

THE THEOSOPHIST

ON THE WATCH-TOWER

WE wish all our readers a very happy New Year—a year of useful activities and noble service to the race. In the coming days when the world will be reconstructed out of the debris of sorrow and suffering, Theosophy will have to contribute its fair share in that building. All over the world, therefore, Theosophists will seek opportunities to render help and offer instruction, so that the New World which is arising may be rid of all avoidable suffering for human kind.

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Our Annual Convention is being held at Delhi and the President is lecturing on “The Problems of Peace”. She writes in her Presidential Address :

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As her “Watch-Tower” notes have not been received, our readers will be glad to read the main part of that Presidential Address.

Brethren—Twelve times has it become my duty to address from this Chair the Theosophical Society in every part of the world. For the twelfth time is it my privilege to bid you welcome as its representatives, you who, dwelling in this land, the physical descendants of the Guardians of the Ancient Wisdom, have seen established in its ancient home the Central Home of the latest Messenger of those Guardians, the Society which bears as its name the Wisdom of God, the Brahmayidyā of the Hinḍū, the Gnosis of the Greek.

We celebrate to-day the Forty-third Anniversary of the Theosophical Society, having completed the first of the seven years of its seventh cycle. Momentous will this cycle be to the world for whose service our Brotherhood is consecrate; the first year has seen the cessation of strife in the World War, which began in 1914; the remaining six will see the turmoil of the years of change which will usher in the New Era, the levelling of the ground on which later shall be laid the Foundation-stone of the great Temple of the New Civilisation, laid by Him who is the Master-Builder, the Wisdom-Truth, the Anointed One, the Buddha-to-be in the unborn ages. First will come the clearing away of the ruins of the old systems, the work of which is done; then the preparing of the ground for the new, and the storing up for use of whatever good material can be carried over for such use in the new building. For all that work must the Society supply many workers, utilising the knowledge gained through the six cycles of study and of preparatory work. It has passed through its cycles of apprenticeship, and must now enter on the work of the craftsman.

Let us then repeat our early prayer: "May Those who are the embodiment of Love continue their gracious protection of the Society established to do Their will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity."

THE WORLD WAR

The shadow of War has lifted, and we stand on the threshold of Peace. Last month saw its approach in the armistice asked for by Germany and granted by the Allies. In the November THEOSOPHIST, in the first year of the War, I wrote that the War was not a War of Nations but of Principles, for in Germany were embodied the forces of the Dark Powers, in the Allies those of the White. No Occultist could doubt the issue, nor stand neutral in the contest. For to us the next stage in the world's evolution depended on the result of the conflict—onwards if the Allies triumphed, reversed if the Central Powers won. From that position we could not move, even in the darkest days. Last year in the Presidential Address I wrote: "The end is sure; for the world has climbed too far on its upward way to be again cast down into barbarism. Victory will crown the arms of those who are fighting for Freedom, and are at death-grips with Autocracy." I then pointed out that "Victory is delayed because Britain is a house divided against itself, battling for freedom in Europe, maintaining

autocracy in India," and noted how the brave Bishop of Calcutta had warned "Britain of the danger of hypocrisy in her prayers". Since then Britain has set her foot, feebly and uncertainly it is true, on the path of freedom for India, though still clinging to her autocratic power; and quickening the triumph of the Right, President Wilson has spoken with no uncertain voice, and has thus made possible the swifter triumph. Despite the plain declarations, repeated year after year, some have accused your President of sympathy with Germany, trying thus to smirch the Theosophical Society with treason to Righteousness. I have therefore thought it necessary to institute a civil suit for libel against *The Madras Mail*, when, after many innuendoes, it at last made the accusation in plain terms.

It is passing strange that the Watch-Tower Notes in THE THEOSOPHIST, rebutting an accusation made in Chicago, U.S.A., in a widely circulated newspaper, that I was in league with Germany, were torn out by the Censor, so that foreign readers who might have seen the accusation had no opportunity of reading the denial and the proofs thereof. In England, Major Graham Pole, acting under a power of attorney which gave him full discretion in the matter, has instituted several suits against papers publishing similar vile libels, and already one, *The Pall Mall Gazette*, has published a complete retraction and full apology. Such unclean weapons have been used by the enemies of Liberty in all ages, and we have no right to complain of sharing the fate of our predecessors; our final triumph is as sure as has all along been the final triumph of the Allies, for we are fighting for the same cause, and, in the end, however sharp the struggle, "Truth alone conquers, not falsehood". Those who use falsehood and injustice, the weapons of the dark forces, must share in their defeat, for "God is a God of Justice, and by Him actions are weighed". With the coming of Peace many problems of Social Reconstruction will arise, and I spoke of some of these in my last year's address. This year, I am lecturing on them in Convention, so will not deal with them here.

THE GENERAL WORK OF THE SOCIETY

In every part of the civilised world, save in Central Europe and Russia, the work of the Society since the War has much raised its position. Not only have some of its members highly distinguished themselves on the field of battle, but its members remaining at home have been among the foremost in all good work. In the United States of America a Bureau for Social Reconstruction has been formed and has begun work of the most promising kind. It is impossible to lay too much stress on the necessity for work of this nature in the coming years, for the Divine Wisdom must find an agent in the Theosophical Society for the creation of the materials for the New Civilisation to be initiated by the World Teacher. The sixth sub-race is being born into the world, and will be the determining force in the new direction. Its type has already appeared in the United States, and children

belonging to it are being born in different countries. These will be ready to be the followers of the World Teacher and to carry out his directions. Meanwhile it is for us to do the rough pioneer work of preparation, and the time is but too brief for all that has to be done.

REVIEW OF THEOSOPHICAL ACTIVITIES

The War has again made the Reports very imperfect, and we have even fewer than last year.

America again heads the list of the number of new members, though enrolling less than last year.

India comes next, having enrolled a larger number than during last year, and she maintains her place as the most numerous National Society.

The Report from England and Wales has not arrived, though Scotland is with us.

Finland, Russia and Belgium are naturally among the absentees; all have suffered bitterly, but Belgium is again free, and will soon resume activities. France has excuse for her absence, but Burma has none. Denmark and Iceland are just formed, so can have but little to report.

In India 17 new Lodges were formed and 15 dormant ones became active—a good record; 95 new Centres, Lodges in embryo, were opened. Propaganda work has been better on the whole than last year; Gujerat, Kathiawar, Bengal and Bihar showing improvement, South India not quite as good, and the remaining Provinces much as usual. The energetic General Secretary has visited 85 places and travelled 15,000 miles—a very creditable record of outer work, while his devotion and his learning inspire the spiritual and intellectual life of those with whom he comes into contact. Specially noteworthy is the work done in gaols, many Indian States welcoming the effort to reclaim their criminals. In Akola, Salem and a few other places work is also being done, but the British officers do not as readily open the way to the men under their care, being suspicious of all but the regular ways of reaching them, which, being official, do not have the touch of brotherly kindness so necessary for all reformatory efforts. Only the hand of the brother who is on his feet can raise the brother who has fallen, and it must be outstretched without any authority, save the authority of love and wisdom. These alone are mighty to save. Much work is being done among the submerged classes, and a vigorous campaign is being carried on against the theory that birth in a particular class makes a person untouchable. I am particularly glad to notice the movement among women towards the Theosophical Society, and the fact that much of the awakening of women to the claims upon them of their country, as well as of their homes, is due to this broadening of their religious life and their larger

grasp of religious truth. Where true knowledge is added to inborn devotion, the Indian woman is incomparable.

Australia sends an interesting record of work, the outstanding fact in which is the expenditure of £8,000 sterling (Rs. 1,20,000) on the first school under the Australian Theosophical Educational Trust. We send our Australian brethren appreciative congratulation, and a wistful wish that we could afford similar expenditure on each of our schools and colleges. Our good Brother C. W. Leadbeater remains in Australia, surrounded by the love and respect which are his due. Australia has profited by India's loss, and deserves what she has gained, as England profited when India lost H. P. Blavatsky. The General Secretary notes the mangling of *THE THEOSOPHIST* by the Censor, especially of my own Notes; well, it is useful that the Dominions should see how India is governed under a system which is only able to rule through the "machinery of autocracy". They may feel the disgrace to the Empire, of which they are a part: it confesses by its action that, in by far its largest portion, it can only maintain itself, and hide its proceedings from the world, by the adoption of Russian methods. *Lucifer* was thus treated in Russia under the Tsars.

The report from Italy begins with a loving and due expression of gratitude to the late General Secretary, "our dear and good Professor O. Penzig," who was obliged to retire in consequence of his Teutonic origin, though a naturalised Italian. "Nothing," writes the new Secretary, "can diminish nor alter the profound ties of brotherliness and friendliness we had the privilege to form or renew with him in this life." The other difficulties imposed by the War have rendered work almost impossible, but there is a very small increase in membership, from 311 to 354—26 new members having joined during the ten months covered by the Report. The very high price of paper necessitated the changing of the National *Bollettino* from a monthly into a quarterly publication, but it is hoped to resume the monthly issue in the coming year.

The work in Cuba has gone on quietly, but steadily, despite the manifold difficulties surrounding it there.

In South Africa some progress has been made, increased interest being shown by larger audiences at Theosophical lectures and by good sales of books in stationers' shops. Curiously enough much interest is being shown in Rhodesia, which the General Secretary visited in her extended tours. Even away from the towns, she found a "group of eager enquirers, living on farms in the heart of Rhodesia"; the members of this rather peculiar "group" live miles away from each other, but they have formed a study class, and meet once a month. All honour to them; they are certainly seeking the Light with an earnestness that deserves success. A Lodge was on the point of being formed, when the Report was despatched, in the capital of the Orange Free State, the last State in the Union to form a Lodge. Owing to the huge distances much of the propaganda has to be carried on by books and correspondence, a sound though slow

method. So the Society advertises in as many papers as possible, people write enquiries, and a correspondent is assigned to each enquirer. Now that there is a Lodge, or more than one, in every State and in Rhodesia, there is at least a centre whence the Light may spread. Letters have come even from the Belgian Congo and British East Africa, in which, and in what was German West Africa, there are members of the South African Society. *Theosophy in S. Africa*, the Sectional organ, is edited by Dr. Humphrey, and is set up by a young Zulu, a pupil of Dr. Humphrey, who is helping him in educational work among the Zulus; this young man gives up his weekly holiday to setting up the paper in type, and it is struck off by the press of *Indian Opinion*—an interesting combination of efforts, very characteristic of the T. S.

Scotland goes on in its own quiet, steady way. It has formed two new Lodges during the year, while the Glasgow Lodge has evolved itself into a senior and a junior Branch, and has opened five Centres. At a Conference in Glasgow, the relation of Theosophy to "Child Welfare, Housing and Wages" was discussed, and it appears that the Society has aroused Scotland to new interest in the first-named subject by its Edinburgh venture. It is very cheering to us in India, hampered on all sides by our officials, to see how, in free countries, Theosophy is carrying out unimpeded the mandate of the Great Ones, that "Theosophy must be made practical".

Switzerland has great difficulties to encounter in maintaining her Nationality against the propaganda of Pan-Germanism, of which Dr. Steiner—as we learnt by his efforts in our Society—is so ardent and so dangerous an exponent: our Swiss brethren have the misfortune of his having settled among them. As a measure of self-protection against this insidious propaganda, inimical to National liberty and aided by the lower forms of magic, natural to a movement under the protection and guidance of the Brothers of the Shadow, they did wisely to take steps against it. The measure has been attacked as "unbrotherly" by some well-meaning persons of clouded vision, but the Theosophical Society has no fellowship with works of darkness, nor with those who perform them. The Society in Switzerland is active, and has planned out various lines of work, educational, social and economic.

In the Dutch East Indies work goes on well. Seven new Lodges have been formed, and the Society has 1,184 members. The General Secretary—who, it may be remembered, was one of the deputation to the Queen of Holland to ask for greater freedom—has been elected to the newly-formed Volksraad, with three Javanese and Malay friends who also formed part of it. A Nationalist movement is developing on Aryan lines, and prominent T. S. Javanese members are active in it.

Our Norwegian General Secretary reports that at Kristiania the Norwegian, and at Goteborg the Swedish, National Theosophical

Societies decided to form a Northern Theosophical Federation including themselves, Denmark, Iceland, and they hope in the future, Finland. They propose to have a Northern Theosophical Magazine, to "apply the international ideal to all political and social questions," and to gather together under Theosophical guidance and interpretation as many of the religious reforming movements as possible. With this idea they have established a Scandinavian private joint stock company.

The Charter for the National Society in Egypt was signed by me in December 16th, 1917, on the application of seven Lodges, as the Rules demand. It was formally opened, and the Charter presented on February 20th, 1918; at its First Convention, the Port Said Lodge, which had been incorporated by permission with the National Society in France, joined the Egyptian, forming the eighth Lodge. The Report mentions with special gratitude and affection the work done by Lieutenant G. H. Whyte, well known to all readers of Theosophical literature, and also records the useful lectures delivered by Dr. Haden Guest, Captain, in Alexandria and Cairo, and the help rendered by advice and teaching. . . .

THE HEADQUARTERS

The War has interfered a good deal with our English men-workers, Mr. Wood especially having been much hampered by military demands. The T.P.H., under Mr. Wadia's fostering care, is slowly recovering, but has not yet by any means recovered, from the effects of his internment. The high price of paper, the sinking of mailships, the extraordinary proceedings of irresponsible censors with their arbitrary, partial and inconsistent proceedings, have all contributed their share of difficulties; especially have we suffered from interference with letters, telegrams and cables, causing delay, inconvenience and loss, to say nothing of annoyance. We are watched by the police, as though we were criminals, and as they are always searching for non-existent plots, their failure to find the non-existent makes them hunt the more persistently. Lately, two harmless Theosophical visitors were turned back at Singapore, but so inefficient are the C. I. D., that they continued to watch for their arrival at Madras and to worry us as to their non-appearance, their own Singapore agents having sent them back to Java.

Our visitors have been few owing to War restrictions. Two, however, the Misses Elder, Scotswomen who had been staying in India with an I. C. S., relative, remained for some little time at Adyar, and introduced the residents to some very exquisite athletic exercises and dancing, based on Greek models. Some visitors to Headquarters had so much admired these that an entertainment was given in Madras, to introduce the system to a wider public, and was enthusiastically applauded.

On November 7th, Founders' Day, the T. S. held a festival meeting in Gokhale Hall, at which speeches on the objects and work

of the Society were interspersed with some excellent music and a little drama played by some children from the Olcott Pañchama Free Schools. The meeting was a very successful one, and the Day was celebrated by a very large number of Lodges in India.

Brethren—Over all the world, save in India, men and women are rejoicing that Peace is coming, and that the hopeful work of reorganising the shattered civilisation is to begin. Here also we rejoice that Peace is coming, but our hearts are sad for this beloved country of India, for our prospects are gloomy, and the shadow of new oppression is cast over our land. We have shared in the burdens and sacrifices of the War, but are not to share in the Liberation it has brought to other unfree Nations. We are threatened with fresh restrictions on our already narrow freedom, and more than ever are we to hold it at the mercy of officials instead of by the justice of the Law. None the less are we sure of the end, and are therefore fearless as the growling thunder of new coercion rolls round the horizon. Not for ever shall the birthplace of the two mightiest religions known on earth sit mourning as a widow, bereft of God's divinest gift, the gift of Liberty. For her too, and that ere long, shall the voices of her R̥shis and her Devas ring out the trumpet-call: "Arise! Shine! Thy Light has come! For the Glory of the Lord has risen upon thee."



AUSTRALIA'S NATIONAL IDEALS

By T. H. MARTYN

THE National Ideals of Australia are partly manifest and partly hidden. To name and to explain the former is easy, but to definitely voice the latter is difficult, because they belong to an undercurrent of life that may not be too lightly generalised. So far as the writer is able to summarise them these National Ideals fall under the following headings :

1. The Material Well-being of All (not of a class but of ALL).
 - (a) Self-Government by Democratic Methods.
 - (b) The strict maintenance of a White Australia.
 - (c) Universal, Free, and Secular Education.
2. Utmost Personal Freedom in Spiritual Matters.

Australia during the last quarter of a century has evolved these ideals definitely. It is not satisfied that a few shall be able to make a good and pleasant environment for themselves, while the many are caged up in overcrowded tenements,

that a few by means of accumulated wealth shall enjoy, while many suffer from anxiety, want, ill-health, and ignorance. What has been hitherto the privilege of a favoured few, it demands as a right for ALL, and it proceeds to secure this right by definite methods, which in turn are often regarded as Ideals in themselves, though actually they grow out of the Ideal which underlies them.

The first of these, Self-Government by Democratic Methods, was adopted as a means to an end. Australia has pursued the ideal of Self-Government by the direct voice of the people to an extreme not approached elsewhere. It is true that the attempt to decide big issues by means of the Referendum has so far proved somewhat of a failure. It is true also that the current method of taking votes, and of finding out what really are the wishes of the majority, is not giving satisfaction; but it is unlikely that this ideal of democracy will be abandoned, though drastic changes must sooner or later be adopted if the popular will is really to be arrived at. Many regard the existing method of government, and of deciding important issues by a bald majority of votes, as inherently unfair and unwise, and some means by which minorities as well as majorities can have a voice in all representative institutions is being looked for. Meanwhile the ideal of making Demos heard stands.

The principle of making every adult in the Commonwealth a voter having been set in operation, and the foundation laid as it was thought for real Self-Government, the people proclaimed their will in favour of a White Australia. I have read the article "Lux ex Oriente" by Mr. C. Spurgeon Medhurst in the March THEOSOPHIST with considerable interest, and can appreciate and cordially sympathise with the spirit that prompts him to look deep beneath the surface for the soul of the Chinese Nation and to find a voice for that. Australia just now is more concerned about its body than its

soul. I do not mean that it ignores the soul, rather that it is not satisfied merely to talk about spiritual things and neglect material duties, which it believes Europe generally and its own British parent in particular has rather callously done in the past. The facts about China are regarded by the Australian from a different angle, and he draws his own conclusions from what he sees. He goes to China and sees millions of people literally herded together in what appear to him to be unhealthy and insanitary surroundings. He is taken to certain parts of some great centre, like Shanghai, for instance, and meets with lepers running loose amongst a crowd of emaciated and starved-looking creatures. He contacts customs peculiar to the East which as a Western he dislikes, and is continually troubled in his olfactory nerve centres by what to him are evil smells. On his return to Australia he is prepared to express admiration for much that he has seen in the Orient, but he is pronounced in the view that East is East and West is West, and that the working out of his own particular scheme of things is likely to be seriously hindered or absolutely prevented if any attempt is made to blend the two opposites of Orient and Occident.

The Australian's experience of China does not end here. He once opened his doors to all comers, and many Chinese came. They spread over the country districts or settled in the towns, but everywhere and always they remained a people apart. Their industry none could help admiring, but their habits were strange and at times deplorable. As instance, the abuse of opium by the Chinese in Australia has been far more general than the corresponding vice of alcohol with the Australian. But after all these things weighed as trifles beside a complex and exceedingly difficult economic position that gradually asserted itself. It is easy to indicate what this position was, and still is, as it affects the admission of Chinese to Australia. When a practicable means can be formulated

which will overcome the economic difficulty, the ideal of a White Australia may cease to be as it is to-day, the approved policy of all classes of Australians, including every newspaper of any consequence published in the Commonwealth.

The trouble is this. In Australia the Chinese were still Chinese, never Australians. They formed their own communities and traded between themselves. These Chinese communities ever constituted the lowest districts in the town or city. Evil-looking and evil-smelling slums represented "Chinese Quarters". All the same such quarters were veritable hives of industry. Here would be shops and sheds or, as often happened, the domestic quarters of terraced houses, where Chinese carpenters, joiners, or other tradesmen—quite good tradesmen are the Chinese, by the way—turned out tables, chairs, cupboards, or any other article of furniture, ironware, or other domestic requirement. Everything was marketed at a price which left the Australian competitor comfortably behind. Australian tradesmen in increasing numbers walked the streets in enforced idleness. Unemployment was becoming chronic. Then it was discovered that the competition was unequal. First the Chinese were satisfied to live very cheaply; most of them were prepared to sacrifice the present for the future—in the loved native-land; but apart from that their food was cheap, their clothing was cheap, they herded together and thus their rent charges were cheap. Sanitation they ignored, in so far as it was not imposed upon them; likewise ventilation, and personal cleanliness only too often; and they spent nothing at all on making their surroundings either healthy or beautiful. Incidentally it may be mentioned that it cost the Australian a good deal to look after them, as criminals had a way of hiding in their cleverly concealed opium dens, and not infrequently white girls were missed from their homes and found to be victims of, and residents in, the opium dens.

Meanwhile, in seeking to raise the status of the lower stratum of Australians and to counteract the evils of sweating, the authorities had established a minimum wage, and also legislated to restrict the hours of labour of employees to eight *per diem*. This minimum wage was fixed on the basis of Western requirements and conditions. It included some allowance for a decent home, for recreation, for reasonable clothing, and for the upbringing of children. The plan at first failed because of the competition of the Chinese at home and of Asiatic labour abroad. The oversea difficulty was met by tariffs, but no scheme so far devised could counteract the trouble at home, more especially as the Eastern proved clever at evasions. The way out of the dilemma that seemed the most practicable was to restrict Asiatic immigration, and a poll tax of £100 was placed on all who came in, while subsequently further and still more restrictive legislation has been enacted. The results from the Australian point of view have been satisfactory. The working classes in the Commonwealth have been comparatively immune from unemployment, and wages have been maintained at a distinctly higher standard. Let it be clearly understood that this method of dealing with the difficulty seemed to its authors the least evil in a choice of evils. It was never heralded as an act of statesmanship. Its motive was entirely economic, and not the outcome of racial dislike or prejudice. To-day the Australian has his White Australia and certain disabilities with it; labour of the most humble descriptions is scarce, sometimes almost unobtainable, but there can be no doubt that the general material status has been vastly improved, and there is little or no real poverty.

As to the ethics of the question, there are different opinions, but the right and wrong of the Australian position cannot be easily decided when all the facts are considered. The Chinese contributed little to the national revenue. Their aim was to live in Australia and to die in China, or failing that

to be buried there. They stored up their earnings in gold coin, and sent it away or took it with them in their declining days. They brought nothing and they left nothing. There were exceptions to this general rule, but it was a general rule. I am not defending the White Australia Ideal and not decrying it; I am merely endeavouring to state the case for it from the Australian view-point.

We now come to the third of the ideals, or sub-ideals, which have developed from the main one, which, as explained, aims at the material well-being of all, *i.e.*, Universal, Free, and Secular Education. Incidentally the obtrusion of Eastern people interferes with the smooth running of this too, but that by the way. The continent is a wide one, distances are great, and in many places the population is scattered; but in spite of all difficulties, practically every child in Australia has the opportunity of being educated, which opportunity is brought to his youthful doors and literally thrust upon him. The adoption of National Education met with much opposition from the various religious organisations because it meant the loss to them of the subsidy hitherto paid to all denominational schools. So bitter was the wrangling, too, of the different sects about the nature of religious instruction to be imparted, that the vast majority of voters heartily supported the authorities when they decided that the State should concern itself solely with the secular education of the child, and leave the parent and the priest to look after its spiritual well-being. That is where Australia stands to-day, except that it is always aiming at more efficient and higher standards of free education.

From the Theosophical point of view religious instruction should be part of the daily curriculum; possibly some means will be found to incorporate it presently, avoiding sectarian susceptibilities. Theosophy may have a mission there; the laity would, I think, not oppose it, but past experience would expect to find bitter opposition from a professional priesthood

and clergy. Whether as a result of secular education or not is hard to say, but there is no doubt that the old influence of the Churches has greatly weakened in late years. The great majority of Australians to-day are very lightly, when at all, linked with the Churches. Sunday outings and open air recreation are so common that they cease to invite more than occasional protest from old-time sabbatarians. The most powerful influence which the Church wields to-day may be political rather than spiritual.

There remains to add that this ideal of material well-being for all has led to the institution of old age pensions to the poor; to the payment of maternity expenses to all mothers who like to claim them; to the enforcement of hygienic conditions in all factories and workshops; to strict regulations relating to new buildings; and to the development of a sense of responsibility on the part of Australian Governments to find employment for all who need it. Little more need be said, I think, to show that this National Ideal is demonstrated not merely by the pretty rhetoric of platform speakers, but by the laws on the Statute Book. The policies may or may not be sound, but they are prompted by humanitarianism, which proves the existence of the great ideal. In leaving this part of the subject it might be mentioned incidentally that our President, Mrs. Besant, though no doubt unconsciously to herself at the time, was largely instrumental in giving birth to this Australian Ideal; I believe it came into being as a definite and organised impulse, as a result of the exposures made at the time of the match-girls' strike in London, and the world-wide publicity given to the callous way in which Christian England treated its great working population. The voice that made these conditions known all over the civilised world was that of our present President, and it did not strike on deaf ears in the oversea continent when the Commonwealth was in the making.

So much for the more material aspect of Australian Idealism. Some may and probably do think that there is

much of the body and little of the soul in the national spirit. Such a conclusion would not be justified, for Australia, more fully perhaps than any other country in the world, stands for the ideal of perfect freedom in spiritual matters. Again we may look to facts rather than to aspirations to support this statement. Usually one would look to the classes rather than the masses for the evidence of spiritual ideals, and to some extent, though not so marked as in older countries, there is a lower and a higher stratum in Australia. In the lower there is a remarkable ideal of loyalty. This shows itself in a more or less blind support of Union rule. The leading may be good or it may be bad ; in either case loyalty to a " cause " specialises the conduct of the masses. Then too there is a sense of mutual interdependence with the masses, which in its comparative completeness is after all but an expression of brotherhood, and it appeals to the " working man " as a virtue, though to some who would exploit him as a vice. " Slowing down " is a recognised factor amongst a proportion of the workmen ; notices of this sort can at times be read in public places by anyone : " Why should *you* be the boss's man ? Somebody must be the *slowest*, why not you ? " To leave some work unfinished so that there shall be employment for somebody else, is the form that this minor virtue takes with the more ignorant. This spirit has an intensely selfish side, and its general practice must lead to disastrous results if persisted in, but from one point of view it implies thought for and consideration for the interests of others. To some who practise it, it may well be exaggerated into a philanthropic action.

The most common as well as the strongest expression of the Spiritual Ideal is, I think, to be found in the Australian's tolerant attitude towards all religious views. The average Australian of to-day, probably largely as the result of his non-sectarian (or secular) education, is no longer the product of a particular Church ; very frequently he is no longer an adherent of any Church. He is not a materialist, however, nor prone to deny the things of the Spirit, and cannot be

described as irreligious. The bickerings of the priests and clergy he smiles at, and shrugs his shoulders in response to anathemas. He is quite content to drop the Church if the Church will drop him; for that matter, as already stated, he has already dropped it pretty largely, but he does not deny the Spirit, and among all classes may be discovered a broad-minded search for Truth, for the real source of spiritual enlightenment whatever that may be. There is something approaching real freedom in spiritual matters in Australia, especially in the big cities. Theosophy, Spiritualism, New Thought, all have many followers. The New Zealand Section of the Theosophical Society has the largest roll in proportion to population in the world. Australia comes next, and the Lodge in Sydney is one of the largest and most active amongst English-speaking peoples. At all times almost, one or other of the Australian cities is being exploited by some mendacious prophet who preys upon this popular search for the highest, and offers to dispose of some fragment of the occult for a consideration. Everywhere indeed the secrets of the soul are in demand. Quite possibly the Ideal of Freedom in Spiritual Matters leads, as with the Athenians, to a rather too ready acceptance of the new.

In conclusion, it would be a mistake to assume that Australia is the playground of blind experiment or of crude selfishness. Its policy, startling in some respects and unconventional, is prompted by these two great ideals which lie at the root of all efforts to secure a wholesome physical and wholesome spiritual environment for *everybody*. The particular methods adopted to obtain these privileges for its people may be wise or unwise—time will show which; the writer's aim is neither to accuse nor to excuse—merely to express the fact that definite, if hitherto unnamed, ideals provide the motive, and to indicate them. They should be strikingly adapted to the needs of a Sixth Sub-race.

T. H. Martyn

PROBLEMS OF SOCIAL REFORM ¹

By THE HON. DEWAN BAHADUR JUSTICE T. SADASIVIER

THE subject of my address is "Problems of Social Reform"—I would rather say "Social Reform and Reconstruction". The world is moving in months during each day of the Great War. Reform and Repair have become insufficient, and much reconstruction on the Eternal Foundations has become necessary. These are times when "evolution is spelt with an initial R". I need not say that the problems in question are large in number and complex and intricate in their nature. They vary from Yuga to Yuga and even from generation to generation, as the dances of our mother Māyā, or Aparāprakṛti before Her and our Īshwara, vary from age to age. We are living in very critical times. Many of us expect the arrival of a new Veda-vyāsa in a few years to teach to angels and men the eternal religious truths now largely forgotten or held in perverted forms. The coming Lord would, no doubt, give those truths in the forms appropriate to the coming Age. As a preparation for His coming, social reforms, like reforms in all other spheres of human activity, have to be pushed on very rapidly now.

In the beginning, and according to the hoary Hindū Dharma, I shall invoke on the cause the blessings of Īshwara, of His Ministers (the great Hierarchies of Ṛṣhis and Devas), and of the spirits of those so-called dead who have worked in modern times for social reform in India, beginning with

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Rajah Ram Mohan Roy and including Raghunatha Rao of Madras. Ram Mohan, the great son of holy Bengal, has been described as

that extraordinary spirit of fire and steel, whose heroic courage faced alone the dread and then unbroken force of Hindū orthodoxy and planted the seed of freedom, the seed destined to grow into a spreading tree, the leaves of which are for the healing of the nation. He strove to bring his countrymen back to the purity of ancient Hindūism, and to this end he directed all his strength. He was the first Indian to grasp the interdependence between the four lines of Indian progress—religious, educational, social and political. He is the father of Modern India.—ANNIE BESANT.

It is now almost universally acknowledged that social reform ought to be based on the reform of the religious spirit and that every activity ought to be the handmaid of Religion.

Religion is the only thing that sweetens life and produces true culture. But religion does not mean dogmatism. It means the realisation in terms of modern thought and experience of the fundamental facts of God's immanence and God's transcendence.—C. JINA-RĀJADĀSA.

Social reform is not intended to increase the lust for the fleshpots of Egypt, the lust for spirituous drinks, or the lust for the gratification of sexual passions, but to remove existing obstacles in the way of the spiritual evolution of mankind. In the mediæval ages, the Hindū religion, as ordinarily practised, had become corrupt, materialistic and unspiritual, and hence it corrupted social laws and usages. Religion ought to be synonymous with spiritual action, spiritual feeling and spiritual thought; but it sometimes became the handmaid of materialism through the craft of selfish, intellectual men or of ignorant, lazy men, whether paṇḍiṭs or priests or laymen. When the letter of the Shāstras is preferred to their spirit, when non-essentials are preferred to essentials, when dead forms are preferred to the living spiritual waters which have left the dead forms, when a due sense of proportion is lost, when first things are put last and last first, and when material wealth and the s̥thūla sharīra are given greater importance than mental, moral and spiritual wealth and the subtler sharīras,

when the texts of the Shāstras are falsified by false and forced interpretations of commentators and through forgeries both of commission and omission, when practice is divorced from belief, and when custom and convention are preferred to Dharma and mischievous custom itself is called highest Dharma, when rights and privileges are fought for instead of duties and sacrifices being scrupulously performed—then religion becomes degraded and promotes materialism instead of spirituality, the corruption of the highest leading to much greater evils than the corruption of lower things. Social problems arise when people lose in time the spiritual meanings and purposes of the social usages prescribed by the Ancient Seers of religious truths. Such loss occurs through the intellects and the hearts of the people being clouded by the arch-enemy *Kāma* (selfish desire due to the promptings of the lower animal nature) mentioned at the end of the third chapter of the *Gītā*. Further, “ custom blunts and habit gradually wears away the sharp edges of ” the statements in Revealed Books, such statements being repeated in a parrot-like manner. A translation of the statements in another language is, in such cases, more effective than the original.

In the last quarter of the last century, Theosophy came to the rescue of mankind in the department of social reform also, as in all other departments. It helps mankind to arrive at right solutions of the problems of social reform by bringing back spirituality into all religions and by spiritual interpretations of the statements in religious revelations. It places the Parāprakṛti above the Aparāprakṛti, the spirit above matter, the spirit in revealed and other religious literature above the letter thereof, love above hate, co-operation above competition, lokasaṅgraham above Kālī, the wealth of wisdom and virtue above the wealth of material possessions, the Ānanda of impartial, universal love over the joys of sensual pleasures and even of the higher joys arising out of the

devotion to abstract science, philosophy, etc., not to say of the partial attachments to wife, children, race, caste, sect, nation, humanity, etc. Unless this supreme ideal of Theosophy is kept in view, you cannot move safely on the path of any reform, religious, political, educational, artistic, industrial or social. If, however, we have this ideal as our supreme goal, though we might go wrong in details from time to time owing to our ignorance of some of the numerous factors of a problem, though we might stumble occasionally and might have to learn by experience of pain, we are sure to pick ourselves up after each stumble and proceed again on the proper path to the appointed goal.

I am not going to dogmatise that Theosophy is my "doxy" and nothing else, or that what I say exactly defines Theosophy, or is anything more than one aspect of Theosophy seen from my own angle of vision. Such dogmatism is against one of the fundamental principles of Theosophy, namely, Tolerance in its highest sense, not the ordinary tolerance of contemptuous indifference. I have, however, to formulate some truths which I hold, according to my present lights (for I must keep my mind always fluid to new truths), to be Theosophical truths: (1) Universal Brotherhood, which is the first and only obligatory postulate of Theosophy, implies differences of development in living Beings, beginning with the lowest mineral lives and ending with the Supreme Parent, Īshwara. Every human being therefore has got above himself a Hierarchy of Elder Brothers reaching up to God on the higher rungs of the ladder of evolution. As beings exist in this hierarchical scale, corresponding worlds and organisms also exist in superior and inferior scales. There is a heresy of unity and equality as there is a heresy of separateness, and we should avoid both. (2) Īshwara is self-conscious and yet self-less universal impartial love, doing continual helpful work for elevating His children in wisdom and unselfish work, in order that every one may

reach the state or bhāvam of Himself, the Universal Friend. (3) So far as mankind are concerned, He has further helped them from time to time by teachings given in different language-sounds. These are called Revelations.

They are given out either by His Own Avatāras or by White Lodge R̥shis (Seers who use the Buddhic vision) in the particular languages used by contemporary human beings. The Avatāras and R̥shis naturally employ in Their Teachings the illustrations which would be best understood by the particular races of mankind among or for whom They appear. The Avatāras and R̥shis emphasise in Their Teachings those particular aspects of truth, emphasis on which is required at the time to help ordinary mankind in that particular stage to ascend to the next rung of the ladder of evolution, reserving always the imparting of higher esoteric and occult knowledge to Their selected, qualified disciples, qualified by intelligence and—still more essential—character.

But the Revelation-helps given by God in His mercy are turned after some time into hindrances through the perversity of the rājasic and tāmasic ingredients in human nature. Mankind seems to be perversely fond of forging fetters for itself out of even helps and supports. Every language, even the Vedic Samskr̥ta (well constructed language) becomes antiquated, the meanings of words change, forgeries are introduced, perverse human ingenuity is employed by priests and commentators to twist the meaning of words for self-aggrandisement and to obtain undue influence over their fellow creatures, and even before the Lord Buddha's physical body loses its warmth, His pupils quarrel over the meaning and purport of His teachings. Hence Shrī Kṛṣṇa's deprecating reference to the Vedas, and the Buddha's warning against the blind following of scriptures, which warning was repeated by Swāmi Vivekananda. Even God's plain Revelations in His laws of nature are now disregarded in favour of

perverted interpretations of language-revelations, and physiological facts are said to be falsified by forged "texts". Thus, though "a fact cannot be altered by a hundred texts," one dishonest commentator or forged text is able to kill physiological truths and degrade the nation.

All revelations in human sounds belong to the plane of Vaikharī Vāk. Vaikharī Vāk is clearly perishable, being the manifestation in physical matter of the sounds of the higher planes, such sounds being in ascending order, called Maḍhyamā, Pashyanṭi and Parā. The Parā sounds are of course eternal, but not the Vaikharī sounds. Theosophy teaches us to avoid both the soul-killing knife of atheism and scepticism and the soul-rotting, poisonous fumes of superstition and blind custom. Literal inspiration, either of the Bible or the Vedas, and the dogma of their eternal past existence as Vaikharī sounds, must be rejected, though of course arrangements of even physical sounds by great seers, when properly intoned, have their own potent effects on unseen planes. Mere physical sound revelations therefore become after a time insufficient as a clear guide to dharma, especially when changes have taken place in the environments and in the relative strength and purity of the three parts of the human organism—physical, emotional and mental. The social dharmas fitted for the Fourth Root Race humanity, or for a humanity living under Arctic conditions of climate, or for a civilised humanity surrounded by wholly uncivilised tribes, cannot be applied to a humanity of finer nerve structure than the ordinary Fourth Root Race humanity or one living in a temperate or semi-tropical climate or in different environments. Hence it is that the detailed laws of the Smṛtis have changed from time to time. *The Taitṭirīya Upaniṣat* says that, where doubts about dharma arise, an assembly of knowers of Brahman should be held, the members of the assembly being "Summarsis" (profound thinkers), who should also be

impartial, lovers of moderation and the middle path, altruistic, desirous only of finding out what is the best dharma for mankind to follow. Whatever such an assembly resolves upon is the dharma to be followed by all ordinary men till the environments change materially. Such an assembly is one of true Brāhmaṇas; "Brāhmaṇa," according to both Manu and the sacred Tamil work *Kural*, meaning a man who is the friend of all creatures. Such a real Brāhmaṇa is the Bhūdeva, or a God walking on earth.

As the older Vedas get antiquated and meaningless through time, newer revelations, which of course cannot be inconsistent with the older, but which are more helpful to mankind, as they re-state spiritual laws and truths in more understandable language and with allegories and illustrations suited to the men of that age, either take the place of the old or reinterpret the old in their true spirit. Of the Samskr̥ta Vedas, only a few Shākhās now remain, most having been lost. As my brother Mr. Justice Paramasivier of the Chief Court, Mysore, has proved, many *Rig-Veda* Mantras indicate that they were given out by seers for the guidance of men who lived surrounded by glaciers under what may be called Arctic conditions in Himālayan valleys during the last Glacial Period. The melting glacier, the exploding and electrical forces of the lava-fires flowing out of volcanoes on the highest Himālayan plateaux (Dīvam) and of the sun at midday and of the Soma which strengthened the forces when it was poured into the fires, were the aspects of the Lord which best evoked the feelings of reverence and gratitude to the Lord in the early Āryan mankind and helped them in their path of evolution at that particular stage; and hence Indra and Agni and Pooshan and Soma were mostly invoked. To Hindūs in this Kaliyuga, the latest and clearest revelation is of course contained in the words of the Shri Kṛṣṇa Avatāra in the *Bhagavad-Gītā*. Shri Kṛṣṇa alone knows the true meaning of the older Vedas and He is Himself

the author of the Vedānta (*Vedāntakṛt Vedaviḍevachāham*—15th chapter of the *Gītā*). We should, therefore, in cases of doubt, interpret the Vedas and the lesser Shāstras in the light of the *Gītā*; the older or obscurer or less authoritative revelations by the newer and clearer and more authoritative. We should not twist the plain language of the *Gītā* by appealing to the obscure language of the older, or to passages in apocryphal writings.

I have realised now (owing to the blessed light of Theosophy) that R̥shis (direct seers of the Realities above the physical māyā) still live on earth and that such altruistic persons allow visits of Their Siṣhyas to Their Āshramas in the Himālayas and occasionally even graciously visit the latter. The interpretation of the rules laid down in a textbook of chemistry in obscure technical language can be correctly made only by a practical chemist who has conducted the experiments and obtained the results mentioned in the textbook. A purely literary man, who is unable to perform any of the chemical experiments mentioned in that textbook, is bound to misinterpret the meaning of what look like ordinary words in the book but which have been used in a technical sense. So the interpretations of the mantras of the Vedas made by paṇḍits and priests who are themselves unable to practise the higher scientific experiments taught in the Vedas, so as to produce the fruits mentioned in the Mantras as the result, are much less valuable than the interpretations of Theosophical disciples whose higher vision has been opened by experiments conducted under the instructions and the guidance of living R̥shi-Gurus. It is to the glory of Theosophy that some of the R̥shis' altruistic pupils have been given powers of higher vision through proper Dīkṣhās. For through their words and hints several Hinḍūs have been able to grasp, in some instances, more clearly the real spirit of the shāstras and are able to correct crude, literal interpretations in the light of

such teachings. Many apparent inconsistencies and contradictions in the shāstras are solved in this light, the essential is clearly separated from the non-essential, and patent forgeries in the shāstras are brought to light.

While ordinary orthodoxy is always nervously apprehensive of an adverse verdict if the shāstras are subjected to the higher criticism, Theosophy has no such fear, as such criticism can only separate rotting and adventitious crusts from the kernel, can only separate the chaff from the grain. I use the expression "ordinary" orthodoxy, because in all humility I consider myself to be an orthodox Hindū, Theosophy being only enlightened orthodoxy. It is again a crown of glory to Theosophy that it has placed the heart above the head, as it postulates the supremacy of the doctrine of Universal Brotherhood. Unselfish love clears the intellect and leads to co-operation and to practically unanimous conclusions among public-spirited men.

The above preliminary remarks were considered necessary so that I might not be misunderstood in respect of the strong language which I have felt it my duty to use here and there against the present state of things in the remaining portion of this address. Strong language is no doubt bad, but, as Armstrong said in his essay on Charles Bradlaugh, "the mellifluous flow of gentle speech will not always arouse the sleepers or prick the sluggard to activity". I shall deal briefly with the following problems in the light of Theosophy: (1) The problem of race; (2) the problem of caste; (3) the problem of sex; (4) the problem of marriage; (5) the problem of purity in food, drink and sex relations; (6) the problem of foreign travel; and (7) the problem of the depressed classes. The existence of any problem requiring to be solved is due to the qualities of rajas and t̄amas having risen above the quality of saṭṭva, due to the Asuras and Rākshasas having overpowered the Ḍevas, due to the obscuration by time of the

light of Theosophy, which is the art and science of universal, impartial love.

Now as to race. The colour of the skin, the contour of the features, the height of the body and the fineness or the coarseness of the cerebro-spinal and sympathetic nervous systems are all factors to be considered in the differentiations of human races. But all men of all races are manifestly the descendants of the original Swayambhu Arđhanārī Manu (half-man, half-woman), and the men and women of each subsequent Root Race are the physical descendants of the First Root Race Manu. In the beginning of each subsequent Root Race, the Manu thereof selects promising and appropriate individuals from the preceding Root Race, isolates them as a chosen people for His Root Race, takes birth in the Race again and again, prevents their mixture in food and sex-relationship with the members of the previous Root Races, in order that his work of fixing for a long time during the future the colour, the features, the height of the body, and the nature of the nervous organism of his own Root Race may not be spoiled. He so takes birth in His chosen people from time to time in order to improve and strengthen the peculiar characteristics He has in mind, himself becoming the actual physical parent of men and women belonging to several generations of the Root Race. He even destroys hosts of unfit members by leading them as divine king or general against the surrounding enemy tribes. He sends them out in sub-races from the original home, each sub-race to occupy its promised land. I have no time to enlarge upon the details of this wonderful work of the Manu, and I would refer you to the pages of that valuable book *Man: Whence, How and Whither*, a book inspired by Rṣhis.

In the light of these Theosophical truths, is it not ridiculous that sub-races now having white colour in their physical skins, should consider themselves as if they belonged

to an unapproachably higher level of humanity than men belonging even to other sub-races of the same Root Race, because most of these latter (but not all) have lost such white skins through climatic and other causes? So far as the colour of the skin is concerned, though the chosen people are able to preserve it so long as they remain isolated, they are bound to lose it in greater or less degree after they disperse to settle in different climates. Further, even during the period of isolation, the Manu occasionally brings in strong, fresh blood from the older Root Race in pursuance of His plan. To those who read between the lines of the Purāṇas in the light of Theosophy, this work of the Manu is found described there. After the dispersion, the Manu knew that the race-characteristics cannot be preserved in their entirety. While two of the sub-races (Fourth and Fifth) of the Āryan Fifth Root Race have more or less preserved the white colour of their skins through migrations to temperate and cold climates, the first Āryan Hindū sub-race, except in Kashmir, has not generally preserved the colourlessness of the skin.

Further, the emigration of the original first sub-race stock into India was the latest of the five emigrations, and it found warrior Toltecs (red-skinned), commercial Mongols (yellow-skinned), and a still older race (dark-skinned) of agriculturists and manual labourers already on the land; and mixture of blood at once took place. The Varṇas by colour of skin were then established, the white-skinned Brāhmaṇas, the Kṣhāṭṭriyas with red-skinned Toltec race-mixture, the Vaishyas with Mongol blood mixture, and the Shūdras with the earliest race blood mixture. The subsequent historical evolution of caste is a complex and fascinating study. Intermarriage was then prohibited by the sub-race Manu to prevent rapid deterioration of the Āryan type. I was told by a Kashmir friend of mine that almost every Kashmir Hindū calls himself a Brāhmaṇa and that there are practically no other castes there:

and, so far as colour of skin is concerned, I know several Kashmir Brāhmaṇas who beat most Spaniards and Italians as regards whiteness of skin. The Manu deprecated mixed marriages, but he did not declare them illegal or their offspring as illegitimate bastards. The features of many southern Brāhmaṇas conclusively establish that they are not of the pure Aryan race. All the Purāṇas are full of stories of how ladies of other races were taken as wives by the Āryan settlers and how their progeny became classed among the Āryans. Āryan women for marriage became naturally scarcer as the migration progressed southward. Changes of Varṇas by character and profession are also noted in the shāstras in numerous cases. The Lord can raise God's Englishmen from out of other races ; He could raise sons of Abraham and Isaac from non-Jews, and He could raise real Brāhmaṇas out of non-Brāhmaṇas. Let not controlled forms believe themselves to be the controlling life. Let not mere instruments overrate themselves.

The pride of race and colour is wholly against the teachings of Theosophy. While we should be as a rule even now against mixed marriages, we should admit that allowable exceptions have occurred frequently in the past and must occur more and more as advanced souls are born in all sub-races of the Fifth Root Race, and even in other Root Races, at these critical times in the world's history ; and many such marriages have perceptibly promoted the work of the Lord. In my younger days, I had the usual dislike of the foreigner which expresses itself in the exclamation of one rustic to another : " I say, here is a foreigner. Heave half a brick at him." But Theosophy has taught me to love and reverence Mrs. Besant (a foreigner) more than my own mother, and has given me brothers among European Theosophists with whom I move without any air of condescension on their part on the ground of my skin being coloured, or of contempt on my part for their being casteless foreigners.

Nay, I am unable to refrain from loving even European or Colonial colourless jingoes and junkers, who look down with contempt upon me and my brother Indians. The reason is that they belong to the countries and sub-races which have produced Mrs. Besant, and my colourless Theosophical brothers.

I am therefore quite convinced that the best means of solving the race question, and of making the East and West meet on equal terms (they will meet, notwithstanding the well known jingling couplet), is the spread of the blessed Theosophical truths in every country. It is in Theosophical circles in India that the "spirit of perfect equality between Indians and Europeans prevails to the greatest extent without superior airs on either side". In the other blessed Movement of Masonry also (though, except in the Co-Masonry section, the bar of sex still prevails), which Movement again was established by a R̥shi of the White Lodge, the race and colour problem is largely non-existent. According to my brother Kesava Pillai, "caste in its worst phase has never been so cruel and heartless as the pride of colour". May these two Movements of Theosophy and Masonry spread throughout the world, so that pride of caste and race may be killed finally.

Till it is so killed, many white-skinned so-called Christians in the Colonies, the nominal followers of the brown-skinned Asiatic Lord Jesus, would be prepared to prevent the landing in their countries of the Lord Jesus if He came down again in a brown skin, and to drive Him out if He did succeed in landing. Is it not a tragic blasphemy that the very name "Jew" (to which community the blessed Lord Jesus belonged) is used as a word of contempt, whether with or without the preceding word "wandering," by many Christians? How could a European Theosophist retain the baser kind of race-pride when the two real inner Founders of our Society are Hīndū R̥shis, and how

could an Indian Theosophist retain a similar pride of caste or country when he knows that there are R̥shis of European races, brothers of our own Holy R̥shis and supporting our blessed Movement? How could a Theosophist who believes in reincarnation, believes that Mrs. Besant was a Hindū in her past birth, and suspects that an extreme Varṇāshrama Dharmist or orthodox bigoted Christian who bitterly hates Theosophy and Theosophists was probably a priest of the holy Spanish Inquisition in his previous birth or one who tore Hypatia to pieces, believe in the eternal, innate racial superiority of the Hindū over the European, or vice versa?

Pride of race, caste, birth, sex (male or female), nationality, country, scale in creation as humanity, yea, of religion or spiritual advancement, are all noble and good up to a certain point; that is, so long as the pride holds one up when one is tempted to stumble into ignoble actions, thoughts and desires, or to become listless or neglectful in performance of duties, querulous, complaining and lacking in fortitude, neglectful in preservation of purity and chastity, likely to prefer pleasure, wealth or even life to the preservation of honour. But every one of these several kinds of pride (especially the last, spiritual pride) becomes dangerous to society, and is ruthlessly put down and destroyed by the Lord from time to time when it degenerates into stiff-necked refusal to obey the behests of the Lord to adapt oneself to His scheme of evolution, when the purity in which pride is taken is not real and inner purity but the ghastly purity of the whited sepulchre, and when tyranny and contempt towards less advanced fellow-beings (the tyranny and contempt which culminate in vivisection, which denies that we owe any duty to animals, who are our younger brothers, as St. Francis of Assisi delighted to call them) are the chief results of this pride. In India, we have got the funniest pride of all, the pride of the Āshrama Sannyāsin, that is, the man who is supposed to have conquered

pride altogether before he took up his Āshrama. I have seen angry Matāḍhipaṭi Āshrama Sannyāsins, strutting in brocade cloth with crowns on their heads, ordering people about, surrounded by horses and elephants, riding in palanquins, demanding money on threats of excommunication, and making presents of money to householders in a lordly fashion.

I now come to the problem of caste. That the allegory of the Puruṣhasūkṭa should be taken literally, shows how religion has become materialised, and how, instead of spiritualising matter and form, religion has been degraded into materialism. Learning, patience, voluntary poverty secured by not retaining at any time more than what is necessary for the maintenance of oneself and family for three years and by spending away the rest in Dāna to lower Beings and Yajña to Devas, self-control or Ṭapas, altruism, readiness to teach and learn—these are the characteristics of a true Brāhmaṇa. “A Brāhmaṇa should constantly shun honour as he would shun poison, and rather constantly seek disrespect as he would seek nectar” (Manu). The caste system as it exists is rigid, lacking in flexibility, wooden, mechanical, antidiluvian, and unadapted to the present conditions of the day. “The caste system as it exists to-day has to pass away.” “Caste which was once natural has now become artificial, and that which was a defence to Hindūism has now become a danger and a menace to progress” (ANNIE BESANT).

An orthodox Matāḍhipaṭi said a few years ago that Kṣhatṭriyas and Vaishyas do not and cannot exist in this Kaliyuga at all among Hindūs. The name of Brāhmaṇa or Shūdra has very largely ceased to denote the Brāhmaṇa or the Shūdra qualities or occupations or character, or even, in many cases, the pure Āryan race by blood, colour or features. To use the name Brāhmaṇa or Shūdra has become absurd now, when we have Brāhmaṇa Abkari contractors, Brāhmaṇa perjurers, Brāhmaṇa landholders, Brāhmaṇa

merchants, Shūdra executive councillors, Shūdra respected principals of Colleges (like Professor Venkataratnam), and so on. Some poor Brāhmaṇas who come to me call me "Brāhmaṇa Prabhu," thinking to please me by flattery. The combination "Brāhmaṇa Prabhu" is as incongruous and insulting as a Brāhmaṇa millionaire or a Brāhmaṇa Mahārājah. There are Brāhmaṇa usurers who grind the faces of the poor, vampires who kill and starve families by their exactions, but who talk of Ahimsā and Adwaitism. This real Varṇa Saṅkara (much worse than the mere blood-saṅkara, which Arjuna foolishly thought was so very bad that he was prepared to abandon his Kṣahṭṭriya duty, himself thus creating the much worse saṅkara of possession of one kind of character and performing a wholly different kind of duty) is not at all exceptional in these days, as pretended by some Varṇāshramaḍharmites. In fact the exceptions have largely eaten up the rule. The pretence of some English-educated reactionaries that the modern Brāhmaṇas are only following non-Brāhmaṇa professions to avert imminent starvation by death as āpaṭ-ḍharma, and are always anxious to perform the teaching and priestly duties and to be voluntarily poor like Mahātmā Gandhi, is too absurd and ridiculous to merit serious notice. Mahātmā Gandhi is undoubtedly a Brāhmaṇa. And yet he is called a Shūdra. Myself and others are of mixed caste by occupation and character, and only Brāhmaṇa-bandhus.

When the Brāhmaṇa was learned, when he was the teacher of the people and when he was verily the mouth of God for those amongst whom he lived, there was no complaint *as to the honour paid* to the Brāhmaṇa caste. It came out of a grateful heart and grew out of a real reverence for spiritual superiority, but when a man goes into a law court and finds Brāhmaṇas contending with one another on two sides of a legal question, you can hardly wonder if he turns round and says: "My Brāhmaṇa friend, you used to teach me for nothing, you used to educate my children, now you ask me to pay fees to you as a Vakil. You must not expect the honour due to a Brāhmaṇa at the same time that you take fees for the fighting of my case."—ANNIE BESANT.

The spirit of the times demands that a man's qualities should have free play in society and that he may do whatever his inborn faculties enable him to do. The *Mahābhārata* says : " Not birth, not Samskāras, not even study of the Vedas, not ancestry, are causes of Brāhmaṇahood. Conduct alone is verily the cause thereof ". Manu says : " As a wooden elephant, as a leathern deer, such is the unlearned Brāhmaṇa. The three are only names. The Brāhmaṇa who, not having studied the Vedas, labours elsewhere, *becomes a Shūdra in that very life, together with his descendants* ". Now an ordinary Brāhmaṇa does not even know the meaning of the Gāyatrī and does not practise it regularly, and yet calls himself a Brāhmaṇa, whereas he has become a Shūdra long ago. Then it is said that " a Shūdra becomes a Brāhmaṇa and the Brāhmaṇa a Shūdra by their conduct. Know this same rule to apply to him who is born of a Kṣhatṭriya or of a Vaishya. It is conduct that makes them, not birth ". A Brāhmaṇa should be constitutionally incapable of telling a lie, and through such incapability, whatever he says, whether called a blessing or a curse (even a curse could only be spoken by him through love, though in apparent anger), the Devas are bound to see that what he pronounces becomes a fact. " Sometimes what ought to be the child-soul of a Shūdra is found in the body of a Brāhmaṇa or the bargaining soul, as it ought to be of a Vaishya, in the body of a Kṣhatṭriya. Can you pretend that these are the castes spoken of by Shrī Kṛṣṇa as emanating out of Him by qualities and character ? " (ANNIE BESANT)

Is it possible, however, to change the modern caste back to the old flexible form? Divine Kings, like Rāmachandra and Pṛṥhu and Bharata, are said, in the Purāṇas, to have each *re-established* the four castes when Varṇa Samskāra prevailed in the beginnings of their respective reigns. The spirit of the modern age, however, is against the prevalence of such great disparity of knowledge and power

among mankind as formerly prevailed between the Divine Kings and Their subjects. People would not now obey kings as of old, and if a king now were to ask a nominal Brāhmaṇa to go back to the Vaishya caste, as divine kings formerly did, there would be a rebellion. I do not think that even ten per cent of the nominal Brāhmaṇas are now real Brāhmaṇas, nor are their descendants likely to become real Brāhmaṇas. Are the other ninety per cent prepared to call themselves Kṣhaṭṭriyas or Vaishyas or (if they are cooks for pay, as many of them are) saṭ-Sūdras? In fact, the majority of all castes are now really Vaishyas, a large percentage of the nominal Shūdras being really Vaishyas. Most of the caste-less Hindūs, who belong to the depressed classes living by manual labour, are really saṭ-Shūdras. Caste as it existed formerly can be revived only by the voluntary abdication by the higher castes of their caste-privileges and of their caste-names and status, and by their voluntarily raising the depressed classes to the level of Shūdras and of many Shūdras to the level of Vaishyas and Kṣhaṭṭriyas and Brāhmaṇas. We know what took place in Calicut recently as regards the Talli public road. For one Manjeri Ramaiyer, there are at least twenty nominal Brāhmaṇas and a hundred nominal Shūdras opposed to the elevation of the depressed classes. The only course left is to follow the advice of Yuḍhiṣṭhira, approved of by Yakṣha, Dharmarāja Nāgendra, Nahusha and Shrī Kṛṣṇa—to ignore birth largely and to treat a man as belonging to the caste which shows itself unmistakably in his character and conduct. The innumerable sub-castes must be wholly ignored.

As regards the pride of birth-caste, a man who treats others contemptuously through pride of birth-caste (instead of following the rule of *noblesse oblige*) becomes a Chaṇḍāla according to the Shāstras. When the Bhārgava Brāhmaṇas were proud of their birth-caste and learning, they were ruthlessly killed by Avaṭārs and divine kings. When the sons of Vasiṣṭha

showed their pride of birth-caste offensively, Viswāmiṭra cursed them all to become Chaṇḍālas and Shvapachas, and they did become so. Several of them were killed by King Kalmāshapāḍa. So fifty of Viswāmiṭra's own sons became Chaṇḍālas, as they prided themselves on their superiority of birth over their cousin Sunassepha and set up birthrights against him. A Brahmabandhu who prides himself on his birth and learning becomes a Brahmarākshasa, especially when he uses his superiority of birth-caste and learning to tyrannise over others by black magic, and he is then killed without compunction, as Shrī Rāma killed the Brāhmaṇa Rāvaṇa and his fellow Brāhmaṇas, in whose houses, according to the *Rāmāyana*, Vedas were being chanted and Agnihoṭram was performed. So even Lord Parashurāma had his caste-pride pulled down by Shrī Rāma, and Shrī Kṛṣṇa killed Asuras and Rākshasas calling themselves Kṣhaṭṭriyas and Brāhmaṇas, full of pride of race, of traditional orthodoxy and of caste-superiority. So the military caste in Germany and the jingoes in all countries have to be destroyed. There is also the pride of wealth to tempt the Vaishyas. Especially in America there are railway kings, pork kings, stock-exchange kings, and so on, whose unworthy, purse-proud progeny might become dangers to society. The Vaishya seems to be now the real king over even rulers of States, as the latter require the help of the Vaishyas for carrying on even the government of their States and the production of munitions for war. I hope that by the grace of God we shall not have in this country also, as in other countries, the tyranny of Mammon, as we have had Brāhmaṇa and Kṣhaṭṭriya tyrannies in the past, and that Vaishyas will conduct themselves like the Tatas of Bombay and the Chetty brothers (Kannan and Ramanujam) of Madras, holding their wealth mainly in trust for the benefit of mankind.

T. Sadasivier

(*To be concluded*)



ODE TO TRUTH¹

By JAMES H. COUSINS

DEDICATED TO ANNIE BESANT

There is no Religion higher than Truth

I

SING now Truth !
 Lift up the heart's exalted melody
 To that o'ershadowing Power
 Which on the foam'ed marge of youth
 And age's quiet sea

¹ Composed for Foundation Day of the Theosophical Society, 1875—1918.

Setteth from hour to hour
 The silver chain of an invisible moon
 Veiled from rude gaze as oriental brides;
 And marcheth captive our loud-clashing tides,
 With all their dissonant tune,
 Beyond the troubled waters of heart and brain,
 To where doth reign
 Behind all wavering thought and fluctuant mood,
 Past mortal change and stain,
 Immortal certitude.

. . . Thou art the sea, O Truth! whereto all rivers flow;
 Yet not from these is thy full being drawn.
 Nay, thou art that ancestral Deep, whereon
 Broods yet the Spirit, while young giant Day
 (Type of the striving Soul) in the old fabled way
 Drops from his naked shoulder Night's dark shroud,
 And sets his thirsty lips to wave and spray,
 Till, in vast power from thy refreshment won,
 He turns the mighty well-wheel of the sun,
 And from the pitchers of the breaking cloud
 Pours sweet libation on the hills
 (Earth-symbols of Man's heavenward hope),
 So that their rills
 Down crag and greening slope
 From thee to thee go singing on their way.

. . . Greatly thine accents down the ages roll
 In hoary Faiths. Yet, though the labouring Soul
 In these find food
 To stanch the hunger of the passing day,
 Still, Truth! thine utmost plenitude
 Calls past these Taverns on the Pilgrim's Way.
 Not all of thee thy richest bearer hath;
 Not he whose feet trod out the Eightfold Path;
 Nor he who thunders wrath,
 God Shiva, when earth's evil hath sufficed
 To earn his shaking for the Nations' good;
 Nor the thrice-gentle Christ
 On his uplifted Rood.

. . . Nay, not in these, or others great as these,
 Though earth's long myriads bend adoring knees,
 Art thou all emptied, thou of gods the God,
 The crown, the rod.
 Yea, and of all men's thought
 On anvils of desire obscurely wrought
 To tortured shapings of the twilit brain,
 This is the only heresy,
 This of our knees the one idolatry—

To hush thy music to a single strain,
 And sharpen thy mild suasion to a goad ;
 To turn thy heavenly wealth to earthly gain,
 Thy cosmic traffic to a fenc'ed road ;
 Thou to whose comrade step the Nations move,
 Whose name is one with Beauty, Freedom, Love.
 . . . Sweet is thy hand upon our human strings,
 O Truth, of our stretched flesh the shaping bone.
 In speech the haunting unguessed whisperings,
 And of our songs the still unuttered tone.
 And sweet thy various voice, whose stream has purled
 Along the broadening river of the world,
 Though mixed with tragic moan
 When Hate's disastrous bugles have been blown
 By lips that, in life's bitter irony,
 Boasted high love for thee,
 And under banners to red winds unfurled
 Cried : " Lo ! all truth is mine, is mine alone :
 Who bendeth not the knee
 Unto one Faith, one Lord,
 Shall taste the flame, the rack, the sword ! "

. . . Wiselier the Keltic seer in vision saw
 Thy snow-white birds that left thy snow-white brow,
 And through the prismatic earth found each a cage
 In varying colour of a race and age,
 Yet sang one mystic song : for thou,
 Of earth and heaven art the one life and law,
 The truthful poise of bird and insect wings,
 The speechless loyalty of stone to stone,
 The essence of all seen and unseen things,
 The single ending of our scattered sight,
 Behind our tinted bow the stainless white ;
 Of code and creed the hidden beckoning star,
 Howe'er our darkness mar.

II

Glory to thee, Great Radiance, dimly felt ;
 (And to the Dark be glory in her degree
 Against whose curtain we have glimpse of thee
 Narrowed to stars to light their age's shame ;)
 And honour to those on earth who never knelt
 Save to thy holy name,
 Strong souls that dared inquisitorial doom
 In Truth's inexorable necessity.
 Oh ! vain for them the cowed and flickering gloom,
 Vainly the faggots flared, the smoke upcurled :
 Fire unto fire they calmly went ;
 And when from bodily chain the soul was rent,

Fire from the fire immortally they came,
 Unbodied Powers kindling a subtler flame
 To burn the wood, hay, stubble from the world.
 How should they perish, they imperishable
 With thee for comrade in their hell?
 How pass to death who knew the lifeward way
 Out of the grave of lust and self that slay?
 Where was thy victory, Grave! when Bruno's cry
 Shook his accusers' guilty knees:
 "Who in his age knows how to die,
 Lives through the centuries."

. . . Yea, Bruno lives: and though the bale-fires toss
 No more their plumes through history's shuddering morns,
 Still for thy witness, Truth! is reared the Cross,
 Still woven the crown of thorns;
 Still to the side the spear of sundering goes,
 And to the lips the draught of scorn and lies,
 And to the heart (Ah! woefulest of woes)
 Friendship's averted eyes.

Yet out of these thou bringest the Spirit's gain.
 For thee, O Truth! they find the bitter sweet,
 The joy of sorrow, ecstasy of pain,
 And triumph of defeat.
 For them the resurrection dawn must break,
 Thine angel roll away oblivion's stone.
 Who to the depths descends for Truth's own sake
 Shall find ascension and a shakeless throne.

. . . And such was one who for earth's quickening came,
 Though earth for her speak still a scornful name;
 One whose deep eyes had vision of the scroll
 Of Man's high source and goal;
 Great Russia's greater daughter—Greater? yea,
 Though her full greatness glimmer past our day,
 When in thy light, O Truth! by her increased,
 No more shalt thou be marred by book or priest,
 But find full course, deep, wide and free,
 Through thy true realm, perfect Humanity.

. . . Yea, and with her, thy prophetess and seer,
 Shall stand as peer
 He of the building brain, the healing hand,
 The unwearied zest,
 Son of the Pilgrim's Promised Land,
 Columbia's great Republic of the West.
 Unto thy hills he raised expectant eyes,
 O Truth! and bade arise
 Once more thy hand-broad signal in the arid skies;
 To cleans'd lips thy trumpet raised,

And unto ears by warring voices dazed
 Uttered thy new evangel—truth made good
 At life's assize; no word pontifical
 Mumbled by phantoms of a buried past,
 But instant unto each, ensouled in all,
 And bodied in the vast
 Human, Divine, unbroken Brotherhood.

. . . Oh! beautiful the herald feet
 Upon the hills,
 Of those who bring good tidings, meet
 To heal our mortal ills.
 Honour is theirs, thy cyclic messengers;
 And honour too is hers
 Whose voice has sounded as a silver chime
 Across the tempests of our time,
 Calling the way to where all storm shall cease,
 The ancient, selfless way to joy and peace.
 Honour is hers beyond a mortal crown
 Who, for the vision of the Right,
 Laid love and faith and freedom down
 To ease her shoulder in the life-long fight
 Through clouds and darkness into Truth's clear light;
 Who in life's winter keeps the heart of spring
 And youth's adventurous wing;
 Whom toiling millions hail with lifted staff,
 Remembering
 Her hands for them filled full of strength and ruth;
 Who, while her name is named with love
 Where earth's best spirits move,
 Yet seeks than this no statelier epitaph:
 "She tried to follow Truth."

III

And we, as they,
 In this our great incalculable day,
 To thee, O Truth! for succour turn,
 Parent of all for which our spirits yearn,
 Peace, freedom, beauty, love.
 Oh! speed the wing of the branch-bearing dove
 Across the ruddied waters of our strife,
 Where stricken but unconquerable Life
 Lifts to each whispering hour a straining ear
 And fevered hands that vaguely grope
 Past doubt and fear
 Toward some new gracious hope.
 Thou hast alone the secret, thou the power,
 Omnipotent, omniscient Truth!
 In some heart-easing hour

Out of our flesh to draw the ravening tooth
 Of war, of tyranny, of hate,
 And from our demon-haunted state
 To lift us angel-high.
 Thou art the alchemist, whose art
 From heavy forgings of the flaming heart
 Canst mint new coinage for a realm divine ;
 Wizard who hast the authentic gesturings
 To turn earth's water into heavenly wine,
 Tasting at once of our deep human springs
 And the celestial vintage of the sky.

. . . Already thy fresh voice of heartening saith :
 " O ye who stretched the spider-mesh of death,
 Darkening with blood the windows of the day !
 Behold, your monstrous web
 At your night's nearing ebb
 Holds for your gathering unreckoned prey ;
 Not hoarded fruit alone
 From war's harsh tillage grown,
 Nor baleful gems from self's dark sorceries,
 But, mixed with these,
 Dew-diamonds of new prophetic morn,
 Out of night-agonies austerely born.
 For now, at last, at last, your wakening eyes
 Grow deep with swift surmise
 That not till Truth have sway in State and mart
 Shall Peace possess her home, the selfless heart ;
 Nor yet shall Freedom grant her fullest boon
 To hands that forge another's chain,
 However the tongue with Freedom's name be loud ;
 Nor Beauty show her utmost glory soon
 While marred with sensual stain
 Or wealth grown vainly proud ;
 Nor love, that holds from Hate
 Love all-compassionate,
 Have Love's consoling power
 In her own hungry hour ;
 Nor aught desired from depth or height,
 Howe'er the Soul through blood and tears have striven,
 Come to the suppliant hand by day or night
 Till all desired have first to all been given."

. . . Lo, now our eyes speak prayer that strength be ours
 In this our urgent need
 To mount, O lofty Truth ! thy towers,
 And on the scroll of earth and heaven to read
 The hieroglyph of thy transfiguring word,
 And on life's board
 Spell out its meaning into human speech,

Though its full music sound beyond our reach.
 Therefore a moment lift thy veil,
 A moment flash across our view
 The new great Age that thou dost lead us to,
 No idle moment's tale,
 But founded, past our flux that chafes and mars,
 Sure as the dawnward courses of the stars.

. . . Oh! then to thy great plan
 Shall rise the perfect Man,
 Lord of himself, and lord of nature's might;
 And woman, strong and sage,
 No clinging appanage,
 But free of life's whole realm in her own spirit's right:
 God-statured both, and angel-graced;
 New earth's new Janus, not man double-faced,
 But man and woman, free and whole,
 To search clear-eyed the widening circle of the Soul,
 . . . Then shall great Labour's hand,
 From hireling service freed,
 Wave a magician's wand,
 Building a fairer home for human need;
 And Wealth, co-ordinate
 With Labour's royal state,
 No thing of grudging bond and counted pence,
 Move through the circle of beneficence
 As seed to fruit, and fruit again to seed.

. . . In air, on land and sea
 Shall move great sympathy
 Large as man's need, with room for beast and bird,
 Counting them travellers
 On the same skyward stairs,
 Partners in life by one God-impulse stirred.

. . . Religion, Science, Art
 Shall bear their mutual part,
 True to all Truth, unbound by creed or race;
 Gathering from every field
 Whate'er wide nature yield,
 And scattering fair and far their varied grace.

. . . Knowledge and wisdom, clear
 Of eye, and swift of ear,
 Shall search the Soul's dim coast of dream and trance,
 Till thins the mortal screen
 That hides the worlds unseen,
 And through the shattered clouds of ignorance
 Comes forth, with comrade hand and lifted head,
 The free glad commerce of the quick and dead.

IV

Oh! ere the vision pass
 From thy revealing glass,
 And life's illusion cheat again the narrowed eye,
 To thee, O truth unsung by mortal breath
 (Yet of our life the life, of death the death),
 From our scarred coast we cry:
 "Now, now call out our souls as hope-winged ships
 Bearing abroad thy new apocalypse!"
 Thou of thy planets art the parent sun,
 And all creation's feet in cadence run
 To thy compelling flute,
 O hidden Lover! whose most urgent suit
 Halts not on misty frontiers of thy realm,
 But in vast importunity of love
 Doffs robe and helm,
 And (as doth move
 One life to countless blooms from one deep root)
 Feelest toward us from the invisible lands
 With mild compassionate hands.
 Yea, like Lord Kṛṣṇa with the dancing maids
 In Mathura's holy shades,
 Thou laughest singly by the side of each,
 Takest on thee the stammer of our speech,
 And wearest the rude guise
 Borrowed from fancies of our dream-dark eyes.
 Thy touch gives verity to joy; our grief
 Of thy great yearning is a beckoning wraith;
 Thy mute disclosure shineth in the leaf
 That with its season keepeth punctual faith.
 Thou art the rumour through the gossip day,
 And all our nights are streaked with flaming brands
 Seeking the near communicable way
 Our darkness understands,
 To call us from the clay.
 What if the splendours of accomplished noon
 Not yet shall blind our dawning's cadent moon,
 Though for the House of Life that shall endure,
 Slow, slow and sure
 Thou labourest patiently in earth's crude stuff,
 Enough, O conquering Truth! enough
 That for the speeding of the start
 Thou grantest us our glimpse of goal,
 For they who catch the vision of the whole
 May greatly dare the part,
 Hastening thy day when error shall be done,
 And Truth and Life, and Earth and Heaven be one.

James H. Cousins

HINḌŪ PRINCIPLES OF SELF-CULTURE

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

(Concluded from p. 255)

IT should not, however, be assumed that because the Hindū is more taken up with the natural bent of his genius, with the problems of death and the other world, he loses all interest in life and this world. The popular view that he is necessarily anti-social is really based on a misunderstanding. For his realisation of the highest truth and end, as explained above, means expansion and development of his finite self, whereby he can naturally identify himself with every manifestation of life. His, therefore, cannot be a mere selfish enjoyment of supreme bliss in complete isolation from the rest of mankind merged in hopeless suffering. On the contrary, by the very law of his being, the very principle of all spiritual development, he cannot partake of that bliss except in participation with others whom he must bring up to his level. He must come down from the heaven he has attained to the earth of his fellow human beings. He has to be true to the kindred points of Heaven and Home, because his Home is in every human heart. The greater the height of development he attains, the greater is the tendency in him to realise it in width. The deeper the merging of the Finite in the Infinite, the greater is the fellow-feeling and sympathy for suffering. Infinite self-expansion means infinite tenderness and toleration for foibles and failings.

Sometimes a saint's realisation of universal life leads him to realise and respect the sanctity even of insentient life and consequently to live on mere fruits that drop from trees of themselves without being plucked. I have known of a saint who could not bring himself to lay violent hands upon plants and trees, for he felt that "there is a spirit in the woods". He was seen to weep on a tree being felled down before him. The truth, therefore, is that the true Hindū is the most social. Spiritual development cannot result in aloofness and apathy. Our own Shāstras bring to light many examples of the self-giving of the Perfect to fulfil the imperfect, the tenderness of the Infinitely Great, stooping to be Infinitely Little, the wooing of the Finite by the Infinite. According to the Vaishṇava standpoint, the individual turns away from the love of the Perfect, seeking to merge Soul in Sense, Spirit in Matter. But the divine lover woos the erring Individual back to Himself.

Thus the fact is that our greatest men are the most social of men and are most anxious to live among men for their own good. All our great religious leaders have been the most successful teachers and preachers, and are founders of schools of disciples who hand down the religion of their masters from generation to generation. To take but one example among the numerous examples in the history of our own country, we may instance the case of Gauṭama Buḍḍha. You know how Gauṭama Buḍḍha, like Jesus, was tempted by the devil, who tried to turn him away from the quest of truth. He triumphed over all the temptations and trials that Māyā placed before him and attained supreme enlightenment or Nirvāṇa. And yet Māra, the tempter, did not acknowledge defeat, but determined to try his spiritual strength by what he regarded as the most efficacious of all temptations and the hardest of all tests. What was the nature of this *last* of Māra's temptations, though not in any way the *least* of them? It was to

tempt Gauṭama Buddha into a passive attitude of selfish self-enjoyment of his newly attained supreme bliss and wisdom in lofty isolation from mankind. The story of the temptation is so interesting in itself, so very pertinent to my argument, that I must give it in the words of the Buddhist sacred books themselves. The Buddha is himself made in them to speak as follows :

Then came Māra, the wicked one, unto me. Coming up to me, he placed himself at my side. Standing at my side, Ānaṇḍa, Māra, the wicked one, spake unto me, saying: "Enter now into Nirvāṇa, Exalted One, enter Nirvāṇa, Perfect One; now is the time of Nirvāṇa arrived for the Exalted One." As he thus spake, I replied, Ananda, to Māra, the wicked one, saying: "I shall not enter Nirvāṇa, thou wicked one, until I shall have gained monks as my disciples, who are wise and instructed, intelligent hearers of the word, acquainted with the doctrine, experts in the doctrine and the second doctrine, versed in ordinances, walking in the Law, to propagate, teach, promulgate, explain, formulate, analyse, what they have heard from their master, to annihilate and exterminate by their knowledge any heresy which arises, and preach the doctrine with wonder-working. I shall not enter Nirvāṇa, thou wicked one, until the life of holiness which I point out has been successful, grown in power and extended among all mankind and is in vogue and thoroughly made known to all men.

It may be noted in this connection that Mahāyānist Buddhism has for one of its essential doctrines the ideal of the Bodhisattva, who with specific determination dedicates himself to the salvation of humanity and is accordingly conceived to be firmly refusing to accept the final release or Nirvāṇa. His ideal is thus stated :

Forasmuch as there is the will that all sentient beings should be altogether made free, I will not forsake my fellow creatures (*Avatamsaka Sūtra*).

Thus according to the Mahāyāna the attainment of Buddhahood does not involve indifference to the sorrow of the world, for the work of salvation is perpetually carried on by the *Bodhisattva emanations* of the supreme Buddha, who have become followers of the Buddha *not* for the sake of their own complete Nirvāṇa but "out of compassion for the world, for the benefit, weal and happiness of the world at large, both gods and men, for the sake of complete Nirvāṇa of all beings "

{*Saḍḍharma-Puṇḍarīka Sūtra*). There is a vow ascribed to Avalokīteśvara that He would not accept salvation until the least particle of dust should have attained to Buddhahood before him.

Thus we must not run away with the mistaken idea that Hindūism, by laying too much emphasis on the life spiritual, takes no thought of earthly life, which is left to shift for itself, and that consequently it promotes anti-social tendencies which augur ill for mankind. We have, however, found on the contrary that Hindūism seeks to provide the only sure foundation, the only rational, stable and therefore permanent basis on which genuine social service can rest, by insisting on the individual's realisation of the unity of all life, the interdependence and even the identity of all life.

But to return to the main point of my argument, I have been attempting to indicate to you some of the essential and fundamental features and principles of Hindūism which distinguish it from all other systems of thought and belief in the world. I have tried to explain to you how among us mortals there appear from time to time some who become immortal by dedicating themselves to the development of the God-in-man, of the immortal and eternal element in human life. We have also seen how Hindū thought promotes this self-realisation by seizing on the fact of Death as the central point of interest in life, and by the discovery of scientific methods for investigation of the same until the Truth is assimilated, reached and realised in the higher spiritual states of *Samādhi*. Finally we have seen that the seekers after the Truth aforesaid have to choose the life of social isolation and detachment only as a temporary measure, as being necessary for complete concentration on the severe pursuit of Truth, owing to the limits of the human mind which, as every scientific investigator knows, can only study and master a particular subject, a specific order of facts, by isolating and

detaching the same from other subjects and facts, by a process, that is, of uncompromising specialisation. But when the investigation is completed and the truth attained, the Hindū seer, by the very law of his being, turns to the spread of the truth he has attained by his individual exertions and sacrifices among his fellow men, with whom he discovers or establishes a complete identity and must therefore share all he has. His is a voyage of discovery not merely for himself, but for all his fellow human beings, with whom, as their representative, he must enjoy the new worlds he explores and conquers. Thus the Hindū's spiritual development only implies a realisation of the fundamental affinity between man and man and between man and every living object, and a consequent universal, overflowing Love, which forms the best antidote against anti-social exclusiveness and best promotes the spirit of active, aggressive social service, of complete self-dedication to the salvation of others.

Now all these essentials and fundamentals of Hindūism, which we have been discussing at a length that must have already taxed your patience too much—all these were fully exemplified and embodied in Shrī Rāmakṛṣṇa. We all know from the story of his life how from the very beginning he showed a marked aversion to the ordinary way of worldly life preferred by the majority of men. The promptings of his own inner nature shaped in him a determination to devote himself to the cultivation of the interests of the soul to the exclusion of other lower interests and ends, to the requirements of *Atmonnati* as the primary end of life. As is usual and natural under God's Providence in all cases of sincere longings, young Rāmakṛṣṇa got thrust upon him a religious avocation, the priesthood of the temple of Ḍakshinesvara, which has now become one of the sacred places of India. There his daily work in life was to offer prayers to the Goddess "Kālī" enshrined in that temple. An ardent and sincere soul, as he

was, it was not the mere mechanical worship offered by ordinary priests in the numerous temples of the land. He put into his work his whole soul, as is always the characteristic of all great men, for theirs is always what has been called the dedicated life, a life which calls out the best of man to be applied to the work he chooses. And so Shrī Rāmakṛṣṇa performed his daily pūja as a means of his own self-development, as an absolute duty towards his own deity, uninfluenced by the conditions which placed him there as the official priest of the temple. He gave his life to the work, and the work being directly religious and spiritual, it soon perfected that life. Thus an appropriate avocation presented itself to the man who longed for nothing in this world except the spiritual life and development.

There is another aspect in the life of Shrī Rāmakṛṣṇa, which also demands our due attention. It was the extreme naturalness of the process of his self-culture or Sādhanā, which is indeed singular in the annals of our religious history. We all know, and some of us through personal experience, how Rāmakṛṣṇa lived and moved among the men of the world as one of them, and flowered into perfection amid the ordinary surroundings of life. For him was not necessary any violent process of self-simplification and self-mortification, nor any deliberately designed and protected detachment from the conditions under which ordinary mortals lived their life. The plant was not too delicate for the normal heat or cold, storm or rain, so as to need an artificially prepared hothouse for its proper culture and nourishment. It had sufficient robustness and natural strength to feed and grow upon human nature's daily food. He even entered the married state, as we all know, and his example in all particulars is a source of permanent inspiration and encouragement to all despondent devotees and votaries of spiritual culture.

There are hardly any extraordinary events or features in his external life which may seem to place him out of

touch and relation with ordinary mortals. His life does not even represent outwardly any violent wrench and dramatic renunciation of the world, as a drastic remedy against its ills, which was resorted to even by saints like Buddha and Chaitanya. His life shows him as the most human of men, for it was meant for them. It was meant to strengthen the spiritual impulses and confirm the pious resolutions of ordinary human beings with the natural failings and foibles of their race, for it has grown into perfection in the ordinary environment of the life in which they live and move. As I have already said, Shri Rāmakṛṣṇa flowered into perfection not like the wild flower blooming on a remote, inaccessible, out-of-the-way hill-side, but he verily "grew beside the human door" and flowered into full bloom on the common soil on which live and move his fellow human beings. This means that the inner strength of his character did not necessitate any segregation from society as a measure of self-preservation against its contaminating influences, to which less doughty spirits might have succumbed. His inner strength made him independent of his environment, from which he did not need to get away. And when we contemplate this singular aspect of his life, when we recall the circumstances of his outer life, which were hardly different from those surrounding our own lives, when we recognise how thoroughly human he was in all his ways, the remarkable naturalness of the process of his development, when we perceive how he respected even the bonds of family life and affection, are we not struck by the possibilities of spiritual progress that thus seem to be open to the meanest of mortals, provided only they walk in *his* wake and follow in his footsteps?

Again, as in the case of all other Hindū Saints and Seers, Rāmakṛṣṇa did not also confine the Light he attained, the Wisdom he won, to himself, but he sought to impart the benefits of the same to others as well. The volume of his

unique teachings to his disciples, a fraction of which only has seen the light, brings out the social aspect of his transcendental greatness. We see in them a supreme anxiety to make his individual attainment a matter of common possession to all mankind, and an infinite patience with human frailties. We see also his active life in association with society, his ungrudging and constant social service of the highest value. For we must guard against the error of supposing, with foreign and Western observers, that the Hindū Saints are the most inactive of men, that no ideas of active social service should be associated with them. This is a radical misconception of the fundamental principles and ideals governing Hindū culture. When Gauṭama Buḍḍha sat for days and weeks under the Bo-tree at Gaya with all his faculties dead to the external world of the eye and ear, he might be regarded, by a foreigner strange to such sights or experiences in his native land, as one of the idlest and most worthless of men living under the sun; but every Hindū knows that this supposition would be unmitigated sacrilege. Yes, the Buḍḍha sat idle and inactive under the Bo-tree that he might make millions of men active and worthy, that he might acquire that strength, win that spiritual lever, by which he might move continents and worlds.

There must be a radical change in our notions of activity. Quadrumanous activity is not activity of the highest type, form, quality or intensity. Truly did a poet lament that "the world knows nothing of its greatest men". It is most superficial, untrained and vulgar observation that attributes all the power of motion, activity and haulage to the two stupendous and gaudy boats on the river which hide between them the tiny little steamer, their real propeller. It may be similarly difficult for crude observers to detect in the small and obscurely placed boiler or dynamo the source of that power which moves the big boat—or sometimes the majestically

revolving large wheels open to view on the outside may be mistaken for the prime propellers of the machine—similarly in the society of men there are some who represent its spiritual dynamos and boilers, its storage and reservoir of moral power that vitalises and moves society, breathes into it life and strength and, like the electrical power-house of a city, brings light to every heart. Shrī Rāmakṛṣṇa, too, was such a spiritual power-station of his nation to serve the needs of its true well-being. He did not put himself prominently before the public, was not very active in the ordinary sense of the term, but he made others active, he created disciples like Vivekānanda, one of the finest specimens of human activity and social service, to do his chosen work which he inspired from behind.

Then, again, we may notice in Shrī Rāmakṛṣṇa the other characteristic of spiritual fulfilment, *viz.*, an abounding charity and sympathy for human suffering. The many institutions established in different parts of the country which seek to relieve human distress are all rightly associated with his hallowed name, because they all owe their birth to the inspiration of his teachings. Those teachings emphasise the need of a double life for spiritual progress—*first*, the inner, subjective life of introspection, abstraction, detachment and concentration; and, *secondly*, the outer life of action of “others-regarding” activities, of disinterested social service. These two kinds of activity are necessary for *chitta-suddhi*, for purification of the heart, so that it may reflect the Divine. It is a mistake to suppose that the inner life of contemplation is a life of selfish enjoyment of pleasure. In reality it is too difficult to be lived for long hours, implying, as it does, a detachment from the external world of matter, from sensation and excitement, to which very few are equal. And so, as we cannot but awaken to the objective life on the physical plane, it has been rightly recognised that it is best to have that life ordered

and regulated by altruistic principles, so that it may be the least harmful to moral and spiritual growth. Thus, like the two wings of a bird which are both necessary for its upward flight, the inner life of introspection and the outer life of unselfish work are both required for man's spiritual progress, and institutions like the *Sevasrama* are to be greatly appreciated as providing the necessary field and scope for a proper training in habits of disinterested social service, which is in itself a training in religion, a most potent purifying agent of life.

I shall now bring my remarks to a close. I have spoken as a Hindū speaks to a Hindū, to his co-religionists. I have accordingly taken many things for granted, have made many assumptions on the ground of faith rather than on reason, and have taken up certain positions as articles of our religious belief without reasoning out their validity. I have supposed the existence of a creed in you which has united you all in a common reverence to His Holiness Shrī Rāmakṛṣṇa. Let me now conclude with a reflection that has suggested itself to my mind on the present occasion. If we survey the whole course of the history of our country, we shall no doubt find that India is pre-eminently the land of great men. Probably no other country in the world can match her in point of both quantity and quality of the greatness achieved by her sons. But pre-eminent as she is in respect of the height of individual greatness exhibited by her, she lags behind other countries in point of collective greatness, her national efficiency, the average level of her people's culture. She boasts of the towering and unequalled height of her Himālayas, but the Himālayas coexist with low, flat plains, so that her average territorial height is not of much consequence. What India needs most now is not merely the existence of towering personalities, a supply of geniuses that can lead in the various realms of thought and action, but also, in addition to this, an improvement in the level of the mental

and moral culture of her vast population, so that the entire country as a whole may be recognised as an efficient cultural unit, a *puissant* power for good in the world. It is then only that she can recover and assert her rightful place in the history of humanity, a place which can only be secured and maintained, as I have said, by the high level of not merely individual but also collective culture.

One of the best means of bringing about that end, of securing a higher level of intelligence, morals and spirituality in our people, is the spread of the cult of hero-worship, a wider celebration of such ceremonies as the one we are here performing, which serve to quicken the life of the soul in us, depressed by the habitual lower life of the body on the material plane towards which we are always drifting. It is through hero-worship that the high ideals reached and realised by the heroes can gradually filter down to the lower levels, can become more and more general among mankind, and its common possession and property. It is thus alone that individual excellences become national characteristics; thus isolated ideals are assimilated to the common life, and towering eminences help to raise the average height. In offering to-day our humble tribute of reverence to the spirit of His Holiness Shri Rāmakṛṣṇa, we must recognise that the form of that tribute which will be most acceptable to him is our resolution that we shall try our best to be his worthy disciples, to reproduce him in our several lives, to keep up the stream of culture that emanated from him, so that instead of being arrested or dried up it may continue to fertilise the spiritual soil of the country. Let our Motherland prove by the moral vitality and efficiency of our own lives that the inexhaustible richness of her soil can produce more men like Shri Rāmakṛṣṇa, with whom does not end the never-ending roll of her great men.

Radhakumud Mookerji

THE EMPTY HEART

BEHOLD my heart, an empty cup—
O take it, Lord, and fill it up !

It has been filled with tears,
Ev'n to the brim ;
With memories of years
Barren and dim.
It has been filled with pain,
With leaping fire,
With dark remorse, and vain
Fumes of desire.

Now I have poured all these away,
Master, refuse it not, I pray.

Where tears and fire have been,
Mingle Thy wine !
Fill with Thy joy serene,
Thy peace divine,
This heart where once distress
Battled with fear.
Fill it with holiness,
Radiant and clear !

So, when men hold their hearts to me,
May I fill them, with gifts from Thee.

EVA MARTIN

THE BĀBĪS AND BAHĀIS: GNOSTICS OF ISLĀM¹

By MARIE GODEFROY

THIS religion, called Bābīsm in Persia and Bahāism in America, spread through Persia with extraordinary rapidity in spite of violent persecutions, culminating in the execution of its founder, Mirza Ali Muhammad the Bāb ("Gate" in Arabic), in 1850. The history and the doctrines of this religion are so remarkable that it has from the first attracted great attention, not only in the East, but also in the West, especially in America. To understand the origins and developments of Bābī doctrines, a fair knowledge of Islām, and especially of the Shīa doctrine, is essential. Persia has been from the earliest Muhammadan times the stronghold of the Shī'a's (the Sect of the Twelve Imāms), and since the sixteenth century it has been the State religion of Persia. According to the Shī'ites the Prophet Muhammad appointed his cousin and son-in-law Ali-ibn-Abi-Talib as spiritual head of Islām. After a contention with Abu Bakr, 'Umar and 'Uthman he was elected as Khalif, but after a brief and troubled reign he was assassinated in A.D. 661. His eldest son, al Hassan, the second Imām, abdicated in favour of the Umayyad Muāwiya. His younger son, al Husayn, the third Imām, perished on the field of Kerbela, in his revolt against the Umayyad, on Muharram 10th, A.H. 61 (October 10th, A.D. 680), a day still

¹ This article is based on *Materials for the Study of the Bābī Religion*, by Edward C. Browne, author of *The Bābīs of Persia: History, Doctrines, Literature; A Traveller's Narrative, etc.* (Persian text and English translation); *A Year amongst the Persians*; and many others.

celebrated with wailing and mourning in all Shī'ite communities, especially in Persia. All the nine remaining Imāms were descended from al Husayn and a daughter of the last Sassanian King of Persia.

The divine right of the Imāms to the temporal supremacy, and the absolute dependence of the faithful on the spiritual guidance of the Imām of the Age, are the two essential dogmas of all the Shī'ite sects. According to the "Sect of the Twelve" the twelfth Imām, or Imām Mahdi, was the last of the series. But since the world cannot be without an Imām, and the last Imām who succeeded his father in A.H. 260 disappeared from mortal sight in A.H. 329, *i.e.*, A.D. 940, they believe that he never died but is still living in the mysterious city of Jābulquā or Jābulsā, with a band of disciples, and that at the end of time he will appear and "fill the earth with justice after it has been filled with iniquity". This Messianic Advent is ever present in the mind of the Persian Shī'ite, and in mentioning the twelfth Imām Mahdi he will always add the formula: "May God hasten his glad Advent."

Mirza Ali Muhammad began to preach the new religion in A.H. 1260, so the "Manifestation" of the Bāb took place exactly a thousand years after the succession of the Imām Mahdi to the Imāmate, *i.e.*, at the completion of a millennium of Occultation. For the Imām Mahdi, according to the Shī'ites, appeared only once in public, on his accession, performing the funeral rites over his father; then he became invisible to the bulk of his followers. During the first sixty-nine years of the millennium of Occultation his instructions and directions were communicated to his followers, the Shī'a, through successive intermediaries, each of whom bore the title of Bāb or "Gate". This period is called the Minor Occultation. In A.H. 329, at the disappearance of the Imām Mahdi, this series of Gates or channels of communication between the Imām and his followers came to an end. This period, which lasted according

to the Bābīs from A.H. 329—1260, is called the Major Occultation. In this sense Mirza Ali Muhammad declared himself to be the Bāb, *viz.*, the gate or channel of communication between the hidden Imām and his followers, which was closed since the end of the Minor Occultation and was now reopened by him.

The first period of the Bāb history begins with the "Manifestation" in May 28th, A.D. 1844, and ends with the martyrdom of the Bāb at Tabriz on July 9th, A.D. 1850. He was a captive in the hands of his enemies for the greatest part of his brief career, but he was able to continue his writings and correspond with and receive his followers. He never took part in the bloody encounters of his followers and his enemies. Mirza Ali Muhammad announced later in his career that he was the "Quaim," the expected Imām, and even the First Point (Nuqtā-i-Ula). His followers, the Bābīs, always speak of him as the "Nuqta," though the Bahāis regard him only as the forerunner of Bahā-ullāh, a John the Baptist, and abstain from using these titles.

Before his death the Bāb had nominated as his successor Mirza Yahyā, son of Mirza Buzurg of Nur and half-brother of Hussayn Ali, who later became famous as Bahā-ullāh. The Bāb gave Mirza Yahyā the title of Iubh-i-Azal (the Dawn of Eternity) for his zeal and devotion to the cause. After the death of the Bāb, Subh-i-Azal was recognised unanimously as the spiritual head of the Bābīs ; but being young and leading a retired life, the practical work for the Bābī community was done by his elder brother Bahā-ullāh. After a few years of quiet and steady growth some adherents of the sect made a futile attempt to assassinate the Shah Nasiruddin, which led to a fierce persecution of the Bābīs, and the death of twenty-eight prominent members. Bahā-ullāh and Subh-i-Azal escaped death and then went to Baghdad, which became for the next twelve years the headquarters of the Bābīs.

Bahā-ullāh retired for two years into the highlands of Turkish Kurdistan for preparation and purification. The Bābīs were expelled from Baghdad to Constantinople (1864), and thence to Adrianople, where they remained four years (1864—1868). Here Bahā-ullāh announced publicly that he was “He whom God shall manifest,” foretold by the Bāb. He called on all the Bābīs to recognise him as such, to pay him allegiance not only as the Bāb’s successor, but as him of whose Advent the Bāb was only a herald. A fierce strife ensued in the Bābī community, several persons were killed, and at length the Turkish Government intervened and divided the two rival factions, banishing Subh-i-Azāl and his followers to F’amagusta in Cyprus and Bahā-ullāh and his followers to Akkā (Acre) in Syria (1868). This schism became formal and final; henceforth we have the Azālis with F’amagusta as their centre, and opposing it the Bahāis with Akkā (Acre) in Syria as the centre of the world-wide movement of the Bahāis.

Bahā-ullāh was rapidly recognised by the majority of the Bābīs as a new and transcendent “Manifestation of God,” and the doctrine of the Bābīs underwent a complete reconstruction. The Bahāis are disinclined to talk about the Bāb and his earlier disciples, they never give the Bāb’s writings to inquirers, and they prefer to call themselves Bahāis instead of Bābīs. They declare the Bāb’s doctrines only as preparatory, and Bahā-ullāh as entitled to add or change them as he thought fit. The real contention between Azali and Bahā-ullāh was whether the sect would remain to be one of the many Muhammadan sects and die out in time, or whether it was to become a universal religion. The old Bābī doctrine was essentially Shī’ite, and remained unchanged by the Azālis. The teachings of Bahā-ullāh are more ethical than mystical or metaphysical, and appeal to all men, not only to Shī’ite Muhammadans.

The most interesting phenomenon in Bahāism is the propaganda carried on with considerable success in America by Ibrahim George Khayr-ullāh. It reached its height in 1897—98, and there is now in America a community of several thousand American Bahāis, a considerable American literature on Bahāism, and an actual intercourse between America and Akkā, the headquarters of Bahāism. Bahā-ullāh died on May 16th, 1892, and a conflict arose between the two elder sons of Bahā-ullāh, Abdul Bahā and Muhammad Ali, representing as before the conservative and progressive parties. Very bitter feelings were aroused, and this time over a larger area; not only Persia, but Egypt, Syria and America were involved in the contest. Abbas Efendi (Abdul Bahā) rose rapidly in power and authority, and Muhammad Ali sank into oblivion.

The Bahāis constitute a great political force in Persia. Their actual number is considerable—nearly a million; their intelligence and social standing are above the average; they are well disciplined and are accustomed to yield ready obedience and devotion to their spiritual leaders, and their attitude towards the secular and ecclesiastical rulers of Persia is hostile. Any Power might have established an enormous influence in Persia if it had made use of this organisation in Persia by conciliating their Supreme Pontiff at Akkā. The Russian Government showed a good deal of civility to the Bahāis of Askabad, and allowed them to build a place of worship, the first ever erected. Bahā-ullāh was not insensible to their amenities; he addressed two letters to his followers shortly afterwards, filled with praise of the Russian Government.

In the Persian Constitutional or National Movement, dating from the end of 1895, the Azālis and Bahāis were as usual in opposite camps. Officially Abbas Efendi (Abdul Bahā) commanded his followers to abstain entirely from politics, while in private he compared the demand of the Persians for Parliamentary Government to that of unweaned babes for

strong meat. Their theocratic and international tendencies can hardly have inspired them with very active sympathy with the Persian Revolution.

The Azālis preserved the old Bābī traditions of unconquerable hostility to the Persian Government and dynasty. Though they have no collective policy as individuals, they took a very prominent part in the National Movements, even before the Revolution. The idea of a democratic Persia, developing on purely National lines, inspired in the minds of leading Azālis the same fiery enthusiasm as did the idea of a reign of saints on earth in the case of the early Bābīs.

The political ideals of the Bahāis have undergone considerable evolution since their success in America, where they came into contact with various international, pacifist and feminist movements. These tendencies, however, were implicit in Bahā-ullāh's teachings at a much earlier date, as is shown by the recommendation in the "Kitab-i-Aqdas" of a universal language and script, the exaltation of humanitarianism over patriotism, the insistence on the brotherhood of all believers irrespective of race and colour, and the ever-present idea of the "Most Great Peace"—Sulh-i-Akbar.

Fifteen years before the Great War, Ibrahim George Khayrullah, in his book *Behā'ullah*, speaks of the frightful war which must precede the "Most Great Peace" (the book was published in Chicago in 1899) in the following words:

In testimony of the fulfilment of His Word, the Spirit of God is impelling mankind towards the "Most Great Peace" with mighty speed. As the Prophet indicated, the final condition, in which peace shall be established, must be brought about by unparalleled violence of war and bloodshed, which any observer of European affairs at the present day can see rapidly approaching. History is being written at tremendous speed; human independence is precipitating the final scenes in this drama of blood, which is shortly destined to drench Europe and Asia, after which the world will witness the dawn of millennial peace, the natural, logical, and prophetic outcome of present human conditions.

The American propaganda is instructive as to the methods adopted by Dr. Khayrullah and the modifications he introduced into the Bahāi doctrines to adapt it to American taste and comprehension. Particularly noticeable is the extensive application of Bible prophecies, especially the very ingenious interpretations of the obscure sayings and numbers in the *Apocalypse* and the *Book of Daniel*. Dr. Khayrullah reached America in 1893, and began his propaganda in Chicago, which still remains the stronghold and centre of the teachings in America. The Bahāis maintain there "A House of Spirituality" and the Bahai Publishing Society. They founded in 1910 the "Persian-American Educational Society" and established many schools and colleges in Persia. In 1914 they founded the "National Association of Universal Religion". This Bahāi propaganda is the strongest and most unique movement America has ever known, and it makes such amazing progress in America that *The American Journal of Theology* is seriously alarmed at "the startling success achieved by the Muhammadan Gnosticism in America, the significance of which is vastly underrated".

According to the Bābī conception, the Essence of God, the Primal Divine Unity, is unknowable; it entirely transcends human comprehension. All we can know of it is its Manifestations, the succession of theophanies in the series of Prophets. In essence all the Prophets are one; that is to say, one Universal Reason or Intelligence speaks through the different Prophets to mankind successively as Abraham, Moses, David, Jesus, Muhammad, and now through this last Manifestation the Bāb (according to the Bābīs) or Abdul Bahā (according to the Bahāis, who regard the Bāb only as a forerunner, a John the Baptist). In essence not only all the Prophets are one, but all their teachings are one; they are only regulating their utterances to the degree

of development reached by the community to which they are sent. When the world has outgrown the teaching of one Manifestation, a new Manifestation appears. As the world and the human race are eternal and progress is the law of the universe, there can be no final Revelation and no "last of the Prophets and seal of the Prophets," as the Muhammadans suppose Muhammad to be.

No point of the Bābī doctrine is more strongly emphasized than this. Every Prophet has foretold his successor, and in every case that successor, when he came finally, has been rejected by the majority of that Prophet's followers. The Jews rejected their Messiah whose Advent they awaited so eagerly; the Christians rejected the Paraclete or Comforter whom Christ foretold in prophecies, supposed by the Muhammadans to be Muhammad; the Shī'ite Muhammadans never mention the 12th Imām or Mahdi without adding the formula "May God hasten his glad Advent," and yet when at last after a thousand years the expected Imām returned in the shape of the Bāb, they rejected, reviled, imprisoned and finally slew him.

The Bāb emphasised strongly that every Revelation shall be followed by another Revelation and that the series will be infinite. He lays stress on the duty of every true believer never to repudiate or to denounce as an imposter him who claims to be "He whom God shall manifest," even if he cannot convince himself of the truth of the claim. This is the reason that every fresh claimant is received and listened to, often to the great disadvantage of the orthodox or stationary party.

A boundless devotion to the Person of the Manifestation and a profound belief that he is divine and of a different order of beings, is the essence of Bābism. The Bāb was called by his followers His Holiness my Lord the Supreme (Hazrat-i-Rabbiyul A'lā), His Holiness the First Point

(Hazrat-i-Nuqta-i-Ulā). Bahā-ullāh is called the Blessed Perfection and, in Persia especially, "God Almighty" (Haqqa'ālā).

The idea of the "Point" (Nuqta) rests chiefly on Shī'ite traditions. "Knowledge," says one of these traditions, "is a point, which the ignorant made multiple"—not detailed knowledge of subsidiary matters, but vivid, essential, concentrated knowledge of the eternal realities of things. That was the knowledge to which the Bāb laid claim, therefore his followers called him the "Point" (Nuqta).

The Bāb laid down a number of rules about the treatment of children, food (onions were forbidden and smoking was forbidden), dress, salutations, etc., most of which have fallen into disuse. Thus severe chastisement of children was forbidden, and consideration for their feelings recommended. For, he says, when "He whom God shall manifest" comes, he will come first as a child, and it would be a fearful thing for anyone to have to reproach himself with having treated the august child harshly.

The greatest divergence of opinion will be found among the Bābīs, or Bahāis as they called themselves later, about the future life. All agree in denying the resurrection of the body as held by the Muhammadans; the older Bābīs, as indicated by certain passages in the Persian *Bayān* (Book of Explanations) inclined to the doctrine of metempsychosis (Tanāsukh-i-Arwāh) generally held in abhorrence by the Musalmāns; other Bābīs regard "the return (Rij'at) to the life of this world" more in a symbolic sense, while some disbelieve in personal immortality or limit it to those holy beings who are endowed with a higher spirit than is given to ordinary mortals. However vague Bābīsm may be on certain points, it is essentially dogmatic; every utterance or command given by the "Manifestation" of the period (the Bāb, Subh-i-Ezel, Bahā-ullāh, Abdul Bahā) must be accepted without reserve.

The Bābīs are strongly antagonistic to the Sūfīs as well as to the Muhammadans. In the case of the Sūfīs they object to their pantheism, their individualism, their doctrine of the "Inner Light".

Though they have really much more in common with the Muhammadans, they object naturally to the persecution they suffered from the "ulamā" of Islām, and they necessarily condemn in the Muslims their refusal to see in this new "Manifestation" the fulfilment of Islām.

Marie Godefroy

NOTE.—The literature on Bābism and Bahāism is very extensive, in Arabic and Persian as well as in European languages. The English and French writings of American and French believers in Bahāism are chiefly: Ibrahim George Kheiralla (*i.e.*, Khayrullāh), *Behā-ullāh* (the Glory of God); Stoyan Krstoff Vatralsky, *Muhammadan Gnosticism in America: the Origin, History, Character and Esoteric Doctrines of the Truth-Knowers*; Hippolyte Dreyfuss, *Le Beyān Arabe: le Livre Sacre du Babysme de Said Ali Muhammad, dit le Bāb*; Arthur Pilsbury Dodge, *Whence? Why? Whither? Man, Things, Other Things*; Miss L. C. Barney, *Some Questions Answered* (by Abdul Bahā).



PRAVER AS A SCIENCE

By W. WYBERGH

(Continued from p. 279)

TRANSITION

IT has been pointed out that there is a necessary and inevitable stage of transition, and it is this fact that makes it so easy to follow false ideals. The danger can be avoided by a knowledge of the science of prayer and the adoption of

methods suitable to this transition, but they who are in this stage themselves are rarely in a position to know what ought to be done or how to do it, and must usually be guided by those who know more. It would be folly in any case to put before men who are in this stage the spiritual ideal of perfect selflessness and the mystical Union of man with God, for they would not understand it and their progress would be retarded thereby. The path of progress for them is the gradual turning of the attention from more material objects of desire to less material ones and the rousing of the intellectual and moral faculties, so that when the time comes for spiritual illumination they may not be dazzled and blinded by it. The sense of reliance upon the power of the unseen world is itself, *at this stage*, a means of developing a man's own powers in that world and leading him to seek satisfaction in the higher worlds themselves instead of using them for what he can get out of them in the way of physical satisfaction.

One of the best ways of making the transition is to employ in prayer ideas and language which have both an exact and literal meaning and also a more general and symbolic one. Thus a bridge is formed between the material and the ideal which is passed over almost unconsciously. It is here that organised public prayer and ritual, and the liturgy and symbolism of the Churches, becomes an instrument of such great value, though their usefulness by no means ends here. The masterpieces of prayer and ritual are those which carry in them the seeds of many meanings at once, each equally real on its own plane: wherein the simple man finds expression of his daily physical need, the man of intellect sees mirrored those deep verities which his concrete mind fails to grasp, the artist senses the glorious reality of life hidden in familiar form, and the mystic, seeing and knowing and loving all these, gathers them up and enters with them into the Holy of Holies. For

the Universe, seen and unseen, is of one piece, seamless, and shot throughout with the golden thread of one purpose and significance.

At the stage we are speaking of, the danger arising from the tendency to pray for mistaken objects is increased by the positive difficulty experienced in concentrating the mind upon any but material things. Indeed the difficulty of concentrating the mind at all is and remains at all times one of the chief obstacles to effective prayer. One of the objects of liturgies, ritual, and public worship in general is to assist the primitive and untrained mind in this respect. All such liturgies, while frankly recognising the necessity of utilising concrete physical objects and images, endeavour to forestall the tendency to selfish individualism by deliberately ignoring specific private wants and emphasising first the needs of the community and nation—as representing about the limit to which the ordinary man can be expected at this stage to extend his sympathies—and, for those a little more advanced, voicing the common needs of humanity. For these and other reasons, public prayer, for the undeveloped, is infinitely more advantageous than private prayer.

The semi-intelligent and partially instructed are apt to despise such things, to regard ritual as superfluous and idolatrous, and prayers for national advantage or victory in war as necessarily immoral. The same sort of people often regard a creed as something unworthy and impossible of recognition by a man who has attained to intellectual freedom. Such men often give up their church membership and think to keep their spiritual faculties alive by listening to lectures or adopting some scheme of self-development in private. They are making a great mistake and a dangerous one, and the mere fact that they do not understand or appreciate these things is a proof that they are not yet ready for anything more advanced. For just

as the mystic knows matter to be divine and the body to be the temple of the Spirit, so also does he perceive the deeper meanings wrapped up in doctrine and ritual, and in so doing understands the reason for the inclusion of apparently vain or unworthy elements in a liturgy, and the wide possibilities of a fixed routine.

For simple men a definite liturgical frame has in fact many advantages over the apparently more flexible forms of public worship adopted in many churches. The advantage of familiarity and constant repetition can hardly be exaggerated, and well chosen words of universal rather than private import are in reality far more efficacious, even for the attainment of private and personal needs, than an unfamiliar and carefully particularised extempore prayer can be. The attempt to formulate successively all the various needs of a mixed congregation, and still more to do so in a different manner on each occasion, is almost hopeless, and the intellectual effort to follow the minister's train of thought is misdirected energy. All that results is a chaotic pouring forth of unrelated and half-formulated images by the congregation, and clashing and mutually destructive vibrations in the subtler unseen worlds. A liturgy is moreover a simple and natural means of fixing the wandering attention. Professor James in his *Textbook of Psychology* points out that the attention can be more easily kept from wandering when reading or listening to a discourse if at the same time the words are mentally articulated, and he insists upon the importance of familiarity in fixing the attention. He says that "the old and familiar is readily attended to by the mind and helps in turn to hold the new". The Churches have from time immemorial taken advantage of this fact by prescribing not merely the mental but the actual verbal repetition of prayers. This is of course especially useful for the more

primitive and inexperienced Christians who compose the majority of all congregations. St. Teresa in her practical directions for prayer, even private prayer, always assumed that a beginning would be made with "vocal" as opposed to "mental" prayer, which came later on when by practice some experience had been gained. The child at its mother's knee repeats its prayers aloud for similar reasons long after it knows them perfectly by heart. Few things are more to be regretted and more deadening in effect than the growing neglect of the congregations in so many churches to repeat aloud those parts of the service which are designed for that purpose. They probably think they are following mentally, but as a matter of fact they almost certainly are doing nothing of the kind, because most of them are not yet able to concentrate their minds sufficiently to do so.

In a well constructed liturgy each man finds his own needs expressed, but at the same time overshadowed by the need of all. Those who are incapable of formulating and defining what they really need, find a framework into which they can fit their own ill-regulated and at best but thin and meagre desires. Their poor efforts are sustained and carried forward by the broad current, as a thin and quavering voice is sustained by a full choir; nor does the coarse and material quality of their petitions clash with that of others; rather does it reinforce as it were in a different octave the purer notes sounded by the more spiritual worshippers. Mere hunger for bread is related to that which on a higher plane, expressed in subtler matter, is the hunger and thirst after righteousness, and the mental creation of concrete images of worldly objects is a manifestation of the same activity as that of the Word through whom all things are made. The overtones are there potentially in the lowest tone, and these weak and almost inaudible notes, present in the primitive

prayers and desires of the materialist, are brought out and strengthened as if by a sounding-board. Undreamed-of correspondences with higher worlds are opened up to the ignorant man in the subtle vehicles of his own soul by the activities of his fellow-worshippers, and prayer becomes through the efforts of all a true sacrament, sounding out the full chord of human need and human aspiration on all planes, linking earth with Heaven, and binding all participators in a real bond, however diverse their conscious aims and aspirations may be.

If we try to express this in the scientific terms of psychology, we shall describe such prayer as a means whereby the consciousness is temporarily raised to a state which is one stage higher than its ordinary state, and this is effected after a preliminary recapitulation of the already familiar stages. First the attention is aroused by every appeal to the eye and ear, then it is concentrated upon simple physical wants and desires, and then by suitable means the man is insensibly led on a step further, and physical wants are first mingled with and then transmuted into psychic ones. The constant repetition of such a process of prayer ultimately begins to produce a lasting effect, to expand the habitual limits of consciousness, and to bring into manifestation those higher and wider powers which had hitherto been latent. A great step has been achieved when by this or other means the centre of interest, and therefore the object of prayer, has been shifted from the things of the body to the things of the soul, even though the things of the Spirit are still in the far distant future. Yet the first faint stirrings of the Spirit are perhaps even now not so very far away : we know that though the development of the body precedes that of the soul, yet the latter begins long before the body is perfected, and even so the Spirit begins its unsuspected life while the attention is still concentrated upon the personal virtues and gifts, the sins, the joys, the miseries, which

constitute the life of the soul. Truly the Kingdom of Heaven cometh not by observation; no efforts of the soul will directly bring it about—good deeds or virtues or learning are as powerless to do so as the body is to make the soul, and therefore it is so often described as the gift of supernatural divine grace—but neither does it come by vacuity, passivity, indolence, or indifference.

The ordinary intellectual man, even while he imagines he is living chiefly in and for the physical world, is in reality, whether “religious” or not, living far more in the things of the mind and emotions, *i.e.*, the “soul,” than he ever suspects. For after all, a man’s capacity for purely physical experience, for pain and pleasure of the body, is strictly limited, and if he seeks a fuller and more vivid life he has perforce to do so in the sphere of soul. Real life, to all except the most futile and inane of mankind, consists of love and hate, joy and sorrow, intellect, beauty, and the sense of power, rather than of good dinners, soft beds, and motor-cars. In the act of prayer a man transcends physical limitations, instead of trying to remove them, for which purpose physical action is more appropriate, and in doing so he enters into the real life of mature civilised man and comes nearer to the Divine Life of God, for the act of prayer is Life itself in microcosm. When he is fully and firmly established in this position, his own life, and the prayer appropriate to it, enter upon a new phase.

We are now in a position to consider in their due relationship some of the common and popular aspects of prayer, and to indicate some among the reasons for “success” or “failure”.

Success implies putting oneself in harmony with the reservoir of natural energy, which may equally well be termed the power and life of God, or, more exactly, with that

manifestation and mode of energy which is concerned with the particular plane to which the prayer belongs. The effect is not the product of one's own private store of energy, but of the Power of God, of the whole store of energy and life in the Universe, which is latent until it is given the needful channel for manifestation, just as physicists tell us electricity is latent in the physical world. Prayer on the physical plane, *i.e.*, work, is not the abrogation but the skilful application of natural law. The man who uses steam power does not create that power, but, taking advantage of the laws of gravity and of thermodynamics, draws upon the limitless stores of solar energy a draft which is invariably honoured to the uttermost farthing. Whether it is successful or not depends upon the due relation of means to end and upon the exactness with which the various "laws" are brought into harmonious activity.

What is more difficult at first to understand is the reason for success or failure in those transitional prayers which include both physical and superphysical objects and activities, and where it is in fact sought to convert mental energy into the physical energy necessary to produce physical results. The most easily and certainly successful prayers of this kind are those connected with the condition of our own physical body, because we already possess a highly organised and elaborate nervous machinery for the transformation and direct application of energy in this field. Obviously there are limits even here, for no amount of prayer will replace an amputated leg, and it would be foolish to attempt it. In that particular field no suitable machinery exists or can be extemporised for the transformation of mental energy into physical. What then happens if a man does attempt it? Is the energy lost, the prayer in vain? Not so: nothing is ever lost or can be lost in this Universe. Balked in one outlet, it will assuredly

find other manifestation. Much will be wasted and dissipated in relatively useless "friction" on the mental plane, just as ill-applied muscular energy is dissipated in heat and friction on the physical plane. But even so, because the mind or soul is not a mere mechanism but a living, organic vehicle, that effort of will, that concentration of thought involved in the prayer have their effect in building up as it were the muscles of the soul and increasing its capacity. The laws of physiology indicate to us the means whereby the bodily vehicle grows in strength through exercise, that is to say draws upon the energy of the entire physical universe. Similarly the soul, by conforming to the laws of psychology in prayer, puts itself into a position where it cannot but draw upon the whole power and life of God as manifested in the psychic plane, which then flows in upon it and builds it up.

Of course such activities and prayers may be useful or injurious quite irrespective of their "success," just as physical activities may be. There are forms of physical activity and training which may fully achieve their object and yet be injurious to the body. There are others which, without really injuring the body, may tend to interfere with mental development. So there are prayers for victory and success which, embodying principles of hatred, may actually injure the soul, and there are others of a self-regarding nature which are not positively injurious and indeed may be calculated to build up and strengthen the powers and faculties of the soul, but nevertheless may tend to make it less useful as a vehicle of spiritual energy. Thus there are prayers which may be only too "successful" and prove serious obstacles in the future.

In all such prayers, good or bad, effective or ineffective, the results follow according to law, each in its own plane, and that finishes the matter. But when there is any element of

unselfishness or devotion or love present, whether directed towards God or man or animal, then additional effects follow of a different kind. The law of Love (to be distinguished from mere emotion or desire) is to the Spirit what the laws of psychology are to the mind, or those of physics and physiology to the body. In so far as any prayer is in conformity with this law, it puts a man into relationship with the spiritual world and enables him to utilise its energy. And as a prayer with an impossible or absurd physical object may still be very fully answered on the plane of the mind or soul, so may it also be rich and fruitful in its effect upon the dawning spiritual capacities. Furthermore, if such a prayer is of an intercessory character, while circumstances may prevent any direct physical or mental energy reaching or assisting another, yet direct action upon the spiritual plane always results in proportion to the spiritual element in the prayer, and this is true whether the prayer is for the dead or the living. We may conceive of the direct transference of physical energy as accompanied by the maximum of inefficiency and friction, that of mental energy as more efficient, and that of spiritual energy as being immediate and complete without any waste whatever. A little spiritual energy goes a long way; love is absolutely efficient. Such power is independent of all mistakes or imperfect knowledge. It manifests as inspiration and enables the recipient to help himself through his own mind and body, and is therefore the best of all forms of assistance.

Again, if a prayer governed by illogical or self-contradictory ideas, or addressed to a ridiculous, crude or false conception of God, is inspired by real love and devotion, there will, it is true, be waste, though not loss, of mental energy, but the conformity with the spiritual law of Love will none the less put the man into touch with the illimitable

spiritual power of God and produce its inevitable results. In fact it matters less who or what we pray to than that we pray in the right way, for there is no God but God, and every prayer reaches Him and is answered by Him.

The supreme efficacy, in the ordinary affairs of body and soul, of the prayer which is truly spiritual has often been noticed. He who prays may be weak in body, illiterate and ignorant, and yet marvellous things are sometimes effected. Why is it that "the prayer of a righteous man availeth much"? The reason for the triumph of the spiritual over imperfections of the mind or soul is analogous to that for the commonly observed superiority of skill over muscle. Spiritual power is skill in action in a higher sense. A small amount of spiritual force applied to the mind or body enormously increases the efficiency of both, even though these may be in themselves extremely imperfect; but so long as this imperfection remains, the flooding of the vehicles with spiritual force is not unattended by danger. The electrical conductor of small capacity or great internal resistance is often smashed to pieces by the discharge of a current of high potential, and the higher the potential the greater the risk. Similarly the premature application of spiritual energy through an imperfect soul or mind or body may lead to disastrous results, to unbalanced, foolish or even vicious actions, to fanaticism and self-delusion.

The real triumph of man will only arrive when spiritual power is brought to bear upon a body and soul which have already been brought into a high degree of perfection, that is to say into harmony with the actual realities of the physical and mental worlds and the Divine Life which plays in and through them. If the spiritual part of man then awakens, he will not only through these faculties be able to draw comparatively unlimited drafts upon the Divine Life at its highest

potential, but, because his own lower vehicles of mind and body are now harmonious and efficient, they will be able to carry without injury and disruption a higher charge of energy and power, and the whole being will be flooded with the Divine Life and irradiated with the Divine Light.

At the stage of which we are now speaking, where such prayers as already mentioned are likely to be prayed, this triumph is as yet far distant. Much has to be done with the mental and psychic vehicle of consciousness before it can tolerate without danger to its equilibrium and risk of disorganisation such an inflow of power. It has to be brought, either by life itself or by the deliberate and rational use of prayer, or best of all by both, into some degree first of all of stability, strength, and general capacity, and then of purity and harmony and high temper on its own plane, before it is ready for its transfiguration. For this purpose a different kind of prayer will be required.

W. Wybergh

(To be concluded)

ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

VI. THE WAY OF EARTH

From Gods to men, from Worlds to atoms, from a Star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, the links of which are all connected. The Law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their Occult relations to each other.—*The Secret Doctrine*, Vol. I, p. 662.

Bodies are merely the local fitting of intelligence to particular modifications of universal matter or force.—PROFESSOR WINCHELL. From *World-Life*, pp. 496, etc.

Without the smallest shadow of superstition, one may believe in the dual nature of every object on earth, in spiritual and material, in visible and invisible nature Science virtually proves this.—*The Secret Doctrine*, Vol. I, p. 508.

EARTH is the basic element of the Cosmos. The ladder of the elements proceeds from earth to water, from water to air, from air to fire, an orderly ascent from body to spirit. Let none despise earth, temple of the universe, garment of God, shrine of spirit. Of old, on the Mount of Transfiguration, the seers exclaimed: "It is good for us to be here." Nevertheless there is no cruder, more infantile superstition than the worship of materialism, with earth as its symbol and shrine. Earth represents the gross body and the physical plane, universal and human; "gross" being the expression of a fact, not a term of abuse!

From the spiritual-alchemical view-point earth represents raw but invaluable material, chaotic substance, which must be broken up, sifted, refined, disintegrated, dissolved, subjected to the crucible, the alembic, all the tests and vessels of transmutation, that work the wonder-processes of transformation and transmutation of dull substances into incorporeal yet all-powerful essences. What is this but the return journey from complexity, by the roads and processes of subtlety, home again to the primal simplicity, a simplicity that includes all, and is as far beyond human subtlety as the consciousness of genius is beyond that of talent? From another angle of vision, Earth is the cradle of man, the shelter and adumbration necessary for infants. The illusion of the concrete reaches its apex in the solid earth. The tyranny of the senses threatens, overshadows, from cradle to grave. "Man is like a thing of naught . . . his time passeth away like a shadow . . . he disquieteth himself in vain . . . he heapeth up riches, and cannot tell who shall gather them." The Hebrew shepherd-poet knew earth's delusive and illusive power, the masquerading of the tangible as reality, eternal lure of substance to man the shadow.

Earth is the nadir of the fall into matter, the first station of the Cross, in ascent therefrom. Beauty, that priceless pearl, has been set on earth to lure her votaries beyond earth-limitations. Beauty, like all great forces, like everything worth pursuit, is dangerous, fraught with perilous ordeals and many fallings back. Yet she stings man out of sluggish supineness into divine discontent. Sunrises and sunsets speak of other, fairer worlds, the songs of wind and water breathe echoes from some far-off yet desired "other world". There are days when, to the nature-lover, Earth herself becomes conscious of ethereal forces, voices, magic spells that transform her momentarily into an earnest, a promise, a prophecy, of some diviner sphere that once overshadowed her, of whose

life she partook, with whom again she longs to know reunion. Many poets have sung of these prophetic days and hours of unearthly beauty :

Perfect days
When heaven tries the earth if it be in tune
And over it softly her warm ear lays.

None have sung them more perfectly than Shelley and Wordsworth, at their best, each incomparable, differing gloriously, as one star from another, yet both glorious.

Fixed-earth, as ever, shows us the Spirit of the Element *in esse*. Strength and limitation are shown in fixed-earth Natives. None are more responsive to the spiritual poems and pictures of earth, none can be more stubborn, rigid, and "earth-bound". The path of fixed-earth is one of bitter pain and privation, they pass long years in a darkened prison of limitations that they themselves have made. Many of the finest world-workers belong to fixed-earth, yet they are their own worst enemies ; for they are still darkened and menaced, threatened and affrighted, by delusions of the reality *substance*. Circumstances turn them round, and work their illusive will, towering over them as giants. Earth fixed-sign Natives are the Caryatides of the Zodiac ; some, labouring Titans, condemned to wood-hewing and water-carrying, others strong artificers, skilful in design, true and dependable in workmanship. Reliability is a distinguishing characteristic of fixed-earth ; if slow, it is sure. Mountains their cosmic prototype, minerals another aspect of their power. Fixed-earth, because of preliminary inertia, may require to be dug out, but it is worth digging.

Cardinal-earth represents the typical clever and successful man of the world, strong in administrative and practical capacity of every kind, resourceful, with a good knowledge of men and how to deal with them, shrewd, far-sighted, prudent, yet not lacking in initiative and willingness to take a certain amount of risk. There is a "sporting" element about

representative specimens of cardinal-earth, an admixture of "push" and "go" that tends to success and popularity; they have no idea of hiding lights under bushels. Their weaknesses are those common to all the earth signs, a tendency to give too great a weight and importance to the material factor. Ambition is strong, the word "majority" is often on their lips. The analytical faculties are on active service, in cardinal-earth.

Among the successful, nay, eminent representatives of this type may be found a few puzzling specimens who seem to go contrary to their astrological rhythm, *i.e.*, some nature-worshippers—wild, strange, capricious creatures, strayed children of Pan, servers at the feast of Beauty, children of earth, but in communion with Earth's Spirit, that mysterious Entity sung by many poets, hinted at by writers with a glimpse of occult realities hidden behind this wellnigh imponderable pall of substance. Of all children of earth these are the most subtle and difficult to diagnose; indeed, diagnosis will not reveal them; love and understanding are the only keys, and these two are one, ultimately, for their lovable nature and deep poetry of texture will not appear save where they feel, instinctively, that inner imaginative perception, the "open, sesame," the inner revelation of the world of their consciousness. They are as far removed from their other "cardinal-earth" kindred, as a wilderness-dweller from a daily traveller on city and suburban line. Yet to know them is a rare privilege, to love them and receive their love a tragic romance; for though they be adoring sons and daughters of the Earth-Mother, yet they are full of a strange, restless *nostalgia*. They seek the old earth-worship, the rites of Pan and Ceres, Demeter and Persephone, and are, in the strict sense, perhaps more survivals of the Earth-deva line than true specimens of present-day cardinal-earth.

Mutable-earth, the typical server of the physical plane, from those who hold up and strengthen the hands of

the great, to those who perform the *so-called* most "menial" offices connected with earth—removal and disintegration of waste products thereof. *Purity, Diligence, Response to Direction*—these three priceless service-qualities belong to mutable-earth, the striplings of earth's race. Eager, efficient servers, at all stages of their most various and diverse evolutionary progress. The scientific student, who spares neither pains nor accuracy in "looking-up" references, in the performance of every species of research work, technical, scientific, literary, or the technique of art and craft. Naturally the weakness of these Natives will lie in a meticulous attention to minutiae, amounting in some cases to a worship of detail, an exaltation of means over end, and thus a disproportionate mental perception, inducing myopic vision. In training mutable-earth children it is most important to cultivate a sense of space and unity, of the subsidiary importance of details and methods to principles and ideas, at the same time cultivating them along their own line of service, in whatever direction it may tend. The cult of "red-tape" is a natural worship for one who spends all his days unrolling, consulting, verifying documents, for if we eat enough, we all grow like that we feed upon! Hence the importance of a wise and sane preliminary training for mutable-earth children.

All manner of hesitations, indecisions, vacillations, trouble and disturb the mutable-earth rhythm; to a certain extent they must lean and depend on others, for all mutable-sign Natives are children, pupils, scholars and servers, from the kindergarten to the server at cosmic rituals; yet self-dependence must be roused and energised along the line of service, for as this evolution approaches its culmination, servers must learn an increasing amount of initiative and independent judgment; crises will come, unexpected developments, when the master, professor, or principal is not at hand; then comes

one of the tests of the perfect minister or server, *i.e.*, will he know what should be done when he has to do it "on his own"? To this end all mutable-sign Natives should be encouraged from earliest youth to develop initiative and self-dependence, *i.e.*, along their own line, with scientific adjustment to their rate of progress. A cardinal or fixed-sign Native, if *thrown* out of the parental nest, will probably survive, perhaps develop better and more swiftly than when within the protecting circle of grass and feathers; not so the mutable nestling; he will die promptly from cold, fright, and sudden exposure. But the mutable bird must also leave the nest some day! To that end he must be gently put outside, occasionally, but the reason for and nature of the process and ordeal should be explained. The parallel is obvious, and exists on all planes.

Here then, all too inadequately, is an indication of some of the simplicities and complexities in the Commonwealth of the Zodiac. Within that *Commune* are some States of man ruled by natural Emperors, who find willing, loyal obedience from those whose basic rhythm is obedience to a wise autocracy. At the other extreme are found "States of Independence" wherein every man does that which is good in his own eyes: and when the vision of each beholds and desires nothing less than ideal perfection according to its own kind, anarchy is as far from that administration of individualists as autocracy. Between these two States are no gulfs fixed, but a gradual and progressive co-ordination, a mutual apperception of collective and individual dharma and karma, which, if followed out according to its typical image and ideal nature, would bring about—and will yet bring—"The Parliament of man, the Federation of the world". Alas! We are still far from that "State of man" to-day.

Yet the astrological line of ascent, if studied as a rational science, applied, first experimentally, then with the added

confidence, knowledge and light bestowed by a series of successful and "eye-opening" (on every plane) experiments; if begun as a science, followed up as an art, continued as a combination of both, *i.e.*, empirically and æsthetically—"the feast of reason *and* the flow of soul"—will be found indeed the key to far more than this writer can expound or express. For Astrology opens worlds within worlds, a continuous and continued source of wonder, joy, new discovery. There history and romance blend, truth and beauty in permeation and permutation. There the hidden precious ores are dug, smelted, refined, worked into every variety of human experience; all different, each vying with the other in strength, truth, grace, charm—all the endless gifts and faculties wherewith this universe of human metals and jewels is endowed. Here shall be no forcing, no undue pressure, no submission of silver to the same process and pressure as iron—and then marvels, murmurs and reproaches because it breaks! Nay, but the simultaneous application of wisdom, power, and love, which distinguishes the teacher from the tyrant, the master from the muddler in that neglected yet necessary art and science, the evocation of divine essence from human substance.

Leo French

JAMES HINTON AND POLYGAMY

By F. HADLAND DAVIS

JAMES HINTON is known to thousands of readers as the author of *The Mystery of Pain: A Book for the Sorrowful*. It is a book that appeals alike to the orthodox and the heterodox, and in its day it had considerable influence upon those who found life's way hard and were eager to pluck the fruit of consolation. It still remains a source of help and inspiration, for in the pages of that little volume there is wine and oil to ease the wounds of those who suffer.

Hinton was an eminent doctor, and a specialist in aural surgery. Some one wrote, in reference to suffering humanity: "Never show a wound except to a physician." Hinton was a physician of the soul as well as of the body, for he did not confine himself to medical practice. His patients were scattered all over the globe. He was a man of wide and deep sympathy: enthusiastic, a little unbalanced perhaps, but absolutely sincere. His pen brought rest and unrest, tumult as well as peace. He threw his paper darts at the conventionally good. He passed away tasting to the full the agony of physical suffering.

Much has been written about Hinton. There is the *Life and Letters of James Hinton*, edited by Ellice Hopkins; *The Larger Life: Studies in Hinton's Ethics*, by Caroline Haddon; while the late Mrs. Havelock Ellis has written *Three Modern*

*Seers and James Hinton*¹. The last-mentioned volume was published this year.

We are particularly indebted to Mrs. Havelock Ellis for a careful study of the published and unpublished manuscripts of James Hinton. Her book, for the most part, is composed of copious quotations from his work, so that the student can now form his or her opinion as to the value or otherwise of his teaching.

A writer in *The Spectator* recently observed: "Take care of your thoughts and the words will take care of themselves." This is just what Hinton failed to do. He had moments of clarity, just as Blake had when he wrote his famous *Songs of Innocence*, but like Blake, in his mystical writings, he had many hours of muddled thought followed by chaotic expression. It was as if Hinton, in his later work and when sex became an obsession with him, stood in a darkened room and mumbled forth his message. We catch a word here and there, but that is all. Sometimes he saw the Light, but it did not stream from him to others; and the reason for this was that too often in his halting way he was proclaiming a message that had more of evil in it than good. Christ whispered into one ear and the Devil shouted into the other. Hinton aimed at building a palace of joy where women, hitherto unloved, might find in full measure a passion they had not experienced before. He was a law-breaker, but he broke the law with a trembling hand, uttering Scripture texts by way of apology and of Divine if not human sanction. That palace was not to be a harem. It was to be a place where Cupid, that most innocent of children, could occupy himself far more freely than he can do when restrained by the iron chains of monogamy. In reality, and with the impetuosity of a child, Hinton built a house of cards. It was not blown down by Mrs. Grundy, by prudery and by narrow conventionalism. It was blown down

¹ Stanley Paul & Co., London. Price 10s. 6d.

simply because Hinton's thoughts were like fragile and unstable cardboard and not blocks of solid stone built up slowly, carefully by the master hand of far-seeing wisdom.

Hinton, with a great flourish of trumpets, proclaimed himself to be the saviour of women with all the ugly egotism of Nietzsche. Hinton said: "Prostitution is dead. I have slain it." And again: "Christ was the Saviour of men, but I am the Saviour of women, and I don't envy Him a bit." Could anything be more utterly fatuous? Prostitution is not dead. It was never more rampant than it is to-day, while his reference to Christ is in the worst possible taste. Like Nietzsche he tried to rise above "good and evil". Troubled too much with what Lafcadio Hearn called the "pudic nerve," he first of all over-emphasised carnal passion, and finally, leaping to madness, he began to write about sexual matters as if they were the be-all and end-all of life. Later writers have done precisely the same thing, and many of us are familiar with those who, calling lust pure, rush to the conclusion that it is also divine. "The way to possess the physical," wrote Hinton, "is to make it spiritual." The Gods of Olympus certainly did so; but if our morality is to be no better than theirs, we have not advanced very far from the Dark Ages.

There was a vein of truth in Hinton's teaching. There is also a vein of truth in the crude utterances of a Hyde Park speaker. I have said that Hinton was sincere. Since there was so much of the child in him he could scarcely have been otherwise. Like a child he played with fire and burnt himself severely. He wanted to burn himself because he exulted in the pain and saw himself as a martyr offered up as a sacrifice for women in the belief that some day the fire of condemnation would not touch them. He claimed to have loved and revered women, but to him platonic friendship was a poor thing compared with a love that was to ride over all social obstacles. He deceived himself and others in this

respect. Do evil that good may come, seems to have been one of his strongest beliefs; but the pity of it all is that his teaching was scarcely ever free from dogmatism. He thought Stiggins and Chadband represented the typically good people of this world. He associated goodness with dullness and hypocrisy and meanness, and his wrong-headedness in holding such a conception is irritating. He heartily condemned prostitution, and regarded the prostitute and the prude as equally bad. Both are perverts of Nature; but if he had possessed more discrimination, more subtlety of thought, he would have realised the folly of such a sweeping statement. He violently protests against celibacy and rigid sexual control. He saw the Roman Church through the racy pages of the *Decameron*, the priest as a libertine talking of heavenly things and at the same time secretly rejoicing in rape. He forgot that the author of those tales slandered Dante, and was incapable of appreciating the poet's mystical love for Beatrice.

Hinton's idea of marriage will make most people feel a little uncomfortable; but on this subject he comes near the truth, for if we face the matter frankly, we are forced to admit that the majority of marriages are far from being happy unions. Hinton saw marriage as a selfish institution, and in many cases as nothing less than licensed bestiality. He proclaimed marriage to be selfish because he thought it was the cause of boundless suffering in regard to unmarried women who were equally ready and equally entitled to enjoy similar pleasures. Keats wrote in one of his letters that his heart was a nest of many women whom he loved dearly, and Hinton, regarding man as naturally polygamous, asserts that this impulse should be given free play, so long as love and not lust is the driving force.

Hinton was not a Casanova. He always saw himself as the saviour of the weaker sex, as a demi-god presiding very tenderly over the altar of unloved women. There were others

who saw him as a calculating libertine, who, far from saving women, filled their minds with poison and wrecked their immortal souls. He wrestled manfully with a problem he was not strong enough to master, and which in the end mastered him. "If I can *love* more than one woman," he seems to say, "I am performing a meritorious act." Condemning monogamy as one of the causes of prostitution, he wanted to introduce polygamy, and he expected women to be prepared to make this sacrifice, believing that in the end they would have their reward in bringing happiness to their less fortunate sisters. Had Hinton read Robert Buchanan's humorous poem dealing with the Mormons of Salt Lake City, he would have seen the folly of polygamy.

Shortly after the French Revolution the Government gave its consent to a Bill that rendered for the time being children born out of wedlock legitimate. Everything was done to make easy an increase in the population. Germany is already discussing a similar scheme, and we need have no doubt as to what that country's decision will be. War has robbed us of the flower of our manhood, but let us never stoop so low as to fill those broken ranks with the children of lust. We hope, when the Great War is over, to find a cleaner and a purer world. We do not want an increase in our population so much as men and women of sterling quality. Bound by a League of Nations, we look forward to a time when we shall regard war as the greatest crime on earth. There is only one Peace worth having, and that is the Peace Love alone can give. To emphasise our respective nationalities is to sow the seed of future warfare. Kings and war lords will go when we desire the King of Kings and the Lord of Lords, when with joy in our hearts every nation can kneel before the throne of Love.

When we have reached that stage, lust will die. Marriage will no longer be a selfish institution, for with a cup brimming

over with happiness those who are thirsting for love will not go empty away. Hinton was a dreamer, and towards the end of his life his dreams became nightmares. With one hand he gave balm for the sorrowful, with the other he gave poison to women. Let us throw his poison away, and remember only the useful years of his life, when, feeling keenly for the sorrow of others, he bound up the wounds of the broken-hearted.

F. Hadland Davis

A LEGEND OF PERSONALITY

LONG ago in the dim ages when the world was young, the Gods were generous, and bestowed beauty and riches upon their favourites more freely than to-day. But one who even then was a very progressive God, wearied of these things (which mean so little when given recklessly), and he said: "Let us ask advice from Minerva, who out of her wisdom may help us to invent some new gift."

Then Minerva called upon Justice, and borrowed her scales, and weighed in them all the gifts of the Gods, so that their relative values might be determined. But all seemed to lack originality, for mortals in their discontent had stolen riches and travestied beauty, and imitated other precious gifts, so that few who had them valued them at all, because even in a Golden Age it was hard for mere mortals to separate gold from pinchbeck.

But after much thought and many fruitless experiments, Minerva discovered what she sought, and she called the Gods together and said: "Gather together all those things which are rare and beautiful *but which none can imitate*, so that of their very essence we can create some wondrous gift which shall endow its possessor with more power than beauty can attain or riches can buy."

So they sought throughout the whole realm of Nature for many things that were rare, though some of them were not beautiful; but because they were different from aught else on earth their essence was drawn into the Gods' crucible.

And among them they took the radiant glory of the sunset, the scent of the earth after rain, the pride of a mother in her first-born, and the gorgeous heart of a damask rose. The calm certainty of the harvest-moon, the peace of the desert, the self-assurance of the peacock, and the song in the throat of a thrush on a Spring morning. The bitterness of Love turned to hate, the fire of an opal, the heart-ache of a disappointed child. The fidelity of a lioness to her mate, the endurance of fine steel, the cruel stab of trust betrayed, the mystic wonder of the rainbow, the agony of remorse, and the soul-stirring call of a stricken country to her sons.

And because each of these was different from aught else on earth, or in the whole vault of the heavens, the Gods evolved from them a composite gift which rendered its owner different from all his fellows.

None could explain it, nor define its vague, elusive charm, but the Gods in their wisdom named it PERSONALITY—that mysterious possession which cannot be bought with riches nor attained by human endeavour, but which remains to this day the rarest and most precious gift of the Gods in high Olympus.

KATHLEEN DENNETT

QUARTERLY LITERARY SUPPLEMENT

A Defence of Idealism, Some Questions and Conclusions, by May Sinclair. (Macmillan & Co., Ltd., London. Price 12s.)

That view of the universe which regards it as the manifestation of One Self is so nearly taken for granted among Theosophists, that it may at first sight seem rather strange that one who holds this view, as does the author of this book, should consider that it calls for any "defence" at all—except, perhaps, against attacks from crude Materialism. However, she assures us that Monism—the term used more frequently throughout the book than Idealism—is going quite out of fashion in up-to-date philosophical circles, what with Pan-Psychism, Vitalism, Pragmatism, Humanism and, most formidable of all, the "New Realism". Her purpose, therefore, is to restore the waning prestige of Monism by exposing the weaknesses of alternative systems of thought and by pointing out how Monism, while giving all that these can give, supplies the necessary element of unity in which they are lacking. In this purpose she is strengthened by the expectation of an early reaction from the pluralistic tendency of the present day.

May Sinclair is certainly a brilliant writer—sometimes a little too brilliant, perhaps, for the "plain man" to follow closely; but then she is not writing for the plain man but the practised metaphysician. Yet even the plain man will be pleasantly surprised at the free and easy way in which she deals out philosophical arguments like a pack of cards, and scores at every turn with no more apparent effort than if she was playing a game of bridge. Possibly this style may prove more disconcerting than entertaining to the learned professors, who may well be imagined as looking askance at her smartness of repartee as being beneath the solemn dignity of an academic pursuit like metaphysics; in fact the superficial critic may easily find himself jumping to the conclusion that she is laughing up her sleeve all the time. But with all her lightness of touch she is very much in earnest, and what is more she generally goes straight to the point. Consequently, though it is easy to scan these pages by way of a diversion—as providing a piquant element of novelty in the midst of a usually dull class of

literature—their full content cannot be appreciated without a considerable exercise of patience combined with an intimate knowledge of the various systems involved. How then can a mere reviewer, himself a “plain man,” hope to give a definite impression of what the Theosophical student may expect to find? Yet the attempt must be made.

The first opponent with whom the author crosses swords is Samuel Butler, the representative of “Pan-Psychism”. This weird theory is said to shatter the pride of the plain man in his individuality, so our author evidently considers it deserves in turn to be shattered by her logic before proceeding further. This seems rather like tilting at a windmill, for we credit the plain man with enough common sense not to be disturbed by a conception of pre-existence which tells him that half of him lived before in his parents, a quarter of him in each of his grandparents, and so on; but this preliminary round enables her to get her hand in for sterner work later on. Bergson is the next to come up for a scolding, but the author clearly has a tender spot for Bergson, as she lets him off gently on the whole. He has developed the hitherto neglected factor of action, but he has gone wrong over Time and has landed in dualism.

Then comes a breathing space in which “Some Ultimate Questions of Psychology” are turned over with the help of William McDougall. His classifications, consisting of five alternative hypotheses to Animism, *e.g.*, the three forms of Parallelism, provide a convenient framework for the author to fill in with her psychological deductions; but, though granting the necessity for interaction between the parallel paths of body and mind, she is dissatisfied with his working hypothesis of Animism, as being metaphysically inadequate. In the next chapter, “Some Ultimate Questions of Metaphysics,” we are admitted to the author’s logical citadel—the Absolute. She has no use for a “barren,” abstract Absolute which, she believes, has scared many people from Monism who were otherwise attracted to it; she prefers the word “Spirit” as covering all the known factors and leaving “a wide margin for the unknown”. Herein we find the first clue to the final surprise of the book—the discovery that with all her intellectual rigour the author is at heart a mystic unconfessed.

But before we reach her haven of Mysticism we have to watch her tempted by the Sirens of Pragmatism and “Humanism” and tested by the searching ordeal of facing the “New Realism” in the person of Bertrand Russell. In the course of her encounter with Pragmatism she treats us to some delightful passages on the problem

of evil; expressions such as "the incompetent God," "a moral God," "the attempt to whitewash God," and—the cream of all—"the absconding deity" (*alias* "the absentee Almighty") as applied to the anomaly of a personal Creator, do more to brush the cobwebs out of theological lumber rooms than whole chapters of controversy. As for Bertrand Russell and his mathematical "pluriverse," we may at once confess to being out of our depth in the waters of this most unreal realism. So we are glad to find that May Sinclair can hold her own against even the arch-realist in his own elusive element, and we breathe a sigh of relief as she sets foot again on solid ground, having tracked his "universals" back to Plato.

"The New Mysticism," which supplies the title of the next chapter, fails to strike us as particularly new, unless its novelty lies in its immunity from neurasthenia. At least one strong point is made—that the Christian mystics were more liable to become unbalanced than the Indian mystics, because they did not set about the preparatory training in the same scientific way as the Indian did. *Giṭāñjali* and the poems of Kabir are chosen as examples of the finest type of Mysticism. Sure enough Theosophy comes in for its rap over the knuckles; speaking of organised imposture the author admits that "there are at least two organisations which seem to be beyond the power of any Society, or of any Government or State to control them—Theosophy and Christian Science". We acknowledge the compliment, and its sequel that they are "dangerous" because they are having a history. Further on we find the naive confession: "I find it hard to write fairly of Theosophy, possibly because I have suffered from Theosophists." So far the sufferer has our personal sympathy; but when we hear the extent of her sufferings—

I hate it when a woman I disapprove of tells me that if I would only extinguish all my desires I should attain Nirvāṇa to-morrow. I know it. But I do not want to attain Nirvāṇa quite so soon. When I am eating chicken and my host is eating lettuce, I resent his telling me that a vegetarian cannot endure the presence of a flesh-eater, but that he conceals his repulsion because he is holier than the flesh-eater. And I am really frightened when I am introduced to a female "adept" who cannot walk through a churchyard without seeing what goes on in the graves, and who insists on describing what she has seen.

—we agree with her that "there is something very wrong there," and wonder whether this something is not due to her superficial attitude. However, two well known names are mentioned as exceptions, only they are classed as too respectable to be thought of as Theosophists at all. In the last chapter, "Conclusions," there is a short reference to the problem of immortality, in which reincarnation is mentioned in the company of the primitive ghost-lore of savage races and the quaint "Pan-Psychism" of the first chapter. The latter versions are held to

be "the most satisfactory and courageous," while "the theory of Karma leaves this essential part of the problem altogether too vague". Perhaps some day this gifted writer will demand some answer to life's problems less vague than metaphysical propositions or even those glimpses of reality so beautifully suggested on pp. 302 and 379. Her remarks on Buddhism (pp. 369—372) are enough to justify our high estimate of her genius.

W. D. S. B.

Issues of Faith, by William Temple. (Macmillan & Co., Ltd., London. Price 2s. 6d.)

This little book of Lenten sermons, based on the last paragraph of the Apostles' Creed, and preached by one whose orthodoxy seems guaranteed by the list of ecclesiastical dignities appearing on the title page beneath his name, is interesting to those who have long left orthodoxy behind, because it shows how rapidly the vanguard of the thinkers of the Church is following the path marked out by the pioneers who were forced to leave its ranks.

We find ourselves in almost entire agreement with most of the author's statements, many of them very beautifully expressed, and there is a remarkable absence of that insistence on a literal interpretation, both of the incidents of the Gospel story and the language of the Creeds, which narrows the appeal of most books of this kind to that section of the community which "the world comes to regard as 'good Church people,' " *i.e.*, according to Mr. Temple, those who give "most of their time and existence to questions of ecclesiastical arrangement" and to "things that have no ascertainable relation to the great general problems of life which beset us all".

Perhaps the most interesting sermon is the second, "The Holy Catholic Church". In a brief study of the early Church he says :

The first marks of the Church are the closeness of its fellowship. . . . It was just this fellowship that subsequently expressed itself in that early experiment in Communism of which much has been written and said, and about which surely the one important point is that it would never have been made at all unless there had been in that little society the belief that no man can live to himself in any department of life.

And a few paragraphs further on :

We need very much to recover this sense of the Church as existing to do the will of Christ. We always tend to think that it exists first for the benefit of those who become its members.

And again, dealing with the word "Catholic" :

We are perpetually tempted . . . to make the Church universal, in the sense of including everybody, by clearing away everything that anybody dislikes. . . . But

it must be Catholic in the sense of maintaining the whole of the Christian Faith and truth, so that every human soul will find there that particular aspect of the Divine fullness upon which he most naturally lays hold.

This last statement is so much broader than other pronouncements on this question, that it seems as if the writer needed but a very little broadening of his vision to enable him to see that a Church, to be really Catholic, must maintain, not merely the *Christian* Faith and truth, but all Faiths and all truth, as these may be perceived from age to age by various sections of the human race, and brought by them to the Church to be focused by mutual helpfulness and common service of humanity into a beacon light which shall guide future generations in their search for yet more rays, until the whole range of the spectrum of the human spirit is drawn into one radiance, which shall illumine the "City without a Church".

E. M. A.

The Dance of Siva, by Ananda Coomaraswamy. (The Sunwise Turn, New York.)

Many Western Theosophists regard the question of India's future as a subject of vital importance, bearing as it does upon the world-problem of Brotherhood involved in the relation between the East and the West. To try to understand the culture and ideals of races other than their own is to such almost a religious duty, and they will welcome the fourteen essays included in the volume before us as a valuable addition to the rapidly growing literature in which the various phases of Eastern civilisation are being interpreted to the West in terms which it can understand and in a form which it can appreciate. Many of these papers collected under the title of one of them—"The Dance of Siva"—were written for Western periodicals, and their author, while thoroughly Indian in his love for and understanding of his own people, is also at the same time thoroughly well acquainted with Western life in all its phases, with Western art and literature, and with the ideals which are shaping modern tendencies in Europe and the New World. Seven out of the fourteen essays deal with Indian sculpture, painting, music, and with art in general, regarded from the historical point of view and from the standpoint of the student of æsthetics. Among the others are some treating of literary and philosophic subjects, one about "Young India," a long and important one on "The Status of Indian Women" and, by way of introduction, one entitled "What has India Contributed to Human Welfare?"

Dr. Coomaraswamy's general attitude towards such questions as those indicated in the titles of the essays is well known, and we find here the same trust-inspiring combination of complete loyalty to India and generosity towards Western ideas as in previous works. "To say that East is East and West is West," he remarks, "is simply to hide one's head in the sand." The destiny of the one is interwoven inextricably with that of the other. "What has to be secured is the conscious co-operation of East and West for common ends, not the subjection of either to the other, nor their lasting estrangement." This idea of the interdependence of the future development of the two groups of ideals, between which there is supposed to be such a wide gulf fixed, recurs again and again. Apropos of the Indian conception of feminine virtue the author says :

The Oriental woman, perhaps, is not Oriental at all, but simply woman. If the modern woman could accept this thought, perhaps she would seek a new way of escape, not an escape from love, but a way out of industrialism. Could we not undertake this quest together ?

In this connection particularly, as there emerges from the author's interpretation of life and literature the essential soul of the Eastern ideal, one is almost persuaded that the modern standard of values will some day be recognised as a quite temporary one. It might be supposed from this that Dr. Coomaraswamy takes up the reactionary attitude with regard to India of "Back to our glorious past," and wishes, moreover, to draw the whole world with him. But this is not the case. He does not recommend us to try to turn back the hands of the clock, but he declares emphatically that though India is called from the past and must make her home in the future, yet it must be remembered that "to understand, to endorse with passionate conviction, and to love what we have left behind us, is the only possible foundation of power".

Of the essays which deal with art in its various phases it is difficult to say much in a short review. Those who are familiar with other works of Dr. Coomaraswamy on the same subject will realise something of what is in store for them here. Those for whom these papers are a first introduction to Indian art, as seen sympathetically by one who understands, will find them a revelation of wonder and beauty. The essay on the Indian theory of beauty sets forth the theory of "rasa," or flavour, and æsthetic emotion as dependent upon an inborn quality in the one who desires to experience it as much as upon the nature of the object in which beauty is expressed. "Criticism is akin to genius," we are told. "The capacity and genius necessary for appreciation are partly natural ('ancient') and partly cultivated

(‘contemporary’); but cultivation alone is useless, and if the poet is born, so too is the *rasika* (one who perceives the *rasa*).” In “Indian Music,” “Buddhist Primitives,” “Indian Images with Many Arms,” “That Beauty is a State,” we learn something of the way in which the Hindū consciousness, whether as artist or critic, expresses itself in special cases, “revealing the Supreme Spirit wherever the mind attaches itself”.

A. DE L.

Ethics of Education, by Beatrice de Normann and G. Colmore. (Theosophical Publishing House, London. Price 2s.)

Those who wish for a concise statement of the inevitable effect of a belief in reincarnation on the bringing up of children, cannot do better than begin with this book. It does not set out to formulate any cut-and-dried system of education—which is perhaps just as well at this experimental stage—but lays down the main principles which should govern any system which is intended to assist as much as possible the natural unfolding of the child’s consciousness, and justifies the modern tendencies in educational reform by a sound basis of reasonable theory.

In the first place the teachings of the Ancient Wisdom are contrasted with those of its two principal alternatives—orthodox Christianity and modern science, and the direction which each of these lines of thought tends to give to education is clearly brought out. In short, whereas the belief in one life—whether the soul be regarded as tainted with original sin, or predisposed by heredity, or launched on its career with a clean sheet—tends towards a policy of cramming and correction from without, the belief in individual continuity of consciousness through many lives conduces rather to the provision of opportunities for temperamental expression under kindly guidance. The authors rightly begin their educational programme by laying down the prenatal conditions that should surround the mother, and special importance is attached to home influence during the most impressionable years of a child’s life. A bold attempt is made at the classification of temperaments, and the matter of sex instruction is plainly dealt with. Then follows a brief outline of an ideal method of school instruction, the teaching of religion recommended being of a practical nature.

It is now quite clear to anyone who has watched developments in the educational field that a distinctly Theosophical type of education is being evolved, and the book before us is a very fair epitome of this

type as it is found at present. Theosophical educationists are evidently not above appropriating the best features introduced by other educational reformers, notably Mme. Montessori ; but though it is as well to take advantage of all the experience available in existing systems, we hope that the tree of Theosophical education will not suffer its freedom of growth to be impaired by premature forcing in any one direction.

W. D. S. B.

One Thing I Know, by E. M. S. (John M. Watkins, London. Price 3s. 6d.)

It is strange that the one unanswerable argument to oneself—"I know"—should bring absolutely no conviction to those who do not know, or at any rate do not know similar things. Like the blind man who knew that he had been made to see, the author of this book, after fifteen years of helplessness, knows that she is well, and like him she describes the method of her cure. The instruments are two nurses in the flesh and a doctor out of it. The doctor uses the hands of one nurse, a trained masseuse, and controls the other, coming into her body to give such treatment as he cannot give through the other nurse, and also to talk with his patient and explain his methods. He attributes his success, where other doctors using similar treatment have failed, to the fact that he can see the inside of the body as well as the outside, and so is better able to judge of the effects of his treatment and to guard against fatigue.

The story is written with some detail, and is interspersed with odd bits of information about the spirit world in general and especially about a hospital which the doctor has on the borderland, for those who have just passed over. And then, when the cure is complete, the earth doctor, who had pronounced the case incurable, and who has watched the process of the cure, explains it away in scientific language. There is, according to him, no need to believe in any other-worldly interference ; the illness was caused by a complex, the cure has been effected by suggestion—a treatment which he himself recommended, though it, and also hypnotism, had failed to do what he had expected. He praises the skill and patience of the nurses, and commends their treatment as the one most likely to produce beneficial results ; and so, having approved the means, and veiled cause and effect under "the darkness of a name," he disposes of the whole affair.

Of course the materially minded will agree with him and dismiss the whole matter as satisfactorily explained away ; those who are

beginning, very much against their will, to see that there *are* more things in heaven and earth than materialistic philosophy can explain, will consider, with a sigh of relief, that at any rate they need not consider this particular instance; while others, an increasing number, will see that this is another instance of the thinning of the veil between the seen and the unseen, and that it is not wise to disbelieve or contradict a person who says "I know".

E. M. A.

The Call of the World, by A. S. Wadia, M.A. (J. M. Dent & Sons, London and Toronto.)

The author of this book, being possessed of keen observation, a strong sense of humour and a wide fund of general information, gives his readers a very intelligent survey of many nations, as he conducts them in thought around the world, according to the itinerary as indicated in his map of travel.

He takes them first to share his very enjoyable visit with friends in England, treating them to the real spirit of a holiday season there, and describing places of historic interest. Then on he goes to the quite different variety of wondrous achievements in America, stamped with the "almighty dollar" mark that too often sets the standard for that practical, liberty-loving people. His visit to the Mazdaznan Communities there (followers of his own Zoroastrian Faith) leads him away from the beaten track into the heart and charm of private life—too surprisingly and injudiciously private at times, perhaps, to be revealed so frankly to a generally non-understanding and too intolerant public. One might prefer to suspect he had adopted one of the literary devices for adding that element of romance, than to be assured of the identity of some of those connected with actual experiences as related. The homeward journey through Japan, Korea, Manchuria and China, indicates a waning of interest, and gives but a cursory glimpse of these countries. Still, one volume is not sufficient to contain so detailed an account of all places visited, and one is left with a distinct regret when the journey comes to an end.

The author specially excels in his enchanting descriptions of places, as well as in the personal note which brings one to a more genuine understanding of the people he has met than do most travel-books. His style is charming, and his book altogether well arranged in every detail.

G. G.

BOOK NOTICES

WE have received :

Occult Methods of Healing, by Jennie K. Adams (Krotona Lectures No. 1. Price 10c.), which is a summary of the subject dealt with, as presented in a series of lectures at Krotona. It contains short outline sketches of the lives of the world's great Teachers and brief analyses of the various methods of occult and semi-occult healing. *The Brotherhood of Religions as Portrayed by Symbol*, by Marianne C. Thomas (Krotona Lectures No. 2. Price 10c.), being a series of short chapters dealing in turn with the symbols characteristic of each of the great World-Faiths, and explaining their significance. *In the New Forest with the Fairies*, by Mary Bury (B. H. Blackwell, Oxford. Price 1s.), a little story of the year told in fairy-tale language for children and sold for the benefit of the Hampshire Prisoners of War. *For Soul and Body*, Talks on Spiritual Healing, by Harriette S. Bainbridge (Heffer & Sons, Cambridge. Price 9d.). This little devotional book has met with so much success that it has now been reissued with the addition of several new chapters. It deals with the power of faith, particularly as healing all diseases of both mind and body. *Christianity and War*, Letters of a Serbian to his English friend (The Faith Press, London). These letters from a Serbian clergyman to his College friend, since also become a clergyman, are full of interest in their attempt to reconcile the prosecution of the War with Christian teachings. The result of his reasonings and questions seems to be: "War does spiritualise"; therefore presumably it is good for the spiritual progress of the world to have suffered so much agony. *What we Want and How to Get it*, by Helen Boddington (G. Bell & Sons, Ltd., London. Price 1s.), a sequel to *Little Steps in the Way of Silence*, contains a series of short chapters, indicating how joy and health and other of the non-material desirables of life may be gained by a system of affirmation. *Saint Sophia: Russia's Hope and Calling*, a Lecture by Professor Prince Eugene Nicolayevich Trubetskoy, translated into English by Mme. Lucy Alexeiev (The Faith Press, London. Price 1s.), shows how the symbol of Sophia is bound up with the whole spiritual life of Russia, and how necessary to the national regeneration is the re-possession of this great church; also, geographically, its political significance. *Why God does not Stop the War*, by Robertson Ballard (Charles H. Kelly, London. Price 4d.), is an attempt to show that owing to man's possession of free will bestowed by Himself, God cannot stop the War until the necessary lessons have been learnt by the nations concerned.
