

THE THEOSOPHIST

ON THE WATCH-TOWER

IN once more ascending the Watch-Tower, I am glad, though a very peripatetic Editor, to greet our friends all the world over from that lofty eminence. "Watchman, what of the Night?" "All is well with the Night. The Hour of Dawn is at hand." All the world over there are signs of the rising of the Sun. Let us be strong and patient while yet the darkness is around us. The STAR, the Morning STAR, is shining in the East. Let us lift up our heads, for the Day of Deliverance will soon break on our watching eyes.



During the last year I have learnt, more, I think, than in any previous year of this long life of mine, to feel like a soldier under orders, ready to pack up and depart to any portion of the globe to which he may be sent at any moment. People are continually asking me: "Are you going to Europe?" "Can you go to America?" "Will you visit" Finland, Italy, Norway, Ireland, England, Scotland, France, Egypt, Africa, Australia, as the case may be. In the more restricted area of India—and India is more like a continent in space, though a country in atmosphere—questions rain in, from Kashmir in

the far north to Ceylon in the extreme south, and Burma in the east; there is a T.S. Conference here, a political Conference there, schools, hospitals, institutions of all sorts claim foundation-stones, openings, anniversaries. All good work that needs to be done, but one physical body cannot do it all, and I have not yet learnt to manage more than one physical body, though astral and mental ones may be manufactured and guided fairly easily. So I disappoint more than I please, and am the placid recipient of many grumbings, motivated by love and therefore the more touching. Having been taught—very many years ago—that it is not now my duty to tread the path of the martyr but the path of the disciple, I refuse everything which does not fall within my physical powers without undue strain, and so go on my way calmly resistant. More seriously, dear Theosophical comrades, I am working up to the limit of my strength, and harder than I worked in my younger days. You must forgive me if, while my every motive is Theosophical, my work is, and must be for some years, more in the world than in the Society; for this is the great transition period, and, ere long—to use a Christian phrase, which every Theosophist will understand—“the kingdoms of this world” must “become the kingdoms of our LORD and of His Christ,” and Their servants have to work incessantly for that end, in that the time is short. The Theosophical Society is consecrate for that end; for this was it born, and to this is it called. There are many able to spread its teachings, who are restricted from taking part in other portions of the work, and that *they* should do. Others can work outside in the many activities necessary to prepare the Way. My chief “job” is India, that she may rise to her full stature, and, a Free Nation, may do for the world what none but she can do—pour out over the earth, from her place in the great Commonwealth, of which Britain is the centre, the priceless spiritual treasures conserved with this object for thousands of

years, and prove to all the Nations of the Earth, as she proved it in the glorious day of her youth, that where the kingdom of God and His righteousness are found, there also are found the might of intellect, the nobility of ethic, and the outer splendour of worldly prosperity. All these are added where the Spirit reigns supreme.

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It is not without significance that the Premiers of the British Nations should have sent out their Message on the need of spiritualising the world. Materialism has had its day and has shown its natural ending, and the healing balm of spirituality must be poured on the suppurating wounds of the world. Being Christians, they naturally speak of Christianising the world. That is of course impossible; Hindūism, Buddhism, Islām, dominate the East, and cannot be overthrown. But they are all children of the DIVINE WISDOM, as is Christianity, and they will all gather in the household of that Mother of them all. They all possess the same spiritual truths; they are all based on the one Rock of the ETERNAL. Separative labels are naught in the face of the One Reality, though they are useful as meeting the varied needs of the human mind and human emotions. All can meet on the broad platform of equal mutual respect and individual self-respect, for though we be many, we are "one body and every one members one of the other".

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During the last year, the Theosophical Society has added to its roll of National Societies the names of Ireland, Canada, and Mexico; Chile, Argentina, and Brazil were chartered in January, 1920; at the end of the preceding year Egypt was added, and Denmark and Iceland became self-contained, thus separating from the Scandinavian Section, which has now, in becoming Finland, Norway, Denmark and Iceland, left Sweden alone, and it assumes its

own National name. A Scandinavian Federation preserves the Scandinavian tie, while leaving the constituent Nations free to develop their own National values. With the ratification of the Peace Treaty, Germany, Austria and Hungary resume their seats in our organisation; Bulgaria has formed seven Lodges, and its Charter goes to it; Poland is in touch with Adyar. Twelve National Societies are thus newly graven or regraven on our column of Theosophy, our forty-four and a half years' old League of Religions. All that is very good.

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The great current of spiritual life, poured down into Christianity through our Christian membership, awakened into new vitality one of its Branches, the Old Catholic Church, with its unchallenged Orders and Catholic traditions. The Theosophical Society in Christendom has naturally a very large number of Christian members of all persuasions and divisions, and the Anglican Catholic and other Catholic-minded people in the other Christian communities in English-speaking countries, hailed with joy the discovery of this Old Catholic Church, which had separated from Rome but had preserved the essentials of its descent from the time of the Christ. A handful of leading Christian members of the T.S. joined it, and the accession of my dear colleague Charles W. Leadbeater gave to it the occult knowledge which Rome has preserved, but has carefully locked away from the huge majority of her children. With his consecration as a Bishop—he was already a Priest in the Anglican Church—there came back into the Old Catholic Church the occult knowledge of primitive days, taught, as we know from the Church Fathers, in the “Mysteries of Jesus,” the possession of which was once a condition of entering the episcopate. A considerable number of our members joined this division of the Christian Church, finding in it exactly what they needed. Other members, equally Christian but

with Protestant, Puritan, or Nonconformist traditions and tendencies, felt repelled by the very name of Catholic, identified in their minds with Rome, despite the fact that all who accept the ancient creeds are accustomed to declare: "I believe one Catholic and Apostolic Church." Hence a rather sharp division of opinion arose among equally earnest members of the T. S., one side rather forgetting "without distinction of creed," the other that faith and hope are lesser than love. In Great Britain last year, I had the advantage of speaking on the subject, and I think that undesirable feelings largely, if not entirely, disappeared. I have written in this month's THEOSOPHIST, pp. xiii—xix, a Letter on the subject, for which I claim our members' thoughtful attention, praying them to "follow peace in all things".

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The recent announcement of the decision of the Aberdeen University to confer the honorary degree of Doctor of Laws upon Sir Jagadish Chandra Bose, recalls the very distinguished services this great Indian scientist has rendered to the cause of the First Object of our Society. Sir Jagadish's researches into plant life have revealed the most remarkable testimony to the unity of all life in all the kingdoms of Nature. He has shown how the vegetable forms respond to external stimuli on the same principles as do the human forms, how they show fatigue, how they can be poisoned, how they exhibit pleasure and pain, how anæsthetics affect them as these do human beings. His transplanting of a large tree from a distant place to Calcutta under the influence of a partial anæsthetic was one of the most remarkable and unique feats of modern science. Thanks to the anæsthetic the tree survived its major operation, and incidentally the principle of universal brotherhood was wonderfully vindicated. All life is sentient in some degree, however small—experiences happiness and pain; and Sir Jagadish Chandra Bose's experiments are drawing the

vegetable kingdom into a far truer relationship with the human kingdom than would have been conceived as possible before his marvellous work, so long ignored by western science. In the nineties of the last century he showed me his success in sending wireless telegrams: in the first decade of the present, he let me see vegetables passing into coma under drugs, becoming intoxicated and recovering sobriety: in 1917, I gazed at the big transplanted tree, which has since been made famous, shading his pupils in Calcutta, and watched a plant grow in his Institute there. Very slow has been the recognition of his genius in the West. A white man would have been made a Fellow of the Royal Society for a tithe of his discoveries, but even science has its colour prejudices, apparently. Perhaps we may hope that he will live to contribute even more priceless proofs of the continuity of evolution from stage to stage in the unfoldment of consciousness.

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The remarkable progress made in India by the Boy Scout movement is of very happy augury for a better understanding among the Nations of the future than has hitherto existed among the Nations of to-day. While the movement was largely confined to western and Christian Nations, it had but partial value; but now that India has eagerly accepted the idea, the old antagonisms between East and West should tend to disappear, for, so far as regards the Indian Boy Scout, race-prejudices are conspicuous by their absence. It is to be hoped that the same is true of the western Boy Scout, even though he has been brought up in an atmosphere of race prejudice. In any case the brotherhood of Scouts will dominate any such prejudices so far as his fellow Scouts are concerned, and the Empire rally of Boy Scouts, which is to take place in London in August next, and in which India will be represented by a selected troop of the Indian Boy Scout Association under the command of the Chief Commissioner, Mr. F. G. Pearce, should

afford a fine opportunity both for fraternisation, and for an object lesson as to the Indian youth's efficiency in Scoutcraft. The Boy Scout movement has, of course, no connection with the Theosophical Society, but it is one of the great pioneers working for our Society's First Object, and as such deserves the warm support of every member, in so far as brotherhood remains its supreme objective. I ask for these Indian boys, who are making great sacrifices to attend the Empire Rally, the kindly welcome of all good Theosophists.

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From unexpected quarters comes testimony to the international usefulness of our beloved Society. Mr. C. F. Andrews writes from South Africa of the help given him in East Africa by some English Theosophists, and of their steadfast upholding of the principle of Brotherhood by their free association with Indians in that hostile anti-Indian atmosphere. Lala Lajpat Rai, in Bombay, at a reception given by myself, as President of the National Home Rule League, spoke of what he had found in different countries abroad, that wherever he went he found Theosophists the friends of India. What else, indeed, can they be, those who, with H.P.B., love India as the fountain of the Divine Wisdom, some of them, with her, knowing it also as "the Motherland of our Masters"?

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The Indian Section of the Theosophical Society, under the inspiring guidance of its General Secretary, the Hon. Rai Bahadur Purnendu Narayana Sinha, member of the Behar Legislative Council, is seriously studying the question of organisation and propaganda. On the 2nd, 3rd, 4th and 5th of April the South Indian Convention meets at Adyar, and special attention will be directed towards the scientific spreading of Theosophical principles and teachings. In northern India a special training course for Theosophical workers will take place during the month of October, and lectures will be delivered,

and practical advice given, on Lodge organisation, on the presentation of the Society's three great Objects, especially to the young, on the inauguration and management of subsidiary activities, on the relations to be maintained between Headquarters and local centres, on the arts of speaking and of writing, and on modern science, literature, etc., in the light of Theosophy. By this means it is hoped to obtain more virile organisation and a more effective presentation of truths of which the world stands in sore need. Rai Bahadur Purnendu Narayana Sinha is to be congratulated on the energy he throws into his General Secretary's work, despite his many arduous public duties, the able performance of which has made him one of the most respected men in his Province. In the Indian Section he is universally beloved, as is but right.

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A correspondent writes of Mrs. Beatrice Ensor, mentioned last month as editing a new quarterly journal of great promise, *Education for the New Era* :

Her knowledge of education and her experience as an Inspector of Schools in Great Britain enable her to express with confidence, and to help to shape with wisdom, the varied forces which are now moving in the educational world ; and her spiritual insight as a Theosophist gives her the power properly to evaluate the new movements in education which the world changes are bringing into being. With such an editor, this "international quarterly magazine for the promotion of reconstruction in education" is sure to contribute much of value. Schools like Arundale at Letchworth and the Morven Garden School in Sydney are, of course, of essential importance ; for education requires laboratory experiment and field work, just as every other special subject of social reconstruction into which we must now advance rapidly if modern democratic movements are to succeed quickly. This journal will help to bring knowledge of experiments like Morven and Arundale—if they may still be called experiments—to other educationists who have not the advantage of Theosophical knowledge ; and to bring to Theosophists in turn the results of work in advanced non-Theosophical schools.



THE SPIRITUALISATION OF THE SCIENCE OF
POLITICS BY BRAHMA-VIDYĀ

By BHAGAVAN DAS

(Concluded from p. 435)

VI

(a) VIOLENT ADJUSTMENTS

ADJUSTMENTS of rights and duties are being made perpetually, on larger or smaller scales, as a fact. But they have been, and are, mostly violent, so far as what is called history tells us. Natural jealousies and rivalries provide the needed corrective to the excessive growths and concentrations. Where psychological workings fail to produce effect, biological

factors—which are only a deeper and more hidden form of the manifest psychological causes—come into play.

In Purāṇic legends, spiritual-“brahma”-power restrained and punished overweening temporal-“kṣhatra”-power over and over again; and, on the other hand, kṣhatra, self-knowing, cognisant of its mission, controlled and brought to reason conceited brahma repeatedly. “Kṣhattriya” Manu gave and taught the Law to the brāhmaṇa-ṛṣhis; king Janaka exorcised spiritual arrogance from many brāhmaṇa students, enquirers and disputants. The tyrant king Vena was slain outright by the ṛṣhis; king Daṇḍaka was destroyed by the brāhmaṇa Bhārgava; king Kārta-vīrya by the half-brāhmaṇa half-kṣhattriya Parashu-rāma; king Nahusha was punished by ṛṣhi Agastya; king Yayāti by ṛṣhi Shukra; even Indra by ṛṣhi Chyavana; and king Suḍāsa and purohiṭa Vasishṭha punished each other; as did also king Nimi and purohiṭa Vasishṭha. The *Mahābhārata* also gives an account of how, “once upon a time,” the three other class-castes banded together to fight down the overgrown and tyrannical kṣhattriyas; how they were defeated again and again until, in one of the armistice intervals, their representatives went and asked the kṣhattriya commanders why it was that they lost the battles repeatedly, though much superior in numbers and not inferior in mere fighting valour; how the kṣhattriyas, equally reckless in their chivalry as in their oppressive high-handedness, told them the secret of their own success and of the others’ failures, *viz.*, that the latter had no unity of command and were not centrally organised; and finally how the others then went back and appointed a generalissimo (as the Allies had to, and did, in the recent European War), and then remained victorious.¹ In other words, when any one class becomes

¹ अनायका विनश्यन्ति नश्यन्ति बहुनायकाः । Uḍyoga-parva, Ch. 156.

कुनायकाश्च नश्यन्ति तस्मात् कार्यः सुनायकः ॥

over-bloated, the others have to, and do, make common cause against it and bring it back to right proportions.

Modern history is full of instances of such tendency towards equalisation of influence between the classes of society, as of temperature between physical objects in contact. The barons wrested the Magna Charta from King John of England, and initiated the constitutionalisation of the monarchy there. But they themselves had to suffer the same process, and to give up their rights and privileges as feudal lords and kinglings, till the fate of Charles I and the subsequent further revolution changed the character of the political arrangements altogether. In France, on the other hand, Louis XIV succeeded in breaking the power of the nobles and concentrating all authority in the hands of the Monarch. But before long, the aristocratic structure, shrunk in base and lengthened in height, transformed from a broad pyramid into a thin and very tall pole, toppled over at the first burst of the storm, and the whole institution of monarchy itself was swept away by the Revolution. The recent war has thrown the days of even the French Revolution and of Napoleon into the shade and made history on a scale and with a rapidity unmatched in the historical past. It has illustrated over again the scriptural dictum that they who slay with the sword shall perish by the sword. The saurians have devoured one another. Militarisms and despotisms have overreached themselves. The soldiers whom they armed in immense numbers to fight against others, have turned their weapons upon them. The survivors, calling and trying to think themselves victors, all the while threatened by disruption from within, by similar causes, can survive lastingly only if they spew out and purge those causes from within their constitutions, develop the needed vital and healthy elasticity which will enable them to yield to, and at the same time guide into rational channels, the "democratic spirit of the times" and the demands of the public.

When the masses are unable to right their wrongs, the "gods," as simple, artless, public instinct not wrongly believes, or biological and psycho-physical nature-forces, as science would call them, come to their help. The consequences of too great misbehaviour on the part of the ruling classes are the appearance of infectious, contagious and epidemic diseases, the increase of teratological births, the multiplication of congenital idiots, and of cases of insanity, or the spread of sterility,¹ which involve classes and masses alike, and mete out the justice of the Law of Karma to both, making room for new generations with new views and new arrangements of society.

But such violent adjustments are not desirable. Governments, like glass chimneys, are liable to crack, with anarchical consequences of flare-up and smoke which no sane person can approve of—jingoists and navalist-militarists and nationalists being excluded from that category—if the distribution of the heat of power is not steady, equal, equitable, and unobstructed. Therefore we ought to have quiet regulation, if we wish to avoid violent adjustment.

(b) THE URGENCY OF THE NEED

How very urgent the need for such systematic regulation of society, and as a necessary preliminary thereto, of earnest thinking out of, and determining upon, and proclamation of, the best method thereof, may be seen from the press report of another statement of the condition of things made by a prominent English statesman and published in the end of November, 1919, a whole year after the armistice, and five months after the signing of the Peace Treaty.

Mr. Churchill, speaking in London, said that the state of the world at present in no way betokened endurance of peace, except that

¹ *Mahābhāraṭa*, *Shānṭi-parva*, Chs. 90 and 91.

the fighters were exhausted. People talked about the world on the morrow of the war as if it had been transported into a higher form. Actually we had been transformed into a sphere lower than before the war. Never before had there been manifested throughout the world more complete callousness and indifference to human life and suffering. Europe was a seething scene of misery and malevolence. This for the time being was not dangerous, merely owing to exhaustion.

But he does not seem to have put forward any idea as to how the danger was to be avoided after "the time being" had elapsed. And so far as Russia is concerned, "the time being" is *non est*; for acute and devastating civil war is going on all this while over its millions of square miles. The Prime Minister of England, quoted before, has said: "The need of the land . . . is spiritual." Another professional politician emphasises this in different language, as above. Another, also quoted before, recommends the study of psychology. A bishop essays to initiate a League of Religions, to supplement the politicians' League of Nations. We have had an international Labour Conference in Washington, U.S.A., but the main matters discussed so far, as reported by the Press, seem to have been only hours of work and wages, and protection of minors from wage-labour.

It is said, no doubt, by those who are in a position to know, that the demand for shorter hours and longer wages, though made primarily for the sake of a sufficiency of necessities and recuperative rest, is dictated also by a growing and spreading wish, among the working classes, for a less coarse life, with more opportunities in it for culture and refinement, and not merely more eating, drinking and making vulgarly merry. But how to satisfy these very right and righteous wishes of Labour of the Hands (or rather Legs, as we should say in the ancient Indian way), in such a manner as not to cause violent disturbance and dislocation of other factors of the total community, which include Labour of the Head and the Arms (or Heart) and the Trunk (or Abdomen), as well as a

number of drones and sharks ; in such a manner as to give to this almost more indispensable Labour of Other Kinds its rightful dues, and also give to the drones and the sharks a good chance of reform, which at least is due to them ; in such a manner as will avoid the terribly drastic and withal very doubtful methods of the French Revolution of the past and the Russian Bolshevism of to-day (methods forced upon the would-be reformers by just this stubborn inertia of the classes with "vested interests" and their refusal to budge from their "settled" position) ; this manner has not been propounded and discussed at all. And the obvious consequence of mere shortening of hours and lengthening of wages, by itself, however right, leads only to the vicious circle mentioned more than once before, of rises in wages followed by rises in prices and taxes over and over again, with blocks and congestions and accumulations of arrears of all kinds, and inability to clear off the national "day's work" each day, superadded to the vicious circle.

Even when socialists of different countries meet here, and meet there, in conferences, no definite and comprehensive scheme of social reconstruction is put forward.

Why do not the politicians "*empanel a jury*" of the "*men of wisdom*" of all the leading nations, practical and experienced philanthropists, spiritually-minded statesmen and politicians respected for their high character as well as admired for their eloquence, great scientists with interests extending beyond their special sciences and including the welfare of the human race in general, liberal-minded priests of all creeds, honoured professors of the human sciences, politics, economics, physiology, medicine, history, sociology, psychology, philosophy—why do they not empanel such a jury, representing the best of the human head and the human heart, and lock them up till they have agreed upon a scheme of social organisation which, being the result of *such* deliberation,

would appeal to *all* the *classes* that make up society, and therefore necessarily to all the nations, as on the face of it sufficiently equitable and reasonable to deserve a trial and be made the subject of an extensive experiment?

(c) PEACEFUL REGULATION

In the meanwhile, the old Indian scheme has been here outlined for the consideration of all who may be earnestly interested in the peaceful, comprehensive and steady regulation of the affairs of the human race as a whole, as against violent adjustments. Its claim to consideration is that, as there is much reason to believe, it *has been actually worked in India*, has even stood the test of time, for a long period, and is even now in operation, though in a very broken and distorted condition. That it has failed to preserve the Indian people from a grievous kind of decay, is not the fault of the scheme but of other causes, which may be discussed later—chief among these causes being *the neglect*, instead of the careful observance, *of the principles of the scheme*.

And the scheme is not more impossible to carry into practice, not even more difficult—nay, once fairly started, it is more easy to keep going—than any of the existing arrangements of society and some of its most widely established institutions, for instance that of marriage.

(d) THE INSTANCE OF THE INSTITUTION OF MARRIAGE

The distinction of Purusha and Prakṛti, Spirit and Matter, is the primal archetype of the difference of the sexes which runs throughout all the kingdoms and all the aspects of Nature. The two are eternally inseparable, eternally dependent upon, eternally craving for, and also eternally opposing and hindering each other. All the joys and all the sorrows,

all the virtues and all the vices, all the rights and all the wrongs, all experiences whatsoever, are summed up in the Mâyā which creates the illusory appearance of the distinction between the two, and keeps them bound together in inseparable relation. This craving of each of the two factors of the World-process for the other, finds (a never-completed) fulfilment in a great variety of sex and marriage customs in the human kingdom. Animal promiscuity, group marriage, endogamy, exogamy, polyandry, polygyny, freedom before marriage, freedom after marriage, freedom with limitations, experimental or trial marriages, free-love contracts for fixed periods, bacchanalia and orgies in the name of religion, besides customs and practices amongst "savage" tribes which are revoltingly cruel and horrible to the "civilised" man, and other customs and practices, of prostitution and sex-slave traffic, etc., among "civilised" peoples which are unknown to the majority of the "savage" tribes, and are perhaps more cruel and horrible in their consequences of the insidious spread of agonising infectious diseases and of insanity, and their wholesale holocausts, in the great capital towns, of unfortunate women who should have been loved and loving mothers of families—all these the human soul, commixt of Spirit and Matter, has tasted and continues to taste in its fevered restlessness and hunger for experience, hunger for self-feeling in endless ways.

But throughout the tasting of all these things, it holds fast—in theory—to the one good. The highest ideal of the bulk of mankind, civilised as well as "primitive" (*i.e.*, savage not evolved into "civilisation," as distinguished from the "degenerate" savage who is the corrupt remnant of a perished "civilisation"), has been, and is, the monogamous marriage of virgin youth and virgin maid, whose love for each other is equally spiritual and passional; is as full, by turns, of the deep and pure parental, filial and fraternal feelings and aspects of affection towards each other, as of sex-love proper and its

attendants—the flutter of heart, the love-chases, the delicate, fine-spun sentiments, the poetic and romantic enthusiasms and extravagances, the mystic transports, the passionate exaltations and depressions, the subtle emotions, the fleeting and elusive sensations, the yearnings and pinings and love-sick melancholies, the sudden elations, the pangs of separation, the joys of reunion, the lovers' quarrels and reconciliations, the fights with rivals, the transports of hope and anger, the jealousies, and the floods of faith, without the repeated experience of which, before as well as after the marriage, but *within bounds*, marriage is no marriage, conjugal life is insipid, and, as the English poet, Byron, is reported to have said, "the marriage-bed is the slaughter-house of love". The complete fulfilment of such an ideal is possible only by the universal spread of the necessary intellectual culture and by the regulation and restraint of desires. But in the meanwhile, civilised nations have *recognised* its naturalness and propriety sufficiently to have *enacted laws* in favour of monogamous marriage and against other varieties.

After repeated rebirths, and much experience of departures, "errings," from the ideal, and of their consequences, the human soul will hold fast to it in practice also, as it now does in theory. Then, in truth, each pair will be all men and all women to each other, even as Shiva is all things and forms masculine, and Shakti (here meaning Prakṛti) all things and forms feminine, exhausting between themselves all the normal and the abnormal ways and emotions which are all equally the manifestations of the Supreme Nature. This may be, even literally, to some extent in some far-distant future race, when faculties have become extended, subtler senses have opened out, and even the flesh, like the mind, has become more plastic with the internal stress (like the amœba, on the one hand, and the star-*nebula*, on the other), as mouldable as the clothes are to-day, the whole body as changefully and

deliberately expressive of the changing mood as the face of the skilled actor is at this stage of evolution, and as the "imagination"-bodies of the "gods" are said to be by the Purāṇas; and then the life of each pair will be more deliberately poetical and dramatic, and "lawfully" inclusive of all the experiences belonging to the "unlawful" as well as the "lawful" relations, the "stolen" as well as the "tame" joys. But of course the *intensity* of each kind of experience will be diminished. Still later, with further diminution of the individualistic intensity, and the deeper realisation of the mythical, illusory, dramatic and dream-like nature of the world-process, the distinction of the sexes itself may tend to lose its sharpness; and after the condition of each *pair* being self-complete, each *individual* may become self-complete as being in oneself the pair of soul-and-body primarily, and, secondarily, hermaphrodite physically, as some of the scriptures say the human being was and again will be; till the wish for, and the sense of, separateness and individuality become further attenuated, the consciousness more and more expands into and coincides with the (comparatively) cosmic or the solar consciousness, all experiences are simultaneously felt within, as in evening reveries, and the souls become *ḍhyānāhāras*, "feeders on thought and memory," as the works on Yoga name the condition; and then, finally, the desire for complete Sole-ness, One-ness, Solitude, Lone-ness, Kaivalya, utter in-turnedness, arises, and fatigue supervenes, the manifest distinction and the interplay of Spirit and Matter cease, all consequent differentiations return into homogeneity, and the particular world-system we are concerned with goes to sleep in *pralaya*, for the time being.

(e) THE APPLICATION TO OTHER SOCIAL INSTITUTIONS

Even as the case is with sex and marriage, even such is the case with politics and social organisation. There

are very many alternatives, and "isms," and while none of the aspects or constituents of individual and communal human life is or can be wholly abolished under any "ism," any political form of government, any social arrangement, still, under any particular one of the majority of such, some one or other aspect or constituent of life is greatly exaggerated, and the others thrown into the background or allowed to remain undeveloped, though every one of these has its use and purpose and value, when in due proportion.

As in the forms of marriage other than the monogamous, some one of the innumerable aspects of the Attractive-Repulsive Primal Desire or Shakti which connects and binds together Purusha and Prakṛti, the Shakti whose other name is Sex-feeling, is exaggerated unduly beyond others, such is the case with the forms of social structure and political government other than the Organisation of the Human Race suggested by its Elder Seers in the principles of the class-caste system. Even as would be the disorder and disruption of the fundamental domestic department of human life, were the institution of righteous and scientific monogamous marriage absent or abolished, even such has been and is to-day the confusion and ferment in the other departments of life, *all derived from and subserving the domestic, viz.,* the educational, political, economical, industrial, and mixed and subordinate ones, because of the non-establishment or the dismantling of the institution of righteous and scientific class-caste and life-stage.

If this institution were established ; if human society, in all countries, were reconstructed on the foundation of its scientific psychological principles, with the help of a carefully organised system of national education ; if allocations of class-caste, vocations, ambitions, prizes and livelihoods, were made in accordance with the results of tests applied in the course of such education ; if provision were made for exceptional changes in the course of life, later on, in correspondence with

any unforeseen change of nature and temperament, or on discovery of initial error ; then surely as near an approach to the reconciliation of individualism and socialism would be made, in the willing and joyful interdependence of all the four classes in social life, as of passion and spiritual loves in the sanctified wedlock of monogamous domestic life. And as all the "changes of mood," needed to make it interesting, may be rung on sex-love *within* such wedlock, by the married pair, with due instruction and skill, as are rung *outside* it—*but with a difference* ; so—*with a difference*—may all the excitements of all the varieties of other forms of social structure and government be experienced by the Human Race *within* the systematic Social Organisation of the four life-stages and the four class-castes, which already necessarily, though confusedly at present, exist in all nations, be they Republics or Absolute Despotisms or Constitutional Monarchies. The difference would be in intensity, as between actual experience and dramatic acting. It may be noted here that while almost no political *form* of government that is a government at all, and has the right *spirit*, is perhaps wholly incompatible with the fourfold social organisation here advocated, yet a constitutional monarchy, on the hereditary principle, *but with limitations* which will ensure that a *worthy man* of action, *guided by worthy men* of thought, is king, seems the most compatible. The one emotion that has to be guarded against with extra caution, in the case of social organisation as well as marriage, is *jealousy*. If there is ungovernable cause for any serious outbreak of it, then the marriage breaks up ; so have societies been breaking up all along in history, through revolutions and civil wars caused by class-jealousy. Equitable partition of rights and duties, functions and remunerations, is the only safeguard in the case of the latter.

If the Oversoul¹ of the Human Race is surfeited with the taste of the exaggerations above referred to, of special features of life, and their consequent pains and pleasures, it should insist on every human being choosing and holding fast and faithfully by one ambition, one prize, one vocation and one corresponding form of livelihood, as it does on one person espousing only one other person for at least the period of this one life on earth. Of course, there are many failures and many aberrations; and the ideal can never be made real. Even if *an* ideal may be and is approached, *the* ideal is always transforming itself into an ever-receding, finer, higher, subtler one. But it is enough, it is much, that its recognition makes for upward aspiration and perpetual striving. Such ideal is the very "dharma" of humanity (*dhr*, to hold), the inherent "law" of its being, the "religion" of its nature (*legere, ligare*, to gather or bind together), which "holds together" its constituent elements and makes them "humanity". As the archetypal penultimate duality of Father-Spirit and Holy Ghost or Mother-Matter, sets the ideal and the law of monogamous marriage for all the "Sons (and Daughters)," even so the archetypal fact of the three aspects and functions of the conscious-mind-plasm (as a fourth) sets the law and the ideal of a fourfold class-division and functional organisation of society and a fourfold time-division and work-organisation of the individual life for all human beings and communities of such —*so long as* human beings are psychically and physically shaped as they are, with cognitive organs mainly in the head, action mainly in the hands, desire-manifestations and effects mainly in the trunk, and support and movement of the whole structure in the legs. When the shape of the human

¹ For detailed treatment of the views as to the Oversoul, the individual soul, etc., and the existence of subtler worlds and planes of matter and their interworking with the physical world, and the bearing of such views upon "practical politics," see the other works by the present writer, referred to in previous foot-notes. It is enough to say here that without psychic continuity of some kind, it is difficult to understand patriotism, humanism, etc., or even an individual's planning for the future.

body and the quality of its constituents change, then other and corresponding forms of social organisation may become more appropriate.

Cognition, desire, action and general life-feeling ; the sensation-continuum, the affective tone, the volitional tension, and general consciousness ; the ambitions for honour, for power, for wealth, and the general wish for sport and pastime ; these are, by predominance, divided between as many different types, groups or classes of human beings, even though all are always present in each ; and in each individual they prevail, turn by turn, in rotation, during successive portions of the lifetime as smaller cycles within a large one. If such be the dharma, the law of man's nature, God-made law, why should not the dharma, the law of man's making, man-made law, the product of legislative Acts, be in accord ? So only will the two laws merge into one and become Sanāṭana Vaiḍika Dharma, Eternal Scientific Law-and-Religion, Code of Life, Socio-Religious-Polity, Fundamental Culture and Civilisation, Ordered Liberty, Duty of Man, Higher Socialism including the best in all other ideals and traditions—or however else it may please us to name the scheme.

Public recognition, the glad and intelligent assent of the majority given to the counsel of wise, experienced, loved and trusted and honoured elders, which recognition is verily the voice of the Universal God, the Oversoul residing within the hearts of the "public" which It inspires and interlinks and holds all within Itself—such recognition, resulting in custom or legislation supported thereby, sanctifies and consecrates the natural craving of man and woman for each other as helpmates into holy, *i.e.*, "whole" and "health"-ful wedlock. Similar recognition and regulation by legislation can transform the natural craving of human beings for the good things of life into righteous and healthful social law and organisation.

To bring about such public recognition, appropriate and widespread education is necessary, education of public opinion, beginning in school and college and kept up by the daily press. "Culture," which etymologically means *preparation* of soil for seed, has come to mean the *result* of such preparation of the soil of the human mind in characteristic ways of thinking, feeling and acting. Education, by precept and example, is the essence of such preparation. Once the ways of thinking followed by the "ancient wisdom" of the Manu are intellectually accepted, if accepted at all, the ways of feeling and acting will develop and follow more and more fully. Then, gradually, human society will learn to work out its destiny by *impulsion from within* each individual, rather than by *compulsion* of him *from without*, because of the gentle but pervasive force of an inner, instilled and widespread "culture" and "religion" rather than because of the artificial might and terror of an outer and imposed law which is ever sought to be and is often successfully evaded.

The earthly ruler teaches the outwardly wicked and the sinful how to behave rightly, by punishing and restraining their physical bodies in various ways; Yama, the "son of the all-seeing, all-enfolding, all-moving Sun," ruler of the world of the departed human souls, which is situate between the terrene plane and the solar heaven-world, teaches the inwardly sinning who succeed in concealing their crimes on earth, by punishing their psychical bodies through their own conscience and imagination; but the Self itself is the teacher, the ruler, the controller, the unfailling guide from within, of those who have seen the Self and realised Its universal pervasion.¹

Man-made law, sovereign-uttered command, with its sanction in the physical force of the policeman's truncheon

¹ आत्मा ह्यात्मवर्ता शास्ता राजा शास्ता दुरात्मनाम् ।

अंतःप्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥ *Mahābhārata*, *Viḍura-prajāgara-parva*.

Another reading is गुह्यात्मवर्ता, "The *preceptor* is the governor of the Self-possessed, those who possess the Self and are possessed by the Self"; the implication is that *right education* (unless indeed the pupil is made of hopelessly intractable stuff) does more than the police and the armies; if given in an atmosphere pervaded by the sense of the Immanence of the Universal Spirit and the consequent Brotherhood of Man, it makes gentle-men and gentle-women, *ḍvi-ja-s*, who do unto others as they would be done by because they know that the others are in essence the same as themselves. Right education is the very foundation of all true civilisation.

and the soldier's gun ; creed-made law, revelational authority, sanctioned by the terrors of the other world (as much a fact as this)—these will be replaced, these ought to be replaced, by the law made by the Inner Spirit of all, and sanctioned by the transfiguration of the individual's nature from prevailing egoism to prevailing altruism, by the impossibility of acting otherwise than righteously, for the souls that have passed through the second birth that is given by proper education and so have become regenerate.

And in a community in which the "ancient wisdom" is honoured and put into practice, more than three-fourths of the body politic, the head, the hands, and the heart or trunk, would all be *ḍvi-ja-s*, thus "re-generate". In such a community, widespread altruism would achieve with ease for the whole, what the prevailing egoism of the current ways, professing to work for the whole nation but in reality working for itself and at most for a class, fails to secure either for the whole or even for itself with satisfaction. Every "brāhmaṇa"-home would be a school or a college, every collection of such homes would be a university, residential and yet often within easy reach of the parental homes, supported by an intimately friendly public and supplied by generous benefactors, or by the State, with all requirements for maintaining the pupils, for giving to each boy and girl pupil suitable cultural as well as vocational education, and for advancing and spreading knowledge ; every "kṣhaṭṭriya"-house would be a vigilant and able police-station and soldier's reserve ; every "vaishya"-home would be an orphanage, an almshouse and an asylum for the poor and the infirm ; and all three kinds of homes would support adequate numbers of workmen. The jealous struggle for individual self-existence would diminish in intensity ; the *alliance for* communal and social, and therefore also individual *existence*, or the emulous "struggle for the existence of others" and of all, would increase in volume ; the

gentler emotions of sympathy, in its many forms, between all the members of society, such as would be approved of by a Buddha who meant by Nirvāṇa not the extinction of the Universal Self but the suppression of the separate self, would more and more replace the more restless and aggressive emotions that are associated with struggle and display of strength; the stiffness and strain and stress of the existing educational systems, the enormous drain and waste of vast standing armaments, the evils of excessive machinery, of too many huge factories, of forced labour and forced production, would give way increasingly to more elastic and eagerly co-operative arrangements with more humane feeling in them; science and art would become more constructive, beautiful, idealistic and idyllic, and less destructive and realistic, without losing depth of knowledge and of emotion; civilisation as a whole would become more free from blood and alcohol, the incessant grind of men and machinery, the perpetual slaughter of animals, and the perennial massacres of human beings; it would tend to recover everywhere the self-completeness and peacefulness of its agricultural and pastoral form, while preserving the best features of its mechanical form; communion with the beautiful aspects and the beneficent forces of Nature would become a more common feature of daily life; there would be more joy taken in adding to public possessions for the use and satisfaction of all, than to private property for the uneasy use of one and the jealousy of many; some of the worst problems of modern life would largely disappear; and individualism and nationalism attain Nirvāṇa in the higher socialism, the Confederation of the World, the League of all the Classes of all Nations and all Religions.

It is true that some of the peculiar gains of the current schemes or no-schemes of social life may be lost with their pains; and it is also likely that, by and by, some peculiar pains may develop in connection with the gains of the ancient

scheme here suggested for re-adoption, on a higher level, if possible. But then it is always a case of choosing between alternatives. We cannot have everything. If we are not yet tired of the present ways, we must obviously continue in them. If we are, then we may take the assurance to ourselves that the new pains will not be felt for a long time to come, and that when they do come they will be more negative and less positive, of the nature of a diminution of interest in life, generally, rather than of violent defeat of any interest particularly.

In the meanwhile, interpreting the verses of the Upanishat and the *Gītā* in connection with our present purpose, we may confidently take to our hearts the faith that with the diffusion of Brahma-vidyā and Ātma-vidyā, all-unifying and illuminating Metaphysic and Psychology, and with their practical application to human affairs, "all human beings will become dear to each for the sake of the Great Self common to all," the faith that "when each struggles to snatch food for himself only, then all suffer from sin and miseries alike; whereas if each thinks only to content himself with the remains of sacrifice, then all prosper equally and have the virtues and joys of mutual goodwill besides. Neither in this world, nor in the others, is there any happiness for the selfish and the unsacrificing. Only they who desire to taste the remains of sacrifice, sacrifice for the sake of others, the taste whereof is as that of the ambrosia of the immortals—for immortality is only in the realisation of the Common Self which makes sacrifice for others possible and necessary—only they attain to the joy, the perfection, and the Peace of the Eternal."¹

¹ आत्मनस्तु कामाय सर्वं वै प्रियं भवति । *Chhāndogya.*

यज्ञशिष्टाशिनः संतो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

यज्ञशिष्टामृतभुजो यांति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुस्तत्तम ॥ *Gītā*, iii, 13; iv, 31.

VII

SUMMARY, *MODUS OPERANDI*, AND CONCLUSION

To quote once more the brave words (which are certainly true, though some are doubtful of the intention behind them) of England's present energetic and brilliant Prime Minister, as typical of how at least one section of men are thinking in the West—men who are not mere dreamers and idealists but most prominent and eminent and successful and practical men of action; in a message to the people of Great Britain, dated 14th September, 1919, Mr. Lloyd George said: "If we renew the lease of the old world, scarred by slums and disgraced by sweating, where side by side with want is waste of inexhaustible riches of the earth, we shall betray the heroic dead and shall be guilty of the basest perfidy which ever blackened the people's fame. The old world must and will come to an end." Again, in a New Year's Message, dated 28th December, 1919, "From the Premiers of the British Commonwealth to the Fellow-citizens of the British Empire," Mr. Lloyd George, heading the Premiers, says: "In the recognition of the Fatherhood of God and the divine purpose of the world which is central to the message of Christianity, will be discovered the ultimate foundation for the reconstruction of ordered, harmonious life for all men, as that recognition could only come as an act of free consent on the part of individual men everywhere." The press-report goes on to say: "The message appeals to men of goodwill to consider the validity of the spiritual forces which are the one hope for a permanent foundation of world-peace."

In these words we have the resolve, by thorough men of action, that the old world must be replaced by a new and better; and the recognition, by those same men, that society can be beneficently reconstructed only on the basis of

spiritual forces and facts; that, in short, politics must be spiritualised.

The Science of the Infinite Spirit, *Brahma-vidyā*, Metaphysic in the full sense, is the only science which will tell us what the Nature of God and Man is, and what the divine purpose of the world is; it alone can reconcile all particular religions—Christianity and Islām, Buddhism and the Jewish Faith, Zoroastrianism and Shintoism, that which is called Hindūism, and all others, from the most elementary fetish-worship to the most advanced, abstract meditation—by explaining the common principles that constitute Universal Religion and underlie all particular religions; it alone can tell us what the Final Cause is, in terms which will synthesise all views, however opposed; it alone can tell us what and why human and other life is, and what the ends, the purposes, the aims and objects, of our life are, in the light of which alone can any construction or reconstruction of society be made satisfactorily. In the next place, the Science of the Individualised Spirit, *Aḍhyātma-vidyā*, Psychology in the full sense, is the science which will tell us what the spiritual forces, *i.e.*, psychical laws and facts, are, which should govern the planning of the details of the construction, to ensure the peaceful and prosperous working together of all the parts without jar and friction.

The ends of life are (*a*) lawful enjoyments here, and (*b*) the bliss of salvation hereafter.

These can be attained by every individual, only by means of a proper social organisation.

Organisation means division of work and workers, functions and organs, all governed and guided by a common, co-ordinating purpose.

The common purpose governing all the organs of a social organisation is the welfare of the human beings included therein, *i.e.*, the attainment by each one, as far as may be, of the dual purpose of life.

The division of work and workers, etc., recommended by Ancient Psychology is as below.

The four main natural types of human beings are (1) men and women "of thought," (2) "of action," (3) "of desire," and (4) "of undifferentiated, unskilled service". Their corresponding functions and vocations are (1) intellectual, gathering and spreading knowledge, ascertaining and recording facts, giving advice, (2) administrative, putting the knowledge into action, carrying out the advice in practice, mainly for purposes of defence and offence, gathering the means of, and spreading, protection, (3) commercial, gathering and spreading the means of nourishment and comfort, (4) industrial, supplying help and service to all the others, as required by them. The corresponding ambitions are for, and the rewards or prizes are, (1) honour, (2) power, (3) wealth, and (4) play and amusement. The corresponding means of living, to ensure sufficiency of necessaries and minimum comforts, healthy and suitable food, clothes, housing, etc., to each and all, are (1) honoraria, State-grants, subsidies, endowments, benefactions, (2) perquisites, land-rents, State-salaries, (3) profits of trade and manufactures, financial business, agricultural and pastoral industries, distribution of products, (4) wages.

The corresponding main functions or duties of the State, the organised community of individuals, are (1) the (ministrant) duty of promotion of the giving of suitable cultural as well as vocational education to every one who is at all educable (it being remembered that education is not mere mind-information, but, even more, emotion-regulation which is the essence of soul-culture, not mere literacy but, even more, good manners and good feelings, not mere ability to read and write and do certain kinds of vocational work and produce works of skill and art, but, even more, ability to get on with others and produce goodwill all round; and that even the "unskilled" labourer is amenable to, and would do his "unskilled" work

the better for, a little appropriate disciplining and teaching how to do it), (2) the (constituent) duty of protection, (3) the (ministrant) duty of promotion of agriculture, trade and commerce, and bread-winning, wealth-producing and beauty-enhancing industries and occupations of all sorts, and thereby, the assurance of necessities and minimum comforts to each individual and of great public possessions to the community, and (4) the (ministrant) duty of promotion of organisation of labour. The corresponding powers are (1) spiritual (-legislative-civil) power or science, (2) temporal (-executive-military) power or valour, (3) finance-power, and (4) labour-power. The corresponding "estates of the realm" are (1) the priests-scientists, (2) the office-bearers, (3) the tradesmen, (4) the workmen. The corresponding main departments of national organisation are (1) the educational, including the religious, the æsthetic, the sanitary or medical, the judicial, the legislative, etc., (2) the political, including the military, the police, land, sea and air routes of communication and traffic, post and telegraph, etc., (3) the economical, including agriculture, domestic animals, mines and quarries, forests, fisheries, manufactures and commerce, etc., (4) the industrial, permeating the three others. All the factors of all these quartets are inseparably interwoven with each other, but are distinguishable, even as the various anatomical and physiological tissues and systems of the human body. Finally, there are the four life-stages of (1) student, (2) householder, (3) publicist, and (4) anchorite; the corresponding duties of which are (1) learning, (2) bread-winning, (3) unremunerated and disinterested public work, and (4) philanthropic meditation on the Universal Spirit.

The key-principles are that (1) honour, power, wealth, and amusement should be partitioned, and that (2) learners should not be earners¹ at the same time, nor earners legislators and heads of public departments.

¹ Mr. H. Fisher, Minister for Education in England, seems to have been laying much needed stress on this point, recently.

The systematic regulation of these correspondences and life-stages, primarily by means of widespread education and pressure of scientific opinion, and secondarily by legislation, is the means of gradually establishing or re-establishing the stable yet elastic social organisation that humanity needs for achieving a balance of power between the worldly and unworldly interests of each individual human life¹ and between the class-castes that make up the social whole,² thereby converting their internecine conflict into prosperous co-operation.

In such a scheme of society, the "general profession" of men, as such, would be "bread-winning" outside the home, in one of the vocations indicated; and the "general profession" of women, as such, would be "house-management," "house-keeping," in corresponding homes. There would be exceptions to the rule, as always. Both these "general professions" would be regarded as equally dignified and equally indispensable. There would be perfect equality of status between men and women as such, without identity of occupation. The relaxations, hobbies, enjoyments, and publicism of wife and husband would be common as far as possible.

About the fiftieth year of life, if a competence has been secured, or maintenance assured otherwise, as it ought to be, persons would, as far as possible, cease to work for cash return. They would begin to do public work without remuneration. Legislators would be almost exclusively drawn from this class; also the heads, the chief guides and operators, the advisers, of State-departments and public institutions, *e.g.*, chairmen and members of municipal and other local councils, senators of universities, senior managers of schools and colleges, senior directors of sanitation, hospitals, industrial and

¹ Āshrama-dharma.

² Varna-dharma.

other banks, emporia, agriculture, land, sea and air traffic, the defensive organisation. They would be chosen by election, under rules regarding the qualifications of electors and electees, and their remuneration would be more and more honour or power, as the case may be, and not wealth. In this way the purity and disinterested philanthropy of public work would be secured and "self-determination" by *the true higher self* of the community and not by its lower self, be assured.

If the life has been lived fairly, cleanly and healthily, as it would in the favourable atmosphere of such a social organisation, such public workers would be able to do their work—mostly of guidance and advice—quite well for ten, fifteen, twenty years, or more. Sages of science, elder statesmen and defenders of the people, beneficent kings of finance, and leaders of labour,¹ full of physical and mental stamina, working away vigorously for long after the scriptural span of life, rare, though not absent, in the past and present history of nations, would become fairly common, with the lessened strain and wear and tear. And after exhausting this part of their life, they would take their well-earned crown of rest for their remaining years in this world, in peaceful contemplation of the perpetual miracle and Māyā of the universe, and for much longer periods in the life hereafter.

In the word "promotion," or its equivalents and allies, such as encouraging, facilitating, subsidising, etc. (as contradistinguished from enforcement), will be found the reconciliation of the opposed views of State-control or group-control, on the one hand, and individual initiative and freedom, on the other; reconciliation by the avoidance of over-government and fatally uniform regimentation, on the one hand, and of the equally fatal waste of excessive struggle between individuals and unchecked abuse of power, on the other.

¹ "The workman who has crossed his ninetieth year shall rank with the highest and the most honoured in the land."—*Manu*, ii, 137.

The principal means of bringing about such a state of things is the thorough organisation of national education. “. . . When Belief waxes uncertain, Practice too becomes unsound, and errors, injustices and miseries everywhere more and more prevail, [and in this fact] we shall see material enough for revolution. At all turns, a man who will *do* faithfully, needs to *believe* firmly.”¹ The *Belief* of the nations has therefore to be reshaped. The Practice will follow; the new organisation will come of itself then. “Union, organisation, spiritual and material, a far nobler than any Popedom or Feudalism in their truest days, I never doubt, is coming for the world; sure to come. *But*—on Fact alone, not on Semblance and *Simulacrum*, will it be able either to come, or to stand when come. With union grounded on falsehood, and ordering us to speak and act lies, we will not have anything to do.”² Great characteristic cultures and civilisations have generally followed great surges of faith, of belief, the foundings of new religions—Buddhism, Christianity, Islām, which have all, in their origins, been reforms of older degenerated and corrupted Faiths—and they have decayed or are decaying with the decay of the Faiths which they were inspired by. Catholicism and feudalism decayed when, by excess, papacy became a falsehood. Protestantism and mechanico-industrial militarist commercialism are decaying by internecine warfare when, by excess of the matter-aspect, science has become a half-truth, a falsehood, having lost sight of the vitally important facts of the Unity and Continuity of Conscious Life and the Brotherhood of Man.

These *facts* of Metaphysic and Psychology—sciences more exact and more firmly founded than mathematics, facts more clearly and intimately provable than, and as teachable as, lines and numbers—have to be restored to science for the new union and organisation to become possible.

In the U.S.A. many “utopian” experiments in social organisation are being actually worked to-day, and some with

¹ Carlyle, *On Heroes*, “The Hero as Priest”; see also “The Hero as Man of Letters”.

² *Ibid.*

great success, *e.g.*, that of the Mormon community. But in the case of most of these, it seems, the success is achieved by an autocracy of benevolent despotism, based on a strict sectarian *credo*, which is a matter of arbitrary, unquestioning, unreasoning, personal faith, and is therefore not possible for all to subscribe to, as the elementary truths of mathematics are possible; also, the conditions of life in these societies are not all-comprehensive; they do not provide scope for all tastes and temperaments, which have to be provided for—though with regulation—by a scheme which would embrace the whole human race. “It takes all kinds to make a world.”

The ancient scheme, here outlined in modern terms, is based, not on any arbitrary sectarian *credo*, but on the laws and facts of Metaphysical and Psychological Science, which are teachable like those of any other recognised science; and the scheme is all-comprehensive, all-synthesising, with an appropriate time and place and circumstance for every one and every thing. *Loka sangraha*, world-synthesis, utilitarianism in its highest form, the greatest (possible) happiness (when psychical or superphysical conditions are taken with the physical into consideration) of the greatest number (*i.e.*, all)—is its key-note. Also, it seeks to work more by the force of an inner culture and less by external law; by means of the educationist-brāhmaṇa (the true *character-brāhmaṇa*, to be found, though to-day rarely, in *all nations and countries*,¹ and not the nominal *birth-brāhmaṇa* confining himself to India) much more than by means of the kshaṭtriya-policeman-soldier (here, again, the true *character-kshaṭtriya*, and not the nominal *birth-kshaṭtriya*); though it does not by any means neglect or despise the (defensive) kshaṭtriya-element, as China seems to have done.

Such inner culture can be spread widely and imparted on a national scale only by the thorough organisation of national Education, as said before. For the purposes of this, the *heredity* of each child should be treated as an indicator of

¹ See *Manu*, x, 4, and ii, 20.

possibilities and a basis to begin its education on, and its *spontaneous variation*, later on, in general or technical school or college, as the decider, to end education with; tests to ascertain the spontaneous variation and vocational aptitude should be made from time to time, in carefully planned, scientific ways; and preliminary "assignments of class-caste," that is to say, certificates of vocational aptitude, should be made and given, at the end of the education, in accordance with the results of these tests, and with the statement of his own chief heart's desire or ambition by each pupil.

The "advanced" nations, with the solitary exception of the U.S.A., have now been spending, for many decades, even apart from the conditions of actual war-time (the awful waste during which has been mentioned in the first section), more than half their State-revenues and State-energies on the *kshat̥triya*-department of their work, the compelling and fighting function, and, there too, more on its offensive than its defensive aspect. States ought to make an *at least equal division* of their revenues and energies between their four main functions and duties, (1) the benevolent, paternal "*brāhmaṇa*"-function of *education*, (2) the heroic, fraternal "*kshat̥triya*"-function of *protection*, (3) the tender, maternal "*vaishya*"-function of *nourishment* of the body with food and of the soul with art and beauty, and (4) the affectionate, filial "*shūdra*"-function of *service*.

While equal division of care and attention between these four is indispensable always, in the beginning of the transition to the New Time and New World, and in order to expedite that transition and make it successful, it is desirable to concentrate on the organisation of *Education* as single-mindedly as has been done in the last decade on *Offence and Defence*; and the economical, and then the industrial or labour, organisations should be attended to in the next degree. The details of all these should be worked out by international assemblies of humanist (and not nationalist) philanthropic specialists and elders. The New Generation should be brought up in the

New Belief, and so predisposed to the New Practice. If this is done, there is no reason why the "Utopia" should not be realised by the New Generation. Japan passed at one bound, in the lifetime of a single generation, a short thirty years at the end of the nineteenth century after Christ, from typical mediævalism into the most up-to-date modernism—all by dint of wise and far-sighted *self-sacrifice* of the older generation (not sufficiently far-sighted perhaps, but yet indispensable so far as it went, as a necessary first practical step), and of *systematic, organised national education* of the younger generation. There is no reason why all the nations should not advance, by similar means, in as short a space of time, from this modernism, proved so defective by the war and its *sequelæ*, to the Higher Socialism of the Organisation of the Whole Human Race, livingly inspired with the breath of true spiritual liberty with material order, inner equality with outer difference, fraternity with recognition of older and younger; inspired thus by Brahma-vidyā, the Science of the Infinite Spirit, wherein is no doubt or fear, no perplexity or strife or sorrow, wherein is lasting Peace and deathless Happiness.

Bhagavan Das



NOTE.—I earnestly invite critical questions from readers who may be interested in the suggestions put forward in this series of articles. They would give me an opportunity of making the thoughts clearer to myself and possibly to the readers, and help to show whether the suggestions are or are not practical.

Address :

“Sevāshrama,” Sagra,

Benares, India.

A FAMOUS WOMAN-PREACHER

By FRANCES ADNEY

THE career of Julia Ward Howe, American poet, philanthropist and reformer, may throw a light on the present and the inevitable future discussion of the fitness of women for pulpit ministry. Known throughout the world by her immortal *Battle-Hymn of the Republic*, Mrs. Howe is our first woman-preacher of note. She formed the Woman's Ministerial Association and was President of that organisation until her death.

America has had a goodly number of female preachers. That the phenomenon was known, although not favourably, in England before the present century, is attested by Dr. Johnson's remark to Boswell, apropos of the feat of a dog walking on its hind legs: "It is not well done, no sir, no sir! Like a woman preaching, the wonder is that it is done at all."

Under old conditions, it was indeed strange that women should have either the ability or the courage to speak in public; and, even yet, with all our laudable educational changes, it is not apparent that men are in a hurry to help to create professions for women, or even to open the learned professions to them. Unfortunately, Mrs. Howe's words, written in 1871, still in some measure fit the situation:

You men by your vice and selfishness have created for women a hideous profession, whose ranks you recruit from the unprotected, the innocent, the ignorant. This is the only profession, so far as I know, that man has created for women.

We will create professions for ourselves if you will allow us opportunity, and deal as fairly with the female infant as with the male. Where, in this respect, do we find your gratitude? We instruct your early years. You keep instruction from our later ones.

Nineteen-nineteen was Julia Ward Howe's centenary; and, for that reason, as well as for the sake of understanding her work better, a swift glance backward may be taken.

A strange and powerful, almost a contradictory set of influences, played upon the infancy and youth, even upon the womanhood of Mrs. Howe. Her people, prim and prayerful, frightfully cramped at times by old, outworn, tattered beliefs, were on other occasions scornful of precedent and sturdily independent. There was remarkable expansion in some directions and painful retrenchments, almost imprisonments, in others. A few concrete examples will serve to illustrate a mass of complex forces.

A cousin, who profoundly influenced her, used to say: "Julia, do not permit yourself to grow old. Whenever you feel that you *cannot* do a thing, *get up and do it!*" This same relative, a fond and pious mother, used to pray over her only son, after he had committed a misdemeanour, for so long, that he would cry out: "Mother, it's time to begin whipping!"

Julia Ward's mother died while the child was quite young. The care of the household was divided between a merry and sharp-tongued aunt and the father, Samuel Ward, who made pathetic and rather ineffectual efforts to be both father and mother to his children. This man, capable of strong and independent action, wrote his name large on the commercial history of America, for it was he who saved the honour of the Empire State, New York, after that series of financial disasters which began with Andrew Jackson's refusal to renew the charter of the Bank of the United States. He laboured day and night to enable the banks to renew specie payment, and it was due chiefly to confidence in his integrity and sagacity that the Bank of England sent five million dollars

in gold to America. He died at the early age of fifty-three, having actually received his death warrant from his stupendous activities on behalf of various banks—one of his stipulations being that he should receive no remuneration.

Yet this man, strong and free in the world of affairs, was chained hand and foot with religious prejudice. His daughter might have wealth, unostentatious luxury, a social position second to none in America: yet she was practically imprisoned and not permitted to mingle in the social life of New York because, forsooth, its gaieties seemed to be instigated by the devil himself. She had the best education that the country at that time permitted the female of the species: yet she was forbidden to read Shelley, could have Byron only in slight, selected bits; and her father cried out against the dreadful possibility of her having read *Faust*. Even religious matters were rigidly supervised; and she could not hear the fiery sermons of Theodore Parker because her father had observed members of his congregation opening and reading newspapers in their pews before the church service began.

Julia Ward came of fighting as well as of praying stock, her ancestry comprising captains under William of Normandy and Cromwell, as well as revolutionary soldiers and governors in America; but the natural rebellion of her young heart against parental fetters was tempered by love for her father and a strong sense of duty, and doubtless her possible action was much hampered by the belief in a personal devil, from which error Emerson helped to liberate her. The warrior spirit to which she was heir, prevailed in later life, when she had completely freed herself from the absurd intellectual trammels imposed by her people.

Her marriage to the famous Dr. Howe,¹ a man almost twice her age, opened up vistas of freedom in some directions,

¹ Samuel Gridley Howe, who valiantly aided the Greeks in their war for freedom, and who was a pioneer in the matter of modern Education for the Blind.

while in others, new barriers were interposed. There were voyages abroad, her first babe being born in Rome, and there were stimulating associations with notable people of many classes; but also there were ever-increasing domestic cares and serious financial restrictions. Her husband's salary was never large, and her father's fortune was practically lost to her through the indiscriminating judgment of a relative. Then financial curtailment really furnished a spur for added achievement; and the domestic duties had ever a sunny or silvery side, for she was a loyally devoted wife and a splendidly successful mother. The only actually injurious fetter imposed by her marriage was the bitter opposition of husband and family to her desire to speak in public.

A poet she had been practically from infancy, nursery episodes and animal tragedies being the almost constant occasions for "little verses". When the children were taken one day for a walk, her younger sister, pointing to a blot in the road, lisped: "Squashed toad, dear. Little verse, please," illustrating the prevailing tendency. In her mature years, when she had written a poem for an occasion (the celebration of William Cullen Bryant's seventieth birthday, or something similar), no one saw any impropriety in her public recital of her production, which, indeed, was usually attended by enthusiastic applause; but a public reading of her philosophic essays was, for some reason fathomable only by masculine intellect, a widely, if not a scandalously, different matter.

Charles Sumner, a Senator of Civil War fame (who had rendered valiant service toward the emancipation of our slaves), joined Mrs. Howe's husband and friends in an opposition which was sometimes more than passive, for Sumner did all he could to prevent her first public lectures in Washington. These lectures, given in Washington, and in response to an inner urge which criticism could not quell, were only very mildly successful; and for many years she

confined herself to "parlour readings" of her essays in philosophy, although Emerson and a few others boldly approved her public lectures.

It was during the Civil War that the *Battle-Hymn of the Republic* was written, the occasion being best described by her daughters¹ :

In the autumn of 1861 she went to Washington . . . She longed to help in some way, but felt there was nothing she could do—except make lint, which we were all doing.

"I could not leave my nursery to follow the march of our armies, neither had I the practical deftness which the preparing and packing of sanitary stores demanded. Something seemed to say to me: You cannot help anyone; you have nothing to give, and there is nothing for you to do. Yet, because of my sincere desire, a word was given me to say, which did strengthen the hearts of those who fought in the field and of those who languished in the prison."

Returning from a review of troops near Washington, her carriage was surrounded and delayed by the marching regiments; and she and her companions sang, to beguile the tedium of the way, the war songs which every one was singing in those days, among them :

John Brown's body lies a-mouldering in the grave :

His soul goes marching on!

"Mrs. Howe," said James Freeman Clarke, "why do you not write some good words for that stirring tune?"

"I have often wished to do so," she replied.

Waking in the grey of the next morning, as she lay waiting for the dawn, the word came to her :

Mine eyes have seen the coming of the glory of the Lord.

She lay perfectly still. Line by line, stanza by stanza, the words came sweeping on with the rhythm of marching feet, pauseless, resistless. She saw the long lines swinging into place before her eyes, heard the voice of the nation speaking through her lips. She waited till the voice was silent, till the last line ended; then sprang from bed and, groping for pen and paper, scrawled in the grey twilight the *Battle-Hymn of the Republic*. She was used to writing thus; verses often came to her at night, and must be scribbled in the dark for fear of waking the baby; she crept back to bed, and as she fell asleep she said to herself: "I like this better than most things I have written." In the morning, while recalling the incident, she found she had forgotten the words.

¹ *Julia Ward Howe, a Biography*, by Laura E. Richards and Maud Howe Elliott.

This hymn, received clairaudiently, was "sung, chanted, recited, and used in exhortation and prayer on the eve of battles. It was printed in newspapers, army prayer books, on broadsides; it was the word of the hour, and the Union armies marched to its swing".

Out of the suffering of the Civil War sprang a new phase of development for Mrs. Howe. Hitherto her life had been domestic, social, studious. Her chief relationship with the public had been through her pen. She now felt that she had a fuller, deeper message to give, and she sensed the need of a personal contact with her audience. It was a deep, strong impulse to speak—the bidding, she believed, of an inner guide who would not be permanently denied. She determined to "take her dictation from within and above". There is a significant entry in her Diary (May 31, 1865) in reference to a Church Conference, where she had heard tolerable speaking but nothing of special value or importance:

I really suffered last evening from the crowd of things which I wished to say, and which, at one word of command, would have flashed into life and, I think, into eloquence. It is by a fine use of natural logic that the Quaker denomination allows women to speak, under the pressure of religious conviction. "In Christ Jesus there is neither male nor female" is a good sentence. Paul did not carry this out in his church discipline, yet, one sees, he felt it in his religious contemplation. I feel that a woman's whole moral responsibility is lowered by the fact that she must never obey a transcendent command of conscience. Man can give her nothing to take the place of this. It is the *divine* right of the human soul.

But even more difficult was it to keep silent when, as too often happened, she heard from the pulpit weak, sentimental and illiterate nonsense. The consummation of her desire to preach was brought about rather gradually. Requests came with increasing frequency for benefit readings in public for the purpose of raising funds to start a library, to help the Cretans, to build a Civil War monument, etc., which wore the family opposition a little thin. She was appointed a delegate to a Boston Conference of Protestant Churches. Later, she was

asked to speak in the Unitarian Church, but not, as it were, from the pulpit. It is somewhat singular that her first actual preaching¹ was done in London, where she hired the Freemason's Tavern for five or six successive Sundays. This was in the spring of 1872, when she went to England, hoping to hold a Woman's Peace Congress, and to found and foster *A Woman's Apostolate of Peace*. These particular objects were not then fulfilled. Of her preaching she wrote:

My procedure was very simple—a prayer, the reading of a hymn, and a discourse from a Scripture text . . . The attendance was very good throughout, and I cherished the hope that I had sown some seed which would bear fruit hereafter.

Her work for the liberation of women, and for the cause of International Peace, were almost simultaneously undertaken. As she had stood more than once in a gallery of French paintings before the full-length portrait of the then Emperor (Napoleon III), she had looked with distaste into the face, which seemed to say: "I have succeeded. What has anyone to say about it?" She pondered the slow movements of Justice during the Franco-Prussian War. In her *Reminiscences* she said:

As I was revolving these matters in my mind while the war was still in progress, I was visited by a sudden feeling of the cruel and unnecessary character of the contest. It seemed to me a return to barbarism, the issue having been one which might easily have been settled without bloodshed. The question forced itself upon me: "Why do not the mothers of mankind interfere in these matters, to prevent the waste of that human life of which they alone bear and know the cost? . . . The august dignity of motherhood and its terrible responsibilities now appeared to me in a new aspect, and I could think of no better way of expressing my sense of these than that of sending forth an appeal to womanhood throughout the world, which I then and there composed.

That appeal was dated Boston, 1870. One paragraph, which we take space to quote, serves to show her eloquence:

Arise, then, Christian women of this day! Arise, all women who have hearts, whether your baptism be of water or of tears! Say firmly: "We will not have great questions decided by irrelevant

¹ With two unimportant exceptions.

agencies. Our husbands shall not come to us, reeking with carnage, for caresses and applause. Our sons shall not be taken from us to unlearn all that we have been able to teach them of charity, mercy and patience. We, women of one country, will be too tender of those of another country, to allow our sons to be trained to injure theirs." From the bosom of the devastated earth a voice goes up with our own. It says: "Disarm, disarm! The sword of murder is not the balance of justice." Blood does not wipe out dishonour, nor violence indicate possession. As men have often forsaken the plough and the anvil at the summons of war, let women now leave all that may be left of home for a great and earnest day of counsel.

This appeal, translated into French, Spanish, Italian, German and Swedish, was sent far and wide. In December of that year an important meeting was called, looking toward a World's Congress of Women on behalf of International Peace. In her opening address Mrs. Howe said :

I repeat my call and cry to women. Let it pierce through dirt and rags—let it pierce through velvet and cashmere. It is the call of humanity. It says: "Help others and you help yourselves."

Let women seize and bear about the prophetic word of the hour, and that word becomes flesh and dwells among men. This rapturous task of hope, this perpetual evangel of good news, is the woman's special business, if she only knew it.

Now, at the present moment, when apparently the League of Nations without disarmament must ultimately come to grief, it is well that women should reiterate Julia Ward Howe's words. She herself was not permitted to speak at the French Peace Congress, whither she had gone in 1872 as an American delegate. She presented her credentials, asked leave to speak, and was told "with some embarrassment" that she might speak to the officers of the society after the public meeting had adjourned. Returning to London she attended as American delegate one of the great Prison Reform meetings of the era. At the sight of some of the poverty of the London streets, she made this resolve: "God helping me, my luxury henceforth shall be to minister to human misery."

Mrs. Howe worked valiantly for the Woman Suffrage Movement when it was at the height of its unpopularity; and she pressed forward the organisation of Women's Clubs

throughout America, ever widening their scope from social and literary to economic and humanitarian ideals. From the first, the Boston Clubs had beneficent power. "When I want anything in Boston remedied," said Edward Everett Hale, "I go down to the New England Woman's Club!"

Mrs. Howe believed that the special faults of women were those incidental to a class which has never been allowed to work out its ideal; and the latter half of her life is inextricably interwoven with the story of the advance of women. She worked for higher education, for prison reform, for the abolition of the death penalty; she aided charitable movements assiduously; she did arduous labour at the New Orleans Exposition in connection with the Woman's Exhibit; and she furthered the World's Congress of Religions at the Columbia Exposition in Chicago, which Mrs. Besant honoured with her presence. Yet, of all her activities, preaching was her best beloved. In 1873, a number of women-ministers having come to Boston to attend the Anniversaries, she issued a call for a Woman-Preachers' Convention. In 1893, speaking of that time, she said:

I find that it is twenty years since I made the first effort to gather in one body the women who intended to devote themselves to ministry. The new liberties of utterance which the discussion of woman suffrage had brought us, seemed at this time not only to invite but to urge upon us a participation in the advocacy of the most vital interests both of the individual and the community. With some of us this advocacy naturally took the form of preaching. Pulpits were offered us on all sides. I am so much of a natural church-woman, I might say an ecclesiast, that I at once began to dream of a church of true womanhood. I felt how much the masculine administration had overridden us women, and I felt how partial and one-sided a view of these matters had been inculcated by men, and handed down by man-revering mothers. Now, I thought, we have got hold of what is really wanting in the Church universal. We need to have the womanly side of religion represented. Without this representation we shall not have the fullness of human thought for the things that most deeply concern it.

An interesting account was given of Mrs. Howe at this Convention of Woman-Preachers by the Reverend Florence

Buck, of Wisconsin. She had been diffidently asked if she would conduct the funeral services of "an honest and upright man who had died of drink, owing to an inherited tendency. They had expected to have it in the undertaker's rooms, but we had it in my own church. It was packed with people of all sorts . . . the Bar-tenders' Union was there in a body . . . It was an opportunity I would not have given up to preach to the President and the Senate of the United States. Next day they said: 'We expected she'd wallop us to hell; but she talked to us like a mother.'"

Mrs. Howe was never regularly ordained, as were many of her woman associates; but she felt herself consecrated to the work; "wherever she was asked to preach, she went as if on wings, feeling this call more sacred than any other"; she preached in all parts of America, from Maine to California, from Minnesota to Louisiana; but she especially esteemed the privilege of carrying the message of hope and goodwill into the prisons. A text chosen especially for prisoners was: "Behold, what manner of love is this, that we should be called the sons of God."

This great woman, who made an extraordinary success of life, was loved and revered as a preacher. At the age of eighty she was introduced in a Unitarian meeting as "Saint Julia," and the entire audience arose when she came forward to speak. A fragment of a sermon written in her eightieth year is an example of the gentle, clear manner of her teaching:

Jesus, alas! is as little understood in doctrine as followed in example. For He has hitherto been like a beautiful figure set to point out a certain way. The people have been so entranced with worshipping the figure that they have neglected to follow the way it indicates.

It was while preparing sermons, or before delivering them, that her flashes of clearest insight came. Her Diary for 1900 records:

Sunday: I had, before the service began, a clear thought that *self* is death, and deliverance from its narrow limitations the truest

emancipation It seems to me one moment of this, which we could perfectly attain, would be an immortal joy.

An illustrious woman, beloved by all classes! In extreme age, as the body failed, her mind grew clearer, the veil was sometimes lifted, and she saw hidden things. May the coming be hastened of the Era of her midnight vision in 1910, a short while before her death. She wished to make of it a millennial poem. In this vision of "a world regenerated by the combined labour and love of men and women," she saw:

Men and women of every clime working to unwrap the evils of society and discover the whole web of vice and misery and apply remedies . . .

There seemed to be a new, a wondrous, ever-permeating light, the glory of which I cannot attempt to put into human words—the light of new-born hope and sympathy—blazing. The source of this light was human endeavour

The men and women, standing side by side, shoulder to shoulder, a common lofty and indomitable purpose lighting every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting goal to gain

And then I saw the victory. All of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new Era of human understanding, all-encompassing sympathy, and ever-present help, the Era of perfect love, of peace passing understanding.

Frances Adney

A SONG OF TRIUMPH

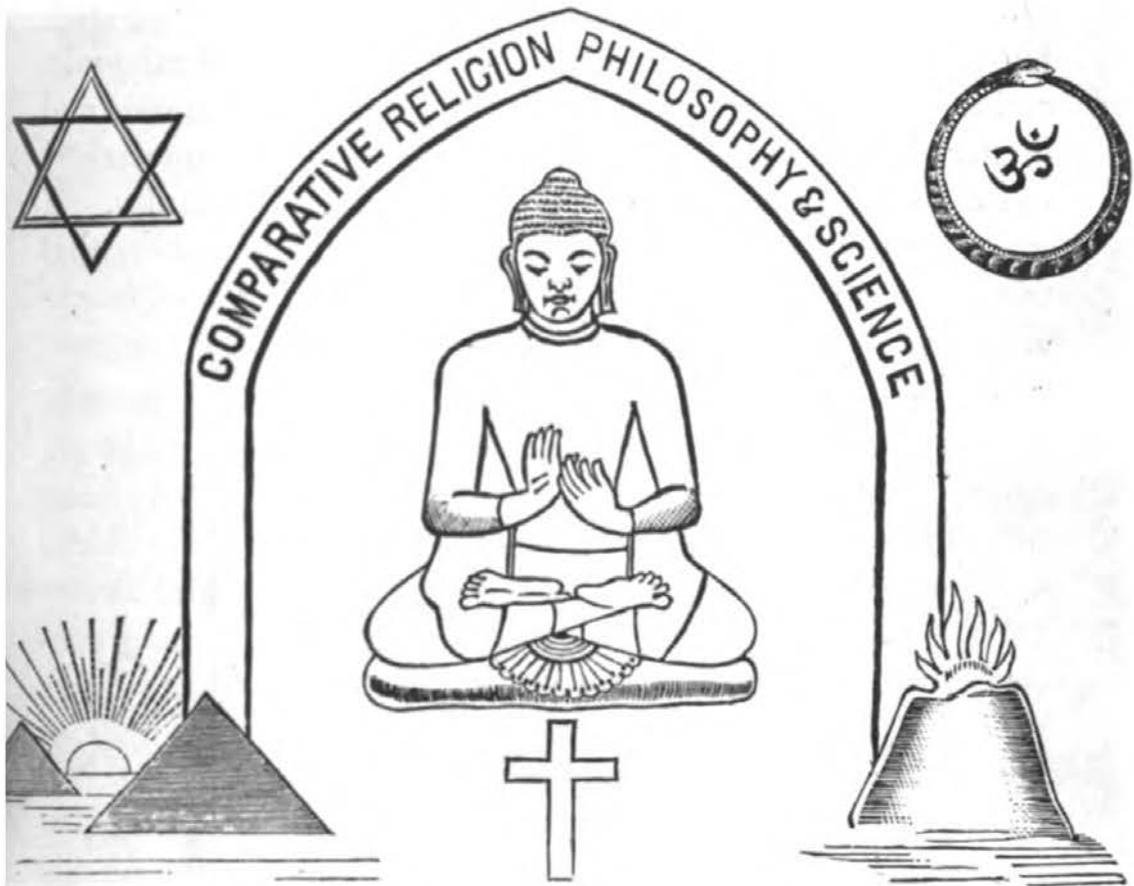
FATE shall not keep me in her grasp,
 Holding me down when I would rise,
Loos'ning my fingers when I clasp,
 Smiting me when I lift mine eyes.
I shall from all her chains be free :
I will be what I will to be !

What tho' the body cry and crave,
 What tho' the senses lie and steal,
They shall not keep me child and knave,
 They shall the master's power feel.
I am no slave in their control—
I am a Rider towards a Goal !

And if my steed fall down to rest
 Ere I have reached the Goal of men,
I shall continue on my Quest,
 For I shall ride, *and ride again* !
I know the Way. I know the Tree.
I will be what I will to be !

Fate, thou art but the ancient chains
 Forged in the furnace of desire ;
Truth is the fruitage of thy pains,
 Love springs supernal from the fire.
God of my soul, by Thy decree
I will be what I will to be !

J. HENRY ORME



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from p. 461)

IX. THE KINGDOMS OF LIFE

MAGNIFICENTLY as modern science has developed the concept of evolution, it has yet to come to that breadth and grandeur which is revealed in Theosophy. The word "life" especially has, in Theosophical studies, a profounder

and more far-reaching significance; for life is seen not, as with modern science, only in the small circle of existence which comprises the human, animal and vegetable kingdoms, but as manifesting also in the seeming dead matter of minerals, and in organisms of invisible matter lower than minerals and higher than man. In Fig. 68, we have briefly summarised the wave of evolving life which leads up to humanity. A comparison of this figure with that of Fig. 9 will show that there are other streams of evolving life which, without touching the human kingdom, pass through levels which correspond to that of humanity into kingdoms higher than man.

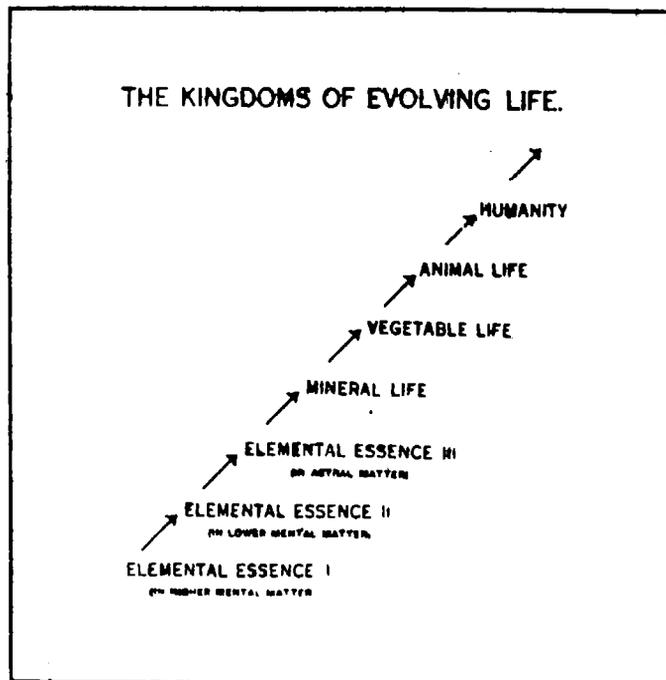


FIG. 68

Fig. 68, however, deals with those forms of life which, in their evolutionary growth, issue in a humanity like ours. We see from it that, stage by stage, the life of the LOGOS manifests as three types of Elemental Essence, and then subsequently as Mineral Life, Vegetable Life, Animal Life and Humanity. The transition from stage to stage was explained in the

previous chapter, and in Fig. 59 was shown the transition of the highest animal into the human kingdom. The seven stages of evolving life, from Elemental Essence (I) to Humanity, are called the "Life Wave". Other forms of life and consciousness are also of course "life waves"; but, for the clearer understanding of a difficult topic, the term "life wave" is reserved for those forms of life which are closest related to our humanity in a direct line of growth, as shown in Fig. 68.

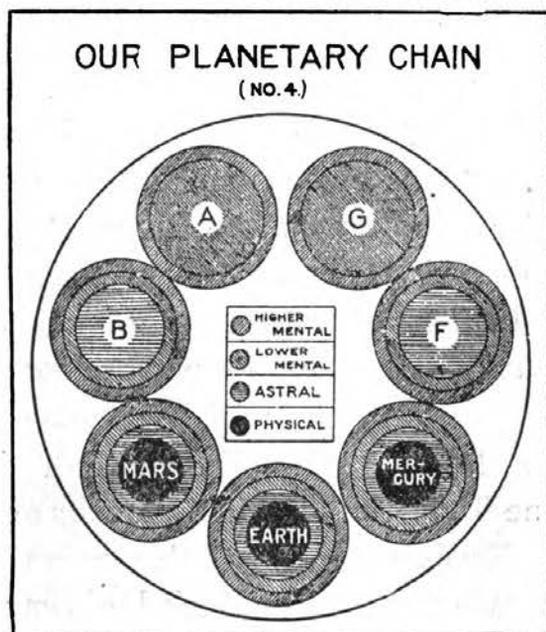
All these great changes involve vast periods of time, but in each fraction of time the evolutionary work is done according to a predestined plan. Each type of form and consciousness appears in evolution only at its given time, and always under the supervision of those Workers in the Divine Plan whose function it is to see to the intricate workings of evolution. We must think of these periods of time less in terms of actual years and more in terms of amounts of evolutionary work done in the furtherance of the Plan.

It was shown in Section II, on "The Rise and Fall of Civilisations," that during the time that humanity exists on our earth, seven great Root Races appear, and that each of these Root Races has seven sub-races. The period of time which is necessary to accomplish the work, which has to be done through seven Root Races and their sub-races, is known as a "World Period". During a World Period, the evolutionary scheme, as it affects the seven kingdoms of our life wave, is in full operation; the life wave may be said to begin with the appearance of the first sub-race of the First Root Race, and it ends when the seventh sub-race of the Seventh Root Race has done its work.

When the allotted span of work for a particular World Period is finished, the life wave passes from our Earth to commence its evolution on another globe of our solar system. On this new globe, each of the seven stages of life, from

Elemental Essence (I) to Humanity, resumes its work and continues its further development. Once again, this development, so far as humanity is concerned, takes place through civilisations and cultures developed in seven Root Races and their sub-races. At the end of the evolutionary work on this new globe, the life wave passes on to another globe, there under new conditions to resume its work, and accomplish the part in evolution next allotted to it in the Great Plan.

The work of the life wave with which humanity on this



earth is associated will be understood if we carefully study our next diagram, Fig. 69. Our life wave requires for its growth seven planets of the solar system; of these, three are physical planets—Earth, Mars and Mercury; the remaining four are planets of invisible types of matter. These too have their revolutions round the sun as have the visible planets, but their matter is of

superphysical states. Of these four invisible planets, two—B and F—are of astral and higher states of matter, and the remaining two—A and G—of lower mental and other higher states of matter. Each of these globes is separated in space from all the others, and is a complete planet by itself, just as are Mars, Earth and Mercury.

If we consult our diagram and carefully study that part of it which represents our Earth, we shall see that the Earth is shown as composed of solid physical matter surrounded by envelopes of astral, lower mental, and higher mental types of

matter. It goes without saying that each higher and finer type of matter interpenetrates all grosser than itself; thus the astral envelope not only extends from the earth's surface miles upwards, but it also interpenetrates the earth; and similarly, the envelope of lower mental matter interpenetrates both the astral world and the physical earth. This astral envelope round our earth, and interpenetrating it, is our Astral Plane; the lower mental matter is our Lower Heaven, and the higher mental matter makes our Higher Heaven. Associated with all these are, of course, the higher planes of nature, composed of Buddhic, Atmic and higher types of matter, though they are not shown in the diagram.

But in a similar fashion Mars also has a solid physical earth, an astral envelope, and two envelopes of lower and higher mental matter. The astral envelope interpenetrating the solid planet Mars, is the astral plane of Mars. This Martian astral plane is totally distinct from the astral plane of our Earth. Moreover, just as there is no communication of a physical kind through interplanetary space between the Earth and Mars, so is there no astral communication between the astral plane of Mars and our astral plane. Mars also has its lower heaven world and its higher heaven. Exactly the same scheme holds good for Mercury, which has its own astral and lower and higher mental planes. When we come to planets B and F, we find that they have no physical counterparts; they are astral planets, but each planet has its own lower and higher heavens and also higher planes still. Planets A and G, it will be seen from the diagram, are globes of lower mental matter; they too have their higher mental, Buddhic, Atmic, and higher planes, but they have no planes below the lower mental plane. We must think, then, of the seven planets—A, B, Mars, Earth, Mercury, F and G—as complete in themselves, and each revolving round the sun; but only three are visible to our physical eye.

We can now grasp in general outline the work of the life wave. The life wave on the Earth, at this actual moment, is doing the work, so far as humanity is concerned, of the Third, Fourth, and Fifth Root Races, and it has progressed up to the point of bringing the first variants of the sixth sub-race of the Fifth Root Race, now appearing in America and Australia. Side by side with the work of humanity is the evolutionary work of animals, plants, minerals, and the three types of Elemental Essence.

There is still remaining to be done on the Earth the work of the seventh sub-race of the Fifth Root Race, and the vast work of the Sixth and Seventh Root Races which are still to come, with their respective sub-races and variations. How many hundreds of thousands of years more this work will require, we can scarcely tell; but the life wave will not have accomplished the work set before it, during its occupation of the Earth and its higher planes, till all this further work comes to a successful conclusion.

When the seventh sub-race of the Seventh Root Race has given its message to evolution, there is no more work to be done for the time on the Earth; the life wave then passes on to another planet, to begin there the next stage of its unfoldment. This planet is Mercury. On Mercury, as on Earth, the life wave in all its divisions, from Elemental Essence (I) to Humanity, will continue its work from stage to stage; in the human kingdom there will be seven Root Races with their sub-races. Each Root Race, through the structure of its visible and invisible bodies, enables the development of some new form and expression of consciousness and activity; hence the need for the various Root Races and their subdivisions.

After the life wave has finished on Mercury, it will be transferred to the next planet, which is F. On F, which is an astral planet and has no physical counterpart, obviously there can be no physical forms for the evolving life; that life will

have to do its work through forms of astral and higher matter. After the life wave has completed its work on planet F, it will then be transferred to planet G. As this planet G is composed of lower mental matter, all evolution will necessarily take place in forms of this and finer types of matter. When the life wave completes its work on planet G, it will pass on to evolutionary work on planet A. From A it will pass on to B, where evolution will be resumed again in astral forms. After the work done on B, the life wave will pass to Mars, where work will be begun once again through physical forms also. After the life wave completes its work on Mars, it will be transferred to the Earth, there to begin another stage of evolution through new human, animal, and vegetable types. When the life wave has completed its work on seven planets in succession, it will have taken a period of time called a "Round".

In the description so far given of the transference of the life wave, it was made to start from the Earth and to pass through Mercury, F, G, A, B, Mars, to return to the Earth again, thus making a complete Round. In reality, however, the life wave begins on planet A, then passes on to planet B, and next to Mars, Earth, Mercury, F, and G. Our present life wave therefore began long ages ago on planet A in the first Round, and has already gone through three complete Rounds; it then began the work of the fourth Round, as before, on planet A. Then the life wave passed on to B, and then to Mars, and so to Earth; this is where it is to-day. We are at present in the evolutionary scheme on the fourth planet of the fourth Round. This is exactly midway in the larger scheme of our evolution, since the life wave has yet to complete the fourth Round by passing to Mercury, F, and G, and then afterwards to complete the fifth and sixth Rounds. When

the life wave has so passed through seven complete Rounds in succession, the time occupied in its process is called a "Chain".

These facts are summarised in Fig. 70. Seven sub-races

<i>SEVEN Sub-races</i>	=	<i>ONE Root Race</i>
» <i>Root Races</i>	=	» <i>World Period</i>
» <i>World Periods</i>	=	» <i>Round</i>
» <i>Rounds</i>	=	» <i>Chain</i>
» <i>Chains</i>	=	» <i>Scheme of Evolution</i>
» <i>(and more)</i>		
<i>Schemes of Evolution = Our Solar System</i>		

FIG. 70

make up one Root Race ; the time occupied by seven Root Races is that of one World Period. Seven World Periods, on seven successive globes while the life wave passes from one to another, make up one Round. Seven Rounds, in each of which

the life wave has passed from planet to planet, make up one Chain.

The work of evolution of all the life and form in the solar system is, however, not accomplished within the period of one Chain. It is intended in the Plan that, during the period of activity of one Chain, one kingdom of life shall have evolved to the next higher kingdom ; thus, that which began as animal life at the beginning of our Chain, that is, on planet A of the first Round, will rise to the stage of Humanity at the end of the Chain, which will be on planet G of the seventh Round ; similarly, that which began the Chain as vegetable life will, at its ending, have risen to be animal life. If we look back to Fig. 69, we see the various steps of evolution of the kingdoms of life ; each step requires one complete Chain.

When our Chain began on planet A of our first Round, the work was commenced in all the seven kingdoms, from the First Elemental Essence to Humanity ; but where did Humanity achieve its human characteristics, and the animal life its animal characteristics, so as to begin the

Chain already thus equipped? To answer this we must turn to Fig. 71. We find in it, as the fourth circle, the Earth

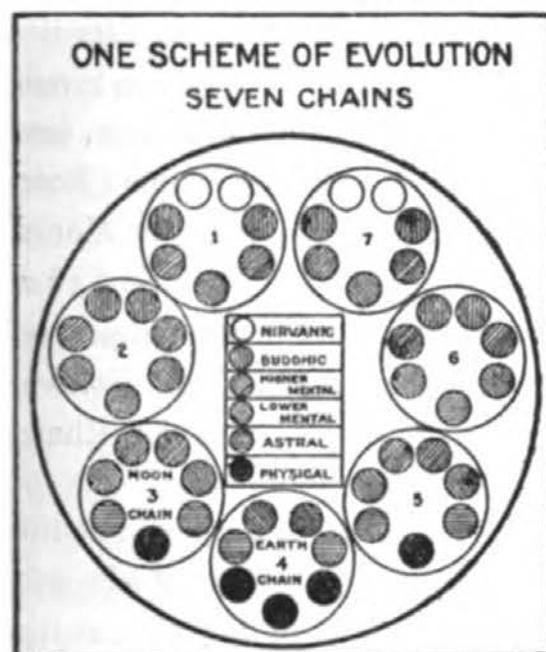


FIG. 71

Chain; this is practically Fig. 69 in miniature, for we find Mars, Earth and Mercury as the three black spheres, while planets B and F are correctly marked as of astral matter, and planets A and G as of matter of the lower mental plane. We see before the Fourth Chain a Third, called in the diagram the Moon Chain. In this Moon Chain we find that there are seven globes, but only one of them is physical,

while two are astral, two are lower mental, and two higher mental.

Now our life wave, before it entered our Chain, the Earth Chain, was for countless ages the life of a preceding Chain, the Moon Chain; but the life wave was on the Moon Chain exactly one stage earlier than what it is on the Earth Chain. That is to say, that which is humanity on the Earth Chain was the animal kingdom of the Moon Chain; our present animal kingdom of the Earth Chain was the vegetable kingdom of the Moon Chain; and similarly, all the other kingdoms of life on the Earth Chain were one stage earlier on the Moon Chain. In exactly a similar fashion, the kingdoms of life of the Moon Chain themselves came into it from an earlier Chain still, Chain No. 2 on the diagram. It will be seen that this Chain has no physical planet at all, but is composed of one astral, two lower mental, two higher mental, and two planets of Buddhist matter. Each kingdom of life on this second Chain was exactly

one stage earlier than it was on the Moon Chain; thus, that which was the animal kingdom of the Moon Chain was the vegetable kingdom of Chain No. 2. Chain No. 2 itself derived its life from an earlier Chain No. 1; in this we have only one lower mental planet, two higher mental, two of Buddhic matter, and two of Nirvanic matter. The kingdoms of life on this Chain No. 1 were at one stage earlier than they were on Chain No. 2. To sum up, following the direction of evolution, that which began on Chain No. 1 as the mineral kingdom appeared on Chain No. 2 as the vegetable kingdom, and on Chain No. 3—the Moon Chain—as the animal kingdom, and on Chain No. 4—our present Earth Chain—it is our Humanity.

When the work of this Earth Chain is completed at the end of the seventh Round, each kingdom of evolving life will have ascended one stage; our animals of to-day will, at the end of our Chain, have come to the human level; our vegetable life will have entered into the animal kingdom. Our Humanity will have gone to a stage beyond humanity. The fifth Chain will be like the third Chain, so far, at least, as the types of its globes are concerned; just as on the third Chain there was only one physical planet, so will there be but one physical planet in the fifth Chain, while it will have two astral planets, two of lower mental matter, and two of higher mental. The constituent planets of Chains No. 6 and No. 7 will be as marked on the diagram.

The work of the first, second and third Chains is now over, and their planets have disintegrated, except that the only physical planet of the third Chain still remains as the Moon, which goes round the Earth. The Moon has now on it none of the life wave, and it is practically a dead planet, waiting slowly for disintegration. Evolution is now exactly midway among the seven Chains, since our present Chain is the fourth;

and on this fourth Chain we are at the fourth planet of the fourth Round.

We have before us, when the work of the Earth Chain is completed, work to be done by the kingdoms of evolving life in the next, the fifth, Chain. This Chain will have one physical planet, which will be made by aggregating into one planetary mass the Asteroids which now make a ring of little planets between Mars and Jupiter. By the time the Asteroids have coalesced into one planet, and become the centre of evolution of the life wave, the work will have been completed in the Earth Chain, and the present Earth will have become a dead planet with no evolving life upon it; it will have shrunk in size through loss of its liquids and gases, and it will then be attracted to the physical planet of the new Chain and attached to it as a Moon.

Our present animal kingdom will begin the work of the fifth Chain as its humanity; our present vegetable kingdom will then be its animal kingdom. In exactly a similar way, the work in the Sixth and Seventh Chains, which are yet to come, will be accomplished. In each successive Chain the life evolves from one kingdom to the next beyond it.

The work done through seven Chains in succession makes one "Scheme of Evolution". There are seven such schemes of evolution, and over the work of each there presides a Planetary Logos; nay, more, each Scheme is the expression of His exalted Life, and the seven Chains of His Scheme are as successive incarnations of that Life. Each of the seven Planetary Logoi has thus before Him a Scheme of Evolution to develop and guide; each Scheme involves seven Chains, and each Chain requires seven distinct globes.

There are now in the solar system seven schemes of evolution which require, at some stage of their work, a physical

planet; the stage of each of these seven Chains is given in our next diagram, Fig. 72. The schemes of evolution which

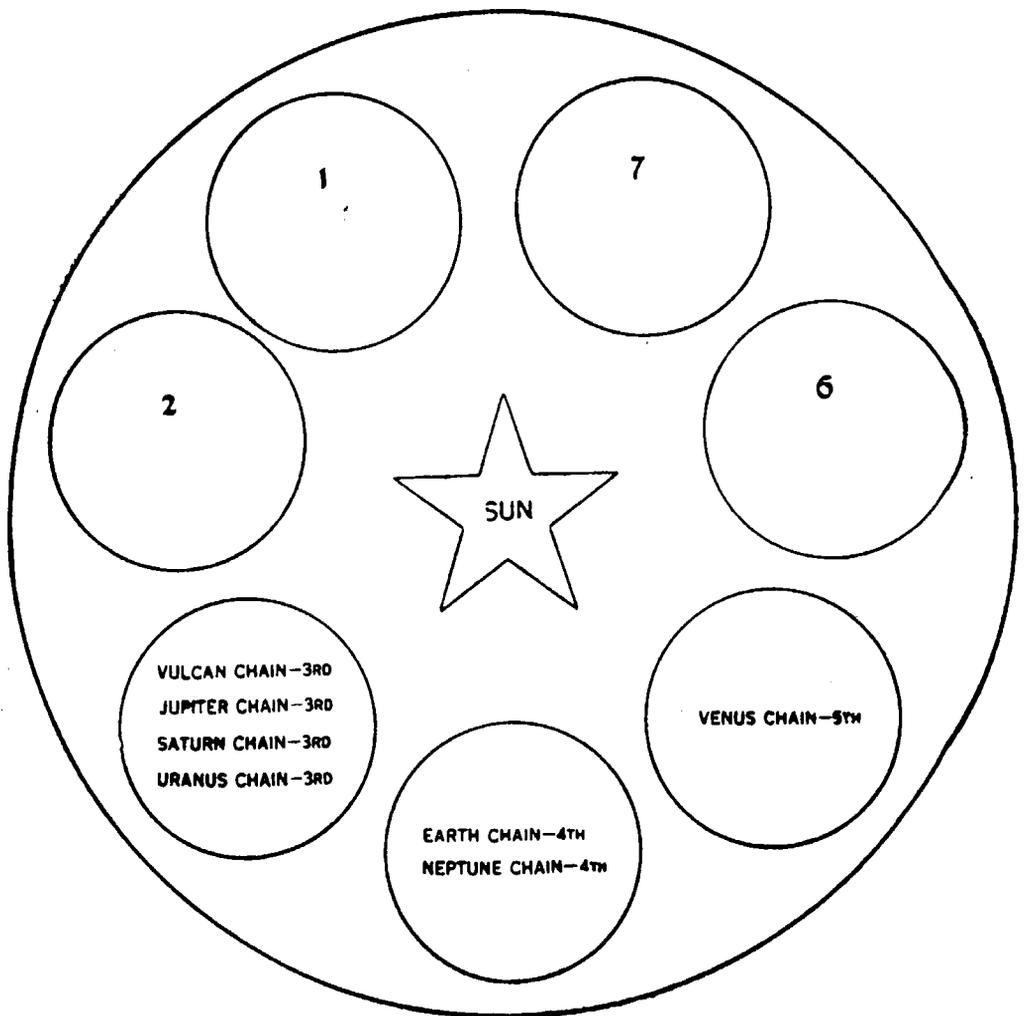


FIG. 72

involve Vulcan, Jupiter, Saturn, and Uranus are behind the Earth scheme by one Chain; the Neptune scheme is, like the Earth Scheme, at its fourth Chain; whereas the Venus scheme of evolution is in advance of the Earth scheme by one Chain. It must be remembered that though a physical planet may not be able, owing to heat and pressure, to permit life in such organisms as we have on our earth, nevertheless there are types of non-physical evolution which can do their work

efficiently on the astral planes of planets where physical life may not be possible.

It is because the Venus scheme is one Chain in advance of the Earth, and the average Humanity of Venus is near the Adept level, that Adepts from Venus were able to help the work of the Earth Chain at its commencement, as Lords of Worlds, Manus, Buddhas, Chohans, and other great leaders of evolution. In exactly a similar fashion, such of Earth's humanity as attain Adeptship at the end of the Earth Chain, and care to do so, may begin helping the work of evolution of the four backward Chains of the Vulcan, Saturn, Jupiter, and Uranus schemes.

When an individual completes the work of evolution set before him, he attains the level of a Master of the Wisdom. He will attain this level, in the normal course of slow evolution, at the end of the seventh Round of this Chain; but he may, by hastening his evolution, attain Adeptship far earlier than this. Whenever he attains to the Adept level, and has gained such experiences as this Chain can afford him, he has before him seven choices, with reference to his future growth and activity. These seven choices are summarised in our next diagram, Fig. 73.

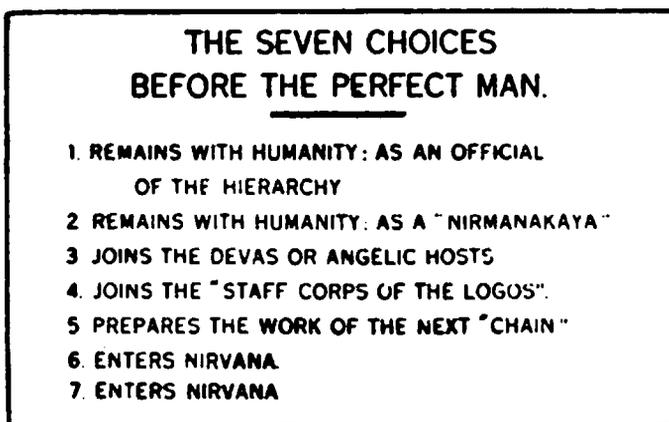


FIG. 73

Among the seven choices none are better than the others, and each Adept will follow his own line according to his

temperament, and the needs of the Great Plan. A certain number, quite a minority, decide to qualify themselves to be Manus, Buddhas, Chohans, and other officials of the Hierarchy who guide the evolution of the kingdoms of life on a globe; this choice requires constant physical incarnation, though, as an Adept, the need for incarnation is long over. Adepts of another temperament, while not desiring to take office as officials of the Hierarchy, nevertheless remain with humanity, and live in the invisible worlds as "Nirmānakāyas"; in this condition of existence, they create great spiritual forces, which are then handed over to the members of the Hierarchy to further human advancement. A third type of Adept passes into the kingdom of the Devas or angelic Hosts, there to work, sometimes indirectly with humanity as Angels, and sometimes to do the work of the Angelic Hosts in other parts of the solar system than the Earth. Yet another type of Adept enrolls himself in the "Staff Corps of the Logos," training himself to work in any part of the solar system where he may be sent, in accordance with the needs of the work. A certain number of Adepts will choose to do the work of preparation necessary to initiate the Fifth Chain. The sixth and seventh types of Adepts enter upon a phase of spiritual evolution and activity incomprehensible to our consciousness, and technically called "entering Nirvana"; they do not achieve any kind of "annihilation," but give their splendid contribution to the Great Plan, though in ways incomprehensible to our present limited human consciousness.

All this process of evolution, taking millions of years for its unfoldment, is far vaster than our imagination can conceive. At each stage, more power is released to the universe. The vegetable kingdom in each Round is more highly evolved than the vegetable kingdom of the previous Round; in each Chain it is more evolved still. What our present trees and plants and shrubs, with their exquisite foliage and flowers, are

to the antediluvian forest of ferns, what our birds, with their gorgeous colouring and symmetry and joyous life, are to their ungainly, drab ancestors of bygone ages, that too will the animal kingdom, of Rounds and Chains to come, be to what is the animal kingdom of the present Round. Even the invisible atom evolves, Round by Round and Chain by Chain ; and all life grows in greater self-expression and self-revelation as the cycles go by.

Man's life, too, changes Round by Round ; our mental life will have in the next Round a richness scarce to be grasped to-day, for our lowest instrument of thinking, the brain, will be composed of atoms and elements more evolved than they are in this fourth Round. Since matter is force, and form is life, and man's individuality is Divinity, so, wherever evolution is, there the LOGOS is at work, and where HE is, there a joyous work comes step by step near to completion.

C. Jinarājadāsa

(To be continued)

ERRATUM.—Vol. XL, p. 266 (June, 1919). For "Morality" read "Mortality" (7th line from end).

THEOSOPHY—RELIGION AS SCIENCE

By H. W. MUIRSON BLAKE

(i) DIVINE REVELATION AND HUMAN REVELATION

RELIGION and Science may both be considered as forms of knowledge: the former, revealed knowledge, revealed through the Divine will, acting generally through some appointed messenger of God or Prophet; the latter, science, man-made knowledge, or rather—if regarded also as revealed knowledge, as we hope to show that it may be—man-revealed knowledge, and as such capable by experiment and study of being proven by man.

To show what we mean by science being revelation, let us analyse what our senses tell us about an object that we can see or feel, and then add what science may have to say about that object and consequently about the veracity of our sense-given data.

Let us observe, say, a table. My eyes tell me that it consists of a substance with a hard, polished surface; it offers resistance to touch when I press my hand upon it; it emits a sound if I strike it; to me it appears as a hard, solid object, and so I gain some information about that table through seeing, feeling, and hearing. This is all that my unaided senses can tell me about it; but now what does science say about the value of these sense-impressions of mine?

Let us start with the revelation of Botany. The botanist will say that that hard, flat object of yours was once the trunk of a tree, and is composed of masses of thread-like fibres,

which, pressed together, form the hard masses of woody tissue—your hard, continuous substance is merely a compressed mass of threads. The revelation of Chemistry will go further, and say your table is almost entirely composed of atoms of carbon, hydrogen and oxygen, combined together into the so-called cellulose molecule, and that it is these molecules that really form your table—minute bodies which mutually attract one another, and so form masses and threads. The revelation of Physics is still more drastic, and states that your table is ultimately composed of whirling electrons, none of them touching one another; it appears to your misguided senses as a stable body and at rest, but it is really a throbbing mass of these minute bodies, separated from each other by distances which, compared to their masses, are enormous. We can thus see what a revelation the facts of science constitute when they are compared with the information supplied to us by our unaided senses.

We can see perhaps a still clearer example of the errors of our sense-given data, and the revelation value of human knowledge in antithesis to these errors, in the behaviour of the Earth. When Copernicus rediscovered the fact that the Earth is round and rotates on its axis once every twenty-four hours, he was of course scoffed at. Why, people said, the Earth is firm and stable under our feet; how can it be moving, and how is it possible for other people to be walking about upside down under our feet? It took many years for this principle to gain even a hearing; but now we all know that when we watch the Sun and the planets passing overhead, it is not they that are moving, but the Earth on which we stand that is rotating; however firm and motionless it may be to our senses, the movement of the stars and the Sun is only apparent; it is we who really move, not they.

These facts of Botany, Chemistry, Physics and Astronomy are said to be scientific because they may be proved and

verified by anyone who will undertake the necessary study and training, and so they come into the classification of verifiable facts. We hope now to show that in the light of Theosophy the facts of Religion also become scientific, because Theosophy shows that they all may be similarly proved by anybody who will undertake the necessary training.

(ii) REVELATIONS OF THEOSOPHY

The revelations of Theosophy, the Wisdom-Religion, are only on lines similar to the above; for instance, when we look at a man, we see a physical body consisting of head, arms, trunk, legs, etc., and we think of these physical materials as the man. Theosophy is only copying the method of science when it says that the senses, those arch-deceivers, are at work again, for around that dense physical body there is another body consisting of a cloud of superphysical matter, which is much more intimately the man, for it changes its constitution much more fundamentally than the physical body does, with any changes in the mind or emotions of the man. Thus the fact of the human astral body is one of the revelations of Theosophy, though it is of course mentioned in religions and elsewhere; but it is put forward by Theosophy as a definite, scientific fact, as a fact that may be verified by anyone by developing clairvoyance, a power which is latent in all men, exactly as the other facts, of Biology or Chemistry, may be verified by the study of those sciences.

The common possession by all men of the faculty of developing the power to verify superphysical facts for themselves, is the particular belief of Theosophy; in fact it is that which constitutes it the Wisdom-Religion, or Religion as Science; for to all its revelations it ever adds that these may be verified and corroborated by the student himself, if he will take the trouble to study and develop the necessary powers

lying latent within himself. The powers are there asleep within him; it is for him to make the strenuous efforts at self-purification and development by which alone they may with safety be aroused, if he will. Precisely as, in ordinary science, if a man wishes to prove the chemical constitution of any substance he must first study Chemistry and undergo its discipline, so in the verification of the facts of religion, Theosophy merely points out the same process—that they may be verified by anyone willing to undergo the strenuous and hard training necessary for their discovery by himself.

(iii) THEORETICAL CONSIDERATIONS

The aspect so far taken up might be considered as the experimental side of science, where conjecture and tentative hypothesis is confirmed or rejected by the results of experiments framed and planned to test them. We shall enter a wider aspect of the subject when we pass from the purely experimental to the more theoretical and philosophical side of science, though here it must still be remembered that Theosophy states that the facts are all ultimately verifiable.

It is in this philosophical and theoretical aspect that Theosophy is at present more useful; for the number of people ready to undertake the strenuous training necessary to see and verify the facts of the superphysical worlds, is at present extremely limited, but anyone who is at all acquainted with science or philosophy will be able to benefit enormously from the light which the Wisdom-Religion is able to throw upon many subjects which are at present obscure to ordinary science.

To show this, we shall take up two of the greatest scientific generalisations, which, though amply *proved* by science, can only be *understood*, and their significance to man be read, in the light of Theosophy. The first of these will be the law of gravity, and the second the law of the unity of Organic Nature,

with the development of humanity out of the animal kingdom as a consequence.

(iv) THE LAW OF GRAVITY

The law of gravity shows that every particle of matter, however small or immense it may be, exerts an influence over every other particle of matter. The Sun attracts the Earth, the Earth attracts the Moon, and these forces keep each of these bodies in their orbits. I am kept in my chair by the attraction the Earth exerts over my body. The dust settles because of this attraction, but this law shows also that not only does the greater body in each case affect the smaller, but the smaller also affects the greater; thus the Earth must also affect the Sun as well as the Sun the Earth, and the speck of dust must also influence the Earth; this brings us to our point. According to the law of gravity, the whole universe may be affected through a grain of dust; and, only moving a grain of sand about in the hand, I am really altering the conditions of the whole universe, for this law shows that this speck of matter in my hand exerts a force over every other particle of matter, however distant or near, great or small, it may be, and consequently we must contemplate that grain of sand or dust as a universe in itself. This power of affecting the whole universe which Newton's great law plainly proves the grain of dust to possess, can only mean one thing—that within this tiny speck of matter a universe lies latent, and when I move about that speck in my hand, I am dealing with a cosmic force.

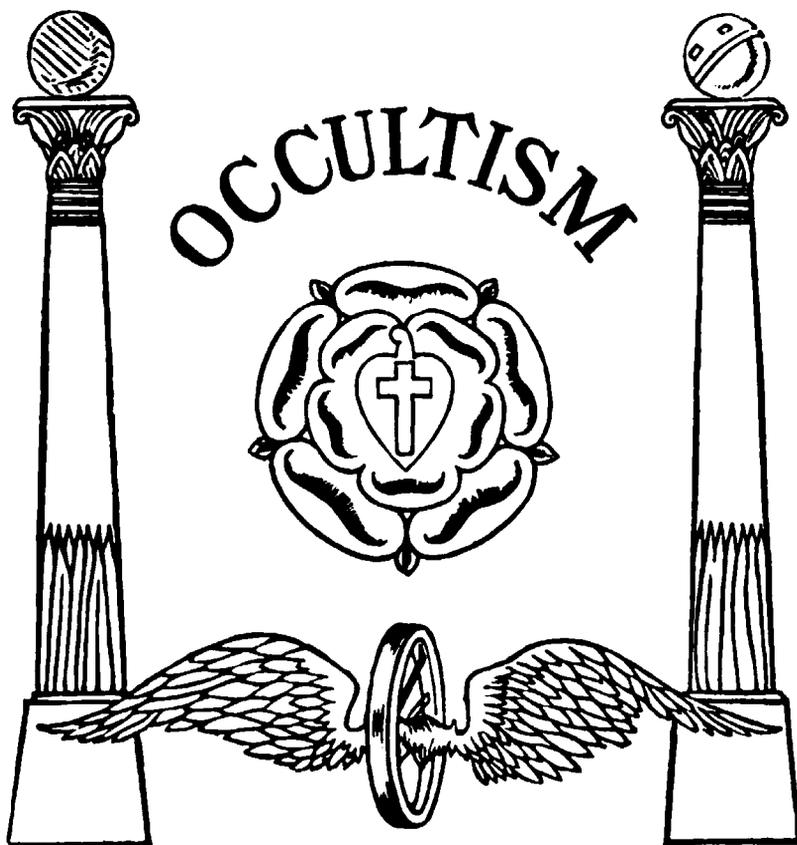
The significance of this wonderful fact can only be understood in the light of spiritual knowledge, being really a spiritual fact in itself; and it is most clearly shown in Theosophy. The loftiest condition of human spiritual consciousness is known as the ātmic, and it is said to exist as a point; that means

that all separation is non-existent there, everything is at every point of space at every moment of time; while, space and time being themselves non-existent there, all manifestation is reduced to this one point. This, as we have said, is the highest spiritual condition in manifestation, the highest of the three spiritual worlds, *Aṭmā*, *Buddhi*, and higher *Manas*; and just as one sees, when a mountain is reflected in a river or lake, that the top of the mountain in the reflection becomes the lowest part, so, in the reflection of the higher worlds into the lower—the lower mental, astral and physical—do we perceive certain qualities from the *āṭmic* world reflected into the physical. Thus this law of gravity—the fact that every particle of physical matter has the potency of attracting every other particle of matter—is a reflection of this *āṭmic* condition into the conditions of space and time. Just as the lower personal man is a reflection of the higher spiritual immortal ego, so are the three lower worlds but reflections in gross matter of the three spiritual conditions, and the lowest, the physical, must in the same way be a reflection of the highest, this *āṭmic*. Thinking this out for ourselves, we see the logical, efficient reason why physical matter should show this wonderful power of action at a distance over all other particles of physical matter, however distant, though the amount of this influence will vary with the distance. The reason why a speck of dust in my hand can cause a change in the Sun of our System is simply because, in the *āṭmic* condition of which these physical conditions are a reflection, these two, the speck of dust and the Sun, are intimately and eternally one; and it is because this *āṭmic* unity of matter, if it may be called matter at the *āṭmic* level, is reflected into time and space in the physical condition, that this action at a distance of gravity is able to work. Astronomers and others may discover facts about the working of gravity, but any real discoveries will only push the question further back to this spiritual cause behind it.

This, then, represents one example of Theosophy displaying Religion as a science, by showing the difficulties and shortcomings of the usual explanations of material phenomena, and then following the whole problem up into a spiritual sphere, of which the phenomenal universe is a reflection, clearly showing how there, and there alone, can everything be satisfactorily explained. Here again, anyone with the necessary training and patience can develop within himself the necessary powers to verify these facts of nature for himself, and so gain objective proof for them ; but meanwhile they are of immense advantage to one subjectively, in thought. We will now pass on to the other great law of nature.

H. W. Muirson Blake

(To be concluded)



THE CULT OF THE VIRGIN MOTHER

By THE RIGHT REV. C. W. LEADBEATER

(Concluded from p. 485)

2. THE VIRGIN MATTER

GOD in the Absolute is eternally One; but God in manifestation is twain—life and substance, spirit and matter, or, as science would say, force and matter. When Christ, alone-born of the Father, springs forth from His bosom, and looks back upon that which remains, He sees as it were a veil

thrown over it—a veil to which the philosophers of ancient India gave the name of *mūlaprakṛti*, the root of matter ; not matter as we know it, but the potential essence of matter ; not space, but the *within* of space ; that from which all proceeds, the containing element of Deity, of which space is a manifestation.

But that veil of matter also is God ; it is just as much part of God as is the Spirit which acts upon it. The Spirit of God moved upon the face of the waters of space ; but the waters of space are divine in their making just as much as the spirit that moves upon them, because there is nothing but God anywhere. This is the original substance underlying that whereof all things are made. That, in ancient philosophy, is the Great Deep, and then, because it surrounds and contains all things, so is it the heavenly wisdom which encircles and embraces all. For that, in speech, the philosophers used always the feminine pronoun ; they speak of that Great Deep—of the Eternal Wisdom—as “She”. She is thus the soul, macrocosmic and microcosmic ; for what is true above is also true below.

These ideas are somewhat complex and foreign to our modern thought, but if we want to understand an Oriental religion we must give ourselves the trouble to grasp this Oriental way of looking at things. And so we realise how it is that she, this other aspect of the deity, is spoken of as Mother, Daughter and Spouse of God. Daughter, because she also comes forth of the same eternal Father ; Spouse, because through the action from the Holy Ghost upon the virgin matter, the birth of the Christ into the world takes place ; Mother, because through matter alone is that evolution possible which brings the Christ-spirit to birth in man. But this subject belongs rather to our future theological volume, in which we shall try to explain it more fully.

Above and beyond the Solar Trinity of which we usually think, there is the First Trinity of all, when, out of what seems

to us "nothing," there came the First Manifestation. For in that First and highest of all Trinities God the Father is what we may with all reverence call the Static Mode of the Deity. From that leaps forth the Christ, the Second Aspect truly of the Godhead, and yet the First Manifestation, for God the Father is "seen of none".

Then, through the interaction of the Deity in His next Aspect—that of the Holy Ghost, who represents the Dynamic Mode of the Deity (Will in action)—from that essence, that root of all matter, come all the worlds and all the further manifestations at lower levels, of whatever kind they may be, including even the Holy Trinity of our own solar system.

The Mother-Aspect of Deity thus manifests as the æther of space—not the ether which conveys vibrations of light to our eyes, for that is a physical thing; but the æther of space, which in occult chemistry we call koilon, without which no evolution could be; and yet it is virgin and unaffected after all the evolution has passed.

Into that koilon,¹ that finer æther, the Christ, the energising Logos or Word of God, breathes the breath of life, and in breathing it He makes those bubbles of which all that we call matter is built—because matter is not the koilon, but the absence of koilon—and so, when He draws in that mighty Breath, the bubbles cease to be. The æther is absolutely unchanged; it is as it was before—virgin—after the birth of matter from it; it is quite unstirred by all that has happened; and because of this, our Lady is hailed as immaculate.

She is thus the essence of the great sea of matter, and so she is symbolised as Aphrodite, the Sea-Queen, and as Mary the Star of the Sea, and in pictures she is always dressed in the blue of the sea and of the sky. Because it is only by means of our passage through matter that we evolve, she is also to us Isis the Initiator, the Virgin Mother of

¹ See *Occult Chemistry*, by Annie Besant and C. W. Leadbeater, Appendix, pp. i—x.

whom the Christ in us is born, the causal body, the soul in man, the Mother of God in whom the divine Spirit unfolds itself within us, for the symbol of the womb is the same as the Cup of the Holy Grail. She is symbolised as Eve, descending into matter and generation ; as Mary Magdalene while in unnatural union with matter, and then, when she rises clear of matter, once more as Mary the Queen of heaven, assumed into life eternal.

While we are in the lower stage of our evolution, and subject to the dominion of matter, she is to us truly the *Mater Dolorosa*—the sorrowful Mother, or the Mother of Sorrows, because all our sorrows and troubles come to us through our contact with matter ; but as soon as we conquer matter, so soon as for us the triangle can never again be obscured by the square, then she is for us our Lady of Victory, the glory of the Church triumphant, the woman clothed with the sun, and having the moon under her feet, and round her head a crown of twelve stars.

If we look at it along this line of symbolism, the doctrine of the final drawing up of the root of matter into the Absolute, so that God may be all in all, is what is typified by the Assumption of the Blessed Virgin Mary. The great Festivals of the Church are all meant to show us, stage by stage, what it is that happens in the work of the Great Architect of the Universe, in the evolution of the cosmos as well as in the development of man. In studying these mysteries we must never forget the rule of the philosophers of old : “ As above, so below.” So that whatever we see taking place in that mighty world-evolution, we shall also find repeated, at his far lower level, in the growth of man ; and conversely, if we are able to study the methods of the unfoldment of the God in man down here, we shall find that study of invaluable assistance in helping us towards a comprehension of that infinitely more glorious development which is God’s will for the universe as a whole.

And, learning thus, we must not fail to put the lesson into practice. As a poet has written :

I must *become* Queen Mary,
And birth to God must give,
If I in heavenly blessedness
For evermore would live.

Note also, for your better understanding of the symbolism, that Christ the Spirit, being deific in nature, ascends by His own power and volition, even as of His own will He sprang forth in the beginning from the bosom of the Father ; but Mary, the soul, is assumed, drawn up by the will of Him who is at the same time her Father and her Son ; for the first Adam (said S. Paul) was made a living soul, but the last Adam, the Christ, is Himself a quickening or life-giving Spirit. So in following Adam, who typifies the mind, all die ; but in Christ all are made alive.

3. THE FEMININE ASPECT

We must realise also that our highest conception of deity combines all that is best of the characteristics of the two sexes. God, containing everything within Himself, cannot be spoken of as exclusively male or female. He cannot but have many Aspects, and in this Christian religion there has been a great tendency to forget that cardinal fact of manifold manifestation. In the perfection of the Godhead all that is most beautiful, all that is most glorious in human character, is shown forth. In that character we have two sets of qualities, some of which we attach in our thought chiefly to the male or the more positive side of man, and others which we attach more generally in our thought to the feminine side. For example, strength, wisdom, scientific direction, and that destroying power which is symbolised in the Hindū religion by Shiva—all that, we usually regard as masculine. But love, beauty, gentleness,

harmony, tenderness, we consider as more especially feminine. Yet all these characteristics are equally envisaged for us in the Deity, and it is natural that men should have separated those two Aspects of Him, and should have thought of Him as Father-Mother. In all the great religions of the world until quite recently, those two Aspects have been brought out; so that their followers recognised not only gods but also goddesses. In India we have Pārvaṭī, Umā, Sarasvaṭī; in Greece we had Hera, Aphrodite, Demeter, Pallas Athena; in Egypt, Isis and Nephthys; in Rome, Juno, Venus, Minerva, Ceres, Diana. In yet other religions we find Astarte or Ashtaroṭh, the Queen of heaven. Images of Isis with the infant Horus in her arms are exactly like those of the Blessed Virgin carrying the infant Jesus; indeed, it is said that the old Egyptian statues are still in use in several Christian churches to-day.

Ignorant Christians accuse those old religions of polytheism—of the worship of many gods. That is simply a misunderstanding of what is meant. All instructed people have always known that there is but one God; but they have also known that that One God manifests Himself in divers manners, and in every respect as much and as fully through the feminine as through the masculine body—through what is called the negative side of life as well as through the positive.

There has always been the recognition of those two sides of the Deity in the older religions. We who have been brought up in the Christian ideas, sometimes find it a little difficult to realise that we have narrowed down the teaching of the Christ so much that in many cases what we now hold is only a travesty of what He originally taught. We have been brought up, as far as religion goes, non-philosophically. We have never learnt to appreciate the value of comparative religion and comparative mythology. Those who have been studying it for many years find that it throws a flood of light on many points which are otherwise incomprehensible. We

see that if all be God, and if there be nothing but God, then matter is God as well as spirit, and there is a feminine and a passive side or aspect to the Deity as well as a masculine side. That has invariably been recognised; all the great religions of the world in those earlier days understood the two sides, they held the existence of the goddess as well as the god, and yet they all knew as perfectly and as thoroughly as we do that God is One, and there is no duplication of any sort in Him. All that is, is God; but we may see Him through many differently coloured glasses and from many different points of view. We may see Him in the mighty Spirit informing all things; but those things which are informed—those forms—they are no less God, for there is nothing but God. And so we see what we may call the feminine side of the Godhead; and just as the masculine side of the Deity has many manifestations, so has the feminine side many manifestations. So there were many gods and goddesses, each representing an aspect; and the gods had their priests, and the goddesses their priestesses, who took just as important a part in religion as did the priests. But in the last great religions, Christianity and Muhammadanism (both coming forth from Judaism, which ignored the feminine side), the World Teacher has not chosen to make that division prominent; therefore in Christianity and in Muhammadanism we have the priest only; and the forces which are poured down through the services of the Church, although they include all the qualities, are yet so arranged, so directed, as to run through the male form only.

In Ancient Egypt we divided those forces, because that was the will of the World Teacher when He founded that Egyptian religion; so some of them ran through the manifestation of Osiris, and some through the manifestation of Isis. Therefore some of them were administered by the priests of Amen-Ra the Sun-God, and others by the priestesses of Isis. And Isis was in every way as deeply honoured, and considered

as high in every respect, as any of the male aspects. She was the great, beneficent goddess and mother, whose influence and love pervaded all heaven and earth.

It is time that we learnt to understand the symbolism of the Church—learnt to see how many-sided it is, so that each idea which is put before us calls up a host of useful and elevating thoughts, and not one only. Remember that other line of symbols in which the different stages in the earth-life of the Christ typify the four great Initiations, and His Ascension represents the fifth. Into that line also, the story of Our Lady enters, for in it her Nativity represents the first appearance of matter in connection with the ego at his individualisation, while the Annunciation stands for what is commonly called conversion, that first penetration of the soul by the Holy Spirit which turns the man in the right direction, and makes the birth of the Christ within him a necessary result, when the long gestation period shall be over. In the same scheme the Assumption means the full and final drawing up of the ego or soul into the monad.

If we take the other form of the symbology, that which refers to the descent of the Christ into matter as His birth, the Nativity is the formation of *mūla-prakṛti* by the leaping forth of the Second Person, as before mentioned, while the Annunciation is the First Descent of the Holy Ghost into matter. The Holy Spirit descends and overshadows the *maria*, the seas of virgin matter; the Spirit of God moved over the face of the deep, and so the Annunciation is that First Descent which in other phraseology we call the First Outpouring, which brings the chemical elements into existence. But only after a long period of gestation is the matter prepared for the Second Outpouring which comes from the Second Person of the Trinity, and Christ is born in matter, as on Christmas Day. Later still comes the Third Outpouring, when each man individually receives into himself the divine spark, the monad,

and so the soul or ego in man is born. But that is at a much later stage.

In older Faiths there were several presentations of the Feminine Aspect. For the Romans, Venus typified it as love, Minerva as wisdom, Ceres as the earth-mother, Bellona as the defender. Our Lady does not exactly correspond to any of these, or rather, perhaps, she includes several of them raised to a higher plane of thought. She is essentially Mary the Mother, the type of love, devotion and pity; the heavenly Wisdom indeed, but most of all *Consolatrix Afflictorum*, the consoler, comforter, helper of all who are in trouble, sorrow, need, sickness, or any other adversity. For not only is she a channel through which love and devotion pass to Christ, her Son and King, but she is in turn a channel for the outpouring of His love in response.

So that, both from the point of view of symbolism and from that of fact, we have good reason to keep the festivals of our blessed Lady, and to rejoice in and be thankful for the wisdom and the love that have provided for us this line of approach—thankful to Christ who gives this, and to our Lady through whom it is given. So we too can join in the world-wide chorus of praise, and repeat the words of the Angel Gabriel: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women."

Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son, our Leader, vows
To crown all lowly, lofty brows
With love and joy like thine.

C. W. Leadbeater

A COMMENTARY ON THE BHAGAVAD-GĪṬĀ

SRI HAMSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By DR. S. SUBRAMANIAM

IN my article which appeared in THE THEOSOPHIST of May last year, a short account was given of Hamsa Yogī's unpublished and illuminating commentary on the *Īsa Upaniṣhad*, in which I stated that an endeavour would be made to publish this, if possible. It is gratifying, therefore, to be able to say that, since then, His Holiness the present Srī Sankarāchārya of the Pīṭha at Ḍwāarakā, formerly known as Swāmi Ṭri Vikrama Ṭirṭha, has been pleased to extend his patronage towards the publication, and it will appear shortly; he may also write a Foreword to the work. It is still more gratifying to me to add that another work of even far greater interest and importance, by the same commentator, will also be published as part of the Suḍḍha Ḍharma Maṇḍala series. This is being made possible by the munificent support of the head of another well known religious foundation—I mean, Srī la Srī Ambalavāṇa Ḍesikar Avergal of Ṭiruvāḍudorai Āḍhīnam, in the Tanjore district.

The great treatise of Hamsa Yogī is his Commentary on the *Bhagavad-Gīṭā*. Its publication will take some time, as the work will appear in three volumes of about five hundred pages each. Since it cannot be expected that the sale of these volumes will extend beyond the few who take a very special interest in works of this type, it

is intended to publish, in pamphlet form (of about 150 pages), Hamsa Yogī's Introduction to the Commentary, with a view to giving an idea of the merits of this valuable addition to the Gīṭā Literature to such readers as cannot be expected either to possess the Commentary itself or to study it *in extenso*. Meanwhile, it may not be out of place in this paper to refer briefly to some of the salient points brought out by Hamsa Yogī in this masterly introduction to India's greatest scripture, the *Gīṭā*.

The term "*Hamsa Yogī*" is not the name of any specific author, but that of an office held, for the time being, by one or other member of the ancient organisation known as "Suddha Dharma Maṇḍala," an account of which will be found in No. 4 of the Suddha Dharma Maṇḍala Series, entitled *Dharma Dipikā*. The functions of the holder of this office are, on the analogy of the work of the fabulous bird "Hamsa"—to separate the milk of esoteric teaching contained in the leading Hindū Scriptures from what is exoteric in them, and by means of suitable commentaries to make such teaching easy to understand and assimilate. These commentaries are spoken of as "*Khaṇḍa Rahasya*" or secrets existing in detached places. It is said that the extant commentaries of this description will come to about 60,000 sloka-measures, and are contained in palm-leaf books written in the peculiar script in use in the libraries of the Organisation, of which little is allowed to be known to the outside world. A few members of this Organisation have graciously acceded to my request, and are arranging to have transcripts in the Devanāgarī characters of the commentaries on important Upaniṣads other than the *Īsa*. It is expected that those on the *Kēna*, *Katha*, *Prasna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chhāndogya*, and *Bṛhadāraṇyaka* will be ready about the end of the year or so. The publication of these commentaries will depend on the nature of the encouragement and help received from the public. The

sincere thanks of all interested in the promotion of Samskr̥t Sacred Literature are due to Srī Sankarāchārya of D̥wārakā and Ambalavāṇa Deśikar Avergal of T̥iruvāduḍorai for their generous help towards it.

In endeavouring to bring to light some of the very valuable books in the custody of the Suddha D̥harma Maṇḍala libraries, I am aware of the difficulty of getting paṇḍiṭs of the present day to approach the study of them with an open mind, for these are books which come from a source very little known to the public so far. Our hope, however, lies with those who would follow the advice of the great Indian poet and accept the works on their own intrinsic merits. I am also hoping to be able to bring these treatises to the notice of some of the savants of Europe and America, and so gain for them the wider publicity they so well deserve.

I shall now proceed to deal with Hamsa Yogī's Introduction to the *Gīṭā*. He begins with three verses of invocation. In the first of them, he offers salutation to Nārāyaṇa, Nara, the Narot̥tama, Sarasvaṭī and Vyāsa, as all who enter on the study of the *Mahābhārata* are enjoined to do. These salutations were of course necessary, as the *Gīṭā*, on which Hamsa Yogī was about to comment, forms part of the great epic. In the second verse, salutations are offered to Kṛṣṇa and Arjuna, who are described as having descended or come forth from Nārāyaṇa and Nara for the protection and salvation of the world—*Nara Nārāyanajjāthow jagatasstityēstithow*. In tracing the descent of Kṛṣṇa and Arjuna from Nārāyaṇa and Nara respectively, Hamsa Yogī merely follows the repeated statements in the *Mahābhārata* where Kṛṣṇa and Arjuna are identified with Nārāyaṇa and Nara. Hamsa Yogī thus distinctly points to the view that Kṛṣṇa and Arjuna were no other than members of the Spiritual Hierarchy of the world, the supreme body of "Aḍhikāra Puruṣhas" (in the language of the Hindū Scriptures), with Bhagavān Nārāyaṇa

at their head. He further points out that these two great Messengers of the exalted Spiritual Brotherhood, who are the Unseen Guardians of our globe, appeared on the scene at the termination of a great cycle to prepare the way for the coming age, and took human bodies for the carrying out of their mission. They were apparently also overshadowed, during their work on earth, by the mighty spiritual power, whose greatness it is not given to mortal men to understand or speak of adequately. In carrying out this mission, Arjuna seemed confused and despondent, and his doubts and difficulties found expression in his questions and statements in the course of the colloquy. According to Hamsa Yogī, the explanation of this is that Arjuna was acting the part and voicing the sentiments of ordinary humanity in its present stage of evolution, so as to elicit from the lips of the Avatāra Himself those eternal truths which had to be once more proclaimed for the guidance of that humanity. In the third and last verse of the Invocation, Hamsa Yogī offers salutations to Maharṣhīs and to Kumāra and other venerable predecessors—*Purvāryāmscha*. Among the latter, Hamsa Yogī frequently cites the writings of Gobhila and Nārada, in addition to those of Kumāra, in support of his conclusions and arguments. These predecessors, it would seem, are also spoken of as *Prāchīna-Hamsas*—the latter of the two words being apparently borrowed from certain passages of the *Mahābhārata* which imply the existence of an office for disseminating the knowledge of the essential identity of the divine and the human spirit—“Ahamsa” (I am that). It is needless to observe that this passage of the *Mahābhārata* clearly suggests that humanity was never in want of spiritual guides to continue to keep alive the memory of the fact that the spirit in man is a fragment of Divinity, as Srī Kṛṣṇa Himself speaks of it in a passage of the *Gītā*—*Mamai-vāmsa*.

After the invocations, Hamsa Yogī proceeds to consider the first of the seven headings under which he discusses the

whole subject in the Introduction. This heading is described as the “*Gīṭāvaṭāra Sangāṭi*”—the origin and history of the *Gīṭā*. In tracing the origin of the *Gīṭā*, the author begins by questioning why, on the eve of the battle of Kurukṣhetra, the Maharṣhi Vyāsa visits the blind king, the head of the Kurus. Hamsa Yogī answers this very pertinent question in a manner full of instruction to the students of the sacred science. He argues that Vyāsa’s visit was due to two causes. The first was compassion for the king, his own son, who was then immersed in grief because of the impending fratricidal war—a war which was likely to result in the annihilation of his own children, his kith and kin, and their many adherents.

The second, and the more important, was the Maharṣhi’s desire to discharge to the king the duty incumbent upon him as one of the foremost among the spiritual teachers of the world—the duty that attached to all spiritual teachers as enunciated in the verse of the *Gīṭā* beginning with the words “*Ṭaṭ Viddhi*,” which Hamsa Yogī quotes and on which he relies. It is Hamsa Yogī’s general practice to enforce his suggestions and arguments, wherever possible, by the authority of the *Gīṭā* itself, and, at times, by reference to the *Anugīṭā*, which he does in accordance with the well known rule of interpretation, that one’s meaning is rightly understood in the light of his own statements in like circumstances elsewhere. The verse in question, Hamsa Yogī observes, enunciates the great principles governing the relation between spiritual teacher and disciple. It makes it the duty of the teacher to impart to the disciple knowledge of Brahma Vidyā, and otherwise prepare him for the attainment of liberation. Hamsa Yogī goes on to show that, according to this verse, disciples fall under three classes, namely :

(1) Those disciples who are indicated by the term “*Pari-Prasnēna*”—aspirants who, by study, questioning and reflection,

are in the stage of developing their discrimination between the transient and the permanent, the illusory and the real.¹

(2) Those disciples who are indicated by the term "Praṇi-pāṭēna"—those who surrender themselves to the teacher because of their *Sraḍḍha* or confidence in the ability of the teacher to guide them safely along the upward path, spoken of in the Upaniṣhaḍs as narrow and sharp as the edge of a razor, to guide by giving the aid of his mightily unfolded power of will, his heavenly knowledge, and his infinite love to the disciple, and thus to enable the disciple (i) to uncover the lamp of wisdom (jñāna-ḍīpa) hidden within himself (Ātmastham), (ii) to light it by his own growing perception (Vivēka), (iii) to protect the slender light so lighted from the gusts of passion by his dispassion and austerity (vairāgya and ṭapas), and finally, by constant, one-pointed contemplation (niṭya pravṛṭṭa aikāgrya ḍhyāna), fanning it into the brilliant flame of direct cognition of, and union with, the Self (Samyak-ḍarshana bhāsa)².

(3)—and lastly. Those disciples who come under what is indicated by the word "Sevaya" or service. These are the disciples who have realised that the true remedy against the great obstacle to all spiritual progress, *vis.*, "*Swārṭha*" or Self-centredness, is the practice of "*Sarvārṭha*" or Universalism, and are devoting themselves whole-heartedly to the service of humanity at large. Such service is virtually offered to the teachers themselves, since humanity is their beloved ward.³

¹ Hamsa Yogi, in the course of the discussion, refers to the case of people who have not reached the power of such discrimination, and points out that they are too undeveloped to profit by resorting to a spiritual teacher.

² The spirit of reverence and humility which characterises such a disciple is strikingly suggested by the description in the books of the pupil approaching the master with *Kusa* grass—the emblem of purity. This he offers to the master with outstretched hands in visible token of surrender to him—mark the words of Arjuna addressed to the Lord: "Sishyastēham Sāḍhimām (vām prapannam—I am thy disciple, suppliant to Thee. Teach me."

³ Arjuna typifies this highest class of the disciple when, overcoming his own personal inclinations not to fight, he resumes his arms and acts the part of the mighty warrior. Thus he becomes the server of his Divine Teacher and renders to the world such service as was demanded of him at that time by the Teacher who came down to uplift the world

Hamsa Yogī next states that spiritual teachers of the high rank described in the verse as *Jñānis* and *Tatvadarshis* (Masters of Wisdom and Seers and Knowers of Truth), do not undertake directly the training of aspirants of the first of the above-mentioned classes, but assign the duty to initiates of lesser rank than their own, and so he proceeds to explain the reason for the blind king being placed in charge of Sañjaya. The explanation, in short, is this: the conversations between the king and Vyāsa, on Vyāsa's visit, plainly show that the king fully grasped the meaning of scriptural teachings and was intellectually and otherwise competent for spiritual training; yet he was so much under the sway of "self-centredness"—Swārtha—as not to be fit to be taken in hand by Vyāsa himself. Consequently, it was necessary to place the king as a disciple of the lowest class, in charge of one in the position of Sañjaya, who had, through the grace of Vyāsa, acquired not only complete proficiency in Sāstric learning, in the powers of clairvoyance and clairaudience (amounting almost to omniscience through Yoga), but had also attained to Union with the Divine.

After answering the many questions of the king, the Maharṣhi rose to depart; but not before a prayer from the king that the Maharṣhi might grant him that final knowledge which would free him from all delusions and secure for him "Param-Sānti"—the peace that passeth all understanding. Vyāsa replied that the King's ardent desire would be fulfilled by Sañjaya, whose high attainments and virtues Vyāsa extolled. He also promised that he would do all he could for the salvation of the misguided Kurus and their supporters, for it pained him to find that they were waging an unrighteous war, for which they would suffer the inevitable consequences.

The Yogī's disquisition as to what passed between the king and Sañjaya after Vyāsa's departure may be summarised thus:

Sañjaya takes advantage of the king's question as to the cause of this conflict for earthly power, and proceeds to give a long and lucid explanation of many matters, vital and important to one in the position of the king. He explains the constitution of the world and other things connected with the visible cosmos, which is the garment of the Deity, immanent in every atom thereof. He explains the fact that the putting forth of this garment was through the Deity's power (Sakṭi) in its two aspects: (1) Aparāprakṛti, or the matter or *form-aspect*, and (2) the Parāprakṛti, or the *life-aspect*. He further explains the method of understanding these aspects of the Deity's power in the light of the famous Gāyaṭrī symbol so fully described in the scriptures, and finally, he explains the ineffable nature of the Brahman that transcends all human understanding.

In the course of further conversation with the king, Sañjaya frankly points out that the cause of the Kurus, headed by his own son, would be badly defeated because of its inherent unrighteousness, and that victory would be with the Pāṇdavas who had the support of all that was good.

Kṛṣṇa, he said, was carrying out the plan of Providence for the betterment of the world, and the war itself was a pre-designed incident. The Great Ones, who were helping towards the consummation of the plan, were incapable of acting with partiality to the one side or the other. He advised the king to reconcile himself to the fact that nothing can stop the *kārmic law* working itself out.

All these explanations, however, were lost on the king. His questions and observations, regarding the various incidents of the battle, clearly showed that he was still under the evil sway of his lower nature. From the very strong emotion displayed by him on the fall of Bhīṣma—the generalissimo of the Kurus—it was evident that all the pains that Sañjaya had taken to rouse in the king the right attitude of mind, had proved futile. Sañjaya, after much pondering, comes to the

conclusion that the only remedy, under the circumstances, would be to relate vividly to the king the wonderful dialogue on the battle-field between the despondent Arjuna and his Divine Charioteer. Sañjaya feels convinced that this great colloquy, which he was privileged to witness, would produce on the king the necessary effect and would pave the way to his attaining that equanimity—*Samaṭvam*, so praised by the Lord again and again—without which the king could not attain the peace he so greatly desired. Sañjaya then proceeded to relate the colloquy between Arjuna and his Divine Charioteer, which dispelled all Arjuna's doubts and gave him the courage and strength to discharge unflinchingly his duty as a warrior, and enabled him to carry out as a mere conscious and willing instrument—*nimiṭṭamātram*—what had been preordained for the evolution of the world, though what was thus preordained seemed the very reverse of good in the eyes of men.

In bringing to a conclusion the discussion under the first head in the Introduction—if it is permitted to humble students like ourselves to sum up in a few words what *Hamsa Yogī* has dealt with in so complete a manner—it may safely be stated that the *Gītā* was, in a very real sense, the outcome of the memorable visit paid by the Maharṣhi Vyāsa to his son and disciple the king on the eve of the Kurukṣhetra battle, in that the king was then placed in charge of Sañjaya, the teacher for the time being, the teacher who, for the purposes of his royal pupil, becomes through the spiritual power conferred on him by the Maharṣhi (Vyāsa prasāda *Divya Chakṣhus*) an actual witness to the divine colloquy. He hears every word of this priceless heritage of mankind and leaves the splendid and faithful record of it which the world now possesses; and may it be so, through the blessings of the *Avatāra* whose song it was, for all time to come.

S. Subramaniam

(*To be continued*)

THE GARDEN

By EL HILAL

THE scientific garden lay blazing in the August sunshine. Its owner, busy with certain small implements, listened cynically to the instructions of the Great Gardener, whose advice he had been driven to seek ; he was also perplexed, for it was as though a cool wind blew over the garden, where as yet no branch stirred or leaf quivered. In the silence that followed, he was distinctly conscious of it fanning his face with a coolness that was like a challenge. Meanwhile the Gardener, of strange repute and unknown origin, considered carefully the velvet lawns and riotous borders ; forming, as it were, the outer court ; he was noting how beneath the charm and prodigality of its invitation—the warm, alluring call of a syren—lay, as yet, something sinister, something that he cognised instantly as the index of the underlying quality.

“I have,” said he at length, “just half an hour to spare ; if I can be of any service to you, if my experience and further advice can in any way benefit you, that time is at your disposal.”

The Proprietor, a spare but singularly obtrusive man, appeared to swell visibly ; he rubbed his hands, and bowed in gracious acknowledgment of this most pleasing proposal. “For now,” thought he, “it will be his turn to benefit by my knowledge and my advice. Here is the moment in which to dazzle his eyes by the display of my wonderful garden and the unique horticultural secrets that it contains.”

“Most gratefully accepted,” said he; “as a man of science, I have made many curious and useful experiments, some of which have been entirely—yes, I may say entirely—successful; to a professional gardener, these, in their humble way, may possess interest.”

Having thus delivered his prelude, he turned eagerly to lead the way. An iron gate of fantastic and ornate design opened on to what was termed the “Inner Garden,” since here were revealed the results of the innermost secrets and tests of science. A garden, at once luxurious and barren; also in a curious way constraining, as though, having got there by some evil chance, one became as it were imprisoned—the entrance closed definitely upon the exit. Side by side with exotic blooms and the rarest plants, grew the simple everyday flowers, drawn up in their shade—weak, small, cramped—protests merely. These the owner dismissed with a wave of his hand. “Decadent,” he observed hurriedly, “pushed forwards, perhaps, too quickly in the first place.” The very courteous suggestion that although they had apparently lost less time in pushing backwards, retrogradation might presumably be equally instructive to science, was lost upon the exponent of science; absorbed in his own gratifying reflections, he nodded to the sense of sound, while missing the sound of sense.

Curiously proportioned sunflowers, of every shade that could claim fellowship with yellow; blue roses, that appeared to have been crossed with savoys; nameless flowers of uncertain parentage and indefinite colour—all jostled each other in elaborately shaped beds. There was also a heaviness in the air, almost, it seemed, a staleness, as of an overheated greenhouse where strange fungi grew.

The Gardener began to gasp. “And what in hell is this?” he exclaimed, arresting in its tide the full flow of his host’s eloquence.

“The . . . what?” cried the other weakly, shocked by the application of so unfitting an epithet to any specimen in his garden. Mistaking the Great Gardener’s almost complete silence for admiration and wonder, he had launched into a voluble tirade of instruction, with helpful gestures, long strings of Latin words, the whole interlarded with apt quotations, similes and metaphors. Yet all this had in it, too, a sort of staleness, a vitiation, as though it had been repeated, in much the same kind of dress, time and again to others. Disturbed, then, thus violently, on so well-worn a track, he could only repeat feebly the epithet that staggered him.

His guest, apparently, had no such niceties of language, but used quite naturally and simply the word that fitted the occasion. “I said—in hell,” he repeated vehemently; “you could hardly expect such things as those to be tolerated in heaven.” He pointed indignantly to a diamond-shaped bed of elongated plants, bearing at their very tips large saucer-like blossoms of a peculiarly vivid shade of pink. Many had begun to bow a little, as though such slender, weakly stems could no longer support their weight or their colour.

The owner’s face brightened; after all, the lesson behind was the thing that mattered; he cleared his throat. “This bed,” said he, in a voice that gradually recovered its lost aggressiveness, “is, I think you will soon admit, the result of what is at once the most interesting, complex, and successful of all my experiments. These plants, that you see here, bearing each a single blossom of vivid colour, were originally little common, hardy things, practically weeds, growing rampantly in the poorest soil, bearing a profusion of tiny flowers all the way up the stem; the colour, a palish pink—flat, dead—indeed, one hardly noticed them, except to regret that Nature could be so wasteful!” He paused then for breath and enjoyment of the sensation created, he felt convinced, by his story in the mind of the nurseryman. His eyes, however,

fell merely upon an unresponsive back ; nor did any sound, save one that to a greater discernment might be described as a snarl, respond to his invitation.

“ I decided,” he therefore continued with a deeper significance, “ to step in where Nature failed, and myself take in hand these meaningless flowers. For the first year, I sowed in rich compost, to check bloom and produce chiefly leaves. The second, by the addition of various chemicals and judicious and somewhat complex pruning, I got fewer flowers of larger size ; the third season, keeping each plant to a single stem, aided by a process of selection and hybridism, I arrived at the result that is before you. A single blossom of gorgeous colour replaces the meaningless, wasteful and pallid profusion of the original plant. I think you will now admit,” said he, as though from a platform to a crowded audience, “ that in this single experiment, at least, I have improved upon Nature.”

A dead silence preceded the explosion that followed swiftly. “ What I admit,” replied the Gardener, in a voice that had in it both the stillness of snow and the volume of thunder, “ what I admit, since you ask me, is that your experiment is at once an abomination and a lie. Not only have you stolen from Nature flowers that she loved, but from the flowers themselves have you stolen the soul, the essence, the expression of the spirit behind . . . replaced by what? Artificiality, hideousness, every form of weakness . . . you do this, and you ask me—you actually stand there and ask me—if you have not improved upon Nature.” He turned then upon the man of science a glance so scathing, so withering, of such condensed fury, that actually the victim shuddered. “ Next year,” the little man murmured, in a voice grown suddenly small and tremulous—

“ There will be no next year,” was the swift rejoinder ; and bending down, the Great Gardener began to uncover with his hands the soil at their roots. “ The plants are dying,

canker is at their roots, even now it is spreading up through the stems; these little excrescences are full of poison, the leaves will turn yellow and fall. Pull them up, treat the soil with quicklime, and leave it to the action of sun, wind, and rain." He rubbed the earth from his fingers, breathed on them gently, and turned once more to his victim, now writhing in the bitterness of disillusion.

"Did it never occur to you," he asked, "that each flower expresses itself in form and colour, just as each individual expresses in diverse ways the trinity of form, sound and colour? In each case, culture, training and environment must fit each special mode of evolution . . . these little flowers, stigmatised as wasteful, meaningless, so cruelly perverted by your senseless and conceited triflings, liked to grow in poor soil and cover it with their profusion of blossom. They could not bear restraint, nor strong, crude colour. The spirit behind, shone through each tiny floweret, softly and sweetly, after its heart's desire. What did you do? Gave them first rich soil, choking and coarsening their fibres, so that the soul of them could only yearn and remain hidden. Ruthlessly you deprived them of flowers, keeping to one-stem plants, whose expression was profusion, leaving—repression, crucifixion."

"In the end," said the Gardener with a strange smile, "you killed them; and that was the one kind thing you did for them. Now, at long last, can they return to their mother, in yet another form. and be cared for as Nature can care for her children."

His eyes fell upon a blue rose-bush, a few feet away. "Why blue?" he asked with contempt. "So many beautiful flowers express themselves in that colour; roses cannot, it's not their way. Supplement Nature if you will," he added, "judiciously and with care. Consider a garden, as indeed it is, a nursery, whose children are in your care as Nature's deputy; work with her, beside her; look inside and see

through her, as though you yourself were at that moment the spirit informing the tree or the flower."

His voice sounded a sonorous note, swelling as an organ swells, gathering volume as it rose. "Work with Nature," he said again; "never against her. Who are you who sets himself upon a pedestal and condescends?—'I am Science, you are merely Nature, but I will teach you. Self-expression belongs to the Great; these smaller things must express me, not themselves or Nature . . . oh no, but ME, ME!' That is the burden of your song . . . you . . . you bubble of inverted egoism. If I pricked you, the same sort of treacly fluid that is poisoning your plants would ooze out. Who are you?" he asked again, his eyes blazing like volcanic fires—"a worm upon which I might set my foot; a cringing, creeping, crawling . . ."

But the man of science heard no more, he experienced a dynamic sensation of being thrown off his feet and hurled violently to the ground. The garden, it seemed, had disappeared; he was simply conscious of power—power that swept over him from every point, as of a mighty wind that was yet still. There was also a rushing of wings overhead . . . Then he found himself clinging desperately to what seemed to be the trunk of a tree and looking up through a tangle of bushes at the blue sky above . . . The Gardener, having delivered judgment, was smiling—very much as a mother might smile at her mischievous baby—he was no longer in the least terrible. . . . Again that gentle breeze, which had so puzzled the man of science a little earlier, blew caressingly over the garden, whereat every flower seemed to lift up its head and smile back at this Lover of theirs. He bent his eyes upon the accursed border with a strange tenderness! Below, gasping and convulsively clutching the stem, leant the little man. A deft touch, a breath merely,

set him once more upon the path, while the strange, averted eyes waited for the transformation to complete itself ere they again rested upon the once pretentious figure.

"The sudden gust of wind shook you a little," he said kindly; "let us walk quietly to the gate."

Meekly, even humbly, the shrunken host preceded his guest along the path down which he had walked with such blandishments a few minutes since.

"Gardens," said the Creator of gardens, "should express Nature through the individual spirit of their maker, in form and harmony. They should be places of sweet peace and beauty, divine nurseries of the souls of things, in all that grows therein, each expressing itself according to the needs of its own inner perfection." After that he was silent; no further word was spoken, until they stood once more at the gate. He then took out his watch. "There are still five minutes," he remarked, "if you care . . ."; but owing to the excess of terror that appeared to sway the whole form of his host the offer was not repeated.

"Ah! no! I beg . . ." he cried, wiping the beads of perspiration from his forehead; "your time is too precious . . . really . . . I cannot . . ."

Then the Gardener smiled and unlatched the gate. "At some other time then," he remarked pleasantly; but ere it swung to behind him, the man of Science made a sound. A tiny point of light, far down in his innermost consciousness, travelled upwards, as though drawn by irresistible threads.

"If," he said, in a voice that trembled and was still small, "if, in a year from to-day . . . you were passing . . . and would care to come again . . . I wondered." He felt then again that sensation of power, within and without, lifting him; his fingers clung to the gate, but the eyes, hunted, tortured, yet appealing, with a dawning courage, remained fixed upon the curious, far-seeing eyes that looked down. Strangely, quietly,

wonderfully, those eyes continued to hold his own . . . until at last it seemed that something within him sprang to life. A new thing was born . . . a quietness and peace stole over him ; insensibly his grasp upon the gate relaxed . . . From far away came the answer: "Yes, I will come, . . . in a year from to-day." He turned then, and walked slowly back to the garden. A great peace lay upon it, like a smile—as though Christ had walked there in the cool of the evening. From the bed of his pride and his fall, the bed indeed of Resurrection, a sweet, familiar fragrance rose. Stooping, he saw that just where the soil was loosened, just, in fact, wherever the strange Gardener's hands had rested, the ground was covered with violets.

El Hilal

BOOK-LORE

Glimpses of the Great War, Letters of a Subaltern from three Fronts. Edited by his Wife. (Theosophical Publishing House, London. Price 3s. 6d.)

The name Herbert Whyte is one so well known in Theosophic circles, and the present volume is so intimate a revelation of a character full of great and lovable qualities, that to review this book in the ordinary sense of the word would be a task as impossible as it is unnecessary.

In publishing these letters, written to her from three battle-fronts, Mrs. Whyte will have earned the gratitude of the large number of people who count it a privilege to have been among her husband's friends. His life, with its very perfect ending, is too well known to require recapitulating. No one can fail to be struck by the extraordinary way the years of steady, unselfish work and long-sustained striving after self-mastery bore fruit in the face of all the abnormal and terribly trying crises and hardships of Active Service—far more trying to those who had made their bodies refined and sensitive in endeavouring to live the higher life.

Only those who have experienced the conditions of Active Service in the War can really understand what an almost impossible task it was to keep continually in sight the Great Realities of life, and not be overwhelmed by the fearful strain on the body, the emotions and the mind which those conditions implied. To write not merely cheerful, but truly beautiful and inspiring letters to the anxious waiter at home, was in itself a task implying a will "like tempered steel" in its power to resist the unintermitting pressure of the forces of depression and weariness.

George Herbert Whyte first went to France for a time with a volunteer hospital unit in 1914. His next visit to that country was as a Second Lieutenant in the "London Irish Rifles" in June, 1916. After five months of strenuous trench warfare, he sailed with his division to Salonika, where he met with an "accident"—a broken

arm—which took him finally to Malta, and kept him there for five months. This enabled him to do some exceedingly valuable research work in a subject of great interest to Theosophists—that of the “Knights of Malta” or “Knights of St. John,” and especially with regard to the last Grand Master, Baron Hompesch—in addition to doing a large amount of Theosophical propaganda. After rejoining his battalion in Egypt, he next found Theosophical work to do in Cairo, whither he went on leave, later finding himself again near that town, undergoing a special “course of instruction”. In November, 1917, his battalion started trekking towards Jerusalem, and he describes what must have been a terrible experience on the 28th and following days, when they held the Mosque of “Nebi Samwil” (a sort of key-position which had changed hands four times) against a strong Turkish counter-attack—in many ways a far harder feat than carrying out an assault.

At length came the day when, drenched to the skin and perished with cold, his battalion formed up in the dead of night to prepare to play their part—a very important and active part—in the capture of Jerusalem. Almost at the beginning they were suddenly taken by surprise and found themselves under heavy flanking fire. Panic and its inevitable consequences almost ensued, and Herbert Whyte, now an acting Company Commander, who had made his way to the Colonel for orders, was detailed to advance with his Company through the orchard from the outskirts of which the firing was coming. He and his Second-in-Command at once started forward, yelling to their men to follow them, and—a fact which speaks volumes as to the trust the men had in their leaders—nearly all the men *did* follow them.

Later on, the whole battalion was advancing up the steep hillside, each Company Commander completely responsible for his portion of the front, to assault the strongly-held positions guarding Jerusalem. The Company on his left was held up by the high rocks, but he pushed steadily on and up, in face of a heavy fire, and soon found himself within charging distance of the first line of the main Turkish point of defence—called the Liver Redoubt. Here he found his total strength was less than twenty men, but after considering alternatives he decided to attack. Under heavy machine-gun and rifle fire, he rallied his handful of men, told off a few to work round to a flank, and when all was ready whistled the signal to charge. He had counted on the enemy not knowing in the darkness how few they were, and when, on the whistle, they rushed the crest with a shout as loud as

they could make it, the enemy fled, leaving a strong position with their machine-guns and stores in the hands of this gallant little party. Once again they pushed on, this time to find that the enemy had already abandoned their next position—the "Heart Redoubt". It was for this splendid exploit that Lieutenant Whyte was awarded the Military Cross.

A fortnight later he was shot through the head while taking part in a similar engagement on the hills north of Jerusalem, where his battalion was caught under a murderous cross-fire and suffered heavy casualties. "I want to make it a willing sacrifice," he had written a year before; "with so many the whole thing is resented, and they are longing all the time for the end of it." And this was the attitude which his inner strength enabled him to keep throughout, until that small, swift bullet ended in a moment this physical life.

As one reads this book, one thinks of the previous lives of service that must have led up to the sacrifice of the present one, and one wonders what special piece of karma he was rounding off, which led to this unexpected revival of the warrior-dharma. "The soldier in me responds to it all again," he wrote after his return to duty from Malta. We can well imagine his present occupation, and our thoughts are carried forward to the future lives of ever-increasing service of the Great Ones which surely lie before him.

What more can be said save words of gratitude to Mrs. Whyte for laying before the "vulgar gaze" of us outsiders these letters, which must be her most sacred possessions. For this book, with its continuous note of strong peace in the turmoil, of keen appreciation of every beauty of nature, even in the midst of ruin and destruction, lifts us out of our narrow, everyday lives, into a larger world, nearer to the Great Realities.

D. H. S.

What Think Ye of Christ? being lectures on the Incarnation and its interpretation in terms of modern thought, by the Rev. Charles E. Raven, M.A. (Macmillan & Co., Ltd., London. Price 4s. 6d.)

The title sounds promising, but when we find in the first paragraph of the Introduction that the author treats "Christ" and "Jesus" as identical, and states that our answer to the title question must be "the Christ of God or 'the Galilean impostor'—there is no middle way," we are discouraged. However, though the question

is thus begged at the beginning—for it is assumed immediately that the first alternative is the only possible one—the book contains a good deal of sound common sense, for instance :

So long as our children are taught their religion from a Catechism which has little to say about Christianity and less about Christ, and use a prayer-book unrevised since the disappearance of the divine right of kings, there does not seem much hope of change [in the inadequate and unworthy notions of God].

The book will be found interesting by those who agree with the author's preliminary assumptions, and may also be useful as a sign of the changing times.

E. M. A.

Greek Political Theory, Plato and His Predecessors, by Ernest Barker. (Methuen & Co., Ltd., London. Price 14s.)

Students of the author's *The Political Thought of Plato and Aristotle* will be interested in this later volume. It was at first intended as a revised edition of the earlier book, but as the work of revision proceeded, Mr. Barker came to the conclusion that it would be more satisfactory to recast the whole and embody in it the results of study and research done since 1906—the date of the previous volume. The result is a book the greater part of which is entirely new. It is one of two connected volumes, the second of which—*Aristotle and His Successors*—it was the author's intention to complete as soon as possible after the publication of the present one.

Mr. Barker almost apologises for having spent time during the war on writing his book, but after all, as he remarks, "all history is contemporary history"; in studying it we are studying ourselves, in the effort to understand ourselves, and when has every attempt to know whence we come and whither we are going been so eagerly welcomed as at present? Besides, this work is no mere record of facts; it is a treatise in which the careful and detailed story of the past is brought into relation with the present, in which the solution of the age-old problems which were worked out by the master minds of ancient Greece are compared with the ways and means which, in this modern age, are being brought forward as methods of meeting the same difficulties as they appear in present-day form.

The title of the book defines its scope. There are in it three points of special interest to which the author himself draws the

readers' attention in the Preface : an attempt in the second chapter to illustrate the characteristics of the Greek State ; the passage in the fourth chapter dealing with the newly discovered fragments of the Sophist Antiphon ; and the chapters dealing with the *Laws*.

These last acquaint the reader in some detail with the contents of "the most neglected, and yet in many ways the most wonderful—and the most modern (or mediæval) of all the writings of Plato". The author feels that a carefully elaborated and annotated edition of the *Laws* is much needed, and hopes his work will stimulate scholars to efforts in that direction. He himself has made a careful analysis of the subject, dividing it into four parts : the *Laws* as it formulates a theory of State, a system of social relations, a system of Government, and lastly a theory of law.

In these days when there is a good deal said about the need of Theosophical thought in the sphere of politics, Theosophists will turn with a new interest to the study of the ideals of one so much of whose writings deals with the spiritualisation of that particular department of human activity. The practical questions we have to face now are of course much more complex than any which confronted Plato, but it is illuminating at times to be reminded, in the midst of bewildering complexities, of the simple elements which compose the essential problem, and to study these as they present themselves to the mind of a great thinker. In this connection the *Laws* is of special value, because it is rich in "knowledge alike of human nature and of human institutions, and in detailed application of principles to actual life—richer even than the *Republic* in the opinion of some critics ; and also because here, more than anywhere else in the Platonic Dialogues, we are given a picture of what Mr. Barker calls the "*sub-ideal State*, near enough to actual conditions to be incorporated readily into actual life".

We have said very little about any part of the book except one of those to which the author himself attaches great importance. This represents only a quarter of the volume ; the remainder is of equal interest to students of political theory, but space does not permit of further comment upon it.

A. DE L.

Verse and Nothing Else, by T. L. Crombie. (Theosophical Publishing House, Adyar, Madras, India. Price As. 12.)

Several of Mr. Crombie's poems have appeared in THE THEOSOPHIST, but this collection includes some others of recent historical interest to those who have been watching Mrs. Besant's work in India. The poems themselves possess considerable artistic merit, though the title suggests a diffidence which could not be ascribed to Browning.

The "Stray Verses," as the first section is called, include some delightful lyrics, combining imaginative quality with facility of expression. Some strike a note of ideal affection, others penetrate deeper into the mysteries of the soul and its eternal quest, others, again, are just spontaneous outbursts of happy or wistful moods. If a reviewer may be allowed to single out favourites, his first choice would go to "Threnody," of which this is the second verse :

The trees wave listlessly their laden boughs—
Laden with summer's riot of greenery
As yet untouched by autumn's mellowing wand.
These boughs, which used to shade thy head for fear
The jealous sun should strike thee with his heat,
These boughs are weary with their weight of woe
Because thou art not here.

This strain of beauteous sadness might then be dispelled by a recital of the quaint and delicate ditty "To My Princess," or by an excursion into the wider stretches of being that are conjured up in the mind by "In the Star Mist".

The Sonnets, of which there are seven, are of the same distinctive character, with an added charm of their own. The first three—"A Softer Veil hath Fallen over Me," "The Dark Hour," and "Adyar"—are introspective and mystical in tone; the remainder are in the nature of odes composed for an occasion—for instance, "The Order of Release," and "To the Lady Vasanta". These are written in dignified but stirring metre, while the commemoration of Independence Day, entitled "America," touches the heroic. "Britain and India," a dramatic duologue in blank verse, brings to a happy conclusion this charming little volume.

W. D. S. B.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Nairobi Lodge, T.S., £2. 10s.	30	0	11
Barbados Lodge, T.S., £7	84	0	0
Mr. W. H. Barzey, Sierra Leone, per 1919, £1	12	0	0

DONATIONS:

A Friend	50	0	0
	176 0 11		

Adyar
10th September, 1919.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following donations, from 11th August to 10th September, 1919, are acknowledged with thanks :

	Rs.	A.	P.
Mr. Ratansi D. Morarjee, Bombay	200	0	0
Dunedin Lodge No. 409, Universal Co-Masonry, £5 ...	60	0	0
Berkley Lotus Circle, Berkley, \$ 5	12	2	0
Mr. Lall Chand Kapoor, Nairobi, in memory of his son, £3.	36	3	4
Mr. I. N. Gurtu, Benares	5	11	3
	314	0	7

Adyar
10th September, 1919.

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Glasgow, Scotland ...	Govanhill Lodge, T.S. ...	14-3-1919
Kalna, Burdwan Dist., India	Ambika	24-8-1919
Barbados, British West Indies	Barbados	11-9-1919

Adyar
11th September, 1919.

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

SUPPLEMENT TO
THE THEOSOPHIST

THE FORTY-FOURTH ANNIVERSARY AND CONVENTION
OF THE THEOSOPHICAL SOCIETY

The Convention of the T.S. will be held this year at Adyar, from
December 23rd to 26th (provisional dates).

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October,
1919, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Presidential Agent, Spain, £6. 7s. 6d.	69	0	0
Mrs. Katherine M. Yates, \$5	11	3	0
French Section, T.S., Frs. 1,119.15	308	4	0
Italian Section, T.S., £10. 11s. 4d.	101	12	0
Cuban Section, T.S., Charter for T.S. in Mexico, \$5	12	8	0
Egyptian Section, T.S., £2. 11s. 4d.	25	11	0
Norwegian Section, T.S., £9. 13s. 4d.	105	7	0
Swiss Section, T.S.	117	0	0
	750	13	0

Adyar
10th October, 1919.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following donations, from 11th September to 10th October, 1919, are acknowledged with thanks :

	Rs.	A.	P.
Mr. O. T. Nanjunda Mudaliar, Mysore ...	5	0	0
Mr. Pranjivan Odhavji, Bhavnagar, for Food Fund ...	19	8	0
Major S. R. Normand, Freshwater, I. W., £3. 3s. 4d. ...	30	8	9
Mr. A. Surya Gopal, Repalle, Guntur P. O. ...	5	0	0
Mysore T.S. ...	3	12	0
	63	12	9

Adyar
10th October, 1919.

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Torreon, Mexico ...	"El Salvador" Lodge, T.S.	... 21-7-1919
Mexico, D.F., Mexico, Cuba ...	Maitreya " "	... 3-8-1919
Grant Road, Bombay, India ...	Besant " "	... 10-9-1919
Dadar, Bombay, India	Ramkrishna " "	... 10-9-1919
Purulia, Behar, India	Purulia " "	... 17-9-1919
Cadiz, Spain ...	Cadiz " "	... 21-9-1919
St. Thomas, Ontario, Canada ...	St. Thomas " "	... 12-3-1919
Burbank, California...	Burbank " "	... 12-3-1919
Council Bluffs, Iowa	Council Bluffs " "	Revived 13-3-1919
Hollis, New York ...	Long Island " "	... 20-3-1919
Little Rock, Arkansas	Little Rock " "	... 2-4-1919
Medicine Hat, Alba, Canada ...	Medicine Hat " "	... 13-4-1919
Summerland, B. C., Canada ...	Summerland " "	... 14-4-1919
Providence, Rhode Island... ..	Providence " "	... 7-5-1919

Adyar
13th October, 1919.

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

SUPPLEMENT TO THE THEOSOPHIST

THE FORTY-FOURTH ANNIVERSARY AND CONVENTION OF THE THEOSOPHICAL SOCIETY

The Convention of 1919 will be held at Benares, instead of at Adyar as announced in the November THEOSOPHIST. The change has been made at the earnest request of the General Secretary of the Indian Section, and with the consent of the President, T.S., who we hope will be able to attend the Convention, if she is able to leave England in time. The date is fixed for December 24th—27th.

All enquiries should therefore be addressed to the General Secretary, Indian Section, Theosophical Society, Benares City, U. P.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Burma Section, T.S., per 1918 and 1919 ...	146	0	0
Indian Section, T.S., part payment, acct. 1919...	1,953	0	0
Danish-Icelandish Section, T.S., per 1919, £11. 18s.	116	1	0
South African Section, T.S., per 1919, £13. 5s....	144	9	0
Swedish Section, T.S., per 1919, £23. 5s. 4d. ...	232	11	0

			Rs.	A.	P.
T. S. in Scotland, per 1919, £22. 2s. 8d.	...	...	241	7	0
Miss A. Wernigg, Madras, per 1920	...	...	15	0	0

DONATIONS:

Mr. T. Chidambara Rao, Kurnool	...	...	2	0	0
			<hr/>		
			2,850	12	0

Adyar

10th November, 1919.

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following donations, from 11th October to 10th November, 1919, are acknowledged with thanks :

			Rs.	A.	P.
Mr. Pranjivan Odhavji, Bhowndagar, for Food Fund	...	...	110	0	0
Mr. A. R. Bhutjee, Calicut, for Food Fund	...	...	5	0	0
Mr. Frank L. J. Leslie, Harrogate, £3. 10s.	...	...	34	2	10
The Vasanṭā Press, Adyar	...	...	25	0	0
			<hr/>		
			174	2	10

Adyar

10th November, 1919.

A. SCHWARZ,

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

NEW NATIONAL SOCIETY

A Charter to form a National Society in Ireland, with its administrative centre in Dublin, was issued to Mr. P. Leslie Pielou, General Secretary, T. S. in Ireland, on 25th August, 1919.

Adyar

11th November, 1919.

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Nairobi Lodge, T.S., new members, £2	20	0	0
Netherlands Section, T.S., per 1919, £61. 7s. 4d.	560	0	0
Belgian Section, T.S., per 1919, £6. 18s.	65	12	3
T.S. in England and Wales, £118. 3s. 4d.	1,132	6	10
Australian Section, balance per 1919, £26. 13s. 4d.	266	11	0
American Section, per 1919, \$1,313.03	2,757	1	0
Cuban Section, per 1918 and 1919, \$137.78	289	4	2
Shanghai Lodge, T.S., \$17.50	36	11	0
Netherlands-Indian Section, T.S., per 1919	610	8	0
	5,738	6	3

Adyar

10th December, 1919.

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS
FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1919, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
A Friend of Col. Olcott	2,500	0	0
Donations under Rs. 5	8	7	0
	2,508	7	0

Adyar
10th December, 1919.

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Geneva, Switzerland	H. P. B. Lodge, T.S.	8-11-1918
Ft. Lauderdale, Florida, U.S.A. ...	Ft. Lauderdale " "	6-2-1919
Glasgow, Scotland ...	Govanhill " "	14-3-1919
Geneva, Switzerland	Leadbeater " "	22-3-1919
Haugesund, Norway	Vesta " "	26-3-1919
Rockford, Illinois, U.S.A. ...	Rockford " "	24-5-1919
Managua, Nicaragua	Eucaras " "	3-8-1919
Jyvaskyla, Finland ...	Päivolä " "	11-9-1919
Santiago, Republic Dominica ...	Gautama " "	15-9-1919
Benares City, U. P. Madhuvanahalli, Mysore, India ...	Vasantalaya " "	27-9-1919
Helsinki, Finland ...	Elämä " "	27-9-1919
Langarnes, Iceland ...	Langarnes " "	28-9-1919
Borgarnes, Iceland ...	Aurora " "	1-10-1919
Gauripur, Assam ...	Dharma Sabha " "	1-10-1919
Chapra, Behar ...	Besant " "	5-10-1919
Anekal, Bangalore ...	Dhruva " "	5-10-1919
		4-11-1919

Adyar
11th December, 1919.

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

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1919, to 10th January, 1920, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Barbados Lodge, T.S., a new member, 10s. ...	6	0	0
Presidential Agent, South America, per 1919, £200 ...	1,727	8	9
Mr. J. Arnold, Hankow, per 1920	15	0	0
Indian Section, T.S., per 1918-19, part payment ...	450	0	0
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	2,198	8	9

Adyar

10th January, 1920.

A. SCHWARZ,

Hon. Treasurer, T.S.

SUPPLEMENT TO THE THEOSOPHIST FEBRUARY
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1919, to 10th January, 1920, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
Mr. P. R. Lakshmanram, Madras	5	0	0
Mrs. J. Stead, Edinburgh, for Food Fund	30	0	0
Prof. V. P. Dalal, Bombay	11	6	3
	46	6	3

Adyar
10th January, 1920.

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

NEW NATIONAL SOCIETY

A Charter to form a National Society, to be called the Theosophical Society in Mexico, with its administrative centre in Mexico, was issued on the 12th day of November, 1919.

A Charter to form a National Society, to be called the Theosophical Society in Canada, with its administrative centre in Toronto, Canada, was issued on the 12th day of November, 1919.

LODGES DISSOLVED

Location	Name of Lodge		Date of Dissolution
Council Bluff, U.S.A.	Council Bluff Lodge, T.S.	...	14-8-1918
Falun, Sweden ...	Falun " "	...	31-3-1919
Santa Ana, California	Santa Ana " "	...	30-6-1919
Stockton, " ...	Stockton " "	...	30-6-1919
Bakersfield, " ...	Bakersfield " "	...	30-6-1919
Tracy " ...	Tracy " "	...	30-6-1919
San Diego " ...	Blavatsky " "	...	30-6-1919
Memphis, Tenn. ...	Pythagoras " "	...	30-6-1919
El Paso, Texas ...	J. C. Chatterjee " "	...	30-6-1919

Adyar
11th December, 1919.

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

SUPPLEMENT TO THE THEOSOPHIST

SEVENTH SOUTH INDIAN THEOSOPHICAL CONVENTION,
1920, AT ADYAR

The Seventh Annual South Indian Theosophical Convention will be held at Adyar on April 2nd, 3rd, 4th and 5th, 1920. Delegates should notify J. Srinivasa Rao, Bhojanasāla, Adyar, not later than March 15th. Further information may be obtained from R. Mudaliandan Chetty, Assistant Convention Secretary, T.S., Adyar. Programme will be published later.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

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

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Barbados Lodge, T.S., 5s.	2	8	0
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	2	8	0

Adyar
10th February, 1920.

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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

DONATIONS :

	Rs.	A.	P.
F. E. Pearce Esq., London, £5	42	8	0
Lieut.-Col. C. L. Peacocke, Egypt	40	0	0
A Friend of Col. Olcott, for Food Fund	500	0	0
	582	8	0

Adyar

10th February, 1920.

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Brussels, Belgium ...	Krishna Lodge, T.S. ...	7-12-1919
Shanghai, China ...	Saturn „ „ ...	14-1-1920

Adyar

14th February, 1920.

J. R. ARIA,

Recording Secretary, T.S.

LETTER TO THE T. S. ON THE LIBERAL CATHOLIC CHURCH

By THE PRESIDENT OF THE T.S.

AS President of the Theosophical Society, I desire to write to my fellow-members in English-speaking countries on a question on which sharp differences of opinion have arisen, chiefly due, apparently, to misconceptions and misunderstandings.

All members of the Theosophical Society are bound by the First Object of the Society to recognise Brotherhood without distinction of creed. This is often called "neutrality," but it is far more than neutrality. Neutrality might only mean a cold aloofness, an indifference. Brotherhood without distinction of creed means a loving recognition of each creed as one of the roads by which the Highest may be reached. It implies a readiness to serve all, and an actual service of the one or more with which the Theosophist may come into contact. His attitude is not that of folded arms, but of eagerly stretched-out helping hands. One of the great religions may be more natural to him than another because of his past, but that will not prevent his taking a vivid interest in each. Personally, my past makes the root-religion of the Aryan race, Hinduism, my *natural* expression, as Buddhism was that of my predecessor, Colonel Olcott; but I can sympathise profoundly in the presentations of the same truths in Zoroastrianism, Hebraism, Buddhism, Christianity, and Islâm, with their sub-divisions, and can teach the same ideas to the members of any one of them in its own special language. The ceremonies of each interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them with full earnestness and sympathy. That must be the case with every Occultist.

So much for generalities. To come to particulars.

The Old Catholic Church is an interesting historical movement, which kept to the Catholicism of the Roman Obedience without some modern addenda, and preserved the Apostolical Succession, as did the Anglican Church when it tore itself away from obedience to the

Roman See. The entry into it of many Christian Theosophists has liberalised it without touching its Catholic character, and the English-speaking members prefer the name of Liberal Catholic. The Liberal Catholic Church is a sub-division of the Church Catholic, and undoubtedly has a great future before it. The accession to it of our loved Theosophical teacher, C. W. Leadbeater, who was a High Church Anglican Priest when he joined the Theosophical Society, and who has since been consecrated Bishop of the Liberal Catholic Church, has naturally strengthened it; he has brought to it the knowledge of the unseen world that the early Bishops possessed, and the great Christian ritual purged of later accretions, now shines out in its true beauty and inspiring power. To the Christians in our Society this presentment of the Christian faith, in its highest and truest form, is invaluable.

That our Christian brethren have caused some friction in Great Britain, Australasia and America is not the fault of the Church but of the unwise zeal, "not according to knowledge," of some of its members. I found in Britain that, in the Lodges, there was sometimes shown a disposition to regard non-Christian members, or even Christian members holding to the Protestant tradition, in whose very blood ran a dislike of ceremonial and a distinct dislike of Roman Catholicism and of Catholicism in general, as less good Theosophists than those who joined the Liberal Catholic Church, and the Lodges were made less congenial to them because of their dissidence, so that some even left the T. S., as having become sectarian. In Scotland, where Puritanism fought and died to break the Papal yoke and win religious freedom, the anti-Catholic feeling is strong, and the idea that the Liberal Catholic Church was the Theosophical Church had become a barrier keeping out the ordinary public, and prejudicing them against Theosophy. The only sense in which the term is true is that in reverting to "the faith once delivered to the saints," free from Roman additions and Puritan retrenchments, it necessarily approximates to Theosophy, the root of all great religions. Christian Theosophists naturally welcomed it and thronged into it, but its mission is primarily, as Bishop Wedgwood said, to reach the Christian people who are not Theosophists, and to restore to them the precious jewels which Christianity, as taught by Roman and Puritan, had overlaid or lost. In that sense, it is Christianity theosophised, *i.e.*, Christianity restored to its great and rich heritage. So have Theosophists, who

have entered Masonry, or Education, begun to theosophise them, to give them back, or implant in them, spiritual ideals. The world cannot be christianised, for Christianity is only one of its many religions, but it can be theosophised, by bringing back to all religions the truths given to each by its Founder, deepening each for its own adherents.

In America, so much unrest has been caused that at the last Convention it was actually proposed to over-ride the Constitution of the T.S., in order to inflict on Liberal Catholic priests a special disability, forbidding them to hold office in the American T.S. I then stated that if the resolution were passed I should disallow it, as contrary to the constitution. American feeling runs high, because of certain Roman Catholic attempts to dominate American politics and thus to undermine the Republic. Unthinking people regard the word "Catholic" as equivalent to Papalism, and as indicating the Roman Obedience only, forgetting that the Anglican Church is also Catholic, as is shown by its creeds. Hence the very name of "Old Catholic" or "Liberal Catholic" aroused angry antagonism among the ignorant. The fact that I have not myself joined that Church has, I fear, been unfairly used against it by some; I do not belong to any religious denomination, for the only one which, by my past, is my natural expression is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all sub-divisions of the great religions. Others claim that I "approve" it. I have not the impertinence to "approve" any branch of a great religion. The Jagat-Guru, the Guardian of all religions, blesses all of them; who am I, that I should "approve" that which He has blessed? I seek to serve them all equally, since He is the Sustainer of them all and His Life flows into them all. I study them all, and feel the keenest interest in the ceremonies of all, if so be that I may learn from any of them something which I do not know.

I regret that my name should be used by both sides in the controversy, and that words should be put into my mouth, or my spoken words misapplied, to strengthen the views of the speaker. Perhaps the above statement may make my position clear.

Theosophical Lodges ought obviously not to be used as fields for propaganda of any special religion with a view to make proselytes. Lectures expository of any faith may be, and have been, freely

delivered in Theosophical Lodges. But no attempt should be made to win adherents for one form of religion or another. Hindū, Buddhist, Christian ceremonies ought not to be performed in a Theosophical Lodge, unless the Lodge habitually lets out its hall for any public purpose; in that case, it would not be identified in the public mind with any particular form and thus exclude others. A member must never be made to feel that the Lodge is an inappropriate place for him. Lectures on religions come within our Second Object: proselytism breeds antagonism and is against our principles. The public has grown out of the idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians.

Two minor points may here be noted: if Liberal Catholics are invited to lecture, the same courtesy should be extended to them as to lecturers of other denominations; they should bear their proper titles—Rev., Rt. Rev., Bishop, Canon, etc. We cannot stoop to the rudeness which sometimes refuses his title to a Roman Catholic Bishop or Archbishop. We did not say that “Mr. Vivekānanda” would lecture, but “Swāmi Vivekānanda”; so with men of other faiths. To refuse to Liberal Catholics alone any titular dignity, bestowed upon them by the ecclesiastical system to which they belong, is certainly not to be without distinction of creed.

Lodges may, by their bye-laws, restrict their membership to members of a particular religion. We have had Buddhist Lodges, Islāmic Lodges, Ladies' Lodges, each with its own limitations. So we could have Christian Lodges or Zoroastrian Lodges. These are, or would be, specially dedicated to one kind of study and may have their use, but their members need to be careful not to grow narrow, and they lose the advantage of free discussion from various points of view.

My honoured colleague, Bishop Leadbeater, in a private letter, says as to this subject:

I have told the people here over and over again that they are not in the least expected to join themselves to the Church or to Co-Masonry, if they do not feel that those are useful lines of activity for them; but I have sometimes added that while we did not ask in any way for the assistance of our Theosophical friends in these works, we did feel that we had the right to expect from them a kindly tolerance. I think they might say: “I do not myself feel in the least attracted towards Co-Masonry or towards ecclesiastical ceremonies;

but at the same time I realise that these are ways in which other people of different temperament can be helped ; and so I refrain from attacking them, and give my good wishes to those who feel inclined to follow those lines." I have always impressed upon them that the Theosophical Society, with its intellectual presentation of the truths, was still going on, and intended to go on, as strongly as ever ; but these others were merely different methods of presenting Theosophical truth, suitable for certain persons, but not for all.

With this, I cordially agree, as I do with all the statements made by Bishop Leadbeater on these matters. We are entirely at one.

Those among us who believe that the Jagat-Guru, the World-Teacher, will soon be coming among us, will see easily enough that, among the many movements in which members of the Theosophical Society take part, there are three which stand out as peculiarly methods of preparation for that Coming, in addition, of course, to the Order of the Star. In the world as a whole the fifth sub-race predominates in power, and its religion, Christianity, largely influences both the older and the younger faiths ; hence the need of recalling Christianity to its deeper spiritual principles, and the Liberal Catholic Church, bringing back prominently the more occult teachings, giving back the key of knowledge taken away by the priesthood of Rome, is obviously a movement intended to prepare the way in Christendom. Masonry, with its Theosophical proclamation of Brotherhood, but weakened by its exclusive masculinity, needed also to be recalled to the ancient way, and, strangely enough, free-thinking France was the one who threw back to the Ancient Mysteries, without distinction of sex, and created La Maçonnerie mixte, Co-Masonry, as we in English-speaking countries call it. That again, bringing back the occult use of ceremonial, is to many non-religious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes, which will link the visible and invisible worlds together as in ancient days. That again is a movement obviously in preparation for the Coming. A third world-wide preparatory movement is Education, whether of the children, who are to be the builders of the New Civilisation, or of the adults, who must prepare the world for it by assimilating and spreading the Theosophical ideas which will recreate the character, will change the Social Order into Brotherhood, and will remould the political fabrics of the Nations into true Democracy. The Theosophical

Society itself is a nucleus from which radiate the regenerative forces ; it supplies the life, the energy to all. In these three great movements there is room enough for all, and none need be jealous of any other, nor grudge to any its share of the inexhaustible Life. Each has its place, each has its work, and if neither of the two first-mentioned attract, surely in the many varieties of the wide-spreading educational movement, each worthy member might find some field in which to labour for mankind. At any rate, all may follow the way of Peace, of Harmony, of Concord, and if any do not, may I not address to them the old pleading of the Israelite leader: "Sirs, ye are brethren ; why do ye wrong one to another ?"

ANNIE BESANT, P.T.S.

[I append the following from the pen of Mr. C. Jinarājadāsa, written upon the refusal of the Sydney Lodge, Australia, to allow a member of the Liberal Catholic Church to be announced on its lecture list with his ecclesiastical title. This was a clear breach of the neutrality of the T.S., and I agree with Mr. Jinarājadāsa's statement of the case.—A. B.]

It might interest you to know how I, as a member of the General Council of the Theosophical Society, would look at the matter which has come up before the Sydney Lodge. Those of us who are on the General Council naturally see a local matter from a different perspective, and the way it would appear, I feel sure, to several of us on the Council is as follows :

I gather that should an Anglican dignitary or some one of the Roman Catholic Church be accepted for a lecture, the Sydney Lodge would take him at his own terms, and give him whatever was the title which was considered by him the proper thing. If the Archbishop of Sydney accepted an invitation he would, I presume, be announced as the "Rt. Rev.," so that there is no principle involved as such about titles ; for I gather it is not desired to exclude all titles of an ecclesiastical nature from the lecturers who may accept an invitation from the Lodge. If some Indian holy man came to Australia he would be given whatever was the usual title. For instance, several heads of Indian monasteries have certain Samskr̥t titles, but in English papers in India these titles are translated as "His Holiness," a title which in the Christian world is reserved only for the Pope. But if one of these Indian Sannyāsis were to come and lecture, I presume

the Lodge would announce him with this title which has been accepted for him by the public in India, though Roman Catholics might object to its use.

But I gather that it is considered in some way not desirable that priests of the Liberal Catholic Church should be given their titles. The reasons for such a proceeding would to me, as a part of the General Council, be of no particular importance, save that the denial of the title practically means that, to the Sydney Lodge, there is something less genuine about the Liberal Catholic Church than about the Roman Catholic Church. At least I feel sure that this is the way that the public at large would construe such a discrimination against the priests of the Liberal Catholic Church. Now such action by the Lodge lays down a decision as to the validity of Holy Orders and pronounces on the matter of the Apostolic Succession. For this is what finally it amounts to. I presume that most of the members do not realise that, looked at from outside, this in fact would be the result of any action on their part discriminating against the Church. I do not think I am mistaken in saying that people who are not specially involved in the internal affairs of the Sydney Lodge would come to this conclusion.

Now it has been the policy of the Theosophical Society definitely not to identify itself with any doctrinal or theological issue of any religion or church. We have gone so far as definitely to refuse to make a belief even in the Masters in any way a part of the Constitution of the Society, and this issue was finally settled after the controversy about Mr. Judge. Therefore any pronouncements of the Lodge which, even indirectly, appear as casting doubt on the credentials of a religious organisation are definitely limiting that broad platform of our Theosophical movement which we especially cherish, and of which the General Council of the T. S. is the custodian. The main interest I have in the controversy is that the broad platform of the Theosophical Society must be kept, and we should take the greatest care not to lay down any rules as to the standing of any religious body.

I shall be much obliged to my colleagues, the General Secretaries of English-speaking National Societies in Christendom, if they will kindly reprint the above in their Sectional Magazines. Of course any can reprint, but the question has not caused trouble, so far as I know, outside the English-speaking Christian countries, and may not interest others.—A. B.
