that there is no difference between them; neither can it say what the difference is. There are already some bold thinkers among scientists who contend that the continuity applies merely to the physical vehicle, but not to the informing principle, whatever its nature may be. They are willing to postulate the influx of a subtle force at each one of these transition points. The force must naturally be supposed to come from some invisible world, and go back to it. The existence of matter to which our present senses cannot respond is made more than probable, not only by the investigations of the Psychical Research Society, but also by the purely physical investigations of physicists and chemists. In a lecture delivered in 1907, Sir J. J. Thomson remarks that the study of certain problems brought before us by recent investigations

leads us to the conclusion that ordinary material systems must be connected with invisible systems, which possess mass whenever the material systems contain electrical charges. If we regard all matter as satisfying this condition, we are led to the conclusion that the invisible universe—the ether—is to a large extent the workshop of the material universe, and that the phenomena of nature, as we see them, are fabrics woven in the looms of this unseen universe.

The investigations of the physicist have brought him to the verge of the invisible; and experimentation is becoming increasingly difficult. And we find the same distinguished physicist confessing in another lecture, delivered seven years later, to have often felt, while investigating the structure of the atom, "what a boon it would have been if we had an eye which would enable us to have a good look at an atom and have done with it". There goes the cry of the wearied scientist for a new sense-organ, because he has reached the

limit of those that he already has. Who can say that a new sense will not develop in response to this cry? Who knows that a fresh impulse in the direction of the invisible, for which science is ripe, may not be given to it by the great Teacher whom many sensible people in the world of to-day expect in our midst before long?

G. S. Agashe

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## TO FREEDOM

IN MEMORY OF HER MARTYRS

LAMP of the world! Set high in perilous places  
 Storms can extinguish not nor tempests darken.  
 Thou Light of Freedom! Men must turn their faces  
 Some day to thee, and call, and thou wilt hearken.

Lamp of the world! Men have misused thy brightness,  
 Blinding weak brethren with its naked beams.  
 Forgive them! In thine own austere uprightness  
 Thou know'st men stumble, blindfold, in their dreams.

Lamp of the world! Who serve thee never falter,  
 Feeding thy radiance with each watch-fire star,  
 Dying, to prove allegiance cannot alter,  
 Falling from our world, rise to worlds afar.

LILY NIGHTINGALE

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# A STUDY IN THE PHILOSOPHY OF HINDŪ UNITARIANISM

By L. C. BURMAN, D.Sc.

UNLIKE other philosophies of the world, the Hindū Unitarian Philosophy holds its own in respect of utility, reason, farsightedness, universal brotherhood, patriotism, love of humanity and devotion to the Deity. It was revived by the sage, Shaṅkarāchārya, but not founded by him, as is commonly believed by those who have acquired a superficial knowledge of this philosophy through the medium of imperfect translations and notes. It forms a part of the Hindū revelation known as the Vedas.

If there is any philosophy under the blue skies that discloses the secrets of the Spirit, in which activities in all departments of human life should be conducted, it is this school of philosophy. The following are its main doctrines :

(a) The whole universe, including the organic and the inorganic life, is a changeable mode or manifestation of the One Supersensuous Consciousness commonly known as Brahman, the One Fundamental, the only Primary or the Absolute.

(b) That which we can see, hear, smell, touch and feel, is a varied expression of the same Consciousness, which is beyond time and place—call it non-relative or absolute or what one may like.

(c) The world being a manifestation of consciousness, there is nothing that is not conscious. Non-sentient existence is a downright fiction.

(d) Existence is an expression of consciousness in degrees. A stone exists; it is an expression of consciousness in the lowest degree. Its very existence demonstrates that it is conscious, else it would never have existed at all.

(e) The higher the expression of consciousness, the more the object is conscious and the more pure and good it is.

(f) The highest expression of consciousness is God; the lowest, a stone.

(g) Personal consciousness, personal identity, is consciousness individualised. Universal consciousness is consciousness unified.

(h) Realisation of personal consciousness is a step towards the realisation of universal consciousness, which is mokṣha, liberation, the end and aim of existence.

(i) The consciousness is tripartite, *viz.*, Saṭ, Chiṭ and Ānand—Eternal Existence, Thought-power and Bliss.

(j) Māyā, nature, is an expression of consciousness, which also possesses a trinity of attributes—Rajaḥ, Ṭamaḥ and Saṭṭvaṁ—Activity, Inertia and Equilibrium.

(k) Saṭṭvapradhān Māyā, Nature with a predominance of equilibrium, is Īshwara, God; Ṭamaḥpradhān Māyā, Nature with much of Ṭamaḥ, is Jīvā, the Soul.

(l) Anṭaḥkaraṇ (moral nature of Jīvā), senses and organs, ṭanmāṭras, the originals of matter, and matter, are all various modes of the one fundamental Brahman, the One, the All. These are always changeable, while Brahman, the only infinite fundamental, remains unchanged.

As will appear from the above, matter has no existence independent of the Universal Consciousness, the Absolute, the Infinite. Every idea is made up of two component elements: अहं (subject) and अदम् (object); the former representing the eternal fountain of knowledge, and the latter, the creation, the world outside.

When the All-pervading Eternal Consciousness shines forth through *anāḥkaraṇ* (the moral nature of man) and its component the subject, the ego or the personal consciousness is enabled to see the object (*दृश्य*), the world. When it does not, the personal consciousness remains unconscious. It is now clear that personal consciousness and creation are the changeable effects of the unchangeable Prime Cause, the Ultimate Knowledge.

The knowledge of the ego is invariably linked to the knowledge of the object, and where there is the perceiver, there is the perceived and the perception. The Universal Consciousness exists independently of this triad; it survives the personal consciousness and creation. It is ignorance alone which leads us to value the subject and the object, but when we shake off this ignorance, the Ultimate and the All-pervading entity shines forth in its unspecialised way. So long as we are influenced by ignorance, individualised expression is inevitable; but when ignorance departs, there remains nothing to screen the Higher Ego, which then shines forth in a diffused and general manner. It is then that the ultimate happiness and the aim of existence are obtained.

The absorption or the merging of the triad—perceiver, perceived and the perception—allows a latitude of freedom to the Universal Consciousness, which continues independently on a permanent basis, even when its reflection, the subject and the object, are vanished. The perceiving faculty, the perceived and the perception have therefore a temporary existence, and their comparative reality is a fiction.

From the above review, it is clear that all existence, whether sensuous or supersensuous, is a mutable expression of the one immutable fundamental, the Universal Consciousness, Brahman. This is the widest outlook of life on earth. When one understands this, all Philosophy, Science and Religion become easy and uniform, all being the



branches of the one tree of the knowledge of Brahman. The Vedāntin does not countenance exclusive treatment. He is a mixture of protection, statesmanship, politics, devotion and philosophy. He is a strong defender of brotherhood and an apostle of what is good and pure. He thinks he lives for all, and all live for him.

Shrī Shaṅkarāchārya and his followers were of such a type. The sage discussed not only religious and theological questions, but also dealt with all phases of life that can be exploited. He not only stood for one school of thought and for one sect, but for all and for the truth. He was a Ṛshi of much higher ideals than those of which he is supposed to be an exclusive exponent.

Unfortunately Indian history is wanting in those records which alone can elevate human kind. The average Indian much depends upon foreign writers and translators. His greatest handicap is the want of due encouragement from his countrymen, who have now a hankering after the agnostic philosophy in consonance with the spirit of the age, which is daily bringing with it newer philosophies and newer thoughts. Naturally enough the latter require scrutiny and immense expenditure of time, and conclusively cannot bear comparison.

We look for that which we already have, but do not know where it is. We do not know the excellences of our own inheritance, a possession upon which our predecessors much depended. We discard the old things to welcome the new ones. But it is remarkable how a structure can be built without a proper foundation. We have a past to stand upon, but still we ignore it. This is analogous to the view of a man who tries to build a house without thinking of laying a foundation first. We now live in an era which demands that we should also be proud of our old possessions. Fortunately we are heirs to a philosophy that enjoins love of all and hatred of none.

Upon this we should pride ourselves, and upon this again we should stand.

Seeing that the aim of all philosophy is to remove as much suffering as possible from the world, and that this suffering is always due to an undue attachment to the unrealities of life, it becomes of paramount importance to care more for the Universal and Eternal than for the personal and temporary, if real freedom is at all desired. A marked breadth of vision, an intelligent width of scope, undaunted readiness to suffer for others, willingness to co-operate and a sincere desire for freedom, are the signs which distinguish a man on the Path from the one who is side-tracked and who consequently remains grovelling in darkness. Where these signs are visible, there the true philosophy has been well understood and faithfully acted up to.

Old India had men in whom these signs were prominently marked—men who regarded it as a privilege and glory to live for others. The charge that is sometimes laid at their door—of their life of exclusive metaphysical speculations—becomes a total failure when it meets history.

India's glory now depends to a considerable degree upon the revival of her Vedānta philosophy in its practical aspects. It is fortunate that after a long stupor her sons are now beginning to awake. The awakening has now called for a search as to where her precious things lie. When this search is over, new India is sure to enjoy what she did in her grand old days, and to find out her precious philosophy, which has so long been hidden under extramural culture—a spirit of service to man which will not only prove of incalculable good to her children but which is destined also to be of much use to the people of other lands.

L. C. Burman

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## SONGS OF THE DAY-FALL

### DUSK

THE bird of daylight folds her yellow wings  
Behind the violet-shadowed hills afar.  
From heights of peace, some secret poet flings  
On dusky streams, the poem of a star.

The sky, the silence and the dusk are mine. . . .  
For they are Thine, and Thou art mine in love!  
Ah God! my heart is turning crystalline  
Seeing Thee play at crystal stars above. . . .

Deep in my soul, the voice of beauty lulls  
My white-flame heart and earth-enchanted eyes.  
Thro' the dim-purpled dusk, my listening pulse  
Throbs to the music of the dreaming skies.

### NIGHT

God plays upon the heart-strings of the dark  
To lull the cry of birds and hills and streams;  
His magic fingers weave each starry spark  
Into my sapphire dreams.

Out of the vast of night, a vision starts  
Haunting my anguish with a touch of flame. . . .  
Like a rich Flower unfolds the Heart of hearts  
The petals of my name.

The stars are white because His thoughts are white.  
Like them, they are, in deeps of darkness born. . . .  
Ah God! I seek the message of the night  
And find the gold of morn.

HARINDRANATH CHATTOPADHYAY

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## NON-PHYSICAL BEINGS

A TALK WITH A CLASS

XII

By ANNIE BESANT

(*Concluded from p. 175*)

**T**HEN we come to the next class, the Māra Rūpas, those who are doomed to death. These are the beings which include the "dwellers on the threshold" that H. P. Blavatsky has spoken of, and that you will find mentioned in Bulwer Lytton's book, *Zanoni*. These belong to particular persons,

being their own cast-off astral bodies, vivified in the way now to be mentioned, and especially attracted to their former owners, as individuals, after they have reincarnated. In addition to these, the class includes all those whom H. P. Blavatsky called "souless people," people who are on the downgrade, because the kāmīc body is so vitalised by the dragging away of the life which belongs to the lower part of the mental plane, this life has been so united with the molecular and atomic life in the astral bodies, that it is drawn downwards ; that is, part of the third life-wave is diverted and blended with the second life-wave. That will be the best way to think of it for the moment. Think of the third life-wave which gives man his individuality, and then think of the second life-wave which is the formative power in the building of bodies, and is essentially the life of the forms. That is a less-developed form of life than is the third life-wave. Imagine that the third life-wave, which is animating the individual, has part of itself diverted and blended with the second ; that is, that the life of the consciousness is blended with the life of the form. Remember that in that blending there is no obstacle, because they are both waves of the Divine Life ; it is just like two streams of water coming together, and they mix as one stream. So with these two waves, which are both waves of the Divine Life, one more highly evolved for creative purposes than the other. If part of the higher is dragged away and blended with the lower, it lends to that lower life an enormously increased power.

So you have these forms and the imprisoned life of a now really sub-human being reincarnating, but on the downward path, each reincarnation being of a lower and lower type until it reaches the animal type, and so passes down, to be ultimately broken up, and re-used. These are what were called, in some of our earlier literature, the "three-principled," because the kāma-mānasic form comes in there. Some of the mind has

been dragged away, and hence the increased vitality and the increased persistence. This marks off a distinct class which, like the "ghosts," sometimes come to the séance room, and show distinct malignity. The Māra Rūpa is a far more intelligent being than the ghost, far more anxious to get hold of any available people, so as to feed upon them and intensify his life, which is always a fading quantity, which is always decreasing; so that you might imagine him as in a condition of perpetual hunger, always trying to get new nourishment, and hence he frequents those spiritualistic séances which have not been carefully guarded so as to shut out these lower beings.

We come next to the class that used to be called elementals; the class which in our later books we called elementaries—those with human forms. Those are a class which, if they are conscious on the astral plane, must be either of a very low type, or of a comparatively high one. The reason is this: if they are conscious in the astral body after death, it is usually because they are using its coarsest matter, and they are a very low type of human being—the savage, the murderer, the profligate, the drunkard—all those who strengthen the animal nature during their life-period on earth. All of those will be in human forms; and those on the whole are they who are injured most if they are brought into touch with a medium. They want to remain in touch with the world because the whole of their desires are turned that way.

I think I told you once of a very unpleasant case that had occurred in Paris to a doctor, who told me of it. ☹ He belonged to a little group of investigators who very rashly made arrangements with the French police department to hand over to them the bodies of criminals who had been guillotined. What they wanted was to find out whether it was possible to revive a person who had been guillotined. The plan was to replace the head immediately on the severed neck, so that the

great blood-vessels were put together again before much time had elapsed ; it was done by a special arrangement with the police. It has been found possible to get some signs of life in such a body by electric means ; they succeeded in getting such a corpse to open its eyes, and to turn them in the direction of a person who spoke. Life did not remain, but they succeeded in getting such a brief revival.

The special point of which I wish to remind you is that they also carried on spiritualistic experiments in the room adjacent to the operating theatre, where these experiments on guillotined persons took place. On one occasion (which finished the séances there) a guillotined man turned up in his etheric double and astral body, and took possession of the medium, and a very severe fight took place between him and these unfortunate people ; they escaped from the place, but this creature followed them down to the cab and tried to upset it—a very terrifying experience. That was a case showing the danger of a séance when carried on by people who do not know what they are doing ; they were experimenters and materialists, and not Occultists, and so they knew no way of guarding themselves from danger. There is that kind of danger also from others who have lately left the human physical body, and who are carrying on their life on the very lowest sub-planes of the astral.

It is a little perplexing to decide just what to include in the term, "Asuras," when it is made to relate to astral world beings. In our later literature we have spoken of "Asuras" who came from one of the earlier planets and reincarnated here, beings of a very high condition of mentality and slight emotional development. They might be defined as astral beings having the forms of future men—on the way to human incarnation on this globe ; that is their mark. Another class of astral beings are animal astral forms who are on the way upwards. Those are now extremely rare, so far as incarnation in our humanity is

concerned, but there are a few who will be human beings on this globe. Individualised animals pass into the astral world, but go onwards into the mental, where they sleep, awaiting a world where human forms at a low stage of evolution are available. Animal elementals are very numerous in the astral, so far as the whole group is concerned of what are called animal *ḍevas*, or “*kāma ḍevas*,” by the Hindūs—the *ḍevas* of desire, who guide the animal kingdom.

These we usually speak of as “nature spirits,” concerned with the animal kingdom, with the shaping and guiding of evolution among all the animals except the ants, birds, and one or two other classes who are on a separate line altogether. They are very interesting beings, moved, so far as their evolutionary work is concerned, by this impulsion which is embodied in them and which they cannot resist. They are apt to have a considerable amount of somewhat undefined intelligence; and by that I mean that it is not precise and accurate. For example, we are always thinking by differences; the moment you analyse your thought you will find that it is a process of noticing differences—you say: “It is not this, but it is that; A is not B,” and so on. You are continually looking at the way in which a thing differs from other things, and your thought is a process of distinctions.

Now that is curiously absent in these *kāma ḍevas*. They see things more in groups by likenesses, and they do not distinguish differences in the same fashion. Their only way of looking at the world is to see the world in groups, groups of particular animals, groups of particular plants, groups of particular minerals, and so on. Everything is to them a general class, and the interdivisions of the class into smaller classes and individuals they do not seem to observe. They distinguish clearly between things that are hostile to their own group and things that are friendly. For instance, those who have to do with certain



types of the various living creatures would distinguish between that group which is in their charge and the group of higher animals that prey upon them ; they would distinguish between, for instance, the rabbits whose class is looked after by certain kâma devas, and the weasel, the stoat, and other animals that live upon their particular charges, and are under other kâma devas.

Further, they have the limited amount of intelligence which would make them colour their creatures so as to avoid danger from those other classes. Suppose you take in the Arctic regions the animals of a certain class ; you find that they become white in the time of snow, so that in running over the snow they may not stand out prominently to be seen by any enemy that might be about.

The protective colours and markings of all these creatures is one of the things that have been investigated to a considerable extent, as you will observe in some of the books on evolution, and those books are full of the most interesting cases of adaptation. The work of these devas is illuminative, because they explain, in a way which the ordinary book does not, the inner impulse which shapes the outer mechanism of the changes. You will find this especially so in the case of the adaptations which nature provides in the matter of the relations between the flower and the insect that is intended to fertilise it ; both the proboscis of the insect and the protective sheath of the flower will become modified in consequence.

The whole of such changes, when they are regarded as purely mechanical, imply enormous ranges of time, because the changes are so exceedingly minute. But if you realise that behind these changes there is a little steady impulse going on, a little pressure, you then have exactly what seems to be lacking in the Darwinian theory. It is these kâma devas which are pushing and pulling through the lower kingdoms, and so helping evolution on.

You will find the same thing with the National *devas*. Although the great National *Deva* at the head of a Nation is of course of lofty intelligence, and is co-operating always with the Plan, that is not the case with the lower *devas* who belong to that same Nation. You will find them fighting on different sides in a battle-field. You will find the particular set of the lower German *devas* are fighting as much as they can with the Germans, while those on the side of the Allies are fighting on their side. That is going on all the time, and it is interesting to notice that as the intelligence grows in the higher and higher grades of these, more and more co-operation with the great Plan comes in, until you come to the highest National *Deva*, who is simply one of the lofty Intelligences working with the Hierarchy, working in perfect consciousness and deliberation into that Plan.

That principle was illustrated very clearly in the Russo-Japanese War, as preparing Russia for the part she is now playing and will play. The humiliation and defeat which she underwent were thoroughly acquiesced in by the Russian National *Deva*, who guided the people in that way for the sake of teaching them a lesson and preparing them for the present part and for the future part which Russia will play in the coming evolution of Europe. There you get the conscious, deliberate working of the forces into the Plan.

In these lower stages, however, you find these *devas* quarrelling away as vividly as the people in physical forms are doing, just as the National heroes on both sides turn up and fight for their own people.

Another distinct class of astral beings are the *Rākshasas*, the astral forms of sorcerers. They are of very high mentality, but mentality of the *rūpa* sub-planes. Where the knowledge of the unity has been reached, even intellectually, there is a very strange change which occurs. In our old literature others were also spoken of who have reached a very,

very high point of knowledge, but have reached it through the four lower sub-planes and are simply very highly developed mentally. There is a type, of very limited numbers, certainly, who, if included here, would come into the class of arūpa, in whom the higher intellect is awakened with the intellectual recognition of unity. Those still remain tied by their past karma, but they have changed their motive. Recognising the unity, they must recognise and do recognise that they have been on the wrong path, that it is not possible to materialise the world sufficiently (for evolution has gone too far) to hold it back and prevent it climbing on the upward arc. Under those conditions they have to work out the karma they have made, which is to work on the wrong side, that is on the side of disintegration; but they work with a changed motive and endeavour to turn their forces against those who need strengthening by resistance in the spiritual life.

About the only person in the outer world who has caught sight of that is Marie Corelli; in her book on *Satan* she has touched on that point. It is not put there very well, but you will find in that the idea that I mean; the Satan there described is always glad when he is defeated. He exerts himself to oppose, but he rejoices when the man proves himself spiritual enough to resist, and at intervals he has a vision of the higher life.

That is a recognised side in the Hindū Purāṇas. There are many cases in which a man has evolved to a very high point of knowledge and then incarnates to expiate some of his past karma in the form of an opponent of good, like Rāvaṇa. There you have a being of this gigantic knowledge, who has gone through every form of experience which marks the gaining of great knowledge and power, but by his past karma is compelled to gather up in himself the evil forces of the world in order that they may be destroyed. Other religions have the same idea in different forms.

Annie Besant

## THE MODERN MAGI

A FOOT-NOTE

By JOHN BEGG, F.R.I.B.A.

I N two former essays, called respectively "Art as a Key," and "The New Tune," I have attempted to trace the evolutionary tendencies of man, particularly as exemplified, first, by the works of man, and second, by events recorded in history and taking place before our eyes. I have sought to show the relation of these works and events to one another, as well as to the subdivisions of mankind under the Theosophical classification into races and sub-races, and thereby to contribute somewhat to a clearer realisation of the existence of the Great Plan or Chart, according to which man is voyaging through the centuries.

My object in this present essay, intended to serve as a foot-note to the former two, is to amplify, in the light of fresh aspects of the subject which have presented themselves, with further insight into the thrilling passage in man's history being enacted before us, to strengthen the links that connect the subjects of my former papers, and incidentally to correct certain minor misconceptions into which I believe I allowed myself to fall in writing these.

We spent the winter of 1910-1911 in Rome. The *pension* in which we at first found quarters was one generally accepted as good. It was, moreover, inexpensive—a recommendation in the light of our financial resources. Yet my wife took a sudden and, considering the somewhat slight nature of certain

little disabilities we found in it, most unaccountably violent aversion to the place. Needs must that we should seek about for fresh quarters, and so our plans for the winter, which we had been fain to regard as settled, went again into the melting-pot. Eventually we were well content to find ourselves in a certain hotel in the Pincian neighbourhood, quarters only slightly more costly, yet—to quote the Italian lady who recommended them—“sufficiently economical and sufficiently elegant”. Looking back, it does not appear we were so very greatly the gainers by the change, in any material sense; but we are now able to recognise that, whether or not we were directed to our hotel in any occult way, our sojourn there was marked by one outstanding experience, which we should be sorry to have missed. For we made the acquaintance, indeed I may say the friendship, of one of the most remarkable men whom it has been our privilege to meet, in the person of a fellow hibernator under the same roof. Regarded with some shyness by all the other English inmates, as indeed was justified by his own attitude, his was, we instantly discovered, a most fascinating personality.

He was full of ideas of an unusual nature, and not reticent of imparting them to those whom he judged to be, as we rejoiced to find he did us, able to receive them. He was, he hinted, a practical occultist, and he impressed us with the extent and depth of his erudition. Though impatient, even contemptuous, of Theosophy, and quite ignorant of Astrology, as of all the various channels and by-channels to occultism to which we had leanings, he yet appeared to find our mental attitude perfectly congenial, and we, for our part, found him to “ring true,” even judged by our Theosophical standards. It appeared that he was of a great secret alliance or Lodge, though I do not think he called it that, a brotherhood of occultists labouring for the immediate needs of the advancement of humanity. He even went some little way in initiating us in minor methods

of his craft, thereby showing a confidence of which I trust we were not unworthy.

The most startling feature of this acquaintanceship for us was to discover the existence of such a man, and through him of such men and such brotherhoods in occultism; to find that in the twentieth century there were individuals entirely outside of the Theosophical pale who were not merely seeking to share with the poets the privilege of being among "the unacknowledged legislators of the world," but were devoting their lives in all seriousness to the study, and moreover to the practice, of veritable White Magic! It was a curiously different order of magic, a different tone of mysticism, from anything we had had hints of through Theosophical channels. It was concerned with names, sounds, numbers, tokens, definite anniversaries and spots of the earth. It had no oriental flavour. It was intensely masculine and practical, mathematical, physical, chemical, with just a hint of the pagan. Yet it "rang true". Our friend (let me hasten to say he was entirely and unmistakably sane, though, in default of our Theosophical verifications, we might not have thought so) believed fully in his art, and pointed out to us—under no special seal of confidence (for indeed the astounding nature of certain of his revelations was in itself a fair safeguard)—actual results achieved by his school. In the pages of THE THEOSOPHIST I think I may without impropriety indicate the nature of some of the less astonishing of these.

I have said that he concerned himself with the *immediate* needs of human evolution. He did not deny the existence of the White Lodge or of the Great Plan, but professed indifference to both. He considered that he and his kind had been given certain definite "jobs" to do, and when these were done they would be given others. His then preoccupation appeared to be with the advancement of woman, physically and politically. "If anyone wants to help 'The Gods,'" he would

say, "let him at present help women". This astonishing man was actually committing to paper what I may call "working drawings to scale," from data obtained by an occult system, of improvements on the anatomy of the female human body, from which it was his design that the said improvements should, by means partly occult, be put into effect!

Among several instances of the simpler occult manipulation of the human frame claimed by his school he cited the practice of vaccination among those of our race. "Incidentally," he said, "it gives a degree of immunity from an unpleasant disease, and otherwise does little harm. Its real object is to implant in the race some of the physical properties of the ox-steadiness, endurance"—for a special purpose, as we inferred. That was in 1911. Were his words prophetic of these present years?

Our friend was a convinced believer in the destiny of the British nation. He would dilate on how Britain was protected by the "magic of the water". He had much to say of the Holy Grail, of Glastonbury, of Saint Bridget or Bride, of the early beginnings of the Christian Church in England, and how it had a simultaneous implanting there and in Rome—but under the Pauline rather than the Petrine influence. Indeed I infer that he claimed for Britain a measure of priority to Rome in the acceptance of the Christian doctrine.

His main thesis was that this was a magical world. Up to then the city of Rome had been the centre of the world's magic, but from thenceforward it would no longer be so. The occult centre was about to be moved elsewhere—whither he did not say—and the date of its withdrawal from Rome had been fixed to coincide with that of the unveiling of the great Vittorio Emmanuele memorial in the spring of that year. On that occasion all the leading occultists in the world (the Watchers, he called them—I gathered he referred to men of the school in which he was interested) would be present on the

steps of the great monument. They might not recognise one another, but it was necessary they should all be there.

Again he would tell us how in the last days of the nineteenth century the world had been weighed in the balance. So sunk was it in materialism that the unseen Powers had it in mind to destroy it and begin afresh. What this exactly meant, I am in doubt. It may be our friend did not mean us to take the expression "destroy" too literally. However it appears the beam tipped in the world's favour, and the threatened cataclysm was averted. But, according to our informant, it had been a near thing! If this be true, and if the day should come when historians of these times should be able to recognise, verify and use such matter, what a flood of light would be thrown on all that has happened since!

But his most interesting phase was in respect to the Keltic tradition, with which he identified himself and his school. We gathered we had tapped, as it were, a vein of old Keltic, perhaps of Atlantean, magic. Astonishing to find it still at work, and still, so far as one might presume to judge, in the line of God's will!

He had much to say of the great succession of Keltic Bards, the last, and not the least, of whom he considered to have been a certain very well known writer, then recently dead. To this Bard, according to our friend, was entrusted the task of giving out to the world the Great Name, kept hidden throughout the ages, the name by which He is to be known to us at the stage of our journey on which we are entering. Our friend was with the Bard on the occasion of the giving out, and it was at Glastonbury. The form was a poem, the last he ever wrote, for he fell forthwith under the sentence of death, which the occultist who gives out hidden knowledge must inevitably face (at any rate, according to our friend, by the harsh laws of Keltic occultism). I have read the poem; it is a slight thing, and would not, I think, of itself have impressed, much less



illuminated one. But the Great Name, we were told, is JOY—pronounced as are these three letters in our language, and with the exact meaning that the word expresses. For ages, he said, races of men had been tried with the task of evolving the precise sound and meaning, with but partial success. The Jews had their Javeh or Jaweh, probably correct in sound but without the desired meaning. With the French we find an attempt at an approximation between the word conveying the meaning and that standing for the Name, in “joie” and “dieu,” but neither the approximation nor the sound were perfectly achieved. With the Anglo-Saxon race, through the medium of the English tongue, had come success, after untold generations of training, in the pronunciation and understanding of Joy as they now do; and to them had forthwith been accorded the priceless revelation.

I can only give this for what it may be worth. It has, I confess freely, impressed us greatly, and we are more than willing to believe it all. The idea, in fact, is a glorious one, and worthy of a great poet; and we should hardly do wrong if we thought of God, the God of the coming Sixth race, as Joy. For assuredly joy will be the watchword of that race, just as that of our own more sombre Fifth race is probably “duty,” and that of the Fourth may well have been “honour”. That of the Seventh will surely be “love”. Honour-Duty-Joy-Love, “and the greatest of these is Love”.

Those who have read my two former essays will now recognise the source of some of the material used in them. It was not till long after they were written, however, that I began to see the full significance of our friend's communications. The first thought that is led up to by the foregoing is that maybe I was wrong in setting down our “Armageddon” as too exclusively a struggle between Fifth-race principles and the shackling legacies of the Fourth race. Maybe I was wrong in regarding the Fourth-race influences as standing all

on the "black" side. If Keltic occultism played the part claimed by my friend, particularly in being the medium for the revelation of the Name, then the Fourth race, through the Keltic or Fourth sub-race, must be given the credit for standing well on the "white" side. And maybe it is not by chance that the Allies are fighting under a French (Latin or Keltic) generalissimo, that France, under Leo, the "sign" of the Logos, is the main theatre of the struggle, and that the British nation has a Keltic Prime Minister. Again, it may be that I erred in not showing more clearly that it is greatly more the beginnings of, and the preparation for, the Sixth race that is our concern in the conflict, than merely the coming into its own of the Fifth race. That is to be hastened too; but the more important work is to prepare "the way of the Lord" for the new race that is beginning. Certainly it is joy we are fighting for, the right of all men to lead a joyous existence. Incidentally one of the surprises of this war has been the atmosphere of pure joy borne on to the battle-field by our British soldiery. The French, who may well have thought that they alone of all peoples understood *joie de vivre*, have looked amazed at our invincible *bonhomie*. And no one could accuse our foes of a joyous bearing, even when fortune seemed most to smile on them. The Hymn of Hate was never penned by Joy!

It is the Kelt who is stiffening us, and not only beef and beer. We have all that is best in the legacies of the Fourth race on our side, for the interests of the Fourth are linked up with those of the Sixth, and these latter are the paramount interests of the Allied side. The World-Teacher, who is now looked for, will bring a Sixth-race message to start the Sixth sub-race on its way, just as the Christ came with a Fifth-race message to our infant Fifth sub-race. And just as it was the Magi, men of the Third sub-race, and students presumably of the Third-race occultism, who were the first to recognise the Christ, so may it not be (I make the suggestion in all reverence) that the

Keltic Magi and Bards have played, and will play, a like part now? Through them may not the Fourth race reach forward to join hands with the Sixth, as, through the Magi of old, the Third did with the Fifth?

It has to be remembered that in astrological parlance the succeeding races and sub-races are said to be alternately masculine and feminine, or positive and negative; the feminine, or negative, being the 1st, 3rd, 5th and 7th, and the masculine, or positive, the 2nd, 4th, and 6th. We should expect, therefore, that there would be two characters of "tune" sounding concurrently through the ages, the one and the other temporarily alternating in dominance; two orders of teaching standing *pari passu*, but ever subject to the alternate pressing home of lessons from the one and the other during the successive Messianic visitations. The "tunes," the messages, to "feminine" races would partake of one character, those to "masculine" races of the other. The "Love" message, given to the Fifth sub-race, may thus be presumed to have been delivered in some form to the First and Third, and will doubtless be repeated in fuller tones to the Seventh. The message to the Fourth sub-race was conceivably but a clearer version of that already delivered to the Second, and the suggestion is that now the same message is again to be delivered at its highest power for the benefit of the coming Sixth.

If "Love" expresses the character of the message to the "feminine" races, let us consider it as it was delivered to our own Fifth. Our Christ said: "God is Love," it is true, but He is recorded as laying peculiar stress on love in a comparatively restricted sense, namely parental and filial love. It was the Fatherhood of God that his message specially emphasised, a fatherhood expressly indicated as being analogous to the human fatherhood understood twenty centuries ago, that which placed filial duty in the forefront. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Duty! Similarly it is not difficult to picture an even more primary form of the "Love" lesson as having been given to the Third race, for each race is asked to learn from the lesson no more than it is capable of receiving. We know that Shri Kṛṣṇa, speaking to our First sub-race, dwelt on neighbourliness and the duty of good citizenship. But I do not doubt He too said: "God is Love."

Again, if "Joy" be the character of the message to the "masculine" races, how does it fit in with what we can conceive would be that to the Fourth? It fits well, I think. Honour, glory, dominion, mastery of the physical—all these, which were conditions of the Fourth, spell a masculine ecstasy well in the line of true joy. I can form no very clear picture of Second-race conditions, but the general Venusian colour of its astrological symbols would also suggest a message in the line of joy.

"God is Love." We accept that saying, and even in a measure believe it. But do we understand it? I doubt it, for we do not yet understand love. Love is to us a bitter-sweet thing. We can hardly help associating it with the tragedy of jealousy, of non-requital, of death. We confuse it with ideas of possession, of getting, of mere kindness. So we are apt to compromise on duty. Love to us spells too much of austerity and of sacrifice to make its full appeal. We know subconsciously just enough of it to feel that not till we reach Seventh-race conditions, when death shall have lost its sting, when Saturn shall have shed his girdle of shame, shall we fully and consciously understand it—now as in a glass darkly, but then face to face.

But "God is Joy"—that is something we can understand, something well within our grasp. We can pronounce "Joy" without the sanctimonious accents we are apt to give to "Love," without the abashed looks we are apt to see, and the shamed intonations to hear, when the word "Love" is spoken.

The idea of "Love" is subtle, complex, exacting, to be dreamed of and whispered of in secret by the woman, tender, timid and tearful. The idea of "Joy" is simple and direct in its appeal, an inspiring rule of life for the man, fearless, faithful and free!

And now I want to revert to the subject of art, of which one of my former two papers treated, even though the subject may seem to be of the nature of an anti-climax after the matters I have just dealt with. But art is of very vital importance, and intimately linked with these more thrilling concerns. For it is something that has a continual message for all students of the progress of man. It speaks "in the direct voice," as it were, of past ages and races; it affords a constant and ready master-key to the understanding of human problems. I alluded to mediæval art; I asserted my belief that its meaning had not yet been understood, and hazarded the conjecture that it was of the nature of a special "sending," intended to give a foretaste of a greater art to come.

I would now recur, in the light of what has gone before in this paper, to what I said in my former paper about the leading characteristics of mediæval art being joy. I would add to what I then said in support of this idea by inviting a closer examination than I then attempted of the construction and structural principles of the Gothic cathedral as compared to those of any typical Classic or Renaissance building. The Gothic artist's aim was to meet thrust with exact counterfort, to allow the stresses and strains to suggest form, to expend themselves, as it were, in self-realisation. The glory and the beauty of his art consisted in this, that it expressed all currents of strain and counter-strain. The Classic, on the other hand, suppressed these; it achieved stability by smothering resistance by sheer weight of mass; it buried its strains and counter-strains without allowing them either expression or self-realisation. In this the Classic resembles the military Imperial idea as applied to

world-conquest and dominance, and the suppression of all minor currents of national sentiment; the submerging of small peoples and their aims, the crushing of opposition by sheer brute force. The Gothic, on the other hand, stands for freedom, for self-expression of every component part and each dynamic constituent, just as do those doctrines of free nationality which we have set up against the propaganda of military Imperialism.

I make no apology for reverting to a parallel which I have already dwelt on at some length in my former paper from the point of view chiefly of the *sentiment* of Classic and Gothic art. It is striking to see, in the light of what has now been said, how it is borne out by an analysis of the very structural principles employed in the respective art-periods. And, if a material hint of the truth of this parallel be looked for, we have but to contemplate the savage rage with which our foes have loosed the forces of destruction against one after another of the world's monuments of mediæval art, especially against that one which has been most acclaimed as its supremely glorious and joyous example, the cathedral of Rheims!

And so I want to say that in mediæval art I see more and more a foretaste of the art of the coming Sixth sub-race, rather than that of the Fifth, and that I doubt whether the Fifth sub-race will ever be recognised as having produced an art-expression of its own fit to stand beside those of the Fourth and Sixth. On maturer thought I am more inclined to conclude that the art-obscurisation, which has marked our sub-race, has been inevitable. "Duty" has been too grim a watchword to inspire the artist. In the atmosphere of duty he can produce only pot-boilers. The atmosphere that he needs is best expressed by the watchword "Joy".

John Begg

## SANAT-KUMĀRA, THE ETERNAL VIRGIN YOUTH

By LIGNUS

THERE are several references in Samskrit and Pāli literature to this Great Being, first heard of, perhaps, by Western readers, in *Man : Whence, How and Whither*, in which book he is explained to be the leader of the still remaining Five Lords of Venus, who came to quicken our human evolution on this planet: “in the Fourth Round, in the middle of the Third Root-race, to quicken mental evolution, to found the Occult Hierarchy of the Earth, and to take over the government of the globe . . . these are the true Mānasaputrās, the Sons of Mind . . . the sons of the Fire, the Lords of the Flame.”<sup>1</sup>

According to the story of the Hindus and Buddhists, there were five “mind-born” sons of Brahmā, who remained always pure and innocent,<sup>2</sup> and this Brahmā was one of the Five. He is regarded as an ideal man. For instance, in the *Buddhacarita* of Asvaghosa, 2, 27, the Prince Siddartha is described as “he who was like Sanatkumāra,” and again (do., 5, 27) his father, Suddhodhana, is “like Sanatkumāra in heaven, waiting on Indra, resplendent in the assembly of the Māruts.”<sup>3</sup>

In Digha-Nikāya, *Ambaṭṭhasutta*, par. 99, we have this passage quoted with approval by the Buddha :

<sup>1</sup> pp. 24, 79, 101, 103, 269.

<sup>2</sup> *Dialogues of the Buddha*, Rhys-Davids, Vol. 2, p. 121; *Mahābhārata*, 3, 185 (Bombay ed.).

<sup>3</sup> *Buddhist Mahayāna Suttas*, S.B.E., Vol. 49, pp. 21, 53.

One of the Brahma Gods, Sanamkumāra, uttered this stanza :

“Best of all those who pride themselves on birth  
The Khattiya ; but best of Gods and men  
Is he who fully wise and righteous is.”<sup>1</sup>

Again, in Digha-Nikāya, *Jana-Vasabha-Sutta*, the Brahmā, Sanatkumāra, enters the Council of the Gods and takes a material form (for He is too lofty a being to be visible even to the Gods of that high realm) in order to recommend the Buddha's Doctrine to them—a pleasant fairy-tale, which may be based on actual facts.

The Three and Thirty Gods were in the Hall of Good Council, discussing happily the increase of Devas and decrease of Asuras. The Four Mahā-Rajas were present, and: “Serene and calm they stood each at his place.” Then a bright light came out of the North and “a radiance shone around, surpassing the divine glory of the Gods”.

Then said Sakka, king of heaven, to the Thirty-Three : “According, friends, to the signs now seen—the light that ariseth, the radiance that appeareth—Brahmā will be manifested. For this is his sign.”

Then the Thirty-Three sat down, agreeing to find out the cause of the splendour, and to go out to meet the King. Now when Sanatkumāra appears before the Thirty-Three he appears as a material body which he has himself created, for his usual appearance is not solid enough to be visible to the Thirty-Three. And when he appears, he outshines the other Gods in colour and in glory, just as a figure of gold outshines the human form, and no God in that assembly salutes him or rises up or offers him a seat, but all sit in silence, cross-legged with folded hands, thinking: “Of whichever God Brahmā Sanamkumāra now desires anything, he will sit down on that God's throne, and, by whatever God he sits down, that God is filled with sublime satisfaction and sublime happiness, like a newly anointed Khattiya king.”

<sup>1</sup> *Dialogues, ib.*, Vol. 3, p. 243. I have much abridged the story.



So Brahmā Sanamkumāra, *having created a grosser form, took the appearance of The Youth with the Five-Pointed Star* (*pañcasikha*—five points or crests or radiances), and showed himself in the Assembly of the Thirty-Three, rose into the air and sat cross-legged in the sky.

He then spoke in praise of the Buddha's Doctrine in a voice of the eightfold characteristics, namely, "fluent, intelligible, sweet, audible, continuous, distinct, deep and resonant"; this is the Brahmā-voice: and he made a shape of himself to sit on the throne of each of the Thirty-Three Gods, and each God thought that he himself was saying what was said:

If He be speaking, speak the Thirty-Three:  
If He be silent, they all silent sit.  
Then think the Thirty-Three, led by their king:  
"He who is on my throne alone doth speak."

After praising the Fourfold Path of Iddhi-Power of the Buddha, he said: "I too, my Lords, by practice of these ways have attained power therein." He then went through the whole system of the Buddha and ended by telling of the Goal and of those who attain thereto, and of the Anāgāmins, who return no more to this earth, but attain the goal of Nibbāna in some heaven world; he said (of the Arahant):

But of that other Breed to tell,  
Of higher merit, lo! the tale  
I cannot reckon, lest perchance  
I should offend against the Truth.

He ended by saying: "There hath been in the past a Teacher so glorious, a doctrine so glorious, a proclaiming of such glorious goals: and in future times also there shall be a Teacher so glorious, a doctrine so glorious, and a proclaiming of such glorious goals."

The same framework of a story is found in the *Mahā-Govinda Sutta*, D. N. 2, in which the Buddha is reminded by Brahmā Sanamkumāra, in the form of the Gandharva Five-Pointed Star, how in former days He had striven to attain rebirth in Brahmā's realm, to have communion with the

Brahmā world: “But,” said the Buddha, “O Five-Pointed One, that way did not lead to liberation: but my own way leads to Nibbāna, and that Way is The Ariyan Eightfold Path of Right Views, Right Thought, Right Speech, Right Action, Right Living, Right Effort, Right Concentration, Right Mental Balance. . . . And those of my disciples who thoroughly grasp my Doctrine, by destruction of the Taints have reached (Nibbāna) freedom from rebirth (Arahat). And those who do not fully grasp my doctrine, yet have broken the Five Fetters of this world (and are Anāgāmin), are in the next birth reborn without parents (*opāpātiko*—*i.e.*, deva-birth) in a state where they will reach liberation without rebirth in this world.

“And some, having broken Three Fetters, and having worn thin the three Fetters of *Lobha*, *Dosa*, *Moha*, are once more to return, and then they shall make an end of Ill.

“And some, having broken the Three Fetters (*i.e.*, the first three, of delusion of soul, doubt and ritual) will never be reborn in miserable states (in hell, purgatory or as an animal). These have won the Stream, and are sure to attain insight.”

Here, then, in this legend of The Ancient of Days, The Eternal Virgin Youth, Sanat-Kumāra, we have the germ of the idea of a Personal God, the Ruler of this world, who takes on a human form, Brahmā—not to be confused with Brahman, the unknowable, unthinkable, uncreated, of which the Buddha said: “Without this uncreated the created could not exist.”

Lignus

## REPORT OF THE T.S. IN FINLAND<sup>1</sup>

*To the President, T.S.*—I have the honour of submitting to you, this time, a triennial Report, covering the period from November 1st, 1914, till October 21st, 1917. My Annual Report of 1915 was probably lost in the post, and as I have received no General Report for 1914, I do not even know if my Annual Report of 1914 has reached Adyar. The General Reports for 1915 and 1916 have duly arrived, and I thank you very cordially for your kind words about myself at the last Annual Congress. I really sent no Report in 1916, fearing, as I did, that it might be lost again. Now I sincerely hope that this Report may safely reach you.

The increase in membership during these three years has not been great. In the list of the General Report, 1915, the number of active members is given as 523. As the total now amounts to 634, the increase has been 111. Two new Lodges have been formed, *viz.*, *Korventuli* in Vihanti and *Tie* in Savonlinna (Nyslott). The number of Lodges is now 24.

These heavy war times have, of course, had their influence upon our Theosophical work, making it rather silent and slow. Although the Lodge and lecture work has been carried on regularly and unhampered, everything has been done somewhat *alla sordina*, and my aim as General Secretary has been only to keep the Society sane and safe during the troublous time, leaving its greater expansion to a more prosperous future. This new and better time seems now to have dawned upon us. Russia's great revolution last spring made political conditions more free, and also our Theosophical work got a powerful impetus. All dormant energies were awakened, and a stirring life was felt in the Society.

But first, let me put on record some of the work done during the years that have passed. I especially wish to mention Mr. J. R. Hannula, who in October, 1915, left his former work as manager of a large dairy firm in order to dedicate his whole life to the spreading of Theosophy. For these two years past he has been constantly travelling about the country, lecturing and selling Theosophical literature. The blessing of his faithful and unpretending work is immense. Other faithful and tireless lecturers are Mr. V. H. Valvanne, who visited several Lodges, Dr. Willie Angervo and Mr. Lahja Leppanen in St. Michel, Mr. Kyösti Laine

<sup>1</sup> The following Reports arrived too late to be included in the General Report of the T. S. Convention.

in Tammerfors, and many others. The lecture work in Helsingfors has been regularly carried on by myself as usual, and many *matinees* and *soirees* have been given by our artist members. Among other branches of the work are to be mentioned: the Star of the East work, which since January this year has got a small review of its own, the Lotus schools in some places, and the young people's Theosophical League, especially in Helsingfors.

The Annual Convention of 1915 was held in St. Michel, June 24th—27th, that of 1916 in Viborg, June 23rd—26th. At both Conventions I was unanimously re-elected General Secretary. Since the Viborg Convention the Executive Committee consisted of the following persons, *viz.*, Mr. Aapo Pihlajamäki, Mr. Jussi Snellman, Mr. Juho Tukiainen, Mr. Juho Simpanen, Mrs. Ida Helio, Miss Malin Lindholm, with Mrs. Olga Salo as Secretary and Treasurer. This year the Annual Convention was held in Helsingfors, October 21st—23rd. Our Society was now ten years old, and I had acted as its General Secretary since its birth. I now wished to give place to other and younger forces, and although the Convention would have re-elected me unanimously, I formally declined. So Dr. Willie Angervo was elected General Secretary, and the following persons members of the Executive, *viz.*, Mr. V. H. Valvanne (Vice-Chairman), Mr. Hugo Valvanne, M.A. (Treasurer), Mr. Yrjö Kallinen (Lodge Secretary and Inspector of Lodges), Mr. Unto Nevalainen, Mr. Yrjö Lehtinen, and Mrs. Kyllikki Ignatius. The Convention did me the honour of nominating me Honorary Member of the T.S. in Finland with the title of "General Secretary Founder". I was also presented with a precious gold watch by some friends.

I append a list of books published from November 1st, 1914, until now.<sup>1</sup> The Theosophical review *Tietaja* has now more than 2,000 subscribers.

The Theosophical Society in Finland sends its hearty greetings and best wishes to the President and to the Annual Congress of 1917, although it does not seem likely that this Report will reach the Convention in time. I leave the General Secretaryship of the T.S. in Finland under good auspices, and I hope that the Theosophical work in Finland will go on successfully, ever widening the circle of its influence and authority. Thanking you, my dear and beloved Mrs. Besant, for the time I have acted as your Secretary in Finland, I assure you of my never-dying love and friendship.

Yours as ever,

PEKKA ERVAST

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<sup>1</sup> This list was received, but is not appended here.

## REPORT OF THE T.S. IN CUBA

*To the President, T.S.*—I have the pleasure of submitting to you the Annual Report of the Cuban Section for the year ending 31st October, 1917. During the year we met with several vicissitudes painfully affecting the Cuban Section on its onward course. Besides the European War and the Mexican revolution, a little civil war which broke in upon this Island has a great deal marred our regular growth, both on its material side and that of the spreading of Theosophy. This caused many members to drop out, but notwithstanding, we are striving to compensate our losses, with the help of a few faithful servers, and are maintaining as best we can our Theosophical propaganda and trying to influence the general public by our teachings.

The internment of our beloved President (which we knew by *The Messenger*) has deeply impressed all members of this Section, who are greatly regretting that such political measures were ever considered necessary by a representative of the British Government, although we are sure that persecution and moral torture has exalted her even higher before Humanity and also Those who are Power and Love. We greatly rejoiced when we knew (by *Bulletin Theosophique*—the French T.S. organ) that her internment, together with that of her two companions, had come to an end.

During the year the following Lodges have been chartered :

Name	Place	Country
Sirio ... ..	Mexico... ..	Mexico
Theo-Citlalin ... ..	" ... ..	"
Sol ... ..	Trinidad ... ..	Cuba

The following Lodges have been dissolved :

Name	Place	Country
Lote ... ..	Mexico... ..	Mexico
Hellen P. Blavatsky... ..	Aguadilla ... ..	Puerto Rico
J. Krishnamurti ... ..	Utado... ..	"
Quotzalia ... ..	Guatomala ... ..	Guatomala

One hundred and forty new members have been enrolled and 137 have dropped out for the following reasons :

Non-payment of fees ... ..	110
Died ... ..	5
Resigned ... ..	13
Transferred ... ..	9
	137

Therefore we actually have 36 Lodges and 827 members, distributed as follows :

Cuba ...	...	20	Lodges	...	...	455	members
Costa Rica ...	...	3	„	...	...	90	„
Mexico ...	...	7	„	...	...	171	„
Puerto Rico ...	...	3	„	...	...	74	„
El Salvador ...	...	2	„	...	...	24	„
Panama...	...	1	„	...	...	11	„
Colombia ...	...	...	...	...	...	1	member
Venezuela ...	...	...	...	...	...	1	„
		<u>36</u>				<u>827</u>	

Notwithstanding the difficult financial and moral conditions throughout the countries which form the Cuban Section, the Theosophical propaganda has been very much reinforced by the increase of periodicals. Our official organ *Revista Teosofica*, interrupted February, 1916, was resumed again since last February. Virya Lodge, S. Jose de Costa Rica, continues the publication of its quarterly magazine *Virya*, and also *La Estrella de Oriente* is being published by Ananda Lodge, at Pence, Puerto Rico. So are doing some Lodges of Mexico with *Mayab*, another Theosophical paper. To the above we have to add a new magazine by Lodges of Mexico City under the name of *A Fraternidad*, and the bulletin *Teosofia* by the Surya Lodge of Havana.

It is intended by some members to work on Co-Masonry and Education, but these activities have not as yet come to be a matter of fact.

In conclusion, I beg to send, in the name of the Cuban Section, our deep love and devotion to the beloved President and our cordial greetings to all brothers at Convention.

RAFAEL DE ALBEAR,  
*General Secretary*

## REPORT OF THE T.S. IN SCANDINAVIA

*To the President, T.S.*—The work of the Scandinavian Section has been carried on in the same way as during previous years. Two new Lodges have been formed, namely, the Olcott Lodge in Copenhagen, and the Hernosand Lodge in Sweden, the latter being merely a revival of an old Lodge, which had for some years ceased to exist. The *Helsingborg* Lodge has been dissolved. The total number of Lodges thus attains 30. During the year from November 1st, 1916, to November 1st, 1917, 108 new members were admitted, 27 have resigned, and 10 have died. The total membership thus has been increased to 909, whereof 758 are Lodge members, and 151 unattached; 6 unattached are living in Finland. The total increase is thus 71 members. The following table shows how the members and Lodges are distributed in the different countries :

COUNTRIES	MEMBERS Nov. 1st, 1916	INCREASE	DECREASE	MEMBERS Nov. 1st, 1917	LODGES
Sweden	488	41	24	505	23
Denmark	298	59	12	345	5
Iceland	46	8	1	53	2
Finland	6	...	...	6	...
Total	838	108	37	909	30

The propaganda work has been carried on by the members of the different Lodges by public lectures in connection with the Lodge work. An intense lecturing work has at intervals been done through the group of young members living at the Colony of Stocksund, partly by the members of this group and partly by Mr. G. Lindborg, who has held several series of lectures at the People's House in Stockholm, with special addresses to the working classes. This has proved to be a good idea, as the more intelligent among the workmen seem to be eager to receive the message of Theosophy. Big classes for studying Theosophy have been formed out of the audiences at these lectures. In Denmark the propaganda work has been upheld through lecturing tours by Mr. Thaning and Mr. Lexow.

Our sectional monthly, the *Teosofisk Tidskrift* has been edited on the same principles as before. A new publication called *Medlems Bladet* (Bulletin for members) has been started on January 1st for the special information of our members about the work of the T. S. and about the vital questions concerning its new departures in the social and political field, deemed practical to discuss among members only. Owing to the great expense connected with our publications a proposal to stop temporarily the *Teosofisk Tidskrift* has been voted on, giving evidence to the great interest among the members for continuing this publication in the previous way.

The Annual Convention was held at Pentecost in Copenhagen, Mr. Erik Cronvall being re-elected General Secretary. The Convention proved to be a great success, working to the end of strengthening the work in Denmark, where all Lodges except one have been more closely connected by forming a Lodge Council under the presidency of the newly elected Danish representative, Countess Ellen Bille Brahe Selby.

We have all been following with the greatest interest, coupled with anxiety as to your welfare, the great work which you are carrying on for the uplift of India. The news of the internment of yourself and your brave assistants, as well as your final release by order of the Government, have been noticed and commented on in the Press even in our countries. It is our hope that you will be permitted to work in the future in the same splendid way as you have always done during many years, and that the difficulties now successfully overcome will lead to the effect of bringing about the final triumph of your cause.

Your Seventieth Anniversary was celebrated at Stockholm, and a telegram of congratulation was sent, which we hope will have reached you.

We beg to present the most affectionate greetings from our members in Scandinavia.

ERIK CRONVALL,  
*General Secretary*



## CORRESPONDENCE

### HOW, WHEN AND WHERE?

ENVY, of a refined and rarefied type of course, is apt to possess the average Theosophical soul when reading Mrs. Besant's intimate "Talks" to a class in Adyar. What wouldn't *we* give to be able to sit at her feet! What a boon to even ask a question now and again.

Why not *ask* a question then, said my Theosophical soul to me—even on paper; a query that perhaps your Fellows might also wish to make, and perchance have it answered in THE THEOSOPHIST. Perhaps others are at intervals conscious of the great power behind the Theosophical Society, and are also confused as to the manner in which it should be used.

We have been told to endeavour to be channels for the Master's power. But how, when and where? Some days ago, when I was feeling widely benevolent (I believe I had been meditating), the garbage man drove up. Why be a respecter of persons? Anyway, probably he needed help more than some likely-looking citizen. Immediately I concentrated on the poor chap, and poured out power upon him. Evidently he responded with a sense of great confidence and bravery, for he stole my biggest and best garbage can.

It may have been a coincidence, but at other times when I "poured out" I have had reason to suspect that I had been acting the part of a flappedoodle. If the garbage incident was not a mere coincidence, what was wrong? The channel is defective, to be sure; but I am not thievish. If the fault was with the fellow himself, does not the result contain a hint against indiscriminate outpourings? Did some dark force suddenly nab him? Or does this power act as a stimulant to intensify whatever is uppermost in humanity, as liquor will make one man revel in the beauties of Shakespeare and cause another to knock his neighbour on the head? Or will this force, which we endeavour to use for good, ultimately result in good, although the immediate manifestation be evil?—miniature Jean Valjean episodes? At any rate I should like detailed information before I experiment much more with a force which is very real and magnificent in range, but which evidently may, through ignorance, be misapplied. If misapplied, then in a sense wasted, of course, if not actually harmful.

Another illustration of my own probable folly. At a funeral I endeavoured to help mentally the struggling young pastor, who had

been ill instructed for his job, like so many American preachers. He stopped stammering and was getting along beautifully, when he made some absurdly dogmatic statement which I couldn't possibly endorse. My mental denial was immediate. "Oh no," thought I, "I cannot help anyone to make such pronouncements!" Immediately the young fellow contradicted himself. After the service one of the congregation remarked (he was of an antagonistic religious persuasion): "Well, that's the first time I ever heard a preacher contradict himself in the pulpit, almost in the same sentence."

F. A.

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### REPLY

IT is not desirable to concentrate on a person and pour thought-force into him. It will run along a channel already cut in his nature, and help him to good, if that be his normal tendency, to evil in the reverse case. Concentration may be used to send out a good thought into the neighbourhood; it will be attracted and assimilated by those who are receptive, and will pass others by. Thought is a real force, and to drive it at an individual is always dangerous unless done with knowledge. Thoughts of love, of protection, may be sent to those the sender knows; evil influences known to be surrounding a friend may be opposed by a shield of love interposed between him and them, radiating outwards.

The incident of the young preacher is instructive. It is easy to confuse a receptive person while he is speaking; but F.A. would do well not to shoot out such currents in future; it is hardly fair! But of course F. A. did not realise the force of thought, trained by regular meditation.

ANNIE BESANT

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## THEOSOPHY AND CHRISTIAN SCIENCE

WHEN reading, in the February THEOSOPHIST, Mr. Woodward's remarks under the above heading, the question kept tapping at my consciousness as to whether he could imagine Buddha, of whom it is evident he is a disciple, expressing Himself regarding either Jesus or Mrs. Eddy with such a lack of sympathetic comprehension.

As a Theosophist and, therefore, to some extent a student of the Power of Thought, it seems to me clear, although not a Christian Scientist (why not Sciencer, if I am a Theosopher, according to Mr. Woodward?), that Mrs. Eddy has enabled many millions, including about twelve millions of her followers in the United States, to break through the stultification of convention and to lift, even though very slightly, the veil hiding, or rather screening, the Mysteries. To have accomplished this means helping a very large number of people to realise a varying degree of responsibility and consequent necessity of co-operating consciously with a Divine Purpose and Plan so far as they are understood.

If this conclusion is correct, it means that although the Christian Scientist of to-day, owing to past habits of thought, may find it impossible, difficult, or apparently unnecessary to accept Reincarnation, there is little doubt that their children, with a less prejudiced mind and a more sensitive consciousness, will respond to the teachings of Theosophy, if reasonably presented, to a remarkable extent; in fact they are likely to show a highly intuitive, *i.e.*, a sufficiently "unreasonable" recognition of the Truth.

But why lump Jesus and Mrs. Eddy together, and by attacking the latter suggest the defective teaching of the Author of the Christians? We do not condemn Brāhmanism because of the Jains, nor Buddhism because of Lamaism, nor Confucianism because it has not converted Shintoism and Taoism.

If Theosophy is of any value to us, it should surely teach us Charity, and enable us to recognise that ALL religions, and the sects of all religions, are but the various aspects of a great central Truth, even as the many applications of electricity do not contradict one another. The dazzling searchlight and the humble electric hair-brushing machine are but expressions of the same mighty power, even as, let us say, Buddhists and Christian Scientists are but expressions of the same Mighty Power of Love, the recognition of which, in sufficient intensity, has doubtless been the force which has sent all religions on their way to the hearts of their followers.

*London*

FREDERICK THORESBY

## BOOK-LORE

*Shakṭi and Shākṭa*, by Sir John Woodroffe. (Luzac and Co., London.)

This book consists of four articles, which have appeared mostly in Indian magazines, and a series of lectures delivered before the Vivekānanda Society at Calcutta. The author is already well known to students of Oriental philosophy, under the *nom de plume* of Arthur Avalon, for his important work, *Principles of Tantra*, two volumes of which have already appeared; and our readers will no doubt remember articles in THE THEOSOPHIST from his pen. For the benefit of any who are unacquainted with his work, it may be as well to mention that his translations of Tāntric literature, and his comments thereon, have been carried out with the object of rendering this interesting and extensive side of Hindū religion available to Western readers—and, in many cases, Eastern readers too—and thereby removing much of the ignorance and consequent prejudice which has hitherto prevented the subject from receiving intelligent study. In this pioneer undertaking Sir John Woodroffe has already achieved a remarkable success.

The whole system of Tāntric philosophy and ritual is based upon the conception of Shakṭi, Divine Power, which is personified as the consort of Shiva and therefore as the World-Mother. In this way the author claims that an object is provided for human worship and comprehension without invalidating the monistic origin of the conception. In fact he argues that not only does it remove the chief objection to which the Vedānta philosophy of Śaṅkarāchārya is open, namely, that of being a cold and lifeless abstraction, but is actually more consistently monistic, as it avoids the implication of an apparent unreality—Māyā. According to the Shākṭa philosophy, manifestation is real in the sense that it is willed by the One and is an expression of His Power. It is therefore essentially pantheistic, but is a transcendental pantheism in that Shiva, the One, has also the power to withdraw from manifestation, in which case the universe disappears.

The accompanying drawback to this position is that “evil” is included with “good” as “divine,” and hence the ignorant have

jumped to the conclusion that the lower manifestations of life are equally worthy of worship with the higher, the natural result being that sensual accompaniments have crept into the ritual and have been seized on by opponents as invalidating the entire system. Of course, as the author points out, it is not fair to judge a movement by its extremist exponents, and therefore he presents the *Ṭantras* to us just as he finds them, impartially but sympathetically, and brings to bear on them all the weight of his learning and scholarship.

The main portion of the book is occupied with the purely philosophic aspect of the *Ṭantric* system, and the chapters on *Chit-Shakti* and *Māyā-Shākṭi* especially reveal a wonderful grasp of the fundamentals of consciousness. But, as the author constantly reminds us, the *Shākṭa* is essentially a man of action, and is not content with mere intellectual abstractions as a substitute for realisation. He has therefore elaborated a scheme of ritual in which the *mantra* plays an important part, and a very interesting chapter is devoted to the laws of nature on which the *mantra* depends for its effect. The final item on the *Shākṭa's* programme of self-development consists in arousing the serpent-fire, or *Kuṇḍalinī*; and so we find this subject, which Theosophists are wont to speak of with bated breath (and no doubt quite rightly), presented as a practical proposition, and so far explained that we naturally begin to wish to hear some more about it. This justifiable curiosity will, we understand, be satisfied by the next volume of *Principles of Ṭantra*.

On the whole we do not imagine that the temperament for which the methods of *Ṭantra* were originally intended, is often met with in the world of to-day, least of all in the West. On the other hand, there may be many who find in these ceremonies a comfortable halting-place on the journey of life, without actually developing any tendencies towards becoming either selfish or unselfish magicians. Probably their chief use nowadays lies in affording some valuable evidence of the recognition of occult powers in the past and the possibility of their being used again in the future by those who have earned the right to use them. Be that as it may, the student of religion, and above all the Theosophist, owes a deep debt of gratitude to Sir John Woodroffe for his bold championship of a misunderstood philosophy, for the mass of material he has made available, and, especially in the case of this book, for the able manner in which he has rendered it intelligible to the average reader.

W. D. S. B.

*Practical Theosophy*, by C. Jinarājadāsa, M.A. (Theosophical Publishing House, Adyar, Madras. Price Re. 1.)

Asked, "What is Theosophy?" we are sometimes tempted to answer, "Everything". It is a science as much as it is a religion, or a philosophy; with the methods of science it combines the inspiration and the intuition of Art; it offers an answer to every question and a solution for every problem. One might say shortly that it has "a place for everything, and everything in its place". Thus, in *Practical Theosophy* we are shown, not so much the place of Theosophy in practical affairs, as the place which the various departments of activity have in Theosophy. The author bears ever in mind the synthesis of things, just as he advocates that children should be educated to do in the chapter dealing with school life. For him life is a totality into which he fits the parts as the pieces of a puzzle. In seven small chapters the whole field of everyday life is covered—(1) general, (2) in the home, (3) in school and college, (4) in business, (5) in science, (6) in art, (7) in the State—the one message being conveyed throughout—that the Soul is immortal, and a background of eternity lies behind all the changing scenes of life.

The home is pictured as a meeting-ground for souls who have "kārmic obligations" to discharge towards each other; also it is a stage for the rehearsal of parts to be played in the future. The child as a soul "does not belong to the parents; they are only the guardians of his body," and while the animal instincts of the body should be curbed, as a soul "he has the right to make his own experiments in life". At the present moment, when education has a foremost place in our thoughts, the third chapter and pages 9-12 of the second chapter are specially valuable. The need is pointed out for a synthesising element in education, to enable the child to feel the various departments of knowledge as parts of a whole.

A work yet waiting to be done for education is to write textbooks and story-books for children which present to them the universal life of humanity, while fascinating their imagination at the same time; we could make of children great philosophers, if only we realised that philosophy is not a matter of definite systems or schools, but of thoughts, feelings and aims which the best of humanity have all in common.

A fascinating chapter is the fourth, "Theosophy in Business". We are able to recognise spirituality in the intellectual grandeur of Science, and the emotional splendour of Art, and we allow that the home and the school life may be spiritualised, but we are apt to look upon business as an unspiritual department of life. We recognise its necessity, we know somebody must carry it on, much as we realise that some one must fight our battles even though we disapprove of war. Each one of us has more or less some touch with this great

business life of the world, and we touch it gingerly with finger-tips, regarding it as an unavoidable interruption to our upward progress. That "the trivial duties of the home have shining through them the light of Eternity" we admit, for it touches the sentimental in us, but it is a revelation to descry the light of Eternity gilding the common task of the man counting out cold coin, or reckoning up dry figures, to see Him who is the Great Architect, and the Father of us all, revealed also as the great Business Man, working through the all-important organising and administrative department without which civilisation would collapse. We had thought of greed, dishonesty, self-interest, and lo! we find men attaining union with the Divine, by accurately and efficiently carrying out "my Father's business".

D. C.

*The Heritage of Our Fathers*, by C. Jinarājadāsa, M.A. (Theosophical Publishing House, Adyar, Madras. Price As. 12.)

India's heritage from her fathers (and mothers) is, according to this small book on a large theme, Soul-Force. When India enters into the full democracy that realises the Great Puruṣha in all humanity, she will also have achieved the true world-conquest. That is the central thought of the book: a spiritual empire of service to transmute the empires of conquest and materialism. Signs of that coming empire are to be found in the dramas of Rabindranath and the pictures of the Bengal School, which, without losing the divine vision, have realised also the divinity of life. To the Hindū pantheon, the author adds another potent deity, God the Nation—not the State, which is a heartless machine, but the nation, the people, which is a vital personality. A hopeful book, this, and in the author's happy style. It is in the fitness of things that Mr. Jinarājadāsa, probably the most western of Easterners, should dedicate it to probably the most eastern of Westerners—Mrs. Besant.

J. C.

*Reincarnation: The Hope of the World*, by Irving S. Cooper. (Theosophical Publishing House, London. Price 1s. 6d.)

Mr. Cooper has been for many years a lecturer on Theosophical subjects, and it is evident from the little volume before us that he is experienced in dealing with the problems which beset the minds of "enquirers". Theosophists who are interested in propaganda should certainly acquaint themselves with this book, as one which will help

many of those who come to them for an explanation of the subject of Reincarnation, and at the same time one which will be of assistance to themselves in arranging material for lectures. It is very simply written and introduces very few of the technical words and phrases which bewilder the beginner. Apropos of this effort—so successful in the main—to use only the simplest terminology, there is one word which Mr. Cooper introduces which, we think, if made current, will tend to confuse the mind of the beginner, and that is “soul-body” for what has hitherto been called “causal body”. The word “soul” is already applied to so many different conceptions, which it is difficult to keep disentangled from one another, that to add another seems a pity. However, among so many excellences, this is perhaps a matter of comparatively small importance. A more important defect, and one which may make the critically-minded reader pause, is that under “Proofs of Reincarnation” the author has included what can hardly be called more than arguments in favour of the truth of reincarnation. One is afraid that by claiming rather too much Mr. Cooper may damage the cause he has so much at heart and which, for the rest, he so ably supports. The book is one of the best of its kind.

A. DE L.

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*The Science of Immortality*, by D. N. Dunlop. (The Path Publishing Co., London. Price 4s. 6d.)

Mr. Dunlop's book of essays is a happy combination of speculative metaphysics, Theosophical teachings and illuminative imagination. It discloses much quiet, original thought and expression on abstract subjects such as “Will,” “Thought,” “Breath and Desire,” “the Soul and its Manifestations,” etc. A special feature of the book is the absence of all Eastern terms, and this will enable non-Theosophists to read it without difficulty. It contains a particularly fine chapter on “Personality,” in which the arguments are finely driven home by a wealth of illustrative figures of speech.

In the essay on “Breath” Mr. Dunlop writes of “the tidal ebb and flow of the breath between the centres within and without the body,” and the tide of reasoning throughout all these essays seems similarly to ebb and flow between the view of the human being as the “epitomised edition of the world which each of us is” and the view that “we see ourselves reflected in our environment”. The author's working out of the latter view brings him to very thought-provoking conclusions, one of which is that he considers man the creator of types of animals, so that the carnivora are the products of the preying,



rapacious thoughts of humanity. Oscar Wilde reasoned in a parallel style, that the artist created Nature, and that there was a change in fashion as to what people generally saw, as Nature produced entirely according to these changing views, primarily of artists.

An example of the author's arresting method of epigrammatic expression is the following :

The descending life acts as food for the ascending life ; the manure at the root of the rose has a great deal to do with the beauty and perfection of the flower. It might be said indeed that filth and fertility are the same.

The writer's aim seems to be rather to start, or sometimes startle, his readers into a new way of looking at the fundamentals of life, and leave them to follow out all the implications themselves, rather than himself to work out fully the various new ideas he brings forward. This is the stimulating and suggestive method of the true educator, and we have no doubt that this book will be a valuable help to those in a state of mental transition who are seeking fresh materials for spiritual reconstruction between those "cycles of recurring materialism" on the different planes, of which the author treats so wisely.

M. E. C.

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*Our Boys Beyond the Shadow*, edited by the Rev. Fred Hastings. (Sampson Low, Marston and Co., Ltd. Price 4s. 6d.)

We have here eighteen short essays by a number of Christian ministers belonging to different denominations. The essays deal with subjects which are perplexing the minds of many people all over the world at the present time, and which arise from the fact that hundreds are mourning the death of husbands, sons and brothers without having the comfort of any very definite idea of what death really means or of what is the fate of those who have passed "beyond the Shadow". The book represents the average opinion of educated Christendom, and is useful to Theosophists for at least one reason : it gives them a fair idea of current Christian belief. Many propagandists in the T.S., having themselves no further need of support from the Churches, lose touch entirely with the average thought of the time, and in their lectures or in their talks with enquirers show themselves quite ignorant of present-day Christianity, speaking of it as it was, years ago perhaps, when they themselves left its fold. To such the present collection of writings should be welcome.

A. DE L.

## THEOSOPHY IN THE MAGAZINES

## THE RELIGION OF THE GOD-STATE

AT this time when numbers of people are expecting a new development in religion and in some cases attempting to anticipate the direction such a development is likely to take, it is well for those who have the advantage of some Theosophical study to notice any striking expression of religious thought that may be put forward, even though it be in direct antagonism to their own views, especially when the real antagonism is partially concealed by a superficial resemblance. An instance of the latter kind is provided by a quotation appearing in the May number of *The Modern Review* in the course of an article entitled "The Future of Militarism". This quotation is taken from Mr. G. Lowes Dickinson's book *The Choice Before Us*, and is an attempt to forecaste what the religion of the future will be if militarism is accepted as a policy inevitable for self-protection. The strength of the religious instinct has ever been recognised by leaders of all manner of enterprises, and consequently we find that the successful leader generally begins by trying to win over the religious instinct of the people to his side by producing or reviving a brand of religion that best supports his cause. Bearing this fact in mind, Mr. Lowes Dickinson gives the modern militarist credit for sense enough not to neglect religion as a primary means of furthering his ends; indeed this has already been done to a considerable extent in Germany, resulting in a blind worship of the Fatherland and its Kaiser, and the determination shown by the masses in the present war. He therefore outlines a religion which he calls "the religion of the God-State"—exaggerated perhaps, but none the less probable when compared with the lines some religious sects have pursued in the past—in order that the spread of militarism by this method may be detected and nipped in the bud. The passage begins with a short creed, the satire of which is all the more effective for the close resemblance of its doctrine to much that is being preached nowadays.

The essence of this religion, stated without compromise or qualification, is as follows: The State is the purpose and end for which individuals come into existence. It is a god, and, like other gods, it is mysterious. Its nature is unknowable and indefinable. . . . The State is something supernatural. It is not the sum of its members. It is not their trend, their purpose, or their impulse. It works through Governmental agents, who may be called its priests. But it is not they. It works upon the people, but it is not they. Neither their happiness nor their well-being, nor even the well-being of the Government, is its purpose. Its purpose is Its own Being and Power.

Is it not possible, we may well ask, that militarism will absorb and pervert even some Theosophical teaching that seems to suit its

purposes, for instance, the comparatively recent statements regarding national devas? Most probably one who believes in the existence of such beings will begin by assuming that they are at least well disposed towards the individuals of their nations, even if they are more concerned with the welfare of their nations as producing certain types of consciousness; he will also doubtless credit them with a certain sense of responsibility for the adjustment of the national karma entrusted to their supervision. Otherwise they would be more despicable than monstrous vampires, and should be resisted by the people of any self-respecting nation. But it is by no means a far step for some interested persons to suggest that even such exalted beings may sometimes run amuck at the expense of their human dupes, especially when the morality of a deva is already said to be very different from that of a human being; add to this suggestion the further one that the advantages of Yoga with such a being outweigh all the risks, and we at once have a very plausible corroboration of the Religion of the God-State.

As for the relations of this god with its worshippers, Mr. Lowes Dickinson continues :

It [the God-State] has, in fact, one point of contact with its worshippers : it demands their sacrifice to itself, a sacrifice complete, unreserved, unquestioning ; a sacrifice not only of their lives but of their most passionate feelings, their deepest convictions. They must have no conscience but its, no cause but its. They must be its slaves, not body only, but mind and soul. They are nothing. It is all. . . . Thus, both before and after the period of actual military training, the citizen will be prepared and confirmed for his main business in life by every form of spiritual exhortation. Education will mean training for war. The effort to teach men to think and judge for themselves will be eliminated. For nothing could be more directly opposed than this to the cult of the State and of war. That cult requires what is rather a discipline than an education. The student must be taught dogmatically what the purposes of life are, not permitted, still less encouraged, to examine the question for himself. He must be taught, from infancy up, that he came into the world to sacrifice himself in war ; that the reason of this is a mystery ; and that into that mystery it is blasphemy and pride for the human reason to pry.

Needless to say the morals of the new religion, as enumerated by Mr. Lowes Dickinson, can scarcely be reconciled with Christianity, but after all the Old Testament is so rapidly regaining its influence that perhaps the Gospels as a whole may in due course share the fate of the Sermon on the Mount. The other references to this book all go to show that it deals with many questions on which hangs the future of civilisation—whether it shall be one of brotherhood or extermination ; there is no middle course.

W. D. S. B.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

PROFESSOR PENZIG has been General Secretary of the Theosophical Society in Italy for very many years, and a highly respected Professor of the University of Genoa. He has lived in Italy for forty years, and for thirty-five years has been a nationalised Italian citizen. He writes :

Although all my sympathy, my feelings and my actions have ever been for this country, the people here will always consider me as a stranger, and since, in the actual state of things, the hatred against everything connected with Germany has reached a high degree, I have been obliged to leave Genoa, and resign the Secretaryship.

He is a great loss to the Society in Italy, and we offer him our sympathy. But feelings inevitably run high in time of War, and Germany has put herself outside the pale. A very worthy successor has been elected in our good brother Emilio Turin, and we wish him a useful and happy career.

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Our Poona Lodge, T.S., has had a serious loss in the passing of Brother Trimbak Vasudeva Gupta on July 14th, after a very brief illness. He was a very faithful member

of the T.S. and ever had its welfare at heart, and his fellow-members feel his loss much. He has entered into the Peace, and the love of his comrades follows him.

\* \* \*

The Anagarika Dharmapāla, who is one-pointedly set on raising in Calcutta a Vihāra—a Temple—in which to enshrine the Relic of the Lord Buddha, placed in the care of the Mahā Bodhi Society by the Government of India, writes me that the proposed Vihāra will cost Rs. 73,000, and that they have in hand Rs. 68,000. He earnestly appeals to every Lodge of the Theosophical Society to send a small gift to the Fund, sending it to him at 46 Baniapooker Lane, Calcutta. He also asks me to publish the following in THE THEOSOPHIST. Cheques and Money Orders may be sent to him to the Hong-kong and Shanghai Bank, Calcutta. The Anagarika has also opened a current account with the National Bank of India, Ltd., 26 Bishopsgate, London, E. C., which will receive donations if sent to them marked "A. H. Dharmapāla, Mahā Bodhi Society". This will be convenient for English subscribers.

#### CALCUTTA VIHARA FUND

##### DONATIONS RECEIVED FROM T.S. MEMBERS

		Rs.	A.	P.
Mr. and Mrs. C. Jinarājadāsa, Adyar ...	...	150	0	0
Blavatsky Lodge, T.S., Bombay ...	...	101	0	0
Mr. Narain Rau Varma, ,, ...	...	5	0	0
Mr. Atma Ram ... ..	...	5	0	0
Mr. M. H. Master, Asst. Surgeon ...	...	5	0	0
Total		266	0	0

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Theosophical work goes forward in Ireland. The Rev. John Barron writes me that Miss Clara Codd is to visit Dublin and Belfast in October next, and says that Belfast Lodge is working steadily and the classes for enquirers were well attended. Mr. Barron has been taking a holiday in his

old working ground in Lancashire, and was very happy to find himself among old friends in Burnley, where a well known public worker, Mrs. Lancaster, the widow of a mill-owner there, has taken the lead. He speaks admiringly of the local Lodge rooms, their walls hung with very clever diagrams for the use of students. At Bradford, he met Miss Codd, and remarks that while the churches are complaining of scant attendance, her lectures are packed. At the Mechanics' Institute, for instance, holding one thousand persons, the Hall was quite full, while from another lecture, at a Picture Palace holding 650, large numbers were turned away. I knew Bradford and Bradford audiences well of old, strong-headed, warm-hearted, mostly of working men and women, keen politicians also. In early days I lectured there on Home Rule for Ireland, and they would, I am sure, welcome me as warmly as of yore, if I appealed to them for Home Rule for India.

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But the day of my meeting British friends is, so far as I know, in the distance, for I cannot well leave India, women who leave during the War being barred from return. My home and work lie here until India wins Home Rule, and the fact that a period of increased repression is rising on the Indian horizon, is the more reason why I should stay.

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It is very pleasant to hear from France, that our General Secretary there, M. Charles Blech—I do not know what his Army rank now is—has received the rosette of the famous *Chevalier de la Légion d'Honneur*. A French letter tells of the calm strength of Paris, though the Germans were at their nearest when the letter left the capital. I may repeat here what I have written this week in *The Commonwealth*, sending it as a message to my French friends.

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“Paris may now be regarded as safe, but, as showing the high spirit of the French, it is interesting to note that they were in no way inclined to despondency, even had it been

captured by the enemy. In 1870, the fall of Paris was the fall of France. Paris has ever been her heart, nay, was France herself. But in 1918, France regarded the probable capture of Paris as a mere incident in a continuing War, and calmly prepared her defences right down to Bordeaux, standing with invincible courage, ready to fight to the death. She is no longer vulnerable, for her true defence is in the hearts of her people, not in fortified zones, and these cannot be captured by the enemy, they are impregnable."

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As I have many anxious enquiries from England as to the condition of Indian feeling, I also reprint here a general statement of the position.

"The political situation in India is clearing and steady-ing itself. In the first shock of disappointment caused by the niggardly Reforms after the hopes raised by the proclamation of August 20th, 1917, confused cries of anger and disgust were naturally heard. But India steadied herself quickly, and all over the country Conferences have been called to express formally her refusal to accept the proffered reforms as any fulfilment of Great Britain's solemn pledge. The most moderate of Moderates demanded large changes, under a camouflage of gratitude and praise and flattery; many of the prouder and more self-respecting—indignant with the arrogant assumption of India's unfitness to manage her own affairs and the claim of Great Britain to act indefinitely as guardian of a ward condemned to a lengthy minority, while the guardian manages the estate for the benefit of his own firm—loudly called for total rejection of the Reforms as an insult rather than a recognition of a just claim. The great mass between these two extremes, including nearly, if not all, of the well known leaders of the reasonable Moderates and the Nationalists of all types, were either for acceptance with drastic modifications, or for non-acceptance with constructive proposals on the line of the Congress-League

Scheme, as a first unsatisfactory step, to be quickly followed by others.

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“The difference here is not purely verbal. Acceptance would make us partly responsible for an unsatisfactory measure, likely, in its working, to cause much friction and ill-feeling between the British and Indian parts of the executive Government, thrown by the proposals into positions of constant antagonism. Moreover, it would stop agitation, to which the country is pledged by the Congress-League resolutions, until the establishment of Self-Government is securely fixed at an early date. Non-acceptance, with constructive proposals for improvements as a first step, means that we cannot prevent the British Parliament passing any measure it pleases, and it remains solely responsible for the difficulties of a largely unworkable scheme; further it repudiates responsibility for the numerous objectionable features in the proposals, which are not touched by the suggested improvements, in which control over the budget is a *sine quâ non*; it leaves room for indignant protests against the tone and spirit of the whole Report, and its bureaucratic legends substituted for Indian history; it leaves us free to carry on a steady and strong agitation for the swift succession of changes which will make possible the realisation of clause (c) in Resolution XII of the Congress of 1916, demanding that in the Reconstruction of the Empire India shall be raised from the position of a Dependency to that of equality with the Self-Governing Dominions; and finally, it prevents Great Britain from going into the Peace Conference and declaring that India has accepted her offers and is contented to remain indefinitely a ward and Dependency under her rule.

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“I lay stress on the above, because, to me, the position of India under ‘acceptance’ and ‘non-acceptance’ is entirely different. The first leaves her bound; the second leaves her



free. It is not therefore a verbal, superficial, difference. It is a vital difference of principle, on which the immediate policy of India depends. I venture, therefore, to hope that the matter will be carefully considered."

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We are making steady progress with the movement for National Education, though it is, of course, uphill and difficult work. July saw the opening of the National University and the Agricultural College in the Damodar Gardens estate, leased by the Educational Executive from the Theosophical Society. There followed the opening of a High School for Boys in a beautiful compound nearer to Madras; a Girls' School in Mylapore, a crowded suburb, and a College of Commerce in another district. Near the end of the month, a Training College for Teachers was in course of establishment near the Boys' High School, for more than any other educational need is that for Teachers, the profession once the most honoured of all in India, but which has fallen upon evil times in these later days. It needs to be raised again to its old dignity of a "vocation," a true calling of the Divine Voice of the Spirit, bidding its brain and body yoke themselves to the service of the future citizens of the Nation. At present, it is too often the last resource of the mediocre, who cry: "Take me, I pray thee, into the priest's office, that I may eat a piece of bread." There are indeed many good and noble teachers, attracted to their work by love for it and by desire to serve. But they are not numerous enough to lift the whole profession, partly because men's worth nowadays is measured by money rather than by character, and the lower ranks of teachers are shamefully ill-paid. In some of the country parts of the Bombay Presidency the teachers are so badly paid that they can only afford one meal a day, and the death-rate among them is very high in consequence of this chronic starvation.

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At Madanapalle, we have suffered much from the antagonism of the Government Educational Department, which

took up some land and a building which we had improved, and confiscated other buildings which we had raised, believing that the lease would, as is usual, be renewed. A recognised High School has also been opened, and on the principle of returning good for evil, we are allowing some of its boys to use our chemical laboratory, as it has none of its own.

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The Benares College and Girls' School are doing remarkably well, and have come up brilliantly in the examinations, in quality not in quantity, for the number of girls who seek College education and University degrees is, as yet, small in India. The Boys' School also is struggling to keep its head above water through the exertions of devoted teachers. Cawnpur Boys' School, also, is another brave effort.

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In South India we have very successful Girls' Schools in Madura, Kumbhakonam, Coimbatore, and, just lately, in Mangalore, where Roman Catholicism is very strong, so that Hindūs found it difficult to obtain education for their girls, without the risk of perversion. It was this need which brought about the opening of the school, which is growing very rapidly.

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To finish my educational chat, I may say that the Indian Boy Scouts' movement continues to flourish amazingly, and has found in Mr. F. G. Pearce—English Theosophists know the name well—an ideal Scout Commissioner. A very good little magazine for boys has been started—last month saw the first number—under the name of *The Indian Scout*, full of pleasant things. So you see, British readers mine, that we are not neglecting the youth of the country, its future citizens, in our vigorous work for political reform. The educational work, however, will be enormously facilitated when, having won Home Rule, India will have her own educational policy, and control it from the village school right up to the University.

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We have had a curious epidemic in our big cities, starting in Bombay and spreading out from it, a "War fever" it is called, as it seems to have been imported by returning soldiers. It is a kind of influenza with high fever and a good deal of muscular pain, and has an unpleasant way of bringing on pneumonia when it seems to be relaxing its grip. Indian hold on life is not tenacious, and a considerable number have succumbed to what seemed, at first, to be only a slight ailment.

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A very interesting movement has been set on foot in America entitled "League for World Liberation," whereof a correspondent writes :

*Foundation and General Objects:* This League was founded in Washington D.C., in October, 1917, at the suggestion of Mr. and Mrs. Henry Hotchner, by a group of Theosophists, all native-born Americans, who were in sympathy not only with the Allies' plan of liberating all subject peoples, but also with your greater plan of a free world, that would include religious and economic equality, as well as political. Thus inspired by your ideals, it was felt that you should be invited to become its International President, and Mr. Shibley telegraphed you accordingly. He stated that you replied requesting further information, which he was to send you. We wonder whether his letter was permitted to reach you, for no reply has been received. The League would feel honoured by your acceptance of this post, and this act, together, perhaps, with some commendatory words about the League in THE THEOSOPHIST, would greatly enhance the already warm response given to it by F.T.S. The fact that Mr. Warrington is allied with the League will perhaps eliminate any hesitancy which this plan might otherwise cause. We need hardly add that all of the League's activities are loyal and constitutional. The broad ideals of the League, as regards World Liberation, are clearly stated in a small book written by Mr. Shibley, one of its incorporators, which we are sending you separately. The page referring to India is herewith enclosed. This book has been sent to the leading politicians in America and will have considerable influence, as Mr. Shibley has long been identified with constructive work in Washington. Mrs. Hotchner helped to supply some of the data for his book.

The book and the details reached me by post, and I am glad to accept the honourable post offered to me. Many lectures are being given about India, and lantern slides introduce to Americans some of the finest types of Indians. For all the work being done for India, Indians send their grateful thanks.



APOLOGIA PRO PATRIA MEA

SCOTLAND

By W. INGRAM, M.A., LL.B., D.Sc.

*Acting General Secretary, T.S. in Scotland*

**M**Y qualification for writing about the National Ideals of Scotland is simply that I am a Scotsman whose blood, so far as I am aware, is entirely Scotch. I have, however, the disadvantage that I have no Celtic ancestry, unless the Gordon family can be reckoned as such. It is difficult, therefore, for me to be just to the north-west of Scotland, which many claim to be the true source of any artistic qualities the race possesses.

In order to explain the Scottish outlook, it must be remembered that our origin in race is the Pict and the Scot.

The Scot is undoubtedly Celtic in origin, and his conservatism is evidenced by the fact that he still speaks Gaelic, one of the four modern forms of the Celtic tongue. The Pict, on the other hand, was probably non-Āryan, belonging to the same stock as the ancient Etruscan and the modern Hungarian. And just as in the Roman race the Etruscan was absorbed; but added its strength and its culture to that strong people, so the Pict, whose pure stock is no longer traceable in Scotland, is nevertheless preserved in permanent elements of the Scottish character. The east coast of Scotland has Danish elements in its population. The south has a Norman and Northern English descent. I do not write of Orkney and Shetland, which are peopled by Northmen, whose whole traditions and feelings are non-Scottish. It should be added that if there is not much French blood in Scotland, there has always been a feeling almost of kinship between this country and France. This is not the first time in history that the heritage of France has been saved by the blood of Scotsmen.

The history of Scotland can in turn be told with brevity. Since the thirteenth century she has borne periods of terrible misrule and Hunnish invasion, without loss of the spiritual idea which is her great inheritance. It would perhaps be a mistake to say that the Scotch love liberty as a nation. The nation has not and never has had a really democratic government. At present she is represented by an absent nobility, a crowd of English Commoners, and a Government department which is really centred at Whitehall in London, though it has an office in Edinburgh. What the Scotsman really prizes is individual independence, and the right to follow the traditions of his ancient race. As Barbour wrote at the time of Bannockburn :

Ah! Freedom, it is a noble thing!  
Freedom mayss man to have liking :  
Freedom all solace to man gives,  
He lives at ease that freely lives,

Na he, that ay has lived free,  
 May nocht know weill the property,<sup>1</sup>  
 The anger, na, the wretched doom  
 That is coupled to foul thirldom.<sup>2</sup>  
 Bot giff<sup>3</sup> he had assayed it,  
 Than all perquer<sup>4</sup> he suld it wyt;<sup>5</sup>  
 And suld think freedom mair to prize  
 Than all the gold in the world that is.

For the conscience of a free heritage and the right to till it in his own "thrawn" way, Scotsmen in every generation have not been afraid to suffer and to die. No Scotsman worthy of the name but lifts up his soul in solemn pride when he thinks of the passion of the Covenanters, or of the Jacobites. Stoned, sawn asunder, slain with the sword, desolate, afflicted, tormented—of whom the world was not worthy! Such a Scot may at the same time allow that he does not think altogether with Covenanter or Jacobite. What these "martyrs" were contending against was English or German intrusion into the Scottish vineyard. As the Jacobite poet wrote:

Wha hae we now got for a king?  
 Wha, but a German lairdie?<sup>6</sup>

This passion in the Scottish mind involves peculiar limitations. He is one of the most reticent souls that goes. A Scottish wife has been known to complain that her husband never told her he loved her, until he was dying—when he supposed that that impropriety would have no kârmic results. The writer has heard a sermon upon the text: "Now Naboth was a churlish man"; and has reckoned that every wife in the church was applying the text to her own proper husband. From that same root of repressed emotion springs the fact that the artistic sense of Scotland, though very true, has borne little fruit in many generations. Until fifty years ago Raeburn was our only painter of international fame. We have only

<sup>1</sup> quality.

<sup>2</sup> servitude.

<sup>3</sup> if.

<sup>4</sup> certainly.

<sup>5</sup> know.

<sup>6</sup> small squire.

one great poet (if you except Byron) and only one great novelist. And yet literary culture is our very life; but we never, never, never risk our hearts'-love on paper. The test that it is not intelligence that is absent, may be found in the fact that on the purely intellectual field we have nothing that need shame us. The harnessing of steam was a Scottish discovery. We have always been a maritime people. Our metaphysics rests secure in Hume and in the Common Sense School.

Of course theology is our great national industry. Not that our talent in the matter is creative—unless it be of schismatic Bethels. The number of “kirks” in Scotland, each poised on the narrow edge of some theological or political difference, is absolutely legion. Abhorrence of State interference is the bogey that gives life and “light” to each. The most brotherly of men in all our ways, we vigorously consign each other to hell-fire upon even minute theological differences. There was an old Scotch lady, shrewd and sane, whose private opinion was that only she and her minister were saved, and she “whiles” had her doubts about the minister. It was a Scotsman whose zeal for Sabbath observance was such that, when he was reminded that Christ walked in the fields on the Sabbath, tartly replied: “I never thought any more of him for that.” And the queer thing about it all is, that a belief in salvation was not inconsistent, until recently, with the common practice on the part of the saved of certain characteristic vices.

To a race that produced these kirks almost annually out of its own blood and bones, the offer of a new kirk, made in Holland and blessed at Adyar, has not been without refreshment. No doubt the peculiarities of Scotland were not in the view of its founders; else they would have “camouflaged” such words as “Mass,” “Ritual,” “Bishop,” etc., which always cause a peculiar loss of control in the Scottish mind.

“Fause loon, doest thou say Mass at ma lug?” said Jennie Geddes, as she threw her stool at the unfortunate Dean of St. Giles. Our lugs are just as intolerant to-day; though out of kirk we give an artless brotherliness to the adherents of all faiths—Roman, Dutch, or Jewish. The reason of this condition of things is partly historical and political, partly just the Scotch dislike of novelties. Our whole religion is exactly defined in the Confession of Faith which has the sanction of Statute. The Confession of Faith is an English document, long lost to England. It is the Secret Soul of Scotland. Its pages are red with the blood of men and women who were tortured for it, butchered for it, hanged, drawn and quartered, that it might live. It is perhaps the most perfect statement of an entire theology that the world has seen. The literature of its great compeers, the Shorter Catechism and the Paraphrases, is lisped by Scotsmen at their mothers’ knee. Vitally as we differ among each other, each maintaining with purse and person his own peculiar sectarianism, we unite in defying the hand that would alter one jot or tittle of these blood-strewn testaments of a faith that was true to itself, whether in sun or in shadow.

Next to religion, law, womanhood and education are our great national traditions. We are a nation to whom, like the Romans, law is an instinct and a social idea. It would be remembered that the Roman drew no fine distinctions between ethics, *jus gentium* (or civilised practice), and legality proper. Neither do we. Our ancient statutes, many of them going back to the fifteenth century, are still our best. We have never resisted foreign influences that tended to keep our system flexible and progressive, but we have silently, yet grimly, declined to entertain the introduction of looseness of form or bureaucratic interference with our legal institutions. In its many onslaughts upon the English legal system, the Woman’s Movement as a rule held up the Scots system to admiration, as being just to



womanhood. And it was right. The Women of Scotland have no great need of votes. They have been cautioned by wise men that the vote does the Scotsman little good, and may easily undermine the national position of the Scotswoman. A Scotsman's love and pride centres in his mother. If his wife fails of that model, it may go ill with the marriage. For his mother was his earliest counsellor, his worst critic—he learnt to fear her first, and from that to revere her. He carries with him, wherever you find him, an ideal of womanhood that makes him the inscrutable being he is. She taught him self-control and reliance on his own brain and hand. She thrashed out of him all hypocrisy, all deceit, towards herself especially. She did not allow him to rise intellectually above her, and he seldom did, because the great theologians of Scotland are the silent women of the hearth-side.

In her dealings with the household you see the same underlying power. She keeps the family purse. Into it go the savings, not only of the husband, but of the children, even up to the years of maturity. She has the habit of doing the work of the home with her own hands. Traditionally does the bourgeois Scotswoman quarrel with and throw out her domestic servants, preferring in the end to do her own housework.

It is perhaps an unideal woman that this description portrays. Her dress is plain—black and white traditionally. Tartan is not a feminine adornment in Scotland. Her sons are her jewels. To make them college-bred and gentlemen, she will sacrifice incredibly, and exact sacrifices equally incredible from them. She is not cultured in the sense that she will either create or discourse on matters literary or artistic; but if you suppose her either out of the way or indifferent, you will be mistaken.

It may be due to the attitude of the average Scotswoman to life, taken along with the peculiar hostility of Nature in

Scotland to soft living, that our music, like our dress, is somewhat uninspiring. We have no business in creative music. We never had. Our beautiful national dress and our harsh wind-instrument appear to have been created for no other purpose than to supply amusement to Londoners. Of course we have national dances. Characteristically we dance over naked sword-blades. Of course we have the music of a great fighting people. But that is all. Glasgow loves popular tunes, and Edinburgh believes she can sit for ever listening devoutly to classical music. But the irony of it all is that we have nothing in centuries to show for it, except a few soul-haunting melodies.

There was a time when Scotland prided herself on the education of her sons. That was a matter intimately related to the business of the Church. The Parish school system goes back several centuries. Its aim was to find talent where it existed and to bring it forward. The Universities caught up what the school hall-marked, and the result was good. In 1870 we received a new system, paid for partly by Government, partly by local administration, but entirely divorced from the Church. It has been of doubtful benefit. It destroyed the independence of the teacher; it fastened him to a type of teaching which he despised. His instructions—how, when and what to teach—came from London, and their adaptation to Highland scholars and rustic ways was not unattended with humour. We have not lost heart in Scotland yet. A new Statute is impending, which may make things better or worse. We lament to-day that boys and girls learn no manual arts until after they are fourteen, and that, except in the home, they may scarcely be employed usefully after school hours. We lament that in place of a useful alternation of book-learning with manual practice, their minds are overloaded with lore which they have no experience to assimilate; and that a mind-mess of fermenting ideas (often quite

inaccurate) is a poor start in the hard life and the grim realism which is our common portion. But we have our hopes. We come of a race that has always reasserted itself against, and often because of, bad and repressive conditions. We still stand for individuality and personal independence.

And to us, as to our forefathers, the way across the sea is the way we love best. We are driven like birds to fly away from the land we love, driven by the urges of adventure and of want. We go out with no stock-in-trade but that iron self-control our mothers taught us, that hunger for experience and wealth and domination which is our great inheritance. Every race, every clime knows us. And when life's work is over, and the blood in our veins is no longer warm, we home again to our own barren hills and rocky islets—over which no halcyon dawn breaks so glad and fair as that under which our days began.

Scotland is a land of lost causes but of unbroken ideals. The Cross becomes her better than the Crown. She sleeps safe amidst earth-shaking perils; she shoulders the burden of the day, in stillness and without a murmur. She dreams, while she works. As she works, she fights; and as she fights, she prays.

So different in character from England, she is nevertheless the truest, the starkest and the most silent comrade that ever a great nation led. Irish grievances are small compared with Scotch. Those of India are scarcely worse. It is a satire on the English tradition regarding our meanness in money matters, that Scotland pays more than her fair share of imperial taxation, and is the happy hunting-ground of the English Charity and of the English Company promoter. Still she marches in loyalty and pride at the side of the greatness of England; her keen intelligence not blind to the fact that there are many blots on the English escutcheon; that the English soul has her great limitations; the worst—that she

envies and grudges to her little companion-in-arms even the things that belong to its peace. Still we march on, our minds charmed with the sense that this at last is the great adventure, and that here is the captain of our destiny !

W. Ingram

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### BLUE AND GOLD

WITH all my soul I cry to you, across the years,  
Of those clear, golden, blue-sea days in Greece,  
Of dewy dawns that trembled like a girl's quick tears,  
Of sunsets soft, like ecstasy's surcease.

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It was Athena's day. You and the maids appointed,  
Clad in chiton's girdled to the knee,  
Bore her new-made, gleaming robes to be anointed  
By the archons near her olive tree.

You wore a snood of blue clasped by a golden topaz—  
The one to match your streaming, sunlit hair ;  
The one your dancing eyes. I stood upon the slope as,  
Two by two, the maids came up the stair.

There stood I, by Poseidon's salt spring, mute in wonder,  
Struck by the vision of your pale north beauty ;  
Until, disturbed by a day-dreaming, idle blunder,  
Lysander called me sharply to my duty.

The heavy, sweetly scented oil from the amphoræ—  
Its very odour drifts across the years—  
I poured as bidden, though seeing naught but your young glory,  
Feeling with you your bashful little fears.

I thought the world stood stock and frozen like the frieze  
That crowned the Parthenon there close at hand.  
Far out the blue Saronic waters showed no breeze,  
No creature stirred in all the saffron land.

Then up leapt life! You looked at me, and I at you,  
And hearts beat fast that had so lately failed.  
You smiled; so the world spun on. Their trackless sea of blue  
Like fleecy argosies the white clouds sailed.

And so gave we the peplos to Athena Parthe,  
And went home down the winding western stair,  
You with Cleo and some other maidens swarthy,  
I by myself, a-dreaming of your hair.

Next day, as wont, Panainos gave wild thyme to Miltais,  
And Latomos gave ferns to his maid fair;  
But I to you gave violets to match your eyes,  
And wheat as yellow as your golden hair.

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I live it all anew, the joys, the hopes, the fears,  
The sunlit hours of work and love and peace;  
And all my soul cries out to you across the years  
Of those clear, golden, blue-sea days in Greece.

L. E. GIRARD

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## THE DEVOTIONAL SIDE OF THEOSOPHY

By JOHN SOMBRE WHITE

THEOSOPHY is something a good deal more than the Theosophical Society. It has grown out of the Theosophical Society. The Society is merely the mould or matrix which makes Theosophists. I would sum up Theosophy as the Religion of the *Bhagavad-Gītā*, the greatest of Eclectic Gospels. Nobody will question that definition of Theosophy. Devotion or *Bhakti* is the key-note, the refrain of the *Gītā*. Why then do we neglect devotion? In other religions, devotion expresses itself in prayer, in music, in painting and sculpture, in temples and churches, in shrines, holy places, pilgrimages, processions; above all, in good works—schools, hospitals, orphanages, etc. In Theosophy we have none of these. All we offer are “classes”—to study Theosophy. It is true I have heard in Theosophical Halls sonorous *Śloṭras* chanted in praise of Siva or Viṣṇu, very beautiful and spiritual as to the sense, as far as I have learnt of it, but I believe I am right in saying that from Kashmir to Comorin, no spontaneous prayer is offered up at T.S. meetings for the Divine help and strength, comfort and guidance, prayer for which is of the essence of religion and of the essence of the *Gītā*.

I have been a Theosophist for twenty-seven years: not a very active one, as nearly all the Branches I could have joined were “dormant” or extinct. But I have read a good deal of Theosophical writings, and believe I have made a closer study of the psychology and the potentialities of the movement than perhaps a good many other Theosophists.

The conclusion I have long since come to is that Theosophy is Reformed Hindūism—the high philosophy and spirituality of Hindūism separated from its lower elements of mythology and gross idolatry; and that exactly in so far as it is able to guide the profound *Bhakti* of Hindūs into new and purer channels, will it be an ultimate success or ultimate failure in its Motherland. If the be-all and end-all of Theosophy is to consist of “classes,” it may linger on in the state of dormancy which is the normal state of the Branches; if it does slowly make progress, the first wave of revulsion to Saivic or Vaishnavic devotion will sweep it out of existence as completely as Buddhism, with which it has so much in common, was swept out of India.

“Why not introduce some form of devotion, of public worship?” I asked Colonel Olcott. The old Colonel had a fund of dry, Yankee humour. “Worship? Why, certainly; worship anybody or anything you like.” Then he told us a story of a peep-show man in the States. Somebody said: “Look here, Daddy, give us your advice—shall it be rebel Generals or Garibaldi fightin’, Injins or what?” “I reck’n not,” said the showman. “I reck’n that’s nary business o’ mine. They are all there—‘Hangin’ o’ Jeff Davis’ and ‘Lincoln cussin’ the niggers’ and the ‘Baltimore murderer,’ and all. Yer pays yer money and yer takes yer *chice*.”

It was good to hear the Colonel imitating the old New Englander’s nasal drawl, which he would sometimes drop into himself. He was joking, of course. Once, after one of his early battles with his Indian Committee, I found him in a pessimistic humour. “We have got ten thousand of these Indian Theosophists, have we? For two dimes I’d see the whole durned shoot, Shāstras and mantras and all, put through the bone-mill. A single Brahmo has more love for his Samāj than the whole pañjanḍrum have for the T. S.” That was just a passing cloud. He had a wonderful love for his Indian

disciples and told me he would come back from the ends of the earth to die among them. But I believe that in speaking of the Brahmo's love for his little platoon, he touched the spot. Members of these little sects have a wonderful attachment to their own little Churches. We have little of the sentiment among us—the sort of feeling a man has for his College or his regiment; and the reason again is that we are a mere Society for reading books, not what we should be—a religious community.

I put the question again to one of our leaders, at a recent Conference. He said, as usual, that there was no objection to any Branch having devotional meetings. Those who liked to, might have a fixed day for their meetings. He thought that not many would join. It was the intellectual side of Theosophy which appealed to the great majority. I cannot say I am satisfied. If we had Branches everywhere, full of life and activity, if these intellectuals were holding big classes and studying Theosophy regularly and to some purpose, I could say nothing. But what is the truth? There are a few big Branches which are working well. Everywhere else, certainly in the case of nine Branches out of ten, there is no life. Everywhere one hears the same story of "dormant" Branches. Formerly the annual list used to show dozens of Lodges marked "dormant". If you analyse the present lists, noting the number of Fellows attached to each Branch, you will arrive at the same result. Suppose a Branch is in full working order. What is it doing? Just holding a "class," once a week or oftener. The attendance seldom exceeds six or seven. One person reads a book. There may be some discussion. People soon tire of these studies—one in a hundred keeps them up.

Here is a type of the kind of answer I have had from scores, when asked about joining. "I know, my friend, it is a good Society with admirable objects. It is the study of our



own religion, in which we take so little interest. We have a great love for our religion, but we never go to temples—we leave that to the women and children. Most of these B.A.s would be ashamed to be seen prostrating themselves before the idols. At least we might read our books and the intelligent comments thereon of Western minds. But what is there to do if we join the Society? Simply to attend a class. I can read the same books myself at home more attentively. Besides, we are mostly clerks or pleaders. In the evenings we want fresh air and exercise, not to study books. What else is there to do in your Society?"

People say to me: "All right, brother, have prayers if you like. Most of us believe that God is impersonal and that prayers such as Christians and Brahmos say, addressing God as if he were a Lord or Master listening to us, are futile. But have them if you like, there is no harm. We will come." But we don't want this type. The men we want are outside; they will come when we make Theosophy a religion.

I do not believe in a personal God myself, and the Christian manner of speaking to "the Lord" familiarly, as if he were a respectable padre sitting and listening to you, I find repellent. I have no clear ideas on the subject. God is unknown and unknowable. Listening to some lectures, I have often felt disposed to adopt the Hindū pantheistic idea of God as the life in all things, but presently a pestiferous insect, very common in T.S. Halls, has obtruded on me the profane question: "Is it God that is biting me?" The Sūfi idea of God as the Soul, not the life, of the Universe, as a Presence in the purified soul, not to be addressed as a person, appeals to me the most. But after all, I reject all reasoning, all intellectuality, all meditation, in a matter which is really unthinkable. Look at a little child wanting to be lifted up. It puts up its arms. That should be our attitude towards the Heavenly Mother. No prayers in words are adequate; no meditation possible. The highest

prayer I know consists of two words : "Holy One ! Holy One !" oft repeated. It is not even mere aspiration of the soul ; we have no word with which to describe the highest prayer. "Invocation" would be right, but has wrong associations. Prayer is just "the calling of the soul to the Great Spirit," for the help, the guidance, the comfort we all need. In the hills you may hear a boy calling : "Father, where are you? It is getting dark. I do not know the way. O Father ! Where are you?" That is the prayer in all our hearts, until we succeed in arguing ourselves out of it.

What do I propose ? Many Branches have Halls of their own. At one end, I would attach a shrine-room, say about fifteen feet square. I would remove the intervening wall and substitute an arch, from which would be suspended a curtain. When the curtain is drawn aside, the interior of the room would be seen from the hall. Along the opposite wall, inside this shrine-room, I would have an altar, like those seen in the Ellora caves. This altar would have three or more tiers. On it would be placed the Sacred Books, open, inclining on rests. On it would be a censer. The minister would light the *homam* with mantras and the incense would go up to Heaven like our prayers. Prayers would be chanted ; there would be music and hymns. Each would pray silently, by himself, looking towards the shrine. The shrine-room would be entered only by members of the E. S. On its walls, unseen from outside, would be the pictures of the Holy Masters. When the curtain is dropped, the room would be separated from the lecture hall.

Personally, I think it is better to avoid idolatry, but if all the members are Hindūs and agree, pictures or images of the deities might be placed on the altar. The pictures and images should be of the modern artistic type. Hindūs are progressing, even in sacred pictures. The Poona paintings originated by Ravi Varmah, without too many arms or legs, are now

preferred. Some Lodges would naturally adopt the Saivic, some the Vaishṇavic Rite. Non-Brahmans would, I am afraid, object to speaking of God as "Brahman". In many Lodges I think the preference would be to worship Paramātmā, the Supreme Spirit, *nir-ruṣ*, *nir-gun*, *nir-ankar*. In that worship all men, Christians and Muhammadans as well as Hindūs, could unite. Therein lies the possible great future of Theosophy. It might be made a World Religion, in which all sects could join, without, at any rate for a time, quitting their own religious communities.

It may be said that any Lodge which likes may do all this, but the Oriental mind travels in grooves, and Theosophy has already made its own groove. Most large Lodges now have E.S. rooms, and the E.S. is unmistakably tending in the direction of religion and a sect—though of course that will be denied. Two things stand in the way: the qualified worship of the Holy Masters, which will never appeal to any but a handful; second, the secrecy. Why not begin by making the E.S. room a shrine-room, accessible to all, for devotion according to the cult particular groups may prefer, instead of restricting it to that of the Blessed Masters?

*Cui bono?* That is the question ever put by apathy and indifference to initiative and effort. I say, every good. Make Theosophy devotional, and it will take its place as one of the new Indian religions, as a World Religion. Better one devotee than a hundred logicians. Better half a dozen Lodges which are real religious communities, making better men, leading in the van of progress and reform, than a hundred dormant or semi-dormant Branches in which, even when awake, there is nothing to do but listen to books being read which nobody troubles to understand. Until Theosophy becomes itself a religion, not merely a society to study religion, it will take no hold on the people. If Adyar ceased, Theosophy would vanish without a trace, in India.

We have been too long frightened by the bogey of sectarianism. The experiment of unsectarianism has been fully tried. What has been the result? We have not ten Christians or Muhammadans in the Society in India. Has it brought in thousands of Hindūs of all sects, all full of life and intellectual activity? Why do we not look the truth in the face as to the state of the Branches? Far better that Theosophy in India should now assume its proper place as reformed Hindūism, Saivic in some places, Vaishṇavic in others, Paramāṭmic in many, but in each place with all the force of Theosophic intellectuality behind devotion. I believe it is what the best men would joyfully welcome—men not now in the Society. The Ārya and the Brahmo first destroy, then build. We should adopt the existing structure, embellish and glorify it.

The inspiration and the example, as I said, must come from our leaders; the general body runs in grooves. When will Adyar set the example of public devotion, of a shrine-room at the head of its lecture hall, of the teaching of prayer to women and children, of the expression of prayer in the fine arts, especially music? Some of our Lodges, if devotion were introduced, would be Zoroastrian Theosophist; some, ELOH grant I live to see it, Theosufia-Muslim. Theosophy not a sect, not a religion? Neither is a tree one of its branches. *Theosophia* is the oldest religion in the world; it is the union, perhaps the crucible, of sects.

I make no mistake as to the purposes and intents of Theosophy in the past. I know its scheme has been intellectual rather than devotional (supposing the distinction to exist); that the Theosophical ideal has been to mould the character, not by faith or devotional practices, but by philosophical study of the true bases of morality, the ideal of the ancient Greek Schools of philosophy. My contention is that Theosophy has far outgrown the narrow limits of the original

scheme. While we have all been saying that it is not and never can be a religion, it has become one. To go no further, does it not inculcate belief in Karma, in Regeneration and in the existence of the ever-living Masters, guiding and inspiring those who seek them? Is that not sufficient to make Theosophy a religion—a living Faith as distinctive as Islām or Christianity? Theosophy may be the Coming Religion of India, but it can never be a mere sect, for it includes all Indian sects. What we need now is to take up the *Bhakti Yoga* and *Karma Yoga* ideals as well as the *Jñāna Yoga* ideal, otherwise Theosophy can never take any real hold on the most devout people in the world.

I had once a good Brahman friend. We started in life together as clerks. He sustained some burns about the head in the Park Fair fire. A few months later he began losing his sight. In a year or two he could not read. When he was told that he might become blind any day, he went to Tirupati, with a fixed object. He described to me an image of Venketa, life-size, standing alone in the centre of a large room, wearing a *vashti*. He threw himself down before it; then he raised himself and looked into its face. He did this alternately for three hours, uttering his mantras the while. When he came away, he left two pairs of strong spectacles at the feet of Venketa, as an offering. With their aid he might for some months more have seen the faces of his children, for he could still make out forms. The last face he saw on earth was that face of his God which he had implanted in his memory, for he became quite blind and died after thirty years, during all of which the Blessed Face was his consolation. That is the sort of devotion Theosophy has to take account of. He was as well educated as most of us ordinary members of the Society.

John Sombre White

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## WE GROW

By RAHERE

**T**HERE are few people, at any rate in English-speaking countries, who were not at some time or other in their childhood made acquainted with the story of the Ten Little Nigger Boys. Indeed, the account of the extermination of this unfortunate family of piccaninnies one by one, verse by verse, might almost be regarded as a nursery classic. Sung often into the sleepy ears of childhood, it comes back to memory with very little effort. How relentlessly Fate pursued that unhappy band in the midst of their harmless occupations! One after another, from the setting forth to the dinner party in the first verse, to the pathetic little figure dying alone in the last, we see them pass out of history. Later editions of the rhyme have been more kind to childish sympathies and have restored in two lines, if not the original party of nigger boys, at least an equal number of descendants.

One little nigger boy, left all alone,  
He got married and then there were  
One little, two little, three little, four little,  
Five little, six little, seven little, eight little, nine little,  
Ten little nigger boys.

A childish delight in repetition will probably proceed to allot to these descendants a fate like that of the original company, but, being myself of a somewhat enterprising disposition, I propose to interest myself in the enlargement of the family instead of its decimation, this being not only a more pleasant task, but one offering greater scope for speculative adventure.

In short, with the aid of some admittedly hazy ideas about evolution, I propose to assume that in spite of such catastrophes as over-dining and chopping oneself in half, our little band of nigger boys is bound, sooner or later, to defy the will of the nursery rhymester and to increase numerically beyond even his powers of extermination.

Having made this statement, I shall now push the ten little nigger boys back into the nursery and turn to the subject which they have served so kindly to introduce, and that is the growth, numerically speaking, of the Theosophical Society. The aptness of this introduction is perhaps not particularly apparent at this stage, but I think it may be justified as I proceed. We have, in the past, read many accounts and reminiscences of the Society's growth and development, and I hasten to assure my readers that it is not my intention to add to their number. I say this by way of gently introducing the fact that my admission to the Society is of quite recent event. Now that the worst is out, I hope that my readers will understand that what I am about to write is simply the outcome of my impressions as a new-comer to the Society, and that they will make due allowances if I seem to miss the more established point of view.

As, during the early days of his Theosophical reading, the member-to-be wends his enthusiastic way through the pages of his first attack of books, he will sooner or later come across the statement that an earnest and lively interest in the teachings of the Ancient Wisdom is an indication that the interested one is not making its acquaintance for the first time. Usually at this point the student's enthusiasm is still further roused, and he passes, perhaps unconsciously, into the ranks of the believers. It is a most stirring thought and capable of arousing a fascinating train of thoughts in its wake. It comes as a great comfort to a mind struggling with new conceptions, and has much the same effect as a pat on the

back. The student now begins the search for personal information regarding the identity of present-day leaders with figures in history, and *Man : Whence, How and Whither*, "Rents in the Veil of Time," and other occult stories, will prove of enthralling interest. As he reads these accounts of the past, and the parts placed therein by many who have been traced to present-day membership in the Theosophical Society, as he reads of that "Band of Servers" who have gathered together at various times in the world's history for the helping of mankind, the reader is stirred indeed. Already he feels that he himself has perhaps had some association with this Band in the past, and it is not long before he finds the question of his own previous identity to be a matter of some importance. All this is surely quite natural. Indeed, we have every reason to believe that quite a large number of the present members of the Society have been found among the characters playing their parts throughout the "Lives". Many of them know this, and I am sure that, in the majority of cases, the knowledge has had an inspiring influence on those who have thus been assured of right effort made in their past lives. At the same time, the student who aims at a well balanced view and who refuses to be led away by a fascinating possibility, must realise that it is scarcely logical that all those who are attracted to Theosophy in this present life are old members of the Band. If progress is being made, there must be a continual influx of outsiders each time the members are banded together for duty. Everyone cannot expect to be able to claim previous associations. If they could, it would mean that the number of the group was not increasing.

Now in spite of the fact that the leaders of the Society have frequently warned members against feelings of pride in their own willingness to accept the teachings of the Ancient Wisdom, there can be no question that to the ordinary



individual there is a certain amount of satisfaction in knowing that he has been associated with the Masters and their pupils in other lives. The greater ones are undoubtedly past this, but among the rank and file I am sure this feeling must be sometimes experienced. But the time has come when it must be recognised that the Band is wide open to enlistment, and it is for the reason that I am a raw recruit myself that I presume to put before the older members some of my ideas on the subject of this recruitment. One of the newest members, I came into the Society following a period of spiritual difficulty regarding Church teachings, and my experiences are the commonplaces of the Society's history. With but little understanding of mysticism or occultism, with no psychic tendencies whatever, nor even an inkling regarding past incarnations—beyond a suspicion that the less known about them the better—I am, Theosophically speaking, what they term in America “just plain folks”. The point of view of such as I is not often heard, and I think I speak for many others in the remarks which follow.

During the time since the Theosophical Society first came into being, there has gathered round the Founders and their immediate pupils a large number of people whom, I think, we may be justified in referring to as the pioneers of the movement. They are spread over many lands, and can trace their associations with the Society back to a close connection with its early history. Now those who know something about the development of a new country, are aware that the term “pioneer” is a most honoured and coveted title. They are the aristocracy of new endeavour. The great West of the United States and Canada gives to no one just that meed of gratitude and respect which it gives to the early settlers and their descendants, those hardy and determined men and women who made the present-day prosperity possible. But following the pioneers have come the masses of new settlers,

to take up the tasks made easy for them by those who broke the ground and cut the paths for their feet. Then comes the time when the pioneer begins to realise that things are not as they were. With the settling up of his country he sees much that disturbs and alarms him. At times he almost wishes that that he had been left alone with his task of subduing the wilderness. He soon finds that he is forced to do one of two things. He must either accept the new-comers with all their differences in spirit and character, giving them the benefit of his knowledge and experience as far as he can, to the end that the country may benefit, or he must retire to live his own life and to develop his own personal property, heedless of others. There is much that we may gain from these facts in comparison with the growth of the Theosophical Society. In the early days the West was a land of personalities. Towns that now bear imposing names were then known as "Pete Lawson's Place" or "McIntyre's Landing"; you were directed throughout the land with persons as the features of your itinerary; the early history of the country is one with the history of the individuals who started things going. Mountains, lakes and rivers now bear their names, but the acres they ploughed have become townships, the shanties they builded have become cities, the isolated "old-timers" have become a population.

The results of their work remain. They underlie all later progress. They laid the foundations and the incoming generations are building the edifice. But those who have followed have not merely taken up the work begun by their predecessors; they have gone further, for the same spirit of new endeavour is in their blood. They have struck out to find new paths for their feet, new works for their hands, new fields for their activities. Much has happened since the days of the early settlers which was quite beyond their dreams for the country's future. Many a pioneer has lived to see a

cherished ambition thwarted, many an idea substituted for his own, and many an enterprise begun of which he did not approve. Mistakes have been made, but they have been a necessary part of the development. By them have the people learned what was good for the greatest number, and above all the land has grown and prospered.

Now let us see how far we may apply the analogy to the Theosophical Society. It will be agreed, I think, that the early days of the Society have been days of outstanding personalities; of great people who have borne the brunt of the pioneering work and whose names will be for ever cherished in the Society's history. H. P. B. and Colonel Olcott were the first of that band of early pioneers, and their pupils have followed them into even greater prominence as teachers of the Wisdom and workers for humanity who have been the means of bringing Light to thousands that sat in darkness. To-day the name of our great President is synonymous with Theosophy in every house where her name is known. Around her has gathered a band of energetic workers, small in number at first, but gradually growing; until many of them, doing splendid work, are nevertheless comparatively unknown outside their own special field. The increasing number and variety of contributors to THE THEOSOPHIST and other magazines, the forming of new Orders and organisations for Service, are all indications that the work of the pioneers is being taken up. But it is also true that, up to the present, this extension of Theosophical activity has been largely in the hands of the pioneers and their assistants, most of whom we may be right in regarding as members of the "Band". Others of that Band will doubtless be coming into incarnation as the years go on, but still greater will be the number of those who will gather round them as workers in the field. What, then, is going to be the relationship between these recruits and those who have led them into the ranks?

The military analogy is not a happy one, but it will serve by its very ineptness to illustrate my next point. At the beginning of the war Britain found herself with a very small standing army—the regulars, we called them. When the cry went out for men and the volunteers came flocking in, it was these regulars who trained them and taught them what the Army stood for. But military methods require the most rigid uniformity, and the new-comers were made to fit the old order, having very little to say by way of making changes. But rigid uniformity is not a feature of the present stage of our evolutionary progress. In the development of the Theosophical Society the opposite is likely to be the case. Increase in membership will mean expansion of ideas, and this in turn will bring about some proportion of change. Let us try to figure what these changes are likely to be.

First comes the question of the teaching and understanding of the Wisdom itself, for knowledge is the base from which all activities must start. A slight understanding of the way in which the ego makes his evolutionary progress will be sufficient to convince us that he who is for the first time turning his attention seriously to the study of the Plan for mankind, is not likely to make as much progress in that study as the one who has made efforts to understand the Truth in other lives. We may take it, then, that among the hundreds of new members who will come into the Society in the coming years, there will be a large number who will not gain as clear an apprehension of what we may call “straight” Theosophy as some of the older souls among the membership.

Recognising this, the Society must be ready to accept them on this basis and to utilise their services in the work for humanity, regardless of differences of opinion in which the older members know themselves to be in the right. So long as the new-comers are imbued, firstly with the spirit of brotherliness, and secondly with the unselfish desire to promote

it along lines in keeping with the objects of the Society, they can be used in the work, even though they may be very far from a clear understanding of the deeper philosophy of the teachings. The fact that they come into membership of their own free will is evidence that they have been attracted by something which the Society stands for. They may be unable to accept a great deal of what is to older members the *sine qua non* of Theosophy, and there is a good deal that comes under this head with some members. Some will be highly sceptical regarding the teachings based on occult research, which to others is sufficiently authoritative and reliable; the practical enthusiasm of others may find but small interest in speculative philosophy, while religious thought and work will make no appeal to others. Further, it is quite possible that there will be many who will have but slight understanding of the reality of the Masters and the part They play in the work. And yet all of these may bring something of value and usefulness to the Society. The man who questions the work of the occultist may be a most practical and clear-thinking social reformer. The man who lacks interest in religious matters may be a man of great organising ability and an inspiring leader. He who questions the guidance of the Masters may be one of Their most efficient and self-sacrificing workers. On the other hand, he who lacks any show of practical ability or power to lead, may hide behind a meek exterior a deep spirituality and an understanding of the Mysteries which only needs the field of work offered by some branch of Theosophical activity to make him a power in the land. And all of these must have had that spark of intuition which brought them to the Society.

There will of course, in the future as in the past, be many new-comers who show no particular bent for work or much real understanding of the teachings. They come in possibly through the personal example and influence of some one they

admire. It will be a part of the work of the future to look to the nourishment and development of these weaker ones, for they too will increase in number. The link is made, perhaps for the first time, and it must be welded close and strong in the flame of brotherly love.

As I look ahead in this way, and think of some of the experiences through which the Society is likely to pass, seeing them from the point of view of the new recruit, certain ideas strike me very forcibly. Firstly, there are going to be greater possibilities for difference of opinion among the members than ever before in the Society's history. Year by year the scope of its influence has widened under the leadership of our President, and the indications are that, with the entry of members into the fields of social reform, religious thought, education, political economy and other branches of human endeavour, there is going to be a corresponding difference in the characteristics of the people attracted to membership. Secondly, a great many of these people will be of what I may call positive or assertive disposition, as differing from those of the rather negative and acquiescent type which one finds among some of the older members. I am not saying that either of these types is good or bad ; I am merely pointing out that in the stress of modern times, thinkers are apt to be a good deal more assertive than they were a generation ago.

It is evident that we must be prepared for a larger proportion of difference of opinion than we have experienced in the past. The spirit of Brotherhood is due for some severe trials, and it will be well if the older members recognise this and plan beforehand how they will meet new difficulties of this nature. Unpreparedness has been the crime of our generation ; let us prepare as far as we can for contingencies which are likely to arise in the future of the Society. The burden of preparedness falls heaviest on the greater ones. In the case of our own leaders I am not going to presume to offer

any views. But to those who stand somewhat lower down on the Theosophical scale, those who occupy positions similar to the non-commissioned officers of the army, I would urge some measure of preparedness for the days to come. Much, I am sure, will happen which will bring dismay to their Path-searching spirits; greater difficulty will they find in their studies of the abstract when the voice of material and concrete things is raised around them. Study classes will tend to become fewer, and meetings on ways and means more frequent. More and more will they find their attention drawn from the questions of their own individual progress to listen to humanity crying for guidance. The aspiring star-climber will find himself compelled to seek his progress in the world of action. Not that I think for one moment that new members will have no interest in studies and meditations, for these will continue to be the starting-points of our efforts; but I expect that, as the years go on, we shall have to be continually putting aside the matter of our personal development while we turn our attention to the helping of others who know even less than we do.

Older members who expect to work in some of the more outer world spheres, will have to work with people with whom they may be in even violent disagreement on spiritual questions. It is hard sometimes to work with those who follow the same line of religious thought as ourselves, but it is far harder to work with those who are not interested in our spiritual leanings at all. Agreement regarding most of the teachings of Theosophy has been fairly general throughout the Society heretofore, in spite of the upheavals which have taken place from time to time. These were matters which concerned chiefly personalities prominent in the work, rather than their teaching. The great accomplishment in our future work will be to rise above the personal attitude and to regard everything from the point of view of the work to be done and brotherliness in the doing.

Our President has often spoken of the value to the Masters of those who developed "skill in action". It is an age of personal efficiency, even if the word *is* a much abused one. As members of the Society we have to learn to regard our efficiency from the point of view of the value of the work to others, and not of its value to ourselves. We shall then know better when to give way to others and when to assert ourselves. Most of our troubles as a Society will come from self-assertion and the resentment of it in other people. All students of *At the Feet of the Master* have, I suppose, faced the difficulty of deciding what it is that *does* matter. "Firm as a rock where right and wrong are concerned, yield always to others in things that do not matter." To my own way of thinking we arrive sooner at the correct answer if we begin by realising that the first thing that does not matter (concerning the Society) is ourselves. Once we have eliminated our own personality from the case, our view becomes clearer and our line of conduct will be a good deal nearer the right one. We shall then be less likely to condemn movements whose objects make no appeal to us, and less likely to raise the cry that the Society is in danger. If we see some one climbing into prominence in the organisation, of whom we do not approve, we shall be more willing to give him as much support as our conscience will allow, without seeking to obstruct him with our personal dislike, so long as he does not threaten what we consider to be the good of the whole; and even then our opposition must have in it no element of animosity. Our great leaders have set us most noble and inspiring examples of this fine selflessness in controversy, and we cannot do better than strive to live up to their conceptions.

Older members will have to recognise another very important factor in the coming life of the Society, and that is that many of the sudden changes in life and mental outlook that were easy for them when they first came into touch with



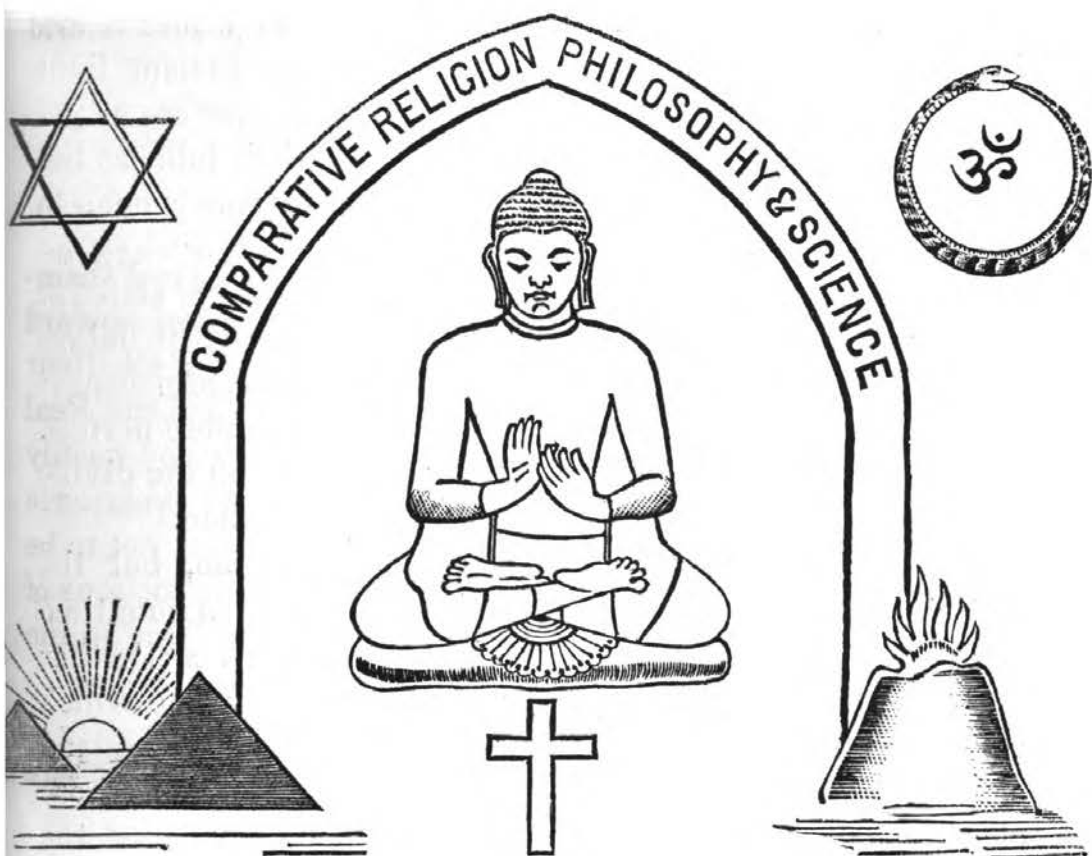
Theosophy, will not be so easy for the younger souls who will be coming in, and tolerance will more than ever be tested to the limit. But most important of all, as far as the outer world work is concerned, will be the ability to

. . . talk with crowds and keep your virtue,  
Or walk with kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much ;

Should these lines be read by any of those who feel themselves to be as I am, the veriest of beginners in the upward climb, let them recognise too that they must in all their endeavours and enthusiasms look to the Wisdom and the Real for their inspiration—not to be too easily led away by hastily formed convictions, but to have confidence in the experience and advice of the Pioneers ; and, on the other hand, not to be drugged into blissful lethargy by the sentimental attractions of pseudo-psychic dreaming, but to keep their feet walking in the way of practical usefulness and selfless endeavour.

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## RHYTHM IN MAN

By ANNA KAMENSKY

**L**IFE is a divine rhythm, vibrating in every kingdom of nature ; it ascends from the mineral kingdom, where its slow beatings extend to whole ages and æons, from the pure kingdom of plants and the embryonic intellectual, passionate life of the animal, up to the complex and rich kingdom of humanity, where both attractions—upwards and downwards—are so clearly felt, for the steps are ascending still higher. They raise us from the consciousness of the savage to the stage of the

highly cultured man, and farther—to the consciousness of the genius and the saint, *i.e.*, to the level where begins a new kingdom: superhumanity. The summit of the ladder is lost in the clouds and we can but dimly sense its radiant light and glory. The details of the evolutionary scheme are as yet inaccessible to us; we cannot conceive in their fullness the final aims of the universe; but the general scheme is open to us. We clearly see that from earth to heaven rises an immense ladder of Life, with an infinite number of states of consciousness, and on this ladder ascend myriads of beings of all kingdoms and ages, broadening their consciousness unceasingly, evolving and becoming more and more perfect. The ladder begins in the mire of earth; it ends on the divine summits, where stand Those who are more than men.

We can consciously perform this ascension, but the majority climb unconsciously and therefore remain a long time stationary at each stage. It depends on ourselves whether we ascend more quickly and realise the higher type to which we are predestined. But to achieve this, we must understand clearly the whole meaning of spiritual culture and those changes in the rhythm of the soul which accompany the processes leading to perfection, *i.e.*, evolution.

In the previous lecture<sup>1</sup> I spoke of the Hindū teaching of the energies of nature, the “*guṇas*,” which act unceasingly in nature and in man (*ṭamas*, *rajas*, *saṭṭva*). According to the predominance of this or that energy in the Cosmos and in man, we see the phenomenon of petrification, a stormy activity, or a peaceful steadiness. There is a deep meaning in the denomination “microcosm” (little universe), applied to man since the most ancient times, for the same forces and the same laws are acting in him as in the macrocosm, the great universe. According to these laws, each step of a man towards reaching a new stage of consciousness is

<sup>1</sup> See THE THEOSOPHIST, March, 1918.

accompanied by a transformation of his vibrations into a higher and subtler rhythm. Therefore we must understand the step on which we stand, and the characteristic features of the next one. According to a well known Hindū saying, we must “*understand our dharma,*” and for this we have to study ourselves. We must see which of the guṇas is predominant in us, so as to be able to counterbalance its force by an opposite guṇa. Finally, we must learn to apply the methods of true culture, so as not to waste any of our energies, so that the results attained may be the most perfect and reliable possible.

All three fundamental rhythms (the slow, the uncoordinated or passionate, and the harmonious) express themselves in the individual manifestation of temperament and character, and also in the collective character of a national group or a race. In psychology we have an ancient division of men into four temperaments (to say three would be more accurate), and although in reality it is very seldom we see an entirely pure type, nevertheless they express to a certain degree the variety of the fundamental human tendencies. In the phlegmatic type, in which all impressions enter slowly and fade quickly (weak responsivity and weak reaction, therefore weak traces), the characteristic of *ṭamas* is clearly expressed. Its opposite, the sanguine type, quickly takes in and equally quickly forgets impressions (quick response, quick reaction, weak traces and results). It expresses well the guṇa *rajas*. The melancholic is a variety of both. The choleric represents steadiness, and gives soil for a strong character (quick response, quick reaction, deep traces and results). It is the will-type par excellence. It expresses an important feature of *saṭṭva*—equilibrium, and therefore in time it can work out harmony, but only in cases where the will is directed to unselfish aims and when the heart works as powerfully as the brain and the desires.

We all are born with a certain rate of vibration, according to our individual development in the past and our physical

and psychic features in the present. The majority show a mixed type, possessing features of more than one temperament. This shows clearly the possibility of development in one or another direction. And in truth we can change ourselves and our temperament, for, working at our characters, we gradually transform the whole of our rhythm, and in this way we create a new variety of type. It becomes the more noble and perfect, the nearer we come to the ideal type, in which everything has come into perfect equilibrium and is harmonious. Every one can consciously build a new biological type, if he sets earnestly to work at his self-education. But what is this higher type? Why should we strive towards it? What aims has nature in leading us to a continual changing of our rhythm?

“There is a divine plan in the universe, and this plan is evolution,” says the Eastern sage. All the energies of nature must attain the maximum of their intensity in man, but then, led through the crucible of spiritual experience, they must come into equilibrium and be transmuted into the luminous force of wisdom. To this end man must master them and become the “lord of the elements”. It will become possible when he deliberately directs his attention to harmony (saṭṭva), and when he disciplines all his manifestations in life, working unceasingly at his purification. Gradually, ṭamas and rajas, which by turns take possession of the human soul, will come under his control and submit to the synthesising force of saṭṭva, harmony. In saṭṭva there is a precious aspect of ṭamas—its stability, and having become harmonious, it no longer hinders the free manifestation of life. There is also in saṭṭva a valuable aspect of rajas—its activity, and free from the bondage of “I-ness” and emotionalism, it no longer provokes a loss of balance. So we see in saṭṭva both guṇas, polarised by the third force and come to an entire equilibrium. Saṭṭva has taken into itself the valuable elements of each, and

is using them for the aim of evolution. The slow rhythm of *tamas* and the passionate rhythm of *rajas*, uniting under the effort of Spirit, build a new life-force and create together a new rhythm, infinitely richer and more complex than the precedent—the luminous and free rhythm of *saṭṭva*.

What means such a transformation? And what results does it bring? First of all, it means an economy of energy; then a more intense and co-ordinated application of it, for a force, not being wasted, but wisely directed, will be used for the development of a rational activity; and this wise activity, unfolding our hidden powers, will broaden our experience, enrich our individuality and quicken our spiritual growth.

But why should we hurry? Is it worth while to spend so much energy for the attainment of personal perfection? Such questions arise because we have lost our conscious unity with all beings; but we must try to understand that the world with all its kingdoms is one, and therefore, working at ourselves, we work for all. Every personal improvement leads to a higher rhythm, and such a transformation brings changes in the whole life of the universe, for there is not one single vibration which has not its waves and echoes. Taking a conscious part in the process of evolution, we not only quicken it for ourselves, but we also help all other beings to climb a little quicker. Rising to a higher step of consciousness, we begin to realise deeply our unity, and this realisation gives a natural birth to a righteous activity which is super-personal work. This must be clear to every one. A man who works earnestly at himself, who loses no time and is consciously climbing, cannot but be filled with a tender sympathy towards all beings and a keen desire to create a better life on earth, more worthy and beautiful than it is now. This we more or less begin to understand, but the other side of the process of ascension is often forgotten or simply ignored, although it is not less real than the first. We are apt to ignore the question of rhythm, which by itself bears witness to the

measure of the phenomenon and which reacts on us independently of our arguments or understanding. We may know practically nothing of the inner work of a man, and may even not suspect that he is radiating the whole time a luminous force, but in his presence we all feel ourselves other than in the presence of a selfish and vulgar man, who lives only in futile interests and personal desires.

Why is it so? Because the conscious effort of a man makes his whole life more intense and creates a higher and richer rhythm, which, coming in contact with ours, calms, steadies and harmonises it. It finds expression in a feeling of lightness, peace and joy, sometimes of a peculiar elation in his presence. We then say that it is good to remain silently near so-and-so; the soul feels itself so peaceful and happy. . . . And we also know that sometimes it happens that another man enters a room; perhaps he has said no word, but the atmosphere has darkened, as it were, and we have become irritable and strained. We must not wonder; our vibrations, radiating around us, bring into the atmosphere good or bad forces, waves of light or of darkness. Therefore a man, by his mere presence amidst his fellows, becomes a source of joy or of suffering to them. And so it depends on us to illuminate or darken life, to strengthen the courage of our brethren or add to the burden of their sorrow and sadness. The beauty or ugliness of our manifestations depends on the way in which we lead our inner life; vibrations corresponding to the height and force of our thoughts and emotions surround us with a real atmosphere, called the aura, dark or luminous, which is seen by clairvoyants. Everything living has such an aura—a stone, a tree, an animal—but man has the most clearly defined aura of all other beings.

Not long ago some new experiments were made in this field, and scientists succeeded in getting photographs of the auras of plants, men, and even inanimate objects which

had been for some time in the atmosphere of man and were permeated with human magnetism.

In our auras live the thought-forms to which we often give birth, and clairvoyants describe them in a very interesting way. Thus a fit of anger is seen as a sort of lightning-flash, with a fiery arrow ; envy and jealousy give birth to ugly forms like hooks of a dirty brown colour ; sadness brings in the aura heavy, dark grey clouds. On the contrary, emotions of a loving and earnest kind give birth to light and beautiful forms. Love produces charming pink clouds ; devotion and reverence give birth to beautiful flowers with blue and violet petals ; an intense thought brings golden threads above the head of the thinker, sometimes golden stars, which seem to spring from a beautiful blue heaven, and so on.<sup>1</sup> Our thought-forms are the prominent features in our aura. But independently of those forms, which are seen only by clairvoyants, there is the rate of vibration, which is felt by other beings quite naturally ; and, if we are attentive, we may be able sometimes to feel their height and force by the influence they have on our moods and consciousness.

What is the secret of the inner transfiguration of man ? The clue is in the fact that the inner world of the man comes into order ; from chaos it transforms itself into a harmonious cosmos. In cultivating and intensifying our attention and developing our will for good, we purify our emotions, ennoble our thoughts, and direct all our desires to super-personal ends. But how does this process of purification and enlightenment proceed ? How can man attain to an entire mastery over himself ? He can attain only by unceasing effort. He must exercise his attention, to become self-recollected ; he must practise love, to become gentle and tender ; he must learn to control his emotions and actions, to become strong. And

<sup>1</sup> See *Man Visible and Invisible*, by C. W. Leadbeater, and *Thought-Forms*, by Annie Besant and C. W. Leadbeater.



everyday life is the best of schools for this. Only through such unceasing and intense efforts is a character built and a new biological type created. Only in this way does man become victorious over the elements and take a conscious part in the process of the evolution of the world. From that hour he ceases to be an unconscious being, drifting hither and thither in passing moods; he has entered the conscious and therefore the quicker road, and he knows what he is about. His chief help is the understanding of Law. Having realised that Life is a divine rhythm, he begins to introduce rhythm into his daily work and habits, so that everything is thought over and comes at the right place and at the right time, approaching more and more his ideal of what a life should be. Resolved to lead a conscious life, he will deliberately begin his day by attuning himself to a high key in the morning and trying to fulfil the chosen plan in such a way that the whole day shall be coloured by it and nothing which happens to him—impressions, troubles or trials—will be able to disturb him and cause a loss of balance. And going to rest at night, reviewing mentally his day, he will note what was right and what was a mistake, what has helped him and what has hindered him. This habit of control will help him to acquire self-recollectedness, without which no discipline is possible at all, and so, imperceptibly, he will grow in strength and wisdom.

With the inner growth will come a great power of response to all that is high and beautiful. Such a man will feel deeper; he will be able to perceive more refined sounds and subtler colours. He will respond to the higher rhythm whenever he meets it, and he will seek it and try to come into touch with it whenever he can. At first he will do this instinctively, impelled by intuition, which is the higher instinct, the instinct of the soul; later on, experience will show him how rightly intuition led him. Then he will consciously

and deliberately seek the company of men of a higher type, and impressions of a higher character. He will be very careful in his choice, not only of friends, but of acquaintances, books, pleasures, etc.—always in search of noble and pure vibrations. It will be easy for such a man to understand the meaning of the ideal, which transforms our rhythm to a higher key by the mere contemplation of it; and having conceived it, he will bear it always in his soul. He will become a worshipper of greatness and beauty, rejoicing whenever he meets them. This worship of beauty will develop still more his capacity for growth, unfolding his hidden powers.

Why so? Because the higher rhythm which accompanies greatness, when we keenly listen to it, trying to attune ourselves to it, for the moment transfigures us, raising us to its own level. Such minutes do not come without consequences; if the hour of elation has gone, our capacity of vibrating at a higher level has increased, and this capacity grows with every new contact with greatness. That is the cause of the importance for humanity of the inheritance of great men; their writings, pictures, songs and thoughts, are permeated by the higher rhythm which built them; and, coming in contact with our own rhythm, it not only transfigures it for the time, but also unfolds unknown depths in our own souls. The great Initiates are men who have mastered the higher rhythm of life and have therefore become more than ordinary men. This high rhythm sounds mightily in their immortal works, and calls us to the summits of the Spirit to which they have attained.

Trying to understand the deep reality of these phenomena, we shall realise that the ideal of holiness is necessary for the progress of humanity and that religion has its foundation, not in scholastic, but in living, mystical experience. In Prof. James' book on *Pragmatism*, which Prof. N. Kotliareosky

has called an "exceptional book, full of a social-educational power," there is a valuable page on the rôle of saints. He says :

The saints are separate, sunny sparks of a great stream. The world is not with them, and amidst its petty interests the life of saints seems to be deprived of any meaning. Yet the mission of their life is to fructify the world, to vivify the good seeds, which could never have grown without them. After a saint has walked amidst us, we cannot remain the same as before. Flame gives birth to flame. And without the excess of confidence which saints show to the dignity of man, we would plunge into a state of spiritual stagnation.

In the inspired little poem of Minsky, *On the Summit*, the author pictures to us the saint, initiated in the Mysteries of the Spirit, who from the summit holds out his hands, calling us to knightly deeds:

I call in the peace :  
 O you, wandering from far away,  
 Come to me !  
 If your spirit is satisfied with earthly doom,  
 I shall pierce you with anguish.  
 If your spirit is ill and suffering,  
 I shall heal you with serenity.  
 I will teach you to look at your fate  
 As on a far-away design.  
 I shall tear its net,  
 So that you may look into it.  
 I will sanctify you without fasting or fetter,  
 I will lead you to the temple at the end of the desert. . . .  
 He must die, who has climbed the heights ;  
 He is resurrected who has attained the summit.

Anna Kamensky

## THE RELIGIOUS SYMBOLISM OF THE CROWN

By BERNARD FIELDING

THE imperial characteristics of the crown, its popular identification with the powers of royalty, have done much to obscure its mystical significance. And in these days of falling empires and exiled despots when, in the most unexpected quarters, we see the breaking down of that "Divinity" which formerly "hedged" a king, the crown itself may well appear, to the popular eye, as part of that gorgeous unreality—that "baseless fabric," destined to "leave not a rack behind".

The language of a favourite hymn puts this thought in a nutshell :

Crowns and thrones may perish  
Kingdoms rise and wane.

The crown, placed in the same category with these things, must, it would seem, stand or fall with them.

And yet the student will not need to be reminded that the connection of the crown with royal estate is a comparatively modern, accidental thing. The crown is as much older than kings and empires as Religion is older than statecraft ; and, in the beginning, the king's, or chief's, was so far from being the only "crowned head" that it was not even the principal or the typical one. For the crown was a supernatural thing ; the real coronation was the act of Heaven—a mystical, intangible ceremony, visible only to a few.

And those whom Heaven thus chose were not invariably chosen to be *kings*; though, of course, the dangers and responsibilities of the king's office entitled a king, too, to look for supernatural recognition, as well as making him particularly desirous of revealing any such sign from Heaven when it did come, and of ratifying it by imposing public ceremonies.

The very costliness of kingly crowns, their varied jewels and complex ornaments, tend to narrow their significance. Always, with symbolic things, it is their elemental simplicity which makes them so awesome. According to Jewish legend the first crown was seen by the mighty hunter Nimrod, shining in the heavens among the stars. The most imperially-minded of us will scarcely picture it as a thing elaborately made by royal goldsmiths and decorated with special insignia! That circlet of mysterious light could have been mistakable for nothing but what it was—what *all* crowns, in their inception, were and are—the supernatural halo that, surrounding a destined head, foreshadows a distinctive fate, a dedicated life.

We know how this idea of the crown emerges in the old stories of portents—in the legend, for instance, of Servius Tullius—the child born in servitude, yet growing up to rule Rome. In the house of Tarquinius Priscus, his mother, Ocrisia, was the captive handmaid of Tanaquil, the king's wife. But Tanaquil, skilled in divination, had “the clear sight”; and when she saw the circling light, as of flames of fire, that played round the baby's cradled head, she read and accepted the omen, and caused the child to be reared as one who would reign one day. In this case, the fate signified by the fiery aureole *was* a kingly one. But the legends of the saints tell of similar portents. And the significance of such omens cannot be narrowed. The stars that hung over St. Dominic's cradle marked the preaching friar's also as a crowned head, one chosen and set apart for a peculiar destiny.

That this destiny was not always what we should call a noble or a happy one, is made clear by the accepted use of crowns and garlands in ancient and savage sacrifice. This use was travestied by certain old-time country customs; and a crude tavern sign, in nooks and corners of rural England, still reminds the thoughtful wayfarer of bovine sacrificial victims—of the “Garlanded Ox” whose crown of flowers was his badge of doom. And there were human victims too, who, unlike sheep and oxen, could feel the hideous irony of their coronation rites . . . . Yet, as there was a certain immunity for these crowned heads, as the garlanded ox could not be seized on the way to the altar and slaughtered for food, we discern, even in these sinister crownings, something of the true significance of the crown. The head-circlet protected even when it doomed. It preserved the wearer from every penalty but the one appointed him. We may note in passing that the popular interpretation of the crown as a sign of *power* must have had its root in this idea. Those to whom a certain destiny is assigned must needs have a certain *strength* given them to fulfil it.

The association—or rather identification—of crowns with fire from Heaven seems, at first, more clearly displayed in crowns of fiery gold and star-like gems than in those garlands of flowers and leaves from which comes the New Testament phrase “crown of life” or “crown made of living things”. But plants and trees—as the old mystics loved to point out—have their peculiar kinship with fire from Heaven; and in the Magian representations of the Four Elements it is *a tree* that is chosen to symbolise Fire—that element of which trees are the chosen fuel and, as it were, the shrines. To the worshipper of the old Gods certain plants and trees were specially “God-haunted”. Round them the bolts of Heaven were thought to play harmlessly; reverencing, as it were, the kindred Fire within.

Of the laurel we are repeatedly told that those who wore it were "safe from thunder". It was the symbol of the protection of the Sun-God;<sup>1</sup> and, as such, the favourite head-circlet of those whose lives Heaven might be supposed to wish prolonged—of victorious generals, for instance, emperors, and men of great service to the State. So we find Constantine, when he adopted a golden, instead of a laurel, crown, giving as a reason that one who had destroyed the worship and temples of Apollo could not rightly continue to wear Apollo's garland.

A mightier talisman awaited the brows of the Imperial Convert. The gemmed, golden circlet that he now wore on all occasions of state, and on his helmet in battle, had been made to enclose an inner ring of iron, welded out of those sacred nails which, with other precious relics of the Passion, the Empress Helena had brought from Jerusalem. Whether the famous "Iron Crown of Lombardy," preserved in the Cathedral of Monza, in the midst of the altar-cross, be this actual talismanic crown or not, the idea it embodies is not affected. It is the fact of reputed instruments of the Passion being sincerely regarded as the rightful adornments of a kingly crown that is of such immense, mystical importance.

To the mystic there is nothing really incongruous in the union of the sign of power with the signs of torture and humiliation. The crowned head may as often be a victim's as a conqueror's. There is even a sense in which the crowned head must always be a victim's. It is on the chosen *sacrifice* that fire from Heaven falls, though it may not always consume it. Constantine probably valued the iron crown as a charm to cover his head in the day of battle, and to ward off the stroke of sudden death. Nevertheless, his choice of a coronet is instructive for seeing eyes. Instructive, too, is the eagerness

<sup>1</sup> Yet we must not forget the other side of this idea: the honour attached, by ancient thought, to *death* by lightning! See Plutarch's *Lycurgus*.

with which a later imperial ruffian—Napoleon—claimed the right to be crowned with the *corona ferrea*. Such men, though they never guess the true meaning of a crown, act involuntarily as if they did.

The custom of crowning the dead has a symbolism of its own, unknown to the donors of the modern funeral wreath. In particular the Egyptians, when they laid crowns of flowers and leaves on the head of the mummy—"The Osiris!"—did so in a hope that seems strange and far-fetched enough to us, yet throws on the religious symbolism of the crown a light we cannot afford to lose.

These funeral chaplets were called "crowns of the right voice," and were thought to enable the dead to pass in safety through a critical after-death ordeal. They gave (through the power of Thoth, the God of letters and language) skill suitably to answer the Divine Judges, and to make the well known "Negative Confession" with the right intonation. Special gardens had the training of the flowers for these crowns; and the placing of them on the dead brows was accompanied by special "words of power"—entreaties or prayers that took the "magical" form of assertion. "The diadem has come out of thy head, and has brought the Gods to thee; and given thee power over the Gods!"

The burying with the mummy of a representation of the "White Crown," or diadem of Osiris, was another ceremony due to the beloved dead. It was probably meant to protect against that corruption which Osiris himself had never suffered, and from which, as we know from some very beautiful extant prayers, he was believed to save those who "slept in him". Force, of course, was lent to this idea by the myth of Osiris' own death—the fate of his own human body. Dismembered and abandoned though he had been, the Gods had yet had power to lift up that destined head, and set the diadem upon it. This diadem, by the way, to judge by the



representations of Osiris, seated in state and wearing it, bore a resemblance to a mitre, or priest's cap—headgear which has been always, obviously, but a variation of the crown adapted to a special office. The intercessory work of Osiris, and the faith placed in him as a mediator, might well give him a right to a priestly crown. It was clear that these funeral customs were only intended to gain peace and safety for the dead, by appeal to, and reliance on, Eternal Power. And among the Greeks and Romans the crowning of the dead was regarded as an act of natural piety. But as time went on, and the ceremonies of coronation became more and more associated with the idea of ostentatious victory, empire, and triumph, the practice fell into disrepute.

The Early Christians discouraged funeral garlands. Clement of Alexandria urged his converts to think, rather, of the immortal crown, woven of "the amaranth that grows on no earthly soils". But the ceremony of nuptial crowning, though disliked by the Fathers (perhaps as savouring of heathen magic, for in Ancient Rome the bride's crown had to be made of the mystically sacred verbena, and gathered for good omen by the bride herself), held its endeared place at Christian weddings. For, said the Christian mystics, the bride and bridegroom, if they were chaste and pure, had indeed a right to be crowned, as victors over the flesh and its temptations. So the nuptial crown became, for the initiated, a symbol of self-mastery and self-dedication; and incidentally an object lesson in the true meaning of *all* crowns, that of kingship not excepted.

George III has been much commended for removing his crown when he received Holy Communion at his coronation. With his intention no man can quarrel; but in view of the occult symbolism of the crown, we cannot help comparing his action to the removal of the wedding ring during a nuptial Mass. An earlier king of England had better understood the

significance of the kingly head-circlet. We read of Edward the Confessor that on the last Christmas of his life, when he went to Westminster to see the hallowing of his Abbey, he wore, on brows for which it must have been painfully heavy, his crown, in honour of the Feast. That was the naïve mysticism of his soul—and his Faith. Eyes like his could not but see, in the tangible crown, the shadow of its supernatural prototype.

Popular religious phraseology often contrasts the crown with the Cross, as though one were only the recompense of the other. As a matter of fact, there is very little difference in their occult significance. Both are symbols of life and power; both, of death and humiliation. The images of the Gods hold the Cross as their sceptre; the victims doomed to slaughter wear the crown as their brand. And we know what part was played by the crown in the tragedy of tragedies. . . . In the half-forgotten words of another natural mystic :

The Jews . . . made Him a crown of the branches of aubespine or white thorn . . . and set it on His head, so fast and so sore that the blood ran down . . . And after . . . in the chamber of Pilate . . . they made a crown of rushes of the sea; and . . . knelt to Him . . . saying, "Hail, King" . . . And He had this crown on His head, when He was placed on the Cross; and *therefore ought men to worship it.*

We know how, in Sir John Maundeville's time, it *was* worshipped; and how exquisite was the shrine—the *Sainte Chapelle*—built for it in Paris, whither Louis IX and his greatest nobles carried it barefoot. As with the *corona ferrea*, the genuineness of this reputed Holy Crown does not affect the idea that it symbolises. Without doubt this idea, working darkly and under difficulties, at the back of men's minds, has contributed to the occasional overturning of kingdoms, and plucked the crown of empire from some few of the most unworthy brows.

The student of the Mysteries who has usually, after all, some grip of practical politics, will perhaps be pardoned for thinking that this same idea, fully understood and logically carried out, would make most revolutions unnecessary; and would send irresponsible despotism, no matter what its disguise and alluring title, to rank with the dodo. In any case, some little study of the true symbolism of crowns may be commended to those who aspire to wear, or hope to retain them.

Bernard Fielding

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## DIAMOND DRIFT AND SEED PEARL

A SELECTION FROM THE SAYINGS OF SUJĀTA

By D. W. M. BURN

LIKE as the living waters of some perennial fountain leap into the sunshine, fall in drift of diamonds, lie like seed pearl on the herbage; so flash from the pure heart of one whose soul sees God as Beauty, exquisite thoughts that thrill us by their brilliance, or captivate us by their softer charm.

I asked to have the great made less; He has made the least great.  
The first sight of anything to existence is that it is beautiful.

O my Guru, those things that mean a very great deal to you mean more to me than those that belong to myself: sometimes I wonder whether that is strength or weakness.

It brings such happiness to love things because they are another's!

I have glimpsed in you, my Brother, what it is to live the life divine on earth, even in an imperfect body ; to live in hell, and yet worship at His feet.

God stood apart from Himself that He might see Himself, and, seeing, worshipped. And still He worships ; even here I see Him worshipping Himself in every separate form ; and it fills my soul with ecstasy.

I have only one aspiration : to know His will that I may do it.

Men say one thing and perform another ; when you speak, my Guru, I listen, for I know your words are the playing of the fountain of your soul.

We are too cautious ; we lack the spirit of adventure.

It is so seldom that hearts speak, that when one does we have need of wings, so great is our impatience to carry our own hearts to the feet of love.

Is it not wonderful, the wealth of glory these little earthen vessels can contain ?

Guru beloved, a man's life most certainly does not consist in the abundance of the things that he possesses. No earth-possessions can satisfy the soul. But the knowledge that somewhere lives and loves the soul that satisfies every longing of our hearts is rest, and perfect joy.

The mind may run hither, thither, to satisfy its eternal questioning upon the nature of the details that disturb it ; but it ever returns to the feet of the Master for His word of Peace.

You may seem to suffer, Guru beloved, but I have no distress for you. Your rest and joy in Him are beautiful, how should I fear ? Effort, struggle—these are no longer hardships when we know them as part of the great Plan ; know that the Elder Brethren watch our struggles and our efforts, and help us by Their greater power, to achieve.

We learn more by watching a true liver live, than in any other way. Who would want to "live in desires," once he has seen the light of the soul—heard the melody of a heart set free ?

Among our own should we not be free to show that reverent love which our hearts feel ; to follow their dictates unhesitatingly ? It would make life more lovely ; it would enhance our mutual respect ; it would make our thoughts more beautiful and orderly.

You take me up into the heights, my Guru ; you give me your lens to look through ; and things are very bright and clear, so seen.

His love rolls over all in mighty breakers, but we are deaf and do not hear, are unattent and do not feel the cool, clean waters that caress us, are not conscious that His hand is near, and rests upon our heads in blessing every hour.

We strain our eyes to see ; but it is His own hand that lies upon our eyes ; and He waits, waits till the music of His voice we hear, till the magic of His touch we feel.

In the friend He gives the gift of love ; in the friendless an opportunity for us to be ourselves His gift.

The oneness has not to be made, it is ; all we have ever loved is not merely ours, it is we ; we ever find ourselves.

The glory cradles us, but we sleep, and are unconscious of it.

I know there may be suffering ; there may be even the pain of shame to endure ; but it is the way to Him.

We may see Him through a veil of tears, but what does that matter, so we see Him !

If certain things have a clarion call for me, it is more than my life is worth to refuse to go, though the best of earthly friends count me unwise.

All Beauty is alike to Him. We joy in Beauty of our stage. We see that others also joy in Beauty of their stage, but what is Loveliness to them makes no direct appeal to us. To the Master all is Beauty ; there is no ugliness, no shame, no sordidness. Each Soul shows forth the Beauty of its particular attainment ; there is really perfect Order everywhere.

All that matters is the evolution of the Soul ; and growth may come of any action.

I sometimes think that the pride of the separative mind in its own separative attainment is the root of all failure.

Work to acquire strength ; leave weaknesses to die of themselves.

All the distress, all the unrest of Soul, comes through a longing for some other place in the Universe than that He has seen fit to give us.

A brother Soul reveals itself to me ; another link with Him is forged ; Nature sings, Earth rejoices, all things have come a little nearer to their goal.

It is in my brother that I find myself ; it is through him that I learn what manner of man I am.

We all see, feel, know in some way the Master's Beauty ; it is that which makes all things beautiful for us.

It was when I realised my own unworthiness that He bestowed on me a gift more beautiful than any He had given before.

Why grieve for lack of vision? In very love He must deny us sight if we are to learn other ways of knowing Him!

We long for that joy of life our hearts for ever tell us can be found. "Empty your hands," they say; "all you have toiled so patiently to get—give it away; it stands between you and your heart's desires." We hear them; we believe them; but we hesitate, and so the greater Beauty is not ours.

I look into my children's faces, and I know that serving them I am serving my Beloved: are they not He?

My Guru! All the World lies in that heart of yours; nothing is shut out. All we have shunned and drawn away from and contemned, lies there. Your eyes are full of worship as they gaze on that which is to us unbeautiful, unsweet. Teach us, O teach us too to see, that we too may adore!

In the waking world the spendthrift comes to want—how shall men know, then, of a World in which to spend is the only means of getting? How can they aught but pity those who, living there, scarce realise the code of Earth? How shall they understand that the budding God in them renders them unaware of almost all material needs?

How glorious if followers of every Faith would worship God, each as he sees Him, in one magnificent Temple!

Oh the dear, dear feet that go before; that make the way plain for us! What churls we are! Ingratitude seems all that we know how to show! We are not ashamed to be ungrateful; but to adore, to reverence—we account that weakness! And yet the Master waits, wondrously patient, till we condescend to listen to His voice.

Why do we let Earth's follies trouble us, distress us, when one glance into His eyes would banish them—one glance into those dancing eyes that tell of all the Beauty in the World! There is no loveliness that lies not in their depths.

I feel sometimes as though my heart would break for love of Him; I must adore; my weak attempts to serve are adoration; every act that I perform is worship.

It would be strange if that radiant Beauty, pulsing out its loveliness through that wondrous Heart of Love, could be quite hidden, even by veils of earth. Why do we stand amazed when a slight turn of His hand causes us to flash and even blaze with the Brilliancy of which we too are part?

When first I heard the Song my inmost Spirit knows, here in the Waking World, I paused in wonder ; it was very near, and I had been sure that it was far away. Oh, but I could not be mistaken ; there was no other Song in all the Worlds that could call this prodigal home ! And now I hear it everywhere, in everything ; the birds, the flowers, the rivers, the mighty ocean, all Nature bursts with it. Nothing can silence it, nothing mar its sweetness.

In my mirth lies all my power and will to work ; if my heart is not adoring, there is no force to set these instruments in motion ; and while my heart adores, my Soul is filled with delicate laughter.

Oh, the magic of Greek art ! *The Victory of Samothrace*—who yields himself to its enchantment that does not feel the splendour of being free to serve !

The very things that now are bonds, were our paths of freedom once. It is hard for the young Soul to recognise as dross that which it treasured as pure gold.

To-day I laugh at what would once have plunged me into woe ; but my heart is tenderer far towards those who suffer, than it was when I too felt as they.

How can we know pain and suffering who have kissed His feet ?

His Beauty has flushed all Earth with its glory, and she lies blushing rosy red ; for fear of His Loveliness has thrilled her Soul, and in her joy she trembles. She quivers with new life ; and as she gazes on that matchless Beauty she reflects it, all unknowing, in her face ; so that her sons and daughters, as they look upon her, see no longer that they have seen, but the Light of the Rising Sun !

In serving those whom the Master places round about me, I serve the Guru whom I love, and Him he serves.

God, Arch-Poet that He is, sings to His worlds in divers strains ; solemnly, grandly, impressively, sweetly, alluringly, madly, wildly, mournfully. For there is always one chord in the heart of every being which will through even the grossest veil of matter make response.

If my liberty is really and truly an outward expression of some Beauty of the Self, in time the expression of that inward Loveliness must make itself intelligible to the world.

So fearful are we of Beauty's being soiled, that we veil its face till the world shall be ready to see it ; and so the world must needs content itself with ugliness.

Why are we so anxious to keep God clean ?

Each human being is a Son that has it in him to reveal the Father in his special way. Let us rejoice in difference. It is the combination of our myriad melodies that Harmony is born of.

Every time we turn a brother from his path, we block a channel through which God was making ready to give Himself to men.

How small of us to think our little loves should be enough for our Beloveds!

Pray not for power to love if you have not the courage to use the power when it is given; for love respects not persons; love ranges high and low, knowing no barriers in all the Worlds; truly as one hath said: "It is a terrible thing to love." Yet, once the Soul of man has glimpsed the Beauty of God, it needs must seek it, cost it what it may.

O heart of mine, was there pride in thy prayer that thou mightest be permitted to pay thy debts? I do not know; I do not know. Sometimes my dancing feet are stayed in fear. And then His wondrous Loveliness lifts me above it and beyond it till it is no more; till there is nothing but that glorious Face in all the World; and I know that if I can see that Face when the testing comes, I shall not fail—I shall rise on eagle's wings, and soar—and soar!

God's secret is ever waiting to surprise us in the illusions of Earth.

"To err is human, to forgive divine." Verily! I remember once when I had failed most lamentably, had forfeited all good, I thought, deserved nought else but banishment into the outer darkness; and on a sudden all the loveliness of life grew lovelier, its sweetness sweeter; the Voice of Him whom I adore seemed to say: "Come up higher!" It stunned me for a moment, but I rallied, and I climbed. It was one of the great moments of my life. I understood at last to the inmost chamber of my soul the Forgiveness of Sins. I have known since then, dimly perhaps, yet known, that our essential nature is divine; something was brought to birth in me that hour that shall not die.

#### SUJĀTA

Where is Thy likeness,  
 Follower faithful  
 Of Him whom I also  
     Joy to call Lord?  
 Pearl? Ruby? Amethyst?  
 Rose, Lily? Jasmin?  
 Oh, where hath Nature  
     Her type of Thee stored?



Rock Thou, or tree Thou?  
 Spring, pool, or river?  
 Wind-waft, or mist-wreath?  
     Nay, these are naught:  
 Sun-ray, or Star-gleam?  
 Savour? Scent? Sound-wave?  
 Somewhere, oh, somewhere  
     Lies hid the long-sought!

Hid! Oh, my blindness  
 Who saw not God's dewdrop,  
 Perfect-pure, all-reflecting,  
     Earth's glass; till the Sun  
 Strikes out from Thy luence  
 His own royal splendours—  
 Laughs as he shows Thee  
     All jewels made one!

Hid! Oh, my folly  
 Who saw not the lambent,  
 Keen, still up-spiring  
     Tongue of clear flame.  
 God's very radiance!  
 Dewdrop Thou, flame Thou,  
 Or birth of their union  
     Past man's wit to name!

D. W. M. Burn



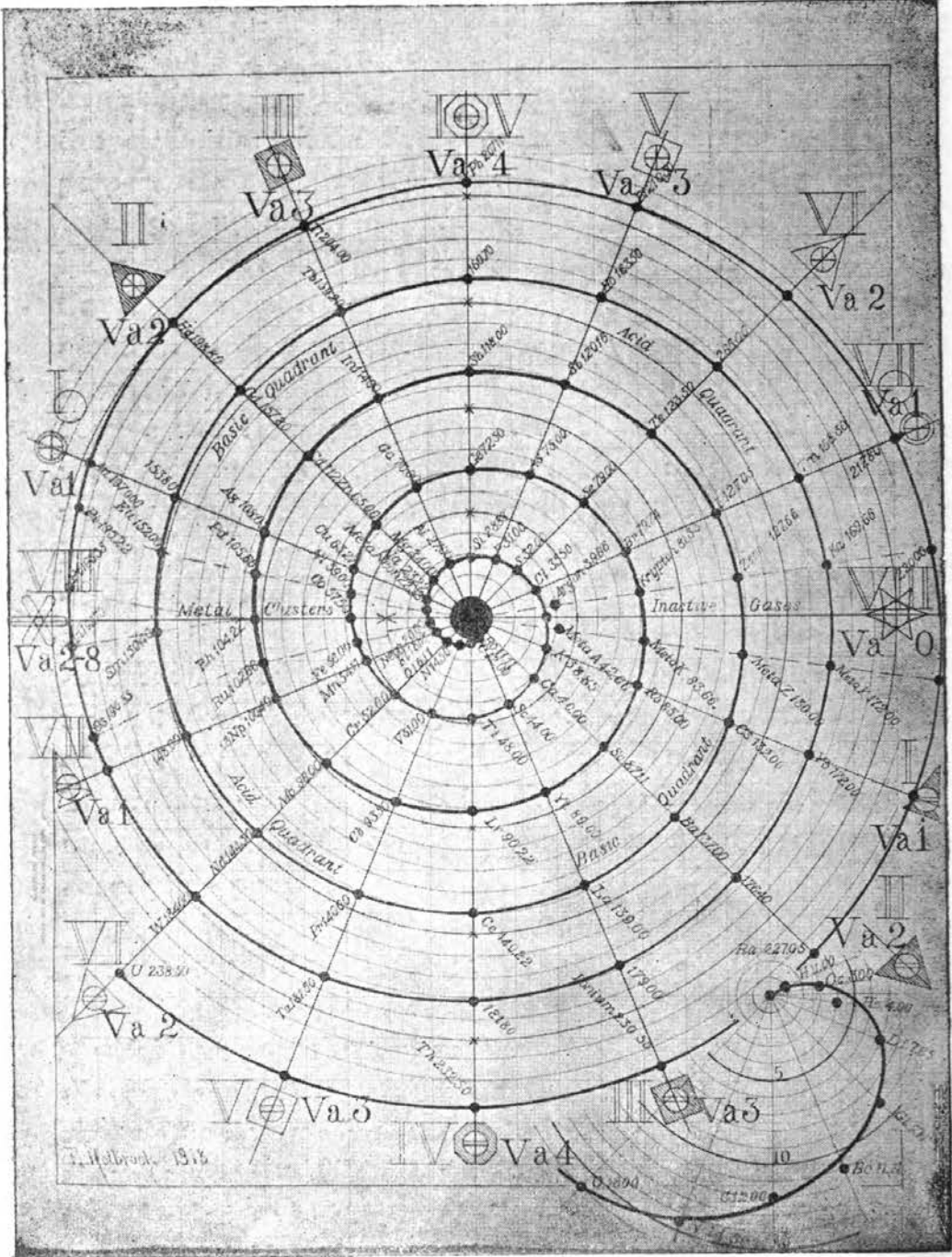
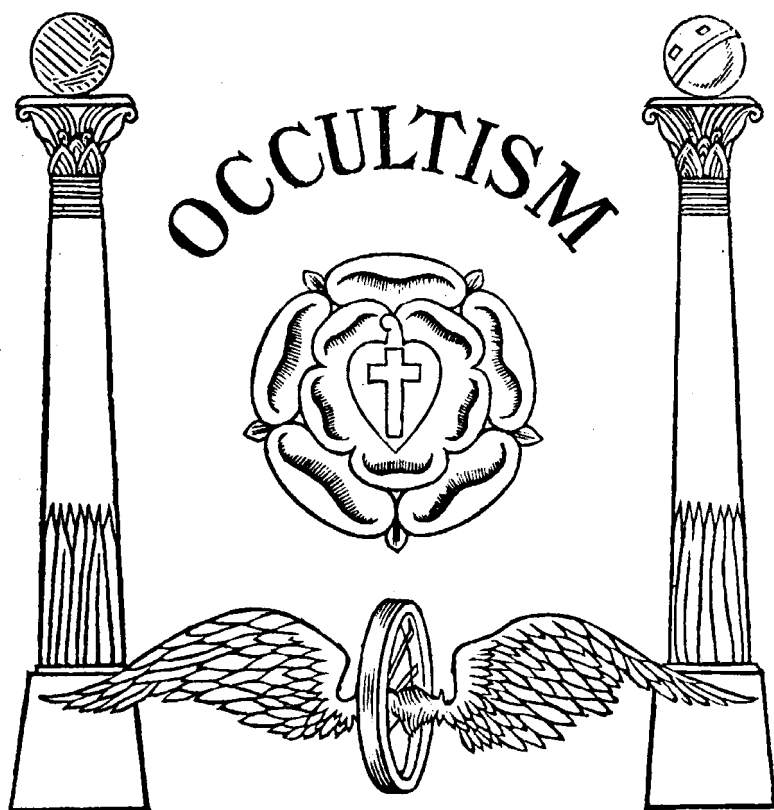


DIAGRAM OF THE CHEMICAL ELEMENTS



## A DIAGRAM OF THE CHEMICAL ELEMENTS

By ELLIOT HOLBROOK

SOME years ago it was suggested that a better diagrammatic representation of the physical elements than had heretofore been made was possible, by which the principal characteristics and interrelations of the elements might be seen at a glance. The accompanying diagram and brief description is given with the hope that others may make helpful suggestions and criticisms, and possibly find some help along the lines of their own study of this fascinating subject.

Mendéeleff tabulated the elements in eight groups, showing the relations between the atomic weights, valence, and so forth. Seven of these groups were again divided into two sub-groups. Lotharmeyer went a little further and placed the elements within the columns at distances from the top proportionate to the atomic weights, so that if the tabulation were put upon a cylinder, the sloping lines of elements would be continuous like the threads of a screw. Sir William Crookes made a three-dimensional representation by using eighteen posts arranged in the form of a figure eight; the elements being strung, as it were, on a tape woven around these posts from post to post, and at a distance from the top representing the atomic weight of each element. Erdmann used a figure like the diagram accompanying this article, except that he had ten diameters and found no elements to place on some of the radii. If Crookes's arrangement were recast in Erdmann's form, there would be nine diameters. It must be remembered that the classification of these elements was made before the discovery of the rare gases sometimes spoken of as the Argon group, and before radioactivity was observed. The reason why the present writer has chosen eight diameters instead of nine or ten will doubtless be apparent as the description proceeds.

#### DESCRIPTION OF THE NEW DIAGRAM OF THE ELEMENTS

The large Roman numerals on the periphery of the diagram indicate the number of the group or family to which the elements on the particular radii belong as per standard classification; "V" (Valence), followed by a number, indicates the Hydrogen valence of the same; the octagon, square, triangle, dumb-bell, star, spike and bar indicate the external form of the atom. (See *Occult Chemistry*, which should be studied for a clear understanding of this feature. The

book is out of print, but a copy can doubtless be found.) The cross within the circle indicates that the elements are Diamagnetic; two parallel lines indicate that they are Paramagnetic; when the figure representing the form of the atoms is hatched, it indicates that they are Positive; when plain, that they are Negative. The scale of the diagram being too small to show clearly the situation close to the centre, it is shown enlarged four times in the lower right-hand corner of the diagram. The names of the elements are indicated by the usual symbols; the figures accompanying the symbols are the "number" weights when obtainable, otherwise they are the atomic weights of 1913. The atom of Hydrogen contains eighteen ultimate physical atoms, and generally, by dividing the number of ultimate physical atoms in a chemical atom, as obtained by actual count, a number is obtained that either agrees with the atomic weights as obtained by the various methods in use by chemists, or is in close accord therewith (see *Occult Chemistry*).

There is little difficulty in arranging the families I to VII, although there has existed some difference of opinion as to one or two of them. The elements included in VIII have been and still are a puzzle. They are usually designated as "interperiodic," since the interval between the atomic weights in each of the groups or clusters is not in accordance with what would be expected from the examination of the other seven families. The writer has arranged each cluster with its centre of gravity on the horizontal diameter of the diagram; thus we have first Iron, Cobalt and Nickel, then comes Ruthenium, Rhodium and Palladium. The next cluster may contain four individuals, of which only two, Samarium and Europium, have yet been observed; and finally we have the Platinum cluster of Osmium, Iridium, Platinum A and Platinum B. Family VIII are all of the "bar" type, and only Iron is plentiful; the remaining members of the family can be regarded as rare metals, except possibly Cobalt and Nickel. The members of the "star"

family have all been discovered since the classification above referred to was made. They appear in pairs with a difference of forty-two ultimate physical atoms, or 2.33 in atomic weights. This fact has not been entirely established, except by occultists, so far as the writer knows. Whether "Occultum" and Helium belong to this family is doubtful. It includes, however, Neon, Meta-Neon, Argon, Meta-Argon, Krypton, Meta-Krypton, Zenon, Meta-Zenon, "Kalon" and "Meta-Kalon," and probably others not yet discovered. These rare gases have been placed in pairs astride the horizontal diameter where their atomic weights would place them. While all the others fall naturally upon the spiral joining the elements, the two Argons fall about five points outside of the place where we should expect them—too far for mere variation to be expected in nature's work—and occult investigation and that of science agree very closely, so that this dislocation is probably not due to an error. It would be interesting to know the reason for this.

One is struck by the symmetry shown in this diagram; beginning with the vertical diameter we see the forms ranging from the octahedron to the tetrahedron in regular order; the valence decreasing one at a time to zero on the right-hand side, but disturbed on the left by the rare metals, where we find valences running from II to VIII. We find the upper right-hand and the lower left-hand quadrants usually *acid*, the other quadrants *basic*. The upper half of the diagram is *diamagnetic*, the lower half *paramagnetic*; while there is a variation in the interval between the various coils of the spiral, it is gradual and appears to follow some law. Changes in the character of the elements in the different areas in the diagram are as definite and regular as the geographical or geological changes in the different regions of the earth's surface, and a careful study will enable one to fix in the mind most of the information contained in standard textbooks on Chemistry, and to write largely the equations representing

chemical reaction. The two groups into which the families I to VII are divided will be found on the two radii of the same diameter. Studying the upper half of the figure, we should expect the spike elements to have the dumb-bell form, and the writer cannot see wherein the difference in this case is greater than in the case of the cubes, etc.

### THE CONSTITUTION OF MATTER

Study of radioactivity has shown that the atom is not an atom but a complex body, and that a transmutation of elements, which has been so vehemently denied, is going on spontaneously about us all the time. It is believed that the present diagram is especially adapted for spreading upon it the results of investigations into the inner nature of matter. The chemical atom of the scientist being gone, there can now be no resting-place short of the ultimate physical atom of the Theosophist. The line of demarcation between energy and matter is disappearing, and doubtless the teachings of occult science are the only reasonable hypothesis—that energy is the life of the Logos, and that matter results from the self-limitation of that Life, “cribbed, cabined and confined,” and “crucified from the foundation of the world,” of which it is said: “Having pervaded this whole universe with one fragrant of Myself, I remain.” This “fragrant of Myself” shows itself in manifestation as the “Three Outpourings,” which manifestly are never still; so it must be a fundamental fact in nature that everything changes continually, even the so-called constants, which are as intimately connected with the mechanism and energy of the atom as the motion of the piston of a steam engine is connected with the steam pressure in the boiler and the valve gear mechanism. It should be noted that what has been “cribbed, cabined and confined” in the universe dilutes the life of the Logos, as water is added to milk for infants’ food,



that it may not be too strong ; it will be liberated as it can be assimilated by the children. I have not attempted to show on this diagram the products of radioactivity. Likely it will eventually be found that it is all a product of such activity of the Logos, and that there are yet undiscovered hundreds of fleeting substances, which are actually elements, resulting from such activity.

Pondering on the diagram, we can imagine (or is it perhaps a wild fancy?) that the first "Outpouring" of the Logos pierced the physical plane at the centre of this diagram, and unfolded into the scroll as you see it, and that radioactivity is the reverse course, beginning with the outermost element Uranium, and that it will be rolled up and disappear in a vortex at the centre, and pass to the astral plane.

Elliot Holbrook

[*Note.*—The model with four lemniscates, which I referred to in the article "Atomic Weights" in the June THEOSOPHIST, as having been constructed by Mr. F. Kunz and myself, is practically this diagram of Mr. Elliot Holbrook's, put into three dimensions, and in four lemniscates.—C. JINARĀJADĀSA.]



# ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

## I. INTRODUCTION

There are especially seven forms in nature, both in the eternal and external nature; for the external proceed from the eternal. The ancient philosophers have given names to the seven planets according to the seven forms of nature; but they have understood thereby another thing, *not only the seven stars, but the sevenfold properties in the generation of all essences*. There is not anything in the Being of all beings, but it has the seven properties in it; for they are the wheel of the centre. . . .—JACOB BOEHME. From *Signatura Rerum*.

WE all possess the philosopher's stone, it is not the heritage of a favoured few; but how many of us have discovered our possession?—that which doth "Life's leaden metal into gold transmute"; for even in Saturn's dull substance Sol is imprisoned, and may be freed by every son of Saturn who realises that his, too, is the Sun's golden ore.

The study of Astrology, cosmic and individual, is the clue and key to a realisation of freedom, an increase of force, a purification so cathartic that it reveals "heaven opened" in the horoscope of every Native who will undertake the pioneering and sustained work necessary in the liberation of essence from the bondage of substance. *Liberation* is the word to conjure with; Astrology is but one of the seven Magés whose manifestations are through the mysteries of alchemy, cosmic and individual; for every individual has his appointed station in the cosmic scheme, as well as his individual rung on the ladder of evolution. The "Angels" ascend and descend, in perpetual alternation, in every horoscope.

Any narrow or too-exclusive insistence on the technical-exoteric aspect of astrology-dogmas, rules of thumb, red-tape of precedent, all astrological paraphernalia and upholstery, are, in the writer's opinion, unphilosophical, unworthy of its spiritual beauty as an art, its heights of wisdom, depths of mystery, as a science. Astrology, in its alchemical interpretation, is a revelation of the secrets of *treasure-* and *prison-house* alike to its students: philosophy and experiment, poetry and science, truth and beauty—ever the drama of manifestation through duality re-enacts itself through the symbol-play of *Astro-Logia*. The chameleonic nature and character of symbols (all symbols, not only astrological) is part of their essential being, their rhythm. There is, and can be, nothing "hard and fast" about "Eternal Truths shadowed through the Mass of the Mystery of the Everlasting Flux"; the paradoxical element inherent in all great realities must not be forgotten, or the neophyte will find himself struggling among the billows of apparently inimical theories and problems whose mutual refutation and confutation may weary, if not baffle, the strongest swimmer!

To every man, then, these precious ten symbols of true being, his *status quo* before the Throne of God, *i.e.*, his own Ego, as an incarnation in time and space of his Planetary Spirit: the Seven Planets, the Sun and Moon, and the "Sign Regnant" on the horizon at the moment of birth. Within these ten lie hidden all mysteries, all knowledge, and the secret Potency of that individual Harmony whose names are Wisdom, Power, Love; and beyond those even, that One Name which is above every Name, the Word of the Monad. Here, indeed, stands man, in his laboratory, with his magic powers above, beneath, around him. If he will *learn* he can *know*; with a deep assurance that no outside authority, however sacred and learned, can convey, he shall plumb the depths, scale the heights, of his own hells and heavens. To him shall be given progressive revelation of the substances, together with intuitive perception of the essences, gnosis and illumination

thereof, divine union of Janus and Vesta, consummated in every astrological student who will both *learn* and *burn*; neither process can be escaped, if he would become a true astrological alchemist. He must know, not only every substance, but every component part in each most complex formula; he must himself burn with the dross, must know the molten purgation by fire, as well as the winnowing by air, the penal water ordeal, the "living tomb" discipline of earth-obscuration. He must co-operate, not only in his ultimate glorification—the transfiguration and ecstasy of ascent—but also he must assist at the scourging, the plaiting of the crown of thorns, and must even carry the cross before he be stretched thereon. This is to say that he must purge himself through Martian, deny himself through Saturnian discipline, seeking not to evade the temporary *lethe* of Luna's spiritual oblivion, nor the Dionysian orgies of the preliminary Jupiterian pilgrimage. The ascetic must not scorn the divine reveller, nor the Solar disciple, filled with the new wine of the kingdom, jeer at the pallid form of the Man of Sorrows. Astrology teaches divine catholicity, and gives practical illustration of the impermanence and relativity of "good" and "evil". In this science we must get beyond "good" and "evil" alike, for its goal is perfection, *i.e.*, the *re-creation* in divine whole-ness of every ray of each Planetary Spirit, now travelling through purgation, separation, dissolution and obscuration.

The four spirits of the elements are four master-Alchemists, working with every neophyte. "*O Fire, give me thy Life, O Air, give me thy Light, O Water, give me thy Force, O Earth, give me thy Fruitfulness.*" These are litanies of supplication, or conjuration (according to the knowledge and power of the supplicant), to be heard at many a ritual of the elements, by their several neophytes and acolytes.

Although there are rules, precedents and tests for discovering which is the prevailing element, or prime sacrificial splendour, of every Native, yet to all rules there are such innumerable exceptions, that at long last it is individual

self-identification, self-realisation alone, that can be regarded as the only certain gauge. In many cases the Native is exiled as far as possible from his native element, that he may regain it through conquest; thereby winning back his original empire through that tribulation, those failures and banishments, which are the tokens of Titan-ancestry. To the strong, Herculean tasks, "impossibilities" their *métier*; repeated defeats and failures the insignia on every Titan-brow. Nevertheless, the occasion of their fall was the occasion of rising to their weaker brethren; and every true Titan is willing to bear Caucasian exile, wrath of Jove and agony of "the Devourers" (symbolised by vultures), knowing that the right of strength is self-limitation, even obscuration, if thereby liberation for the weaker may be won.

What is this but another process in alchemical transmutation? The analogy is obvious. Obscurity is the aura of true occult work, *occult—hidden*. Similarly, the exaltation by abasement is shown in the way of water—the penal flood, ordeal by scalding: Scorpio—the boiling of generative substance, the generative "particles" on every plane, the ultimate sacrifice of the generative forces to the principle of regeneration—the death unto sin (at a certain stage, for a set purpose, no exaltation of asceticism *per se*) and the new birth unto righteousness (*sin* and *righteousness*, here, are merely relative terms, having no fixed significance or permanent value). The "airy" path of self-fulfilment is the path of mind. The sacrifice of the æthers of thought to the spiritual centres, *i.e.*, the attainment through intellectual self-dedication, leading to direct illumination of the mental spirillæ, the æthereal particles of the brain, with inspirational knowledge. This is the way of many a genius; before the mortal instrument has reached "at-one-ment," union with the genius, the latter gives out immortal truth and beauty, through a brain so constructed that it serves as a suitable medium for transmission of fragments of divine lore. Yet

the "creature" is so far removed from the creator (or transmitter—the more correct word), that when questioned as to the truths they have conveyed, they will often reply that they "do not know *why* they wrote thus, or even *what* the words imply, they only know that *so it is*". This "airy" sacrifice of genius is beset with problems of a most complex nature, well known to all students of the psychological aspect of the minds and characters of great men. But in their horoscopes the type is shown, together with its special variety. Many great minds belong to this airy type, perhaps the most difficult of all to explain, and quite hopeless to judge. Their *mind* as genius is their offering to the world; in themselves they may be "less than nothing," may even go counter to all rightly-obeyed rules of ethics, perhaps even morality. "In the sight of the unwise they seem to die"; *i.e.*, those whose ability for censure outruns their inner discriminative powers, will concentrate upon their omissions and commissions which outrage the received code of the day, and slight their immortal gift to posterity. We may be sure that, were Shakespeare incarnated now, many would fasten upon the poaching and other errors of his youthful days, and think but slightly of his play-writing. The earth-discipline may be *volcanic*, *alluvial*, *obscurational* or *menial* in nature; the words explain themselves. Many a great ego moves among us to-day, imprisoned in earth; often we know not by whom we are served; did we know, we should rise and bid them reverse the offices. "He that is greatest among you, let him be your servant." Service, karma, must be worked out, and the served "are but shadows," yet necessary to the *dharma* of the servers.

Here, then, stands man among the elements, mingling with them, in mutual permeation and pervasion; every element having its subtle "*doppelgänger*" on æthereal planes, from etheric to spiritual. Thus man is elemental child and lord—both, according to his stage of evolution and freedom of involution. After the elements come the qualities, the three rhythms or

dances of spirit in matter. *Creation*, the spiritual life-rhythm, that which contains the germ of all potencies, the spring of all actions, and therefore appears as *Immutability*, the *Fixed*. *Pro-creation*, the outer energy of creative force, evolving through initiative, progressive, mental-motive faculties, the *Cardinal*. *Translation*, that which expresses itself in all intermediary, interpretative work, "missionary" of *Fixed* and *Cardinal*, the *Mutable*. Here is another band of seven: four elements, three qualities, working through the seven Planets and their parents, Sun and Moon. This is but another turn of the ever-living, ever-whirling wheel of symbols. Of the seven Planets and their working in the inner astrological world, it must be reserved for subsequent articles to give forth the lore. Their counterparts in alchemical symbolism may be briefly indicated below.

1. *Mercury, the Wheel*. Containing those spiritual alchemical properties which answer to *Sulphur, Mercury* and *Salt*. (The correspondences will occur to every student of the inner side of chemistry).

2. *Venus, the Love-Desire*. The "Oil of Joy". Lubricator of "The Wheel".

3. *Mars, the Wrathful Fire*. The element of destruction, dynamic, disintegrative force.

4. *Jupiter, the Essence in Expansion*. "The garment of Praise". Jupiter opens the darkness and gives to the seer the light of vision, *i.e.*, Freedom from obscuration.

5. *Saturn, the Astringent*. The contractor, and cause of contraction. All powers of darkness,<sup>1</sup> all that grows in or struggles through darkness, belong to Saturn.

6. *Uranus, the Alchemist's Secret*. The "Philosopher's Stone," that which is beyond gravitation.

7. *Neptune, the Universal Solvent*. Unity in Diversity, the last word in spiritual alchemy.

Leo French

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<sup>1</sup> Good and evil irrespectively.

## RENUNCIATION

By MARJORIE M. MURDOCK

IT was a beautiful evening in mid-April. The preceding day had been scarcely less beautiful—warm and sunny, with a delicious breeze blowing from the west. Now the sun had gone down, leaving behind him a rosy glow which betokened another fine day on the morrow, and a crescent moon was beginning to gleam silver against the deep blue of the heavens. A blackbird, forgetful of his nest which he should have sought at sundown, was still piping his clear-throated melody from the topmost branch of a hawthorn tree. He paid no heed to another sound that incessantly growled and rumbled in the distance—the thunder of guns. For the country was France, and the time was not very far from the present; and only a few miles away from the peaceful meadow where the blackbird sang, the earth was stained with the blood of thousands who were fighting for their country's honour, and the reapers of death never rested for a minute from their terrible harvest.

The British military base was hard by, and in a tent a party of officers, mostly young ones, were becoming uproarious. Their battalion had only arrived in France two days ago, and as yet they cared nothing, or at all events appeared to care nothing, for the dangers which they soon must face. Tomorrow, as they well knew, they were to go into the firing-line, but they seemed to have forgotten that. "Let us eat, drink, and be merry," might have been the thought in each man's mind; but few of them cared to add, even to themselves,



the rest of the quotation, which under the circumstances might prove to be only too true. They heeded the distant rumble of firing no more than did the blackbird outside.

One of their number, however, seemed to be a little apart from the rest of them. He was a quiet, thoughtful-looking man of rather more than thirty, and his face showed that he was worried about something which he could not explain to the others. He did not join in the roars of laughter in which his fellow-officers indulged; but at each joke he smiled, and his smile, though serious, had a wonderful sweetness peculiarly its own. He was seated in a corner of the tent near the door, and as he did not speak, no one was particularly aware of his presence.

The fun waxed more and more uproarious, and each burst of laughter was louder than the last. A young lieutenant, with a flushed and excited face, was beginning to relate an anecdote of startling improbability and not too delicate humour. All eyes and ears were turned in his direction, and the quiet-looking officer at the end of the tent took the opportunity of slipping silently outside.

He breathed a sigh of relief at finding himself in the pure, cool evening air, after the close, heated atmosphere of the tent. The boisterous mirth of the other officers still reached his ears, but he walked on for a few yards into the field, away from the camp, until he could hear no sound but the song of the blackbird close at hand, and the sinister murmur of heavy firing in the distance.

The rosy glow of the sunset had by this time almost disappeared, and one by one the stars were coming out and gazing down upon the comparatively peaceful camp and the turmoil of the firing line a few miles away. The young officer paced up and down the field, lost in thought; and, for the thousandth time since he had joined the army, he asked himself the question: "Ought I to have done it?"

He had received his commission a few months ago, having previously served as a private. In civil life he had been a musician, with the promise of a brilliant public career before him. But he had left music to serve his country, and this was the thing that almost incessantly troubled his mind.

It was not that he regretted the sacrifice of his career, even if the sacrifice should prove to be a permanent one ; as far as he himself was concerned, he felt very little bitterness at having given up everything for the sake of his country. It was no more than thousands of others were doing. But he wondered if he had been false to his ideals as a musician. For he had been devoted to his art with an almost religious fervour ; he had regarded it as the highest manifestation of beauty, purity, and truth, as the greatest power for good in the world. His ideal had been to be a perfectly true artist, letting nothing seduce him from faithful service. He had no near relations, he had been disappointed in love ; what could draw him away ?

Now he had been drawn away, and it might be that he would never return again. True, he had only given his service to another ideal—that of his country ; but which ideal was the highest, and which had the strongest claim on him ? He could not decide. Sometimes it seemed to him that he had been too weak in letting himself be swept away by the wave of patriotic enthusiasm which had flooded the nation ; that he should have stood firm and clung to his old ideal. Then he pulled himself up sharply, and cursed himself for a traitor to his country, and one not worthy of the name of Englishman.

Again, he told himself that art was so great, so wonderful, that it must live for ever ; even such a tremendous upheaval as a world war could not destroy it. But then—how would art live with no one to support it, if everyone left it as he had done ? So he went round and round the question, time after time, always going over the same ground, and never coming to a decision.

As he walked slowly up and down the field near the base, he noticed the blackbird singing in the hawthorn tree. He listened for a few minutes, watching the bird with a faint smile curving his lips.

“You’re a lucky little beggar, you know,” he mentally apostrophised the songster, “I believe I actually envy you! There you are, singing away for all you’re worth, and no war to worry you and make you wonder whether you ought to go on singing, or leave off for the sake of your country.”

That very second something happened. From a neighbouring hedge there arose a shrill sound of a bird screaming with fright—the hen bird and her young ones in danger or trouble of some kind. Probably they were attacked by a hawk or an owl, or perhaps a wandering cat had discovered the nest.

The singing blackbird heard the alarm, and he did not hesitate for a moment. The clear, liquid notes ceased at once, and he flew away to the rescue of his mate.

The young officer smiled again.

“I beg his pardon. He has his troubles after all, and evidently has no doubt whatever about what he ought to do. Well, my friend, I’ve done the same as you—and if the cat gets you, and the Hun gets me, there’s an end of our singing! It’s a pity, but war’s war, and it can’t be helped.”

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Days and weeks passed by, and the war rolled on, taking its hourly toll of life and health, and never seeming to come nearer to the end. A small piece of ground taken one day, lost the next, and perhaps regained on the third; but no appreciable advance on either side.

A change was already noticeable in the demeanour of most of the officers—and of the men also—who had been so blithe and careless at the base on the night before they first went into the firing-line. It was only a few weeks since, but the deadly earnestness of the grim struggle in which they were engaged

was fast making different men of them. Nevertheless, their regiment had so far suffered comparatively little, and between times they still laughed and joked in almost their old fashion.

In spite of the object-lesson given to him by the blackbird, the young soldier, erstwhile a musician, was no nearer to deciding whether he had done right in leaving his art for his country. He had very little time, certainly, in which to consider the matter, for more than once he had been in some pretty severe fighting, which required all his attention; and even when he was not actually in the trenches, there was plenty to be done behind the lines. But still the undecided question haunted the background of his mind like a phantom; and sometimes it rose up in the foreground to baffle him as of yore.

At last a big British offensive began, and his battalion was in the thick of it. On the second day of the push, B Company, of which he was in command, stormed a German trench. The attack was successful, though at terrible loss, and after all had been done that could be done, the officer ordered those that were left to get back immediately to the comparative safety of the British trenches.

So they stumbled back, amidst an indescribable confusion of mud, stones, broken-down entanglements, and worse. Night was falling, and a heavy shower of rain came on, beating in their faces and half blinding them, so that it was almost impossible for them to see where they were going.

The soldier-musician was at the rear, limping along as best he could, having a slight wound just above his right knee, where a piece of shrapnel had struck it. He had also a bayonet thrust in his shoulder, but neither wound was serious, and at present he hardly felt any pain. But he could not get over the rough ground as quickly as the others, and what with the darkness and the heavy rain, he was getting left behind.

Presently he caught his foot in something on the ground, and he heard a slight groan. He stooped down, and found that it

was a private of his own regiment, with his thigh badly smashed. Shrapnel and shells were bursting round them in every direction, and it meant certain death to the man to leave him there.

The officer lifted him up with his right arm, which fortunately was unhurt, and managed also to support him a little with the lower part of his left arm. Then he half carried, half dragged him in the direction of the British lines.

It had been difficult enough before to stumble along in the dark, with his injured knee; but now, with the dead weight of the other man's body against his own, the officer found it wellnigh impossible. His wounds began to smart unpleasantly, and he was faint from loss of blood. If only he could get hold of two stretcher-bearers! He could not see two yards in front of him, and had very little idea as to how far they were from the trenches.

He gasped slightly as he stumbled over some obstacle, and nearly lost his footing. The private heard him.

"Better leave me to it, sir," he muttered, "I'm pretty well done for anyhow, and it's no good both of us—"

"Hold on, and don't be a fool," was the curt reply.

He staggered on for a few yards further, and then suddenly there was a tremendous crash and a blinding flare of light, and the ground shook under him. A shell from a "Black Maria" had burst at his very feet.

The private slid from his arms in a crumpled heap. The officer, hit in the side of the head, fell backwards into a shell-hole.

\* \* \* \* \*

When he regained consciousness, the rain had ceased for some time, and the stars were twinkling far away above him. He could see nothing but sky and stars, for he was lying flat on his back, and the shell-hole into which he had fallen was a fairly deep one. He felt strange and dizzy; his pulse was beating feebly, and he knew by some intuition that he had

not long to live. His wounds now ached intolerably, but worst of all was the ache at his heart.

Now that the end had come, regret stung him fiercely. His one thought was: "I might have devoted my whole life to music, I might have given a true and faithful service to the highest of all arts, and so have wrought some little good in the world; I had the talent, but I threw it away, and now the chance is gone for ever. What good have I done to anyone by coming here? Even the poor fellow whose life I tried to save is dead now—as I shall be soon—and no one is any better off. And—I have failed as a musician—I have been faithless to my art!"

At the thought he uttered a low moan, which the pain of his wounds could not have wrested from him.

Presently a strange thing happened. All the pain ceased—the physical pain and the mental as well. He was not lying alone and uncared for in a shell-hole in France, with the stars up in heaven gazing down upon him. He was amid the stars—they flashed and sparkled all around him, playing in a wonderful iridescent light that changed colour each second. Now it was blue, the blue of a summer sky, but far clearer and more luminous than any sky ever seen by the eyes of man. Then, intermingled with the blue, there were flashes of green, of golden yellow like the colour of a cornfield in the sunlight, and sometimes a pale gleam of violet showed for a fraction of a second.

The man gazed in awestruck wonder, and then he seemed to see that which he had imagined to be himself—a motionless, blood-stained figure in tattered khāki, with a white face upturned to the sky.

"Is this death?" he asked himself. "But—I have only just begun to live! I was dead before—now I am alive."

Then all the flashing colours round him were suffused by a shining cloud of rosy pink, which seemed to envelop him in a warm glow. And there was a great stillness and silence, though the atmosphere pulsed with life. And out

of the silence a voice spoke to the man—the voice of his own soul.

“ You said you had failed as a musician, that you had been faithless to your art. But you are mistaken. Do you think that the earth-life you have just left is the only one that you have ever lived? Do you think that you have not struggled and persevered against countless obstacles in other lives, in order to attain to the high qualities of musicianship which you now possess? Do you think that you will not return again to earth, to gladden the hearts of men with the wonder of your art? ”

“ But,” the man answered, “ since I have given up my art in this last life, will it not hinder my progress in the next? I have heard of the Law of Karma. Will it not be my karma to suffer as an artist when I return, as the result of my faithlessness? ”

“ Not so,” the voice replied. “ You know well that renunciation is an essential part of every artist’s life. Through renunciation only can he learn to be true. You renounced all hope of becoming a famous musician, because you knew that another ideal had a certain claim on you, and you could not with your physical body follow both at one time. But you have kept your artistic ideals pure and unstained throughout, and in the World of Reality only ideals count. Therefore when you return to earth, you will be a great musician indeed, for you will have learnt through renunciation the most important lesson of the true artist.”

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A week later his name appeared in the casualty lists, under “ Wounded and Missing, believed Killed ”.

His musical friends and acquaintances sighed, and said that the art had lost a great man.

But they did not know that in future years it would gain a far greater man, who through renunciation attained his ideal of the perfect artist.

Marjorie M. Murdock

## INTERNATIONAL SCHOOL FOR PHILOSOPHY AT AMERSFOORT, HOLLAND

IN *The Adyar Bulletin* for January, 1918, under "Theosophical Notes and News," appeared a short account of the promising work that is being done in starting this School of Philosophy. As the promoters of this institution naturally wish that it should be known to as many Theosophists as possible, the following extracts from the address of the President, Mr. J. D. Reiman, delivered at the opening of the School on June 18th, 1917, will give a good idea of the aims of the undertaking and the methods it is proposed to adopt. Judging by the photographs, the building and grounds are ideal, and suggest a very haven of peace and light amidst the surrounding storm and darkness. Doubtless many members of other nations will also apply to their Dutch brethren to be "interned" there—after the war. In any case it is an important contribution to the new civilisation, in the direction of education.

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### EXTRACTS FROM THE PRESIDENT'S ADDRESS

Now that we have the great joy of inaugurating a building of the International School of Philosophy, only a year after the first course of lectures was started, I beg to be allowed to say a few words about that which in my opinion is the principle of the School, the principle which, with the present intellectual growth of mankind, will come more and more to the foreground.

The form of civilisation which is slowly vanishing, is to be found in the sign of intellect, of cool intellect.

Generally speaking, the influence is one of disjunction, not of union, because for many centuries it has failed to do its work in continuous, close and mutual activity with the inner nature of man.

If this were the case, then intellectual work would always go together with a deepening of the insight of life, and with experience of the oneness of life. Then intellectual work would exercise a uniting influence.



Now that for a long time the attention has chiefly been fixed on the intellectual growth of man, and consequently his inner development has been treated as of secondary importance, great care will have to be given in future to the growth of the inner person, of true, spiritual man.

The higher nature of man must arrive at conscious activity within him. A necessary result will then be a harmonious co-operation of all his faculties, to be followed by equally balanced actions.

The inner nature of man is the nature of his true self. Each person is endowed with the faculty to realise this nature within himself.

If this nature is allowed to unfold, thought will gradually experience a vital activity, from which individual knowledge results.

This knowledge therefore is on the one hand the result of a vital activity within man; on the other hand it is the revelation of the Spirit, which in him reaches consciousness.

Such a complete growth does not allow intellectual work to go on any longer outside the real and more sublime nature of man, as has hitherto often been the case.

In what way is this nature roused to action? Through meditation. Man will discover then in the depths of his being the Spirit and the working of the Spirit, as the one Life, and he will find that one Life again in all that surrounds him, animating the entire cosmos.

Not until then will this be possible.

Now intuition, spiritual faculty, is born.

It is intuition that makes man think, in the sublime sense of the word. It is the realisation by man of divine Thought.

It is roused within him through the working of divine Thought itself.

A whole world of unknown glory then opens before his spiritual eye. Only now real life has begun for him. How very different his attitude towards the world will be now. When he looks back upon his past, it seems to him that he used to live in a world that now lies far behind him. He can hardly imagine that in that former world he was really alive. That which he has looked upon as reality has now proved to be merely a seeming reality.

This also holds good with regard to his former conception of science, of art, of religion, of philosophy.

For does not philosophy aim at giving man a clear understanding of life and of the phenomena of life? Philosophy never used to do this for him.

Philosophy can only then be thoroughly studied when man realises what life is. If he does not, if he only has a vague notion of life,

not as of a conscious working within him, then philosophy cannot supply him with wisdom of life, but at most with a knowledge of the philosophy of others.

Then man does his work with his lower intellect.

The study of philosophy becomes then the study of some ordinary subject, instead of the highest Research, the Research of wisdom of life.

Not until man has discovered Life within him, has experienced the working of the Spirit, not until then will he be able to discern the life of the spirit of great philosophers *in* their writings. . . .

In order to prepare such a totally different way of thinking, and such a different conception of life, a different training, different and more satisfactory tuition, will among other things be necessary, and also in this direction our School hopes to be active.

Tuition has become very one-sided and overcharged, as a result of the undue attention given to professional education at the cost of general knowledge.

As a result of the numerous inventions and of the enormous proportions assumed by economical intercourse, the requirements for different professions have become very hard to suit. Hence the splitting up of tuition.

Both teacher and pupil need all their time available for their special subject, so that there is hardly any time left for general subjects, or for anything dealing with other professions.

The thought of the great inner connection of all professions has disappeared from tuition, whereas already on the outset the possibility of getting a clear insight is suppressed in the pupil, because the wrong method of teaching has quickly smothered the germ of independent thought. The pupil lacks time to thoroughly account for things. He needs all his attention to absorb that which is taught during the lessons, and all that his books offer.

The knowledge thus obtained is superficial knowledge of facts, instead of a clear understanding of principles, with an insight into the meanings of facts as a result.

Much is demanded from the pupil's memory, so that his mind acts insufficiently.

If the personal nature of the pupil is strong, his being will protest, either consciously or unconsciously, against such a method of learning, whereas the pupil who does not rebel, goes on practising his faculty of learning *by heart* at the expense of his power to think.

The teacher does not fare any better in this respect. He must with his pupils finish a certain fixed programme, which contains too many details, and taxes his memory too much.

He also runs the risk of losing his independence.

In that case the dull work presses on him as a dead weight. He lacks to a great extent the power to express himself in his teaching, which becomes a continual torment to him, and he loses all love of his profession.

As soon as the teacher in *small classes* is, within certain limits, free to teach what he likes, his love of his own subject may revive. A free and fresh spirit will then enter into his teaching.

The teacher must be able to occupy himself with the person of each pupil in particular. He should learn to know their natures. He should find out what part of his teaching has not been digested. Thus he will see where his method of teaching is at fault, what improvements he should therefore apply.

In this way can his teaching become alive, and will teacher and pupil get to understand each other.

This greater freedom of movement will cause the constraining, artificial method of teaching to be abolished. Instead of mechanical training of the whole lot at a time, there will be a possibility of free unfolding and growth of the individual, who will be able to make society benefit in the direction in which his natural tendency lies.

Thus each and all will give the best of what is in them for the welfare of themselves and of mankind.

Examinations cannot in the long run be maintained. People have long agreed that the passing of an examination does not guarantee that a person is capable of more advanced studies, or fit for some post or other.

An examination above all is not a test of fitness in life.

If teacher and pupil—in Universities, secondary and primary schools—work together as has been indicated in brief terms, then capability and fitness may be judged of in a different way. Through their daily intercourse with the pupils the teachers will be able to see whether they are fit and capable.

A certificate issued by the joint teachers, and also signed by the School-inspector, should be sufficient.

The State will be able to exercise a sharp control on teaching, if this control is exercised by persons that have been recommended by the teachers themselves.

The Government should nominate these inspectors out of a proposal made by the teachers, whilst in every district the inspector could be assisted by one of the pupils' parents, chosen by them out of their midst.

In order to arrive at a close co-operation in the whole domain of teaching, it is necessary to found an Academy of Teaching and Education. The inspectors of primary, secondary and high schools are through their scope of work entitled to a membership of this Academy.

Out of the common work of the inspectors a spirit of union is born, which will permeate all establishments of teaching, a spirit which, not being limited to a fixed programme, or constrained more than is necessary to rules, will every year be free to give new life to the training institutes.

Where in future intellectual work will be less dependent on memory, the brain will work with less restraint and only the best pupils will be admitted to the Universities.

The studies at the Universities should be really scientific. Those who possess a good memory, but lack a sufficient power of thinking, are not capable of these studies.

In this connection great care will have to be given to the training of students, which may prove the necessity of uniting the professors of one Faculty in one and the same University town. Then the professors will mutually be able to arrive at a good division of labour. While the intercourse with the students requires more time than the actual lecturing, yet they will be able to find time for their own studies.

The various Faculties get more closely connected at the Academy. If the future student possesses, more than is now the case, a personal insight and more general knowledge as a result of his more satisfactory preparation, then a generally philosophical moulding before the beginning of his University training, in the way aimed at by our School, will be a possibility for all students.

At present this is not yet so.

Many a student would now mistake a philosophical training for the study of some new subject of tuition. Owing to the great amount of work of the memory and the small amount of independent thinking done by him, the future student of our days is not fit for philosophical studies, which more than anything else require the capacity for intellectual function. . . .

During a philosophical moulding as conceived by our School, it is proved whether the future student is really fit for University studies.

This moulding reveals to him the nature of the studies which await him.

Mistakes in fixing on a certain profession are now reduced to a minimum.

Above all, his preparation obtains for him an independent understanding of religious life, and he learns to recognise religion (connection) in everything, also in his science.

This will be a powerful help to man in his further life. He will, whenever he has a chance, return for some time to the philosophical centre, in order to strengthen and deepen his spiritual insight of life and the phenomena of life.

Thus I have sketched some of the principal lines of what seems to me a necessary reorganisation of teaching, if this is to be useful to man, and to society in general.

In anticipation of the coming changes in teaching, the International School of Philosophy will continue the enlightening work, and start International work as soon as circumstances permit.

Thus our School hopes to become in future a centre, in which the universal brotherhood of Mankind may be realised as a result of the consciousness of the working of the Divine Spirit in man.

We may already point to some interest taken abroad in our Institution, both by teachers and students.

In all circles of society a need is felt of arriving at a better understanding of life, religion, science and art.

This need is also felt by the so-called practical business man.

The latter is, however, through his practical turn of mind prevented from studying philosophy, because until now he has not been able to find anything that is practical in it.

As soon as he has attended a course of lectures at our School he will doubtless change his opinion.

Does not the right study of philosophy lead to wisdom?

Wisdom is the essence of the truly practical man.

Philosophy is only unpractical when it leads to learnedness.

Moreover the teachers of the different schools will see that owing to the shortcomings in their own education and their prolonged application of the methods which lead to great superficiality, their personal insight needs strengthening. They will try and find a place where they can find the needed rest and help.

The arrangement of the courses at the International School of Philosophy is entirely based on the wish to encourage and promote the better insight of which we have spoken.

“In order to promote independent thinking among the students”—thus runs a communication of our Curatorium to those who attend the courses—“the teachers will as much as possible suggest a subject for meditation and discussion in the course of the day. This is with a view to working at the moulding and deepening of the conception of life, and to trying to find similarity between different conceptions. Apart from the courses there will be daily conversations with the teachers, which will as much as possible, be held in the open air.”

Thus the visitors of the School will, in quiet surroundings, through the solving of problems and their conversations with the teachers, finally discover that in them there is Life, the one great, eternal Life! . . .

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## CORRESPONDENCE

### THEOSOPHICAL EDUCATION IN THE LIGHT OF ASTROLOGY AND COMMON SENSE

A reply to "Natura Non Facit Saltum"

(in the February number of THE THEOSOPHIST)

To realise truth in its *pleroma* or fullness, we must include the element of paradox; beyond this, even, we must fear neither experiment nor hypothesis, if truth, naught less, is our quest. If we limit ourselves to facts, where shall intuition lay her head? Every mountaineer knows the ecstasy of daring, that consecration and compensation of the drudgery of doing!

*Gradus ad Parnassum* expresses but one half of all memorable ascents; crises there are, divine occasions also, wherein "a leap in the dark" not only justifies the leaper who lives to tell the tale, but remains a deathless testimony of that high failure which, at long last, is of more intrinsic value than low success. "It takes all sorts to make a world": in the world of education, the vision and experience of a poet-astrologer may take its place with that of the pioneer and pedagogue.

In the writer's opinion the author of "Natura, etc." has not taken into account the probability that Theosophical parents will attract those egos whose natural pabulum must include *wise* Theosophical instruction, given always with due regard to the planetary nature, rhythm, and temperament of each child. If Theosophical "teaching" is to consist of "a jumble of ideas . . . about reincarnation, nature-spirits and Masters," the result cannot but prove "truly deplorable" from every point of view, and not less from that of the "educator," and "cannot possibly be the proper thing". But what more deplorable than the supposition that the "Theosophical" parent will be no further advanced than the average narrow-minded "Christian" parent, of poor culture and dwarfed mental stature, who presents to the eager, enquiring child-mind the hocus-pocus of dogma and shibboleth too often imposed in the name of Christianity? The faults, here, lie with the parents, "Theosophists" or "Christians," so-called, who offer "stones" or "pious pap" as the case may be, and in neither instance the pure milk of the Word.

In the writer's opinion, nothing saner, more poetic, wiser, in the widest and truest sense of the words, can be placed before the mind of the growing child, than the ideas of The One Life, One Force, Reincarnation, Karma, and the Brotherhood of Man, expressed in terse and simple imagery, with due regard to the limitations (and the advantages) of the outlook, proportions and perspective of each individual child. The *average* child's mind does not desire to place palings round truth, nor to submit itself or others to a kind of "police-regulated" world. The *average* child will see nothing abnormal in the teaching that Masters are many, though Truth is One; it will not put him off in the least to be told that the Lord Jesus is his Master, the Lord Buddha another's. If, by the study of the horoscope, it is seen that Christianity presents his angle of the vision, by all means let him be taught the religion of his country, so long as narrowness and prohibition of other lights be excluded.<sup>1</sup> Devotional teaching appeals to many a child; dogmatic statements appeal to very few, and are distasteful to most. Ill-digested "jumbles" of ideas "teach" no one, whether the ideas be Theosophical or not. Lucid, simple, deep thought, set in clear, plain language, will appeal to most children. It is surely as easy to present our glorious, all-inclusive Theosophical ideas in fair and seemly forms, which shall appear beautiful, wise and true, to the children committed to Theosophical parentage and guardianship, as to give them a mere sectarian, Christian, doctrinal education which, however admirable so far as it goes, is but a partial presentation?

All the basic principles of Theosophy, being universal, are also simple, and in every case can be illustrated from Nature. Brotherhood, Reincarnation, Karma, Universal Unity—these are not strange, new-fangled ideas. They are older than the earth our children tread, higher than the hills to which we bid them look for help and strength. We have but to *remind* them, in many cases, and the slumbering knowledge within their depths and heights will arise and descend simultaneously. They will *know* the truth, and the truth will bring the freedom of law and order, not the licence and lawlessness of anarchy, nor the murderous persecution of fanatical intolerance. Nature's lessons of reincarnation lie so near the surface, that but a word or two will bring them home to any child who learns from Nature. The average child learns naturally from his mother Nature on all planes, from instinct to intuition. Alas that, even yet, so much is given from printed pages, so little from the book of life. Everything is written in Nature, it is only a matter of interpretation, of "eyes and no eyes," etc. God is both "His own Interpreter" and also delegates to man this divine mission. Heavy is the karma of those "called" but not "chosen" to this work of illumination, because they refuse to submit to the necessary preparatory intellectual discipline.

The children growing up in our midst during this terrible but wonderful period of devastation and reconstruction, need now, as

<sup>1</sup> Here the writer speaks from fairly wide experience.

never before, Theosophical teaching in its highest and widest interpretation, the wisdom that comes from above and that leads onward and upward from below. Savagery or neurosis are the alternatives with which we are faced. The Martian vibrations triumph to-day over all others, playing upon the corresponding Martian atomic substance in every child. If the lower Martian elemental essence vibrates synchronously, the child's outer and inner world becomes a state of warfare on every plane, the lust of destruction attaining giant proportions in a soil "native" to its nature; on the other hand, if Mars acts as the Planet of Repulsion (which it does in many a horoscope of the New Race children now entering incarnation), the horror of the butcheries enacted becomes "a horror of great darkness," to a sensitive Neptunian ego. Little will be said, for the power to formulate is weak in young Neptunians, but the nerves are in a constant condition of shuddering, and a dumb questioning becomes the normal attitude towards life of the young pioneers of the Age of Brotherhood. What but Theosophical Education in the light of Astrology and common sense can avail here? First, to study the child by the light of planetary indications given to each at birth, we need those who will trouble to learn the universal language of symbolism, and then see that its special needs are supplied, *according to, not in violation of,* those rhythmic laws of its being which are laid down in every birth-map, the epic of manifestation for each individual. Under Mars is born the dauntless warrior, under Neptune the Lover of Peace, both equally dear and precious to their planetary guardian-spirits: if treated alike, one will be "made," the other "marred"; the responsibility rests with the educators.

The truths of Theosophy being "items in the sum of truth," they are applicable to every method of education; science showing itself in the adaptation of the environment to the organism, the life being more than meat, and the body than raiment. There is the law of love and that of the jungle; each must be taken account of, on this our earth, for they coexist, here and now, side by side. *Both* are found in Nature, and it is idle and unscientific to assert the contrary. This is a period of cataclysm and contrast. Mars and Saturn, Uranus and Neptune, represent very fairly the pairs of opposites engaged in world-combat to-day on all planes. Everything is over-accentuated; "good" and "evil," light and darkness, heroism and Hunnishness (in the widest and non-geographical sense of the word). Out of blood and tears the new civilisation must spring; nay it arises even now. A new form of religion is a necessary corollary to the new problems that confront us. What but the tenets of Theosophy will "hold" the thoughts of the coming generation?—a creed wherein mind and emotion will meet and consummate their union. Of their mingling shall be born the Church of Humanity, a faith wherein intolerance, bigotry, ostracism, shall have neither lot nor part; wherein the lion of strong endeavour shall lie down with the lamb of universal inclusion; wherein burning conviction shall not be incompatible with ability to sympathise with other convictions, even if different; wherein reincarnation and



karma shall enter as vital principles, living truths, seen in ideation, "lived out" in their practical application; wherein devotion to the individual Master shall be deep and high, immovable; yet where a brother's devotion to *his* Master shall be equally sacred to the disciple of the other; wherein creeds shall be respected as temperamental ways of approach, not set up as so many fetishes; wherein the existence of nature-spirits will be a proven "fact" to the eyes of the children who already see them frequently, yet fear to speak of them.

Does this sound like a millennium? To the writer, it is but an earnest of what shall be, when "straight" Theosophy is given direct to children by wise teachers, not warped in transmission. The true Theosophist is neither crank nor faddist, though these gentry will worm their way into the Theosophical Society, as into the folds of Christianity and the scientific laboratories.

Theosophy demands the wisest thought, the deepest love, the highest conceptions of which human hearts and minds are capable. The wisdom of the Gods does not pertain to one exclusive Society, though there are those within that Society who are the chosen guardians and custodians of the next religion, the creed that will amplify, deepen, include the best of all that has been before, containing within itself the embryo-seed of the next dispensation. To this Religion of Humanity, then, must we look for the hope of our calling in the future. Truly we need hope to-day, though sorrowing not as those who have none. For this religion many among us are working, some in the public arena, others in silence and secrecy. To an increasing number, Theosophical principles appeal as the basis of this new religion, and in that conviction the foregoing protest is recorded. Let those who believe that in these principles, and their application in theory and practice, lies the educational hope of the future, work on undismayed. Mistakes and failures, lack of discretion, want of discrimination, tactlessness—these are not confined to *Theosophical* educationists; had they been, the world would not present the spectacular drama of the immediate moment. *Natura non facit saltum*. Rome was not built in a day. The new religion is even now a-building, though the architects and builders are as yet but a handful of pioneers, derided by many, misunderstood by more. They need not fear the word Theosophy; let them fear naught but cowardice, incompetence, and lack of understanding. Theosophy is and will be justified of her children, yea, even of "Theosophical educationists".

LEO FRENCH

## THEOSOPHY AND POLITICS

I VENTURE to submit that the time has come when a Theosophist should recognise the difference that exists between an active interest and an active share in politics. To be a Theosophist, there can be no limit to the interest he must take in politics ; but in my view to take an active share in them, except in his capacity of a plain citizen, is to be guilty of something very like "mixing the planes," like combining religion with temporal power, business with philanthropy, self-interest with humanitarianism. The man who cannot interest himself in political movements without plunging into the political arena, is showing that he has not achieved the true Theosophical attitude. For what is politics ? Is it not a game, a struggle, to obtain something for one's race, class or kind ? Is there in that respect a pin to choose between it and war ? Both betray the same characteristics, those of a fight between upper- and under-dog. The right to self-determination, however laudable to assert it, is, in short, merely the right to be selfish—as selfish, too often, as one can ! The prerequisite to the Theosophical attitude, on the other hand, is to be self-less.

I am not arguing against politics any more than I am against war. I am merely pointing out that, while each comes within the wide range of studies and interests embraced by Theosophy, neither is Theosophy in itself ; nor should the active pursuit of either be included even in what might be called "experimental Theosophy," any more than should, say, human vivisection (or any vivisection ?) be included in the study of medicine. War is the soldier's business for so long as it can call itself a legitimate business at all. Politics is for the politician. It is admitted that a man is not entitled to call himself a statesman unless he can rise above it. Surely he should even more be required to fulfil a like condition before he may call himself by the solemn title of Theosophist ? And why this condition ? Because the politician is working for his party, race or caste. Legitimately enough, be it admitted ; yet he is harping on the string of self, and so cannot attain to the divine harmony of that God who is for all. I can see little to choose between the Prussian Junker, frankly pushing the selfish policy of domination for his race and class, the schoolboy, "boosting" his school as the best on earth, the sectarian, claiming a monopoly of Heaven, and the politician, be he Conservative, Labourite, Nationalist, or Home-ruler. In each the pivot is self.

I wish, with all respect, to protest against the somewhat free use that is being made of the pages of THE THEOSOPHIST—the official organ of our Society—to push the political views of the great lady who is our President. I venture to think it is time the Society, as a body, made its voice heard, and declared what I cannot but believe is its opinion, that zeal has too long been allowed to outrun discretion, and that the Society and its organ, instruments fashioned by the will of the Masters for a great universal purpose, should no longer be exploited in the particular interests of a party. However pure the aims of that party, however prompted by the spirit of the martyr (though that spirit is one I do not completely trust, it having been not

always free from the taint of self in some historic instances), those aims, being particular, are in that respect and to that extent inimical to the universal.

Christ's attitude towards those who sought to entrap him into a political declaration is a model for the Theosophist, and His answer is at the same time a complete summing up of the whole matter: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Do not mix politics and Theosophy. And do not work against established authority.

It is not that one would specially deplore the odium to which this political attitude exposes the Society, and through it Theosophy. Such unpopularity is sometimes a valuable means of segregation, as well as a touchstone for the genuineness of one's convictions. It is not even the resignations of membership which must have been taking place. The Society has time and again been subjected to winnowing blasts from which it has emerged only the stronger. But I think the Society is at present having its energies unduly dissipated by diversion from its legitimate work.

Month by month the "Watch-Tower" notes contain a considerable amount of political matter, presented politically, and not philosophically or Theosophically, to the proportionate exclusion, presumably, of Theosophical matter. How otherwise does it come about that one of the most noteworthy "signs of the times," one that may well prove more momentous to the history of human progress than even the great war itself, has so far escaped notice? How many readers of THE THEOSOPHIST are there who will grasp the allusion when I say that what I now refer to is called "Garabed"?<sup>1</sup> And there may well be other signs of equal significance of which Theosophists are unaware, but of which we have, I submit, a right, conferred by membership of the Society, to have been made aware.

But there is a more serious consideration. The Theosophical Society is the great repository of that truth for which the world is now in a peculiar manner ready—the truth as to the phenomenon of death. There are millions in the world to-day who are craving the comfort which the knowledge of that truth can bring, knowledge which their intelligence, sharpened by bereavement, is prepared to assimilate. Does it not seem as if it were suspiciously in the line of the Big Black Plot that the Society should now, of all times, be so discredited as to hinder the reception of the message of comfort and joy to humanity? Certainly its energies are being diverted from the great task of sending forward that message. Certainly it is being held back from coming to grips with the last enemy—Death. Which powers are holding it back—White or Black?

*Simla*

JOHN BEGG

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<sup>1</sup> [See *The Adyar Bulletin*, June, 1918, pp. 185 and 186.—ED.]

## BOOK-LORE

*The Philosophy of Benedetto Croce*, by H. Wildon Carr. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

Comparatively few people, outside the small circle of those who devote themselves exclusively to the study of philosophy, are familiar with the work of Benedetto Croce, as a philosopher, and yet we are told he is "one of the few living philosophers who have won recognition beyond the borders of their own country," and that he has written various books embodying a really original contribution to philosophic thought. The general tendency of his doctrines is summed up by our author as follows :

Modern philosophy has from the first, and as its distinguishing character, divested itself of all reliance on authority, and has asserted the self-sufficiency of reason, but it has not divested itself of this other-world concept [the concept of a *real* world which stands to the common-sense world of experience and science in the relation of ground to consequence and which is presented as another and different world]. This still clings to philosophers who have emancipated themselves from every trace of theological prepossession. Let us get rid of it finally and absolutely, is the burden of Croce's plea for an anti-metaphysical philosophy.

In his first Chapter Dr. Wildon Carr explains briefly and in outline what is meant by the name by which Croce himself designates his theory, and which our author has translated "philosophy of mind". He introduces the reader to the main theses underlying the whole structure of Croce's thought: the two fundamental forms of activity of the mind (which is the only reality)—knowing and acting; the four pure concepts which these yield—beauty, truth, usefulness, goodness. He further gives a preliminary account of the two special theories which have brought their author most fame, namely his theory of art—the Expressionist Theory as it is called in the Textbooks—and the theory of history as identical with philosophy. All these and several other of its characteristic doctrines having been briefly introduced, Dr. Carr proceeds to a fuller explanation of each in turn.

The reader who is making his first excursion into the world as seen from the standpoint of the Philosophy of Mind, will find it hard to get his bearings. Clear thinking such as

is needed for even a superficial understanding of the system of thought here presented is difficult, especially when it is in fundamental outlook contrary to much that the ordinary reader of philosophical books takes for granted. But Dr. Carr is a friendly guide, and patient and clear in his explanations. The present reviewer is quite incapable of judging of the merit of this book as an appreciation and interpretation of Croce's philosophy, but as an exposition of a theory of great interest, it is one which we should recommend to all Theosophists who wish to promote the Second Object of our Society.

Croce's philosophy deals, we are told, exclusively with ordinary and commonplace concepts in their ordinary and commonplace meanings; "most of the argument seems to be taken up with dull and at first sight unimportant and otiose inquiries". Yet the implications of the simple principles on which it is based appear, on further and careful study, to be far-reaching, of practical interest, and of real importance. In it "there is nothing transcendent in the sense that it lies beyond the sphere of positive knowledge, with no relation to human life". With regard to the value and significance of the theory of the beautiful, Dr. Carr says :

The philosophical importance of the doctrine is not merely that as an isolated theory it can claim to be freer from intellectual difficulties than any of the many other attempts to define the beautiful. It is something more significant. In defining the true nature of an æsthetic fact it indicates the place of the æsthetic activity in the mental life. It is not a discovery in the scientific sense, it brings to light no new fact, no new law. In itself it may even be, so far as its mere enunciation is concerned, only a question of logical or even grammatical accuracy ; that is to say, all it purports to do is to define a recognised fact of common experience. Its value and significance, however, lie in what it implies. This is nothing less than a new standpoint from which with a new principle there arises a new order of knowledge and a new meaning of life and mind.

In the chapter on "The Four Moments and the Twofold Degree," in which the author compares the dialectic theory of Croce with that of Hegel, we are given another instance of how the ideas put forward in the philosophy of mind are something more vital to us as human beings than a mere "abstruse problem which concerns only those who care to amuse themselves with a kind of mental gymnastic". Speaking of the theory of the synthesis of opposites he says :

It is a problem which intimately concerns us all. No one who lives our human life and thinks our human thoughts can cast it aside as a thing indifferent and of no importance, for it touches the fundamental principle of our existence. It lies dormant in every man's thought, repressed, it is true, for most men, by the stern necessity imposed on us of attention to life, but ever ready to awaken and spring up in the mind when the strain of action is relaxed and we turn to contemplation. . . . In the Greek world and to the Greek philosopher it was the problem of knowledge and opinion, the problem of wisdom. In the Christian world it has centred round the moral problem of the nature of evil.

These remarks apply of course to the problem generally, not to Croce's solution of it alone. Of the latter he remarks :

The importance of this philosophical doctrine will be understood when we consider that upon it depends the whole theory of the nature of error and evil. . . . The theory which denies absolutely to error and evil positive and independent reality, is not a shallow optimism, such as Voltaire has satirised in *Candide*, it is a theory which resolves the dualism it has been the main effort of philosophy throughout its history to overcome.

Croce's own way of writing may be extremely formal, as Dr. Carr warns us. His exponent's, in the present volume, is not. The explanations, comments and deductions, by means of which the author makes clear the theories he is expounding, are eminently "readable".

A. DE L.

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*The Gnosis of Light*, a Translation of the *Untitled Apocalypse*, contained in the Codex Brucianus, with Introduction and Notes, by Rev. F. Lamplugh, B.A. (John M. Watkins, London. Price 3s. 6d.)

The Codex Brucianus, Mr. Lamplugh tells us, was brought to England from Upper Egypt in 1769 by the famous traveller, Bruce. It contains several Gnostic works, one of which, the so-called *Untitled Apocalypse*, is here translated. This is said to be quite distinct from the others in character and style, and the date the translator ascribes to it is from A.D. 160—200, the period of Basilides and Valentinus. It is also believed to be earlier than the *Pistis Sophia*.

Mr. Lamplugh's Introduction is particularly interesting for the clue it gives to the attitude of the early Christian Gnostics with regard to their Scriptures and the imparting of knowledge of the Mysteries. He suggests that they used these books not so much for direct instruction as for awakening the student's intuition by a system of symbology formulated as a ritual. Thus we read :

Hence the disciple was confronted in due time with a document that would not yield its secrets to dialectic, a kind of ritual in words that initiated his intuition into self-knowledge. Intense devotion was needed, imagination, and will-power. The Gnosis came gradually, perhaps after the manuscript had been laid aside; it was the effort towards a sympathetic understanding that mattered, that was rewarded with life and light from God. The mere success of the logical mind in unravelling a puzzle was as nothing, for the readings of these monstrous, many-faceted stars of symbolism were infinite. That the intuition should enter into self-awareness, as into a sacred place of the Mysteries—that was a process of the Gnosis.

The author also reminds us that this higher faculty was developed only after a thorough training in the use of the logical faculty. He makes his typical Gnostic instructor say :

"This must not be taken as attacking reason; if you join our School you will have a stiff course of Plato. You ought to know the 'Things that are' from the ordinary

point of view, from outside, before you approach them with the idea of getting inside them, and so raising them up within yourselves as far-shining lives."

The text is rendered in dignified language, and the copious Notes bear witness to the translator's close and sympathetic study of the Gnostic tradition; in fact, without the help of these Notes, the difficulty of deciphering many passages would be greater than most students would care to face. Happily Mr. Lamplugh applies the master-key of Mysticism to the Hellenistic-Christian concepts and phraseology of this document, and so the Theosophist should be fairly well able to find his way through the otherwise bewildering mazes of Gnostic cosmogony and regeneration, by recognising such familiar landmarks as the Cross, the Name, Space, the Zodiac, the Victor God, the Perfect, the Augoeides, the Diamond, etc.

Apart, however, from the actual interpretation of the symbology employed, there is in this scripture, as in *The Stanzas of Dzyan*, a very marked appeal to the imagination through a subconscious sense of rhythm conveyed by the flow of words; and as a fine example of this effect, we quote the conclusion of a hymn sung by "the Mother of the Universe," and "the Powers of the æon of the Mother," to "the One and Only God":

"Thou alone hast raised up the Secret Worlds to Thyself, so that they might know Thee, for Thou hast given unto them the boon of knowing Thee, for Thou hast given birth unto them from Thy Incorporeal Body and hast taught them that from Thy Self-productive Mind Thou hast the Man brought forth in Contemplation and in a perfect Concept, yea, even the Man brought forth by Mind to whom Contemplation has given a form. Thou it is who hast bestowed all good things upon the Man, and He weareth them like vestures. He putteth them on like garments and wrappeth Himself with Creation as with a robe. This Man is He whom all the Universe yearneth to know, for Thou alone it is who hast ordained unto the Man to manifest Himself, so that in Him Thou mightest be known and that all might learn that it is Thou who hast brought Him forth and that Thou art manifested according to Thy Will.

"Thee do I invoke, and I pray Thee, O Father of all Fatherhood, Lord of all Lords, to give an holy ordering unto my kinds and to my offspring, that I may rejoice in Thy name and in Thy goodness, O Thou Sole King, O Thou who changest not. Bestow upon me from Thy goodness, and I will make known unto my children that Thou art their Saviour."

We congratulate Mr. Lamplugh on a scholarly and intuitive piece of work in a field to which he is clearly attracted by temperament and association, and in which he fully acknowledges the value of Mr. Mead's researches. The book is an important addition to the library of Gnostic literature already available.

W. D. S. B.

*The Builders: A Story and Study of Masonry*, by Joseph Fort Newton, Litt. D., Grand Lodge of Iowa. (The Torch Press, Iowa. Price 7s. 6d.)

This book was first printed and copyrighted in December, 1914, and was reissued in 1915 and 1916. The notice on the paper cover of the bound volume states that it was "written as a commission from the Grand Lodge of Iowa," and that a copy of it is to be presented "to every man upon whom the degree of Master Mason is conferred in the Grand Jurisdiction of Iowa". The claim is made that this book is "the first of its kind ever written, giving a simple, accurate, vivid story of the origin and developments of Freemasonry and its spread over the world, and an interpretation of its spirit, its philosophy and its mission.

The book is singularly interesting, and holds the reader not only by the wealth of information it conveys and the wide and varied reading of which every page is a plain proof, but also, or perhaps more especially, by the balance the author holds between personal opinion and tradition, and by the unbiased statements regarding the history and tradition of "Orders" and "Grand Lodges"; most attractive of all the characteristic qualities of the book stands out the vivid and deep appreciation of the spirit of Masonry in its character of Universal Religion—bound to no country or language or Church or Creed, but fundamental to all. "All through these pages," says the author in "the Ante-room," as he styles his preface to the book proper, "the wish has been to make the young Mason feel in what a great and benign tradition he stands, that he may the more earnestly strive to be a Mason, not merely in form, but in faith, in spirit, and still more in character; and so help to realise somewhat of the beauty we have all dreamed—lifting into the light the latent powers and unguessed possibilities of this the greatest Order of men upon earth.

This book ought to be in the hands of all people who have any interest in Masonry, but especially of those on whom the degree of Master Mason has been conferred. To members of the Co-Masonic Order it ought to appeal with great force, for the book is written in so Catholic and Universal a spirit that it must be of great value to that Masonic Body, which is striving so earnestly to live its teachings and be, what every Mason should be, a helper of mankind.

A. E. de L.



*The Terror*, a Fantasy, by Arthur Machen. (Duckworth & Co., London.)

The origin of the Terror is an impenetrable mystery known only by its consequences on land and sea and in the air. The secret becomes less palpable by reason of the artificial silence enforced by the censorship in England, where the Terror stalks. At first there seems to be no connection between the death of an airman caught and entangled by a flock of birds and that of a family brutally murdered in another part of the country. By as mysterious deaths and gruesome, murders are added to the list; and especially when all the workers in a munitions factory die suddenly with "faces bitten away," the Terror becomes a nightmare so fearful that strange trees shining with jewels in the night are no longer things of beauty but of fear. These unrelated happenings demand explanation; that demand is satisfied by the author carrying the reader into the realm of animal psychology. The real mystery shall not be explained here; that is unfolded in the story; but the minor mystery which the author professes himself unable to solve, Theosophy can unravel for him. The sheep dog at Treff Loyne, who alone escaped the fate of the rest of the animals, had that which "signifies the royal prerogative of man, differentiating him from the beast". Having broken away from the group-soul, he was independent of it.

In *The Terror* Mr. Machen has endeavoured to engage the reader's interest by means of the usual technique of a mystery story, and for the most part he succeeds. Since he calls his volume a fantasy, we are not privileged to hold him too minutely to account for what may seem to us to be unreasonable elements. This reasonable element could have been found by him in Theosophy, however impossible the tale would still remain.

A. K. G.

*The Guest*, by G. Colmore. (Edward Arnold, London. Price 6s.)

This story takes us back to the early days of the war. Mrs. Marchant finds herself at the outbreak of hostilities practically interned in a hotel in Belgium together with a Mademoiselle Caillaux. The two women make their way back to England with some difficulty, and Mrs. Marchant invites her new friend to stay at her house at Cloydyke, a village on the East Coast. We are introduced to Mrs. Marchant's friends and relations, and the story goes on very quietly for a time. But all the while there is a mystery in the background somewhere—we feel that—and as it gradually reveals itself, we find ourselves in

the midst of the complications of a war tragedy. We sympathise with the hero, Joe Marchant, when he says, describing with characteristic simplicity the most utterly wretched moment in his life: "The whole blessed world seemed to be topsy-turvey, and everything I'd ever thought seemed to—to bust up. . . . I don't suppose that anybody's what they seem to be, all over the world." Joe is saved from losing all hope and faith by Mrs. Marchant's remaining true to her own higher impulses, and it is this victory of all that we have admired in her that saves the story from a too dreary ending.

A. DE L.

## THEOSOPHY IN THE MAGAZINES

### PSYCHIC HELP FOR SOLDIERS AND SAILORS

*The Occult Review* for May contains a useful article by J. W. Brodie-Innes, entitled as above—useful not only because it deals with a subject that concerns almost every one at present, but especially in that it approaches the matter with a practical caution that is more likely to invite attention and command respect than the enthusiastic claims so often advanced by incipient psychics. The very first words reveal the attitude of candid enquiry in which the writer examines the evidence.

Is this possible? We hear the question over and over again, and many are the answers, but few of them are convincing, save to those to whom has come actual experience. Hardly in the length and breadth of the land is there a household that has not some near and dear ones fighting for King and Country, on sea or air or land. Hardly one that has not anxious members who perforce must bide at home, yet who long to render help and comfort, healing and blessing, to the absent ones, if only they could. Earnestly we know they pray, fond and fervent wishes go forth continuously, but they long naturally for some definite assurance that help, so greatly desired, has actually been given.

To start with, the writer admits that the cases of miraculous escapes, etc., occasionally reported, are far outnumbered by those in which apparently no help has been received, while in most cases the desire to help has been equally strong. Neither, in his opinion, is there any substantial comfort to be derived from consulting the ordinary clairvoyant.

And so it is with the revelations of clairvoyants and mediums, and the whole tribe of professional diviners. Multitudes of these have been told to me and a few have been extraordinarily accurate, many have been wildly wrong, some so vague that only by much imagination could they be called either right or wrong, and many manifest frauds. Some of those who made the most startling successes, have in other cases proved just as wrong.

On the other hand he adduces the analogy of physical scientific discovery to point out that one successful experiment can prove the possibility of a process in spite of hundreds of failures. The experimenter at once proceeds to find out what were the conditions present at the success and absent at the failures, and so follows up the rationale of the process. The same reasoning can be and has been applied to telepathy. This phenomenon has already been tested under scientific observation in special cases, and therefore the conclusion is justifiable that thought-transference comes within the scope of natural laws which cannot be disproved by failures where those laws are not complied with, any more than wireless telegraphy can be disproved by the failure of inadequate instruments.

The writer then passes on to the problem of dreams, as being a means of ascertaining the results of psychic efforts made in the waking state, and tells a remarkable story of a man who, during the siege of Paris, made a strong effort to deliver a message to the brain of a friend in London and then dreamt that he saw his friend acting on the strength of the message—a dream which he verified the next time he met this friend. In connection with prophetic dreams Mr. Brodie-Innes goes to the metaphysical root of the matter by postulating a state of consciousness in which the past, present and future are seen as coexisting in an eternal present.

Having thus paved the way for a mature judgment, the writer gives it as his firm conviction that much help is actually being rendered in this way—mainly of a vague and unconscious kind, but sometimes quite consciously and very definitely. He then relates two curious experiences of his own, full data of which the Editor acknowledges as received by him in confidence. The second of these is the most complete and successful, for, after dreaming that he visited his soldier friend in hospital, he got a letter from the Colonel of the regiment saying that the wounded boy had sat up in bed, insisting that the writer had come to see him and that he would now recover—which he did, contrary to the doctor's expectations. Mr. Brodie-Innes disclaims the possession of any special psychic powers, and asserts his independence of any collaboration in these instances; while his easy style of narrative and common-sense standpoint are just what is needed to bring home to the casual enquirer the reality of the unseen agencies described in Theosophical literature.

W. D. S. B.

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

IT is difficult to write to you, readers mine, in these days of strict censorship, for you, as many letters have told me, want to know of my Indian work, and yet I hear that the subscribers receive their copies mutilated, and without any such news. So I fear you must be without news, since you cannot have it if I do not write it, and you cannot have it if I do. I remember that in the days of our H. P. Blavatsky, the copies of *Lucifer* were treated in this way by the Russian Censor, and we used to receive just such indignant letters as come to Adyar now, and H. P. B. would wax furiously indignant, and speak strange words in strange tongues. Her humble successor feels more amused than indignant, for the proceedings have their comic side. And, after all, it is only for a short time, and later on, when Censors no longer preside over us, we shall look back with laughter on the precautions taken and on their futility. So why not laugh now?

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So I must not tell you of the Special National Congress, with its 5,100 delegates, and its 6,000 visitors, a record Congress, and all the work done therein. From all parts of India came the delegates, earnest, steadfast, men and women, of all

creeds, and castes, and classes, and of both sexes; there were many women delegates also; two big blocks of them, given, with Indian courtesy, the best seats in front. And there was a choir also, mostly, though not entirely, composed of women, and they sang patriotic songs, with hearts and voices throbbing together. Moreover the Congress passed a notable resolution which I must put on record here: "Women, possessing the same qualifications as are laid down for men in any part of the Scheme [of Reforms], shall not be disqualified on account of sex."

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It is quite natural that here, in India, women should advance beside their men, for India has had many capable women Indian Rulers, sometimes in their own right, sometimes as Regents for their minor sons, and this has continued down to our own time. Many Indian women are good women of business, managing large estates, and in the joint families of Indians, where a household numbers children, grandchildren, great-grandchildren, and uncles, and brothers, and cousins of many degrees, and visiting married daughters of the various generations and of all the collateral branches, with servants innumerable, one sees one aged woman, revered and obeyed by all, ruling all, administering all, beloved of all, guardian of the family traditions, the Queen of the Home.

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Moreover, from the Hindū point of view, the Shakti, the active Power of God, is feminine, and in all troubles and distresses all the Shining Ones cry to the Shakti for deliverance, and where the masculine fails the feminine triumphs, and drives away the Evil, and restores the throne to Good. Beside Mahādeva, the "Great God," sits ever Pārvaṭī, Umā, Durgā, His embodied Strength, call Her by what name you will. She is the Mother Eternal, She is the Strong to save,

the Tender to console, the Pitiful to protect. And the woman is Her Representative on earth, the Mother, holiest and sweetest of names.

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The resolution was appropriately moved and seconded by women. It was moved in an exquisite speech of appeal to men from the lips of India's famous poetess, Shrīmaṭi Sarojini Devī, and seconded by the sister of a wealthy mill-owner of Ahmedabad, who, with Mahātmā Gāṇḍhi, led and supported the weavers' strike there; and that so sweetly and gently, and withal so bravely, that the help given to her brother's workmen on strike caused no discord nor harsh feeling in the home.

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Englishwomen, who fought so long and so hardly for the suffrage they now enjoy, will probably look with half-jealous eyes at their Indian sisters, surrounded and aided by their men-folk, and gliding so easily to their place in what we all call the Mother- not the Father-land. Will England agree with India in paying this homage to Indian Womanhood?

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Very pleasant news reached me—at long last—of the Scottish Convention, held at Edinburgh, in June. News that comes by letter is very old nowadays, between the legitimate delays caused by the War, and the illegitimate ones caused by the Censor, or Censors, who take so deep and continual an interest in my personal correspondence. The Vice-President of the Theosophical Society, Mr. A. P. Sinnett, went to Edinburgh on the occasion, to the delight of the whole Convention. He was the guest of Dr. and Mrs. Ingram, who were rightly proud of being the hosts of the veteran Theosophical leader, who, through good report and evil, has never wavered in his allegiance to the Theosophical Society, nor in his steadfast and invaluable services to the movement. He has spread abroad Theosophical ideas in every part of the world; and how many

there are who caught their first glimpse of Theosophy in *The Occult World* and in *Esoteric Buddhism*, and who rise up and call him blessed for the light he brought.

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We are glad to see how steadily the Theosophical Society in Great Britain takes advantage of the opportunities opened up to it by the War, and the quickened sense of interest in the deep problems of life. We may take one report as a sample of many, a series of lectures delivered in Hove, near Brighton. The *Sussex Daily News* has the following :

The third of the extremely interesting series of lectures on Theosophy, Buddhism and Christianity, each treated by a student of the particular religion, was given at the Hove Town Hall, yesterday evening, by the Rev. Scott-Moncrieff, Rector of Whitchurch. His subject was "Theosophy and Christianity," and his aim, he said in his opening words, was to show that they were not opposed to each other. Far from this being the case, the study of Theosophical writings, ancient and modern, would serve to enlarge, explain and illuminate the Christian religion. The first point on which he laid stress was the value of the God conception which Theosophical study revealed. There were two God conceptions—that of the Absolute and that of the Personal God—which did not square together, and the discrepancy between the two was weakening the faith of thousands. Theosophy reconciled the two, and while saying the thought of the Absolute was just and inevitable, it proclaimed that each system in the universe was indwelt, informed, by a mighty Word invisible. Life was one, and we were alive—one with God and, as part of the One Life, one with our fellows. Another of the teachings of Theosophy concerned the progress of the human Spirit. It taught that what we call a lifetime was but a section of the whole, and that each lifetime was but a school-day in the great process of education. The doctrine of reincarnation showed that there was no unfairness or injustice in the guiding of the world, and without it there was no explanation, but the Calvinistic one, of the phrase : "Many are called but few are chosen." To the Theosophist this meant : "Many are called but few in any generation are chosen." Mr. Moncrieff claimed that the student of Theosophy found that it made the doctrines of the Catholic Church to be truer than it had ever seemed possible for them to be, and in phrases of great beauty he showed how Theosophy fully brought out the Pauline conception of Christ as the God filling all things—He, the Divine, the Mighty One, sleeping in the mineral, dreaming in the plant, awaking in the animal, coming to self-consciousness in the man, and coming to divine consciousness in the Man made Perfect.

The Rev. Mr. Scott-Moncrieff suffered for his membership in the Theosophical Society in New Zealand, where he

was the Head of a College, and was driven forth by orthodoxy as a heretic. In England he found greater liberality of thought, and took up parochial work, winning much attachment to himself, and re-attaching many of the thoughtful and intellectual men who had slipped into quiet agnosticism to the Church into which they had been baptised as babes. Since the middle of the last century, the *intelligentsia* in European countries had been growing more and more out of touch with Christianity, presented in too crude and too narrow a form. To them, the teachings of Theosophy appealed, and "brought them back to religion," and such a clergyman as Mr. Scott-Moncrieff was a veritable light springing up in the darkness, to "guide their feet into the way of Peace". Such men are the little leaven that is leavening the whole lump of Christianity, and that will redeem it from being a religion for women and children only.

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Of course, the terrible lessons of the War have made impossible the careless indifference with which men of the world erstwhile looked on religion. When brothers, sons, grandsons, the hope and joy of the home, went out in the splendour of their youth, in the prime of their manhood, to offer up the great sacrifice for Honour, Faith and Justice, and came back no more to the hearths made desolate, or came back mutilated beyond hope of restoration, to what could the stricken hearts, left empty or seared, turn in their anguish, save to that Eternal who changeth not, who is Life and Joy, shining beyond the clouds of ruin and despair?

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Hence, Theosophy, with its sure message of Peace and Restoration, speaking with the sublimity of Religion and the certainty of Science, came as a Light scattering the gloom, and revealing the gain that lay behind the loss. Not vanished were the gallant youths, the strong heroic men; not rapt into



a distant heaven, inaccessible and far away; not lost to earth's sore needs, nor to the coming civilisation, that needed such for its builders, that called for these pure hearts and strong hands for its shaping. Around us, with us, preparing for a swift return, conquerors of death and candidates for quick rebirth, the fathers-to-be of a nobler generation, who had gone down into the Valley of the Shadow of Death and had reached the Land beyond it wherein all is made new—these, coming from a new heaven to create a new earth, have comforted the hearts of their bereaved with the sweetness of a hope born of intolerable anguish. Hence the longing to realise the mystic side of their neglected faith by myriads for whom earth's lights had been quenched, as they thought, for ever, or, if not quenched, to burn dimly and unsubstantially in some strange unearthly heaven, devoid of warmth and reality. Led by Theosophy into Christian Mysticism, learning the joyous Gospel of Rebirth and of a regenerated earth, the living here and the living beyond the so-called death, which is but fuller life, have been bound into a blessed communion of Spiritual Intelligences, and are filled with a sure and certain knowledge of Life unbroken and eternal.

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For the wellnigh unbearable agony of these war-worn years are but the birth-pangs of the Great Mother, the Ever-Virgin, who shall ere long give to the world the glorious Child of a Humanity reborn. According to the depths of the anguish, so shall be the heights of the Joy. For the ETERNAL is Bliss, not sorrow, Joy not despair, Union not separation. Above us, in the clear sky of the dawning, is shining the STAR, beyond the mists and clouds of our lower world. Listen! A Voice as melodious as a silver trumpet, as sweet as the flute of the Beloved, falls from the Glory Invisible:

“Lift up your eyes, and you shall see MY STAR.”

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The Sanāṭana Dharma Examination—an annual examination in the knowledge of the Hindū religion—was begun in Bombay in 1903, by two earnest Theosophists of that city, Messrs. Dharamsey Morarji Goculdas and Manmohandas D. Shroff. They desired to afford an opportunity to boys and girls to study their religion, and to stimulate them to grasp the opportunity by a yearly examination on books set for study and the giving of prizes to the best students. They began with 35 students in 1903, and reached 4,335 in 1914. A very severe outbreak of plague reduced the number, which was expected to touch 6,000 last year, the number of centres in which it was safe to hold the examination being reduced from 42 to 27.

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I had the honour and pleasure of presiding this year in Bombay at the annual prize-giving, and it was very pleasant to learn from the Report that the sons of the Founders—now both passed into the Peace—Messrs. Ratansi D. Morarji and Nanabhai Manmohandas Shroff, are the leading upholders of their fathers' work.

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The examination has now spread into the Central Provinces and Berar, and in the districts of Surat and Broach (in Bombay Presidency) it is finding students in the villages. Parents value the study of their religion by their sons and daughters, and, in the words of the Report: "People have come to recognise that the youths of to-day are the citizens of to-morrow, and, in order to build their characters, religious education is necessary." Truly the seed sown since 1896 has sprung up into an abundant harvest.

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Another interesting meeting was that of the Humanitarian Society. I had been elected President, but finding that the Congress occupied the day first chosen, I asked my good Brother Jinarājādāsa kindly to take my place. The

Reception Committee, however, changed the date twice, in order that I might preside, and insisted, so I could not be so churlish as to refuse. We consequently acted as twin-Presidents, Mr. Jinarājadāsa giving the formal address and I making a short opening speech. He gave a most admirable address, and the meeting certainly profited by the substitution.

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A paper with a queer name, *Universe and Catholic Weekly*, published in London, assails the Theosophists who have joined the Old Catholic Church, and have risen to episcopal rank, under the heading, "A Theosophical Scandal"! The spirit of the article may be judged by one sentence, worthy of a Middle Age Inquisitor :

Terrible, indeed, would it be to contemplate the giving up of the Bread of Life to men and women who would have approached the Gift, not in the fullness and preparedness of the Catholic Faith, but as mere seekers after "magic" and without regard to any moral fitness on their own part ; yet it is clear that the danger is real.

The "magic" is the fact of "transubstantiation," to use the mediæval schoolmen's word ; and why the approach of baptised Christians to the Christian altar to receive its benefit should be regarded as terrible, it is difficult to see. The statement that they approach the highest mystery of their faith "without regard to any moral fitness" is absurd as well as libellous, since those who believe in the "magic"—the occult change of "substance"—would not dare so to draw nigh.

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THEOSOPHICAL JOTTINGS FROM AN  
EDUCATIONAL NOTE-BOOK

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

I

**T**HE more I study and try to understand the truths Theosophy specially isolates for us out of the great mass of Truth Eternal, the more do I feel convinced as to the very great value and importance of the Theosophist in the field of Education. Mrs. Besant has told us in *The Ideals of Theosophy* that "there are three chief Theosophical doctrines . . . which bear directly on all questions of social organisation. The first, obviously, is the teaching of Universal Brotherhood, the second the teaching of Reincarnation, the third the teaching of Karma". Of vital importance are these

three principles in all questions of Education, and much of the slow progress in this great Science is due to the fact that in determining its principles, we omit to inculcate certain fundamental factors which govern the child's very existence in the world. No true teacher ought, it seems to me, to be satisfied with taking the child as he is. "Whence has he come? Whither is he going?" are questions which must to a certain extent be answered, (1) if we would know what the child is, (2) if we would give the child an education suited to his place in the world into which he has come.

Now I feel most strongly that Theosophy alone definitely and clearly supplies the information necessary to answer these two questions. Doubtless every religion contains the answer; but it is difficult to find, whereas Theosophy makes a special point of isolating the answer in its endeavour to explain the principles and practice of Brotherhood. When I stand in front of a child, I want to know—and here I take my position as a Theosophist—whence that child has come. That is the only point interesting to me for the moment. When I was in the Central Hindū College, that was my first thought when a new pupil came seeking admission. Out of what past had he come? The non-Theosophist teacher is not interested in this. He is but a mill owner, and children are but as grist to his mill. Under the existing system, a child develops individuality in spite of the system and not because of it. But if National life is to be strong and virile, if we are to dream of an age of Pericles for a Nation, we must cease to rest satisfied with children as we find them. We must seek to know how they came to us, what they should be doing among us, the nature of the road along which it may be their destiny to travel.

Now, the first knowledge I possess as a Theosophist is that the child before me has been in the world before, probably not so very different from what he is at present. It is

likely, too, that his relatives and friends are more or less the same relatives and friends he has had before. At least there is a certain tie between him and them. It may also be true that his teachers and school companions are not in reality unknown to him, or he to them. All this that I note of him, I note of everybody else as well. We have all come out of the past, and, if Theosophic investigations are to be believed, we have all come out of the past more or less together. We come to move in sets. This fact should help in removing any element of strangeness between the teacher and his new pupil. Of course, it is possible that they have never met before; but the probabilities are against this. When, therefore, a new pupil comes to me for admission, I begin by taking it for granted that I have probably seen him before, but do not happen with my present physical brain to remember him; although for verity's sake I should add that sometimes I do definitely remember the apparent stranger. I think this is true of everybody. At least we have an indefinable feeling that so and so is not a stranger to us. We cannot explain it, but there it is.

This fact being established, it becomes clear that everything the child is has been brought over from the past. I should now begin to trace in general terms what that past has been. The immediate past I may be permitted to suspect to have been the Heaven world. In Theosophical literature I can read all about the Heaven world, so it is easy for me to understand the contents of that immediate past. I note, too, that a little further back there was death and the intervening circumstances between death and the Heaven world. I can also read all about the life after death in Theosophical literature. In this way I can gradually map out the general features of the comparatively immediate past of the child before me. As to details, these depend, of course, upon the child's individual temperament. It will, therefore, be impossible for me to

ascertain with exactitude any of these details until I have known the child for a very long time, but the parents will probably be able to tell me something about their child's peculiarities, and a little knowledge is better than none at all. In addition, if I possess a certain amount of intuition, or trained experience of children, I may more or less accurately gauge my future pupil from his general "feel". Such hints as I can gather I must make careful note of for future reference, inasmuch as the guidance of the pupil in his life's work should largely be influenced by knowledge of the child's fundamental characteristics. But even the general knowledge of the existence of a Heaven world in the immediate background should determine the nature of the training in early years. The theories of Pestalozzi, Froebel and Montessori, and others of the same type, are in reality based upon an unconscious realisation by these educators that the freedom of the Heaven world must be maintained as long as possible in the period immediately succeeding it. They also unconsciously realised that the creative faculty, exercised so wonderfully a few years ago in the Heaven world, should under no circumstances be allowed to disappear, for to create in the physical world, though a far harder task, is a task that must be accomplished. Indeed, my own duty as a Theosophist teacher must be to strive to make the transition between the Heaven world and the world of strife down here as little jarring as possible, so that when maturity comes, the youth may feel he has been adequately strengthened to meet its trials and tribulations. In other words, at the root base of his life there must be some knowledge of the eternal verities of things.

Going back to the more remote past, for example to the life immediately preceding the present, I come to barriers difficult to penetrate. If I am an occultist, I may look back into past lives; and only an occultist can be a true teacher.

But as I am not an occultist, I must use my imagination. What is this child before me likely to have been? Let us take first broad, general principles. If it is an English child, is it likely it was an English child before? The probabilities are against this assumption, although I am bound to add that it is not impossible. But, if we study the lives of Alcyone as published in *THE THEOSOPHIST*, it becomes clear that people tend to change their races almost every life. Some people may, of course, be specially bound up in a particular race, but this is the exception. We will assume, then, that the child before us, while English to-day, was probably not English in his past life. He may have been German, or French, or Roman, or Greek, or Egyptian, or Indian. What was he? That question may be impossible to answer. But from the probabilities we may deduce the important truth that races and sub-races are but classes in which the world-children learn various and varying lessons.

This gives us the equally important truth that while we have every right and duty to be proud of our class, the best students are those who are equally proud of the school as a whole, and who feel that they owe a duty to the school as well as to the class. The child before me is to-day English, but he may have been Indian in the yesterday of lives. For this reason, separative pride of race will be abhorrent to his vital nature. We must not suffer the narrow space of time to dominate the broad expanse of the Eternal. And the Eternal is neither one race nor another, but the sum total of them all. The Theosophist teacher encourages eager and enthusiastic patriotism, for the simple reason that if a child is born into a particular race, it is that he may learn from that race and be of service to it. But there is the past to be thought of, and also the future. In the past, the child has been a member of other races of mankind. In the future he may change his race or sub-race often and often.



We often tell children they should not be impulsive, that they should not follow the impulse of the moment. Nor must we allow them entirely to be dominated by the impulse of a lifetime, since any individual life is but a moment in the infinite series of lives behind and before us. In the case of some children there are some very definitely marked characteristics. So marked are some of them that they appear on the physical body itself. There is the Greek type. There is the Roman type. There is the Celtic type, there is the Teuton type. And the Teuton type may be found in the Celtic race and *vice versa*. The Greek or Roman type may be found in the Celtic or Teuton race. Similarly, there are many varieties of temperament—the dreamy, the artistic, the active, the devotional, the intellectual, the temperament of conflict, etc. So, after all, there is a considerable amount of knowledge to be acquired even about a strange young child, if we set about to acquire the knowledge in the right way.

It has been said that the greatest value of knowledge lies in the extent to which it teaches us where to look for any knowledge we may for the moment require. And this is the value of the Theosophic truths given to us through the Theosophical Society. They tell us where to look. It remains for us to seek and to make use of such knowledge as we may have been able to obtain. From our own trained imagination, based upon experience, fortified by intuition, we shall learn something about the child. Existing circumstances will add to this knowledge. The parents and friends of the child should be able to give us further information. In this way we begin to know something at least. We can at least have a vague, general idea as to what kind of child is before us, though what he is to do in the world may still remain hidden from us. But the Law of Karma offers us certain definite principles. We know, for example, that the

child before us has karma to work out in this life, that he has powers to be developed in this life, that he is linked to the special race-karma of the people among whom he has been born, that there are special ties to be developed and worked out, strengthened or diminished as the case may be, between himself and those immediately around him. We must try to see karma at work, for after the seventh year it generally begins its operations. Even before this age, well marked tendencies may appear. But there can be no certainty, and until the seventh year it is probably not incorrect to say that the burden of karma, as also its uplift, are not yet upon the child.

It is for this reason that these early years are of such supreme importance from one point of view. The more we can surround the child with that spirit of ordered and constructive freedom which animated him during the Heaven world, the more we are fortifying him against the time when his ego will take possession of him and bring down the purpose of his life, with all its tumult, its uncertainty, its temptations, its doubts, its questionings, its restrictions. And being so near to the Heaven world, the spirit of ordered and constructive freedom will come naturally to him.

George S. Arundale

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## PROBLEMS OF ADOLESCENCE

By THEODORA MACGREGOR

### I

FOR ages the attempt has been made to treat sex as if it were something separate from the rest of nature. In every sphere of human thought men have more and more lost sight of the unity underlying all things, and humanity has been less and less regarded as an integral part of nature and growing out of it.

The world-process goes on by a continual balancing of the centrifugal or out-rushing and destroying force, signified by Mars, and the centripetal, or indrawing, nourishing, and up-building force, signified by Venus. The former is the male, the latter the female aspect of nature, and these are reflected in men and women respectively. It is absurd to argue which force is the more important, stronger, better, wiser, more necessary, since either without the other is for ever futile.

Our fathers saw that men had one function in society and women another, and they thought the simplest plan would be to educate boys and girls separately, so that each might learn to fulfil one function exclusively. But they overlooked an important factor which upset all their calculations. In each human being exist two centres, the head and the heart. The function of the head is centrifugal, male; that of the heart centripetal, female. These forces must be balanced, not only in the married pair, but in each individual, if harmony is to

exist in society. The Microcosm is made in the image of the Macrocosm. The head of the man should be the chief centre of his consciousness, and his heart should correct the dryness and egoism of his reason. The centre of the woman's life should be her heart, and the intellect should correct any tendency to extravagant devotion.

For many centuries men have used their superior physical strength to try to limit women to the heart alone, while they aimed for themselves only at the development of the intellect. The result was doubly unfortunate. The emotions of men were untrained; every outlet was considered evil; consequently they became warped and unhealthy, and when these conditions reacted on their intellect, even that became clogged and incapable of just judgment. Similarly the starved intellect of women turned to cunning, love of intrigue, and deceit. They became shallow and senseless, and when this reacted on their hearts, they became vain and inconstant. Their footing in society was in itself an injustice. They were treated as slaves, and they developed the characteristics of slaves. Each sex came at last to despise the other, until the best of each saw that the basis of society was wrong and that the ordinary attitude towards the sex-question was an important factor in causing the trouble.

A further complication arises from the fact that, although the head is distinctively the male centre and the heart the female, many men have the characteristics of women largely developed, and women have those of men. No hard and fast line can be drawn; but if we consider the ultimate function of each, we must think it desirable that in the case of man the head should rule the heart, and conversely in the case of woman.

Men are by nature hunters, and supply the physical wants of the household; women are brooders, and devote themselves to home-making. But now women have revolted

against the attempt to hinder their intellectual development and are determined to show that in this sphere they can do all that men can do. They claim for girls the same education as boys receive, and equal opportunities for following any career. The tendency at the moment seems to be to ignore sex altogether, as if it were a fictitious distinction. This is the natural reaction, and is right and necessary in its place; but by and by women will realise that their intellect may be equivalent without being equal or identical, and that they possess something incomparably more valuable than masculine reason (which deduces conclusions from the evidence of the senses), namely, feminine intuition, which is only dulled and blunted by excessive application to ordinary materialistic subjects.

Apparently many people must go to one or the other extreme. Some think boys and girls should be kept almost entirely separate; others that they should be constantly together. According to some there ought to be a "conspiracy of silence" about all matters relating to sex; while others make no distinction between modesty and prudery, and tear away all veils without mitigation or remorse.

Nature teaches human beings to have reverence for that which is for them the Holy of holies, so that they have a natural instinct to be silent about it, and feel outraged if this silence is violated in any unseemly way. Prudery is a counterfeiting of this right and natural instinct, for the sake of appearances, where the original reverence has been destroyed, and only a sense of degradation and shame is present. Modesty can easily be distinguished from false shame; the latter is convinced that sex is a disgraceful thing, and sees evil where the highest and noblest functions of mankind are in question. It is not natural in any individual, but induced; and probably denotes some irredeemable injury done to the astral body during the formative period of life.

As the physical body comes into existence at the moment of birth, so at adolescence takes place another equally definite birth which revolutionises the child's thoughts, feelings, and general outlook. Physically the change is a sexual development, but from the higher planes it illuminates all aspects of life. New avenues or vistas of thought and feeling open out on all sides, and tremendous revelations pour down upon the adolescent from the Creator Himself. Man is made in the image of God, and this is the time when the likeness is completed. Alas for the child who is without due preparation for the descent of Adonai!

It should be unnecessary to dwell on the exceeding danger of pressure at this time; such momentous changes cannot take place without absorbing a large amount of the total energy of the child. Some degree of confusion and suffering will always be present, and it may be acute. Yet this is the very period at which the pressure of school-work is usually greatest; nor does there seem to be any general realisation of the immense care, patience, tenderness, and firmness needed in helping children over the crisis. Besides, indifference is even worse than pressure. Plenty of food for thought and feeling must be supplied; and the school, taken alone, is helpless, and always will be. Many parents simply place all responsibility on it, and then look on at the whole process with the calm indifference of spectators. When the result is bad the school has to bear all the blame. We hasten to add that many schools hold the parents very decidedly at arm's length.

To have plenty of activity, to be taken completely out of themselves, and to help in some way for the good of the community, are necessary elements in a full and wholesome growth, so that the school must be most closely related to the community if it is to be efficacious. Equally necessary is a thorough understanding of the law of repose. It is dangerous

to encourage young people always to meet uneasy sensations by some output of energy, physical or intellectual.

As the body liberated at the second birth is one of thought and feeling (some would say it is a body of feeling only, but we cannot separate these two aspects; each continually reacts on the other), naturally thoughts and feelings mould it and build it up. Where the parents have clear thoughts about social and family life, obligations to the community in which they know their place and work, where they have clean and wholesome ideas about all love and friendship in general, and sexual love in particular, the writer is convinced that the child, if in normal health, will be almost immune from corrupting influences anywhere. In teaching adolescents the writer has again and again found that adverse influences from the family and the community have been first in the field and have injured the children beyond recovery.

If a right attitude towards sex could be established in society at large, most other evils would disappear, because harmony would be brought into being and would soon pervade the whole. We have a fearful inheritance in this, and we must take it into account in considering the education of children. We cannot start on the assumption that harmony already exists, when in fact whirlwinds of chaotic and destructive forces are sweeping about them. A few children have the strength to protect themselves so that their growth is determined from within; they reject all that is not appropriate to their own nature and stage of development, and are prepared to defend themselves to the last. But the great mass are dependent on their family and the community; for them religion and politics are hereditary, as is the attitude towards sex and all ideas about it.

Nevertheless the outlook is very bright, for the most casual observer cannot fail to see how rapidly society is awakening to a sense of its condition. A new spirit is abroad in these

days, a spirit of inquiry and aspiration. On all sides we hear humble acknowledgments of ignorance, expressions of desire to find out the truth, and to walk in the right way.

## II

People should not sit in armchairs and invent ways of dealing with children. It is better to study the laws of mind, and to try to get some idea as to what processes are going on; then to deal with each case as it comes up, taking all the circumstances into account. Preconceived notions, however plausible, are often dangerous, because they tend to blind the would-be educator.

In considering the education of children, it is well to bear in mind that they will grow and develop in any case; this is the essential law of every living thing. If we interfere at all, we had better first make sure that we know what we are about. Our object is so to help nature that the result will be more perfect than if nature had been left alone. For example, by the help of a right education one man may attain at twenty-five the outlook and attitude towards life which another only reaches at fifty. This means twenty-five years of efficient service gained to humanity. We shall gain nothing if we run counter to nature, and we must be constantly on the lookout for indications to guide us aright. Nature will continually press forward with silent but intense force, and will not be thwarted without strong pressure.

Because sex has been unduly emphasised and isolated in the past, we ought not to ignore it altogether and think of boys and girls as if there were no difference. The monastic system is gradually receding into the background; but if co-education becomes general, the sexes should not be thrown together, say, at boarding-school, in such a way that they have no opportunity of keeping apart if they choose. Even among



young children boys naturally take to games which do not attract girls, and vice versa, so that they will usually come to play a great deal apart. Girls develop about two years earlier than boys, so that at the same age they are not exactly at a corresponding stage of growth.

Girls readily take a real motherly interest in boys when they are educated together, and often a most tender sympathy can exist on the one side, and a chivalrous regard on the other. But girls have decidedly the upper hand at this period, and boys generally find that a little of their company goes a long way. Boys are just at the stage when they want to struggle with and master everything about them, and what they cannot tackle they prefer to avoid. There are times during the adolescent period when, given perfect freedom, each sex feels it an inner need to keep apart. Then the presence of the opposite sex is very trying, but at other times it is a real necessity, to some more than others.

Mrs. Boole says in her booklet *About Girls* :

The sex-question as it affects boys can never be understood or managed till its co-relation with the functions of hunting, killing and eating, and inflicting pain has been organised. The sex-question as it affects girls can never be understood or managed till it has been correlated with the emotions connected with prayer, adoration, sacrifice, and the enduring of pain. . . . The normal trend of sexuality in boys is towards grabbing, in girls towards giving; in boys towards inflicting, in girls towards enduring pain; in boys towards mastering, and in girls towards adoration.

A boy may show the normal tendencies of a girl and vice versa; but when that happens, it is a danger signal calling for special attention and study.

The lack of reverence so common among modern children causes much misery and vice at adolescence. If this primitive instinct, which is nearly always present among the so-called uncivilised, could be conserved, much that is undesirable would disappear without adult interference. Boys would understand that they must help to educate the future wife or mother of

some other boy, and could be got to see that "what the boy of fourteen sows, the man of forty reaps". Similarly girls would readily feel responsible for the boys. It would be found that a natural division of work and play would take place among them, and it would be perfectly safe to trust them together. Meantime our heritage is such that whatever system we adopt, almost superhuman care and discrimination are needed, as their whole condition is liable to become extremely unsatisfactory at adolescence. The astral bodies of a huge number have been, as it were, blighted earlier in life.

Now the Creator is especially near to them, revealing the possibility of His using their physical personality as a means of bringing forth new life. The desire to create family and social ties begins faintly to form in the boy, and the nest-building, home-making tendency in the girl. The ideas which underlie the whole structure of society are constantly hovering about them, seeking to enter their consciousness. By what channels are they to be revealed? Has early training prepared means by which these ideas can be realised with the minimum of shock, through faculties already developed, so that the new faculties being formed may not, in their weak and immature state, be subjected to undue tension?

At this stage the superiority of the new way of education by self-expression can be clearly seen.

The creative instinct, when it awakes, develops more freely and normally if the girl finds herself able to express herself alternatively in sound, colour, form, or motion (by musical improvisation, needlework, drawing, or dancing) than if she were cramped into one channel only.

It is certainly desirable that each spiritual or altruistic instinct, when it awakens, should find ready for its expression some channel or channels already mature and exercised, and not be driven to find imaginary outlet through the part of the nervous system which is as yet immature and uncoördinated.

The writer does not mean to take up a reactionary position with regard to the education of women, or to minimise the need of thorough intellectual training for them. It would be

unprofitable to discuss curricula at large here, because so much depends on the natural aptitude of each particular girl. To one the study of ordinary school subjects may entail very little effort, and to the next the same work may be an intolerable burden.

If only we stop expecting a uniform standard of attainments, and are always on the watch against undue tension, the incessant struggles of nature to go in the right direction will overcome even our mistakes. Suppose a class of boys and girls are studying together such subjects as literature and history, their manner of approach is so different that out of the same lesson they get quite different mental nourishment. Each selects a certain amount from the whole, and ignores the rest. General discussions of the topics in hand show this up most clearly, and help to widen the outlook of everyone concerned. The writer has a friend who corrects many hundreds of Scotch Leaving Certificate papers in English every year. She has formed the habit of guessing in each case whether the paper belongs to a boy or girl before looking at the name, and she has never been wrong.

Mrs. Boole says the whole intellectual and emotional life of woman is properly "lunatic," *i.e.*, it depends upon and is a function of the moon-rhythm. Man becomes mentally subject to a moon-rhythm only irregularly and morbidly, when something has upset the normal functioning of his mental machinery.

The main real problem of female education is to teach the girl to steady her actions, conduct, and speech, so far as is useful for the stability and order of the community, *without disturbing the tidal ebb and flow*, the normal rhythm in the region of thought and emotion. The safety of a girl lies not in faith in masculine wisdom, nor in submission to masculine authority, but in real *self-control*.

There have been times when women have tried to force upon men a kind of religion wherein the influence of the lunar rhythm is apparent—for example, take the pythonesses of the German forests mentioned by Cæsar, and those of

Thrace, who are traditionally supposed to have torn Orpheus to pieces when he was trying to restore the positive, active, male, solar religion. Students of Astrology will understand how the sun governs the male, and the moon the female aspect, and why it is that a boy tends rather to go direct to a steady aim or ambition, while a girl's mind "swings from pole to pole until it settles to its normal rhythm of its own accord".

Theodora MacGregor

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## THE DRAMA OF THE MONSOON-WIND

OUT of the ocean  
 pale of heat,  
 with leaden waters casting fire,  
 A Spirit rises and peers around.  
 Born of the vaporous union of sun and sea,  
 Born of fire and air and water,  
 It emerges,  
 fierce breath of the deep,  
 of regions at whose thought our mind and senses reel.

As it arises, the ocean sways ;  
 Misty forms assemble ;  
 Through the huge dark clouds, down-flashing,  
 lightnings leap,  
 whilst the wind's tumultuous voice  
 answers the thunder's roar.

The Monsoon rushes onward,  
 Savage trinity of Fire and Air and Water,  
 Over the Earth.  
 Over the continent,  
 Over the palm woods with heavy leaves  
 that clatter at its touch ;  
 Over the rice-field's trembling, tender green ;  
 Over the sand plains whose solitary palms  
 twist the feathery branches like intoxicated birds,  
 tossing in mists of sand that soar aloft and veil them.

The eerie army of elements sweeps on.  
 Clouds and the wind shake out boundless sheets of rain,  
 so vast, they seem like giant phantoms  
 advancing to conquer all.  
 Upwards from the plains they move, along the fertile rivers  
 that scatter jungles on their banks,  
 and, swelling rivers into floods,  
 the Monsoon rises to the hills.

With lightning swiftness the hurricane covers and  
 uncovers mountain peaks, until one knows not cloud  
 from mountain, nor the bellowing of the gale from  
 that of rent and bending trees, nor air from water,  
 nor the sobs of broken forest stems from the wild  
 exultant joy of Nature's frantic movement,  
 a tremor of the whole World-Body,  
 a Sounding-of-all-things-together,  
 a paroxysm of life, of union, of confusion  
 of all elements, cosmic delirium quenched by torrents,  
 that pour and pour and pour on Nature's fever.

The water goes deep down beneath the throbbing  
 of the Earth, into the silent roots of Nature's life.  
 No vehemence there.  
 The still slow penetration of the moist far beyond  
 all vegetation, into the realms where no exuberance is ;  
 sweet realm of stillness, rest and death,  
 whence life is born.  
 There, the eternal secret of the stone,  
 The Mystery of Silence,  
 that, one day, on barren sands, in form of Sphinx,  
 rose out of darkness  
 and looked upon the world of sound and light.  
 Those who passed,  
 hushed their lips and covered their eyes in awe,  
 before the fearful gaze of unuttered life.

With this phantom of the Night  
 No surge of elements can cope.  
 The gigantic tones of Nature's love-song  
 have died away,  
 as every utterance is doomed to die.

Silence remains unbroken.

MELLINE D'ASBECK

## THE BANTUS OF SOUTH AFRICA

By MARGARET L. MURCHIE

THE vast territory known as South Africa was originally inhabited by a race of pigmies called Bushmen, a wild people who hunted the deer for food, fought with poisoned arrows, and lived in caves, which they decorated with beautiful paintings, the colours of which not even the weather has destroyed—a people who would become the servants of no man. Rather than yield to the Hottentots, who next occupied this sub-continent, they retreated to the fastnesses of the mountains, where they remained for centuries, secure from their foes. To-day, there are scarcely any left, the struggle for existence under such great difficulties having been too strenuous.

The Hottentots, who followed, were somewhat larger in stature, though still small; but they had none of the daring and power of resistance of the Bushmen, and so were soon conquered by the mighty Bantu race, who overran the whole of the land. When the Dutch and English came to settle in what is now the Union of South Africa, they encountered this virile race. Fierce wars raged for centuries between Bantu and European, but the native with his assegai and knobkerrie was no match for the Westerner with his deadly rifle and crushing artillery.

The word Bantu includes all the innumerable tribes of South Africa, the chief of which are the Amaxosa, Baralongs, Basuto, Matabele, Bechuanas, Mashonas and Zulus. All these

tribes have dialects of their own and customs peculiar to themselves, but their salient habits and characteristics are the same. Physically they are a superb race. Living in a country where climatic conditions are ideal, breathing the pure air of the open country (which in the highlands is as exhilarating as a draught of champagne), leading healthy, moral lives, it is no wonder that their bodies are so fine. Their colour varies from a rich brown to the deepest chocolate. They have flat noses, thick lips and woolly hair, but nevertheless their countenances are pleasing and not repulsive, as are those of the negro of Central Africa. They are happy souls and usually good-tempered, but when roused their passions run high.

Their houses, of beehive shape, are made of a long grass beautifully fastened to a framework of wood. They have only one opening—a door about three feet high, and it is etiquette to leave all weapons of war outside the door when visiting. These huts are built round a circular space, and within this space the cattle are kept at night for safety. The head of each *kraal* is the father, or, if he be dead, the eldest brother, and his advice is asked and followed on all matters of importance. Large tracts of land are owned by each tribe, and each *kraal* uses what land it requires for grazing cattle and cultivating crops.

As is usual with uncivilised races, the women occupy an inferior position. Fighting and hunting are the occupations of the men—pastimes suitable to the dignity of their sex. The women, that is the wives, are the tillers of the soil; and with her baby strapped on her back, the mother plants the crops and produces the food necessary for the household. Yet this same woman must wait until her lord and master has finished his meal before she may begin her own.

Although not a vegetarian, the Bantu practically lives on grain and vegetables, but indulges in a meat feast on any important occasion, such as a successful hunt, or a marriage

festival. Fish, a native will not touch, and the flesh of a pig is an abhorrence to him. They do not eat with their fingers, but all sit round in a circle and dip into the same pot, each with his own wooden spoon, which is beautifully made and kept scrupulously clean and used only by himself. They make a sort of mild beer called *itywala*, which resembles yeast both in appearance and taste, and when offered to a guest is partaken of first by the host, to show that it is quite safe. In the warmer spots no clothing except a loin-cloth of skins is worn, but in the colder regions skins are used as a protection against the weather.

As far as we can learn, the Bantu has never been a nomadic race. Cattle are a necessity with them, because wives can only be obtained by payment of cows. The *lobola*, as it is called, is ten cows for an ordinary woman and up to fifty for a chief's daughter, and these cows must be handed over to the father before marriage takes place, promises to pay being tabooed. Polygamy is practised, but unless a man is very rich he cannot afford many wives.

Perhaps two of the most important reasons for the extremely fine physique of the Bantu are the following. Girls are never married until they have reached full maturity, that is, between the ages of eighteen and twenty. They are then fully developed and have a beautiful carriage due to the carrying of weights on the head. The husband must always respect "the law of the mother," and should he attempt to break it, he is despised by the whole community. When a woman is married she does not wear a ring to proclaim the fact, but her hair is mixed with red clay, and formed into a cylinder-shaped projection which stands out about a foot from the back of her head. Children are very kindly treated by the parents, but the father takes very little notice of them.

The natives have a wonderful system of marconiphoning, to coin a word, with human transmitters and receivers. One



of the Bantu from the top of a hill, in a clear, distinct, but not very loud voice, tells his news to the air. It is heard, very often, on a far distant hill by some one, and sent on in the same way, and in a very short space of time it has travelled from one end of the country to the other.

The men are very clever in woodwork, and in the early days often had no better implement than a piece of broken glass or a penknife. Out of one piece of wood they will fashion a double snuff-box joined together by two links. Sticks of all kinds are beautifully made by them, and artistic pillows are quite a feature. The pillow is a rounded piece of wood on two legs, on which the neck is placed. Mats of all kinds they weave from grasses. They carve the outside of a large gourd which holds *maas*, or sour milk and water. The women excel in bead-work, and with excellent taste ornament a dark cloth with brilliant bead-work. The marriage costume, including a veil, for both the man and woman, is made entirely of beads; and very picturesque it is, when worn on these brown, satin skins.

The Bantu has practically no religion. He believes in a Creator of all, known as *Umkulu umkulu*—"The Great Great One," who is a vague abstraction to whom he offers neither worship nor sacrifices.

The Zulus have an interesting legend, telling how Death came into the world. *Umkulu umkulu*, they say, created men and women, and looking down from his throne was so pleased with the happy, laughing beings, that he felt he would like to bestow on them life immortal. Looking around for a messenger he espied the chameleon, wise and careful. He called him, saying: "Take this decree to my people. Tell them the Great Great One says they may live for ever." Off started the chameleon, and went carefully and slowly to do the God's command. After he had left, the angels came to *Umkulu umkulu* and said: "What have you done, O God? By this

decree you have made man equal to yourself, and that will never do." The God reflected. "You are right," he said, "but the decree of a God is unalterable. I will send therefore another message."

Quickly he called the lizard, saying: "Go fast to my people and say that Umkulu umkulu has decreed that they shall die." The quick lizard soon outran the chameleon, and reaching the happy natives, delivered the God's decree. Then there was weeping and wailing, and in all this distress the chameleon arrived. "Why weep ye; my children? I have news that will drive away your tears. The Great One has sent me to tell you that you may live for ever." Puzzled, they asked for an explanation of the contradictory decrees. Learning what had happened, they turned in anger on the chameleon, who by his slowness had deprived them of the gift of immortality except through the "valley of the shadow of death". And to-day, although the native will not harm the chameleon, he removes him out of his sight as quickly as possible.

They also say that they "came out of the reeds" and at death "go into the snakes". Consequently when a green snake is seen, a witch-doctor is summoned to proclaim whose spirit is within the snake, and when he has decided the snake may be killed. These witch-doctors are a great power, and are feared and appealed to by the native. He believes that the *umtagati* can bewitch him, so he is very careful never to annoy him. The witch-doctor, they also say, has the power to call down rain. Some of the Bantu, both men and women, evidently have some sort of clairvoyant powers, for they can foretell the future and discover the whereabouts of lost or stolen articles. They cast bones on the ground, murmur a sort of incantation, and then give forth their knowledge.

Of all the Bantu tribes the Zulus are the most advanced. The glory of the Amazulu was due to the genius of one of their

kings, Chaka, a man who stood six feet four inches high, and was a veritable Napoleon in his powers of leading and organising. As Napoleon crushed nation after nation in Europe, so Chaka subdued tribe after tribe in South Africa. When he became king of the Amazulu in the early part of the nineteenth century, his tribes were despised tobacco-sellers, but he made them into a mighty nation that was feared from the Indian Ocean to the Zambesi.

His system was a purely military one and he ruled with a rod of iron, death being the penalty for most offences. He first of all formed the young men into *impis* or armies, and thoroughly drilled and disciplined them. Each *impi* was distinguished by a different-coloured shield, beautifully made of ox-hide. None of the men were allowed to marry while serving in the army, but after a certain number of years' service were allowed to retire and were rewarded by presents of wives.

Clad simply in girdles of skins, these *impis*, armed with short spears which they must use at close quarters, attacked the neighbouring tribes. If they returned defeated, Chaka showed no mercy but slaughtered the whole army. The young men of the conquered tribe were given the choice of death or service as a soldier in the Zulu army. The young women were reserved as prizes for the retired warriors. The old men and women, being useless in the eyes of the savage, were killed. Thus the Zulu nation became larger and larger. Natal at that time had a population of over a million, but Chaka conquered them all.

As well as establishing this military system Chaka had some very fine laws. The morality of a savage race he realised must be pure, so death to both man and woman was the punishment for any falling away. All were under control, the kraal under its head, the kraals of a district under a chief, and the chiefs subservient to the despotic king.

The savage king, Chaka, as an amusement would have what was called "a smelling-out". The witch-doctor would come before the assembled people and point to this one and that one, until a large number were selected. These were then slaughtered, the king and people enjoying the sight. With all his cruelty Chaka was not treacherous. Once having made a compact, he kept it. He was finally murdered by his brother Dinigaaw, who succeeded to the throne, and whose grandson was Cetewayo, the last of the kings of the Amazulu.

Such were the Bantu before the Europeans subdued them—men who had, for savages at any rate, a high standard of honour. Thieving was an unknown vice, cattle-raiding in war being of course perfectly legitimate. Generally truthful, yet, when necessary, they could tell a clever lie, like the diplomatist. In fact those who know them well, feel that they are a sound race and could develop finely.

With the coming of the European they have acquired many new things, good as well as bad. They have been very quick to learn, and unfortunately vices have been copied. On the other hand, the men will now work without expecting six months' holiday each year. They are eager to be educated, and many a "boy," after his day's work is done, will attend a night school. Hitherto, although the people on the whole are well treated, the native point of view has not been weighed. Now, there are many who feel that the nation has a serious duty towards the people whose land it has taken, and are urging that the interests of the native shall be considered.

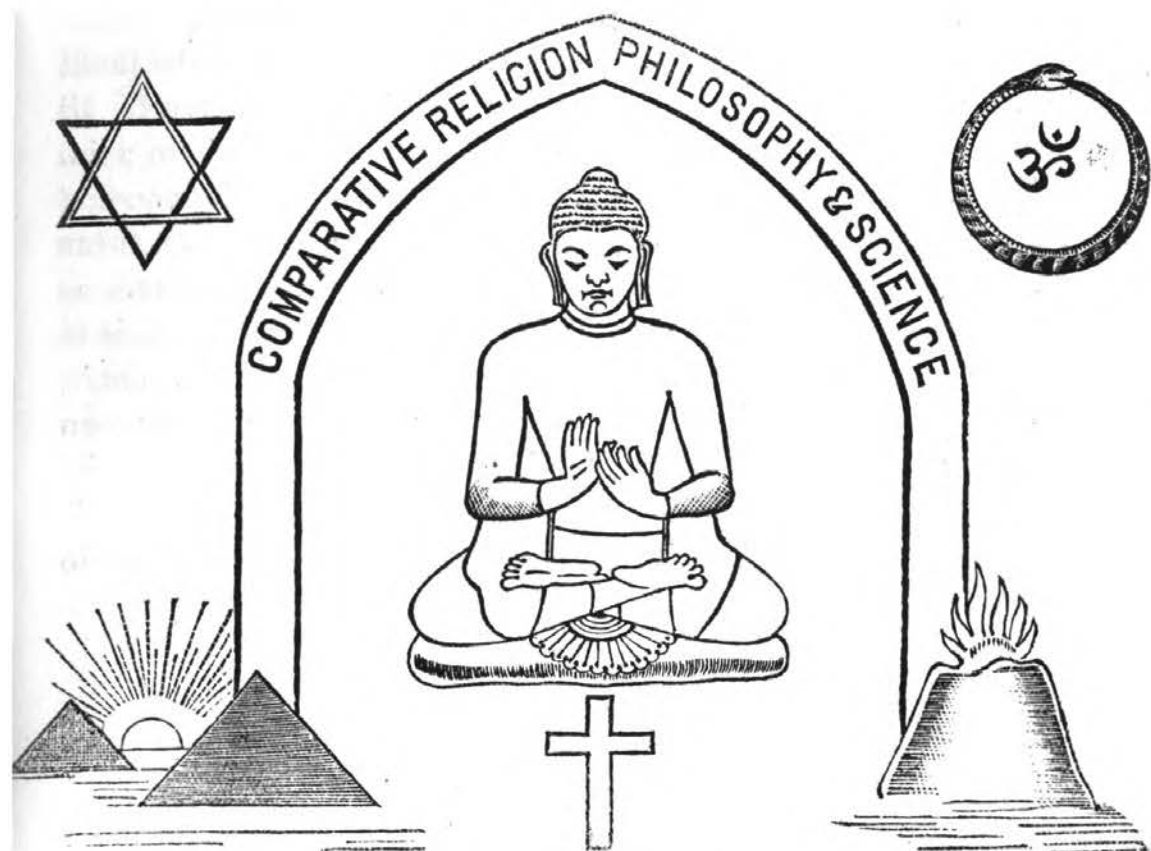
There is no likelihood of their dying out, for they are not allowed to have liquor, which was the curse of the Red Indian, and their lands—"locations"—have been left in their possession. Some politicians argue that segregation would be the best course to adopt in the interests of the native. That is that they shall be given a certain territory, where they may live and, with the help of a few high officials, have a

State which they shall govern themselves. Others feel that their interests are too much intermingled with those of the Europeans for this plan to be either feasible or wise.

In South Africa, the land of many problems, it is difficult to find a happy solution for this the greatest of them all. In the Native Question it may be that the help will come from the natives themselves. There is a Zulu, John Dobé by name, a man of power, culture and learning, who is working for his people. He is trying to establish a good system of education as a first step. Perhaps, with the help of such as he, and those of the ruling class who have the evolution of the Bantu at heart, a plan may be devised by which this mighty race will be guided to grow and expand along the right lines.

Margaret L. Murchie

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## THE THEOSOPHICAL OUTLOOK : THE PROBLEM OF RELIGION AND PHILOSOPHY<sup>1</sup>

By C. JINARĀJADĀSA, M.A.

THE divisions natural to the human race could not be more emphasised than in the present struggle of nations, which is as the apotheosis of those unbrotherly elements in modern civilisation which tend to keep man apart from man. Many are these causes of strife; "race, creed, sex, caste or colour" has each been a prolific breeder of divisions. Yet in

<sup>1</sup> Being the first of the Convention Lectures delivered at the Forty-Second Anniversary of the Convention of the T. S. held in Calcutta in December, 1917.

spite of all these that divide us into racial and religious groups, there is one bond which binds us all; it is suffering. We must all struggle to live; we all long for happiness, and so little of it comes our way; pain, much or little, is the lot of each; and since pain is the same everywhere in the world, all sufferers the world over are bound in one fellowship of pain. This common element of our humanity transcends the dividing lines of race and creed; where one human being suffers, there our common humanity calls us to be one with the sufferer.

Everywhere suffering has one definite effect, and it is to rouse the sufferer to ask of himself the question, *What am I?* Dimly or clearly we are confronted through pain with our own selves; the mystery of the "I" demands more insistently its solution with each great pain we endure. For though pain is an evil thing from which our instincts bid us fly, yet we have to admit, after the pain is over, that somehow we are more, we are bigger in content, because of that pain. To all men at a certain stage of growth pain is a revealer; we see a little more in life because we have suffered, we become a little more compact and so more forceful after each pain nobly borne.

All life is a discovery; we discover through love, through joy, and not less through grief and through pain. Some discover more, some less; one man steps into the grave in a bewilderment still, having discovered but little of life; another solves many a problem and discovers the meaning of what lies beyond death too. To live is therefore to discover; and in order that what we discover may be the totality awaiting discovery, we are given the "Way" in Religion and Philosophy. For religions and philosophies state how great Souls have discovered; it is their spiritual travels we read when we listen to their precepts, and their experiences become ours as we enter into their moods.

Many are the religions and philosophies to-day, here agreeing and there contradicting and disputing; and among

them enters Theosophy to-day as a religious philosophy of life and conduct. What is there novel in Theosophy that should attract the attention of one who wants to discover life? It is the peculiar friendliness of Theosophy towards all religions and philosophies. Theosophy proclaims that they all have a common source, since they are rooted in one Truth; and that among the discoverers of Truth there is neither first nor last, since all are "the firstfruits of them that slept," the myriads who have yet to find the Way. Nothing could be so characteristic of Theosophical life and conduct as this Convention to-day; we are of many nations and come from many lands; Hindû and Buddhist, Christian and Muslim, Pârsî and Jain—all meet on a common platform of tolerance and mutual goodwill. For we meet as seekers of the Truth, fellow-pilgrims on the one Way. Listen to the manner our ideal was stated in the sixteenth century by an old, old Theosophist indeed, Abul Fazl, the prime minister of the Emperor Akbar of India.

O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee.

Polytheism and Islâm feel after Thee.

Each religion says, Thou art One, without equal.

If it be a mosque, people murmur the holy prayer; if it be a Christian church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque.

But it is Thou whom I seek from temple to temple.

Thy elect have no dealings with heresy nor with orthodoxy, since heresy and orthodoxy stand not behind the Screen of the Truth.

Heresy to the Heretic, Orthodoxy to the Orthodox; but only the Dust of the Rose-petal remains for those who sell perfume.

Why does the Theosophist believe that all who go behind the "Screen" discover the same rose-petals and the same perfume? It is because the Theosophist has his characteristic angle of vision; what that angle is to the outlook we have to



life, my brother lecturers and I will try to show you in these lectures—our outlook to religion and philosophy, the outlook to education, the outlook to national and international politics, and the outlook to social reform. My work this morning is to show you our outlook to-day to religion and philosophy.

I said all life is a discovery ; in one aspect it is a discovery of the "I". I doubt whether what is called "abstract truth" has so very much practical meaning for us in our daily life ; but every truth that explains us to ourselves has an intense reality and value. Indeed all culture is a statement of discovery of this "I" ; and the more a man is cultured the more he knows himself. Now this discovery of the "I" by us is very much like the discovery of the dark continent of Africa by the explorers ; some started from Cape Colony and the Transvaal and went north, some from Egypt and the Soudan went south, and others from the two oceans went inland, respectively eastwards and westwards. So too in the discovery of the "I" ; religion has discovered a part of it, and philosophy another, and art is slowly discovering yet another. All the manifold contributions to culture are revealing to us our own selves, for it is one of the mysteries of life that what we discover as the Without we slowly find as the Within.

Summing up very broadly, humanity has been led to discover itself along two main roads : that through religion, and that through philosophy. Religion tells us about God and the first causes of things, and about man's inner and spiritual nature ; philosophy tells us about Truth, the manner of its knowing, and man's relation to a process of thought necessary for that knowing. Now what do we so far know about the discovery of ourselves along these two lines ? To answer that we must see what is the gospel the great religions and philosophies have to give. As I sum up for you their teachings, perhaps you will note that they say little or nothing about man

as the discoverer, since they mainly outline first principles; but you must not forget my particular angle of vision this morning, which sees every great truth as a road to the discovery of what man is.

Among the great religions there is the religion of this ancient land, Hindūism, and it proclaims the doctrine of the One God and the many Gods; you see these two phases everywhere in India. Reverence and worship is given to Gods great and small, from the little nature-spirit of a tree and the village godling to the greater Gods of the Hindū pantheon. Everywhere in this or that fashion the Divine shows His face in this land; altars at the foot of sacred trees, shrines dotted about the fields and the pathways, nestling in among the crowded parts of the bazars, the great, splendid and mystic temples of the sacred towns—all these are as the golden thread of a divine design woven in and out through the warp and woof of Indian civilisation. But while the many Gods call men to their many shrines, even the peasant knows dimly of the one God; and the cultured Indian never forgets, whatever be the particular *Devaṭā* or Incarnation of God which he worships, that there is but One God, "One without a second" whose many Faces are the many Gods.

Christianity on the other hand proclaims the One God, the Loving Father who gave Himself as the Son to redeem the world; there is no place in it, and no need, for that wonderful, exquisite, sometimes even fantastic, Pantheism characteristic of Hindūism. The monotheistic emphasis in Christianity has brought into relief the individual's relation to God, and this has given rise to a wealth of religious and mystic experience scarcely to be surpassed in any other religion. Christ's teaching of loving one's neighbour as oneself, and the practical trend of the Christian doctrine of "works" as inseparable from true "faith," has given a new value to individual man as he wins his way to Salvation.

A second monotheistic religion is Zoroastrianism. It is not a mystical religion; it is not a religion turning men's thoughts always away from this world into a world to come. Much as there is of ceremonial in the religion, as in Hindūism—and every action of the day is consecrated by some kind of a spiritual formula—Zoroastrianism turns men's minds primarily to this world and to our duties therein. A happy life of toil, prosperous in worldly goods, enjoying the innocent pleasures that our human nature craves, and yet through them all a most sacred dedication to the will of Ahura Mazda—these make the Zoroastrian the lover of charity and good deeds and good fellowship.

The third great monotheistic religion is Muhammadanism, and in it we have in bold relief the teaching of the Omnipotence of God, and man's subservience to His will. No religion has made such a profound appeal to the faith of man in the goodness of God; all philosophies and sciences justifying the ways of God to man are as nothing compared to the spirituality of that perfect resignation, "Islām," to His will, which Muhammadanism expects from every Muslim. Helped by no symbol, by no image, by no Incarnation of God as mediator, the Muslim must trust in Allah with a pure and perfect resignation which asks for no understanding, no revelation, no justification of God's ways to man. There is too in Muhammadanism some realisation, partial though it be, of that Universal Brotherhood which knows no distinction of caste and race for which we Theosophists are working in all lands. More than any other religion has the religion of the Prophet bound its adherents all over the world, of differing races and customs, into one band of brothers.

These are the religions which tell us of God as the First Cause. But there is Buddhism, as mighty as any of these great religions, which says never a word about any Deity who made the universe or who controls its working. Yet is

Buddhism an intensely spiritual religion. For though no God is postulated, yet does Buddhism tell us of a great Law, the Dhamma, "eternal in the heavens," which decrees good as the result of good, and pain as the result of evil. Each atom in its revolutions reiterates this great Law of good; the stars sing its praises as they move in their courses. It builds and unbuilds, ever planning righteousness out of unrighteousness, ever resolving hate into love, ever bringing man out of his wheel of births and deaths nearer and nearer to the great peace. Buddhism calls for no faith, but for a right understanding; turns to no God but to man himself. Within man alone is all the light he needs, all the strength, all the comfort, if only he will understand and live according to the Law.

Look too at Greece and what her message of Beauty tells us of the world. To know God the Beautiful, to discover Him through the beauty of leaf and tree, babbling brook and sunny slope, to see Him in the ever-changing hues of the sea, to sense one's immortality in the creation of a poem, in the rapture of a song, this was an utterly new way of finding the spiritual life which Greece showed to mankind.

These are some of the many ways which religion has revealed to man of the modes of his self-discovery. Let us now briefly glance at the ways proclaimed by philosophy. All the philosophies, Eastern or Western, ancient or modern, are agreed as to what the world is. They tell us how nights and days, sorrows and joys are as items in a great pageant of life; the East may call it the wheel of births and deaths, the West may call it evolution, but man is a part of the pageant, largely its slave, driven to march on whether he wishes or no. Then all the philosophies tell us that of the two, man and the world, the importance of the world to man depends solely upon what man *thinks* of the world; we are not as the world makes us, but the world for us is as we think it. It is the aim of philosophy to make us think rightly of the world; and the

difference among the philosophies lies in what they postulate as the rightness of thought. Hindū philosophy considers totally erroneous men's ordinary conceptions of the world in which they live; men think it is a reality, but it is not so, says the Vedānta, it is an illusion, and right thought will free man from the *Māyā* and the births and deaths which *Māyā* brings in her train. The world-process is real enough, says the Sāṅkhya, but it has no relation to man, if man would but understand; it affects man only so long as man persists in being fascinated by its workings. But like a spectator who turns his back on the stage, and goes out into the open air, so let a man by thought break the bond between him and the world. The world-process is real and eternal, says Buddhism, but man can so rectify his heart and mind that it passes him by, leaving him serene and unruffled. The world-process is not only real, says Greece, but in it man may see flashing, as flash the colours in the diamond, the wonders of the Good, the True and the Beautiful. Following on from India and from Greece, we have the various philosophies of the West, from Descartes to Bergson, each with its statement of man and of the world.

I will not describe to you the modern philosophies; they are to be found in great works and small, in cyclopædias and sixpenny manuals. I do not want so much to tell you what the religions and philosophies are, as to consider the whole problem of religion and philosophy in its relation to man. And when we so consider it to-day, what do we find?

We find that as a driving force in civilisation to-day, religion is almost lifeless and philosophy is dead. East or West, it is the same; temples and churches are still everywhere, but where is the old vigour of religion? In every land they tell you that religion is becoming more and more a matter of formal actions, that men are religious more by tradition than by the impulses of their own hearts. And as

to the philosophies, how do they affect our social, our political, our international life? Philosophy is largely for the academically trained thinker, and fascinating though it may be as thinking, it yet cannot span the gulf between thought and the actions needed in the world to-day. Why is there everywhere in religion and philosophy this gap between ethics and conduct, between first principles and their application to a living process?

C. Jinarājādāsa

*(To be concluded)*

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## DRAMA AND RHYTHM

By ELEANOR M. ELDER

THE following somewhat chaotic thoughts on the subject of drama and rhythm have arisen from the fact that the writer, a student of Western drama and rhythmic movement, has recently come into touch with Eastern, and has seen in it not only great possibilities embodied but also a great need remedied. To anyone who has even in a small way studied the subject of thought-power or vibrations, or has either taken part in dramatic representations or spoken in public, the possibilities of latent force that could be used in rhythmic drama will be easily imagined. This paper touches very briefly the history of drama, and merely indicates what possibly the future may hold for us in that direction.

Drama was born in man's earliest days, at the time when he first began to feel the divine urge within him and to seek expression for that pulsing life. It was his religion, and we see in his first crude ceremonial dances an attempt to depict the life of the Gods, the sun, moon, and stars; and in the war dance not merely the struggle of mankind, but of the opposing forces of light and darkness—good and evil. In early days rhythm played an all-important part in man's expression of life, and his dramas were more in the nature of dances than acting as we know it to-day. Primitive man, living close to nature, was more in touch than we are with the great fundamental laws of the universe, and his inner demand for expression, for creation outside himself, drove him, however unconsciously, into rhythmic movement in accordance with

those laws. Whether he learned it from the beating of his own pulse, or the wind in the trees, the cries of birds and beasts, or the beat of the surf along the beach, matters not, for in these is the rhythm of the universal laws of creation and destruction—of life and death.

There is in all life, just as strongly to-day, an absolute necessity for conscious rhythm, although until lately we have not recognised it as such. We seek it in harmony, in routine, in variety according to our temperaments and immediate necessities; and the greater the emotional stress of the nature the more necessary rhythm becomes. A poet is driven to verse from prose by the intensity of his feeling of inspiration; he must create in a definite order or form, or the force flowing through him will create havoc in him and waste itself. Half the mysteries of the world will be in our hands when we have learned to understand the forces that are latent in rhythm. The powerful harmonising effect rhythm can have on our minds and emotions, as well as on our bodies, is well known no less than its destructive power.

The effect of the same rhythm on different temperaments is very interesting. There was a demonstration of this in London some years ago, when the Russian dancers came over for a season and produced, among other ballets, one which dealt with the sacrificial rites of some primitive tribe in the stone age. The whole thing was of course purely imaginary, and the music was exceedingly strange and monotonous, with very insistent and definite rhythms. The effect on the very correct London *matinée* audience was unprecedented; as soon as the curtain fell they rose to their feet, some hissing and some applauding rapturously; people who were absolute strangers to one another entered into hot arguments about it and tried to prevent each other from clapping or hissing as the case might be. Some were offended and distressed by the performance, while others were exhilarated in a totally new



way ; not a soul was indifferent to it at the time, although they afterwards declared that they could not understand how it was that they were so moved by it, but that the combination of the movements and the strange, insistent beat of the music affected them strongly. It was not, on the whole, considered an artistic success, but as an experiment it was intensely interesting, and as there is reason to believe that we are gradually coming back again to the rhythmic drama, it is such experiments that we need. That it is a falling back into savagery, no one need be afraid ; we are returning with fuller knowledge to create with understanding that which the savage created by instinct—not the primitive war dance or sacrificial rite, but the outward expression of our own ideals—and with the use of rhythm to create qualities and greater beauty, not alone in the drama, but in all those who witness or take part in it. The statement that we are coming back to the rhythmic drama of the past, rash as it may sound, is not without foundation ; the modern tendency to emphasise rhythm in every art, whether it is music, painting, poetry, dance or drama, is undeniable ; and it is partly due to the influence of Eastern Art, which is being more and more appreciated and understood by the West.

If we look back at the history of drama, we shall see that out of the stamping, shouting, rude, crude insistences of the dances of primitive man there seems to have arisen a form of drama with definite teachings and thought behind it, far beyond the creative power of those who carried it out ; it would seem not unlikely that the great Guardians of the child races used drama for definite teaching, just as it was used later in the Mysteries, but as history has little to say on the subject it is difficult to follow up the idea. In the West our best and oldest models come from Greece—for Egypt had no drama apart from her Mysteries—but further East we find in India dramas of incredible antiquity, and also detailed descriptions

of how they were to be performed, with every gesture chronicled. There is a wealth of Samskr̥t literature on the subject that has never yet been translated. It will be of interest to see what a famous Indian savant of modern times has to say on the subject. "The dramatic scriptures of India were framed by Brahmā at the request of the lesser gods at the beginning of the Tṛeṭa Yuga, the last æon before the present," says Dr. Coomaraswamy in his book on the *Nāṭya Sāṣṭras*, entitled *The Mirror of Gesture*, and he goes on to quote the *Nāṭya Sāṣṭra* of Bharat̥.

When Brahmā was a sage in the Kṛta Age, and when Vaivasvata Manu was preparing for the Tṛeṭa Age, when popular morality is in the grasp of greed, of desire, and the world is deluded by envy, by resentment, by weal and woe, . . . then Indra and the other Devas said to Brahmā: "We desire a pastime to be seen and heard. This matter of the Four Veḍas should not be heard by Sūdras, pray therefore shape another and a Fifth Veḍa for all castes." Saying to them: "So let it be," and turning away from Indra, He who knows the essence of every matter, seated in Yoga posture, called to his mind the Four Veḍas, thinking: "Let me make a Fifth Veḍa, to be called Nāṭya (drama), combined with epic story, tending to virtue and wealth (pleasure and spiritual freedom), yielding fame, a concise instruction setting forth all the events of the world about to be, containing the significance of every scripture and forwarding every art." And he goes on to say to the lesser Gods, when he has created this drama: "This play is not merely for your pleasure or the pleasure of the Devas, but exhibits mood (bhava) for all the three worlds. I made this play as following the movement of the world, whether in work or play, profit or peace, laughter, battle, lust or slaughter; yielding the fruits of righteousness to those who follow the moral law, pleasure to those who follow lust, a restraint for the unruly, a discipline for the followers of a rule, creating vigour in the impotent, zeal in warriors, wisdom in the ignorant, learning in scholars, affording sport to kings, endurance to the sorrow-smitten, profit to those who seek advantage, courage to the broken-willed; replete with divers moods (bhavas), informed with the varying passions of the soul, linked to the deeds of all mankind, the best, the middling and the low, affording excellent counsel, pastime, weal, and all else." He finishes up by saying: "The drama is to be understood as witnessing the deeds of Gods and Titans, kings of the spheres, and Brahmā sages. Drama is that which accords with the order of the world with its weal and woe, and it consists in movements of the body and other arts of expression (abhinaya). The theatre is such as to afford a means of entertainment in the world, and a place of audience for the Veḍas, for Philosophy, for History and other matters."

So it is seen that the scope of drama was exceedingly wide and that it was as much for the teaching and culture of the people as for their amusement. There is a further description of the audience and of what it should be composed and how it should behave. Great stress is laid on the fact that the spectators must have imagination and that they have their part to play equally with the players in order to make the whole performance a success. Anyone who has taken part in a drama realises to the full the power of the audience to draw out the best or the worst in an actor, and that sympathetic appreciation or indifference and inattention tend to produce a good or bad performance.

To quote once more from *The Mirror of Gesture* by Dr. Coomaraswamy: "Nothing can be done unless the artist and spectator share a common inspiration." How far this is assumed to be the case in India may be gathered from the remarks of the dramatic critics, such as Dhananyajar, who pours scorn on the spectator who seeks in drama the statement of fact rather than the experience of joy, and says that this experience depends upon the spectator's own capacities. "It is their own effort by which the audience is delighted . . . those who lack imagination are said to be no better than furniture, walls and stones." From Dr. Coomaraswamy we also learn that: "In Indian acting or dancing nothing is left to chance, it is a deliberate art. . . . There is hardly a position of the hands or of the body which has not a recognised name and a precise significance. . . . The Indian actor relies only to a very small extent on properties, and still less on scenery." Dr. Coomaraswamy translates the word "dance" as "rhythmic showing," and in the old days there was very little difference between the two. Nowadays there is very little of this old dramatic art to be found; the theatres in India are thoroughly Western in their methods, and are beginning to experiment with scenic effects, whereas the West is

turning towards the simpler methods of the East in its search for variety and rhythm. If we glance over the past few years of theatrical productions in the West, we shall find a large increase in ballets and the appearance of wordless plays in which the acting has been "rhythmic showing" to a great extent. We also find an increase in plays produced with little or no scenery, and curtain backgrounds with the slightest indications of tree or house, the audience being made to "share the common inspiration" and to use imagination.

If we take any of the old epics or dramas, whether Indian or Greek, we shall find they have much in common, especially in the introduction of the deities into the action of the play, the constant touch between the natural and the supernatural. The Gods come down to teach or punish, succour or destroy; they extol or point the moral of the drama; so we find that there is never a tragedy of those bygone days that does not, if only at the last, rise to a higher plane of thought, that does not sweep us on to realise a mighty future, beyond the grim, human present of slain heroes and fallen kings. This applies more to the Greek drama, for India does not regard death as a tragedy or a climax. This mingling of Gods and men, which seems to have been the invariable custom in the plays of antiquity, may have come from the fact that the dramas had been for long in the hands of the priests, who used them as channels for religious teaching, or it may be that behind lies a far-off tradition of a time when the world was young and the Gods walked the earth and lived among men.

It is curious to note that after the Roman Empire we have no drama recorded in the West at all, during the period when Christianity was struggling to be born; the first play that is chronicled was the work of a woman, a nun, and it was written in Latin. It was the forerunner of the Christian Mystery Plays, and dealt not with the birth of Christ, but with the life and teachings of a young monk who was a

disciple of St. Anthony, and of his conversion of a famous courtesan, who afterwards took the veil. It is quaint and very human, and has the elements of real dramatic art in it. But volumes have been written, and many more might be added, about the evolution and devolution of drama in the West, of the gradual dropping into the background of rhythm, as realistic modern plays grew more and more popular. Rhythm has never left us altogether; we have it in our musical comedy choruses—direct descendants of the Greek chorus of olden times, although somewhat differently used.

But if we want to study the full scope of rhythm in connection with drama, we must go to the East. Very little of the living art remains, and that much is as a rule hopelessly corrupted; but in the art and literature of ancient India lies all the material for a revision. If India scorns her treasures of literature and art, the revival will take place in the West. She will find that her artists will go very naturally where they are most understood and appreciated, and she will be the loser. There are, however, indications that India is not indifferent to the gems of art that lie hidden in her bosom, and that a free India, no longer swayed by false standards of Western taste, will play a great part in the art of the future—art that will be part of the vital life of every nation, not alone as Greece accounted art, but because it will give form to the ideals and embody the aspirations of the people, and, in creating centres of pure thought, bring the earth nearer heaven. In this future art rhythmic drama will have a part to play; it is not here yet, but it will come; and when it does, worked out as it must be with a knowledge of the forces it will set in motion, it will be a power that may be used to harmonise nations and make universal peace possible.

Eleanor M. Elder

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## PLEASURE AND PAIN

By M. R. ST. JOHN

**T**HERE are two ways of regarding the world in which we live and the solar system of which it is a part : one being that it is a fortuitous aggregation of atoms, maintaining its existence by mere chance ; the other that it is a created universe, governed by immutable laws and preserved in its continuity by the love and will of its Creator. Whether the latter theory (which is far more universally held than the former) is accepted in the light of religion or of science, is immaterial, because the common human failing of confining our ideas to one particular aspect of the Supreme does not in any way impose a limitation on the Great Founder and Architect of all.

Now, as this is written for those holding the belief that the universe is a cosmos and not a chaos, it must be admitted that, for it to maintain its coherent existence, equilibrium or balance, whichever term you prefer, must be the dominant factor ; for it is impossible to conceive of anything continuing to hold together in time or space without the existence of such a law, the violation of which would mean instability, chaos, and ultimate destruction. This is an obvious logical deduction ; and since we know that the greater always contains the less, this law of equilibrium must apply equally to the component parts of any such scheme, and man himself, being of Divine origin, must of necessity come within its scope.

If, therefore, we apply this philosophy to ourselves, we shall find that, while we are all more or less in unstable

equilibrium, the operation of the law is seen in our endeavours to rectify this by the way we are swayed, in varying degrees according to our respective temperaments, between the pairs of opposites; for it is apparently part of the Divine plan that man should realise his potential Divinity in this very learning to acquire the balance between the two extremes of everything that has been created. Heat and cold, light and darkness, sorrow and joy, war and peace, pleasure and pain, are all examples of two aspects of the same thing; and whereas it would take too long to deal with each and every pair of opposites, it would be as well to consider those that we know and speak of as pleasure and pain.

In the first place, whether these are derived from and affect the physical, or whether they proceed from and affect the mind, the result always culminates in some form of emotion; such emotion varying in strength in proportion to the violence of the oscillations we achieve in our endeavours to maintain poise. Man being subjected to constant vibratory existence, his whole evolution has to be carried on between opposing forces, the vibrations from which are constantly playing upon him. If we split him up into his component parts, we find that his physical body is more directly affected by heat and cold, light and darkness, hunger and repletion; his emotions more especially by feelings such as attraction and repulsion, love and hate; and his mentality by analysis and synthesis, harmony and discord—all interacting on one another—and, according to his temperament and general make-up, so will he derive in varying degrees from this constant interplay, comfort and discomfort, pleasure and pain.

Now it has to be remembered that all these opposites do not denote separate things, but the two aspects or, to be more accurate, the two poles, of one and the same thing; and until man has attained perfect balance, equilibrium, and poise, he will always be affected, sometimes more, sometimes less, by

the play of these two sides of everything that he comes into contact or relation with. And here we find ourselves face to face with a curious paradox, namely, that pleasure is sometimes very akin to pain and vice versa; and this is not merely due to the fact that the intensification of pleasure is certain to be succeeded by a corresponding reaction or pain. It seems that man has come into the world to achieve before all things stable equilibrium, which means literally that he must acquire control over his thoughts, his emotions, and his body; and very little introspection will convince us that we are all more or less sadly lacking in that power or will which should make us, as individuals, the rulers, instead of being, as most of us are, under the dominance of our personalities.

This science of balance was the key-note of the ancient religion of Egypt, and is known to-day as Hermetic Philosophy, a philosophy which has unfortunately been rather lost sight of and obliterated under the glamour of the many false views presented in the guise of religion and ethics by those who embody to-day the characteristics which distinguished the Pharisaical and Saducean sects referred to in the scriptures. There are many curious and significant sayings and aphorisms which have come down to us from the past, which we frequently hear used and which more or less indicate the results caused by the general lack of balance which distinguishes more especially the western world: By sowing the wind we reap the whirlwind . . . Hoist with one's own petard . . . One's chickens come home to roost . . . Hell is paved with good intentions . . . —all of which, and not a few more besides, are a standing proof of that lack of circumspection and discrimination in all things that affect our persons and our lives.

Let us take a modern and concrete example of what a breach of the Hermetic law entails. The invention of an internal combustion engine using petroleum spirit opened out a



field of wonderful possibilities, and offered a great opportunity for the introduction of power into various departments of economic life. The first practical use to which the invention was put was the propulsion of vehicles, enabling people to go from place to place in a comparatively short time and with much less discomfort than is usually entailed even by a short cross-country journey by train. Following on this, one would have expected the invention to be immediately applied to agricultural and commercial purposes; but this was not so.

Instead, the demand for private vehicles practically absorbed all the energies of the trade, and manufacturers were obliged to confine themselves to the production of these only, the industry increasing by leaps and bounds out of all proportion to the actual needs of the public. The reason for this was that the sensations derived by rapid transit from place to place became so all-alluring, so all-absorbing, that motor-cars ceased to be the "means" of transit and became the "end" in themselves, resulting in a few years time in a gigantic abuse of the country roads, purely and solely for the purposes of sensation and pleasure, and giving rise latterly to what is termed "joy-riding". Regardless of the annoyance and danger caused to other users of the roads, the craze for this form of pleasure exceeded all reasonable bounds, and people became intoxicated with the sensations of speed; and those who had the means and leisure could afford to spend a large portion of their time in tearing wildly about the country-side, clouding the roads and covering the hedges with dust, and, alas to say, becoming in many cases callous to the lives of those other humbler users of the highways whose claims to immunity were so feebly voiced.

In short the pleasure of motoring was indulged in to excess; and, in face of the fact that our ancestors were happy without such things, or even railways, who can venture to

deny this assertion? But, by the immutable law, the pendulum has swung in the other direction; and in the destructive capabilities of submarines, zeppelins, aeroplanes, armoured cars, tanks, etc., the appearance on the scene of which is entirely due to the improved internal combustion engine, we are now reaping in a hecatomb of slaughter the nemesis of pain and mortification which was bound to follow.

And are there not other things to set us thinking? What about the "cheap loaf" in pre-war days, and the "dear loaf" now? What of the denudation of the country-side and the swing of the pendulum from agricultural to manufacturing life? What of the drink question, and the impaired sight engendered by the over use of artificial light, whereby we are enabled to continue our exertions up to comparatively late hours? Doubtless other and even more glaring instances will occur to many; but all are proofs of man's irrationalism and instability in regard to a multitude of things.

As long as we continue to be ruled and swayed by our feelings and emotions, whatever may be the cause of them, so long shall we continue to undergo both pleasure and pain. But those who are capable of achieving some measure of control are already on the high-road towards that goal of stable equilibrium; the result being not the keenest pleasure imaginable, but that condition which can only imperfectly be conceived of under such terms as joy and bliss, when vibrations caused by pleasure and pain are absent, and where man will have reached that state when he has realised his divinity and has attained to what has been so aptly described as the measure of the stature of the fullness of Christ.

M. R. St. John

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## THE WAY OF THE STAR

A MIST comes o'er my vision and I see  
Love's track to heaven, lighted by a Star,  
Upon the threshold of a grand To Be  
Lo! is a sweet to-morrow's door ajar.

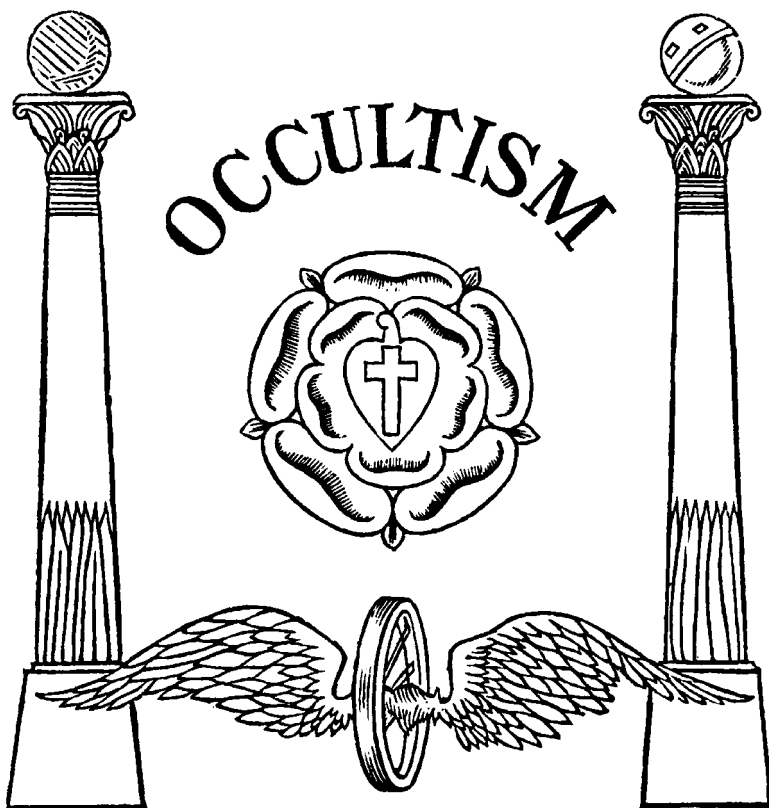
From wending in life's darksome ways, I now  
Have glimpse of something fair, that gives its kiss  
To waking mornings, and upon the brow  
Of closing even sets the seal of bliss.

Faintly the glimmering pathway I descry,  
Narrow and steep, based on the mire of earth,  
And stretched to heaven. See the Star on high  
And, watching, will sweet hope in thee take birth.

Along that way pass those of peaceful feet,  
Armed with great courage, they, renouncing care,  
Walk where they glean no bitter and no sweet,  
They, the pure-hearted, mount the golden stair.

That Star thy Soul—within thy heart the Way  
Leads to the promised land where those things are  
That here we dream may be in some far day.  
Seek, then, Love's track that's lighted by a Star.

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## THE ROOTS OF DESIRE

A TALK WITH A CLASS

XIII

By ANNIE BESANT

**Y**OU may recall that in a previous talk we observed that it is a person's own desires, his thirst for the objects of life, that bring him back to incarnation. You should realise this, so as to help the people who are beginning to think about reincarnation. When Western people first hear of reincarnation

they always dislike it. "Oh, I have to come back here again!"—that is always the complaint; they do not want to come back, because there have been so many disagreeable things that have saddened them. They are tired of this life, and of course their being tired of it is a sign that the time is approaching for them to go on into another life.

A very large number of old people are very tired of this life. That tiredness controls the whole of their mentality, and they do not want to come back; they would much rather stay away. They would much rather look forward to a long rest in heaven. That idea is very prevalent; you may remember that it was expressed in that sentiment of one of the great French reformers who, when he was told that he was overworking and ought to rest, replied: "I have all eternity to rest in." His idea was somewhat muddled because, in the first place, he was in eternity then; in the second place, he did not have it to rest in. But that is the general idea, : : you are going to rest for ever; very well then, overwork now; it does not matter.

That is a natural idea: the *body* is tired and, as the person identifies himself with the body, *he* is tired; clearly, then, he does not want to come back. And there is no reason why you should worry the poor person so much with the idea that he has to come back. First, help him to realise that he will not have to come back until he wants to do so, and you will find, if you try that plan, that it is a most consoling idea. If you say to a person: "You must come back," then he begins to protest; nobody likes a law that forces him to do what he does not want to do. He objects; and the more you press it on him the more angry he becomes. At the same time you are building up more and more obstacles in the way of his acceptance of the great law which you are trying to explain.

Do not argue with him on that line; you will never convince him. But say: "That is quite natural; of course you

are tired; your body is worn out; you will not have to come back here until you want to do so." Then explain to him that nothing brings him back out of heaven except the getting tired of heaven and wanting to come back to earth—exactly the same feeling which now makes him want to escape from this world and go into heaven—and that he is entirely the master of his own destiny.

If you tell him that, you will find his objection disappears. Of course he will think that he never could get tired of heaven. That does not matter; he will get tired of it presently. Many people are already tired of the old conception that you will find in the Bible—the idea that they are going to stand around a throne of gold, and have a golden crown which they will put on and take off as occasion may determine. That is not by any means attractive to all, and not many people believe that now.

Uneducated people naturally like it; they are very poor, they are not used to gold, and what is nicer than to have a golden crown? What is nicer, inasmuch as it makes them happy, than to keep on singing "Hallelujah"? The very thought helps them through the present time; it is a symbol of the joy they will feel. And they will have exactly that when they go to the astral plane; they will have their golden crowns to take off and on, and the palms and the songs, for a very considerable time—in fact until they are tired of them, until they outgrow them.

If you think over it, it is a very wise arrangement for the whole of our worlds, that people go on doing the thing they like until they get tired of it; then they do not like it any longer; they have had enough of it. So, when you have once produced in the person a change of wish, you have done what is needed for his progress. Highly educated people often fail to realise what is meant by "the determination of the will". They say: "I can do as I like." The answer is: "Yes, you

can do what you like ; but the real problem is : What do you like, and what makes you like it ?” That is, you take them a step further back.

Their feeling that they can do as they like is all right. They say : “ If I want to walk to a door, and do so, I have free will.” If they have the intelligence to follow your line of reasoning you can say : “ But why do you want to go to the door ; what has made you do that, instead of walking to the window ? Granted that you can do whatever you like, what makes you do one thing rather than the other ? Either it is that you could go to the door and could not go to the window, or else that you preferred to go to the door and not to the window, to look at the landscape there.” Then you ask : “ What is it that makes you *want* to go to the door, or to do anything else ? ”

It is quite helpful that a person should thus keep on thinking backwards in that way, in order that he may realise what it is that prompts him to *want* this thing or that. It is always better to get behind the immediate wish, because in that way you are able to introduce a new force which will help the persons to get a clearer conception of things.

It is that principle which is introduced in the lowest type of person, the animal-man, by punishment and the fear of punishment. It is that which is its justification at a certain low stage of evolution, even though people do not quite understand what is thus being done. What they are really doing is to introduce the fear (a new force) of a certain result, which will determine the will against the particular line that it followed before. A man will not wish to rob another if he fears that it will result in imprisonment for himself.

It is just as well to remember that that is a true argument so far as it goes. You never will become really useful in the world in the moulding of great changes, unless you are able to see what it is that supports the view that you are

opposing. It is not any good merely to have your own opinion, and to say that the other man is wrong. Unless you know why he is wrong from your standpoint, and give the full effect to that which has made his thought go in the line that you think wrong, you cannot change him.

That is the mistake that most people in the world make: they keep on reading always the things they agree with. Unless your thought is so weak that it needs additional arguments to support it, it is not wise to do what a person told me a few days ago he always did—go only to such lectures as he agreed with, and not go to a single lecture against the thing that he believed. You should not listen to and read only the things you agree with. Of course, that may be very pleasant, for you may perhaps feel how clever you are to think the same things that these other people think. But it only helps you as long as you are not quite sure of your ground. Afterwards you should read the arguments on the other side, the things you do not agree with. That is the secret of power: read every book that you can get hold of, and listen to every person who is worth listening to, in order to see the thing that you do not agree with put in its best form. When you have got hold of the thing, with the reasons behind it, you can begin to work on the persons who believe it. What you have to learn, as people who are trying to become occultists, is: “Do not try to change what the man is *doing*, but what he is *wishing* to do.”

You will then realise that to restrain a person by force from a particular kind of action is of very limited use. I do not say that it is of no use. People say that it is no good to prevent a man from doing a thing he wishes to do. That is not quite true, because a wish gets partly starved out by abstinence; and if a man is injuring himself and is in the grip of a bad habit he cannot break for himself, you may help him; that must not be forgotten. Many people get impatient



over these considerations; they say it is impossible to balance all these different factors and know what is best.

We must therefore remember that at a certain stage a person can be helped by being prevented from doing the thing he wants to do, because a taste wears out by abstinence. If a man wants to get drunk, it is useful up to a certain stage to prevent him from getting drunk. But if you only prevent him from getting drunk, but do not touch the wish for physical gratification which lies behind the drunkenness, then, while you may destroy the taste for drink, you leave the craving behind it; and that will satisfy itself by some other physical relaxation, which may be as bad for him as the drink.

Take the same case when treated by hypnotism. H. P. B. considered it legitimate and even wise to lift a person out of drunkenness by hypnotism, provided you knew enough to be able to break the habit, and set free the will, so that it might set itself against the act of drinking. It is quite easy to cure a man of drinking by throwing him into a trance and by impressing upon him the idea: "Whenever you put a cup of drink to your lips, the moment you smell it, you shall be sick." That is the normal way of doing it, and that suggestion acts when the man has the drink before him. When he takes it up, the moment the odour reaches his nostrils he becomes violently sick. As that is not pleasant, he does not try it very often, and so he stops drinking. Where the drink habit is so strong and the man's will so weak that he cannot resist, hypnotism is a legitimate thing. But you must not think that hypnotism has done more than it has done. It has not cured him: it has only stopped a certain physical manifestation of a sensual desire, and if only that is done and the man is left alone, it has helped him very little. He at once falls into some other temptation, becomes a profligate, perhaps, which is even worse than drinking.

If by hypnotism you take the responsibility of breaking a bad habit by force, because the habit has paralysed the man's will-power, the next thing to do is to devote yourself to that man's astral body, and help him there. Work upon the desire through the mind, which is the only way of curing a desire. Reason with him; if he will not listen to reason on the physical plane, reason with him when he is asleep, when you can reach him on the astral plane, and there put before him the reasons why he should not drink. That is, try to supply to the mind a motive behind the desire, which should be stronger than the desire and make him cease to desire to drink. Having freed the will, try to stimulate it through his own mind.

I have taken a very gross case in order to show you the method, but remember that it works with any other strong desire; it works in our own cases. We have first to consider what we wish: "What is it that I like?" That is the question you ought to ask yourself; it is what you like that shows your character. If it is something you ought not to like, and if you do not give way to it, that shows you are making a step forward. Inside you have recognised that you ought not to like it, and so you are trying to correct it. But as long as you like it you are in danger; any relaxation of the will, and you will do the thing you like. Your determination is good, you are beginning to stop the wrong desire; but that is not the end of your effort. You have to think over that liking, and to see into what part of your nature that liking has thrown down its roots, and so trace it out.

Take next your mind. You can work directly upon the mind. You cannot work directly upon the liking, but you can work upon your thought, and think of the things which make that liking undesirable. There are two ways of getting rid of the liking: one is better than the other. The better way is to supersede the lower liking by a higher one, and so drop the lower—not fight against it.

That is the great value of devotion. You have some liking which you know is not quite good, and which would not be approved by somebody you love. Through your devotion to that person you make a strong effort to eliminate that liking, because you say to yourself: "So and So would not wish me to do this, would be sorry if he knew that I liked this." That is the better way, for that is the way of love, for thus your devotion is strong enough to substitute your wish to please that person for your wish to gratify something within you which you know is not the best side of your nature.

Sometimes a person cannot do it that way. Then he had better do it by the way of repulsion. Suppose a person has a craving for drink or for sexual gratification. He may get rid of it either by the way I have just described, or by the method that is sometimes used in yoga. The man is set to work this out mentally and deliberately to its inevitable physical consequences. He is told to think of the results of drinking, beginning with its effect upon him. He thinks of what happens the morning after his debauch; how he wakes up with a bad headache, his mouth feels uncomfortable, and so on through all the physical symptoms which he can only get rid of by drinking again. When he is not intoxicated, he thinks all this out and imagines it as vividly as he can. He then goes on down the line of the degradation of the drunkard: the gradual nervous degeneration, the shaking of the hands, the confusion of the thought, and all the rest of it, until he traces himself down and down and down to the condition of *delirium tremens*, strongly imagining himself living through those stages. In the normal man, if you can persuade him to do that, it will induce such a revulsion that he will leave off drinking.

You ought to state also the results on the other side of death, if he believes in the post mortem life, and trace out for him in picture what happens in the astral world under these conditions of drink. I have cured an inveterate drunkard in

that way by producing in him such a terror of the results that he gave it up. He thought that he would have to go through this frightful career, which was quite true if he continued drinking, and from fear of it he gave up drinking. In one case where that result was produced, it lasted for some years. The man was a Prince, and he might have gone on cured, had he not foolishly yielded to the solicitations of his courtiers, as a result of which he died of *delirium tremens* and had to face the drunkard's fate on the astral plane.

You can do the same with the sexual impulse. You set yourself every day to think of its results: that it brings about nervous degeneration in the same way; that the will becomes paralysed, the nerves get weak, and then weaker and weaker until they get beyond cure; and finally the person becomes a wreck. Also one adds how, if that be persisted in, there is very great suffering on the other side of death. Unless a man is an absolute fool, that will help him; but if he is an absolute fool, then he must go through it and bear the results. This is not the better method, as I said, but it is preferable to continuing to be a victim of undesirable habits.

That is the value in what is called "punishment," in making a man suffer. If it is self-inflicted, it is legitimate. Personally I do not think that any form of punishment is legitimate with a grown-up person, except that of sufficient physical restraint to prevent him from injuring another person; that would be the only exception. If a man is violent or a murderer, you have a right to prevent him from hurting or murdering another person; but I do not think you have the right to make his life miserable. But that is going very far, and it is only my own view. I believe we have the right, collectively, through society, to restrain him or to exile him; but not to punish him further.

I do not believe in punishment in the case of a child, because the child is so plastic that you can influence him by

love, if you have enough love within you to do it. But a stage comes when the human being has passed beyond the plasticity of childhood, and when you must have an external restraint to prevent him from injuring others. There I think society has a right to lock him up; he is a form of maniac, and we cannot have people murdered so that this man may exercise his distorted free will.

In the old days that was one advantage of exile. If they had criminals who were so much below the level of the civilisation of the place where they lived that they would not submit to the laws of the place, they did not punish them; they simply sent them out of the country. They said: "All right, go where you will be more comfortable; and we shall be more comfortable without you." That is a legitimate position for a State to take; but that is very, very far from the position taken nowadays.

The main point that I wish to emphasise for the moment is that there is a certain justification in the minds of the people who favour the employment of violent methods of punishment, and that you should understand that before you argue with them. If you argue with them fairly, you may convince them that yours is the better attitude, but if you argue with them unfairly, you will only confirm them in their ideas.

That is why I ask you, who are learning to be occultists, to go to the root of all things. We have often said to you that occult training is not in teaching but in life; you have to learn life and understand the hidden forces that are playing in all departments of it. If you can do that, you have become an occultist, even though you may know nothing about Rounds and Races and all the rest of the things that you read in the books. An occultist does not become one by reading books, but by living, and you might meet a very fine occultist who did not possess the smallest idea of Rounds and Races. That

is all, so to speak, trivial; it is very interesting and useful, but is not of the essence of the occult life.

All of you who want to be of service when the Lord Maitreya comes, must try to learn the deeper principles that underlie the occult life; they are the principles that Theosophy teaches with their application to everyday events, and it is those things that you should really learn; but it will be only by your own application of the principles, and not so long as they are only hearsay to you. If you will only apply them to yourself and to the assistance of those who are in trouble around you, it will help you and them. And I hope you will do this before the Lord comes, because then you will be much more useful.

That is the way we are looking at our present work: not "Are we gaining in knowledge?" but "Are we more useful?" That is the only thing that matters just now, and that is the only thing that is of value to those who come to Adyar to-day. It is not a bit of good coming here only for what you hear said at our various meetings, except so far as you practise it. Knowledge is useful only if it helps you to live and to serve.

Annie Besant

# ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

## II. DIVERSITIES OF OPERATION

According to esoteric teaching there are seven primary and seven secondary "Creations"; the former being the Forces self-evolving from the one *causeless* FORCE, the latter showing the manifested Universe emanating from the already differentiated *divine* elements.—*The Secret Doctrine*, I, p. 481.

THIS is a fragment of the inner teaching concerning the union of spirit and matter, involution and evolution, the descending and ascending arcs. In man is the meeting of all spheres, the junction and reservoir of all cosmic vibrations and forces. In the cryptic command "Man, Know Thy Self" lies the promise and potency of the knowledge of Eternal Wisdom, Power, Love. H. P. Blavatsky declares: "Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit, Astrology." (*The Secret Doctrine*, I, p. 707.) Hear also what the Greek philosopher Hermes Trismegistos says of the starry powers representing the spiritual and sidereal hosts: "For if indeed there should be anything outside the universe . . . then it would be a space occupied by intelligent beings analogous to its Divinity. . . . I speak of the genii, for I hold they dwell with us, and of the heroes who dwell above us, between the earth and the hidden airs; wherein are neither clouds nor any tempest."<sup>1</sup> Hermes gives one

<sup>1</sup> Translation by Anna Kingsford and Edward Maitland.

aspect of occult astrological philosophy in a few words: "The seven planets, or wandering spheres, have for supreme Spirits, Fortune and Destiny, who uphold the eternal stability of the laws of Nature throughout incessant transformation and perpetual agitation. The ether is the instrument or medium by which all is produced."<sup>1</sup>

George Eliot expresses the same mystic marriage between stability and motion, in the declaration of the Astrologer in "The Spanish Gipsy."

I read the changeless in the changing, thus I read,  
The constant action of celestial powers  
Mixed into waywardness of mortal man.

Ever in Truth's spiral resurgence, some new aspect rises on the crest of each successive time-wave, emphasising, by re-expression, the primal lore. Thus the fresh inspiration of Astrology reproclaims, with insistent stress, man's freedom within certain broadly defined limits of the planetary zone—that man can rule *his* though not *the* stars; by the concert of wise rule humanity wins gradual emancipation from the despotism of fate to the dynasty of destiny. Just as in the old mythos, the Furies became the Eumenides or Blessed Ones, so to-day the key of self-discovery and self-discipline is delivered to the neophyte whose way is the planetary path. For Astrology is but one of the seven keys to the Mystery of Life, and cannot unlock her treasures save to her destined initiates. Yet the stream of evolution to-day brings an ever-increasing number of "those whose torch naught but Urania's fire can rekindle". These votaries stand once more within the circle of the Zodiac; to each, Planetary self-knowledge brings gradual apprehension or swift discovery (according to their stage on the Planetary Path) of the not-self and the super-self; thus once again the circumference of manifestation is rounded in fuller orb. The *within* presses, impinges on, the *without*, drawing ever nearer to the mysterious borderland

<sup>1</sup> *Ibid.*



where whisperings from the infinite sea are borne even to the ears of those land-locked by the finite. The Unmanifest is realised as the Source and Goal, the Before and After, whose Name man has dared to enclose within human language—Infinity.

*Eternal Wisdom knows. Eternal Power moves. Eternal Love upholds.* So Creation started on its flaming way from the One to unity, from equilibrium into rhythm, to a self-consciousness that extends from the seraphs standing before Life's throne, to that of the sinner sunk in the slough of material experience, who can yet raise himself from mire and flesh-pots, saying: "I will arise, and go to my Father." In that *sursum corda* lies the ineffable magic of Godhead in man: the realisation that however deeply he has plunged into matter, however "fast-bound in misery and iron," he can yet "arise and go to his Father," the Higher Self, who waits with robe and ring, symbols of self-mastery. So also is the way of the Zodiac.

Though man be far from his Godhead's star  
 Yet the way of return is one,  
 For climb he must from the vale of dust  
 To the mountain of the sun.

From the map of every man shines forth the Star; the line of least resistance is written within each spoke in the great wheel, each Native has his own rhythm, his particular "lift" or "drag" of the kārmic load, according to whether the *motif* of the moment be active or passive, dynamic or static. Every inter-planetary aspect tells its own tale; each Planetary Spirit speaks in language adapted to the Native's comprehension. Each element contains within itself outer circumference of wastage and decay, wrath and spilling (by-products), and circle of necessity, promise of conquest over the material, liberation of the spirit of the element.

Is the way that of fire, emperor of the elements? Then let the Native throw himself into the furnace, nor fear to give

himself as sacrifice, whole and complete. For the first-born of fire burn for those in whom, as yet, fire spells destruction, not creation, the divine faculty of fire; the way of fire spells Karma-Yoga, ineffable offering of splendour, descent of sons of the flame. They live to give, and give to live. Among the elements, fire receives least from earth, because giving is the *ḍharma*. From the spark of sacrificial spiritual life is kindled a sun in many an erstwhile darkened heart, whose beams suffuse and disperse mists. At his word the winds of devastation unloose their spell, ice-bound waters burst forth from prison, free to purify, fertilise, irrigate the land. He smiles on earth on just and unjust, with love at once fervent and impartial. True, fire slays and devours, yet only to recreate and renew by transformation. "Our God is a consuming fire."

The Child of air is the Son of Mind. Spiritualisation of the intellect through illumination is his *ḍharma*, the way of wisdom his path. Life-giving air, yet also

<sup>1</sup> The Angel of Death spread his wings on the blast  
And breathed on the face of the foe as he passed.

The descent of the Spirit came through air, though its appearance "was as cloven tongues of fire," expressing the mystic marriage between fire and air. Every tradition enshrines this *epithalamium*, "a rushing mighty wind". True, plague and pestilence are borne on and through the air, impregnating the atmosphere with poison. The power of the air, to-day, when turned to destruction, needs no comment; its devastations resound as we write. This is an example of the perversion of elemental power by man decadent. The breath of life, air of freedom, becomes an aerial battle-field, and the *æonian* struggle of cyclic recurrence is once more fought out on the physical plane, *i.e.*, the mind of man perverted from creation of spiritual essential

<sup>1</sup> Byron—from "The Assyrian came down".

images to invention of material substantive shadows, betrayal of the God, exaltation of the brute, in man.

The water-way is that of submergence and emergence, the drowning of the mortal, the simultaneous birth and baptism of the immortal. Water-elementals bind man's soul in chains of personal tyranny, enslaving it by every sense-born m $\ddot{a}$ y $\ddot{a}$ -spell known to the great mother of illusion and delusion. The spiritual cosmic element is the water of life, the chrism of baptism, the votive descent from earth to water, which must be made ere the spirit descends from air to earth.

The son of earth is the strong toiler and wrestler. He must subdue and "inform" earth; while learning from her as a mother, he must also teach her as a holy son. From her he learns patience, endurance, and that lowly love which "suffers long and is kind," humility bearing in an earthen vessel the seed of immortality. The material is the sphere of activity, experience, sublimation, for every child of earth. Her kindly fruits are his, his also her thorns and thistles, to eradicate and subdue. Flower and herb, tree and rock, speak to him in stern or tender tones. Priest of her orisons, to him is made known her might, majesty and magic lore, the lore of Proserpine. For is she not girdled with water, crowned with fire, sceptred with air? Her children know her secrets, as the gardener his plants and their soil. Fortitude, resignation, the secret art of patience, mediumship in its highest, most spiritual sense—these are some of earth's gifts to her chosen.

These are the rhythms of the elements, as they work in each horoscope according to the measure and stature of the individual Native. Every Nativity represents a universe, man the ruler thereof. Yet, strange paradox, he comes into his kingdom no full-grown sovereign, but a helpless, weeping babe, bound in the toils and trammels of time and space, swathed in the wrappings of material consciousness, his free

limbs encased in garments, hampering his movements, constricting even physical activity. Beset with guardians and gaolers from his birth, heaven may lie about him, earth surely surrounds him from infancy. According to his horoscope, so will be the manner and measure of his earth-incarnation or incarceration; according to kârmic law he inherits a life wherein those around him will act as guardians, gaolers, or liberators. If he be a free spirit, nearing the shore of his true home, earth will appear a prison; her children no true kindred of his. He will realise earth as a shadow that passes away, nor will he mistake substance for reality. He desires a better country; from cradle to grave nostalgia presses upon him. Though he be keenly sensitive and susceptible to all those experiences whereto the senses are avenues, yet ever he seeks to pierce above and beneath the flesh, to the spirit. The mire and clay of sensuality cannot cling to one who is "born scorched with God-passions"; he may die unsatisfied or intoxicated, according to his physical temperament; neither dullness nor satiety have dominion over him. If he be comparatively new to earth, the thrill of her beauty, lure of her enchantment, will suffice for this life. He will feel himself indeed the son of her womb, offspring of her body, soul and spirit. Earth is temple, school and gymnasium to these, heaven and training-ground. Theirs is a joyous incarnation, for they realise the sacred aspect of earth, the garment of God, beyond all other earth-dwellers. Her seasons are their four liturgies of approach: Winter, the waiting; Spring, the stirring; Summer, consummation; Autumn, apotheosis.

Then there are those pilgrims in the transition or critical stage, those who no longer find sufficement in earth, yet who have not severed themselves from her power, nor dared the plunge into water, leap into air, nor trusted themselves yet to fire's chariot. For them, earth-life is a bitter experience. Disillusion corrodes them, they have not yet risen above it,

for disillusion binds those alone who are subject to its spell. When once the freedom of progressive evolution is realised, disillusion enthral no longer, but is seen as the prime delusion. This stage (marked plainly in the map, to astrological sight) is acutely painful, though necessary. When the torture becomes unendurable, refuge is sought in cynicism (that refuge of the æsthetically-destitute!) or in a life of seclusion in convent or monastery.

· Calm, sad, secure, behind high convent walls  
 These watch the sacred lamp, these watch and pray,  
 And it is one with them when evening falls,  
 And one with them the cold return of day.

By the study of astrological values, those who learn to look beneath and above mere observation, with the eye of creative imagination, can discover through the horoscope these "enclosed" souls, of either sex. For them the most suitable conditions are those known as "the dedicated life". To the occultist, all life is dedicated to the Life, for he knows the secret of dwelling *in*, but not of, the world.

So the endless complexities of evolution, the rich varieties of human experience, are written in the star-script of each pilgrim. The four main ways of the spirits of the elements must be left for future exposition.

Leo French

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<sup>1</sup> Ernest Dowson. *Nuns of the Perpetual Adoration*.

## A WAR EPISODE

By M. L. HALL

### I

AS the moon rose over the hill, the narrow roadway, which before had been hardly perceptible, showed like a white, winding ribbon on the face of the moor. The trees which had stood sombrely wrapt in shadow were touched by the silver beams, and seemed to bend their great branches in silent homage to the Queen of the Night. Even the little brook, which never ceased talking to itself, laughed and chattered all the more merrily as it carried the silver radiance with it down to the sea. In a neighbouring wood a night bird uttered a sharp cry, as if startled by the sudden radiance. When the sound died away the brook's chattering alone broke the stillness.

"It is almost a sin to talk," she said. "And if it wasn't for this grass by the side of the road I should feel inclined to take off my shoes so as to make no noise."

He did not answer, but she was not surprised. It was not necessary to answer, and somehow silence seemed to fit in better with the beauty all round. But *she* had to talk; she could not help it; she was so blissfully happy.

"I don't believe heaven could be more perfect," she murmured.

Then, as he was still silent, she looked up at him. "Do you, Jack?"

He started as if roused from a reverie. "I am sorry. Did you speak?"

She went still closer. "Oh you're a dear. It *is* funny how people treat their acme of bliss differently. Now I can't help talking about it, while you, I believe, would rather not mention it."

"What makes you so extra happy to-night?" he asked gravely.

"Oh I don't know. I suppose it's the moon and this glorious night. The moon always intoxicates me; it kind of goes to my head. You know those nights last July when we went on the river—weren't we mad then? I thought that was perfection, didn't you? The tip-top measure of bliss. But *this* is better still. For something *might* have come between us then." She gave a little laugh. "You know what lovers are. We might have parted. But now that we are married, what can part us?"

"Only two things I suppose," he replied. "And they both begin with a 'd'."

"'D'?" she said; "'d'? Oh I know one. But you mustn't talk like that—not here. And what has death got to do with us? Why, we are only just beginning life. I never lived before I knew you; and if you were to—to go away, I should cease to live again."

"Don't say that."

"Oh but it's true. You know it is. A few weeks ago I had to exist with only seeing you sometimes. I can't think how I did it. Of course I used to count the hours till you came, but it must have been—*awful*. Now if you were to go away for a day, and I had to get through twelve hours without you, I don't know what I should do."

"You would go on living," he answered; "and be the bravest of the lot."

"What lot?"

“All the other poor women who have had to part with their husbands.”

She caught her breath. “Oh those. It must be too terrible. I try not to think of them.” There was a minute’s silence. “Why do you talk of them? I’ve never been so happy—when I don’t think of the war—as I am now. Just look at that moon. I believe it’s shining for us. And think of the future! Days and days and days like this. It’s *too* lovely.”

“The future is indeed glorious,” he replied.

An owl hooted suddenly; there was a faint rustle in the grass at their feet. She laughed joyously.

“The animals are trying to scare us. But *nothing* will frighten me, Jack, as long as I am with you.”

The moon was still high in the heavens as they passed down the garden path. The lighted windows of the house were shining out to them in welcome.

As Jack Wingram came down the steps of the great optician’s house the next day, he caught sight of a friend.

“Hullo Reynolds! What luck?”

“We’re off next week.”

“Bravo! We might run up against each other some time on the other side. Who knows?”

“You? You aren’t going across, are you?”

“I hope to.”

“But your eyes?”

“I’ve just seen Miller. He says there’s nothing radically wrong. If I choose to undergo a slight operation, they’ll be sure to pass me.”

Reynolds held out his hand. “Congratulations old chap!”

“Thanks.”

“What about the wife?” asked Reynolds suddenly.

Wingram frowned. “That’s just the pity of it.”

“Does she know?”



“No.”

“Poor devil!” muttered Reynolds under his breath.

“Of course she thought my eyes would do me,” said Wingram after a pause. “But she’ll take it splendidly.”

“Like the rest of them,” said Reynolds.

Wingram was unusually silent that night. As was her custom, Vera turned her attention to the details of the war; endeavouring sedulously to find every place mentioned. But he took little interest.

“What’s the matter, dear?” she said, as she seated herself with a large atlas on a stool at his feet. “Do show me where this place is. I can’t find it.”

He bent over her.

“There it is! You made me find it. You see I can’t even look up places on the map without you.”

“I went to see Miller to-day, Vera.”

“What for?”

“I’m going to have my eyes operated upon.”

“Whatever—”

“So that I may be of use.”

“What do you mean?”

“To my country.”

He watched the colour slowly die out of her face. The silence was unbearable; it was as if something would presently snap. At last she spoke.

“You *can’t* go, Jack.”

“Dearest,” he said, taking both her hands in his, “let me explain. There are times when the words can and can’t pass out of our vocabulary. They are all very well for ordinary occasions, but when we begin to see things more as they really *are*, when something comes along that makes us live more really, they won’t do. If I have my eyes seen to, I shall be able to fight. So there is no choice, is there?”

He felt her gaze burning his face.

“No, Jack, I *can't*,” she murmured.

“Can't what, dear?”

“Let you go.”

He winced. “Remember you are an Englishwoman. Are you going to be the only one who does not serve her country?”

She buried her face on his knee. “I don't care what the others do. It isn't so bad for them. They must have known all along; ever since the war began, I mean. But I thought *we* were safe. Oh think of last night!”

“Last night I said that two things beginning with 'd' might part us. You guessed one. The other was Duty.”

“It's your duty to stay with me.”

“Don't make it harder,” he said. “God knows it's bad enough as it is.”

“But supposing you were—were killed?”

“Why should I be? Lots of men won't be. I don't somehow think I'm going to be killed. And then, when I come back, just think how jolly it will be—even nicer than now, through having done as we ought.”

“I hate doing what I ought. And it's all so unfair. Why should we, who had just begun to be so happy, be made to be miserable? We've done nothing to deserve it.”

“Have all the other people?”

“I don't know. But that only makes it worse. There's no justice anywhere.”

“I'm not so sure,” he answered thoughtfully. “So we are apt to say, who only see this tiny bit of things. Somehow . . . oh I don't know. At any rate that makes no difference. There is only one course of action for you and me. And if my eyes had been right all along, *you* would have told me to go, even if I had not wished to myself.”

“Jack!”

"Oh yes you would. And you will send me gladly now. And you will think of me fighting for England and for Good; and you will write to me often, and send me things; and then when I come back . . ."

"When you come back? . . ."

"Well then we shall have *deserved* to be happy."

"But until you do . . . oh I can't *bear* the suspense."

"You will bear it for my sake," he answered gently. "We must pass through our hell first, so as to enjoy heaven afterwards."

Eight months later Vera stood on the station platform bravely waving good-bye.

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The firing was over, and men with Red Cross bands on their arms were moving noiselessly amongst the wounded and dead. An officer raised himself as two of them approached.

"Don't mind me doctor. Go to that chap over there. I think he's bad."

"We've been. It'll be no use going again."

There was horror in the officer's eyes. "Gone?"

The doctor nodded.

"He can't be. I swear I saw something move there just now, before I—went off."

"Shot through the head. Death instantaneous, I should say."

"But I saw something move—distinctly."

The doctor looked at his companion. It was merely hallucination caused by loss of blood.

"There, you'll do. You're not bad. It's a flesh wound."

Reynolds clutched at his sleeve. "That was Jack Wingram, doctor. Only married a few months. Wife worships him."

"Poor thing! There'll be many like her I'm afraid."

“My God!” murmured Reynolds, as he fell back exhausted. “Why couldn’t they take me? I’ve no little girl to leave behind.”

At that minute Vera was standing amongst a group of friends.

“Oh Jack will come back all right, I’m sure,” she was saying brightly. “I somehow feel it. He doesn’t mean to be killed. And then, when he does come, just think how glorious it will be!”

Twenty-four hours later the telegram announcing his death arrived from the War Office.

In the terrible days that followed, had Vera only known it, Jack was quite close to her. Indeed he rarely left her side. Vainly he tried to console her, to speak to her, to tell her he was there. He could have cried aloud at seeing her so suffer, while he was there ready to help her, to dry her tears. Only at night, when her weary spirit left its earth-body, was he able to establish any intercourse. They then revisited their old haunts, talked with each other, were blissfully happy as in the olden days. But with waking consciousness the pain and sorrow returned, shutting out all memories of the night’s doings. Only once did she murmur on waking:

“I dreamt I was with Jack last night, and it was heaven. How cruel! It only makes the reality worse.”

He turned away with a groan of despair.

When the bullet that killed him passed through his head, he found himself still on the battle-field, close to where he had fallen. He was trying to think what had happened, when he saw a figure in white standing beside him.

“Who are you?” he asked.

“I have come to help you,” was the reply. “I thought perhaps you might be bewildered at first. Your passing over was so sudden.”

“What do you mean?”

“You are what people on earth call dead.”

“Dead?” he exclaimed. “I’m not dead! I’ve never been more alive. Look, I can see everything just as it was before.”

The figure pointed to his inanimate body. “That is what you have just left,” he said.

Wingram looked at it. “But I tell you I’m not—”

“Come with me.”

He followed as if by an irresistible impulse. They passed a short distance across the field to where a wounded officer was being attended to by two men.

“It’ll be no use going again,” the doctor was saying.

“Gone?” asked the officer in horror.

“Why it’s Reynolds!” exclaimed Wingram.

“Sh!” said his companion. “Listen.”

“He can’t be. I swear I saw something move there just now, before I—went off.”

“Shot through the head. Death instantaneous, I should say.”

“But I saw something move—distinctly.”

“There, you’ll do. You’re not bad. It’s a flesh wound.”

Reynolds caught his sleeve. “That was Jack Wingram, doctor. Only married a few months. Wife—”

“Fool!” shouted Wingram. “It’s a lie! I’m not dead! I—”

“Listen,” said his companion. “Listen now.”

“My God!” murmured Reynolds, as he sank back exhausted. “Why couldn’t they take me? I’ve no little girl to leave behind.”

The whole atmosphere seemed suddenly transfigured. For a moment the stricken battle-field was transformed into a thing of beauty. A wonderful radiance shone forth on all around.

Wingram stood rooted to the ground. His companion was kneeling beside Reynolds.

"Such utterances make even war blessed," he said reverently.

Wingram looked at him. Then he threw himself down beside his friend.

"Reynolds, old chap!" he cried. "Don't mind what the doctor says. He's a liar. I'm all right. I'm with you now. Don't you feel me?—hear me?"

The figure was watching him with compassion in his eyes. "He won't see you now," he said gently. "He caught a glimpse of us over there, but now his mind is so filled with grief, there is no possibility of communicating with him."

"Who are you?" asked Wingram.

"It does not much matter who I am in the physical body, does it? At present I am one of a large band of helpers who do all they can for the dying and newly dead."

"Why did you come to me?"

"Because you were so young and strong, and your passing over so sudden, that I knew you would not know yourself to have passed."

"Don't you tell me I'm dead. I feel exactly as I have always done. Only somehow more free."

"Naturally; as you have got rid of your physical body."

"And this is neither heaven nor hell?"

The stranger smiled. "One doesn't go to heaven directly," he answered. "And only very bad people find themselves in hell—for a time—that is, a hell of their own making."

Wingram stared. There was something peculiarly beautiful and soothing about his strange companion.

"I like you," he said. "And it was awfully jolly of you to want to help me. But as Reynolds won't pay any attention, and the doctor says he isn't bad, hadn't I better go and rejoin my men? They might be fighting again."

"No, you must not fight."

"Hang it all! After all I'm a soldier—"

He paused in dismay. He had never felt so utterly uncontrolled before. His whole body was swaying in passion.

His companion rose. "Take care. Remember you have no physical body to deaden and restrict your feelings."

Suddenly Wingram felt frightened. It was all so utterly strange, so incomprehensible. He trembled from head to foot.

The figure took him gently by the arm and led him away. "We'd better leave Reynolds," he said kindly. "Your emotions are so powerful they have a strong effect on him."

Wingram spent a bewildering next few hours. The stranger never left his side; with infinite patience he reassured him, explained things to him, reasoned with him. They traversed a considerable area of country; and on all sides they met couples like themselves, or groups of men with one guide. Sometimes they witnessed cases of unreasoning panic on the part of the newly dead; and Wingram marvelled at the patience of the helpers.

"After all that is why we are sent," his companion replied. "If there were no need for us, we shouldn't be here."

"Who sends you?"

"The great Beings who guide and love the world, without whom all would be darkness and horror."

"I've never heard of Them."

"No, I daresay not," he answered with a smile. "Men are only just beginning to believe in Them again. Next time you go to earth you will know about Them."

"Next time I go to earth? But I am on earth now."

"I mean when you have your next physical body, when you are born on earth again."

A despairing moan reached their ears. Wingram started.

"What's that?" he asked breathlessly.

His companion's face was transfused with compassion. "I expect it's some poor soul who finds he has created a hell

for himself. He either won't listen to, or hasn't deserved, one of us helpers."

"You don't go to every one then?"

"No. Only people like yourself who have made a supreme sacrifice. But there is not a single soul who has given up anything really unselfishly for his country, who is left uncared for by us."

"Do you do this all day?"

"No, we live on earth like you have been doing. It's only when we go to 'sleep' as you would call it, or when we lay down our bodies and tell them to rest, that we can come to you. But we would *like* to be with you always."

"I can't think how you know all you do. It's perfectly marvellous. Now if I met an ordinary man and asked him some of the things I've asked you, he'd be fairly flabbergasted."

The stranger smiled. "We are quite ordinary men, really. Only we are a little older than most. We began living earlier. You have lived many, many times before, you know, and will live many, many times on earth again. And naturally each time you live, you learn a little more; until at last you become wise enough to be able to leave your physical body at will to go and help those on 'the other side,' as people on earth would say."

"That's all very well," replied Wingram, to whom nothing now, however extraordinary, seemed too strange to believe. "But if we go on getting wiser every time, what happens in the end?"

"In the end we become one of those great Beings I told you of."

The groan of despair was heard again.

"Oh!" cried Wingram, "*can't* we do anything to help him?"

A glad light shone in the stranger's eyes. "Yes," he said, "if you like. At any rate we can try."



For more than two hours they wrestled with the poor man's terrible fear. He imagined himself in hell; he said he could feel the flames scorching him. He had led a bad life, and as he lay dying of his wounds a vivid picture of the awful fate he thought awaiting him was conjured up in his mind. With these ghastly thoughts he passed over the border. As he was in the regular army, and had only enlisted as a last resource, there was not even a spark of sacrifice for his country to help him. He had fought sullenly, because he had to.

In vain Wingram tried to convince him he was not burning; he pointed to the wide plain all round them; he even found himself assuring him that he was "dead" too. He forgot his own difficulties and doubts; his whole being was concentrated on the effort to help his brother in distress. At last he turned in despair to his companion.

"Never mind," said the latter; "we have done our best. It's a case that requires some one wiser than you or me. But the poor fellow will work through his hell in time, and reach his heaven too. Come away now. I would not have let you go near him—you are on so much higher a level—if I had not seen what it would do for you. But you shall not mix with such people again. Now you are fit to help any of your friends—there are many of them here—and you can tell them what I have been telling you."

"Can't you tell them yourself?"

"No, I must leave you now. It is time for me to return to the physical body."

Wingram seized his arm. "Oh, don't go away."

"Be calm," said the stranger, gently disengaging himself. "You are all right now. Remember you have absolutely nothing to be afraid of. Your future is glorious."

"You will come back?"

"Yes, to-morrow." A look of infinite pity passed across his face. "There is one thing which will trouble you: your

wife's anguish. Of course you will go to her and speak to her, but she will not hear you any more than Reynolds did. You see she does not yet know that death is only passing to a more real and vivid life, and that the after-death world is the same as the one she is living in. But once you have passed through this sorrow, you will both, because of your splendid sacrifice, be exceedingly happy."

When Wingram turned to thank him, he found himself alone.

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## II

The manor house stood in its beautiful grounds; on all sides were signs of happiness and prosperity. Large, thriving farms were surrounded by acres of corn-fields; for England now grew enough corn to support her own people, men having long since abandoned the wasteful practice of flesh-eating. And besides being an enormous gain economically, this change of living had solved the problem of the overcrowding of the towns; thousands having returned to work on the land. Drink was unknown owing to the vegetarian diet; disease was a comparatively rare thing. Indeed the people could hardly understand the habits of their forefathers. When they read in an ancient book, or heard in a story that had been handed down to them, how once upon a time animals were murdered and their dead flesh eaten, they would shudder in horror. Or the least imaginative among them would merely remark in contempt: "What height of folly! Instead of getting one's nourishment from nature direct, waiting until it has been eaten for you by somebody else!"

So it was a peaceful England on which the manor house looked. And nowhere was it more peaceful than there. In the length and breadth of the land a happier community could

not have been found. The people who lived on the farms, who were much wiser and cleverer than the working classes of to-day, would say to each other: "Our lady and gentleman must have been great last time. Who ever knew anyone like them?—with everything they could wish; and then they themselves so splendid!"

Even the little children would stand aside in awe as they passed, for they knew they must have been *very* good in their last lives to enjoy such prosperity.

The lord of the manor had come to live there with his young wife when they were little more than boy and girl. The rumour went that it had been a case of love at first sight; that as soon as they saw each other they could hardly bear to be separated. And it was as the people said: they seemed to enjoy cloudless happiness. Many were the stories woven of their heroic deeds in former existences; and sometimes they would speak of it themselves as they wandered on the moonlit lawn.

"I believe we had something to do with that awful last war," she would say, "that appalling massacre, when men must have been more like wild beasts." She shuddered. "I can't imagine it. Fancy making machines to murder with!"

"It must indeed have been terrible," he answered, looking at her with love in his eyes. "But somehow things were different then. Men were used to blood. They killed things every day."

"And didn't they hang up the corpses in the shops where even the little children could see them? How ghastly! No wonder they grew up into men and women capable of terrible crimes."

"Yes, but they were very ignorant in those days. They can have had no idea how one's surroundings affect one. They had filthy, noisy towns, decorated with corpses as you say, and where the ugliness must have been too awful. Also it was quite a common thing, I have read, to lose one's temper or be

irritable in the presence of children. They didn't even know of the power of thoughts and feelings."

"Just fancy! But what I *can't* understand is how they ever got on without a knowledge of the immutable Law. Didn't they really think that everything good they did would be exactly rewarded, and every bad thing exactly punished?"

"No, I suppose not."

"Well then their heroism was *too* splendid. That's why I believe we had something to do with the Great War."

"Why?"

"Because we must have earned all this happiness *somehow*. I believe you and I were married"—he smiled at her—"and we loved each other *very* nearly as much as we do now. Then you went to the war, because you thought you ought to; and somebody—somebody killed you."

"And what happened to you?"

"Oh I was left behind."

A night bird in a neighbouring tree gave a sudden cry; the moon was veiled for a moment behind a passing cloud. When the beams fell across the lawn again, a stranger, unperceived by them, was standing in the silver radiance. They felt strangely uplifted as they drew near to him.

"Children," he was saying softly—"for you are but children still, in spite of all your knowledge—when will you begin to learn your lessons? The war that you speak of in such terms gave to thousands beside yourselves priceless opportunities of growth and future happiness. If it was used as a means to such good by Those wiser than you, why condemn it? *You* would not be as you are now, if it had not been for it. You would still be as the Jack and Vera of those days many years ago."

As they turned to retrace their steps, the faint murmur of a distant brook alone broke the stillness.

M. L. Hall

## CORRESPONDENCE

### THEOSOPHY AND POLITICS

#### II

I SHOULD like to reply briefly to some of the points in Mr. Begg's letter about Theosophy and Politics.

1. THE THEOSOPHIST is not an official organ of our Society, and has never been. The magazine is the personal organ of Mrs. Besant as President of the Society, exactly as it was Colonel Olcott's when he held that office. Several Sectional Magazines are the "official" organs of their Sections, but THE THEOSOPHIST has never been an official organ of the whole Society. There has always been added to THE THEOSOPHIST a Supplement which contains official notices; but the Society has no inalienable right to such a Supplement, which is permitted by courtesy of the Editor and Publisher. It has been repeatedly stated that it is Mrs. Besant's magazine, and the T.S. has no control whatever over its policy.

2. As to what the Society at large thinks of its President's activities, I believe in some ways I may perhaps have fuller information on that matter than anyone else. Last November, as announced in THE THEOSOPHIST, I organised a "President's Fund," explaining the unusual amount of travelling Mrs. Besant would have to do during this year as the President of the National Congress, and inviting those who cared to help in her travelling expenses to send their contributions to me. Since then I have been the recipient of many hundreds of letters from members of nearly every country in the world (except the countries of the Central Powers and Russia) where the T.S. has a Lodge, and were Mr. Begg at Adyar he would be perfectly welcome to look at the record I have of this world-wide correspondence. All those who have written to me have been only too thankful to show their gratitude to Mrs. Besant in this manner for all that she has done for them. Members from among the peoples of the British Empire who have contributed, have been heart and soul with her in her political work; as to members from non-British countries, while they expressed no special opinion as to Home Rule for India, etc., they have shown in a very tangible manner their appreciation of what she is doing for humanity, as my account books will show. The fact of the matter is, that while thousands among us Theosophists who are specially interested in India heartily support Mrs. Besant in her

political work, there are tens of thousands everywhere who desire to help her to the utmost in whatever work she may undertake. They have a deep faith in the fundamental spirituality of all her activities and feel privileged if they are allowed to bid her "God speed".

I believed I knew correctly what the T.S. would say as to the role its President is taking in the political world; since the inception of the "President's Fund" I can say definitely that the vast majority of the Society are united in an unbounded admiration of her heroic work against incredible difficulties, and that whenever they think of her or hear of her activities, it is always to send her a thought of "God speed".

C. JINARĀJADĀSA

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### III

SEEING that Mr. Begg's letter in the August THEOSOPHIST contains some unfavourable criticisms of the T.S. in general and your magazine in particular, and remembering that the interesting articles which have been appearing in THE THEOSOPHIST recently under his name displayed the somewhat rare quality of an open mind, I am taking the liberty of pointing out what seem to me to be a few weak spots in his premises.

Apparently Mr. Begg objects to Theosophists taking an active part in politics of any kind, and not merely to their supporting "the political views of the great lady who is our President". The reason he gives for this objection is that political activity is actuated by selfish motives, though, in the case of the "party" which has called forth his protest, he admits that its aims may be pure; he therefore falls back on the plea that its aims are "particular" and "in that respect and to that extent inimical to the universal". As I have not yet come across any form of activity that could claim to be universal, I fail to see how Theosophists, or anybody else, can abstain from particular activities except by abstaining from activity altogether—if such a possibility exists. But how can every, or even any, particular activity be inimical to the universal? One particular activity may be said to be inimical to another particular activity; but the very suggestion of a universe containing anything inimical to itself at once implies a chaos instead of a cosmos. If, then, the aim of a Theosophical politician be pure, that is to say unselfish, the only valid reason for Mr. Begg's objection to Theosophists taking an active part in politics, namely, that political aims are selfish, disappears.

Or does he mean that an unselfish Theosophist should abstain from political activity because all other politicians are selfish? Assuming that politics have become as degraded as this—an assumption which every M. P. would indignantly repudiate, certainly after an all-night sitting—is not this all the more reason why Theosophists should set an example of unselfish political activity? Theosophy has already

begun to spiritualise religion, education and social reform ; it has now to spiritualise the field of politics by holding up the ideal of " Politics as Service " and coming down into the arena of practical problems. As for the saying attributed to the Christ, which Mr. Begg quotes, it seems to me that " Render unto Cæsar, etc." is a striking way of saying " attend to your political duties as well as your religious observances " ; it certainly cannot mean : " Have nothing to do with Cæsar because he comes under the heading of politics. "

Further, the Theosophical politician, in Mr. Begg's view, is " guilty of something very like ' mixing the planes ' ". As we are told that the planes of nature interpenetrate, it looks as if they were already fairly mixed—anyhow our ideas of them are. What I suppose Mr. Begg fears is the abuse of psychic powers to accomplish physical ends, and it is precisely to avoid this infringement of the Law that Theosophical politicians are using open and recognised constitutional means for urging reforms. This is one difference, by the way, between Theosophical politics and war : the former is constitutional and uses no violence ; the latter ignores legal remedies and resorts to brute force. I may add that I take no active part in politics myself, but that is due to lack of ability and not to any Theosophical qualms ; I have the privilege of knowing several Theosophical politicians, and I wish there were more of them in the world.

As regards the " Watch-Tower " notes in THE THEOSOPHIST, I think we may at least give the P.T.S. credit for writing what she believes to be most helpful to F.T.S. and enquirers, and I expect the same consideration governs her selection of articles. Moreover I understand that THE THEOSOPHIST is not constitutionally bound to express more than the views of the P.T.S. If some useful items of news do not appear therein, it is because the possessors of these items do not pass them on to the Editor. For instance, if Mr. Begg can tell us something more definite about " Garabed " than appeared in American newspapers recently, and if he considers it such an important sign of the times, why did he not give your readers the benefit of this knowledge ? Perhaps it is not yet too late.

Finally he complains that because some Theosophists are banned in official circles (presumably in India) on account of their participation in a certain form of politics, therefore our teachings on the life after death are not so well received. In this connection I should have thought that no one who really wanted to examine the evidence on such a vital matter, would stop to ask whether its exponents were tainted by political activity or not. But personally I happen to believe that Theosophy may have a message even greater than that of the life after death (which, after all, the Spiritualists are doing the most to popularise), namely, that of a divinely ordered society in which death in its present unnatural form—that of war—will be no longer have to be explained by theories of " Black Plots ".

EARLY CHRISTIAN

## THE THEOSOPHICAL TYPE

“RAHERE’S” interesting article in the August issue of THE THEOSOPHIST has raised an important question. Of course, with his main thesis, that is, the need for tolerance in the T.S. between persons of different opinions and methods of work, we must all agree, however difficult we may find it to live up to our belief. And it is a point which cannot be brought up too often nor emphasised too strongly. No man in the T.S. has a right to say—this is Theosophy, or this is not Theosophy; no appeal to the authority of any other member, however highly placed in any sense, can justify the condemnation by one member of the methods of another.

Yet there is a sense in which we have a right to use the adjective untheosophical as applied to certain lines of activity, or in the phrase used by Mr. Jinarājadāsa in an article published in *The Theosophic Messenger* some years ago—certain things are, as compared with others, “not our work”. Theoretically every activity that is prompted by unselfish motives and is done in the service of humanity is Theosophical. But after all our Society has not the monopoly in the encouragement of such activities, and it must have a reason for existence which marks it off from the rest of the benevolent organisations of the world. We admit every shade of opinion and welcome all who are in sympathy with our ideal of brotherhood, but as a matter of fact, not all good and brotherly people want to join us. We attract a certain type, and much as we vary among ourselves, there is a something in common between us. When our broad-mindedness has so watered the Society down that the type is lost, the T.S. will probably lapse or be incorporated with some other body.

Perhaps “Rahere” agrees with me in this. I am not opposing anything he said, but something which might be inferred from what he said. These reflections were suggested by his analogy between the T.S. and a newly settled country. In order to show that the new point of view of one generation of workers must supersede the old, he says: “Following the pioneers have come the masses of new settlers to take up the tasks made easy for them by those who broke the ground and cut the paths for their feet.” The pioneers represent the early members, the new settlers the new blood which is coming into the T.S. and upsetting the habits and accepted traditions of the original workers.

The analogy is not, to my mind, quite appropriate. The pioneers are the Theosophists, but the “masses of the new settlers” are the masses *outside* the T.S. who benefit by the ideas first enunciated by the Theosophical thinkers and investigators, and which have now spread and become generally accepted. The Theosophists are pioneers, but pioneers *always*. The history of our T.S. is not that of a band of persons who, after they have overcome the preliminary difficulties which have to be faced by those who wish to make a new home for themselves in the wilderness, settle down as a colony and are followed by persons of a different spirit and character, who develop



their lives in peace along the smooth and conventional lines of ordinary life. It is more nearly pictured when we think of a band of pioneers who, when the spade work in one region is finished, pass on with their descendants, and those recruited from outside as persons of kindred spirit, to other regions where the same kind of work has to be done. The needs of the moment vary with place, time and circumstance, but the spirit which guides and inspires is the same all through—the spirit of the pioneer.

Our business as Theosophists is with ideas mainly—the seeds of future action—and with “action” only where we are practically alone in the field. Our investigations along the lines indicated in our Objects should not be undertaken at random and merely as mental exercise performed for our own benefit and pleasure, but should be guided by the needs of the time. Our choice of a field of “action,” in the ordinary sense of the word, should be made with a view to the working out of ideas which only we as Theosophists understand and appreciate.

It is interesting in this connection to go over in our minds the various “subsidiary activities” which have from time to time been launched under the auspices of the T.S. Some have flourished and are flourishing still, others lived a while and died, or still drag on a rather bloodless existence. Why is it that some are vigorous and others not? I think it is that some are “Theosophical” while others are not. There are so many of these “Orders” that it is impossible to mention all, but of those that occur to one, it is most clearly evident that the ones that have really a good record behind them are those which all the time at least were “filling a want”. The schools for the depressed classes in India—the missionaries teach the Pañchamas, but in a quite different spirit; the Buddhist schools in Ceylon, the only schools in which Buddhist boys could be educated without being turned from the faith of their race; the Central Hindū College in India; Adyar, as a colony in which racial and national prejudices are put into the melting-pot; the Order of the Star in the East—all these experiments, and possibly others with which I do not happen to be familiar, owe their success to the fact that in them is, or was, embodied an aspect of brotherliness that the world outside the T.S. was not ready to accept. But where are the Anti-vivisection Leagues, the Vegetarian Leagues, the Esperanto Leagues? They are feeble shadows of Societies in the other world, as such are not Theosophically alive.

This question of “our work” and “not our work” has often been raised and has been thoroughly discussed. But as each generation of Theosophists is called upon to face it anew, it is perhaps as well that it should be reconsidered from time to time. At least when the point of view put forward in “Rahere’s” article is brought again to the fore, it seems necessary to see that the consideration here suggested should not be allowed to slip out of sight.

CYDELL

## THEOSOPHICAL PROPAGANDA

TWO schools of thought have arisen in the Theosophical Society with regard to the work of Theosophical propaganda in this country. One class of ardent propagandists believes that Theosophy should permeate every branch of human life, and so makes no difference as to the people to whom its message is to be delivered. On the other hand, there are people in the Society who think that Theosophical truths cannot be the property of all, and that the propaganda should consequently be restricted to the educated people alone.

There is a good deal of truth in the thought of both these classes of members. The modern presentment of Theosophical truths being on scientific lines, the ordinary masses are not in a position to grasp them, while it is also true that nothing but knowledge can cure the evils that exist so profusely in the world and that therefore the knowledge should be made available to all.

Those who want to restrict Theosophy to the educated classes ignore the fundamental principle that man is divine in his nature and that it is possible to arouse that divinity in him by presenting the truths in the way he can grasp. Whether it is religion, science, or philosophy, or homely lessons through which the truths are presented, does not matter much. They are merely the media through which the truths are exposed, and serve no better purpose than being *means* to an *end*. A scientific man need not therefore look down upon the religious man or the philosopher, nor a philosopher upon a scientific or a religious man. Let the Theosophical truths be presented in any form, and when one form is not sufficiently appealing, another form may be adopted. Thus it is possible to make Theosophy reach all classes of people, and the creed that it is destined to be the monopoly of the educated people alone, does not stand to reason and experience.

Those on the other hand, who believe in the fitness of all people to receive Theosophical truths, are ignoring the fact that the truth cannot be realised as such unless there is a sufficient amount of culture, either in religion or science or philosophy, on the part of those to whom it is spoken. If the necessary standard of culture is wanting, one cannot realise the truth at all. It is therefore necessary that people should first be raised to a certain standard of culture, and then the Theosophical truths be presented to them.

In the opinions of both these classes of people, then, there is truth as well as error; and I, for one, would think that the reconciliation lies in giving preliminary education which would enable men and women to get the necessary culture for grasping Theosophical truths. The National Education, of which we hear so much in these days, will be the means of such a culture, and let us hope that it will be given to one and all in the nation. Till then, the educated people as well as the masses should be afforded opportunities to hear Theosophical truths; and any scheme that ignores one or the other will certainly create a gap that cannot be easily filled up.

M. VENKATARAO

## THE DISTRIBUTION OF WEALTH

MR. SRI PRAKASA'S remedy for the present inequitable distribution of wealth does not strike one as practical. His suggestion that Capital, Brains, and Labour should share profits "equitably," does not carry us very far. Who would decide what is equitable? Each of the three partners would be inclined to overvalue his own share of the service. Again, who would be managing director? If Brains, then possibly Brains and Capital might fall out over the advisability or propriety of some measure. Brains might suggest something morally good but financially disastrous. There would have to be a good deal of give and take at the Board meetings, and once greed appeared, and took a seat unseen—good-bye to fair dealing!

Such a scheme as your contributor suggests would only become practicable if profits in excess of a certain amount were annexed by the State, and the whole enterprise subjected to rigid State scrutiny and control. In short, we must have modified Socialism, including the fixation of the price of money, and the suppression of the Stock Exchange.

H. L. S. WILKINSON

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## BOOK-LORE

*Why I Became a Christian Theosophist*, by G. A. Ferguson. (Theosophical Publishing House, London. Price 2s.)

This little book describes a Christian minister's search after truth and how this led him to Theosophy as giving his Christian beliefs "the highest possible meaning". The author at once takes the reader into his confidence and reveals a personality of high religious ideals and typically cautious intellect; it is the constant conflict between these two forces that renders the narrative of more than usual interest to all who may be in the same position themselves or desirous of helping others in that position. At the time from which the present book begins, Mr. Ferguson had already emerged from a period of agnosticism into a reasoned faith in the existence of God as "the Absolute Perfection of Truth, Love and Goodness," an experience which he has already described in an earlier book entitled *How a Modern Atheist Found God*. But presently he began to find that the fact of evil presented further problems that could not be satisfactorily solved by the explanations usually offered, so he began to look further afield, until he came across Theosophy. Even then, the doctrine of reincarnation presented such difficulties that a long time elapsed before he could reconcile it with his belief in individual immortality; but the curious thing is that he was so ready to judge of a new conception at first acquaintance, without taking the pains to make full enquiries and trying to understand the idea as a whole. This attitude is probably very common among enquirers, so that in this respect Mr. Ferguson's objections are particularly instructive. Still more curious is it that he should have heard and appreciated a lecture by Mrs. Besant at Oxford, and even have had a personal interview with her, and then have allowed the matter to drop for a considerable time. However, the turning-point was reached on reading *The Riddle of Life*, after which the remaining obstacles, such as the reliability of clairvoyant evidence, were gradually surmounted. But we shall leave the reader to follow Mr. Ferguson's successive steps as told in his own expressive words.

W. D. S. B.

*Pain and Conflict in Human Life*, being lectures delivered at the Cambridge Summer Meeting of 1916 by Members of the University. (The Cambridge University Press. Price 4s.)

These ten lectures cover a large field of thought and were given by able men. They deal exhaustively with the problems of life as suggested to the educated Christian. The first lecture, on Theism, will be read with interest because of the knowledge shown of the human constitution, and is satisfying both to the reason and the imagination. The Rev. J. W. Oman's lectures deal with the subject of Human Freedom; he contends that man is here for the building of character, the strengthening of the moral nature, and says that character is something formed by the exercise of freedom in the teeth of our natural dispositions, a power to do what we know to be right instead of that which is easiest or pleasanter.

The heart of the whole problem of freedom lies in this, that we can so act on our motives and disposition that we form character, that by every act our character improves, or that we may so act on our motives and disposition that in the end we have no character at all. We do not act merely passively out of character as we might out of disposition . . . the two greatest enemies of character are—insincerity and ungirt loins. The qualities of freedom are sincerity and self-mastery.

The writer holds that we can so act that these qualities increase or deteriorate, and that we all know ourselves as conscious beings experiencing impacts from without and impulses from within against which we can oppose our will. We are to become free men, not slaves, having made Truth our own and abiding in a love our hearts have chosen.

The Rev. F. R. Tenant has two chapters: one on "The Problem of the Existence of Moral Evil," and the other on "The Problem of Suffering". The recognition of the existence of one implies the other. He holds that there is a God; that God is Love; that love implies self-impacting, self-communication, self-revelation, and seeks the highest welfare of the being loved. And since moral worth is the greatest good and moral order is His law for the world, he says: "There cannot be moral goodness in a creature such as man without the possibility of his sinning." This is a developing and not a perfect world—hence the risk of moral evil in the world. Both the chapters are well worked out, and will be of interest and help to many. The lecture on "The Doctrine of Providence," which presumes that the world is God's and that we are His children, should comfort one mightily in these days, when kings and governments lay claim to the world—and us. After a chapter on Prayer we come to one on War by the same writer as that on Human Freedom. War is the furnace in which an old civilisation is being tested and re-forged, and in the human heart arises

the question of a future life. Unless life has a significance beyond its present existence in these days of fury and terror, it can have no meaning; "and unless there is in another state a victory to crown our conflict, it can have no justifying purpose". The book concludes with two valuable chapters: one on "Competition between Individuals and Classes," the other on "Competition between Nations, considered from the Christian Point of View," by the very Rev. W. Moore Ede, and one may justly conclude that commercial and class antagonism are at the root of conditions that make war possible, and that both arise from the people's blindness with regard to the Divine purpose. For the things of this world are to use, not to keep. It is but a gateway to wider fields; but we are all struggling for the possession of the gateway, which has become a shambles where we lie crippled and bound, when with myriads of others we might have had a free passage through the gateway to the fair fields beyond. We congratulate the fortunate reader into whose hands this book may fall.

ESSEX

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*An A.B.C. of Astrology*, by Sidney Randall, B.A. (W. Foulsham, Ltd., London. Price 2s. 6d.)

This manual certainly promises to fulfil its purpose of helping beginners over the first difficulties in the valuable but formidable study of Astrology. Even logarithms—or at least the use of some logarithmic tables—are made simple enough for the least mathematical of minds. One may doubt if those who need such extreme clarity can possess the mental qualifications for a really difficult subject. But inadequate powers seldom depress (at least to suppression!) the would-be adventurer in an occult science; and, other things being equal, it is better he should be able to draw a horoscope correctly than not. The diagrams are ingenious, and should prove most helpful, and the printing and get-up of the book are good, though a few little errors have crept in that call for a slip of "errata". The Introduction contains a well reasoned defence of Astrology, which may be recommended to the consideration of ignorant scoffers.

H. V.

*The Householder's Dharma*, of Sri Samantabhadra Āchārya, translated by Champat Rai Jain. (The Central Jaina Publishing House, Arrah, India. Price As. 12.)

This is an English translation of *Ratna-Karanda-Sravakachar*, a Samskr̥t work dealing with the householder's Dharma. It consists of one hundred and fifty verses by a respected saint of the Jains, Swami Sri Samantabhadra Āchārya, who is said to have lived in the 2nd century A. D. Jainism preaches the Dharma in order to free souls "from the pain and misery of embodied existence". A perusal of this book leaves the impression that one has to avoid all matter and its activity. It does not preach a vigorous march into the enemy's territory in order to conquer him, but advises us to stand like a wall, unmoved by his attacks, until he is worn out.

The book begins with the fundamental principles of ethics in Jainism: "Right Faith, Right Knowledge and Right Conduct." Right faith is an unshakeable faith in a scripture "which reveals the true nature of things and is helpful to men and animals". It must free itself from certain superstitions of religion, like asking favours of deities, bathing in certain rivers, or immolating oneself by certain foolish actions. Right knowledge is "that which reveals the nature of things, neither insufficiently nor with exaggeration, nor falsely, but exactly as it is, and with certainty". Right conduct follows Right knowledge. It consists in abstaining from any injury, falsehood, theft, unchastity and attachment to worldly objects taken in the widest sense. An unqualified cessation is only possible to those who are free from any attachment.

In order that a householder may succeed in this perfect cessation, he is asked to avoid the gross forms by self-discipline. He is asked to follow certain minor vows, controlling his outgoing energies and limiting them to certain periods of time and to certain parts of the country. He is asked to go up this ladder step by step, there being eleven steps or Praṭimās. Then he begins to spend more of his time in contemplation according to the methods prescribed, until he becomes entirely fit to take up the vow of the ascetic. In this stage he entirely frees himself from these tendencies and reaches Nirvāṇa, the goal of human life.

M. B. K.

*Comparative Religion*, by A. S. Geden, D.D. (S.P.C.K., London. Price 2s.)

This work only claims to be an introduction to the subject, and as that, it satisfactorily fulfils its object. It is highly significant of the greater liberality of Christian thought that so fair and unprejudiced a statement of religious origins should be published under the auspices of the Christian Evidence Society.

Too much importance is given, in our opinion, to evidence supplied from prevailing beliefs and customs among backward and degraded races, wrongly assumed to be at an early stage of religious progress, and too little to the testimony of relics of past great civilisations, as of Egypt and Ancient India. Religion is treated entirely as an orderly growth from within, an unfoldment of divine consciousness, always proceeding, and hence truth is not claimed as the monopoly of any existing faith. Finally, however, conclusions in favour of Christianity as the leading faith of the future are drawn on somewhat slender evidence, based chiefly on an asserted numerical preponderance. There we should like statistics, for in view of the millions of Buddhists and Hindūs, the statement seems open to challenge.

H. V.

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*Mountain Meditations, and some Subjects of the Day and the War*, by L. Lind-af-Hageby. (George Allen & Unwin, London. Price 4s. 6d.)

Under this very attractive title our author presents to the world five essays: Mountain Tops, The Borderland, Reformers, Nationality, Religion in Transition. All of these, except perhaps the first, deal with questions concerning which almost every intelligent person is thinking at the present time. Death and the evidence in favour of our belief in personal immortality; the life dedicated to world service; the meaning of a "nation," and the power and limitations which the word connotes; the relation of Christianity to the War, and the new hopes and ideals which will emerge when the shock of the world-conflict subsides—we have all of us pondered these problems, and many thoughtful persons will welcome further light on them from the pen of so fresh and vigorous a writer as Miss Lind-af-Hageby. In the first essay the author introduces herself to the reader as she describes the special point of view of mountain worshippers, to whose mystic brotherhood she belongs. Among the many subjects touched upon in the course of these essays we find also Theosophy. It is unfortunate



that the Theosophists our author has met have been, evidently, such sorry specimens. However, her reference to these may be turned to good account by Theosophical readers of her essays, as a warning. A caricature of oneself is often a very healthy thing to contemplate, if studied in the right spirit.

A. DE L.

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*Man is a Spirit*, by J. Arthur Hill. (Cassells & Co., Ltd., London. Price 5s.)

This book is of value in that it has been thought worth while to bring together in one volume the psychical experiences of a number of people; such experiences being in no way extraordinary, but similar to those happening to anyone's circle of friends every day.

But every such instance recorded and given weight to by thinking men will add to the matter that science will have to deal with when it has definitely entered the borderland and begins to interpret humanity in its own peculiar way, and its relation to the seen and unseen worlds. The book deals with Dreams, Clairvoyance, Telepathy, Out-of-the-body experiences, Visions of the dead. There is a most interesting chapter on the etherial imprints. There is also a chapter on automatic writing, or, as the author very sensibly prefers to call it, motor response. The book is completed by the relation of many mystical experiences. The writer says:

It seems to me that a Second Coming is not the absurd idea that we have often thought it; but it will not be so much of a coming down on His part as a going up on ours. Perhaps the Western human race is now evolving or rising psychically into a plane in which the Master is always manifest. . . .

Again he writes:

We are growing towards the light; the veil is thinning; some of us now see through in gleams, and a few with a certain amount of steadiness . . . and in due course perhaps all the race of spirits who have sojourned en-mattered on this planet will have risen beyond the necessity of further education in this low plane, and will live in that higher order, which is now being perceived by our highest souls—those peaks that catch the sunrise first.

This book will, we are sure, find many readers and help forward the time when the soul of man will no longer go an-hungered, but will be catered for and be accepted in the same matter-of-fact way as are the mind and body to-day.

ESSEX

# SUPPLEMENT TO THE THEOSOPHIST

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## OLCOTT PANCHAMA FREE SCHOOLS

### FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1918, are acknowledged with thanks :

#### DONATIONS :

	Rs.	A.	P.
Mr. M. M. F., Buluwayo, £25	352	15	0
Poona Lodge, T.S.	36	0	0
A Theosophist, for Food Fund	25	0	0
Madras Branch, T.S., for Food Fund	10	8	0
Shānti Dayak Lodge, T.S., Moradabad, for Food Fund	7	0	0
Ahmedabad Lodge, T.S., for Food Fund	6	4	0
	437	11	0

*Adyar*  
10th June, 1918.

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

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## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Toledo, Ohio, U.S.A. ...	Advent Lodge, T.S. ...	1-1-1918
Mexico, North America ...	Mercurio „ „ ...	7-1-1918
London, Ontario, Canada...	London „ „ ...	25-1-1918

*Adyar*

J. R. ARIA,

5th June, 1918.

*Recording Secretary, T.S.*

# SUPPLEMENT TO THE THEOSOPHIST

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## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1918, are acknowledged with thanks :

#### ANNUAL DUES AND ADMISSION FEES :

		Rs.	A.	P.
Australian Section, T.S., part payment for 1918, £30 ...	400	0	0	0
Presidential Agent, Spain, for 1917-1918, £3. 17s. 6d. ...	60	12	0	0
Mr. Frank Waide, Cairo, for 1918, £1 ...	13	5	0	0

#### DONATIONS :

Mrs. Rajammal Sambasiva Aiyar, Adyar ...	12	0	0	0
	486	1	0	0

*Adyar*  
10th July, 1918.

J. R. ARIA,  
*Ag. Hon. Treasurer, T.S.*

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## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1918, are acknowledged with thanks :

## DONATIONS :

	Rs.	A.	P.
Mrs. Isabella Stead, Edinburgh, for Food Fund ...	40	0	0
Mr. Ismael Valdes, Adyar ...	30	0	0
Mr. K. S. Ramachandra Aiyar, Alangudi, in memory of Mr. I. Sivaram Aiyar, for Food Fund ...	25	0	0
Australian Section, T.S., Sydney, £1 ...	13	5	0
	<hr/>		
	108	5	0
	<hr/>		

*Adyar*  
10th July, 1918.

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

## NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Siwan, Behar, India ...	Siwan Lodge, T.S. ...	28-6-1918

## LODGES DISSOLVED

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# Theosophical Publishing House

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CIRCULAR, JULY 1918

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