

THE THEOSOPHIST

ON THE WATCH-TOWER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



“ WITHOUT DISTINCTION OF SEX—”

By MARGARET E. COUSINS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Churches and their priesthoods have ever been the enemies of the freedom of women. Their attitude was

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

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

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

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

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

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

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

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

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

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

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

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

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

Margaret E. Cousins

THEOSOPHICAL JOTTINGS FROM AN EDUCATIONAL NOTE-BOOK

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

III

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

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

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

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

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

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

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

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

¹ "The Zucca"

flash of vision into the future. Our task is to make the Darkness Light, to alchemise the dense that it may become radiant. Surely should we hail with eagerness the precious gifts the child brings straight from Heaven, adapt them to their surroundings, and encourage him when he grasps the dread knowledge that the realities of earth are obstacles and tests where those of Heaven were nothing less than deeply sensed "intimations of immortality". In truth, these obstacles and tests of earth are no less intimations of immortality than the glories of Heaven, but the latter are of the fulfilment while the former are of the rough path thereto. We may not, perhaps, hope to see such gifts expressed in all their splendour, but may we not echo Dante's appeal to Apollo (*Paradiso*, Canto 1, *Argument*):

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

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

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

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

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

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

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

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

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

All that hath been majestic
In life or death, since time began,
Is native in the simple heart of all,
The angel heart of man.¹

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

¹ "An Incident in a Railroad Car."

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

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

Froebel, indeed, is a great light-bringer to the outer darkness from the more vivid lights of Heaven. His writings positively sparkle with light-flashes: "Come let us live with our children," "the free republic of childhood," his *Kindergarten* in which the children are flowers and teachers the gardeners, "children grow by doing," and so on. I am reminded of the famous saying of Epicurus with regard to

education, that it should be "friends seeking happiness together". The success of Froebel's method largely depends upon the *temperament* of the teacher, just as the success of Herbart's method is largely dependent upon the *training* of the teacher. Both temperament and training are vital to a true teacher's equipment, but I am rather inclined to think that the education of a teacher should not be so much in the direction of formal training in what to teach and how to teach it as in helping him to understand his temperament, to get hold of it and dominate it, to note and endeavour to supply its deficiencies, and to show him how to use it in evoking spontaneous activity in his pupils along the lines of their respective soul-directions. Knowledge the teacher must indeed possess. He should be an enthusiast in some branch of the science of life. Unless he himself knows, he cannot inspire his pupils to knowledge. But to evoke soul is of greater moment than to impart knowledge. And the teacher is best employed when he is equipping his pupils with the power to know where and how to find the knowledge when they need it, after, that is, a general foundation has been well and truly laid of greater worth; even then knowledge in the waking consciousness is acquired potentiality latent in the subconscious—seeds stored up ready to grow a flower should need arise.

It is not only that which a Master at any time knows and does, but even more that which He has the power to do, which seems to me to fill the measure of His Masterhood. And I venture to add that it is by no means only that which we have actually done that we have power to do. Capacity to do certain things may be built out of experience in doing other things—of different species, though possibly of the same genus. May there not be, too, an undifferentiated capacity capable of emerging into all modes of differentiation? Is not Gandhi's idea of Soul-Force that of a Force which may be put to any use, transformed into any faculty? And is not man

the true microcosm of the Macrocosm? Has he not within him a Divinity of power which may be aroused to any end if he but know and grasp the Master-Key of knowledge? The words of Pico della Mirandola (quoted in Walter Pater's *Renaissance*) come to me:

It is a commonplace of the schools that man is a little world, in which we may discern a body mingled of earthy elements, and ethereal breath, and the vegetable life of plants, and the senses of the lower animals, and reason, and the intelligence of angels, and a likeness to God.

I have not in reality wandered so far from my Heaven theme as perhaps some of my readers may be thinking. For the Heaven of each one of us is fashioned out of temperament and its training. It is a self-expression, to use a phrase much current in America, on a sublime scale, a realised ideal, an acted creation, as if a bud were brought into a hot-house, expanded there, and then were returned to the outer air—again becoming a bud, yet a little more unfolded than before. The Heaven-world vitalises the total capacity-power of the individual in addition to clarifying and deepening the special purpose of the individuality itself. Our business on earth is to follow up in denser, less plastic matter the spirit of the life in Heaven; and, consciously or unconsciously, this is what the Rousseau-Pestalozzi-Froebel school has been trying to do—Herbart approaching the problem from another standpoint.

To-day Heaven speaks with infinite insistence. Not only have we in Madame Montessori, for example, a true follower and amplifier of the Rousseau-Pestalozzi-Froebel school—to mention three prominent labourers in the children's vineyard—but we have two great facts of the present time to testify to the proximity of Heaven to the world: the War and the coming of the great World Teacher. I have already quoted H. G. Wells in *First and Last Things* (p. vi. Preface to the Revised Edition):

To-day we seem nearer both hell and heaven than then [before the War], things are more personal and more personified. . . .

And this phrase expresses the conviction of thousands upon thousands of people throughout the world, for, although there is great agony, there is also great sacrifice and great uplift, and the grief-stricken mother bends in proud homage before the Heaven-glory of her heroic son. Thus, even in her utmost grief, she fringes heaven, and the bitterness of the sacrifice finds contrast in the splendour of its cause. We cannot hope to hold this wonderful tone of life, imposed as it is by the most exceptional circumstances. We cannot hope to live after the War as so many brave souls are living to-day. But there has been a gain which never can be lost, and the memory of a wider outlook reached through agonising experience should guarantee the world against the continuance of that which Mr. Holmes very rightly calls the "tragedy" of the existing systems of education.

In the early Christian period subsequent to the decadence of Greece and Rome, Heaven was thought attainable only by the imposition of Hell upon earth—as Saint Jerome clearly indicates in his *Letter to Laeta on the education of her daughter Paula*. The Renaissance of the twelfth century to a small degree corrected the evil, for in this early "outbreak of the human spirit" there are records of a delicacy of feeling and attitude in refreshing contrast to the stern, cold and generally harsh spirit pervading the instruction of the young during the earlier centuries. In the Renaissance of the fifteenth century another step forward is taken on the path to natural and humane education. But it is left to Rousseau to begin to make the things of Heaven sound in the ears of the child—albeit clumsily and often most unwisely. Pestalozzi and Froebel were in their day almost as voices "crying in the wilderness," and it is only recently that their message has received recognition and expression. Truth to tell, we cannot look back upon pre-War education with any degree of satisfaction. That which it has been beginning to

gain in practicality it has lost in tone, and, but for the Boy Scout Movement, the youth of the world would have been in sorry plight. I have been told by an American friend, well qualified to express an opinion, that the entry of the Boy Scout Movement saved the situation in the United States, and the same can, I feel sure, be said of every other country into which this admirable movement has penetrated. The Boy Scout Movement brought back tone to the schools on a large scale. The reinforcement of interest in the ideals of Herbart, Pestalozzi and Froebel is paving the way for a new conception of education, and Madame Montessori has set an entirely new standard of school life. Lately, too, the Theosophical Educational Trust and the Theosophical Fraternity in Education have entered the field. And the War should have this effect on education that it will give Freedom to the school as it will give Freedom to the world at large. In *The Tragedy of Education* Mr. Holmes says (p. 50):

Based, as it [Western Education] is, on complete distrust of the child's nature, education, as we know it, makes it its business to encroach, persistently and systematically, on the freedom which is indispensable to healthy growth. Instead of waiting, "in reverent expectancy" (to use the apt words of a friend of mine), for the hidden life of the child to unfold itself, the teacher sets himself to interpret the child's nature, with all its needs and desires, with all its powers and possibilities, through the medium of the adult's prematurely ripened personality. "True Manhood," the ideal nature of man, is present in embryo in the normal new-born babe, as surely as natural perfection—the perfection of each type or kind—"lies entreaured" in the "seeds and weak beginnings" of all living things.

This passage was written some time before the War, but its lament might well have gone unheeded had not the War intervened to show us that "Heaven lies about us" and that the age of despotism must, as much in the school house as in the world-school, give way to an age of freedom in which liberty shall be based on self-control and Self-expression.

The Coming of the great World Teacher is, as Theosophists know and as members of the Theosophical Society have heard, the *raison d'être* for the catastrophic incidents of

the last four years. Mrs. Besant has dealt with this fact very fully in *The Changing World* and in *The Immediate Future*—books written, indeed, before the War, before the outer world knew that only a world-wide War could effect the changes needed in order that the great World Teacher may set a new standard for a world reborn. For understanding teachers, however, for those who realise that when He comes He will bring a Heaven with Him and leave at least its shadow to brood over the new-struggling world, the education of His generation, of those who will be about Him in His world-mission, becomes of supreme importance. No indication has been given without the Temple as to the time of His coming, but from hints dropped by our leaders it seems fairly evident that the young generation of to-day will be in its ripe maturity when He appears among us. To prepare the youth of to-day to recognise Him, to welcome Him, and to strive to follow in His footsteps, is the supreme task of the teacher who “knows”. But the preparation must be wise and gradual, based on the indisputable fact that only those may recognise Him, welcome Him and follow Him who have begun to recognise, welcome and follow their higher selves.

George S. Arundale

SOLIDIFYING DREAMS

By FRANCES ADNEY

THE distance between the present day and Lord Bacon's era is greater than the intervening centuries indicate. The spirit of our age is so agile, leaping around, if not always forward, plunging with such force, that it is difficult even to imagine the inertia with which he had to contend. Often he found society arrayed in full phalanx against reform. Of innovations he wrote :

Surely every medicine is an innovation, and he that will not apply new remedies must expect new evils ; for time is the greatest innovator ; and if time of course alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end ? It is true that what is settled by custom, though it be not good, yet at least it is fit. And those things which have long gone together are, as it were, confederate in themselves : whereas new things piece not so well : but though they help by their utility, yet they trouble by their inconformity. Besides, they are like strangers, more admired and less favoured. All this is true if time stood still ; which contrariwise moveth so round, that a froward retention of custom is as turbulent a thing as an innovation ; and they that reverence too much old times are but a scorn to the new.

America is swinging so far from conservatism that almost any innovation, although pieced without pattern, is likely to be looked upon with mass-favour, so long as it does not threaten discomfort. If sufficiently heroic, however, to furnish a thrill, to carry with it a whiff of danger, it may threaten considerable discomfort and still win favour. The changes in the national psychology since we entered the war have been romantic and beautiful, and there is developing a passion for self-sacrifice, a desire to do something here at home which shall in some

manner measure up to the enthusiasm with which our soldiers are flinging life away in France.

Much of the new hope and endeavour is of a social nature, and expectation of *post-bellum* reconstruction is at flood. Divers craft are launched on that tide—a tide which supports also the scum of a vast editorial ooze. The sails of many of these ships are strong and white; but all of them, however dingy in the main, are either gaily streaked with rose or tinged a faint pink with the reflection of the coming dawn; and this flotilla of faith excludes nothing.

A glance through current magazines discloses a motley of anticipation and criticism. Lawrence Gilman, in *The North American Review*, does not despair even of newspaper reporters. After pointing out that Robert Louis Stevenson, when speaking of the “copious Corinthian baseness” of the American reporter, referred to style rather than to morals; after adding his own indictment, which characterises the reportorial manner as “persistently indirect, flabby, ornate, productive of matter fit for the consumption of super-virgins and Baptism clergymen,” he still ventures to hope that the stress of reconstruction may sober our newspapers into a habit of direct and honest speech, a habit of writing lucid and candid English, a habit even of calling a dog a dog instead of a hirsute quadruped of the canine variety.

Our newspapers, however, are facing a danger; and their danger becomes a national hazard. More and more their ownership is falling into the hands of very rich men. The American daily press is engaged in a mad race to make their revenues keep pace with expenditures. Only five newspapers in New York are believed to be operating at a profit. If the war lasts, there will be many wrecks and consolidations; and the grave question will be, how to free from class influence those which survive. Already a large section of the American Press is passing into the hands of men who continually

sacrifice the vitality and coherence of our society to their instincts of mastery and acquisition. Mr. Will Durant, in *The Dial* (Chicago), offers a remedy, *i.e.*, the establishment of a Bureau, the function of which shall be to inquire into all dubious statements contained in reactionary propaganda, and to furnish verifiable material for the exposure of falsehood and the rectification of errors. Already there are generous plans on foot in New York for the establishment of an unfettered institute for political research, from which should spring strong forces of nation-wide political education. Thus it is hoped that the American voter may in time be partially preserved from the avalanche of paid suggestion which falls upon him at election time from multitudinous platforms and periodicals, and that in the future the votes will not so often "follow the line of the greatest gold". A democracy uninformed or mal-informed is a sham, a dream-democracy built round a corrupt, oligarchic core.

Mr. Durant believes that, on the whole, reconstructionists are too optimistic, "filling halls and pages with prophecies of a better world (and then going home to tea), while the men who desire the extension of that system under which, in time of peace, they seized supremacy, are now, in time of war, actively setting in motion forces of obstruction, actively proceeding with their efforts to secure full control over State and Federal Governments, actively enlarging their power over the media of public information". After insisting that "Print is king and the film is heir-apparent, and soon every screen will preach reaction in seven reels," this able writer calls attention to the enormous possibilities of thought-power:

We incline to look upon thought . . . rather as a way of retreat from a recalcitrant reality into a kindlier world to be had for the imagining, than as a means of control for the realisation of an imagined world. . . . We are tempted to shirk the shock which reality brings and to take refuge in the past or the future, in memories or Utopias, regrets and prophecies. The new social order is coming,

and that is all there is to it. . . . We suffer not only from the old difficulty of uniting a readiness for action with a capacity for analytic thought, but also from the old habit of conceiving thought as an instrument of the understanding merely, rather than an organ for the re-synthesis of analysed experience into effective response to a novel and fluent situation.

It is somewhat appalling to consider what might happen if the West grasped the power of thought before learning well the truths of karma and reincarnation, if these ardent young souls began consciously to use thought as a weapon. One of the encouraging signs of the times, however, is that those ancient teachings of kārmic responsibility are beginning to be heard through press and film over here.

Occasional dowsings of dark ink we have from those who are not afloat on the reconstruction tide at all, but who wander heavy-footed in the gloaming of earthy uncertainty and doubt. A University professor in the middle West, "deceived by too long shadows as when the moon is low," confides his fears to a rather dull and stately scientific journal. If these new social dreams become realities, he wails, what thereafter shall we do for the savour, the spice of life? Where may we find a substitute for alcohol, a substitute for war, a substitute for competition, which shall keep humanity suitably sharpened up and properly effective? There won't be any fun left in the world! The possibility of a changed national psychology seems beyond his mental grasp, a psychology which shall render, in the future, the furtherance of a brother's welfare as sweet and zestful as is now, apparently, the successful fleecing of him.

But the war has, fortunately, given rise to something more substantial than prophecies and doubts. Among many innovations one of the most promising is the following, recounted in *The Nation*:

A remarkable experiment in Government control was begun last week when the Department of Labour took over all the unskilled labourers in the country under a rationing system. It is now unlawful for anyone employing more than a hundred workmen to advertise for

or otherwise solicit labour into his employ except through the agencies of the Department. The intention is to divert the supply of labour from non-essential to essential industries, and also to overcome the loss of energy due to a large labour turnover.

In another respect the action of the Government has made social reconstruction promise definitely to become something more than "wadding dipped in lavender". Its contracts with essential lines of labour have standardised the wage and, for workmen in those particular departments of national endeavour, the old dream of a comfortable minimum, below which the family of a labourer shall not fall, has been materialised. Steadily, in the light of failure as well as of success, sane, strong minds are endeavouring so to build that, after the war, our vast productive mechanism shall be turned to communal, not to corruptly political uses. Thus are some of the dreams of the great Innovator of the Elizabethan era solidifying in America; and perhaps He who was Lord Bacon, as He looks out over this nation, welcomes these small beginnings of future greatness. For, as Lord Dunsany writes better than he knows, with a wondrous occult significance which his brain denies but of which doubtless his soul is aware, so the reconstructionists are in general building far above their avowed plans, are forming unwittingly moulds into which the Master of Masters may pour His marvellous force when at the long last His Day dawns.

Frances Adney

THE WHITE ONE

By HARINDRANATH CHATTOPADHYAY

*“ Waken, Oh ! Waken
From dreams of the earth,
For the White One hath taken
His beautiful birth
In the world of affliction
That lost Him through strife.
He brings benediction
To chasten our life.”*

So sang a little bird, or seemed to sing,
Caught in the fragrant meshes of the Spring
That broke in dazzling blue and twinkling pink
As though the Lover of the skies could think
In naught but hues of earth . . . The song-bird sang
Somewhere upon a branch that swayed and rang
Heavy with bloom . . . A new-born melody
Thrilled all the heart of earth and sky and sea.

A white flower heard and blossomed
With the vastness of the Spring . . .
The bird was filled with fragrance,
And the flower began to sing.

*He is coming clad in bright attire
 Of immemorial universal fire.
 He is coming with a Heart that swings
 To the voice of beggars and of kings.
 In His footsteps breaks a human speech . . .
 He is coming with a Song to teach
 To the lisping earth and quiet sky . . .*
“ WE SHALL ALL GROW LOVELY BY AND BY ! ”

The dark hills burst in golden light
 That tinkled and re-tinkled clear . . .
 They seemed to wake to sudden Sight
 And subtle Ears, that they may hear
 The Echoes of the Far-Away
 And catch the hues of His Desire.
 Even the common heart of clay
 Was instant with some godly fire !

The purple shadows of His feet
 Are flitting past our human light.
 The pulses of the world beat sweet,
 Wild with the bliss of being white
 Like the pure One who wisely sings
 To hearts of beggars and of kings.
 What shall we do in human love
 To compensate His earth-born woes,
 Who, in His unseen tower above
 Catches our inward hues and glows ?
 How shall we expiate the dark
 Unending anguish of our sin ?
**OH ! HE SHALL SURELY BLOW A SPARK
 FROM DISTANT SILENCES WITHIN.**

The leaves that rustle
 And dance and fall . . .
 To some strange Spirit
 In shrill green call.
*Oh ! come with your Beauty,
 Your Vision of White,
 And save us from shadows
 Of death into Light.*

The Spirit heard and swiftly came
 With its fine gift of living flame,
 To burn the world's most mad desire
 And teach its wild heart peace through fire.
 For life is but a web of dreams
 And shadows born to throb and flit . . .
 Within our flesh our warm blood streams
 Like Rivers of the Infinite !
 The same clear Hand that touched the skies
 To crystal glows and tinted space
 With myriad colours from His Eyes . . .
 The same strong Beauty of His Face
 Belong to us, of earth, by right
 Of primal comradeship with Him.
 But through our idle tears, the Light
 Has grown unbeautiful and dim.

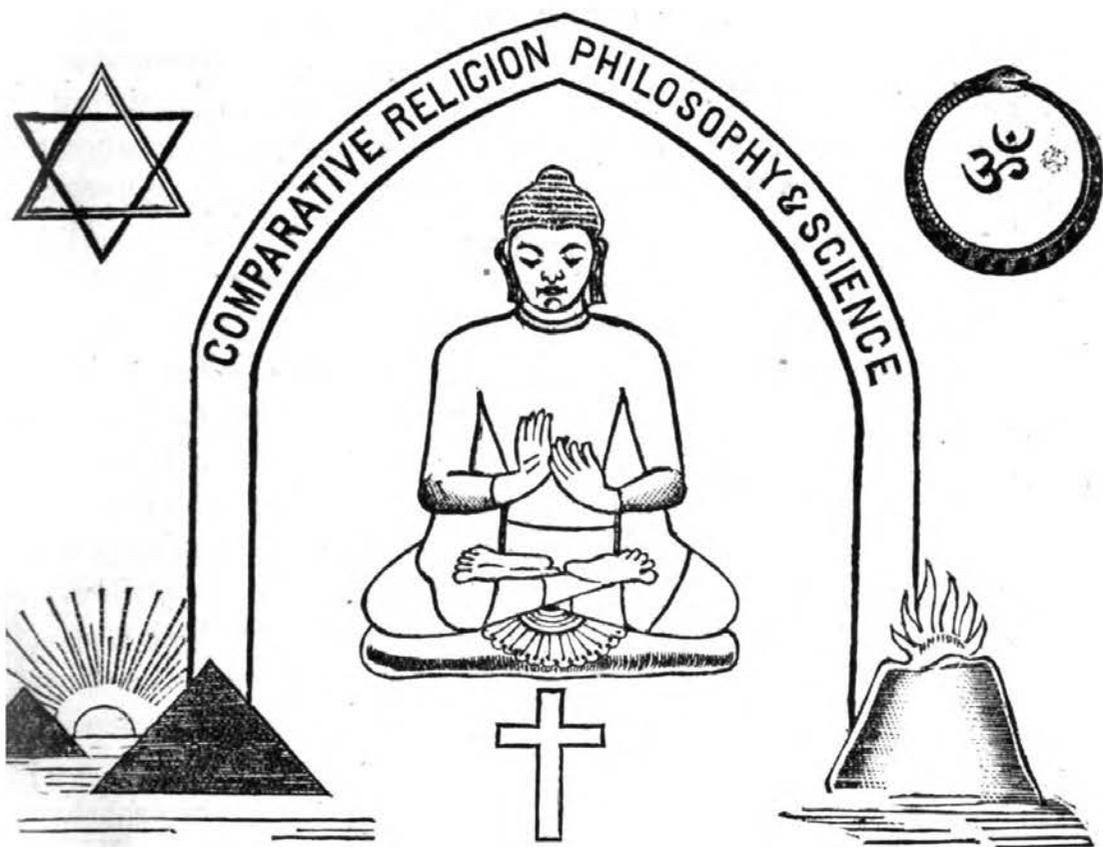
The cyclic wisdom of our years
 Shall bring us back to Him again ;
 He is true comrade in our tears . . .
 He is our Lover in our pain.

The Primal Splendour of our earth,
 The Ancient Beauty of our skies
 Through age-long grief were shaped to birth
 And grew, through fire of anguish, wise.
 Then came the blind and baffled hour
 When human tongues forgot the speech
 That twinkled like an ancient Flower
 When there was simple Pain to teach . . .
 The world forgot to love the plains
 In fullest bloom . . . to love the skies
 That burst in floods of silver rains
 Prophetic of His weeping Eyes !
 All Faded was the Rose of Life . . .
 Only the thorns were left to wound . . .
 Until amidst the living strife
 Even the throbbing Spirit swooned !

Alas ! He dreamt a different plan . . .
 He built the world to fairer ends ;
 God shook the equal hands of man
 And swore to live eternal friends
 When the first blossom bloomed. The old
 Undaunted heart in man is dead . . .
 God strives in silence to remould
 His world till He be comforted.
 With tireless and forgiving love
 He shall re-win the confidence
 Of human hearts He shaped above
 In fiery dreams of grief intense.
 Oh ! we shall blend our little life
 With His until this difference cease,
 And through the long, long night of strife
 Break white-fire clouds of dawning Peace !

Then we shall waken
From dreams of earth
And Beauty Eternal
Remould our birth
Infinite Glory
Will burn through our Life
And Peace, like warm music
Shall sweeten all strife
Out of the darkness
The message of Light
Shall dance through our blindness
And quicken our sight
Till the mystical Silence
Weave song for our Ear,
And on earth we shall catch all
The notes He can hear !
We shall burn in the fires of
The Mystical Sun
Till our lives with the White Life
Grow endlessly One !

Harindranath Chattopadhyay



HINDŪ PRINCIPLES OF SELF-CULTURE¹

By DR. RADHAKUMUD MOOKERJI, M.A., PH.D., P.R.S.,
 VIDYĀVAIBHAVA

WE are assembled here this evening to celebrate the anniversary of the birth of one of the greatest saints of modern India. The regular celebration of this ceremony from year to year imparts to it the characteristic of all natural

¹ Presidential Address delivered at a Rāmākṣṣṇa Anniversary Celebration. Dr. Mookerji is a well known scholar and modern India owes him a debt of gratitude for his deep researches, the results of which are embodied in his admirable books.—Ed.

phenomena which are cyclical in their appearance. It seems as if humanity and its festivals have become cyclical with the cycles of the heavens, processional with the process of the suns. Nature is immortal; she is perpetually reproducing and renovating herself; her sunset splendours and moonlit glories, her blue sky and the starry heavens, are all phenomena the same in their recurrence, and recurrent in their sameness. The sun and the stars dance in their eternal round. The seasons bring back the hour of glory in the grass and of freshness in the flower.

In the midst of this sempiternity of nature, her perennial round of renovations and resurrections, man stands as an alien, an idle spectator with the doom of mortality written on his brow. He stands an uninvited guest at Nature's banquet. He stands abashed before Nature's agents "their glorious tasks in silence perfecting," the deep silence of eternity and immortality rebuking the sounding hollowness marking all human activity. Presently the immortal in him, "his thoughts that wander through eternity," suggest a method of fellowship with Nature immortal. He begins to imitate Nature's ways by recalling the memories of departed greatness with the regularity of the very seasons and the tides. Hence the significance of these ceremonies by which man tries to realise his historic eternity, though he is mortal in the body and as an individual, for "the individual withers, but the world is more and more". Thus man confers the boon of immortality on such of his fellows as have contributed to the culture of the race.

One of such ceremonies brings us together here this afternoon. In celebrating the anniversary of the birth of Shrī Rāma-kṛṣṇa we are indeed partaking of a great national sacrament. We are but performing the task bequeathed to us by the generations that have preceded us, and when we too shall pass off the stage of life, when we ourselves shall be laid in

the grave and dust returns to dust, we too shall be transmitting this task of ours to the generations that succeed us and generations yet unborn. We are but continuing the work of our ancestors and shall leave it to our posterity in our turn.

We are assisting to-day at a national festival which is no innovation of ours, but has a history much longer than an individual's life and will continue far beyond its limits into the future. It is thus that the continuity of our national life, the spirituality of the race, are kept up perpetually, like the perennial flow of the Ganges. Historic eternity has thus evolved its own appropriate ceremonies and symbols, through which the historic personality of the race realises and preserves itself.

I have said that these ceremonies are national sacraments, for these invariably centre round great men, supermen, heroes, the most national of men. But what is meant by "national men"? Of how many of us can it be truly and safely asserted that we are national in the genuine sense of the term? We are mostly representing some of the superficial aspects and features of our nationality, the mere accidents and externals, as opposed to the fundamentals and essentials of that nationality. We are national in some of the outer forms of life, for example in respect of diet, dress and other external habits of life, though even in these matters there is a fast falling-off in some quarters, a process of denationalisation deplorably at work. For national peculiarities, and even prejudices, if you like, have a value of their own, to which all living nations cling with a sacred feeling *because* they are the nation's peculiarities and prejudices, of which the nation need not be ashamed or be anxious to get rid. And so, even in regard to the accidents, superficialities and externalities of life, the majority of us are hardly national in the desirable degree.

Yet the truly national men represent the nation not merely in regard to the externals, but also the very essence of its life.

In them is indeed embodied what may be called the very soul of the people. For we may speak of the soul of a people, as we can speak of the soul of an individual. The soul of an individual is not to be identified with any single part of him. It is something different from the individual members of his bodily organism. Nor is it to be identified with his mind, or any of its organs, functions, or activities. It is neither his body nor his mind nor any particular organ thereof, but it is something which is in them all, which pervades his entire life and governs all its activities. Similarly the soul of a people is to be looked for in no one class or institution manifesting its life. As in the case of the individual, it is but part of the Infinite in the Finite, of the Absolute in the Conditioned, of the Universal in the Particular, the Individual in the Aggregate, the Simple in the Composite, the One in the Many. Universal humanity, under divine dispensation, is realising itself through the various peoples, races and nations into which it has been divided up. Each nation represents a particular phase of the Absolute which it is its sacred duty and mission to unfold. Each people has its special genius, its own particular formative principle that regulates its evolution along distinct lines of its growth.

That genius, that soul, is sometimes seen to be embodied in some rarely gifted men, representative men, men who most faithfully and completely represent the fundamental and distinguishing features which mark out their nation from the rest of mankind, men who are not individuals, so to speak, though possessed of a well-defined and singularly developed individuality, men who are not *individuals* but *types*. It is thus that we find that their individual impulse moves a mass of mankind. They always know how to strike the fundamental chords which vibrate in all hearts. And who can doubt the potency of an individual mind who sees the shock given to torpid races—torpid for ages—such as that given by Muhammad for example, a vibration propagated over Asia and Africa? What of Shakespeare, the

voice of England, what of Newton, of Franklin and, in our own country, what of Buddha, or of Manu or Chaitanya. Similarly Rāmakṛṣṇa embodied the soul of Hindūism. Verily the history of the world is but the biography of such great men. "Never did the King sigh but with a general groan." The lives of such great men also affect, more deeply than those of sovereigns, the lives of their contemporaries.

It will also appear that these ceremonies or sacraments also centre round "Immortal" men, in association with whom they themselves become immortal and have a long history. The history of our country, and of other countries as well, records many instances of such national festivals which, after living a short but brilliant life, become afterwards extinct and fall into disuse, simply because they are connected with lesser men, men whose memories do not long persist in the minds of their posterity, men who do not live long after their death in the grateful heart of their nation. It is the abiding and permanent value of a man's life to his country that determines the period during which the national homage continues to be paid to his memory. The value of his life indeed determines also the value, vitality and the very life of the sacraments or institutions which gather round his name and immortalise his memory.

But how can mortals become immortal? How is it possible that there are men who, in spite of the extinction of the physical body, continue to exercise an eternal, undying influence on posterity to a hardly less extent than when they were alive in the flesh. The secret of this mystery or paradox is that those only become immortal who devote themselves in their lives to the interests of the immortal in men, to the cultivation of the eternal and imperishable elements underlying human life. It is hardly necessary for me, speaking on this occasion and from this platform, to argue what has been the very fundamental assumption of Hindū thought, namely, the existence of soul as a

factor of human life in conjunction with the two other factors of body and mind, or the reality of immortality. Devotion to the interests of the immortal in man means devotion to the interests of the soul, the cultivation of the spiritual interests of human life as distinguished from those relating to body and mind. Of how few of us can it be said that we are duly mindful of our spiritual interests, of the superior needs and claims of spiritual development, to which the needs, claims and interests pertaining to the other two factors of human life should be properly subordinated!

On the contrary the lives of most of us, if closely and critically scrutinised, will be seen to be regulated by the very contrary principles. We are first mindful of the interests of the body, then of the mind, and lastly, if at all, of the soul. The interests of the body, the cravings of the flesh, the mere requirements of physical existence, assert their predominance and absorb all the energies and activities of life. To these are subordinated the interests of the life that is higher than the mere material life. Just analyse the life that we live from day to day, the governing impulses and motives of our actions. What do we find? We find that we are all engaged upon activities or actions which have for their main aim and end the earning of a livelihood, the acquisition of the material means of supporting life. In a word, money-making is the be-all and end-all of our existence, the pivot round which turns all human activity in this world. And what is this money-making for? Why, it is for the satisfaction in the majority of cases of the physical wants of life, the wants created by the body. The body requires to be properly and sometimes luxuriously fed. That explains the activities of many in the pursuit of wealth. The body requires to be sumptuously clothed, and therefore we want money. The body requires to be superbly housed, and therefore no ordinary means of shelter will suffice for us or lay to sleep the inner cravings on that score.

Whatever may be the height and capacity of our intellectual attainments and endowments, we all stand on a common platform, on one common low plane of meanly motivated actions. We are all animated by the same low, common ideals, the ideals which permit, to use strong language, the prostitution of the higher gifts of the mind and intellect for the purposes of the mere body. It is the body that dictates our actions ; the body is our real governor and has made slaves of us all. We live under the thralldom of the flesh. The aim of each of us is anyhow to get rich so as to give scope to the never-ending series of our bodily wants of various kinds and degrees, of which each succeeds to another and takes its place as soon as it disappears in satisfaction. Phoenix-like each physical want rises on the ashes of a preceding satisfaction, and even when some of us eventually succeed in attaining this end of getting rich under the stimulus of the desire for a comfortable physical existence, there is no escape from this tyranny of the body. For with the wants of the body come other more numerous and urgent demands of those who are of this body. The rich man's aim in life is to create a richer posterity, and so when we once allow ourselves to be caught up in the snares of the cravings of the flesh, if we once allow the body to gain the upper hand and shape and control our life, we shall bind ourselves eternally to a never-ending chain of desires from which there can be no escape, as there can be none from the eternal chain of births and deaths to which we are all subject owing to our own *karma*.

Thus it may be said of but few human beings that they are not ultimately governed by the body and are duly mindful of the interests of mental or spiritual culture. Most of us even go in for intellectual or mental culture only as a means of livelihood, of a life of pleasures and luxuries, as a means, *i.e.*, of subserving the dominant interests of the body, the grosser but compelling wants of a life on the mere physical

plane. Thus the mind itself is enslaved to serve the body, the intellect is placed at its service and ultimately the soul itself, to use Milton's strong though unphilosophical words (for the soul is inherently incapable of corruption), "imbodies and imbrutes". Indeed a life lived on such principles tends towards an ultimate brutalisation of human life.

It should also be noted that, like individuals, nations or peoples are also to be graded according to the aforesaid standard. The growth of civilisation means the growth of higher wants of life than the merely physical, the reduction of the power of the body over life's activities, the gradual emancipation from the bonds of flesh. The hunter stage of mankind implies a complete preoccupation with the pursuit of the mere means of physical existence, and there is no time or capacity to recognise the mind as a separate factor of life and perceive its distinct needs, for the mind itself is made to think out only the means of nourishing the body. The nomadic stage of civilisation accordingly can leave little leisure for the cultivation of the mind and the arranging for its proper nourishment and growth. A taste for intellectual culture belongs to the higher stages of civilisation. But even modern civilisation is markedly materialistic, with all its development of the means of mental culture. For mental culture is generally made to subserve the ends of material life. Knowledge is prized as a power for winning the pleasures of life and not valued as a good in itself. There still thus persists in modern culture the underlying primitive characteristic of permitting the life physical to overpower the life mental or spiritual.

Every civilisation, Eastern or Western, old or new, mediæval or modern, is to be judged by the tests I have been indicating. The degree of its progress is determined by the degree in which it can exhibit the subordination of the material to the moral, of the physical to the spiritual—the

degree in which it can demonstrate the triumph of mind over body, of spirit over matter, of soul over sense.

Of all cultures or civilisations of the world that of the Hindū, we believe, satisfies best the above test. Hindūism, of all systems of thought, best promotes the primacy of the soul in the ordering of life on earth. For Hindūism presents an outlook upon life which is singularly favourable to the cultivation of the interests of the soul in preference to the cultivation of the lower interests of the body. Hindū thought is most conducive to true spiritual development. For what is the special outlook upon life presented by Hindū thought? What are the distinguishing ideals or principles of thought and life inculcated by Hindūism? I shall try to indicate this to you as briefly as possible.

There are two cardinal facts standing prominently in God's creation—the fact of Life and the fact of Death. Of these the fact of Death has impressed the mind of the Hindū as the more fundamental and mysterious fact, and until he can thoroughly investigate, grasp, master and explain the same, he refuses to investigate the fact of Life and pay attention to the infinite developments connected with and consequent upon the same. Death becomes to him the central point of interest and importance in his life, and death first claims his scientific study as a phenomenon. He stands at the dawn of life and refuses to be distracted by the dazzling splendours opening out before him. His mind does not like to trace the procession of life, with its infinite distractions, across the firmament of time. It rather turns to the night, impenetrable and mysterious, which lies behind the dawn of life, the source whence it sprang. For unless that source and origin of life is first realised, life itself will not be a substantial reality which can be relished with composure and confidence, but will be a meaningless shadow, always eluding our grasp and devoid of any interest, because it may disappear any moment. Death destroys to the Hindū the interest that life may have. Death has accordingly more interest for him than life. To understand Life he accordingly tries to understand the primal fact of Life or Creation, *viz.*, Death.

How does the Hindū proceed about this business? How does he try to solve the problem of death? What methods of investigation does he employ to penetrate that mystery? Well, his methods are the accredited methods of science, the methods of experiment, if I may say so. He observes the phenomenon of death and understands from the same the truth that death is a process of separation between the perishable and imperishable parts of life, between body and soul; that, since the two *do* separate at death, their separation is *physically possible* and is a phenomenon controlled by the laws of nature. The next step in his argument is that what is at all *possible* must be inherently practicable. Death only means a *compulsory* separation of body and soul under the operation of conditions and forces outside human control. Well, the business of life is to try to make that separation *optional* and *voluntary*, to *command* that separation. *Life must control and command Death.* And so all the diverse systems of Hindū thought agree in one common fundamental feature, *viz.*, the discovery and evolution of methods by which the grasp of body upon soul is loosened until the latter is completely emancipated, until the soul can treat the body as man treats his outward dress, *to be put off and on at pleasure*, until the soul is realised as something distinct from its outward sheath, the body, "that muddy vesture of decay". All *Sādhanā* thus means and aims at the reduction and the control of the body or passions, and elaborate regulations and restrictions are prescribed in our Shāstras as contributory towards that end, the end, in Tennyson's words, of "moving upward, working out the beast". The influence of the body is to be gradually eliminated and the passions controlled by the scientific process of *Vaidha-bhoga* or regulated satisfactions and conformity to the different disciplines of the four Āshramas or orders of life, based on a gradually developing spirituality and diminishing sensuality.

This *Sādhanā* fulfils itself in that state of ecstasy known as *Samādhi*, in which is attained the complete emancipation of spirit from the bondage of the body or

flesh, in which one is "laid asleep in the body and becomes a living soul".

Thus the Hindū starts in his investigation of truth with the fact of death as the central fact of creation, as the Western mind concerns itself with the fact of life. The Hindū always accepts the very highest end of life, namely, unlimited self-development, and bases his life upon the very highest truth, which he does not merely contemplate but also lives, the truth, namely, that the spiritual is the only real. He refuses to be diverted from the pursuit of that end or truth by the multitudinous distractions of external creation, to be entangled in that cobweb of Māyā woven by the Creator. He prefers to follow the inward-flowing current towards God, and not the outgoing current ending in His external creation in which He outshapes Himself.

In this way the Hindū's treatment of the phenomena of external or physical nature is something different from the treatment of the Westerner. He has always a tendency to argue from nature up to nature's God, and neglects to think out the manifold ways in which nature can be harnessed to the service of man. The sun will impress him as a most striking symbol of God, which only promotes a greater subjectivity and prayerfulness in him, and he has no inclination to study how the sun can be rendered a more serviceable helpmate of humanity. Similarly in water he will find a most remarkable manifestation of divine Providence. But it is not for him to discover what remarkable forms it may be made to assume in steam and ice to minister to human wants. And thus Hindūism is apt to miss a Galileo and a Newton, a James Watt or Lord Kelvin, but produces a Kapila or a Gauṭama Buḍḍha and Chaiṭanya, or a Rāmakṛṣṇa.

Radhakumud Mookerji

(To be concluded)

THE THEORY OF EVOLUTION AND THE PRESENT STATE OF AFFAIRS

By ROBERT ALTON

WE are told by Theosophists that evolution plays a large part in the plan of Life—of every description—and when we examine present-day questions from this evolutionary standpoint there is little doubt that this theory is the only one which will give us any kind of solid footing for reasoning. All ordinary methods of analysis fail completely when we try to unravel the tangled skein of causes which has plunged the world into a terrible cataclysm. At any rate all ordinary methods fail us, if we are to retain a faith in the eventual fitness and sanity of things. Thoughtful, earnest men, who have relied through good and evil on their faith, are beginning to doubt, even in spite of themselves. We seem to have arrived, judging from this evolutionary standpoint, at a parting of the ways, or rather, at a finger-post in the middle of a dense wood, pointing out the road, when the path itself has broken down.

This finger-post of evolution, standing, as we may argue, on this broken highway, points forward with the statement: "You have come so far by the road—the road of self-interest, the pathway of competition—each man for himself. But that road leads no further. It has collapsed, and the road ahead is built on a different foundation. It is safe, and will carry you to the journey's end, but—*you must not leave the path.* The foundation is brotherhood and confederation, consideration for others, instead of consideration for yourself only." There

does not seem to be any means of salvation for humanity, other than this.

If we examine the past history of the world's progress, we see a kaleidoscopic view of struggle, war, transfer and re-transfer of temporal power, the rise and fall of creeds and dogmas, and side by side with these forces of coercion we may discern a gradual advancement of the forces of confederation. For instance, we have a gradual growth of tremendous armies and navies, an increasing accuracy and destructiveness of fire-arms and weapons of offence, an increasing jealousy between State and State, king and king, diplomat and diplomat. This is all a matter of history—easily proven. But alongside these powers of coercion we find other powers, less blatant or aggressive perhaps, but none the less powerful. The trade guilds, the spread of commerce as against war, often apparent in circumstances where it seemed impossible for it to exist at all (as in the reign of our Richard I), the growth of travelling facilities—widening men's outlook, the spread of letters (especially of the art of printing), and the gradual rise in intelligence of the ordinary working-class communities.

These two processes of evolution were and are naturally antagonistic—as antagonistic as oil and water—and were bound, sooner or later, to come into collision. The evolutionary ideal of brotherhood—as exemplified in all the great religions, in much of the better-class literary movements, and especially among the poets and idealists—and in a lesser degree the evolution of the other ideal (if we may call it such) of the triumph of brute force and coercive measure, were advancing to a point where they must have a trial of strength—a final and decisive trial. That point appears to have been arrived at, and the two forces seem fated to decide the issue in our own time, at any rate so far as the present system of our world is concerned. There seems to be no valid reason for

the present state of affairs, other than this one. If this solution be not the true one, where are we to look for an explanation? The evolutionary theory, so far as physical science is concerned, has long been accepted by scientific men, and there does not seem to be any valid reason to doubt that the same process is proceeding in the realm of thought as in the realm of concrete objects. Kaiserism and kindness are incompatible—perhaps we may rather say Prussianism and kindness. The two principles are antagonistic; they cannot live together.

The Theosophist has no doubt that brotherhood in the realm of thought will displace coercion and selfishness, as surely as the highest form of manhood has displaced the savage in the realm of animated nature. The study of the progress of man, or rather of the progress of life, leads him to the conclusion that the Higher Life, the Utopia of the poets, is yet to come, that we are only beginning to climb the staircase; and certainly the history of past forms of civilisation supports this view. We are outpacing barbarism. But we must be careful not to lose the path through the wood. The road we have travelled has been a thorny one, and the stages of evolution we have passed on that road ought to have taught us to pay due regard to the warning on the signpost. If we do not profit by that warning, we may wander in the wood in a circle and eventually find ourselves at the beginning of the path instead of at the end of it.

We have many serious mistakes to correct. The harvest of war is a bitter one. And if we are to use the old dogmas of self first—supply and demand, and other worn shibboleths—and leave the unfortunates who have suffered in the war to their own resources and devices, it is to be feared that the forward evolution will be retarded. We can no more afford to ignore the laws of mental evolution than we can afford to ignore those of the physical. We must apply different methods in future—not the methods of the past, not the methods of

self-aggrandisement at the expense of others, but the method of co-operation, the faith in brotherhood, and the doctrine of the helping hand—not in any niggardly way, nor in a meagre, hesitating form, but as imperially as we have gone to war. For we are told—and no doubt it is true—that we have unsheathed the sword in the name and for the cause of Liberty. We must hold fast to that principle, or coercion and all that it stands for will, at any rate for the time, be the victor.

It is not more reasonable to suppose that force will triumph over the ideal of brotherhood, than it is to suppose that the monkey will eventually triumph over man. The evolution of the latter is at a much higher stage than that of the former. *And the higher always wins.* And the ideal of brotherhood belongs to a later and more advanced stage of evolution than the ideal of brute force and the control of civilisation by armaments. And in this case there can only be one conclusion. Brute force must be beaten. The Theosophist's theory should then vindicate itself to every understanding. For it is not possible to believe seriously in the triumph of Prussian Junkerism. The ideal of the mailed fist and the brutal jack-boot must be, and is, repugnant to every thinker, Allied or German. There can be no hope, no faith, no future in coercion and the draagooning of mankind by the aid of the sword. And certainly, when we examine the relations between Prussia, or the ruling caste in Germany, and the rest of Europe previous to the War, we fail to discover any sincere desire on the part of the former country to mitigate the horrors of war. They refused all overtures. The Peace Conferences at The Hague failed again and again owing to the refusal of Germany (*i.e.*, Prussia) to join with the rest of Europe in resolutions intended either to lessen war's horrors or to abolish it altogether. When war finally broke out, it was Germany who first used many of the worst forms of offensive weapons and who broke the

recognised rules of belligerent nations. We must therefore place the responsibility for many of the atrocities upon her shoulders. She represents that ideal which is retrograde and opposed to the teachings both of morality and religion. She must therefore fail in her object.

If we are to accept this ideal of evolution from a worse to a better state, a plain duty lies before us. All forms of coercion, limitation, and oppression must be abolished. We must not cry out against Prussianism in Germany, and yet apply the same spirit in our dealings with the workmen in our factories, the children in our schools, or the poor in our cities. If it is wrong in Germany, it is wrong everywhere. Any movement, whatever its name, that tends to brutalise or degrade mankind, must be exterminated. "By their fruits shall we know them" must be the touchstone by which we must try these movements. There are too many of these retrograde movements already, too many which carry in their very bearing pain and misery to many thousands. Slum landlordism, the liquor traffic, the exploitation of unorganised labour, are only a very few of these, all based upon the same spirit of coercion and selfish interest. And they are but types of the spirit of Prussian Junkerism. The beating down of this Prussian spirit in Germany is only the beginning of the work. We must not delude ourselves with any idea which leads away from that spirit of brotherhood which, in the view of evolution, is the safety valve of the present state of affairs. We cannot be an enemy to coercion abroad, and a friend to it at home. We cannot run with the hare and hunt with the hounds. And no one, no matter what his position or rank, who stands for the interests of coercion, or who supports selfish cliques, can be considered as a friend of that evolution to which Theosophy pins her faith. The Black Magician must not be tolerated, no matter how clever he may be, nor how exalted his station.

Viewing, therefore, the present state of affairs in the light of this theory of mental evolution, we may feel assured that, in spite of the gigantic loss of life and the destruction of the best products of genius, in spite of the undoubtedly terrible state of affairs throughout the civilised world, and in spite of the threat of the triumph of the forces of *Might* over the forces of *Right*, there yet will be a triumph of all that sane men have held dear, as worth living for. We may be content to wait, when we believe that justice will eventually emerge victorious; but we must have a reasonable ground for that belief. If evolution in the mental as well as the physical world be not that ground, we may well despair of finding another doctrine. For certainly the ordinary commandments seem to have been almost entirely set to one side.

Robert Alton

THE COMFORTER

THOU mother, mourning
Thy son, thy hero son,
Grief swollen as a river
By the tide of memory—
The man, the youth, the child—
O mother sorrowing !
He sorroweth with thy sorrow,
He grieveth for thee.

Thou hopeless loved one,
As a forlorn wind,
The wild sea sunless,
The mornings joyless,
Continuing purposeless—
O hopeless loved one !
He sorroweth with thy sorrow,
He grieveth for thee.

Ye slayers of your brothers,
Nations in travail,
Swords blood-bespattered,
His Law forgotten,
His Word long-spoken lost—
O nations in travail !
He sorroweth with your sorrow,
He grieveth for you.

Thou blind and ignorant
World, His beloved,
To Him again turning !
Forgiving and saving,
Tender and Most Merciful,
O world, His beloved !
He taketh away thy sorrow,
He comforteth thee.

C.



PRAYER AS A SCIENCE

By W. WYBERGH

AUTHOR'S NOTE

There are many people who, in passing out beyond the trammels of merely conventional religion in which they have been brought up, run the risk of throwing away the reality, when all they really require is to change the form of their convictions, their practice and their religious life. Prayer is one of those things which is most likely to be discarded by such people as useless, even if it is not rejected as a superstitious, impertinent, and unworthy attempt to interfere with the laws of the Universe—in either case to their great loss. The writer knows from personal experience how natural and even honourable the mistake may be, and he knows also how terrible is the blank that is left, and what sufferings the transition from tradition to reality entails.

These articles are an attempt to help other people over the gulf which has cost him so much to cross.

He has found the conception of Prayer as a Science to be not only not antagonistic to practical Religion, but the means whereby it is possible for the soul in search of Truth to avail itself of the help and inspiration which Religion affords, and to appreciate those wonderful records of the masters of prayer which otherwise would have appeared as vain or morbid emotional rhapsodies.

INTRODUCTION

AMONG the questions with which all thoughtful people are deeply concerned to-day are those relating to the meaning and rationale of prayer. These questions concern not the religious man alone, but the practical man and the student of human nature and psychology as well. For, in spite of modern scepticism and doubt, and in spite also of the growing recognition of the universality of Natural Law, it is a remarkable fact that prayer, an apparently irrational practice, remains one of the greatest instinctive and conscious needs of human nature.

Nothing is easier than to cast ridicule upon it, and a hundred more or less superficial "proofs" and arguments may be brought forward to show that it must be a mere delusion, unworthy of the attention of a rational man, except as a curiosity of superstition and folk-lore. The modern man of prayer finds himself confronted with questions such as these: "What happens if two people are praying for success against each other? *Both* prayers cannot be answered!" "If God is good and all-powerful, why are some prayers answered, and some just as good and worthy ones apparently disregarded? Success does not seem to depend upon the obvious need, nor can the greatest earnestness or the highest saintliness always ensure it," "We are told to ask and we shall receive, but if we ask that the laws of nature shall be suspended for us by the kindness of nature's God, will our prayer be granted?" Most of such "rationalistic" (and most reasonable) questions are

only difficult to answer upon the supposition that the answer to prayer, whether for physical or moral or spiritual benefits, is something "supernatural"—a gift of God's caprice, superseding the laws of nature. They all lose their sting if prayer is regarded simply and naturally as an effort put forth like other human efforts, the result of which is certain, whether "successful" or not, and depends partly upon the strength and skill with which the effort is made and partly upon the amount of resistance or inertia which has to be overcome in each case. Regarded in this light it becomes a science, subject to natural (though not exclusively to physical) law, and can be rationally studied, not as a curiosity, but with a view to increasing its efficiency and applying it in the best directions.

To do this in no way necessitates the divorce of prayer from Religion, for if prayer is a force acting in accordance with natural law, that very thing which is called law by the student is what is meant by the religious man when he speaks of "the will of God". Nor are the conclusions and results of scientific study necessarily incompatible with even the *method* of presentation which has become traditional with religious people, for it would be at any rate theoretically possible to agree upon the use of religious terms in a fixed scientific sense. It is, however, more than questionable whether any advantage whatever would be gained by so doing, for after all, while it is the function of science to instruct and define, it is the office of Religion to inspire, and there would be a loss, not a gain, in converting the beautiful images and inspiring symbols of Religion into a technical scientific terminology.

In any case the fact remains that to many the language of theology is clumsy and obscure, and even repellent, and long usage for other purposes has made the employment of its terms almost impossible for scientific or intellectual purposes. Moreover the scientific man who approaches the subject with an entirely open mind often has an uneasy feeling that a

man speaking from the theological or conventional religious standpoint is always liable, however unconsciously, to attempt to square the facts with his traditional methods of presentation, and not vice versa. Whether this is so or not, it is undoubtedly true that if we go, as we should, to the original sources and records left by such masters of prayer as St. Teresa and many another great mystic, we find them indeed unrivalled as an inspiration and often most shrewd in their practical directions, but we find also that their explanations are naïve, unscientific, often desperately crude and entirely unconvincing. They are apt to lose themselves in terms such as "grace," "Our Lord's Passion," "the mysterious work of God in the soul," or the "Scheme of Redemption"; such terms undoubtedly express actual realities, but, as currently employed, whether in the writings of the saints or in modern pulpits, represent conceptions entirely divorced from natural law, and amount to a continual invocation of the miraculous.

On the other hand the "rationalist" is apt to put aside as "subjective" all experiences which seem to indicate the reality of the forces set in motion by prayer (as if the "subjective" side of man's life were not just as real and important as the "objective," and just as much a matter for study!), to disregard as "morbid" those which seem to imply the existence of a real unseen world, and to deny the possibility or validity of any form of consciousness superior to the intellectual consciousness.

A candid student will deny the reality of nothing for which there is good evidence, but when asked to believe in the "miraculous" will simply recognise that he is face to face with something the laws of which he does not yet understand. By study on these lines, unprejudiced by materialistic conceptions and equally indifferent to the needs of any theological scheme or the demands of any creed, one is enabled to some

extent at any rate to understand the meaning of prayer ; to see that if prayers are sometimes silly and irrational, they need not be so ; that the answer to prayer is not a matter of chance or caprice, although it may be quite other than was desired or expected ; that the forces of the unseen world which prayer puts in motion are just as real and just as subject to law as the physical forces with which ordinary science deals ; that in fact there is a Science of Prayer, and that this science is intimately bound up with the science of life itself.

In an article of this description the reader will not expect a discussion of the reasons or the evidence upon which our explanations are based. It is necessary to assume certain general conceptions as a basis of discussion. Such assumptions as are put forward here are not advanced as religious dogmas, but merely as the result of the study and experience of many people, too long to detail, but always subject to revision in the light of more knowledge and experience. The present aim is to try to apply these general conceptions to the practical study of prayer, and to the explanation of its experiences and phenomena, and even this attempt will not amount to more than a mere outline of the nature and scope of prayer at different stages of human development, illustrated more particularly by reference to prayer as practised by Christians.

For there are so many varieties and degrees of it, from crude appeals to the unseen powers for the gratification of ambition or appetite, to the rapture of the saint who cries : " God, of thy goodness give me Thyself, for only in Thee have I all," that at first sight it is difficult to find much in common between them or to arrive at any satisfactory definition of prayer. Some prayers are not even moral, some of the highest do not contain any petition at all, and yet all are recognised as expressions of a common human instinct. A closer study, however, shows that prayer, like everything else in the universe,

is subject to the law of evolution. We shall find that each type is more especially suited to a particular stage of development, and depends for its prospect of success upon its reasonable correspondence, not only with the actual conditions, physical, emotional, or mental, of the outer world, but with the habitual interests and attitude of mind of the petitioner, while prayers which are useful at one stage may be positively harmful at another, and some kinds of prayer cannot be employed at all by any except highly developed people.

THE NATURE OF MAN AND THE NATURE OF PRAYER

The conviction that prayer is real and that it is subject to universal natural law is the first essential to an understanding of it. But in order to study this law we must first form some more or less definite idea of human nature itself. What then is the conception of human nature which best accounts for *all* the facts, and how far does such a conception enable us to attempt a rational account of the various activities which go under the name of prayer?

The purely materialistic conception of man is recognised as untenable nowadays. The objective reality of the unseen world and of that part of man which functions therein is impressing itself more and more every day upon all observers. On the other hand the theory that man is essentially his intellect, that the mental mode of consciousness is the only possible one, and that "what I don't know isn't knowledge," is being superseded by the recognition of Spirit or Life as the great reality of all, and "body," "mind" and "soul" as its instruments and expression.

The whole universe, man included, is a manifestation of this Life, which in its universal, unconditioned state we call God. Such a conception does not involve that crude pantheism which regards God as *only* the life of Universe, and as limited

by the Universe, but it does involve the essential divinity of all things therein. We conceive man therefore as partaking of this Divine nature, essentially Divine, essentially free, but conditioned in time and space. Of this essential divinity of man the great Christian mystics have spoken in similar terms to those used by the great non-Christian philosophies. Thus St. Teresa has likened man to a castle of diamonds, in the centre of which is God Himself; Julian of Norwich expresses the same idea: "In man's soul is God's very dwelling"; St. Paul speaks of man's body as the "temple of God". Similarly we read in the Upaniṣhaṭs: "Within man's highest radiant vesture is stainless, partless Brahm: that is the pure Light of Lights," "He is in the midst of the body, made all of light, translucent," and the great Veḍāntic philosophy is based upon this foundation.

The process of manifestation, the life of a universe, consists as it were in a cyclic procession of the Divine Life outwards towards the pole of matter, inwards towards the pole of spirit. Bergson expresses to some extent the same idea when he says: "Life as a whole, from the initial impulsion that thrusts it into the world, appears as a wave which rises, and which is opposed by the descending movement of matter." Life and Matter are merely opposite phases of the great cycle, and are equally divine. All individualised life exists in and through matter, which may be regarded as appropriated by it as a vehicle and means of manifestation. Human life represents a higher stage of the ascending movement, animal and plant life a lower, and again, within the limits of human evolution, bodily life is the lower stage and mental life the higher. Broadly speaking, Life or Spirit in the human stage functions and expresses itself not in two but in three divisions, namely as body, as soul or mind, and as what we call the (human) spirit, by which we mean that stage in which the human consciousness has attained to

greater freedom and universality than in the intellect. The environment of matter in which man finds himself is also threefold, of different degrees of materiality corresponding to the human body, soul, and spirit, and man lives and moves therein by virtue of the possession of corresponding vehicles and faculties. These faculties are accordingly at the same time his means of expression and also his limitations on each plane. There are finer and more exact classifications, but for the present purpose this broad outline is sufficient.

In the course of evolution "body" is the first of the vehicles to develop, soul and spirit being as yet latent, and in consequence the bodily activities are the first to be manifested; later on the spirit creates a mind for its own use and manifestation, and centres its activities therein, while at a still later stage, when it has created a suitable "body" or faculty for the purpose, the spirit becomes self-conscious on its own plane. It is important, however, to understand that it does not follow that what comes first in time is necessarily the foundation and origin of what appears later, for indeed the reverse would be nearer to a true statement of the case.

Each step represents an expansion of consciousness, and that expansion is the aim and the actual process of evolution itself. The relationship with God, the All-conscious and All-pervading, exists always, but the *Consciousness* of that relationship depends upon the extent to which the human spirit has conquered its limitations and made its vehicles into a true expression of itself so far as the intrinsic limitations of each plane permit. This conquest pursues an orderly course, while varying infinitely in details for each individual. During the age-long struggle the spirit learns to know itself as man, but when the victory is won it knows itself as divine, and shares the Divine Consciousness. This is the goal of all evolution and the ultimate object of all prayer. In religious language it

is known as "Salvation" or "The Kingdom of Heaven" or "Union with God".

In order to understand prayer it is helpful to consider it in relation to each stage of this conquest, until the goal is attained. The subject will then divide itself according as prayer is chiefly concerned with the things of the body, the soul, or the spirit itself. This division is not in practice always a hard and fast one. These are necessarily stages of transition, for it is not a case of discarding the body and later the soul, in order to experience the spiritual life, but of superadding the latter—not, as St. Paul says, of being unclothed but of being clothed upon. The varieties of prayer are accordingly infinite, but the usefulness of our study depends first upon the due correlation of any prayer with the stage of evolution that has been reached, and secondly upon the rational use of a particular variety of prayer for the purpose of facilitating the attainment of the particular stage of evolution that lies immediately in front.

The conventional idea of man as having one life only on earth, into which he has to cram the whole course of evolution from the savage to the saint, is responsible for much confusion upon this point, for it is perfectly obvious that conscious union with God and the suffusion of all bodily activities with the life of the spirit is an ideal which is altogether out of the reach of the majority of mankind. The sound common sense of the ordinary man tells him that he had better concentrate his efforts upon something practical—for him; but what is sensible and practical for him is stupid and banal for the saint or the philosopher. Hence frequent misunderstandings and much vague empiricism. The conception of man as a spiritual being, clothing himself again and again with different personalities in order to gain powers and experience in the worlds of soul and body, removes these difficulties, and is moreover in harmony with the rhythmic ebb and flow which is seen to dominate the phenomenal universe and with the conception of the great

cycle of upward and downward flowing life in which God manifests himself as a Universe, and which is indeed itself the very warp and woof of the Universe. The student of prayer as a science will find the theory of reincarnation as indispensable a key as the atomic theory is to a student of chemistry.

WHAT IS PRAYER ?

We have seen that the final object of all prayer is the conscious union of the human with the Divine, but although the object may be thus described, we still lack a definition of the means whereby it is to be attained, and of the nature of prayer itself, and it is clear that the definition must be a wide one. For prayer is deep-rooted and universal; it finds expression both above and below the plane of the intellect, and its goal is a fact, not intellectual, but practical and vital; it represents something fundamental in human nature itself. It goes even deeper than human nature; it pervades all creation; it is the conscious expression in the individual of the world-process itself, the ever-becoming which is essentially the unfolding of consciousness, typified in the language of religion as "the taking of the Manhood into God," until God shall be all in all.

In general terms, therefore, whatever its form may be, prayer may be defined as the attempt to escape from limitations of consciousness.

The particular limitations involved will of course be those with which a man is most concerned at the time, and the science of prayer will have for its object to determine what in each particular case is the proper field for its activity as well as what methods are best suited to that field. The definition which has been given includes, it will be seen, not only the deliberate act of conscious prayer, but the constant attitude towards life. The intimate connection between the two has rightly been insisted on by all who have investigated the

subject, and the failure to recognise it is at the root of the futility that characterises those prayers which are not in harmony with the life that is being lived at the time; the science of prayer includes the knowledge of what this relationship is. The definition itself is dual, for limitations may be escaped from either by contending against them on their own level or by transcending them altogether. The one method may be said to be related to the vehicle and the other to the consciousness itself, but just as consciousness can be distinguished but not separated from the vehicle, so these two kinds of prayer can be theoretically distinguished but not practically used apart from each other. Prayer in fact always includes both methods, probably at every stage, though in the earlier stages the one is more prominent, and in the later stages the other.

PRAYER IN THE PHYSICAL WORLD

Of the earliest stages of prayer it is unnecessary to speak here. The prayer of the atom, the prayer of the crystal, of the cell or of the plant is doubtless a reality, but one which is inappreciable by us. Yet it is surely true that "the whole creation groaneth and travaileth until now, waiting for the coming of the sons of God".

Something approaching to what we know as prayer can be traced first in the animal kingdom. It begins in appetite, gross physical appetite such as hunger and sex desire, and in the effort to satisfy these. All the appetites are in essence the feeling of limitation and pain, and the attempt to satisfy them is the effort to expand the consciousness, which is at this stage entangled and identified with the physical vehicle. Truly and most beautifully has it been said: "The lions roaring after their prey do seek their meat from God."

But we know that at this stage *effective* prayer is action. The lion does not sit down and pray—it goes out, kills, and

eats ; and so its prayer is answered, its physical limitations are conquered, and its physical consciousness expands by taking. But even at this early stage there is another kind of prayer involved, which receives another kind of answer. More important than the satisfying of its hunger, which was the immediate object of its prayer, is the *power* that it gains by appetite and action, that is to say the enhancement of faculty, which is the preparation for the time when it will be possible to begin to transcend physical limitations, but meanwhile appears to be only an increased efficiency in capturing its prey.

This illustration of prayer at its lowest stage will serve to show how much of truth there is in the old proverbs "*Laborare est orare*" and "God helps those who help themselves". It is true at all stages in a more and more subtle sense, for if to labour is to pray, it is also true that prayer as ordinarily understood is itself, when efficient, work and activity of the highest and most far-reaching order and has tremendous results upon its own plane. But in the more obvious sense of the words it is evident that, broadly speaking, the proper way to overcome physical limitations and disabilities is not to sit down and pray for their removal but to get up and take your coat off and work. In the earlier stages of human evolution the chief centre of activity is still in the physical world : physical limitations are both intrinsically the most important and are also the most acutely felt. So long as this is the case it is better to work than to pray, or rather work is the most effective and appropriate prayer. The difference between the lion's hunger, the savage's lust, and the desire for "wealth, health and happiness" of the wordly man is one of degree, not of kind, and as a matter of fact so long as a man is at this stage it is extremely improbable that his power will have developed to such an extent that his efforts to accomplish his objects by "prayer" will be anything but weak, ineffective, and superstitious. But as in the case of the lion, the power of will, emotion and

intellect which alone will enable him to pray effectively when the right time comes, can meanwhile only be developed as an apparent, though only apparent, by-product of his physical efforts. For this is the great and open secret—that the direct and ostensible objects of prayer are at no stage the real ones, but only the necessary means of achieving the real, and the attainment of these ostensible objects actually signifies the end of their usefulness and desirability, and marks the time for passing on to a higher stage and a wider consciousness. Never in the history of the human heart has any success proved other than a disillusionment and a disappointment, for success is a will-o'-the-wisp, and effort is the real beacon light. It is not by a mere whim that Bernard Shaw in his play of *Man and Superman* has pictured Hell as the place where you can have everything you like without making any effort, nor that Faust devotes himself for ever to the Powers of Darkness in the day when, mistaking the means for the end, the shadow for the substance, he shall say to the passing moment: "Stay, for thou art sweet."

Effort is the mere beacon light, the guide, not the goal; an aspect of the ever-becoming, "*das Werdende, das ewig wirkt und lebt,*" not that "Unborn, Perpetual, Eternal, and Ancient" which has no beginning and no end. The effort towards the removal of limitations has its chief value as a preparation for transcending them, though at every stage it has a value in itself greater than that of the objects towards which it is consciously directed.

Meanwhile it is inevitable that when the non-physical powers of will and intellect begin to develop, they should at first be used for the attainment of physical objects only, and there is a transition stage when the definite act of prayer is made use of in the same way; but gradually, as mental activities become mingled with physical ones, they become themselves objects of desire, and the centre of gravity, so to speak, begins

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to shift from the physical to the emotional and mental planes. At this stage we begin to escape from physical limitations not only by removing but by transcending them, and to realise at the same time that the physical environment is not the only one, nor even the most important. It is at this stage accordingly that the prayer which is effective physical action only begins to be mingled with the prayer that is effective action on the subtler planes, but, viewed from the physical plane, *appears* to consist of inactive dependence upon supernatural help.

Prayers for the physical objects, provided that the will and the intellect are sufficiently developed, are undoubtedly effectual, but the proviso is a drastic one. Direct action of mind upon matter, that is to say the transformation of mental into physical energy, undoubtedly takes place; the whole of our material civilisation, the houses and the tools and the railways, are, as Edward Carpenter has pointed out in his *Art of Creation*, nothing but the result of this action. The brain and the nerves of the human body constitute the machinery through which it ordinarily takes place, but the fact that it *does* take place forbids us to dogmatise as to the impossibility of aggregations of matter other than those known as "organic" being directly affected by mind, *provided the mental force exerted is strong enough*. On the other hand the direct action of mind upon mind, soul upon soul, has now, under the name of "telepathy," become a scientific commonplace, and doubtless the results produced by prayer for physical objects are mostly brought about through the mediacy of other human minds (possibly including the minds of the so-called "dead") acting upon the physical world through their own or other human bodies. Most truly indeed the answer comes from God, just as in the case of the lion, but by no miracle: rather by conformity to some of those manifestations of God's will which scientific men call the laws of psychology. It is

conceivable and probable that an enormously developed will and intellect might succeed in bringing about physical effects upon inorganic matter by a direct effort, but it would be a waste of energy, since it could be done more easily in another manner.

Here, as always, it is not a case of crying "Lord, Lord" but of *doing the will, i.e.*, conforming with the laws; and the scientific man who, confident in his own God-given powers and in the laws of nature, deliberately and skilfully makes use of them to gain his object, is "praying" as much as the man who calls upon "the God that he took from a printed book" to grant his desires. Yet there are good practical reasons in the case of the ordinary man for directing prayers of this kind to an omnipotent God. One of them is that success depends, other things being equal, upon the amount of confidence and the concentration with which the effort is made; and the kind of man who prays for material things more readily believes in his ability to command the assistance of an Omnipotent Being than in his ability to command his own powers. He has not yet attained to faith, even "as a grain of mustard seed". It is in any case a step forward in evolution if by any means whatever a man can learn to appreciate the reality of the unseen.

There are, however, dangers and disadvantages attending this kind of prayer, even when it is most effective. It is very remarkable that none of the great teachers and practisers of prayer have troubled themselves at all with the question of how the mental activity called prayer may be most effectively directed towards the attainment of physical objects. From Jesus himself, who refused to "command these stones that they be made bread," and whose teaching was "Seek ye first the kingdom of God, and all these things shall be added unto you," down to St. Teresa, who says that she laughs and grieves at the things that many people ask the nuns to pray for on their

behalf—"For persons even request us to ask for money and revenues"—all have either explicitly, or by reason of their silence, plainly indicated that the attainment of physical objects is not the true purpose of prayer. The reason is that when in the ordinary course of nature the object of physical limitations is beginning to be attained and the higher faculties developed, the attempt to turn these powers backward and to use them to attain things which were only the means by which they themselves were evolved, is to set one's face against evolution and deliberately to shut oneself up in a backwater. Well did St. Paul advise that, forgetting those things which are behind, we should press towards the mark. To look backwards is indeed to petrify—to become a pillar of salt. It is the first step on the road to that prostitution of the highest powers for the lowest ends which some have called "Black Magic". That road appears at the start so natural, so innocent, so reasonable and sensible; and yet it is so dangerous! Those who really have the faith required to move mountains would be the last to dream of using it for that purpose; they have far more important things to do in the invisible worlds.

It would, however, be a great mistake to assume that all prayer for physical objects is at all times wrong. To do so would be to condemn equally the application of the intellect to the outside world. The distinction between its right and wrong use for such ends is a fine and subtle one, but the suggestion may be hazarded that it depends, not only upon the stage of evolution that has been attained, but upon the particular phase in each such stage. The beginning of each such stage is marked by the application of the newly attained powers to remove the remaining limitations of the stage below, while towards the end of the same stage these powers are applied in preparation for the attainment of another and higher one. At this phase the lower limitations are more properly ignored and

transcended than struggled against, and prayer will be used accordingly.

Prayer will be rightly used by the developed man for physical objects when it amounts to a frank, joyful, and natural effort at self-expression without *arrière pensée* or calculating self-interest. These conditions belong naturally both to the more primitive type of mind and also to that earlier phase of each stage in which limitations are fought against rather than transcended, and the danger of such prayer consists precisely in its tendency to divert the attention from the endeavour to transcend them, which must be made sooner or later. In practice everyone, provided that he understands and recognises the danger, will find himself, without casuistry, in a position to judge whether such prayer is right for himself or not. But when a man finds, as so many do, that he is no longer able to pray whole-heartedly for the simple and obvious physical needs and interests, it is a reason for congratulation and encouragement, not for regret and heart-searchings and effort to put the clock back.

W. Wybergh

(To be continued)

ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

V. THE WAY OF WATER

O hide the bitter gifts of our lord Poseidon.—ARCHILOCHUS OF PAROS.

An illimitable sea . . . on the west of the world the unloosened rains and dews hung like a veil. The unseen one . . . stooped, and lifted a wave, and threw it into my heart . . . The homeless wave for my heart's brother, . . . the salt sea as my cup to drink, . . . the wilderness of waters as the symbol of all vain ungovernable longings and desires.—FIONA MACLEOD. From *The Winged Destiny*, "Mâyâ".

Unfathomable Sea! whose waves are years,
Ocean of Time, whose waters of deep woe
Are brackish with the salt of human tears!
Thou shoreless flood, which in thy ebb and flow
Claspest the limits of mortality, . . .
Traucherous in calm, and terrible in storm,
Who shall put forth on thee,
Unfathomable Sea?—SHELLEY. From "*Time*".

FROM time immemorial water has been symbolised as The Great Mother, whether as the waters of space, the first concrete differentiated substantive element—"the Spirit of God moved on the face of the waters"—or as Aphrodite rising triumphant from the foam, Beauty omnipotent. Water represents Desire and Emotion, as fire Creative and air Manifested life. Water set the cradle of existence "endlessly rocking," signifying ebb and flow, perpetual flux, and all the phenomenal objects

and aspects of life. No element is more paradoxical than water. The apparent contradictions and inconsistencies of Mâyā are innumerable as the drops of water. But, to paraphrase Walt Whitman's soliloquy: "Does she contradict herself? Very well then, she contradicts herself. She is large, she contains multitudes."

The fixed aspect and quality is the most mighty, mysterious and baffling representative of water. For in fixed-water hides the eternal chrism, and the penal flood of universal abasement. Within that deep, moveless, inmost circle of water abide myriad qualities and characteristics, whereof the lower are not so much contradictions as caricatures of the higher. "Lower" and "higher" are terribly inaccurate expressions here, as elsewhere, but the limitation of language is part of every writer's penitential dharma. Yet the imagery shows forth from the genius to the mortal instrument, thus—what is fixity, eternal self-containment, self-sufficement in the spiritual, reflects itself in unregenerated mortality as self-absorption, the revolving of the personality in a vicious circle of delusive, personal self-importance. This characteristic will be found in all but the most spiritually "advanced" members of the fixed-watery race, *i.e.*, the personal ego is out of focus. "The world and all that is therein" tends to revolve round the *personal* centre of attractions and repulsions. What "I" like or dislike is made the ruling factor of the life. This is frequently unconscious, but none the less apparent.

Hence the dharma of renunciation, of letting go the entire personal self, nay, more than letting go, of deliberately immersing it, "holding it under" in the penal waters—ordeal by scalding immersion—is the dharma of fixed-water folk. *Personality* is naturally the great power and foe, alike, to the clan of water, for Desire and Emotion (personal as distinguished from æsthetic emotion) are the weapons of water, and they are two-edged swords. Regenerated

Emotion, saved from the flood of submergence of lower personality, is one of the greatest forces in the universe, for its *life* is in *death*, *i.e.*, the great transference has been made from the river of Lethe (where the individuality is swamped and submerged in the personality) to the Ocean of Life. The familiar scriptural quotation, "a death unto sin . . . a new birth unto righteousness," expresses the watery ordeal.

Fixed-water Natives are devoted lovers, concentrated haters also! Beware the enmity of a strong fixed-water man! There is none more powerful, relentless and subtle! Heights and depths distinguish fixed-water, more than inclusiveness or wide understanding. In practical Occultism their power is perhaps unrivalled, certainly unsurpassed. Their forces of concentration, tenacity and endurance are tremendous, their devotion unparalleled—practical Occultism whether white or black, be it said, for many powerful magicians on the "dark" or "personal" side are recruited from the ranks of fixed-water. They may be described as the "whole hoggers" of the Zodiac. When once their roots are torn from the personal centre, they become as ardent and invaluable workers for a cause as once they were for their own ends. The tearing away from the personal is a titanic struggle and frequently takes many lives, for its force is so subtle and all-pervasive that they return to it again and again, almost automatically, often unknowingly. Unconsciously they make themselves the pivot of the social, domestic, political, administrative universe, wherever their centre exists at the movement.

The clan of cardinal-water may be called the *infantry* in the zodiacal army. They do much of the most necessary yet undistinguished work; they "follow up" and "follow on" initial enterprises of others. From another point of view they are reflectors, *i.e.*, admirable reproducers of images set by others; they can reflect, adapt, carry on, alter and devise ingenious variations, but some other must give the theme. From

yet another angle of vision they are the hydraulic force at work in the world. They have good intelligence and (often) ingenious fancy, as distinguished from creative and imaginative ability, though the latter are frequently mistaken for the former. Fluctuation, ebb and flow, must be expected of cardinal-water, for are not its typical symbols the sea and the moon? Yet it is only the cardinal-water *decadent* that is fickle and undependable; the representative Natives are among the most dependable workers; but they will have times and tides of success and failure, flow and ebb, and these must be expected and allowed for by any practical astrological teacher or director. They will be orderly, however, in fluctuation, not capricious. Progress is their rhythm, and progressive, therefore periodically changeful, the law of their natural evolution. It is foolish and useless to endeavour to impose the dharma of "fixed" signs on those born under cardinal, *i.e., with their sun in a cardinal sign*. Cardinal-water Natives are ships, sailing life's ocean. Their function is to call at many ports, neither to remain in mid-ocean nor in harbour.

Mutable-water. Here indeed is "elusiveness" carried to a fine art, and may be studied at home, in its own realm and climatic conditions! Mutable-water Natives are of all most nebulous. "Each man in his time plays many parts," expresses their dharma. Some are boatmen, ready to row anyone anywhere; others water-sprites, graceful, beautiful, haunting, mocking shapes, the Undines and sirens of myth and legend; others, again, are derelicts, drifting, floating, swimming, drowning, alternately, in the waters of life, carried here and there by winds of vain doctrine, on their own unstable desires, "unstable as water," the Reubens of the Zodiac.

Yet some there be among the mutable-water children crowned with water's invisible halo, of sacred beauty and wordless charm. These are the priests of Neptune, as earth's outcasts are his derelicts. They move among men as appointed

secret servers, sometimes unknown, even despised, seldom rejected, for their love and beauty open many a door where none else enter. Mystic votive servers these, ministrants in love's army of visible and invisible helpers. Their instincts and emotions are so keenly developed and highly cultivated that they "know by feeling" immediately, instinctively or intuitionally (according to their individual development) "*the thing*" to do at any given time and place, and may be trusted to do it. Love is their dharma. Love their unfailing reward, their natural atmosphere. Compassion is their life-expression, sympathy their auric aroma; nothing repels or repulses, nothing is too repugnant or unendurable, if their services are needed. Most spiritual, immaterial of presences, they can touch pitch with no fear of defilement, if pitch desires their ministry!

Among poets and artists their work is exquisite in quality, delicate, intangible, always appreciated by those artists who love quality rather than quantity, and perfection rather than bulk, in achievement. "Insincere" is an epithet frequently hurled at them, but "chameleon" would be substituted by anyone of elementary psychological understanding, for they literally "take on" the colour of their surroundings, and "grow like that they gaze upon". Their peculiar, intimate sympathy, which they radiate instinctively when "drawn" anywhere by intuitive compassion, must have the defects of its qualities; it is so all-inclusive that it cannot be fastidious or even critical, in *genre*. They show forth, in perfection, the working of the law of instantaneous adaptation of the organism to its environment. The sublimated force of personality, in its altruistic working, is illustrated in the effect of Mutable-water's work with others. The personality, once used for the separative personal ends, is now reserved and gathered up for purposes of universal ministration. Hence they are able to "feel with" *each* as well as *all*, and this distinguishes the Neptunian ministrant from the "district-visitor".

The perfected Mutable-water ministrant has behind him a history of keen and personal emotional response. He does not divide people into classes of "deserving and undeserving, provident, improvident, church, chapel, unbelievers," etc., but each and every one is an individual to him, to be approached as a unique and precious embodiment of the One Life: no preconceptions and prejudices, no scheduling, pigeon-holing, or distributing according to any specific order, but brothers to be helped *as they are, from where they are*, to "the next step on the path" for *them*, which is never exactly the same as anyone else's, for no two human feet are exactly alike.

Here then, roughly and briefly perforce, for want of time and space, are the three water-ways, sketched in outline. Needless to say, every individual horoscope shows a different undulation, higher or lower wave crest, specific current or vortex. But from the solitary mountain tarn (fixed) to the churning ocean (cardinal), fast-flowing river (mutable), huge waterfall cascade, and miniature meandering brooklet, all have their voices, mingling together in the grand diapason of Water's cosmic organ. "The Floods lift up their voice. Yea and that a mighty voice."

Leo French

HOW WE GROW

By HERVEY GULICK

THE title *We Grow* in the August number of THE THEOSOPHIST raised great expectations of statistics in the mathematics-loving mind of the writer, which that article did not fulfil. Therefore this is written to supply the need which others of like mind may have felt.

Statistics are understood by many to be mere columns of figures, so dry that a single page is as effective as a waterproof and an umbrella in the dry season. By others they are considered as contestants for the third position in the series "lies, damned lies, and mining reports". Another point of view is that they are the story of the life and growth of something—in this case of the Theosophical Society. All members are more or less interested in the growth of the Society, but few will read, or remember when read, the information given in the yearly report in regard to the growth of the various Sections. Statistics, as such, can gain no hearing; but their lover, enthusiastic, determined to share his pleasures, presents them cunningly, by means of three diagrams, to catch the attention of dreamers and symbologists.

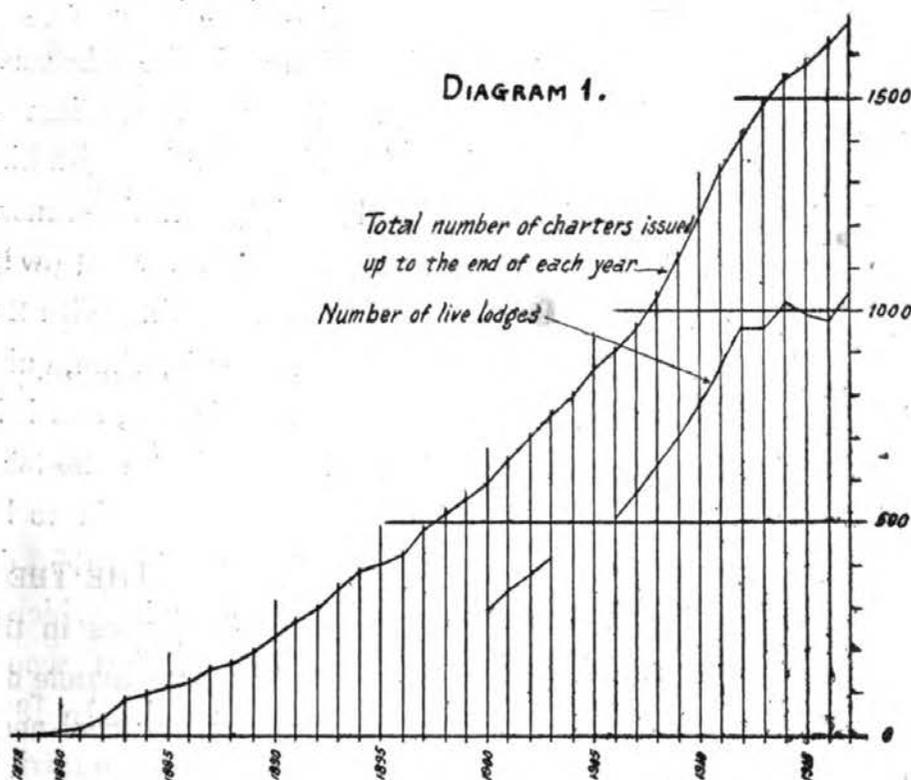


DIAGRAM I

At the Annual Convention the President tells how many new Lodges were chartered during the year, and the General Report always prints a "revised list of charters issued to the end of 19 * *". This has been plotted in the first diagram, where there is a series of vertical lines which are dated for every five years and which are crossed by another line whose height shows this "number of charters issued". For example: in 1898, twenty years after the foundation of the Society, the sloping line crosses a horizontal one marked "500," showing that by the end of that year there had been more than five hundred charters issued. To the right the line grows steeper, and takes only till 1908 to climb to the 1,000 mark, and till 1914 to pass the 1,500 line.

Now every one knows that many Lodges have dropped out of the work, some from sheer inanition and others because they preferred their own company. About 1892 William Q. Judge withdrew, taking most of the American Section with him (yet in 1917 the American National Society contained more active members than any other ; so you see how we grow !), and in 1913 Dr. Rudolf Steiner did the same thing with the German Section. The number of live Lodges is, then, quite different from the total number of charters issued, and it is therefore shown by a separate line, which indicates the total number of Lodges reported, minus any that are said to be dormant. The reason for the apparent decrease in 1915 I do not remember, but I think that was the year in which a number of the Russian Lodges combined (which would strengthen, and not weaken, the Society in Russia). In 1916 and 1917 the President omitted "the enemy countries, as the figures we have probably bear no relation to the realities".

Evidently it would have been possible to divide up the number of the Lodges and to show how many there were in each National Society ; that was a temptation, but it was resisted for the sake of making a graph that would be easy to read.

In the second diagram, entitled "The Growth of the Theosophical Society," the number of members in each Section is shown, and may be found by measuring the width of the band representing that Section and comparing it with the scale of members at the right of the diagram.

There are several items shown which need explanation. For example : In 1904 the Indian Section reported 8,072 members, half of whom had shown no interest in the Society for

DIAGRAM II

THE GROWTH OF THE THEOSOPHICAL SOCIETY

(Data from General Reports)

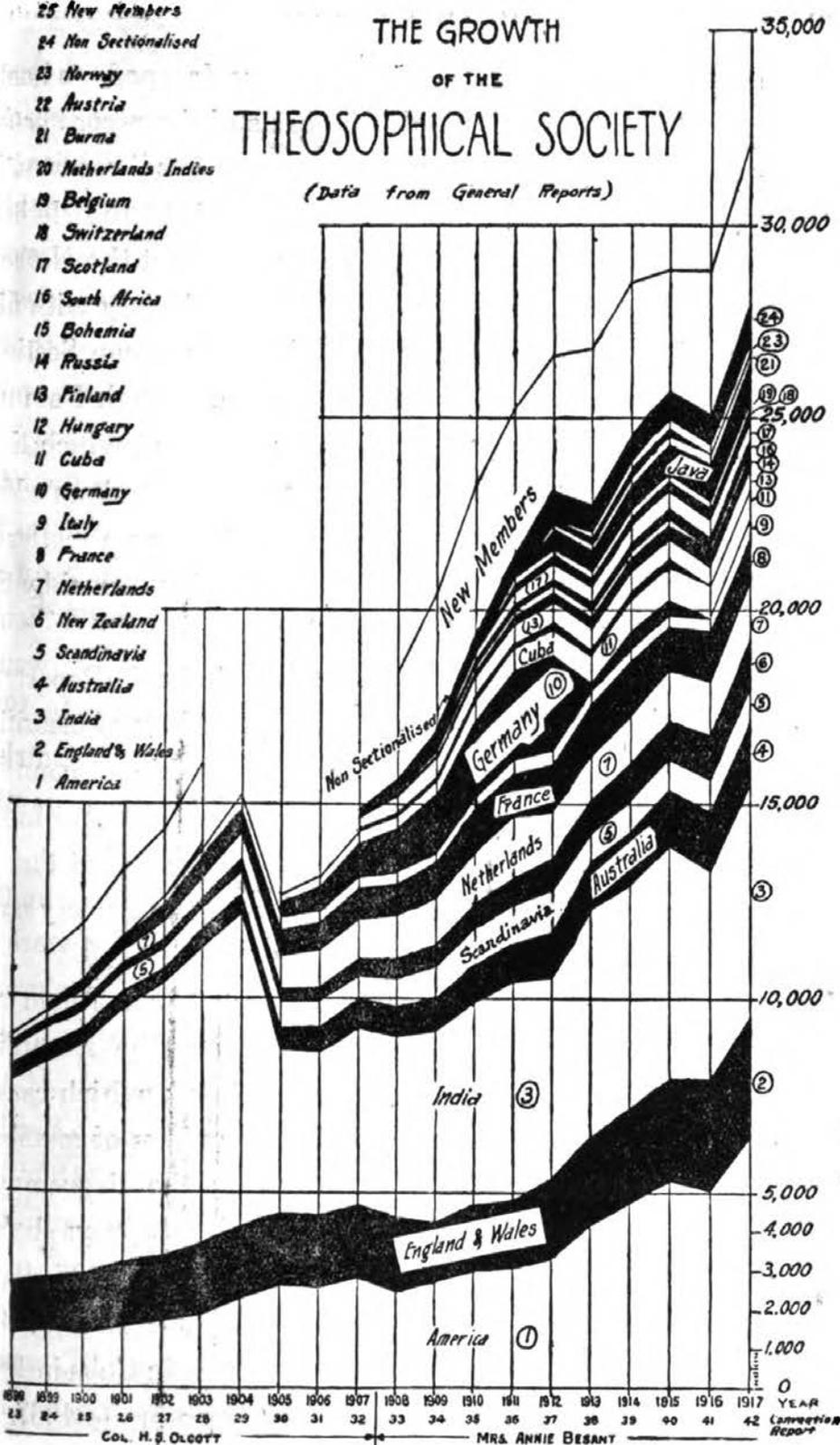


DIAGRAM 2.

some time. The following year, such were dropped, and only 4,229 were reported. To make the basis of the record *active members*, I have omitted the "inactive members" reported in 1916 and 1917 by India and America. In 1912 the Netherlands appeared to shrink, but the reason was that the Netherlands-Indies had formed their own National Society with 516 members. In the same way several of the European Sections were formed from the old British Section, though I am not sure whether that ever happened after 1898, at which time these statistics begin. The number of new members added each year is shown at the top of the diagram as a matter of interest, but the total number of members is marked by the upper line of the "Non-Sectionalised".

Those of you who have seen the General Reports of twenty years ago may remember the notable lack of classified statistics and can appreciate the difficulty of making a connected record. You may even remember the statement in the 1907 Report that it was not possible to be accurate but that an approximate total of 34,000 people had joined the Society up to the end of that year.

Most of my data up to 1903 are due to Mr. Johan van Manen, and all in 1906 were received from the Recording Secretary; but there still remain many items which cannot be found. If anyone can supply the total numbers of members in the following Sections for the given years, the diagram will be cheerfully corrected: All Sections and all years before 1898; England and Wales in 1898, 1901, 1904, 1905, 1906; Scandinavia in 1898; France in 1904, 1905, 1906; Italy in 1900 and 1901; Germany in 1901, 1902, 1903 and 1904; Cuba in 1901, 1902 and 1904; Non-Sectionalised, for all years up to 1907.

The third diagram had its origin in a table which Sr. Juan Cruz Bustillo published in *La Revista Teosofica* about 1913. He showed a series of columns giving, first, the names of the countries; secondly, the number of Theosophists there; thirdly, the total population; and lastly, the number of Theosophists per hundred thousand of population—somewhat as a miner values his ore at so many ounces of gold per ton. This table has been brought up to date, except for the Central Powers and the Non-Sectionalised countries, for which no details are available. As the Cuban Section is distributed over nine countries, their total population has been taken, although this includes Costa Rica with a Theosophic “density of population” of 25·6, and Cuba itself with 21·8 per hundred thousand, along with others which bring down the average.

Making the upper part of this diagram was easy, for there is plenty of room up near New Zealand with its 125 per hundred thousand. The lower end was so crowded that several countries had to be put upon a single line, thus: Cuba has 2·7; Netherlands-Indies, 2·7; Belgium, 2·6; Burma, 2·3; India, 2·1; Italy, 1·3; and Russia, 0·3. The general average for the countries named

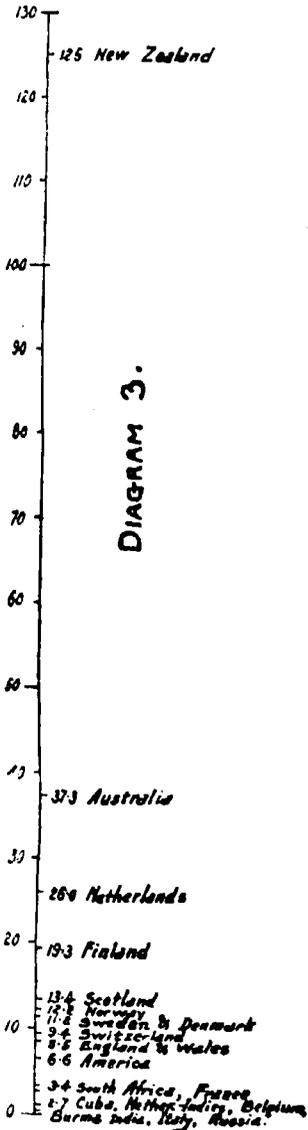


DIAGRAM III

is 3·50 per 100,000. This is not a large proportion, but when you know that in 1914 the average was only 2·8 for the same countries—that means an increase of 25 per cent in four years. *How we do grow!*

And think of the possibilities. There is a book on a particularly intricate sort of mathematics which begins: "What one fool can do, another can." Look at the first four names on this diagram, and think to yourself that we can make Theosophy just as popular here in *our* town (district or country) as it is in New-Nether-Finralia. Why if we had a Theosophic density of even twenty per hundred thousand, India alone would have a National Society of nearly 57,000 and the whole Society would number well over 150,000. All that it takes is work, patience, perseverance and a sweet temper. That is what *they* used; and what one person can do, another can.

Hervey Gulick

THE WORK BEFORE US¹

By THE REV. ROBERT WALTON

WE are met formally as the first Convocation of the American Synod of Priests of the Old Catholic Church, and it is fitting that some words be said on the subject of "The Work Before Us". It is a solemn moment. Another chapter in the great drama of the religions of the world is about to open. There enters upon the scene a new influence—this Church to which we have pledged our lives, our fortunes and our sacred honour. It is small, it is unknown, it is unhonoured and unsung; yet you share with me, I know, the conviction that it is destined to play a mighty part. Before the present century shall have become the past, this channel, dedicated to the work of the Lord of Love, shall become a mighty power and a glorious open way along which suffering humanity may move rejoicing to the Father's House.

This is a century fraught with unequalled importance to human liberty. We stand at the close of an age, the end of an epoch, the dawn of a new era—yes, more, it is a minor day of judgment. We may venture to believe that there are few moments in recorded history to be compared with this time of storm and stress, of trial and tribulation, of shattered hopes and broken idols. Searching for a parallel we find none adequate. Yet we are not unmindful of Arjuna, who, under the unimpassioned guidance of Kṛṣṇa, led his armies against his cousins on the plains of Kurukṣheṭra in an internecine strife which destroyed for ever the power of the mighty warrior caste, and made possible the rise of the more devotional Brahmins; nor do we forget when the Eternal City was founded on its seven hills, nor the founding of Christianity itself; and we remember when Darius and his million Persians were hurled back at Marathon and driven into the sea, and when the consecrated Hunyadi Janos flung back the Turks at Belgrade and saved Europe for Christendom.

What then *is* our task? With you I have pondered long and deeply, and believe it to be this. We are chosen to help to prepare

¹ A sermon to the First Synod of the Old Catholic Church, American Branch, at Krotona, July 18, 1918, by the Rev. Robert Walton, Vicar-General.

for the moulding of a new world-religion. The great World Teacher is to come again. The Lord of Love shall come once more to bind up the wounds of all his children. The prophecy of St. Luke shall be fulfilled :

Whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Widespread is the expectation of the Coming—as widespread as the need is great. Spontaneously through the world rises the cry from ministers and congregations. From the peoples of all religions and from those of none, comes the prophecy of the Dawning, and the appeal for the “Day of Christ”. Never since His last Coming have ecclesiastical forms been so broken, strewn and disordered. Never would it seem a harder task to assemble these scattered fragments into an ordered whole ; and yet—perhaps not so hard. For never hitherto have the barriers between the creeds, sects and castes been so nearly obliterated. Hard and fast lines have disappeared. Brother is crossing hands with brother of alien race, sect and religion. The times are pregnant with seeds of union. War is the great leveller. Witness the hearty co-operation of the Protestants behind the ubiquitous Y.M.C.A. We read of Roman Catholic priests and Protestant ministers, chaplains of adjoining regiments, uniting and assisting each other’s services in the presence of thousands of their soldiers of all shades of religious allegiance. In the Balkans and South Eastern Europe the war has brought mutual tolerance among Roman Catholics and Greek Catholics. Here small differences henceforth will be ignored. Mutual respect has been engendered. A dislike of bickering will prevail henceforward here and elsewhere.

A unifying religious bond must be found if the “peace which passeth understanding” is to brood over the years to come. Where is the common ground? What must the elements of the new Faith be? Undeniably two primary things :

First: Clearly the administration of the sacraments must be preserved. The knowledge of this marvellous means of grace must be spread. In it lies the daily proof, possible to every being, of the very existence of Christ Himself.

Second: There must be adopted and preserved from the fruits of the Protestant Movement the great liberty of thought, freedom of expression, and a recognition of the rights of man to study the secrets of nature. Too much blood has been shed to gain these rights, for them to be abandoned now.

Where, then, shall this new, purified vehicle be found? It is found, my brothers, in this Old Catholic Church Movement. It is our herculean task to nurture that movement, to spread the glad tidings, to let the hungry world know of it. Herculean the task would be surely, if only our humble selves were performing it. But happily this is not the case. We have the blessed knowledge that the Great Teacher Himself in His Living Presence is ready to pour His great power through this channel. We must make it a worthy channel. Not ours to furnish the living water of life, but ours to care for the means of distributing it to our thirsting human brothers, so that, by His grace, it may penetrate, percolate and infiltrate throughout the human world.

Let us do our work wisely, calmly, whole-souledly, impersonally, devotedly, joyously, "until the Day dawn and the day-star arise in all hearts". Let us be about our Master's business. Our brothers suffer. The world is in a parlous state, humanity is ill indeed. Methinks, my brothers, we are like unto those disciples of old, of whom it is written in the first chapter of St. Mark :

Now as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea ; for they were fishers.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed Him.

We too are summoned. This is a holy calling. Let us likewise abandon our nets and follow Him. As we go forth, humble servants like the mendicant monks of old, ever shall our watchword be :

PREPARE YE THE WAY OF THE LORD. MAKE HIS PATHS STRAIGHT.

CORRESPONDENCE

THY KINGDOM COME

MAY I be permitted to offer a few remarks upon the Coming of a World Teacher ?

I can quite understand new members—younger students—taking up the attitude as suggested by Mr. Wybergh's article in the March number of *THE THEOSOPHIST*, believing that the Christ will not come as a person but as a principle in the hearts of those prepared to receive It or Him, but I cannot conceive of older students taking up this position. We are distinctly told in *The Ancient Wisdom* that in each great Race, with all its sub- and branch races, there are two Offices held by very great Beings belonging to the Hierarchy: that of the Manu, the King, the Ruler, and the other Office is that of the Supreme Teacher, called by the name of the Christ in the West and the Bodhisattva in the East, the Founder of all religions—not one religion only, be it noted. At the beginning of a new race, the Teacher appears in the outer world, generally using the vehicle of a beloved disciple, to start and to bless the new race on its way; this procedure has always taken place in the past, and so will it be in the future; it is a part of our scheme of things, and surely we need at this present juncture some great Being, capable of bringing order out of the present chaotic state of things.

If the older students studied as they should, not merely using their intellect, but also their intuition (Buddhi), there would be no need to argue about these matters; for God has a plan for man, and that plan is evolution, and evolution is a ladder up which we are all climbing. The lowest beings of our humanity are on the bottom rungs of the ladder, the rank and file of our humanity have possibly reached the midmost rungs, whilst others again, our leaders and teachers of the Theosophical Movement, have almost climbed to the top and are closely associated with the Masters of the Wisdom, who have already attained and reached the goal, and who therefore must know all that there is to know about our scheme of things in the world to which we belong.

The Coming of the Christ, then, at the appointed time is an established fact in our scheme of evolution, and He will assuredly appear, not only in the spirit but also in the body; and it depends

entirely upon ourselves as to whether we shall know Him when He appears once again amongst us.

H. ARNOLD

P. S.—When a man becomes the pupil of a Master, he is not asked to believe in the things referred to in the above only, but the pupil is trained to cultivate the faculty of the higher clairvoyance, so that he may see the workings of nature (or God's plan) for himself.

CONCERNING CRITICISM

AS an accused person I claim the right to file a defence against certain charges made against me in a review of my book, *The Renaissance in India*, in your October number. I am said to write "blind prejudice and sheer nonsense to boot" in stating that the influence which European criticism has sought to exert on the new Indian school of painting is deeper and more dangerous than the influence of Japan. Your reviewer italicises my word *seeking* to emphasise its "nonsense," but surely my use of the word bears the interpretation of a natural tension in a certain direction which is exerted by one's convictions and habits of thought. I gave an example of this in a French critique, and I had also in mind the unqualified condemnation of the Bengal painters uttered in my own hearing by an English artist.

My second piece of "nonsense" is in accusing Ruskin of "murderous criticism" of Indian art. In this I am also charged with unfairness in my chapter on Ruskin. To "prove" this unfairness the reviewer instances a paragraph from Ruskin which I quote up to a certain word. The remainder of the sentence is simply a rhetorical flourish. The reviewer says I degrade fine rhetoric into "murderous criticism". I did not use the phrase with reference to this sentence or paragraph alone, but to the whole charge made by Ruskin against the Indian race and Indian art. According to him, the whole Indian race was guilty of the crimes of the mutineers, and those crimes were the outcome of the nature of Indian art. He said other things which are equally absurd and glaringly untrue of India. Criticism that meant to fulfil the true function of criticism would have made some attempt to deal with the real substance of the chapter, instead of making occasion for finding fault where none exists.

My third piece of "nonsense" is in stating that, as the result of the imposition of European ideals over the globe, we are eating the Dead Sea fruit of intellectual stagnation. The sentence is probably too concentrated, but I submit that broadly it carries the meaning that the European spirit, which is mainly materialistic, has prevented the arts and literature from rising above the purely intellectual. Theosophically the phrase should carry its meaning to anyone who knows where we stand in evolution. There are, of course, exceptions to every general statement, but it is surely not necessary constantly to repeat that axiom.

Your reviewer invokes the shades of Hume and Berkeley, as a reply to a reference of mine to the utilitarianism and materialism of English culture, and an aggressive exclamation mark (which seems typical of the porcupine attitude of almost the whole review) nails my "nonsense" to the counter. I should like to see the look on the faces of the canny *Scotsman* and the genial *Irishman* of *two centuries ago* when they find themselves invoked as a *per contra* to a statement about *English culture to-day*. Much might be said as to their philosophy, which, as an American writer has recently pointed out, was an anticipation of modern materialism; but it is enough to say that my reference was a comment on the unequivocal statement of Sir Frederick Kenyon that the English love of truth is for "a truth that will work, not for speculative or abstract truth". He therefore shares my "nonsense" in declaring the utilitarianism (which is the same thing as materialism in contrast with abstract truth) of English culture. Mr. Benjamin Kidd uses a harsher phrase in one of his sociological works—"glorified savagery".

Your reviewer also charges me with propounding a topsy-turvy view in my statement (which is not mine, but a paraphrase by the reviewer) "that while a materialistic England . . . has been slumbering for nineteen centuries, India has never slept, she has not even stood still". Here is what I actually wrote: "This does not mean that India has stood still *while Europe has gone on*. India *too* has moved, but while Europe has moved away from her history, India has carried her history with her . . ." There are other elements in my topsy-turvydom, but this example will indicate that my view has received an astral inversion on the reviewer's part.

My long sentences weary the reviewer. I range from one hundred to one hundred and forty words. How weary the reviewer must have been on reading an article in the first Supplement to *New India* which ran to over two hundred words, and how weary when reading articles by one who has been regarded as a master of good English, and who seems to be specially happy in sentences of two hundred and fifty words. The first was by Annie Besant, the second is John Ruskin. I do not mention these to justify myself, but only to indicate what book-reviewing may fall to when it substitutes fault-finding for exposition, particularly when the reviewer in the same issue manages to "gall my kibe" in a sentence of ninety-eight words.

JAMES H. COUSINS

[Though it is not usual for journals to publish comments from authors on the reviews of their books, we make an exception in Mr. Cousins' case. We may add that we are always careful to choose reviewers who are in sympathy with the author's point of view.—ED.]

BOOK-LORE

On Leave, Poems and Sonnets, by E. Armine Wodehouse. (Elkin Mathews. London. Price 1s.)

They say we change, we men that come out here!
But do they know how great that change?
And do they know how darkly strange
Are those deep tidal waves that roll
Within the currents of the soul,
Down in the very founts of life,
Out here?

These lines from the first poem in this little book, "Before Ginchy," will appeal to many whose experiences of the war are so deep and terrible that the only way for them to live, when they are away from its immediate influences, is to act as if it did not exist, while betraying over and over again by "some hint of a transformed soul" that

... things there be too stern and dark
To live in any outward mark;
The things that they alone can tell,
Like Dante, who have walk'd in hell.

This poem and the following one, "Next Morning," are full of the horror of war, absolutely unrelieved, for the description of the beauty, when the sun shines, of a place that was so horrible the night before, only emphasises the awfulness of the spot where

A dark and stagnant pool is spread
So silent and so still!
I saw it last i'th' pale moonlight;
And I could think that shapes uncouth
Crept from that cave at dead of night
With ghoulish stealth, to feast their fill
Upon the pale and huddled dead.

But relief comes with the Sonnets, most of which have a note of hope, some hint of a growing revelation which culminates in the third long poem, "There was War in Heaven". Very mystical, very beautiful, but absolutely unquotable are the next two poems, "The Temple of Sorrow" and "The Ancient Path"; and the concluding

poem, "Christmas Eve," is a confident and triumphant message of hope.

Though this book appears as one of many written during the war, we venture to think that Mr. Wodehouse's Muse, which had begun to inspire him before, will continue to do so when the war is over; and that even these poems, topical as they are, contain thoughts expressed in such a way that they will live, even when the events which suggested them have ceased to be uppermost in our minds.

E. M. A

The Question: If a Man Die, Shall he Live Again? A brief History and Examination of Modern Spiritualism, by Edward Clodd. (Grant Richards, Ltd., London. Price 10s. 6d.)

We read in the Preface that this book is to be "an examination of the evidence on which those who call themselves Spiritualists base that belief". To this end a mass of evidence from books and reports on Spiritualism, Clairvoyance, Crystal-Gazing, Telepathy, Mediums, Theosophy and Christian Science is collected and sifted in a way which makes it clear that the chief aim of the author has been to disprove and to discredit it. His remark in Chapter XII: "Vain is the effort to persuade ourselves that no bias or prepossession determines our view of things concerning which two opinions are possible. Impartial attitude is a delusion, especially when we deal with the marvellous," applies to him as well as to the perhaps over-credulous Spiritualist, for his attitude as an unbeliever is only too apparent from the tone of the book and the numerous caustic and flippant remarks, which should have no place in a strictly impartial and scientific examination of one of the most important problems of life.

Practically all the mediums are considered to be deliberate frauds, and scientific investigators, like Sir William Crookes, Sir Oliver Lodge, Dr. Alfred Russel Wallace and others, their unwilling dupes. The testimony of these scientists to the genuineness of certain phenomena, observed by them under test conditions, is discounted because they discovered fraud in some cases, and the evidence of thousands of ordinary witnesses is of course disregarded altogether. This may be necessary from a purely scientific point of view, which must insist on absolute, irrefutable proof, but the case is not thereby dismissed; and beliefs which have come down through the ages will

survive the arguments adduced just because there is truth in them, despite all the frauds perpetrated by mediums when their psychic faculties failed them. One cannot get away from the impression that the book does not go deep enough, that it might have been plausible twenty or thirty years ago, but is out of date at the present time. In parts it is also far from impartial or reliable, as is very evident from the chapter on Theosophy and Madame Blavatsky. To call Theosophy a "farrago evolved from her miscellaneous experiences with Hindû gurus, Egyptian thaumaturgists, Red Indian medicine-men and Voodoo sorcerers," to speak of her "Theosophic tricks," and to base his condemnation of Madame Blavatsky on Dr. Hodgson's report and books like *A Modern Priestess of Isis*, shows a lack of knowledge of the real facts which does not enhance one's faith in the deductions arrived at in other parts of the book.

In our opinion "The Question" is not by any means answered satisfactorily, let alone finally. The attempted answer may satisfy a certain class of sceptics who do not take the trouble to go deeply into the subject, but the reasoning and the arguments are not powerful enough to make a deep impression on the serious student. The book contains a mass of information, is very readable and interesting, but not convincing.

A. S.

Sûfism : Omar Khayyam and E. Fitzgerald, by C. H. A. Bjerregaard. (The Sûfi Publishing Society, Ltd., London. Price 2s. 6d.)

This volume is a recast of an earlier one of a similar title. It has been altogether remodelled and improved; and is partly a criticism of Mr. E. Fitzgerald's interpretation of Omar Khayyam, but mainly an exposition of Sûfism and an explanation of its symbolism. The wide popularity of Mr. Fitzgerald's work is too well known to evoke comment, were it not for the fact that there is a danger hidden there. The danger lies in this, that Mr. Fitzgerald has given quite wrong impressions of Omar's teaching. One of them the author regards as "a grievous sin". It is the idea conveyed in the 81st quatrain, where God is spoken of as taking man's forgiveness.

Mr. Bjerregaard says: "No Sûfi could ever be guilty of such blasphemy. Sûfism is never profane." As a student of this religion

for thirty years and as an authority accredited by the Sūfi Society in London, presumably his opinion is valuable. In his excellently written treatise he gives full and explicit interpretations of the symbols used by the Sūfi poets—the rose, wine, tavern, cup, the Beloved, etc. He also lays bare the heart of Sūfi teaching.

They who regard Omar Khayyam as a great Sūfi Mystic, and those others who love Omar without knowing why, will thoroughly appreciate Mr. Bjerregaard's book. They who prefer to think of him only as a sweet singer, who was also an infidel and a pessimist, were wiser to content themselves with worshipping the veiled Beauty and distorted Truth of Fitzgerald's perfect verse.

A. E. A.

Self-Training in Meditation, by A. H. McNeile. (W. Heffer & Sons, Ltd., Cambridge. Price 1s. 6d.)

The attention of Theosophists has often been called to the fact that for spiritual growth more is needed than the reading of books, however deeply inspired, and a general aspiration after goodness. The necessity of impressing this fact upon the minds of men who wish to live the higher life but are rather vague in their ideas as to how they should set about it, has led to the writing of this little book. The *Christian* life is here the goal, and the whole question is stated and discussed from the point of view of a follower of Christ and a student of the Bible. This fact does not, however, detract from the value of the book from the standpoint of one who does not wish, perhaps, to limit himself to any one Faith or scripture. For one feels all through that the author is describing a method and an attitude which is universally applicable and has nothing to do with creeds and doctrines. There is, of course, no attempt made to explain the effects of meditation upon the bodies—the mechanical side of the subject is not considered at all. But those who think of meditation from the mystical point of view, which regards it as a means of attaining the constant practice of the presence of God, will find this little book helpful.

A. DE L.

Materials for the Study of the Bābi Religion, by E. G. Browne.
(Cambridge University Press. Price 12s. 6d.)

Dr. Edward G. Browne passed thirty years of his life and more in the investigation of Bābism. His articles on Bābiṣm in the *Journal of the Royal Asiatic Society* for 1889 and 1892 and his important publications on the history, literature and doctrines of Bābism established him as an authority on that religion. This his latest book is of great value to anyone who desires to study a movement of profound interest for students of comparative religion and the history of religious evolution. To understand the genesis and growth of a new religion one must go to the East, where religions still grow. This holds good particularly of Persia, where the theological activity of the Persian mind has been ever evolving new creeds and philosophies, from the time of Zoroaster, Manes, and Mazdak to the seventy-two sects of Islām and the nine heresiarchs (leaders of heresy) who claimed to be the Mahdi whose advent is expected in Islām. Mirza Ali Muhammad, the Bāb, was the sixth Mahdi who was declared to be the promised Qaim (He who shall arise).

Those who are interested in the history and doctrines of the Bābis in Persia will find a considerable amount of new and unpublished matter in this book. It contains a short historical and biographical sketch of the Bābi Movement; of the life of Bahā'ullah; of the schism which succeeded his death in 1892; and of the Bahāi Movement in America since 1893. It gives a condensed summary of the principal doctrines of the Bābis and Bahāis, deemed heretical by the Shi'a Muhammadans and regarded with extreme aversion by all Muslims, Sunnis and Shi'as alike. A moving account is given of the horrible cruelties inflicted on the Bābis in the great persecution of 1852 in Tihirān, which was the result of an attempt of three Bābis on the Shah's life, and the persecutions at Isfahan in 1888 and at Yaze in 1891 and 1893. It contains, further, a bibliography of everything written by or about the Bābis and Bahāis in Eastern or Western languages, and a list of the descendants of Bahā'ullah, with many illustrations of the leaders and prominent persons in the Bābi Movement in Persia and the Bahāi Movement in America. It concludes with texts and translations of Bābi poems by Qurratul Ayn and by Nabil of Zarand, and gives facsimiles of different documents in Persian script and English translations.

M. C. V. G.

Men and Ghosts, by Allan Monkhouse. (W. Collins Sons & Co., Ltd., London. Price 6s.)

Theosophists will be interested in this book, but not for the reason that the title will probably suggest. Anyone in search of "phenomena" will be disappointed, as the story has nothing to do with ghosts in the ordinary sense. And yet the title is appropriate. For there is a strange, elusive quality in the heroine—a quality which makes one of her lovers cry out in despair that she is of another world and they are ghosts—and it is this which haunts the story and makes it turn aside again and again from the course it might otherwise have followed, the course of true love and simple happiness. After two chapters in which the hero introduces himself, at rather too great length perhaps, the story moves quickly and is full of incident. But the main interest lies in the character of Rose, whose very unusual outlook on life moulds the destinies of the three main actors in the drama.

She is at times delightfully human and winning, at other times she withdraws into the fastnesses of her religion, aloof and remote; normal and quite unremarkable in her attitude towards matters of superficial interest, she becomes quite incalculable when brought face to face with the deeper things of life, setting aside all accepted standards of value and significance and creating thereby in those about her a feeling of bewilderment and a sense of unreality. The three-cornered love story in which she is the chief character is further complicated by the interferences of this other mood of hers in which she feels herself a symbol in a world of symbols—deeply coloured by her Christianity. She is a delightful person and very well drawn; yet the reader cannot but sympathise with the exasperation of her lover—one hardly knows whether to call him successful or unsuccessful—when he declares at the end of the book that he does not really know her and never has known her, and ends his story wondering whether at the end of their experiences together he is not further away from his love than at the beginning. The story leaves us in doubt as to the ultimate fate of the hero and full of speculations as to relative values—speculations inspired by the peculiar behaviour of the heroine.

A. DE L.

THEOSOPHY IN THE MAGAZINES

MEMORY IMAGE AND ITS REVIVAL

SIR J. C. BOSE—a name now familiar, at least to Theosophists, as the discoverer of evidences of life in the mineral kingdom—contributes a most remarkable article to the November number of *The Modern Review* (Calcutta), in which he describes some experiments of his which seem to go to the very root of the function of memory, and throw considerable light on the process of evolution itself.

The main fact that Sir Jagadish has established is that when a plant has been excited by the application of a stimulus, it remains more excitable than it was before; in other words the impress of the stimulus is permanent in the form of increased excitability or capacity to respond to stimulus. But no difference can be detected when the stimulus has ceased; the impress is latent; it is only when a fresh stimulus is applied that the increased capacity for response is apparent. Dr. Bose's intuition has immediately seized on the inference that this phenomenon provides the starting-point for the development of memory, in fact that it is an example of memory in its simplest form.

He describes in this article two methods of observing this "memory image". The first is by measuring the movement in sensitive plants which respond to stimuli by a contraction of tissue, as in the *Mimosa pudica* or *Biophytum sensitivum*.

In these there is a cushion-like mass of tissue at the joint, the pulvinus, which serves as the motive organ. The stem in the stalk of the plant contains, as I have shown elsewhere, a strand of tissue which conducts excitation in precisely the same manner as the nerve in the animal. Stimulus thus causes an excitatory impulse in the plant which, reaching the pulvinus, gives rise to an answering contraction, in consequence of which there is a sudden fall of the leaf or leaflets. On the cessation of stimulus there is a slow recovery, the leaf re-erecting itself to its normal outspread position. By means of a delicate apparatus a record may be taken of this response and recovery.

The second method is by the use of an electrical galvanometer. When part of a leaf has been previously excited and a stimulus is afterwards applied equally to the whole leaf, the part which has been previously excited is shown by the galvanometer to be electrically negative to the rest of the leaf, whereas when the galvanometer terminals are both applied to the latter, there is no deflection of the needle. The latent image in the part of the leaf previously excited is thus shown to be revived by the second stimulus. This experiment is very clearly illustrated by a simple diagram.

Theosophical students are already accustomed to the idea that memory is not confined to human beings, but exists throughout nature

as the capacity to receive impressions of events, which can be revived under the influence of conditions similar to those prevailing at the time of the event. This "memory of nature," we are told, is most perfect on the mental plane, where the "ākāshic records" can be read by the trained clairvoyant. The peculiar interest of Sir J. C. Bose's discovery is that the impress of the image is not a mere static change in matter but a dynamic one, for it gives rise to a renewed output of activity; in fact it exactly corresponds to the Theosophical description of the result of evolution in the atom, namely, increased vibratory capacity.

The concluding paragraph will be especially appreciated by Theosophical readers as a brilliant example of the author's scientific intuition :

Before concluding, I may perhaps refer to a widespread belief that in the case of a sudden death-struggle, as, for example, when drowning, the memory of the past comes in a flash. This may not be altogether a superstition. I have been told by an acquaintance of mine, who was revived from drowning, that he had this experience. Assuming the correctness of this, certain experimental results which I have obtained may be pertinent to the subject. The experiment consisted in finding whether the plant, near the point of death, gave any signal of the approaching crisis. I found that at this critical moment a sudden electrical spasm sweeps through every part of the organism. Such a strong and diffused stimulation—now involuntary—may be expected in a human subject to crowd into one brief flash a panoramic succession of all the memory images latent in the organism.

Another point, which will rejoice the heart of the educationist, is that continued stimulation, though at first producing an increased excitatory effect, eventually fatigues the tissue and diminishes the effect. In a plant thus "crammed" the memory image may be reduced "to the dimness of an over-exposed photograph".

W. D. S. B.
