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THE THEOSOPHIST

ON THE WATCH-TOWER

TO us in India, the causes which underlie the changes in the American Section of the Theosophical Society remain somewhat obscure. My faithful colleague, A. P. Warrington, who has done such splendid service to the American Section, has resigned his office of General Secretary—named in America that of "National President"—and Mr. L. W. Rogers, the "National Vice-President," succeeds him in office, in accordance with the Sectional Bye-Laws, until the new "National President" is elected, in January, 1921. I presume that Mr. Rogers thus becomes the General Secretary of the American Section, according to the Constitution of the Theosophical Society, as the other title is merely local, and so far the General Council has not accepted by the necessary majority the nomenclature of National Presidents and Vice-Presidents. Local laws sometimes make it necessary, in incorporating a National Society, to give special names to its chief officers, in order to bring them within the laws of the Nation in which it is. These names differ in different countries; hence the Theosophical Society has not, so far, agreed to adopt any local titles, but remains with the officers as named in the original incorporation in India; National Societies can, of course, adopt the titles they find necessary,

or most convenient, within their own lands, but on the books of the General Headquarters they are entered under their long-recognised titles.

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Mr. Warrington has also resigned his post as Trustee on the Krotona Board, which is the legal owner of the property so widely known under that name, given to it in loving recognition of the great Greek Teacher, Pythagoras. I am hoping to welcome Mr. Warrington to Adyar, for a much needed rest, after the long, unbroken years of service to the T.S. in America. It would be a joy to me to meet him once more, and until we meet I cannot well settle questions which have arisen in connection with the American Section and Krotona. I am technically the head of the Krotona Board of Trustees, the office being bestowed on me in virtue of my position as the successor of H. P. B. in the inner circle of T.S. students, merely that the land might remain permanently in Theosophical hands, the position passing to my successor in office. I have, of course, never taken any direct part in the management of the place, which remains in the hands of the locally elected Trustees. There is a suggestion that it should become the property of the Theosophical Society in America, a proposition with which I shall gladly concur, if it be the wish of those who bought it and have supported it until now. The "Theosophical Towards Democracy League" seems to be taking an active part in the questions which have arisen, and seems to have imported into the matter a regrettable party spirit, and to be largely moved by antagonism to the Liberal Catholic Church. The League, in a Bulletin issued by it, states that it is "obvious that an immediate decision must be arrived at as to the future of Krotona in its relations with the American Section T. S." But it is equally obvious that a relation which has lasted for eight years cannot suddenly be rushed in a new direction. At present the voice of the American Section has not been heard in the matter, and at its last Convention, after a vehement attack on Mr. Warrington, the Convention stood

by him by a large majority. The new League is a voluntary Association, without authority in Sectional matters, and I notice that its Treasurer is the gentleman who led the attack on Mr. Warrington on that occasion, and who was not supported by the Section. The matter will, I trust, be decided with good feeling on all sides, but, in any case, I can come to no decision without clear evidence as to the wish of the Section on a matter which concerns its own internal affairs, and can only be settled in accordance with its wish, constitutionally indicated to myself.

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The following was crowded out last month, but I print it here, as it is germane to the above. After speaking of different Societies, I went on :

Another Society is the "Theosophical Towards Democracy League," a curious title. A circular letter says in explanation :

> In order that the American Section, T.S., may better accomplish the important task allotted to it by the illustrious Founders of our Society who, without doubt, foresaw the present critical period in the world's history, it is obvious that the T.S. must take its place with those who are striving towards world-democracy.
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> To this end, a band of harmonious and constructively inclined F.T.S. at Krotona are endeavouring to promote that brotherly tolerance which expresses itself through a spiritually democratic form of government, and for this purpose have founded a League, particulars of which are appended.

And its Object is :

> The promulgation and application of the Ideals of Democracy in the Theosophical Society and the Body Politic.

The T.S. is a fairly democratic Society already, and I am not sure how the Ideals of Democracy can be more applied in it than they already are. The constitution was drafted by Colonel Olcott on the lines of Democracy, all offices being elective. Let us, like Mr. Asquith, "wait and see" before we pronounce any opinion on this new League. It organised a series of lectures in February and March of this year in the Krotona Lecture Hall, and Mr. Wadia opened the course,

with "The Spiritual Basis of Democracy". Democracy is, we know, the basis of the New Era, and the characteristic of the Sixth Sub-Race.

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The Theosophical Society is becoming honourably known in the world for its steady carrying out of its First Object, to be a nucleus of Universal Brotherhood, without distinction of race or colour. It has stood for this principle in the Self-Governing Dominions of the British Empire against the oppressive and unjust treatment of coloured races by the whites who invade their countries, and both subject the original possessors and tyrannise over any coloured races who desire to work in the possessions which they have unjustly acquired. Mr. C. F. Andrews, who has struggled so gallantly on behalf of Indian settlers in East and South Africa—arrogantly declared to be "white man's lands," despite the blackness of their natural owners—has borne witness many times to the fact that, among the whites, it is only Theosophists who have helped him in his self-sacrificing work.

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In New Zealand, two years ago, a League entitled "New Zealand and India" was formed, and I read in the New Zealand papers a very interesting account of an address, presented to H. R. H. the Prince of Wales, when he visited Wellington, N. Z., during his tour in Australasia. The Miss Christie, mentioned in the account, is the Theosophical National lecturer for New Zealand, as well as the President of the New Zealand and India League. She lived for some time at Adyar, where she learnt to love India and Indians. Many Indian ladies in Mylapore and Triplicane valued her friendship and will be interested in this account. The pleasant incident described below is one of the very many services done to Indians all the world over by the Society. Miss Christie sends me some details. The idea of the address was suggested by Mr. C. Jinarājadāsa on his late visit to New Zealand. A good deal of objection was raised at first, most of the Indians being

poor; Mr. V. N. Mapara was a Hospital Assistant in Bombay; that he should present the address was not liked, as "the Indians are treated as very inferior here". But Miss Christie and he walked up side by side, he carrying the casket, and the Prince shook hands with each, and asked Mr. Mapara how many Indians there were in New Zealand; he said between five and six hundred, and he presented the casket, while the Prince said a few words to Miss Christie. Miss Christie writes:

The Prince's kindness made a great impression. Only Bishop Sprott, Primate of the Anglican Church, Mapara, and I were given more than the handshake. Mapara looked very dignified, and he and I retired properly—only two others did—and backed right down the steps to our front seats without turning; Mapara made the Indian salute, and the Prince gave him a beaming smile, while the huge audience gave us quite an ovation. The Wellington Indians are very poor; I know them all; about a dozen are fruiterers, and one, at last, has a shop. The Auckland Indians have more money and some good shops. Chhotalal Jivanji worked very hard at getting up the address and advanced the money for it. It is the handsomest of all the Wellington addresses. Dr. Manilal, from Fiji, arrived just as the address was completed, and he signed his name on it. Some of the Wellington officials were very much surprised and rather amused at it; there has been so much talk about him; he was only allowed to live in or visit certain places in Fiji.

The *New Zealand Times* gives the following account:

THE INDIAN TRIBUTE

Address to Prince

The Indian residents of New Zealand have subscribed generously for the purchase of a scroll containing an address of welcome to the Prince, and a costly casket of beautiful design and workmanship. It is to be presented by Miss C. W. Christie, President of the New Zealand and India League, at the civic reception in the Town Hall on Thursday. The scroll is made of parchment, backed with blue silk, having a silk fringe, and the rollers being of puriri wood. The heading is composed of an Indian at either side with flags in hand, while in the centre is a picture of Mother Ind, representing India. On her left arm appears a Bengal tiger, the whole medallion being supported by two British lions. A ribbon connects the lions with the words "Vande Mâṭaram," the patriotic cry of India, meaning "We hail to thee, Mother India". The borders are an Indian device in blue and gold, with the British and Indian flags in the centre. Miss C. W. Christie organised the presentation, and is, together with Mr. V. W. Mapara, to present it to His Royal Highness at the civic reception.

Mr. H. W. Young, of Auckland, is the artist, his work being of exceptional merit.

The text of the address is as follows: "To His Royal Highness the Prince of Wales, etc.: We, the undersigned Indians, sons of Your Royal Highness's Great Indian Empire, and loyal British subjects, do on our own behalf, and that of all our countrymen now resident in New Zealand, hail with joy the opportunity of humbly and respectfully presenting to you an address of welcome on the occasion of this your first visit to New Zealand; and we hereby offer you our unswerving loyalty and devotion, praying that you will graciously honour us by accepting it. We likewise pray that the bond which now unites 'Mother Ind' and Britain will grow ever stronger, thus drawing into closer union the Āryans of East and West. We are the faithful subjects of Your Royal Highness." A large number of signatures appear on the scroll.

A beautiful casket of New Zealand woods (puriri and totara knot) will contain the address. It is surmounted by the Prince of Wales' Feathers with the native fern, and on either side there is the Indian five-pointed star and the New Zealand flag in blue and white enamel and solid gold. The casket is lined with blue silk.

Miss Christie is on her way to England, where she will, I am sure, receive the warm welcome which her long and devoted services demand.

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The long tragedy of Fiji is not yet over. The great rise in prices has not been met by a rise of wages, and these are insufficient for bare subsistence. Indentures were cancelled, as promised, but the Colonial Sugar Refining Company were determined to prevent any rise in wages, and when the hunger-driven Indians struck, the Government made it penal for Indians to move about without a permit, and this was in many cases refused unless they would work at the old rate of wages. The C. S. R. Company, the great employer of Indian Labour, is spoken of as follows by *The Sydney Bulletin*, it being largely composed of Sydney capitalists:

Looking back over the past ten years gives an amazing record for this mammoth concern (the C. S. R. Co.). Since 1907 no new capital has been got in, but in that year, besides £225,000 raised by the issue of 15,000 £20 shares, for which only £15 was paid, £75,000 of accumulated profit was capitalised. That brought the paid-up capital to £2,500,000. The paid-up capital of the original Company is now £3,250,000, and every penny of that extra ¾ of a million represents

capitalised profits. Here is a short history of what has happened since 1908.

	£
Dividends paid...	3,681,875
Profits capitalised	750,000
Assets written up and bonus share isssued in new Company (M. and Fiji Co.)	3,250,000
Added to visible reserve	463,379
Total ...	8,145,254

What are Christian missionaries doing to protect these helpless Indians? Missionaries nowadays seem to side with their own race against the coloured peoples. A Christian missionary of a rare type protests in *The Social Reformer* against his fellow-missionaries, who have not spoken out against the Panjab horrors of last year. The Christian religion in India is suffering at the hands of these so-called Christians, who forget the obligations of religion in clinging to the caste of race.

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From the Asiatic standpoint, Christianity stands condemned as judged in the Christian Nations of the West. The War, with its shocking cruelties, revealed the innate ferocity of the Teutonic character when the thin veneer of civilisation was rubbed off by the exigencies of combat. But still the Allies had not lent themselves to the worst excesses. But the Panjab tragedy, and the way in which it has been treated in the Majority Report and in England, have completed what Germany began. The excuses made for General Dyer are of the nature of those made by the Germans for their own brutalities in Belgium, and even the Germans never shot down an unarmed, unresisting crowd of Belgians or French, though they were enemies, and the Panjabis murdered in cold blood were fellow-subjects of the King-Emperor. The Germans killed a few chosen natives of the hostile country they over-ran, in order to terrorise the country, and all the world cried shame on them, the British loudest of all. General Dyer killed several hundred of the subjects of the King whose

Commission he bore, in order to terrorise the province, and Britons are found to defend him. The "splendid brutality" of the Germans must henceforth be praised and held up as an example, for they had the necessity of defending their lines of communication, on which the safety of their troops depended; they had an actuality of danger to face, General Dyer only a possibility existing in his panic-struck imagination. At least let all who are really Christians denounce his senseless cruelty; it has imperilled the Empire, it has not saved it. Theosophists who recognise the Brotherhood of Man should everywhere condemn his shocking crime against humanity. Hundreds of little sandals, a span long, strewed the ground when the butchery was over, and mutely yet most piteously testified to the harmless character of the assembly. Let Theosophists in every country denounce barbarity in India as they denounced it in Belgium and north-east France. This is not a political question, it is a question of humanity, which concerns every one who recognises the Brotherhood of Man.

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Apart from this, many Theosophists believe that the connection between Britain and India has been brought about by higher agencies than the East India Company, and is of priceless value to the human race. India, alone of all Asiatic countries, was conquered and has been held by Āryans. She alone can act as a link between Europe and Asia, belonging geographically to Asia, while the civilisation and culture of Europe have sprung from her Āryan stock. The greatest peril of the future is a conflict between Asia and Europe, a conflict which would dwarf all former wars. The "British connection," as we call it tersely, can alone prevent this, and anything which weakens or threatens it is a crime with unknown possibilities of woe to mankind. This is the crime committed by General Dyer.

ADULT CHILDISHNESS[1]

By CYRIL SCOTT

I FEEL that the title of my lecture this evening may fill the minds of some here present with a certain amount of surprise and speculation. Indeed, I ungrudgingly admit that "The Gospel of Childishness," as a heading, might mean so much or so little, that all of you should be excused if you have come to hear me solely out of curiosity and for no loftier reason. And yet, in spite of what is said to the contrary, there is a great magical power in a name, and where the name bears along with it a point of view, the power and magic thereof is enhanced to a very considerable degree. Now my object is nothing more than to bring a perhaps somewhat *novel* point of view to bear on certain human weaknesses

[1] A lecture delivered to the Theosophical Society in London on February 2nd, 1916. The original title was "The Gospel of Childishness".

and emotions: I want to exhibit them denuded of all illusions, romantic or otherwise, in what appears to me their true light, and to exhibit them not as a mere intellectual amusement, but as an aid to their banishment from the human soul.

There is an amusing apophthegm of Nietzsche which runs: "Contentedness is a prophylactic even against catching cold. Has a woman who knew she was well-dressed ever caught cold?" And although, being a man, I have not had the opportunity of putting this particular question to the test (since for a man to be well-dressed is not of necessity to be scantily dressed), yet I *do* most emphatically urge that a point of view is not only a prophylactic against catching cold (remembering our friends the Christian Scientists) but it is a prophylactic against almost anything—as I shall attempt to show throughout the whole of this lecture.

And to begin with, I think we may without any great stretch of imagination divide humanity into two classes—childish souls and mature souls, or child-souls and grown-up souls—each class possessing its distinctive characteristics. You are aware that in Theosophical parlance one talks of old souls and young souls, the Adepts and sages being the former, and the criminals and otherwise unspiritual persons being the latter; but my classification is intended to bear a rather different significance —I mean that, as the characteristic of a child is to derive pleasure and pain from things which no longer give such to an adult, so the characteristic of a childish soul is to derive pleasure and pain from things that no longer give such to a grown-up soul. This is indeed fairly obvious, and St. Paul already centuries ago alluded to the putting away of childish things. But although a great part of his religious philosophy has been understood, yet the deep significance of that word *childish* has never received its full emphasis. And it is just in striving to emphasise this particular factor that I would bring forward another kind of appeal. A religious preacher is invariably

dependent on the religious beliefs of his listeners for the success of his oratory; he admonishes them to refrain from this or that thought or action, because religion proclaims such things to be sinful and wrong. Should he be confronted with an audience of atheists (an extreme unlikelihood, I admit), then each member of that audience would go away without being spiritually aided in any sense of the word. But a preacher who arose and, leaving religion aside altogether, said to his audience: "Do not do this and do not do that, merely because it is *childish*," at the same time really convincing them of the fact—then I think that preacher might possibly end in achieving some little good; for although there are many persons who care to remain sinful (so-called), there are very few who care to remain in the nursery.

This, then, is the point of view I want to attempt to place before you this evening, and which I have called the Gospel of Childishness; and if it falls upon *me* to appear for the space of an hour as that latter preacher, I ask you to forgive me, because I feel only too truly that all preaching requires with it a certain apology. Now a childish soul manifests in varying degrees the three great genitors of all mental pain, namely: ignorance, vanity and the sense of possession, in all their forms and with all their ramifications. It is these things we may call the great illusions; and they *are* in reality illusions, for the grown-up soul is free from them, in that he stands *above* them, just as an adult stands above the illusionary fear of the darkness in contradistinction to a child. We cannot, of course, in so short a treatise take each human weakness and expose it in all its nakedness, nor would much be gained by such a procedure, since in dealing with a few of these attributes we are at the same time giving the key to all the rest. We must, however, from our present point of view analyse the most important, and some of their many ramifications; and although ignorance (the first) is a defect in the human make-up so

obvious that we hardly need dwell upon it, yet for the sake of completeness a few words are not entirely out of place.

I shall allude to certain forms of ignorance which are the more truly connected with the awakening of unhappiness, because not quite so obvious as the more transparent forms we meet with in everyday life. Take, for instance, the question of personal loss in connection with the death of a relative or friend. Now there is quite enough evidence concerning the immortality of the soul to convince anybody who will broach the subject with true intellectual honesty that life does not end with the dissolution of the physical vehicle, and therefore death need not be the cause of that inconsolable misery which most people deem it to be at the present time. For, leaving aside the assertions of religions altogether, there is now quite enough evidence of a scientific nature to provide people with knowledge in contradistinction to mere faith and belief. And yet human prejudice runs so high that many mortals would rather suffer than take the trouble to penetrate deeply into the subject themselves; being perfectly satisfied with the assertion that *all* attempts to commune with the departed are fraudulent ones and instigated either by fraudulent or foolishly credulous persons. And that is ignorance; for I asseverate that it is impossible for people not to be convinced if they have read *all* the literature on the subject with an open mind, and thus placed themselves in the position to be won over, not by inductive reasoning, but by the accumulation of undeniable facts.

And what must be the result of such knowledge? Why, that when we *know* instead of only lukewarmly believing, death has lost its sting, and we are more apt to rejoice that our loved ones have gone for their celestial holiday than to grieve selfishly. Nor does knowledge end here, for those who are sufficiently advanced can develop the faculties by which they can reach their departed friends, and therefore death acts no longer as a separation.

But after these very few hints on ignorance I pass on to vanity as the second of the three pain-bearing attributes, for a philosopher has said: "Wounded vanity is the mother of all tragedies." (I am not, of course, referring to that form of vanity which urges people to dress with neatness and taste, the harmless and mild satisfaction on the part of a woman who wears a new hat; but I am alluding to vanity of a far more insidious and dangerous order.) That vanity is a form of childishness, may readily be seen if one contemplates a child at play. How often does it say to its onlookers: "Watch me do this and watch me do that"; in short, it hankers after an audience. To the child, although unknown to itself, vanity is a species of plaything bestowing a certain sort of pleasure. To an adult it is also a plaything, though it has gone through a transformation and is then called "my honour," "my pride," or "my self-respect"—grander names, veiling the original ugliness.[1] But it is a very dangerous plaything nevertheless, as dangerous as an evil sprite in a fairy tale; for the moment it is wounded it turns and rends its playfellow, or, to put it differently, from a very doubtful pleasure it turns into the most deadly pain.

Now it is only a child who plays with dangerous things; a man does *not* play with matches, he uses them, to light the fire or to light his pipe. I know you may feel inclined to remind me that a man often indulges in the dangerous pastime of big game shooting, and I grant you that is true; but can any of you imagine a great sage being constrained to amuse himself in such a manner?—indeed, the man who needs must go big game shooting shows himself to be the victim of childishness, as we shall have occasion to see later. That the real danger of vanity lies in its extreme subtlety is a fact of which most people are aware who have studied the psychology of the emotions; and not only does it manifest itself in our emotional

[1] See *The Way of the Childish*, published by Kegan Paul.

vices, but often also in our so-called virtues. I admit the precept sounds strange, but well might a philosopher say: "O humanity! purify your virtues." Take, as an instance of this, conventions and conventionality. The conventionalist says to himself: "I will do exactly as everybody else does, because I hate to draw attention to myself." He may be fully aware that many conventions are foolish and even hideous, but he ignores these facts and permits them to be swamped by the one central fear that people may talk about him. And that is vanity; in other words, fear makes of him nothing more nor less than a monkey. Again, a man loves a woman and a woman loves a man; and yet (to use a colloquialism) both "would rather die" than own up to the fact, although they are both fully aware that each loves the other; *and that is vanity.*

Or again, if we look at a certain type of unselfishness in connection with human affection. A woman (or a man—the sex is of no importance) may set herself out to do countless things to promote another person's happiness, as long as she herself can be the *giver* of that happiness; but should any form of joy, be it through love or friendship or what not, come to that person through some one else, she bitterly resents it. Now the true virtue of giving is not only to give oneself, but to let *others* give. As a man once said to me regretfully: "My wife will run up and downstairs a hundred times a day for me, in order to martyrise herself, or clean out my study far oftener than it ever needs cleaning; but as to letting me have my friends in, or anything of that sort, she pulls a very long face when I suggest it, so that in a subtle sort of way she is my jailer as well as my wife." And that again is vanity, although masquerading under unselfishness; for that woman thinks in her heart: "My husband shall have no happiness except through me," and thus her very love is mostly vanity and egotism in disguise.

Or, once again, a man of very ardent or deep-seated beliefs, be they religious or political or social, possesses a grown-up son who in no sense shares those beliefs, so that he is ashamed of that son, and discord instead of harmony is between them. For that father reflects in his conceitedness: "My beliefs are the right ones and everybody else's are wrong." In short, that man is a fanatic of an insidious sort, because fanaticism always resents others thinking differently to oneself—and that is vanity. And it is of a very serious form, in that it is a fight against other people's individualities, and therefore a crime against the Divine Consciousness—the ONE that became many, so that the individual should exist.

We might multiply instances where vanity is connected with *seeming* virtue, where the fact is too obvious to need dwelling upon; as it is, however, we will pass on to other great illusions that go hand in hand with it. And I refer to jealousy as one—an illusion of the most flagrant nature, for it is based on the entirely false supposition that a human being can only be fond of one person at a time. It were as logical to say it is only possible to be fond of one piece of music, or one picture, or one drama. Love is infinite, and the more it is exercised the more does it grow; the more of it we give out, the more do we possess. That a man should say with a touch of pride: "I do not make many friends," only shows him to be guilty of an extreme narrow-heartedness; for, as Joubert said: "A multitude of affections enlarges the heart." Can one suppose for a moment that the phrase "love your enemies" means you are to love *only* your enemies? Needless to say it means you are to love *even* your enemies.

One notices, if one studies palmistry, in the case of a person with a very straight and unbranching heart-line (which means the capacity to love, but only to love very few, or even only one person), that along with that unbranching heart-line go indications of a narrow and rather selfish nature.

And the reason for this is not far to seek, for it lies in the fact that such natures have so little real unselfish love at their disposal (so to say) that there is only sufficient to flow out towards one person, be it husband, friend, son, or daughter. And moreover, it is usually that type of love which *seems* unselfish, but is in reality the kind already mentioned, namely, the one that is jealous of any happiness coming to the object of its affection through anyone else. Being also narrow, it thinks, furthermore, that there is only *one* way to happiness; forgetting that one man's meat is another man's poison, and that the greatest gift we can give to those we love is to allow them their own individuality and freedom of thought and action. But mark well this point—that the being who loves ten people, twenty people, or a hundred people (I am not referring to sex-love, of course), loves those many people just as much as the other type of being who only loves *one* person, and usually in a much less selfish way. For to love many people simply means that one draws a far vaster amount of affection from the Infinite Fountain of Love, letting it flow out to all those others, than one does in only caring for one person.

Here again comes the great illusion concerning this matter—the illusion built out of certain foolish catch-phrases—namely, that a human being cannot love many friends, for to love many is practically not to love any at all, in that a being has only a certain amount of love at his disposal, and therefore to spread it over many people is only to weaken it and make it fickle and inconstant. But the fact is that love is not a question of chance but a question of *Will*, a question of a certain attitude of mind, and therefore as susceptible to cultivation as strength—indeed, far more so, for, as already said, love is infinite. All the same, a certain illustration is not out of place, and I allude to the homely analogy of the powerful strength of the blacksmith's right arm which wields the

hammer, while his left arm is weak and undeveloped in comparison. That right arm acquires strength because, by an effect of will and circumstance combined, he exercises it. And with love it is the same; exercise it, and the greater and vaster it grows, until the ideal is reached and the whole of humanity is embraced in blissful affection—a fact obvious to all Theosophists.

But there is another element in the great illusion of jealousy—the supposition that one person can ever be a substitute for another. It is in the Divine nature of things that everybody should have a separate individuality, and therefore to love a particular individual is to love somebody absolutely unique, whom no other human being can replace. In short, reduced to a formula: Mary is jealous of Jane because she imagines Jane can replace Mary. We might as well contend that Shelley can replace Shakespeare and that therefore anybody who can love Shelley can never love Shakespeare. But the illusion by no means ends here, for it embraces the third great mother of mental misery, namely, the sense of possession. Now nobody can by any manner of means possess another human soul; a man's soul belongs to himself and to himself only; and for any two people to say to each other, "*you* belong to *me*," is as childish and foolish as to attempt to take possession of the moon. That being so, jealousy is nothing more than a wasted lamentation over the impossibility of acquiring the impossible. And therein lies its extreme childishness, since it is a particular characteristic of children to weep for what they cannot have. Indeed, this foolishness is so augmented in some countries, that it amounts almost to religion—the religion of jealous revenge. For in Italy, if a husband finds a man has made love to his wife, he shoots both the wife and the man, for which strangely illogical action he is acquitted by law. Now if we go back to the original meaning of the word jealousy, we find it meant watchful; and I remember a friend of mine

told me he was once walking in Devonshire and enquired the way of a certain cowherd. "You turn to the right across that field over there," he said, "and I would go along with you and show you the way, only I am jealous of those cows." Well, it may be necessary for cows to be watched; but human beings cordially dislike being watched, and very soon get to dislike the person who watches them, for to be spied upon is immediately to feel oneself locked up in a prison.

Thus, what would the practical side of a complete absence of jealousy mean? Why, instead of a person feeling himself or herself locked up in a prison, feeling her heart and her actions fettered, she would feel free, and only in feeling free would she feel true love in place of continual resentment. Can any human being really love his jailer? Take, for instance, that form of jealousy which exists in connection with a mother and her son (or even daughter for that matter), where a mother is jealous of her son's affairs of the heart (I assure you it is by no means uncommon), what is the result? Why, that the confidence and beautiful unity which might exist between the two is obstructed and finally killed; no more can that son come to his mother to obtain that sympathy and understanding for which he in affectionate gratitude would love her, and thus come spiritually closer to her than perhaps he had ever come before. For jealousy, which is but vanity and egotism in disguise, like all illusions frustrates its own object; through its incessant *desire* for the receiving of love, it kills the very love it ardently desires to receive—in other words, it merely loves itself through somebody else.

Here I must venture a point of view which belongs to a much higher plane of morality—the plane of real selflessness in connection with love and matrimony. We may put it this way—that the man of selfless nobility marries that he may dwell with his beloved, but the man of *selfishness* marries that no one else may dwell with his beloved; the

action is the same, but the motives are as far apart as the two poles, for in the former there is no sense of possession. The catch-phrase which runs that a man can only really love if he be jealous, is one of those contrivances of idle talkers to cover up the weaknesses of human nature. Only is love real and pure when entirely devoid of jealousy; and the test of pure love may be expressed thus: he who loves truly, thinks alone of the happiness of his beloved, and therefore in his serene selflessness can say: "If it be your happiness, beloved, to care for another, then am I happy in the spectacle of your joy."

A few significant things has that great soul, Edward Carpenter, said in his upholdment of complete non-jealousy, which indeed I cannot do better than give the gist of; for he points out that where two people live together, in whatever relationship of life, their own love for one another can only be nurtured into true unity and real lasting spiritual understanding when they each can bring outside affection-interests into the arena of that love. If they be married, then in a year or two (although there are a good many exceptions, of course) both sentiment and passion die out, while the next to die out is the vitality on the plane of the mental; for two people, after some years, cease to exchange their views and opinions with the same vitality as at first—they know each other's minds perfectly and needs must all too often relapse into silence, or, what is worse, talk utter banalities for the mere sake of talking. And that is the result where there are no outside affections to confide to one another. For it does not supply enough interest to keep real love alight for a wife to tell her home-come, tired husband that baby lost his sock three times during the day, or that Mrs. Jones called, wearing a new hat, or so on and so forth. And here I quote verbally Edward Carpenter's most significant passage on this point, which runs:

> Few things endear one to a partner so much as the sense that one can freely confide to him or her one's "affairs of the heart"; and

when a man and wife have reached this point of confidence in their relation to each other, it may fairly then be said (however shocking this may sound to the orthodox) that their union is permanent and assured.

Although I am not discussing in this lecture whether married people ought to have affairs of the heart, I do sincerely think that if a little of that point of view could be spread over the mind of humanity, there would not be the number of suicides and murders and lurid divorce cases there are in the matrimonial world. It is the deplorable attitude that a man is a coward unless he takes revenge, in some form, for any lapse on the part of his wife, which causes such frequent tragedies. For the real coward is the man so weak that he cannot forgive, because he is the victim of fear respecting what people will say, and of that illusion, the sense of possession. Indeed, only he who has altogether uprooted that sense of ownership for any human being—aye, even child or animal—can enjoy the felicitous security of untainted love. As an Eastern sage said:

> With love there is no painful reaction: love only brings a reaction of bliss; if it does not, it is not love; we are mistaking something else for love. When you have succeeded in loving your husband, your wife, your children, in such a manner that there is no reaction of pain or jealousy, then you are in a fit state to be unattached.

And we may add—for then you possess all the felicitous advantages of loving, and none of its drawbacks.

Cyril Scott

(*To be concluded*)

UNIVERSALISED ECONOMICS

By S. V. R.

THE object of this paper is first to show the relation between Economics, Politics, Ethics, Æsthetics and Religion. Starting with Economics in its simplest form, as the production, distribution and consumption of wealth by a group of human beings, I shall show that we can regard politics as the economics of a State, ethics as the economics of humanity, æsthetics as the economics of the material earth-world, and religion as the economics of the universe. We can then group all these subjects under one heading—universalised economics, or, more simply, human science—the science of human beings, their interaction and development. Having arrived at this synthesis, I shall consider how far the laws of economics require modification to apply to different regions, and shall use the modified laws to solve the current problem of high prices.

2. Orthodox economics analyses the notion of wealth as that which has utility and is scarce. That which satisfies a man's desires is said to have utility. It is not necessarily material things alone that have utility and are scarce, and therefore are classed as wealth. The strength to bear a heavy bale, the power to add up numbers, the moral strength to be patient, are all wealth. They have both utility and exchange value, which is the result of scarcity. Thus wealth may be material, physical, intellectual, or moral.

3. A human being is an organised group of physical, intellectual and moral powers, besides material possessions, which form a loose, extended body of his. Every human being therefore denotes a certain level of wealth. He is more than the sum of the wealth of each of his components. This difference is the wealth of the organic grouping of his components. A radium atom differs from the lead atom by only a few electrons. It is the organic grouping of the components of the lead atom and a few extra electrons that gives rise to the enormous difference between the energy stored in a radium atom and that in a lead atom. The energy of a radium atom, due to the fact of its being radium, is very much greater than the energy due to the addition of some more electrons without crystallising radium into a higher form of the atom. So also, the wealth of a human being, due to his being a human instead of the living being next below in the scale of the evolution of life, is much greater than his wealth in being richer or stronger or cleverer than another human being. We can therefore lay down that—

" The greatest wealth of a human being is his humanity."
. . . . . (A)

Wealth is a relative term. The idea of scarcity is relative to the units of the group of which the possessor is a member. The idea of utility is relative to the wealth of the marginal members of the group, in point of wealth. If we consider humanity as forming one group, among several groups of living beings—animal and even vegetable—the greatest wealth of the human group is its humanity. So, too, when you deal with human beings as one group, the humanity of each member is his greatest wealth.

4. Civilisation is the process of progressive individualisation. What is progressive, *i.e.*, what is an addition to one's wealth, is useful, for man ever desires the addition of wealth.

What is individual is scarce. Thus civilisation is the production of what is useful and scarce. In other words, civilisation is the production of wealth.

5. Economics has been defined as the production, distribution and consumption of wealth by a group of human beings. It is the "Sṛshti," "Sṭhiṭi" and "Laya" of wealth—these being the trinity of divine functions in the Hinḍū analysis. "Sṛshti" is creation; "Sṭhiṭi" is maintenance; "Laya" is destruction. Distribution and maintenance are the dynamic and static aspects of the same process. You distribute to maintain; you maintain by distributing. To maintain a volume of gas in a vessel, you have to distribute it in the vessel.

6. The economics of a group may be divided into its inner economics and its outer economics. The former deals with the inner adjustments of the group as it produces, maintains and consumes wealth; the latter deals with its adjustments in the bigger group of which it itself forms a part when it produces, maintains and consumes wealth.

7. Let us start with the economics of a human being. His inner economics may be said to deal with his psychological and physiological adjustments. All the various stages through which he passes in time, both in the body he now possesses and in the course of evolution through other bodies —inorganic, vegetable, animal and human—form parts of the inner adjustments which have been made to make him the producer, maintainer and consumer of wealth that he now is. Thus the sciences of physics, chemistry, botany, biology, physiology and psychology can all be grouped as universalised inner economics. They deal with that which is in a human being both in Space and in Time.

8. Take the outer economics of a human being. The economics of a group of human beings—the group not being sufficiently large to form a State—is the application of economics in a simple form. The economics of a co-operative

society or a large factory can be studied, with fairly few modifications, from the simple economics of an unrestrained (or inorganic) group of human beings.

Politics is the economics of a State—an organic grouping of human beings. You have therefore to impose here the conditions resultant from the nature of the State in order to modify suitably the propositions of simple economics. You can deal with politics both as the inner economics of the State and its outer economics. The organisation of life within the State is the inner adjustment of the State for the purpose of producing, maintaining and consuming wealth, *i.e.*, for advancing in civilisation. The organisation of the relations of the State with other States is its outer economics.

Ethics is the economics of the group of humanity. The laws of ethics are the indices of the inner organisation of humanity for the purpose of advancing humanity in civilisation. The outer adjustments usually studied are few—mainly relating to human relations with animals, trees, etc.

Æsthetics is the economics of the material earth-world. The laws of æsthetics are the indices of the organisation whereby the groups of earth-matter produce, maintain and consume wealth along with groups of Space and Time—and other unknown groups which make up the earth-world.

Religion is the economics of the universe. Its laws and adjustments are the indices of the organisation whereby the known universe produces, maintains and consumes wealth among a bigger group of similar groups.

It has to be noted that, as we who study politics, ethics, æsthetics and religion are whole human beings, the parts of the subjects that interest us most are those which are nearest to human beings. The internal adjustments of the State in its economy—politics—concern us much more nearly than its adjustments outside that polity. The internal adjustments of the human group in its economy—ethical economy—interest

us very much more nearly than the external adjustments with animals, trees, etc. When we come to æsthetics, our concern with the adjustments of matter with Space and Time becomes even less. Finally, when we come to the region of religion —that is as far as we can see; or rather, we include in it all that we do not see—the external adjustments of the group fail to concern us.

We can thus group together natural, biological, mental and moral sciences in one group, and economics, politics, ethics, æsthetics and religion in another group. For the former, man is the apex of civilisation, *i.e.*, he is the most advanced of all the organisms dealt with by subjects of the group. For the latter group, he is the least advanced of the organisms dealt with by the subjects in this group.

We can indeed group all forms of our knowledge under the head of universalised economics. I propose, however, in the rest of this paper to deal with the second group, in which the element of each organism is a human being.

9. I have been led to a consideration of the various species of economics in order to study the problem of high prices, which has now an interest for all the world. The Madras Publicity Bureau has published two dissertations on the subject. It seemed to me that if that was all that economists could say of the problem, then we required to search again in economic principles.

The fact is that the orthodox laws of economics are applied without restraint in areas where, in their general form, they do not apply. Economics is in need of the same movement of "rigour" which has recently affected mathematics. The main feature of this movement is an insistence on the importance of boundary conditions. The equation that the infinite series

$$1 \ldots x \ldots x^2 \ldots\ldots\ldots x^n \ldots\ldots = \frac{1}{1-x}$$

is not true unless x is less than 1. The statement is thus true relatively to a particular area. This movement thus emphasises the relativity of knowledge. Truth is not absolute but relative.

When we deal with economic propositions, we should remember what are the boundary conditions within which they are true. Take the proposition that the distribution of wealth is made through the play of competition. You imply here that such distribution is the healthy form of distribution for the organism. This proposition is true if the organism consists of more or less homogeneous units, like the elements of Euclid's Space. The middle class economists of England, who gave rise to orthodox modern economics—at any rate in the form which is studied in India, to which England furnishes practically the only aperture to Western civilisation —unconsciously dealt with the middle class of England in their time, as the group the economics of which they studied. That class contains units of sufficiently homogeneous strength —material, physical, intellectual and moral. To such a group the economic propositions of Adam Smith apply—just as Euclid's Geometry applies fairly correctly to the small space round a point, which we may regard as approximately homogeneous.

10. If, however, we consider a group the units of which differ appreciably in strength, *i.e.*, in wealth, we must hold that—

Free competition in distribution is not healthy for an organic group which consists of sub-groups with marked differences in strength.

. . . . . (B)

It is this principle that underlies the irrigation of an area by anicuts and channels, the control of rice as undertaken by the Government of India, the formation of the League of

Nations, which recognises the existence of strong and weak nations and has set itself to control their intercourse, that is, the distribution of wealth between them.

The war has led to marked differences in wealth between individuals, and between classes in the same State and between different States. Free competition between individuals and between classes in a State is no longer healthy for the State. Free competition between States is no longer healthy for the group of humanity.

As the whole of the civilised world is now in a more or less fluid state as regards wealth, the general economic laws have to be modified by political and ethical considerations. When the group, with the economics of which you deal, is the State of humanity, the subject becomes politics or ethics. The proposition (A) that I have enunciated before, that the highest wealth of a human being is his humanity, is indeed the ethical law of the "Universal Brotherhood of Man" cast in an economic form. The weightiest quality of your brother is not that he is rich or strong or clever, but just that he is your brother. So also, the weightiest quality of a man is not that he is rich or strong or clever, but just that he is a man.

A similar proposition holds good as regards a member of a State. I should note here that X and Y are different if the disruption of one of them by means of small modifications does not produce the other. X is inferior to Y if the disruption of Y by means of successive small modifications, and the consequent reorganisation into stable organisms, produce X at any stage. Applying this to human beings, it is admitted, for instance, that Englishmen and Indians are different. But let us suppose that, when we subtract from an Indian such an amount of wealth—material, physical, intellectual or moral—that the balance is less than enough to constitute an Indian, he becomes, say, a Veddar of Ceylon. (I take the Veddar merely as a convenient name. The actual Veddar may not in fact be

inferior to an Indian, but different from him.) The difference in wealth between an Indian and a Veddar is very much greater than the wealth which an Indian may acquire while remaining an Indian. The greatest wealth of the Indian, relatively to a Veddar, is his Indianhood—not his wealth, strength or intellect relatively to the marginal Indian.

We then arrive at a necessary condition for distribution: wealth should be so distributed that every human being has at least enough wealth to constitute a human being. As a member of a State, that human being has to be ensured the minimum wealth necessary to constitute a member of the State. If he falls below that level, he is a negative asset; and as the value of a human being is much greater than the wealth he can add to himself, the State loses more than it gains by losing him. Of course a human being who is physically or otherwise incapable of attaining the minimum level required to be a member of that State—*e.g.*, to be an Englishman or an Indian—is a negative asset, and his loss is a gain to the State. But all human beings who, under proper conditions ensured by the State, can rise above the minimum level, are assets for the State.

So, then—

Free competition should be permitted to settle distribution, provided no one is allowed to get less than a certain minimum. . . . . (C)

This is the law of distribution through competition, of orthodox economics, as modified by boundary conditions.

11. Next, I turn to the production of wealth. In orthodox economics, we take it as a law that man tries to get the greatest amount of wealth with the smallest possible amount of trouble. And it is in a general way accepted as the proper thing to do. But when we deal with any organic group, the production of wealth by one member from another does not

increase the wealth of the group. On the other hand, it tends to alter the distribution so as to offend against law (C), the modified law of distribution.

An organism should permit production when it is from outside itself.

. . . . . (D)

Every organism forms part of a series of organisms bigger and bigger than itself. The farther the region from which wealth is produced, the less deleterious it is for the organism. In his own interests, a man does not prey on his brothers. Exploitation of class by class in a State should not be permitted in the interests of the State. Exploitation of nation by nation should not be permitted in the interests of humanity.

12. The law of consumption is the reverse of the law of production. Man tries to produce as little as possible and consume as much as possible.

The production is not unhealthy for the containing organisms, except in so far as the organism itself is part of a larger organism from within which the wealth is taken. Excessive consumption leads to a faulty distribution.

Consumption by a member should be as restricted as possible.

. . . . . (E)

13. Thus, from the point of view of a human being viewed as a whole and not as a part of a larger organism, one is justified in producing as little as possible and consuming as much as possible; but, for the good of the containing organism, he should produce as much as possible (that which is produced within the organism is no wealth) and consume as little as possible. The strength of the organism lies very much less in the sum of its elements than in its nature—the organic

grouping. So each man should be allowed to consume so much as will tend, in view of his future production, to produce the strongest organism. The relative strength of parts being equal, the greater the total wealth the better. A chain of great weight with some weak links is less valuable than a chain of less weight with a more even distribution of relative strength. So, too, in the case of the human body.

Thus the laws of production, distribution and consumption are reduced to—

Other things being equal, an organism should produce as much as possible from outside itself, distribute it as evenly as possible to make itself strong, and consume at any point as little as possible.

14. Every organism is, however, a part of a larger organism, and the farther-sighted and cleverer it is, the less does it attempt to hurt others for its good. Thus a State may exploit another State and apparently get richer, but as a sub-group of humanity it tends to get weaker, because humanity tends to get weaker. So, too, humanity may get richer, but as a sub-group of the living world it tends to get poorer. The economic policy of Australia, leading to an unequal distribution of wealth among nations, is good for itself as a whole, but harmful for itself considered as a part of the world.

Thus any organism, in getting wealthier, is in least danger of losing its wealth if it gets it from the farthest region. Hence it is that all religions teach that spiritual wealth is more valuable than material wealth. The process of the birth, growth and death of the human body is an instance of the soul acquiring material wealth and then losing it quickly. If I may refer a little to the philosophy I believe in, I regard Life as developed from Matter, Matter from Space, Space from Time, and Time from Spirit. The life-organism, *viz.*, the soul, has its riches much longer if derived from Spirit than from Matter. We

ordinarily include Space and Time in Spirit, distinguishing the sum of them from Matter. This is an instance of economic principle merging into a religious teaching, when economics, by virtue of the area to which it refers, reaches the plane of religion.

15. In Marxian economics, which is the economics of Communism, the law of production and distribution is stated thus—

"From every man according to his ability and to every man according to his needs."

The first part means that the production of the organism should be as great as possible. That is sound. As regards the second part, it is not clear how Communists actually put it into force. If it is meant that the satisfaction of every one's needs is to be brought about by the equalisation of every one's wealth—so that, if one man is born stronger or cleverer than another, the latter is to be given sufficiently more of material wealth than the former, in order to equalise their wealth completely—then obviously the process is the negation of civilisation. But it is possible to interpret the principle in a different manner. You may satisfy the needs of each by giving to the weak man proportionately more than to a strong man. The grants to each are weighed according to the weakness and therefore the needs of each person. This is in consonance with the law (B). Which of these two interpretations is given by the Communists, I have no means of knowing. The newspapers generally make out that the first interpretation is given. I rather imagine, judging from the ability of Communism so far to hold its own, that the second interpretation is given.

16. I next proceed to consider how faulty processes of production and distribution produce high prices—which is an evil from which all the world is now suffering.

It is recognised that prices are high when the amount of production falls. But prices are also high if the amount is produced within the organism in which wealth is fluid. Thus prices are high if class is exploited by class and nation by nation.

The height of prices is measured above the level of prices that would be paid by men of marginal wealth in the organism. The greater the wealth of the rich relatively to the poor, the higher the prices. Thus high prices are also a result of the faulty distribution of wealth. You may, on the other hand, regard high prices as the means whereby a faulty distribution of wealth is made. For the higher the prices to be paid for a new commodity, the more does wealth go to the rich and the less to the poor.

The remedies for high prices are:

1. To increase production.
2. To prevent exploitation of class by class and nation by nation.
3. To control and modify the distribution of wealth in a State, so that the rich are as little richer than the poor as is consistent with the production of wealth from outside the organism.

It is not a remedy for high prices to raise loans, as nations are doing, for the loans themselves increase the slope of wealth in the world. It is not a remedy to increase the remuneration of the lower middle classes, *e.g.*, Government servants, as is done in India. For if the tendency to draw wealth from the poor on the margin to the rich at the centre is established in an organism, the mere provision of more wealth in intermediate portions, without altering the distribution of wealth, does not affect the direction of the force acting. What is needed is the creation of a force in the opposite direction, *e.g.*, by taxing the wealth of the rich and distributing it more towards the marginal poor.

17. Thus, arriving first at a synthesis of the human sciences, I proceeded to modify the laws of economics—of production, distribution and consumption—with reference to boundary conditions. I thence deduced the causes for the high prices which are the index of the instability of the wealth we have won, or, in other words, of the civilisation which we have achieved. High prices of material commodities lead to high prices of physical, intellectual and moral commodities. It is a short-sighted policy to disregard high prices, as indicative merely of disturbances in material or physical wealth. They have vital reactions on intellectual and moral wealth. The despair that leads poor Indians to looting, to committing crimes which they would ordinarily not commit, is a danger signal that their Indianhood is breaking. The despair of shipwrecked men, which has been reported to have led them to cannibalism, is a sign of their humanity breaking down to the level of the lowest savages. The despair of mothers who abandon their children under the stress of hunger is a sign of the complete breakdown of their humanity.

The world should therefore regard the present high prices as a warning of a spiritual, even more than of a material, breakdown.

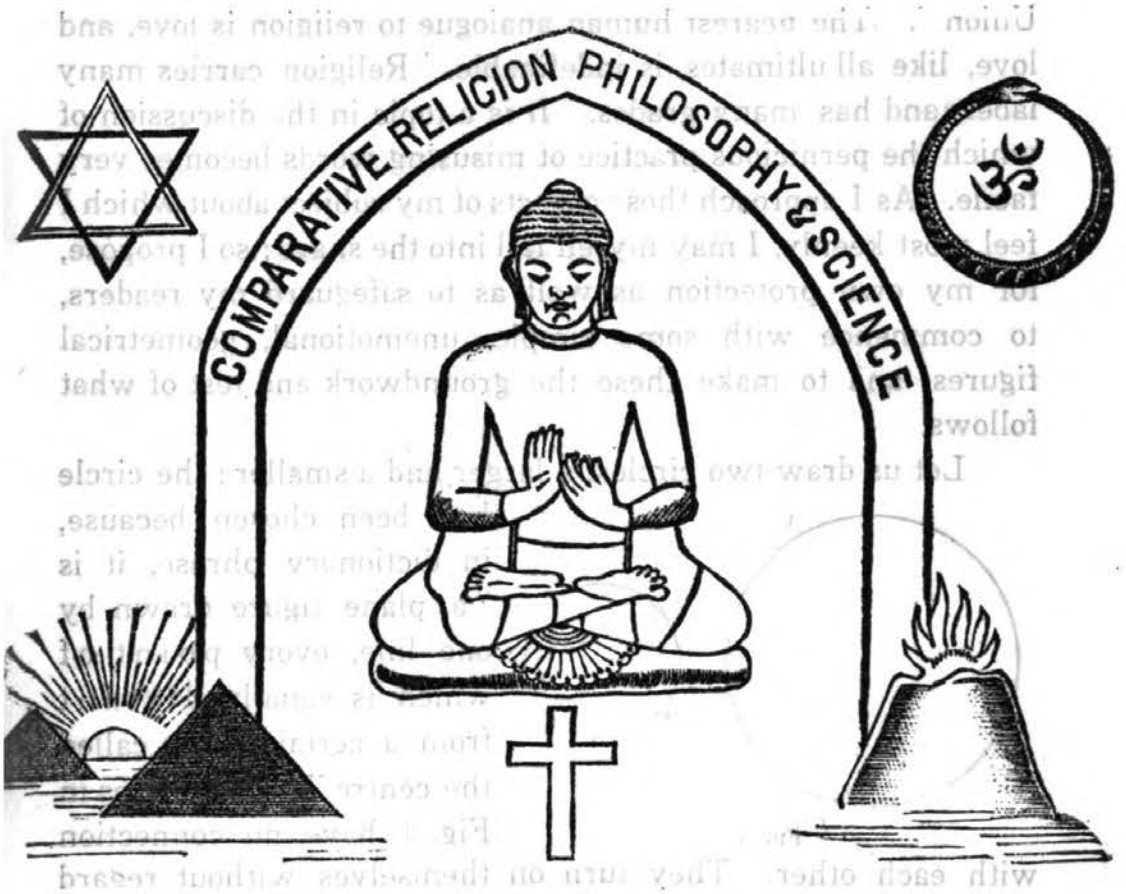
S. V. R.

LOVE AND SPRING

WHAT is this perfume soothing the harsh air,
This warmth of life stirring the pallid snow
That shuffles like a serpent to its lair?
No cherries blossom for a woman's hair,
Yet on love's business to and fro
The sparrows come and go,
And chirp derision while dull poets sing:
"Love comes with spring."

Nothing they know of love who only know
Love's phantom in their passion's twisted glass.
Love that with spring doth come with spring shall go,
But love, true love, with seasons cannot pass.
Love is no wheel-slave to a tyrant's cars;
Speeds not a tittle more at gaze of light,
Nor one more pang doth feel
When the uncoiling dragon of old night
Pants forth his flaming stars.
Nay, love itself doth turn the cosmic wheel;
It is God's hand, and spring its changing glove.
So chirp the sparrows to and fro:
"'Love comes with spring,' you sing—Ah no, no, no,
Love comes not with the spring
Nor any passing thing;
Spring comes with love."

JAMES H. COUSINS



IRRELIGIOUS RELIGION

By C. SPURGEON MEDHURST

ANY writer on religion labours under the disadvantage of discussing something which, though familiar to every one, no one can define. Religion may be an attitude or it may be an emotion; it is likely at all times to be more or less incoherent, fearful, self-abasing and given to flattery, in its earlier stages; aspiring, longing, seeking but never finding, at a later period of development; finally, focusing itself into a

sense of possessing and being possessed—a state aptly described by Mr. Arthur Edward Waite as "the fruition of Divine Union". The nearest human analogue to religion is love, and love, like all ultimates, is indefinable. Religion carries many labels and has many grades. It is a topic in the discussion of which the pernicious practice of misusing words becomes very facile. As I approach those aspects of my subject about which I feel most keenly, I may myself fall into the snare; so I propose, for my own protection as well as to safeguard my readers, to commence with some simple, unemotional, geometrical figures, and to make these the groundwork and test of what follows.

Let us draw two circles, a larger and a smaller; the circle has been chosen because, in dictionary phrase, it is "a plane figure drawn by one line, every point of which is equally distant from a certain point called the centre". The circles in Fig. 1 have no connection with each other. They turn on themselves without regard to other points, lines, or curves. If we make the circle with the wider circumference to stand for God, and the plane figure with the narrower circumference to stand for man, we have outlines which, while they represent no actual reality, may be used to show what is meant by a condition of absolute irreligion. Let us draw another figure. In Fig. 2 the circles slightly overlap. The one is joined to the other. There is a surface plane common to both. This represents

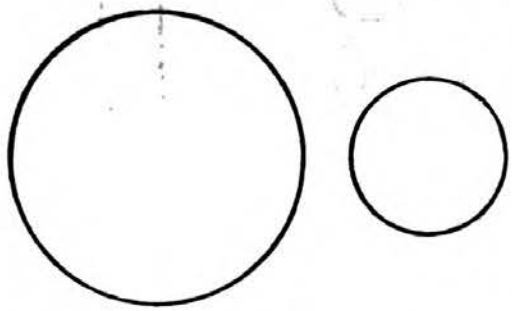


FIG. 1

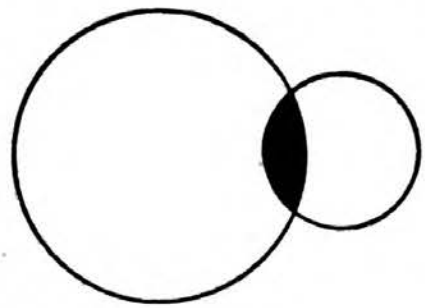


FIG. 2

the field of religion. In Fig. 3 the distance between the centres of the two circles has lessened, and to the extent that the central points in the intersecting circles have been brought closer, the field of religion, or the surface plane, has widened; religion has progressed, and when, as in Fig. 4, the two spheres shall have become concentric, the task of religion will have been completed. The diagrams, though elementary, illustrate better than words what and why religion is. They also show when religion is irreligious, a mere masquerade. The practice may be venerable and long associated in the public mind with what is thought to be sacred, but it is not religion unless it is aiding evolution to pass from Fig. 2 to Fig. 3; it is a mask, the peculiar phenomenon I call "irreligious religion".

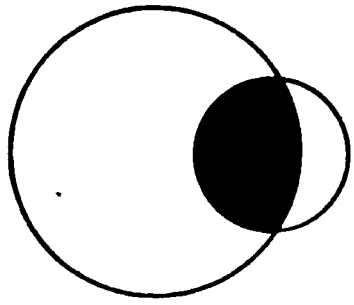


FIG. 3

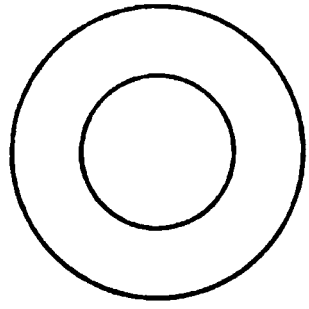


FIG. 4

Here, however, a warning is necessary: "Judge not, that you may not be judged; for your own judgment will be dealt—and your own measure meted—to yourselves." This was said by the Master. No critical spectator may say of any ceremony or customary observance: "That is irreligious; that is only superstition." He cannot know the secret thoughts of the actor, and none but the individual responsible for the act is able to say whether or not any particular religious function has any effect on the relative position of the circles; whether, in other words, it is or is not irreligious religion.

There are also thousands to-day who feel free to reject all religious dogmas, and who regard all religious rituals as

discards, who yet find it useful to construct for their own guidance a code of conduct out of certain principles and ideals they have adopted. They have no religion in any ordinary sense of the word, but they are by no means irreligious. They acknowledge no authority outside of their own consciousness, they probably follow no leader; but who shall say they do not possess the secret of bringing the divergent circles nearer? "The heart knoweth its own bitterness; and a stranger intermeddleth not with its joy." These so-called religionless men have at least religious antennæ. They have a sense of direction, and many among them are the most earnest, the most self-sacrificing, the most self-forgetting helpers of humanity. They profess no particular persuasion, but they benefit by the presence of the Church they intellectually reject. There has never been a prosperous people without a religion. Plutarch, writing in the second century, said: "You may see cities without walls, without literature, and without the arts and sciences of civilised life, but you will never find a city without priests and altars, or which has not sacrifices offered to the Gods."

We have claimed as religion whatever makes the circles converge. In the interests of clearness of thought we must now try to understand what is meant by the religions. On its own plane, undisturbed by physical-brain vibrations, religion is simple and easily comprehensible. At the lower level of intellection it is more difficult to say what it is, especially as it ever tends towards irreligion. Foggy thought has confounded things that differ. Religion has been supposed to derive all authority from a verification of experience, based on activities taken to be the will of God. A jungle-growth of scepticism has been the chief product of such conceptions. In other quarters, ecclesiasticism has claimed a priority over experiential knowledge. Religious scandals have been the fruitage, and creeds have clashed with conduct.

What then constitutes a complete religion? If we revert to our circles we shall have to draw three enclosing spheres, as in Fig. 5. For a good working religion there must be Three Authorities: the voice within the man, the voice in the accepted scripture, the voice in the Church. ("Church," as used here, merely denotes whatever is equivalent to the central and recognised governing authority in the system.) This threefold authority must speak as one voice. The Church may instruct but not stifle the voice in the man; the book must be the standard, but subservient to experience; and the interpretations of the Church must be received with discrimination. Direction must be synthetic. If analytic or dominant, it becomes mischievous. We cannot safely avoid this threefold authority. To exalt conscience to a position of independence, to give the scripture the functions of a pope, or to yield supremacy to the Church, would be to wreck religion on the rocks of irreligion. This exposition condemns more than one form of religious polity, but does not deny a place to denominations, nor claim that uniformity is essential to unity. It preserves individualism, but protects it from itself by supplying standards of appeal. Integrity and sincerity are insufficient. American idealism went to Paris, strong in the loftiness of its intentions, and met a tremendous defeat. It had the divine voice in the man; it had the written word; but it failed because it did not have the protecting interpretation of the "Church". It has always been that zeal has stumbled and fallen when, locking itself in the recesses of the heart, it has denied external authority. In the absence of form, life dissipates; as life's energies weaken, the form hardens and seems to become all

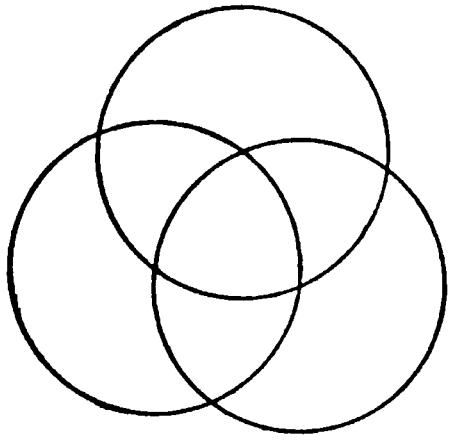


FIG. 5

there is. Alignment with truth is possible, irreligious religion avoidable, only as conscience and reason labour in unison with the "Church".

We shall take the Theosophical Society, founded in 1875 by H. P. Blavatsky and Col. H. S. Olcott, and to-day a prosperous, world-wide organisation, as an outstanding example of the successful working of the Three Authorities. This Society is without creed, without religious services or ceremonials, without control of its members, and naturally is therefore without uniformity of either belief or practice. Yet the Three Authorities are present, but no one is pre-eminent over the rest. The written word, or focal point, is the First Object of the Society: "To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or colour." The inner voice of the man is the attitude of the members towards this ideal. They may interpret it as they please, but their feeling towards all that lives must be that of brotherliness. An illustration here will be appropriate. Mrs. Annie Besant, the President of the Society, is strongly anti-vivisectionist, and a majority of the members are vegetarians. When asked if a group of vivisectionists could be formed in the Society, Mrs. Besant replied in effect: "Certainly, if the advocate honestly believes such views consistent with brotherhood." There are some flesh-eaters in the Society, but no one on that account impugns their sense of brotherhood, even though some may feel that for them to countenance butchery, either in the interests of science or of the palate, would be decidedly unbrotherly to the butchers, who in order to continue in their professions must suffer a desecration of the finer feelings innate in man. The "Church" in the Theosophical Society is represented by certain persons who possess supra-normal faculties, and whose teachings form the general basis of belief among the members. Yet no one of these leaders, however gifted, not even the President, ever addresses the

Society in the name of Theosophy. Each T.S. member is at liberty to accept or to reject according to temperament, and the many varied subsidiary activities in which the members of the Theosophical Society engage—religious, educational, political—are carried on independently of the parent organisation, which never swerves from the strictest neutrality, nor adds to its three Objects: the "nucleus of brotherhood"; the investigation of the esoteric or occult in man, that is, those powers which, though apprehended, are neither comprehended nor formulated; and the study of the religious systems of the world.

This somewhat lengthy digression will remove all doubt as to the possibility of the Three Authorities being present in perfect harmony, although the use of the word "Church," even in the modified sense in which we have used it, will perhaps be objected to by most T.S. members as inapplicable to anything in the Theosophical Society. Neither can Theosophy be technically termed a religion, although it can without equivocation claim to be performing all the functions of religion; it is undoubtedly pointing the path to God, directly for those who have no other faith, indirectly for those who derive their knowledge of the way of salvation from other religious channels. In any case, as every shade of belief finds a shelter in this modern Parthenon, the Theosophical Society is a salient illustration of the relation of religion to the religions.

All men feel their need of the divine. All religions are attempts to satisfy this craving, and although, like Freemasonry and Theosophy, there are systems without credal belief which lead men upwards, all organised religions have ever in some way or other always sought to localise God and bring Him within man's comprehension. The Jews associated God with Mount Horeb, with the ark, and later with the temple; every religion has its holy places, its holy mountains, its sacred

pictures. Protestants lost much when, in their recoil from Roman Catholicism, they abandoned most of the external aids to devotion. But fortunately they have never wholly broken with what has been the most universal feature of religions, the oblation or memorial of some sensible object which, in the offering, is destroyed or changed in recognition of God as the author of life and death. In Christianity this is the central mystery. "This is my body . . . this is my blood." The oblation of the consecrated bread and wine as a memorial of Christ's sacrifice has never been neglected amid the many transformations Christianity has undergone, and whether men have bowed in Gothic cathedral in lowly reverence before the uplifted Host, have joined in the early Eucharist in the parish church, or have shared the monthly Communion in the dissenting chapel, the service has always been attended with a dignity and feeling absent from other forms of worship. The simple meal is indeed the oldest of religious symbols. In the dawn of civilisation it fixed the tie of friendship between the tribes. The Aztecs of Mexico received in the maize the spirit of the Maize Mother, and partook of the very life of the God when the totem animal was eaten. Few smokers are probably aware that it was this same craving for the divine which gave them the modern cigar. Smoking was at first a solemn rite in which the god was inhaled.

The Sacrament of the Bread and Wine is without doubt the pivotal point of Christianity, the incorruptible salt which has preserved the body from decay; and it is a tragedy that unhappy controversies have here divided men, and ecclesiastical barriers shut them off from its benefits. An overwhelming sense of the awful holiness of the Mystery—no religion ever pretends to be wholly comprehensible to the intellect—produced a reaction and led to a harmful, because undue, emphasis on sin. In its anxiety to prevent the growth of the cancer of irreligious religion at its very heart, the Christian Church has

brought about an irreligious rebound in other directions. Compulsory formal Confession and Absolution before Communion is the general rule for all members of the Roman Catholic Church; continual insistence on personal sin is the most marked feature of the Book of Common Prayer in use in the Anglican Church; acknowledgment of wayward sinfulness and of wilful transgression is a note invariably sounded in the majority of the non-ritualistic services in the other Churches. Now all this, though explicable by theology, is quite inexplicable by the natural instincts of man. When man practises religion apart from any form of religion, he is not given either to self-depreciation or to asceticism, nor has he the habit of daily self-accusation. He may, if he wishes to take a short cut to the mountain-summit, to reach the desired goal in advance of his fellows, subdue his body until even pain ceases to affect him, as do the fakirs in India; but in no religion, except in Christianity, or Judaism from which Christianity sprung, is the worshipper expected to surround himself with an envelope of gloom as a preliminary to approaching the All-Father, nor is this the atmosphere of the New Testament. Ecclesiasticism has suppressed the triumphant note of radiant joy prominent in the Epistles of St. Paul; it has stifled the serene assurance of continued communion with the Father, which is the key-note of the *Gospel of St. John*.

Further, unless to relieve a poignant consciousness of personal guilt, confession of sin is not simply meaningless but injurious. To perpetually pretend to an emotion which is not felt, is to dull moral susceptibility and to make the deception familiar. Doubtless every sincere man may sometimes find one or other of the penitential Psalms the most appropriate outlet for his feelings; but to make these anguished utterances an antiphonal chant by a surpliced choir, or even to read them responsively as an ordinary act of worship by a mixed congregation, is surely an act of unreason. The "*Confiteor*"

has a place in public worship, and many of us have doubtless in our private devotions found the "Sacrament of Penance" in the Roman Catholic Missal an aid to uncover suppressed emotion and explode harmful complexes; but a formal confession of wilful defilement as a part of every Christian Service is nothing less than a religious cul-de-sac. It challenges the Church's claim to be able to create. When unsophisticated Chinese first hear that foreigners have the habit of taking a daily bath, they exclaim: "What dirty fellows they must be." Has not the Church fallen into a like error when it confounds the cleanly and lowly sense of unworthiness to receive divine favours with a state of innate, conscious perverseness? It has forgotten that man becomes like that which he thinks himself to be. The eleven, when they recovered from the shock of their Lord's trial and death, reflected the transcendental serenity they had so frequently admired and wondered at in the Master; Judas Iscariot, who marvelled most at the discrepancy between his own ambitions and Jesus' indifference to worldly gain, became a suicide. Many thoughtful men and women, impressed with the false psychology of the Anglican prayer-book, have left her communion; conscious of possessing a certain spiritual wealth, they resent being made to pose as impecunious sinners. A supplement, containing permissible changes in authorised forms of the English Service, has been recently published. It is the outcome of thirteen years' work by the Prayer Book Revision Committee. Many improvements have been introduced, but the main issues raised in this paragraph remain unaffected.

Among the non-ritualistic Churches there is the same epidemic of irreligious religion, but the symptoms are somewhat different. The disease is indeed sporadic in all religions. The subject is, however, too spacious for full treatment in a

magazine article, and I therefore confine my diagnosis to that Faith in which

> I happened to be born—which to teach
> Was given me as I grew up, on all hands
> As best and readiest means to live by.[1]

Public prayer, when spontaneous, is apt to degenerate into a cry to an anthropomorphic god, or an exhortation to the congregation, veiled as a prayer. The assembly listens, but seldom joins in the petitions. Emotions lie still, the hymns and scripture readings become formalities. These "preliminaries," as they are colloquially called, are sometimes enlivened by music which has no relation to devotion, the most important part of the service being the sermon. The sermon is supposedly based on the Bible, but though the appeal of any scripture is always to the spirit and never to the intellect, the discourse rarely rises above the intellectual. It consequently leaves the hearer without any desire to become better by digging, manuring, watering, or weeding his own garden plot. A story told by Mr. A. J. Froude, the English historian and essayist, may be repeated in this connection. Bishop Bloomfield, late in life, visited the University Church at Cambridge, which he had attended as an undergraduate, and saw a verger there whom he remembered. He congratulated him on looking so well at so great an age. "Oh yes, my lord," answered the man, "I have much to be grateful for. I have heard every sermon which has been preached in this church for fifty years, and, *thank God, I am a Christian still.*"

There are, of course, many notable exceptions to these somewhat severe strictures; Christianity falls behind no religion in the number of holy men it has produced. It has also an advantage over other religions in its habit of regular meetings for united worship. The oneness of intention on the part of the assembly, even when all the faults cited are

[1] "Bishop Blougram's Apology."

present, is an undoubted, if a temporary, stimulus, a sort of reservoir of strength for all who share the worship; and even for the many whose only connection with the church is their residence within the sound of the bells, it is an advantage. The effects of strong, purposeful thought cannot be confined to the interior of four walls. The resulting gain, either to any worshipping group or to their neighbours, depends, of course, on the understanding aspirations of the congregations, but they are by no means non-existent, even when irreligious religion is most apparent.

In this sense there is a gain even from the oft-regretted multiplication of unnecessary Churches; Denominationalism becomes a wrong only when it separates man from man. A personal incident will illustrate how subtle the irreligious spirit may be. About fifteen years ago, when a Baptist pastor in Southern California, in an excess of Baptistic fervour I wagered my horse and carriage that no member of any other Church could bring satisfactory biblical proofs of the existence of infant baptism in the early Church. Instead of branding me as an impudent religious huckster, my colleagues upheld my action as being most meritorious. Later, when I gave ministerial assistance to a band of needy labourers whose political views were unpopular, I was dismissed in disgrace. Irreligious religion assumes many forms!

To even catalogue the protean shapes of this evil thing would be tedious, and I close this portion by referring the reader to two short poems by Robert Browning—"The Bishop Orders His Tomb in St. Praxed's Church" and "Johannes Agricola in Meditation". In the first poem Browning treats us to a breezy mixture of worldliness, cunning, and religious devotion, a devotion stronger than the fear of death. In the second we have the thoughts of a man who, though not a Church dignitary, knows himself to have been the beloved of God before the sun and moon were, and that

whatever sin he may yet commit, he will still be Deity's favourite. The religion portrayed in these poems is viciously irreligious, but from personal experience I know how delicious and how attractive it can appear. As a young man, before I had shaken off the incubus of my early training, I revelled in the honied flavours of such books as Elisha Coles' *On the Divine Sovereignty*, where it is logically proven that the Divine Will ordained before their birth the damnation of some and the salvation of others, without regard to the personal merits or demerits of either. Antinomianism may speak less crudely to-day, but as a form of irreligious religion it lives yet.

C. Spurgeon Medhurst

(To be concluded)

MODERN SCIENCE AND THEOSOPHY

By W. Scott Lewis

I. The Moon

THERE are few scientific subjects of greater interest to students of Occultism than those dealing with the peculiar relationship existing between the earth and moon. Here, as along many other lines, we find that modern science furnishes many corroborations of the occult teachings. Occultists have stated that the moon became a habitable body long before the earth, and for a period of time possessed both air and water. Conditions being favourable for the development of life, this evolved to a high degree of perfection. After it had served its purpose in the Divine Plan for our system, life gradually left the moon, which passed into a period of decay, its air and water being removed to the earth and added to our original supply. Its crust was partially broken up, and high types of life ceased to exist there, being removed to the earth when it reached a condition in which they could continue their evolution upon its surface.

When first given to the world, this seemed decidedly fantastic to scientists. There was no evidence that the moon had ever possessed either air or water, without which the evolution of life as we know it would be impossible. If they ever did exist, it seemed that they must still be there, either in the form of solid matter or else in chemical union with other substances. The idea that they had been transported

to the earth was on a par with other fairy-stories. One popular theory was that vast caverns had formed within the moon's interior, as it shrank through cooling, and the water had flowed in and turned to ice. Others supposed that the so-called "seas" were actually frozen oceans covered with dust. With an increase in scientific knowledge, all of these theories become untenable. Careful observation proves that steam still escapes from some of the ancient craters, showing that the moon's interior is still in a heated condition. Indeed, with our present knowledge of radioactivity, it seems quite possible that the moon may possess as much heat to-day as at any time in the past. The only reason that great volcanic activity is no longer observed is because there is not enough water left to furnish the necessary steam. Many have now come to consider the "seas" as great lava plains, where floods of molten rock have flowed out and buried the original surface. This seems to be quite in accord with occult teaching. It having been proved that the moon's water has not been withdrawn into its interior, the possibility still remains that very little was ever present. If we could accept the so-called craters as evidence, we would have conclusive proof of the former existence of enough to furnish great quantities of steam, but it is not absolutely certain that these formations are genuine craters. They may have been produced in some other way. There are, however, other indications of the former presence of water, and most astronomers are agreed that the moon once possessed a considerable amount of moisture, of which only slight traces now remain.

In regard to the air, the proof is the same as for the water. In fact a slight atmosphere still remains; and, with our knowledge of the laws at work, the fact that there is *any* air present on the moon to-day is conclusive evidence that there must have been a much greater amount in past ages. Those who have maintained that air is wholly non-existent, have done so

because of the fact that when the moon, in its slow eastward movement across the heavens, passes between us and a star, the star vanishes instantly when the moon's disc occults it, while if any atmosphere was present the star would gradually dim down, as the atmosphere would occult it before it came in line with the moon's disc. As a matter of fact the star will always be occulted by mountains rather than valleys, and we know that in the case of our own earth the density of the atmosphere decreases rapidly as we ascend out of the valleys. Considerable air might linger at the lower levels and yet the amount upon the heights would be too slight to produce an appreciable effect. Astronomers agree that the moon still possesses a slight atmosphere and that it once had a much more extensive one. The question is—what has become of this air and water? This question science is now prepared to answer, and in answering it to admit the truth of an occult teaching.

Given a world at a temperature even approximating that at which ordinary physical life can exist, we find that its atmosphere is in a gaseous state and that it is composed of the various elements, such as oxygen and nitrogen, having a boiling point below the temperature of the planet's surface. We also find that even if that temperature is below the boiling point of water, a certain proportion of water vapour will nevertheless be present. Now a gas is composed of vibrating molecules which rapidly bound back and forth, knocking against each other and rebounding with great speed. If the gas is dense, the path traversed by each particle will be short, as it will soon strike one of its neighbours and rebound. But let us see what will take place at the upper levels of the atmosphere. As we ascend, the density rapidly decreases, which is another way of saying that the molecules are farther apart, so each one travels a greater distance before being stopped than it did at a lower level. If we go far enough we

shall at last reach a point where the molecules are so far apart that one might actually keep going right on out into space without coming into collision with another.

What will be the result if this happens? If the molecule is moving in any other direction than straight away from the planet's centre of gravity, its superior attraction will turn what would otherwise be a straight line of departure into a curve, and the molecule will return to the parent body. But every once in a while, a molecule will shoot off in a straight line, headed out into space directly away from the centre of gravity. What will happen in this case? Obviously, if the speed of the molecule is slight, it will gradually slow down and finally fall back; while, if its speed is great enough to overcome the planet's force of gravity, it will keep on going out into space, becoming, as it were, a microscopic world by itself. Now the speed at which the molecules of the various gases vibrate has been determined, also the critical speed necessary to overcome the gravity of the earth and its sister worlds. It is found that in the case of the moon the speed of the molecules of all of the various gases, including water vapour, that go to make up an atmosphere, is great enough to overcome the force of gravity. For ages it has been losing its air and water, and whatever amount is left can be but a very small remnant of the original supply.

Let us see what became of these flying molecules of air and water. As they left the moon they were acted upon by three important forces: the gravity of the moon, reducing their speed but unable to hold them; the powerful attraction of the near-by earth; and the lesser attraction of the distant sun. As they left the moon, some were headed straight for the earth. These would obviously keep right on until they reached our atmosphere and were added to it. Others were shot off at more nearly right angles to the earth's attraction. These would have their course bent into a curve and ultimately

reach us. Only a relatively small number, leaving in a line straight away from both bodies, would have the least chance of becoming free to circle about the sun.

This, in a few words, is the explanation of the way in which the earth captured the moon's air and water—now an acknowledged scientific fact.

II. The Life of a Stone

To the Theosophist, who sees all nature vibrant with the One Life, there is no difficulty in conceiving of a strange, low form of intelligence dimly manifesting even in the mineral kingdom. But with the scientist it is different. Studying the life-processes within himself, he compares them with those going on within the bodies of animals and finds a close resemblance. Even in the vegetable there is much that is similar. The plant breathes in oxygen and breathes out carbonic acid gas just as he does, the burning of the oxygen generating heat. It digests its food and its cells grow much like those in his body. Having lived its natural life and reproduced its kind, the animating principle leaves and the body decays. When he studies the mineral kingdom he fails to detect the processes that are characteristic of life in the higher kingdoms, and therefore denies that it exists. He is not yet prepared to admit that those processes are not necessarily essential to life.

If all life is a part of the ONE life and there is no separateness, except in the seeming, we are forced to the conclusion that, no matter how greatly it may vary in its different manifestations, certain fundamental characteristics will always be present. Let us see what are the most fundamental that come within the range of present-day scientific research. One characteristic is inherent within all life, as far as our knowledge goes. That is the

capacity to evolve. If there is life in the mineral it is evolving life. Another characteristic is that life is not permanent in any physical form. Material bodies are organised out of the atoms, exist for a time, and then decompose after the life-force is withdrawn.

Let us now turn to the mountains and deserts and study the minerals, not from books but in their homes in the cliffs, and see whether they manifest these fundamental characteristics of living organisms, or, perhaps, others even less fundamental.

In our study we shall learn many interesting things that at first may not seem to have any bearing upon the subject. We learn, for instance, that the layers of rock are the leaves of the great Book of Nature, and we can study the events of long past ages as soon as we learn to read the records. We find that this Book of Nature is illustrated with pictures made by partially preserved plants and even entire trees, as well as the bodies of animals, between the leaves of the book. Perhaps we shall forget our main quest in the fascination of studying the evolution of animal and plant life. As we pass to older and older rocks, we shall find the physical expressions of life becoming simpler, until at last we come to what appears to be the beginning of the story and face the riddle that has puzzled science for so many years. Whence came that first simple plant body? From what did that expanding life evolve? Science to-day believes that it evolved from the mineral. But how, let us ask, could it evolve from the mineral unless the mineral itself was evolving? If mineral forms once evolved into the simplest plant forms, they were exhibiting one of the most fundamental characteristics of life. It may be asked how, if mineral bodies evolved into plant bodies once, they are not doing the same thing now. The answer is very simple. At an early period in the evolution of plant forms, the surface of the earth swarmed with bacteria that would immediately attack

and destroy any mineral form that even approached that of the plant. The gate was thus closed and sealed by Nature, and from that time the direct evolution of mineral forms into plant forms became an impossibility.

If minerals evolve, they must of necessity possess another fundamental characteristic of living organisms, and that is the ability to react to an outside stimulus. Without such reaction evolution would seem to be an impossibility. It is easy to prove that certain rare minerals react to a stimulus by means of a beautiful experiment. A beam of ultra-violet light is allowed to fall upon a very common-appearing, grayish stone, and under the stimulus of the light, invisible to human sight, the stone becomes a wonderful jewel, gorgeous with red and green colours. Only certain rare forms of zinc ore show this high degree of sensitiveness. Common minerals only react to such stimuli as are capable of producing chemical or physical changes. Such, continued over great periods of time, produce profound changes in a mineral body, these presumably corresponding with at least some change in the indwelling life.

If we make even a general study of geological and mineralogical processes, we soon find that any mineral body runs through a series of progressive changes that correspond to birth, life and death in the animal. It thus exhibits another fundamental characteristic of life as we are able to study it on the physical plane.

If we visit any mountain range we shall find the rocks gradually crumbling away in places. For instance, in this canyon where I am now writing, I find upon every hand boulders of "living granite". While many are worn by rolling in the stream bed, they are exceedingly hard and apparently suffer very little wear as they roll along in the winter floods. In an adjoining canyon conditions are entirely different. There the granite is "dead" and is decaying

rapidly. The debris rolls down into the canyon bottom and is quickly pulverised and swept away.

If we follow this rock material out of the mountains, we find it hastening on to the sea, where it is deposited as layers of mud, mixed with a few dead leaves, branches of trees, and sometimes the bodies of small animals. The only "life" present is the atomic life that is always present in physical matter. As layer is deposited upon layer, each one acting as a blanket to those underneath, the lower gradually come under the influence of the interior heat of the earth, and minerals that previously did not exist in the mass begin to appear. This zone of heat and pressure is the birthplace of new mineral lives. Geological ages, extending over millions of years, pass by, and the buried sediments are at last heaved up to form new continents. The mud strata last deposited, having been only slightly heated, appear as sedimentary rocks, showing the original strata and containing organic material altered to the fossil form. Others, more highly heated, are completely changed in form. In places the rock will split under the bending of the earth's crust, and through the "fault" thus formed will rise superheated steam from below, bringing up various elements in solution. These are deposited as the heat and pressure decrease with an approach to the surface, thus giving birth to other minerals. In this way the mineral veins are formed. Again there come great intrusions of molten rock from below, welling up and bending the superimposed rock strata but not flowing through to the surface. Under the stimulus of this intense heat the surrounding rocks gradually change in character and other new minerals appear. Thus and in many other ways new mineral bodies are born.

Enormous epochs of time may now pass with only slow changes going on in the rock mass, and yet after millions of years this slow alteration will have modified the rock structure greatly. The minerals present often run through a

long series of changes, until they acquire a form quite different in both chemical and physical characteristics from the original.

A few specific illustrations will serve to indicate some of the incidents that may occur in the life of a mineral.

On our shelves at Krotona we formerly had a very beautiful specimen of iron sulphide. It was composed of a mass of very hard, shining, characteristic, yellow crystals. Visitors usually mistook it for a specimen of gold of great value, so it was necessary to label it rather distinctly, to prevent giving an erroneous impression regarding our opulence. Returning from an absence of several months, we were shocked to find that our pet was dead. Perhaps it was broken-hearted at our apparent desertion, but be that as it may, the life had certainly gone from it and no one could any longer mistake it for gold. Gradually its body began to decay, until all we have left at the present time is a tray full of grayish ashes. Sufficient acid was formed, as a result of the decomposition, not only to eat up the label but partially to destroy the tray and even eat into the shelf underneath.

In "Burning Canyon," fifteen miles west of Krotona in the Santa Monica Mountains, an entire bed of iron sulphide has "died" in a similar manner. When the ore body commenced to decay, there was much trepidation on the part of timid ones in the town of Santa Monica. Steam issued from vents in the side of the canyon, while the rocks were burned black and red, and even fused in places, by the intense heat caused by the oxidation. Newspapers told of the menace of a possible volcanic eruption and the terrible effect if the waters of the ocean should find their way into the source of heat. A brief examination, later confirmed by the State Mineralogist, convinced us that there was absolutely no danger to be anticipated from the phenomenon, and the public mind was set at rest.

The above instances show that while the death of a mineral is usually a very slow process, it may at times become somewhat spectacular. Let us now briefly consider some of the slower changes.

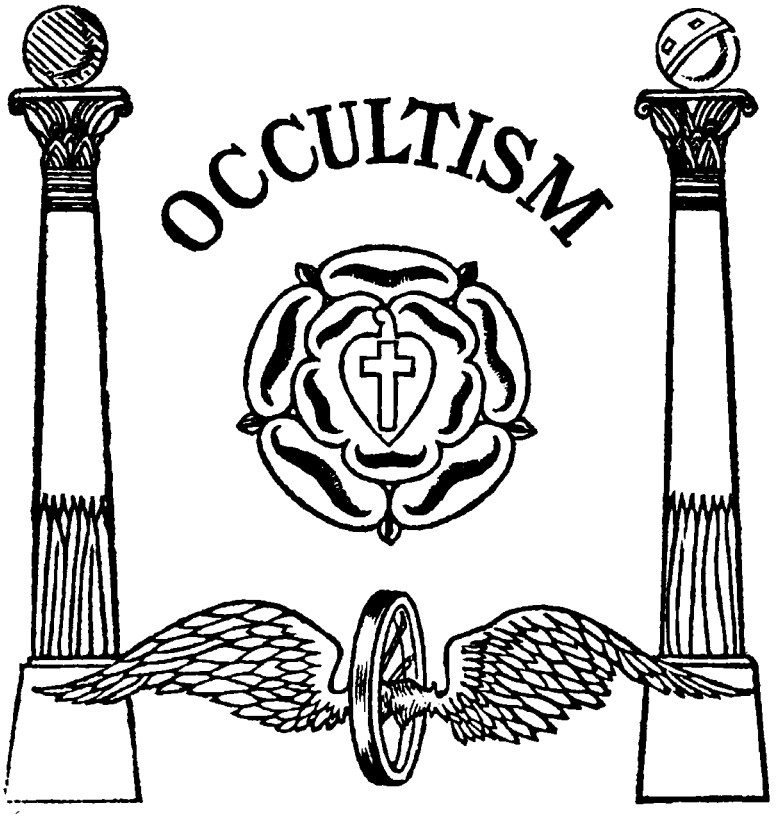
Many rocks contain the element calcium, and when they decay this is set free and goes into solution, ultimately reaching the ocean. Living creatures, such as shell fish and coral, have the ability to draw it out of the water and build it into their bodily structure. After death the part of their body composed of lime persists, often accumulating in strata of considerable thickness. Acted upon by proper physical influences, these strata become beds of limestone that may in time be upheaved to form a large part of entire mountain ranges. It sometimes happens that, later on, a great upwelling of molten rock takes place in the vicinity, and that the limestone is exposed to the stimulus of intense heat for great periods of time. The result is that the limestone changes to marble, while other elements that may have been included within its mass draw together in some strange way that physical science finds it difficult to explain, often forming exquisite crystal bodies.

Another illustration of the result of a powerful stimulus upon a mineral body is the development of the diamond as the result of the tremendous heat and pressure exerted upon carbon by lava.

We find an interesting analogy between mineral and animal life in the effect of association upon the mineral during its period of growth. Take the case of our California tourmalines, for instance. If the little tourmalines grow in proximity to the mineral lepidolite, it usually proves to be of a beautiful pink, and may have a high value as a gem. If, on the contrary, it associates with some iron mineral, it is jet black and quite worthless for gem purposes.

We could give numerous analogies between mineral and animal lives, but perhaps the above will suffice. Perhaps none would have the least weight with the person who *will not believe*. Personally, months spent upon the desert and among the mountains, examining formations of all kinds, have convinced us that the same life that manifests through the animal and vegetable kingdoms is also thrilling through the mineral, and that science fails to recognise that fact only because of its preconceived ideas regarding the ways in which life must manifest.

W. Scott Lewis



THE CULTURAL SYSTEM AND ITS HEAD

By Dr. Weller van Hook

THE common plan of the Great Beings engaged in commanding the world's evolution is to work in groups of three, seven, and other numbers. The group method of working permits the workers to sustain and to relieve one another. If, in our life of the lower planes, the difficulties encountered are frequently of tragic outcome, we can imagine that those of the higher planes must demand that at all points there shall be available a great superabundance of watchfulness and power of intervention and effort.

In our hierarchy the Great Brotherhood provides a triple arrangement for the management of the world's affairs. For each root-race the Manu is He who shapes its birth, its life, and its ending from the point of view of bodies. He forms the peoples into tribes and nations and, in the early life of the race, has most to do with government.

The Boḍhisaṭṭva of the root-race gives, supervises, and sustains the religion and philosophy of the root-race.

The Cultural System of the root-race, its civilisation, is similarly conceived and given to the people by the Head of the Cultural System.

Just as every root-race has its distinctive physical marks and has its characteristic philosophy and religion, so it has its type of civilisation differing radically from that of the preceding and succeeding races. As each sub-race, each branch-race and each nation is marked in pronounced major and minor ways as to systematic ways of thought and religion, so they are distinguished as to culture. On visiting a nation new to our experience, we swiftly note the peculiarities of body, of mental attitude toward nature and God, and the form and degree of development of its civilisation.

The Manu of the fifth or Āryan root-race, Vivasvaṭa Manu, has in charge much or all of the work of the Manus for all the extant root-races; the Boḍhisaṭṭva of the Aryan root-race is the Supreme Priest and Teacher of the whole world. And the Great Adept whom Theosophists call the Master The Venetian is Lord of the Cultural Systems of all existing root-races and sub-races.

It is true that worthy worship of the All-Father, of the Supreme Ancestor, the proper observance of the written or unwritten laws of Manu, or, on the other hand, the idealistic study of philosophy and the pursuit of religion, lead to God. But there are myriads of people who feel, not erroneously, that, for them, the honourable and dutiful living of life is

the great desideratum. And how could it be otherwise than that harmonious and strenuous living should have a supreme value? If all men are of one body and if all men are engaged in carrying out the plan of God, is not their service a ceremonial of worship as they march side by side, busily building and maintaining the structure of their root-race and sub-race and their national and racial civilisation? To be sure, all men ought in theory to have part in the work of the Manu and of the Boḍhisaṭṭva. But it is almost impossible for them to avoid participating in the work of the Head of the Cultural System. The farmer, the miner, the artisan, the physician, all artists and every type of worker in our common scheme of earning a livelihood, are part of the scheme of civilisation. Willy-nilly every one plays his part, unless he be inept, a drone, a renegade or a criminal.

The conception of a civilisation, the launching, shaping and unbuilding of it, make a mighty work. The whole lies in type in the mind of God. But this type-concept must be reduced to practical form, must be interpreted into physical actuality. Each root-race civilisation is a mighty advance over that of the preceding root-race. Yet its limits are set. Its culture, its forces, its realisation of life's fullness are not to encroach on that of the succeeding root-race. And each sub-race, each branch-race and each nation, indeed every tribe, shows something characteristic, varied and distinctive to colour the whole. Furthermore, the order of racial primogeniture must be preserved as to opportunity and ḍharma, so that the later sub-races may have a refinement, a breadth and a power of expression not accorded to the earlier ones, provided they accept and live up to their ḍharma.

The interrelations between the departments of the Manu, of the Boḍhisaṭṭva and of the Head of the Cultural System are most entrancingly complex and interesting.

It would seem that the Logoi of the solar systems conduct their colossal activities in groups, such as groups of three. In the triple grouping, one Logos' system has at a given period a phase of its life in physical manifestation, the second Logos is maintaining his scheme at the beginning of pralaya, and the third Logos is near the end of pralaya, preparing for manifestation. The three sustain and support one another in their mighty labours.

The three great Adepts at the heads of the systems we have sketched, work in a similar way together.

At the beginning of a root-race period, the coming Boḍhisaṭṭva and Head of the Cultural System for the root-race co-operate with the Manu in the inception of his root-race. The teaching and priestly leading of the people become progressively important with the increase in the number of egos in incarnation. While the activity and authority of the Manu are greatest at the beginning of a root-race period, the middle of the period gives the Boḍhisaṭṭva his centuries of most strenuous exertion. And the long flowering of the millennial activity of the Mighty Brothers gives the Guide and Fashioner of Civilisations His opportunity to teach His egos, perhaps already many times incarnated in the same root-race, how to do with enhanced powers what, in a general way, they have tried to do many times before.

A glance at history shows, as the students of the philosophy of history have pointed out, that civilisations succeed one another, having beginning, decadence and death ; that this succession does not occur in segregation, but by the inheritance of some characteristics, the one from another. But the inner meaning and the order of this succession cannot be understood without some knowledge of the hidden side of human life in which the direction and the support of man's life have origin.

Each of the vast root-races has a civilisation the character of which, varying within wide limits and showing special

peculiarities for its various peoples, is distinctive, peculiar and easily recognisable.

Each sub-race has its own secondary peculiarities of civilisation, and minor fundamental differentiations distinguish the branch-nations and the nations.

These distinctions would be of no great interest if they did not concern and have their origin in the lessons definitely set for men to learn during the incarnation periods spent in the bodies belonging to the period, race and nation. Thus Mrs. Annie Besant has pointed out that each entire root-race has a broad and deep lesson for its peoples. And each sub-race has an added and special kind of study to which, in many ingenious ways, it is caused to apply itself.

Thus the fourth root-race, the existence of which has extended over an enormous period of time, and which still furnishes bodies for the majority of our incarnated egos, has for its lesson the mastery of the astral body as far as circumstances permit. The fifth root-race, to which we belong, has a similar study in the lesser mind-body. But the sub-races of each root-race have secondary and included lessons of their own. Thus the third sub-race, that of which the Persians were the chief exponents, had the lesson of the purity and beauty and splendour of the fire to learn; while the Celts, the fourth sub-race people, have had, in their various national forms of expression, several phases of harmony, of grace and of beauty to study.

None of these lessons can be perfectly learned on our globe; each of the great efforts is rather tentative than conclusive, but each long period of influence upon the mass of men has its effect and produces permanent changes in the egos. The life of our globe will have to be lived again in a new Round, and the lessons that we have before us now will be lived through again under new and more exalted conditions. The old lessons will then be much more readily comprehended

and assimilated, while new ones will be set us to learn, the complexity and beauty of which we could not now comprehend.

The civilisations, then, succeed one another in a colossal order that is predetermined and pre-arranged. Their march is somewhat like the progress of a mighty symphony, in the swelling volumes of sound which follow one another in repetitions that constantly show new phases of ingenious decoration and joy of complexity, while the level to which each rises is much higher than that of its predecessor. But such is the splendour of God's plan that, though each civilisation, after the first, arises out of the body of its predecessor, yet the parent and the child live simultaneously and in a parallel way, showing their distinctive peculiarities and yet presenting the many common features that normally belong to their kinship. At first the new civilisation is weak and small, but it grows into rivalry with the parent which it must at last succeed and perhaps replace. It adds to the glory, the complexity and the joy of the world's life that they frequently pursue simultaneous and parallel courses for thousands of years.

The observer who knows something of the inner truth has the great satisfaction of recognising the activities of the three great departments of the Hierarchy working side by side in the full, fraternal harmony of common ideals and common purposes. The Manu aids in the fashioning of bodies and the selection of environments composing the root-race and its parts. And He determines the modes of government of the nations, especially during the period of incipiency. It is the Head of the department for philosophy and religion who sends the great teachers that point out the ways of thought and wisdom which the new peoples are to pursue, and it is He who constantly supervises the activities of the people in such part of their struggle for a knowledge of God and His plan as is communicated to men by direct instruction.

But it is the Lord of the Cultural System who determines what powers and forces it is safest and wisest for the successive peoples to have, what measure of complexity their interrelations may sustain. It is He who gives them their leaders in, and powers of, the arts and graces of life. He frequently takes incarnation among them, to observe at first hand their various activities and to guide them with His own loving hand.

The future of the civilisations of the world is so glorious that it is hard for us to imagine it. Looking forward, we can see them standing like a vast mountain range in which the successive masses overtop one another, the later ever greater than their predecessors, until the imagination is unable to picture the coming splendours that can be built when Manus, Bodhisaṭṭvas and Lords of Civilisations join to provide the well-known conditions required.

Each root-race will have its Head of the activities of civilisation, but the Great Venetian will always remain Supreme in this work for our world-period.

The Manus especially represent the life and the purposes of that Logos who is the Creator and Sustainer of life. It is the Manu who is the progenitor of the root-race, and its people are his immediate sons and descendants through all generations.

The Bodhisaṭṭvas are they who work in the power and character of the Second Logos, who gives the desires of created beings to live in forms. It is the Bodhisaṭṭvas who stimulate aspiration and longing for comprehension of God's plan and for atonement with Him.

But it is the august Lord of the Cultural System who represents that Logos who is associated with the Third Outpouring, and who gives men the joy of living in the grace and skill of action. It is He who presides over Art and the Arts, for the men of all civilisations and for each of them. It is He who heightens the satisfaction of men in doing all work with

the added touch of grace that gives the flowering of human existence in small as well as in great.

Each of these mighty Beings—the Manu, the Boḍhisaṭṭva and the Head of the Cultural System—has close relations with the Planetary Logos, who, for our globe, represents the Logos of our Solar System. From our Planetary Logos each derives those forces, modified by our Planetary Logos from those of the Supreme Logos to suit our world, which are needed in the work of our globe—a supreme authority and privilege, indeed. With such powers, the plans that are made may be carried out against almost any conceivable resistance and with a perfection of finish that will satisfy the hearts of all.

Comfort, joy and supreme support are given us by the knowledge of the Cultural System; by the knowledge of the place of the great structure of civilisations in the mighty plan of God; of the sanctity of human progress through its succession of lives as the mightiest of all ceremonials of the worship of God; of the protection and guidance of a Supreme Lord for the gorgeous and varied pageant of groups of men representing the manifold characteristics and powers of the Logos as he manifests them through the action of His children; and of the recognition of the life and nature of the Cultural Head as a perfected Ṛṣhi, living to-day in a Fifth Root-Race body in the midst of His most advanced peoples.

New views of the application of the divine wisdom crowd upon us in multitudes as we contemplate the rounding of God's great scheme by the specific and detailed inclusion in it of the life of man in all its breadth of lowliness as well as greatness.

Weller van Hook

A COMMENTARY ON THE BHAGAVAḌ-GĪṬA

SRI HAMSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By DR. S. SUBRAMANIAM

(*Continued from p. 276*)

PASSING to the second or the Bhakṭi section, Hamsa Yogī shows that the whole of the teaching contained in the six chapters of which it consists, is given with a view to remove the difficulty under which Arjuna was labouring, as shown by his statement—"Nacha-Saknomyavasṭhāṭum"—immediately following the six sentences commented on in the course of the remarks on the last section. Hamsa Yogī explains Arjuna's idea in making this statement, as follows: taking Kaivalya to be his goal, Arjuna felt that in his complete lack of will-power lay the great obstacle in the way of his steady progress.

Perceiving that such was the exact nature of Arjuna's difficulty, the Teacher enters into an elaborate analysis of the causes which lie at the root of that difficulty, and imparts the knowledge needed by the disciple for the eradication of those causes. The Teacher deals with six topics of cardinal importance, each one of them forming the subject of the six chapters, respectively.

In the first chapter that which affects the very nature of every disciple or aspirant, *viz.*, his Svarūpa, is discussed. Every such person is shown to be inevitably subject to the influence of one or other of the two aspects of himself,

viz., the Ḍeva, or his higher nature, and the Asura, or the lower nature.

In the next chapter the connection which exists between the higher nature and Saṭṭva guṇa, and that between the lower nature and Rajo and Ṭamo guṇas, are pointed out, and the respective bearing of these guṇas on a man's sraḍḍha or faith is impressively dwelt upon. In short, it is shown that the sraḍḍha or the faith of a man is either sāṭṭvic, rājasic or ṭāmasic, and his habits, customs, desires and aims are all necessarily tinged with the particular quality of the guṇa or guṇas which are dominant in him. In conclusion it is declared that if the disciple's svarūpa partakes of the "higher nature," his attraction will be towards Nivṛṭṭi or to the spiritual pole. If, on the other hand, his svarūpa partakes of the "lower nature," it will drag him further and further downwards. It is to indicate the fact that each of these three guṇas would lead to particular results that the chapter is named *Sāḍanaṭraya Gīṭā*. It follows that every disciple wishing steadily to tread the path to Kaivalya should follow his own higher nature and resort only to whatever is Sāṭṭvic, eschewing sedulously all things rājasic and ṭāmasic.

The next chapter, called the *Māyā Gīṭā*, is one of the utmost importance. The connection between this chapter and the two preceding ones lies in the circumstance that the subject-matter of the latter is all comprehended in that which forms the subject-matter of the former, namely, māyā. It is scarcely necessary to say that no term in the whole range of the literature connected with the sacred science has given rise to more controversies than this word māyā. But the explanation of it in the writings of Hamsa Yogī and some of his great predecessors is so clear and convincing as to set at rest all confusion prevalent about it.

The following translation of Kumāra's comments on the chapter of the *Gīṭā* under consideration, from among the

authorities cited by the learned Editor on p. 161 *et seq.* in Vol. II of *Praṇava Vāḍa*, will sufficiently show the substance of the views held by Hamsa Yogī and others of his school on this vexed subject of māyā:

KUMĀRA KĀRIKĀ

All manifested existence (jagaṭ), inclusive of the rulers therein, is controlled by Brahma-Sakṭi. She is known also as Āṭma-Sakṭi, Isa as well as Māyā. Similarly Prakṛṭi (matter) is to be understood as consisting of three classes, *viz.*, Ḍaivī, Kalyāṇi and Sarūpa.

In these resides Māyā as Ḍaivī, Ēṣhā and Guṇamayī, respectively; Āṭma Sakṭi, when reflected in the Prakṛṭis, is called Māyā.

In Māyā there exist three guṇas or qualities, which are the causes of bondage. Controlled by these guṇas, all perform karma or action diligently.

Paramāṭmā (Īshwara), along with the Lords of the worlds, all embodied in Ḍaivī-prakṛṭi, is controlled by Ḍaivī Māyā.

These rulers discharge their responsibilities in relation to the evolution and involution of Samsāras or schemes of manifestation under their charge with unclouded vision, and pass on to the states which are still higher.

They who become in a measure channels for the outflow of Brahmic power, and who incarnate for the preservation of ḍharma according to the needs of each cycle, abide in Kalyāṇi Prakṛṭi, being controlled by Ēṣhā Māyā. These Avaṭāras confer upon the righteous, fearlessness eternal (which follows the realisation of the unity of the Self).

Again, these Avaṭāras by the force of their own free will and yoga regulate the commencement and the completion of their missions, whether these last a moment or ages. Egos evolving in Bhaḍra and other Lokas or worlds by reason of their previous karma, abiding in Sarūpa Prakṛṭi bound by Guṇamayī Māyā, function in such Samsāra during the necessary period without the power of exercising their own free will. They tread the paths of forthgoing and return, according to the degree of their respective developments. The influence of prakṛṭi or matter on egos bound by it is of two kinds.

In the case of those who realise that all the manifestations of power in matter emanate solely from the Self, that influence acts as a help towards their liberation.

On the other hand, to those who deem all such manifestations as mere affections of the matter itself and nothing more, the influence only drags them down.

The discussion on this chapter may close with a remark as to the reason for the difference in the destiny of the two sets of egos referred to in the concluding passages of Kumāra's comments in the above quotation. The first-mentioned set of egos use the guṇas as their helpers in learning those lessons needed for the unfoldment of their own powers of ichchhā, jñāna and kriyā, in order that they themselves may become expert craftsmen, fit to participate in carrying out the divine plan connected with the creation of Samsāras and the building of worlds and universes. They accordingly receive their reward in the attainment of the human goal. But the other set of egos, through their unfortunate delusion, misapply the workings of the guṇas. They make those workings serve the sordid end of the gratification of their selfish cravings, and thus call forth the retribution they deserve.

The next chapter deals with mōkṣha or liberation. The reason for its coming in immediate succession to that of māyā is obvious. Though, along the Pravṛṭṭi path, it is māyā which attracts jīvas to materialistic life and thus subjects them to bondage, yet it is the same māyā which, later on, urges jīvas to seek the Nivṛṭṭi path and helps them to free themselves from bondage in matter. It is this latter work of māyā that accounts for the relative position of these two chapters. Further, mōkṣha has had assigned to it a separate chapter by itself, having regard to the fact that whilst bondage of jīvas is temporary, liberation, once reached, is for all practical purposes endless. It may be added that one of the great tenets of the writers of Hamsa Yogī's school is that liberation, spoken of as Sāmīpya mōkṣha or endless approximation to the Brahmic state, is the highest attainable by those who obtain their salvation. Gobhila, in his *Kārikā* on the *Gīṭā*, mentions Bhagavān Nārāyaṇa, the Head of this world's Hierarchy, as an instance well known to us, of those who have reached this highest

form of mōkṣha and who are entrusted with divine functions connected with world-governments and so on. One reason for the next chapter coming after this chapter on liberation, apparently is that the aspect of Brahman described in the former is the supreme object of devotion to all mukṭas. It is this aspect that the *Gīṭā* speaks of as the Puruṣhōṭṭama, the highest object of adoration to all, and whose svarūpa, or nature, human speech cannot attempt to describe adequately.

The last chapter is devoted to the description of the infinite ways in which the mahāchaiṭanyam, which is as it were the right hand of the Puruṣhōṭṭama, manifests its power and glory in all the cosmos—an aspect of the Godhead which every Yogī is enjoined ever to invoke. After noticing the contents of the chapters in a general way, Hamsa Yogī sums up in the following manner the lesson conveyed by the section as a whole: Arjuna's difficulty is to be ascribed entirely to his overlooking his own divine nature, which is capable of accomplishing anything and everything it wills by the adoption of suitable means. Once Arjuna realises such power of the Self in him, his will must regain its pristine strength, make his Bhakṭissraḍḍha—devotion and faith—unshakable, and render perfect his mastery over his own emotional nature.

The third or Kriyā section has a special significance of its own. For it deals with what may be not inaptly spoken of as the high art of Yoga—an art the noblest that men can practise. Yoga,[1] in this connection, means the raising of the consciousness to and centring it in, man's highest vehicle, the Ānanḍamaya-kosa; and later on raising it to still greater heights; the result being union with the Self,

[1] The above statement as to what Yoga is, has no express authority to back it up. I may refer the reader interested in the matter to a very instructive study by Hamsa Yogī on Rāja Yoga, which should be available almost immediately, and before the publication of his Commentary on the *Gīṭā*. See pages 9 to 15 of the second part of *Ḍharmaḍīpika*, passing through the hands of the printer as these lines are being written.

accompanied by bliss and peace incapable of being experienced in the lower vehicles. Proficiency in this art implies the power of lifting one's consciousness and centring it, as just explained, at the will of the yogī.

It is obvious that such proficiency can only follow long practice. The section opens with a chapter devoted to the description of the means by which the initial and the most serious obstacle which lies in the way of the beginner is to be overcome. That obstacle arises from the tendency to that fickleness which is characteristic of the minds of the vast majority of people. The first work, therefore, to be taken in hand by the would-be yogī is to control the mind so as to keep it absolutely steady, and to restrain his sense-organs from being drawn away by their objects, in order that he may without hindrance keep his attention fixed on the aspect of the Godhead which forms the subject of his contemplation. This difficult task, as already stated, can only be accomplished by strenuous practice carried on for long years, and hence the practice is spoken of as Abhyāsa yoga. It is pointed out that such a discipline is necessary

In this study the author says that the elements of Rāja Yoga are three, namely: Prāṇāyāma, Ḍhyāna and Bhāvana, with Swara or Bijāksharas in relation to each of these three elements. Here the first is connected with the Kriyā aspect, Ḍhyāna with the Bhakṭi aspect, and Bhāvana with the Jñāna aspect of the Yogī's nature. He observes that among the qualifications of a candidate for Yoga the following are important: (1) study of the principles of Rāja Yōga, (2) companionship with others under training for Yoga, and (3) being considered fit for such training by a Master of Wisdom who can give the training.

Hamsa Yogi's observations on Bhāvana are worth noting and are quoted below:

दासानां भावना चैवं नियता स्यान्महर्षयः ।
देवतिर्यङ्मनुष्यादिव्यवहारस्य गोचरः ॥
जीववर्गश्च योऽस्त्येवं तदीयाश्च विभूतयः ।
तदीया ये च लोकाः स्युस्तेषां धर्माश्च ये मताः ॥
तत्समस्तं परब्रह्मस्वभावजमिति स्वयम् ।
सन्धारयेद्विशुद्धेन चेतसाऽनन्यगामिना ॥
एवं सन्धारणा या च भावना सेति गीयते ।
इत्युक्ता भावना सा च परा सिद्धा यथा भवेत् ॥

even in the case of one who has attained to proficiency in yoga, in order that the control he has acquired over his mind and senses may be fully maintained. It is further pointed out that the forces generated by this Abhyāsa yoga continue to operate, even in the subsequent incarnations of the man who has not succeeded fully, and impel him to try for the attainment of proficiency ever after. Another of the advantages secured by such Abhyāsa in the case of those who fail to attain complete success in a life, is to ensure for them subsequent births possessed of environments conducive to the resumption of the efforts to attain to success in yoga.

Hamsa Yogī states that this Abhyāsa is also called Prāṇāyāma. It is well known that as a preliminary to the performance of almost every religious rite or sacrifice among Hinḍūs, the sacrificer goes through a process of taking deep breaths, retaining them, and then exhaling; all the time mentally reciting certain appropriate mystic syllables.

One object of this is to secure to the party concerned that quiet and calm which is helpful to the performance of the rite with devotion and to his getting *en rapport* with the Ḍevaṭā to be invoked. According to Hamsa Yogī the inhalation, retention and expiration of the breath, as stated above, serve also as a means of spiritual instruction to the would-be yogī. The inhaling of the breath is to remind him of the great truth that everything in manifestation is but a phenomenon emanating from the Supreme Self and resolvable into Him. The retention suggests the duty of fully realising the said truth and assimilating it. The expiration teaches the necessity for overcoming the heresy of separateness and rejecting all notions inconsistent with the fact that there is but one Self.

Hamsa Yogī next draws attention to the fact that, when the mind is quieted and the senses are controlled, meditation should follow. It is because all these three constitute the Prāṇāyāma, that the present chapter has been given that name.

The next chapter, called *Paramāṭma Gīṭā*, and the one succeeding it, called *Akshara Gīṭā*, are closely connected with each other in regard to their subject-matter, and they both together have the most direct bearing on the last step in the Prāṇāyâma practice, namely, meditation by the Abhyāsī, if I may so speak of him. This question of meditation is, of course, by far the most important part of the discipline to be steadily pursued by him throughout the whole course of his great work.

Paramāṭma Gīṭā explains with the utmost precision upon what the disciple should concentrate his attention during his meditation, and furthermore what is to be the object of his unremitting devotion and worship. This object, no doubt, is referred to in the chapter by such names as Paramāṭmā, the Supreme Self, and Purushoṭṭama, the highest Spirit. Nevertheless it is not what these names literally connote that the disciple has to understand, so much as that which he himself is concerned with directly. Hamsa Yogī, anticipating the doubt likely to be created by the occurrence of the said two names in the course of the description in question, explains it as follows, relying in support of the explanation on the Sruṭi text—"Sākāshtā sā parāgaṭihi"—"That is the extreme limit, That is the supreme goal". He argues that, as thus declared by the highest scriptural authority, Purushoṭṭama, though undoubtedly the one supreme object of worship to all yogīs, is yet far beyond the capacity and comprehension of beginners in Yoga, and consequently these beginners have necessarily to confine their attention to something really more within their reach. This conclusion, it is needless to say, is proved to be thoroughly well warranted by the rest of the description under reference. It is sufficient to rely on the words—"Yō lōkaṭrayamāvisya bibharṭyavyaya Ishvaraha" in the sixth verse—"He who, pervading all, sustaineth the three worlds, the imperishable Lord"—to show

that Hamsa Yogī's position is absolutely sound. The phrase "three worlds" here applies to and comprehends all the various schemes of evolution at work under the three classes of *ichchhā*, *kriyā* and *jñāna* samsāras, pervaded by the One to whom the description, "avyaya Īshvaraha"—"the imperishable Lord"—can apply. This Lord, in the very nature of things, can be no other than the Deity, the Creator, the Preserver, of our own Solar System, in whom all that live and move in it have their being, and who alone is entitled to be called the Lord, the Īshvara thereof. This is made abundantly clear by such words in the ninth verse as supervisor, permitter, supporter and enjoyer, showing the extremely intimate relation in which this Īshvara stands to every human being in His universe.

Such description is obviously inappropriate with reference to Purushoṭṭama, the highest manifestation of Parabrahman and the one Self in all the cosmos, visible or invisible, and of which our Solar System itself forms, as it were, but an atom. It is otherwise as between our own Īshvara and his children in our world. These children are but the sparks emanating from the ineffable flame which He is, and their growth and evolution are of course things completely within his parental care, and infinite love and wisdom. The application of such names as Paramāṭmā and Purushoṭṭama to Him is, however, not merely by way of praise and eulogy, for He is verily in His universe the one representative of Parabrahman Itself and the centre from which shine forth Its power and glory, as declared in the verse which runs: "I am the image of that Brahman which is deathless, undecaying, the eternal law and unique bliss." The remaining contents of the chapter are intended to guard our Abyāsa yogī against straying away from the path laid out so definitely for him, as above stated. He is warned against following the examples of those who offer worship to lower objects, such as elementals and the like.

Passing to the next chapter, the *Akshara Gīṭā*, the first question is—what is this Akshara? Apparently there is an amount of technical learning about it not quite easy for one in my position to follow. What I understand regarding it may be briefly stated thus. Now all manifested matter which exists in the four states of Sṭūla, or dense, Sūkshma, or subtle, Kāraṇa, or causal, and Ṭurīya, or the fourth, is somehow ever kept trim and ready to be manipulated in the innumerable ways which the carrying out of the divine plan of evolution throughout the cosmos renders necessary. What is the agency that ensures such wonderful working order in the economy of nature? The answer is: it is no other than one of the aspects of that Brahma Sakṭi which, according to the nomenclature of the Sākhthas, is known as Kriyā Sakṭi. It is this ever-changeless and eternal aspect of Brahmic power and potency that the *Gīṭā* speaks of as Akshara or the indestructible; such description being by way of distinguishing it from those atomic or molecular forms of which all matter is made up and which are destructible. Having regard to the supreme nature of this Akshara, it has had at all times votaries called *Aksharōpāsakās*. Among them the devotion of those in whom it was due to selfish desires was held condemnable, while the devotion of others not thus tainted was recognised as legitimate and capable of proving helpful in its own way and measure to the devotee in treading the path to Kaivalya, as will be seen from the following verses:

> Those who worship the indestructible, the ineffable, the unmanifested, omnipresent and unthinkable, the unchanging, immutable, eternal, restraining and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me. *Athikāra Gīṭā*, chapter iv (15th and the 16th verses).

That spirit and matter are the two poles of the same thing, the two aspects of the manifested Godhead, is often not understood. The inseparable link between the Self in man and his bodies which It uses as instruments for the unfolding

of Its powers, is ignored quite commonly, and the vital fact that his spiritual progress is in proportion to the purity and refinement of those instruments is also lost sight of. The student who ponders over the contents of this chapter will avoid such serious errors. For they will impress upon his mind the fact that all the forms which constitute the visible material universe, though perishable in themselves, have, for their substratum, an aspect of the Shakṭi of Brahman Itself, which is eternal, unchanging and entitled to worship in common with the other aspects of that same Brahman, and show to him that only by such all-sided obeisance to the Absolute can the aspirant grow into the realisation of the supreme truth embodied in the great maxim of Yoga Brahma Viḍyā—"Sarvam Kalviḍam Brahma"—"All this is verily Brahman".

The title of the next chapter, *Rāja-Viḍyā*, is on the face of it quite suggestive. Hamsa Yogī points out that the term Rāja in the opening verse means Yoga. He supports this position by several convincing arguments based on statements in the *Gīṭā* itself and also on certain shruṭi texts, one of which runs thus: Sampūrna Yogo rājāh bhavaṭi, sa Yogī bhavaṭi. According to this interpretation Rāja Viḍyā means the science of Yoga; in other words, those principles and precepts which find application in the training of a disciple by the Masters of Wisdom, who alone are competent to give such training in Yoga. That these principles and precepts are, when such a course is necessary, communicated only in secret, is shown by the phrase Rāja Guhyam, immediately following the phrase Rāja Viḍyā. The reason for the observance of such secrecy is of course due to the fact that the powers which the training develops in the disciple, giving him, as it does, among other things, great control over some of the forces of nature, are so potent as to make the possession of such powers by one who is not absolutely pure, highly dangerous to society.

Hamsa Yogī explains that the disciples thus undergoing training fall in a general way under four classes, due to temperamental differences and other causes facilitating or retarding the progress of each pupil. He adds that the Masters of Wisdom adjust the methods of training with extreme nicety, so as to make them suit exactly the circumstances of each particular case.

The next chapter deals with the Paramahamsa stage, which is the culmination of human progress and the fruition of the training, as explained in the last paragraph. In other words, it is the kaivalya forming the subject of the last chapter in the first section, where it was referred to from the Jñāna point of view, whilst the reference here is from that of Kriyā or the actual working out of the plan of evolution of a human jīva.

The remaining chapter dwells on the true Sannyāsa, which is possible only to those who have become Paramahamsas. For, in them, the inner renunciation—Thiāga—of all desires and cravings for pleasurable contacts and experiences has become part of their very nature, and abstention from such contacts is normal and habitual to them.

It remains to add a few words with reference to a fundamental teaching of Yoga Brahma Vidyā which is involved in the term Sannyāsa as it occurs in this chapter, and which covers far greater ground than the mere renunciation of certain desires and cravings, implied by the term in its ordinary acceptation. In the larger sense, Sannyāsa means the quitting of the particular stage reached in evolution by the Ego concerned. There is, it is scarcely necessary to say, a culminating point in every stage in evolution. When that point has been reached, he who has accomplished his task so far has at once to prepare himself for the stage next higher. The consequence is the renunciation or Sannyāsa by him of all further concern with the functions and duties of the stage

which he has now to quit. This is true even of Ḍevas and Ishvaras, who also have to ascend the ladder of existence endlessly, the decree of the eternal law being Sāmīpya, or ceaseless approximation to the infinite Brahman. In this view it follows that, in the case of Paramahamsas, dealt with in the previous chapter, their Sannyāsa includes the dropping of all obligations and duties attaching to them as such, and getting ready for the superhuman stage which now opens before them.

S. Subramaniam

(*To be concluded*)

URANUS, THE TRANSFORMER

By LEO FRENCH

URANUS is the great Magician of the Planetary Cosmos. Uranian vibrations cause upheavals on all planes: mountains are removed and cast into the midst of the sea when the magician "gets to work"; the solid rock shudders, and is shattered into a million fragments; the train of gunpowder is laid under Uranian ægis, while Uranus glories in stage-managing a cosmic earthquake in all continents of consciousness. All that can be broken is shivered into unrecognisable fragments; yet this represents but the prelude to the Uranian symphony of manifestation. For Uranus destroys but to re-form, devastates to "rebuild nearer to the heart's desire". The untimely survival of the effete must meet some force of counteraction, on the dynamic plane, sufficient to act as leverage to the static inertia of "dead" shapes and forms, wherefrom beauty, life, light and force have departed. Decay, desuetude, decadence, represent the work of the Avenging Angel, whose dark, mysterious ministrations serve death and life alternately, with impartial obedience and efficiency.

Uranus inhabits a remote recess within the cave of mortality. Some contingency more or less remote, some divine occasion alone, rouses the æonian hero from his dreamless slumber within the flint-rock of material "earth-bound" consciousness. Uranus wakes to birth within the human cosmos through a series of apparently chaotic adventures, episodes

and experiences; in reality each represents a process in a master-plan. "Heroic measures" must be adopted when the hero's invocation and evocation are "due" in the epoch. It were fruitless to blow on a tin trumpet and think to summon aught but toy soldiers; trumpet and clarion call forth Uranian spirits "even from the body's tomb". The divine warrior is of the lineage of those violent ones appointed by right as divine as that which thrills through the mystic stringed instrument of Neptune's "still small voice". Uranus finishes what Mars begins—the super-explosive of the inner planes.

As to the sign forming the most direct channel and medium for the re-formations and devastations of Uranus, the writer believes that the force and virility of this magician-musician can tune any instrument at will, to sound his alarm, or to work his constructive will. Aquarius is the "popular" sign of Uranian higher manifestation, and Leo of so-called "fall" or "detriment". But if, as the writer believes, Uranus represents the Planet of ultimate solar transference, it seems irrational to look upon Leo, the solar throne, as a "detrimental" Uranian occupation in any sense, even though in physical space it represents an oppositional location. Aquarius and Leo appear to represent, respectively, the extremes of harmony and vital intensity of the Uranian gamut—Aquarius the secret Uranian breath, "informing" the cosmic and human lute, inspiring the world to-day with the celestial message from Gods to Man, that spiritual light and air of true brotherhood, joy in widest commonalty spread, "whose exhalation can alone breathe on these slain that they may live," in all worlds: Leo, the fiery yet spiritual self-governed sacrificial fire of life—the sense of sacrifice as life's most vital and significant contribution to manifestation. The quintessence of sacrifice on all planes—as differentiated from renunciation, the "passive" path—is realised and responded to by those whose "life is hid with

Christ in God" (*i.e.*, to whom "life" signifies freedom to express the highest at the expense of form-preservation) when Uranus, divine warrior, occupies the throne of the Sun.

Aquarian Uranians will play the leading part in the civilisation now at its dawn-gleam; their hands will be held up, strengthened, by concealed sacrificial fiery Solar-Uranian pacific warriors, older souls who stand behind, giving their lives, all that they have and are, to feed the Uranian-Aquarian spiritual "*Zeit-Geist*". For Uranus represents the Time-Spirit to-day with an intense and direct significance and actuality never surpassed, possibly unparalleled, in history. Uranian vibrations (conjoined with Martian) precipitated the war—dark, terrible, mysterious engine of blood and tears, sweat and torture. The inner bugle which led the hosts forth to battle, in all worlds, sounds now as stern and rousing a summons to the new era of Peace, a Peace that shall prove a manifestation, no longer a mockery—Peace springing from the ashes of strife, born of conscious recognition that the end of competition and the "civilisation" of rivalry is death accompanied by war, with its diabolical paraphernalia and infernal instruments of torture, maiming and slaying forms created in Deity's image; but that the goal and consummation of peace is life's renewal on all planes. For true peace includes freedom to expand, progress, and express the highest urge of the life-force.

War does its appointed work of blood-purgation and scavenging. Devastation must precede reformation, logically and astrologically. The spirit of Uranus calls to man with mysterious, insistent summons; though the presence be hidden, yet is it seen in adumbration, felt in each electric vibration, "dark with excess of light". Uranian mandate bids "reform the phalanxes"; if reformation prove less arduous and thrilling, less instinct with divine incitement to courage and heroism on all planes, it is the reformers who fall short in force and fire, not the divine adventure of reconstruction.

The pioneer-reformer to-day, as in the time of Paracelsus or Giordano Bruno, must take his life in his hand, for it consists now, as ever, in a series of campaigns against giant circumstance, facing odds, running risks, storming apparently impregnable positions. Those who think deeply, feel keenly and behold the present epoch with impassioned yet impartial gaze (which differentiates vision from mere observational sight), need no reminder that courage, united with imaginative sympathy, represent the forces appointed to stem the ever-threatening flood of a new deluge.

Our men died for freedom, gave their lives in protest against oppression of the weak by the strong. The world looks to Uranians to-day to use the dynamic might of "the will to power" against any perpetuation of injustice and oppression. This is the debt to our dead.

To all warriors with Uranus in Leo, to the "young bloods" now in our midst, with Uranus in Aquarius, echoes the far, yet reverberating Uranian bugle-call to action, with special direct insistence. The bones of "dead" and "living" mingle to-day in the valley of decision. "Can these bones live?"

Come from the four winds, O mysterious Breath of Uranus. Breathe on these slain ("dead" in trespasses and sins of sloth, selfishness, lethargy, or slain untimely through temporary supremacy of the dark forces) that they may live!

Leo French

SUPPLICATION AND ADORATION

Written for the Church of the New Age and dedicated to M. H. H.

GRANT us Thy blessing, Lord,
As now before Thy throne
We kneel in adoration
And worship Thee alone,
Who art the Mighty Trinity
Of Wisdom, Love and Light.
Strengthen us in courage,
And guide us through the night
Of all our earthly sorrows
Until at last we stand
Rejoicing in Thy presence,
One great triumphant band,
Where Cherubim and Seraphim
And all the mighty throng
Sing praise to Him who is the theme
Of Love's triumphant song.

Thou art the King of Glory,
Descend to us, we pray,
For lo! the earth expectant waits
Thy Coming, Lord, to-day.
Pour out Thy blessing freely
In all Thy sevenfold grace;
Sanctify and purify,
That we may see Thy face.
We worship and adore Thee,
Make our spirits free
To come within the presence
Of thine Infinite Majesty,
Who art from the beginning
The Uncreated One
Whose essence is outpouring
All Power from sun to sun.

We worship and adore Thee;
May holy fires refine
And lift us from the dross of earth
To joys which are divine.
Submit the senses to the soul,
Exalt the higher mind
And teach us to discriminate—
In all Thy wealth we find.
We worship and adore Thee;
Make our profession real,
That in a world of sorrow
We may have power to heal
And lift each burdened spirit
Unto Thy Fount of Truth,
Where all may share the blessing
Of Thine immortal youth.

We worship and adore Thee,
Because Thou art Divine,
Thou gavest unto each of us
A little spark of Thine,
And, dimly as our candle burns,
Its feeble rays of Light
Are whispering of to-morrows
And guiding through the night;
And we have only to reach out
And clasp a brother's hand,
To form a mighty channel
And find a radiant band
Is reaching upward to the Throne
From whence our Light descends,
And with that world, the world of Power,
Our little candle blends.

ANNIE M. DE BOER

CORRESPONDENCE

SYDNEY LODGE

AND THE LIBERAL CATHOLIC CHURCH

THE following has been sent for publication in THE THEOSOPHIST, with a covering letter from the Hon. Secretary, Mr. J. E. Greig, who says: "I am directed to state that the general wording of the letter has been approved by my Executive, by a majority of 10 to 5."

The Editor,

THE THEOSOPHIST

With reference to the letter to the T.S. on the Liberal Catholic Church, by the President of the Theosophical Society, I am requested by the Executive of the Sydney Lodge to point out that our esteemed President has, unfortunately, been misinformed. This is clear from her statement:

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

The Executive of the Sydney Lodge, which I represent, is certainly surprised that our great Head should print the statement that the Lodge has been guilty of a clear breach of the neutrality of the T.S. on *ex parte* statements made to her, without so much as asking the Officers of the Lodge itself for their version of the facts. Common justice, even common law, usually insists on pronouncing a judgment only *after* hearing both sides. Mrs. Besant, too, appears to be under the impression that Mr. Jinarājadāsa's letter—which she requests all T.S. magazines to reprint—was written *after* certain decisions were arrived at by the Sydney Lodge. Actually this letter was written *before* the Executive met to deal with the business under discussion; it was read and considered at the meeting itself.

I wish to make it clear that the Sydney Lodge Executive merely declined to make use of the services of a certain gentleman to lecture; a gentleman for whom, it may be mentioned, all of our Officers have the highest esteem.

To save space, and for that reason only, I refrain from mentioning any of the reasons which actuated that decision, but maintain that any Lodge in the T.S. has the right to manage its own affairs, to invite whom it will to aid it with its propaganda, to decline the services of any, if in its judgment the interests of the Lodge and of the T.S. are best served by such action.

There is no question of committing a breach of neutrality if we decide that Mr. or Mrs. So and so, or the Rev. or Right Rev. So and so be, or be not, invited to lecture, or if an offer by any person be declined. The Executive of the Sydney Lodge has, on several occasions, discussed the pros and cons of putting on its platform particular people, representatives of various organisations, and in some cases free lance lecturers, and has invariably decided according to what it conceived to be the best interests of the T.S. That the management of this Lodge has been sound and disinterested is, I think, sufficiently indicated by the fact that it is the largest and most active T.S. Lodge in the world, that it has maintained this position for many years, and that Sydney offered a fitting field for the labours of our esteemed friend Mr. Leadbeater, just because it was a well managed, coherent and forceful Lodge. To-day it numbers nearly 700 members in good standing, and is able to select from amongst its membership an Executive Body consisting of about 15 people, most of whom are at any time tried and experienced workers, and capable administrators of the affairs of the Lodge.

The decree of the President to the effect that the Liberal Catholic Church must not make use of the T.S. Lodge Rooms, confirms the judgment of the Sydney Lodge Executive. Friction was caused at the outset by supporters of the Church, on that Body, pressing for the use of the Sydney Lodge Room for the performance of the Mass, and for permission to erect an altar for that purpose at one end of the Members' Lodge Room.

In several of our Australian Lodges to-day, as well as in those of New Zealand, the Lodge Rooms (though not hired for other purposes) *are* used for the celebration of the Mass. It is to be sincerely hoped that, in future, the wise decree of the President will be observed in this respect.

It is difficult to conceive how much unnecessary irritation and friction has been caused by unwise persistence on the part of members of the T.S. who are also members of the Liberal Catholic Church, in forcing just such positions as this.

My Lodge has at no time sought to adjudicate on the question of the validity of the Liberal Catholic Church titles, but I cannot refrain from pointing out that if Mr. Jinarājadāsa is correct in his claim that "the public at large would construe such a discrimination against the priests of the Liberal Catholic Church," as implying that there was something less genuine about it than about the Roman Catholic Church, it also follows, if the Lodge officially decided to ***recognise*** the validity

of such titles, it could with equal force pronounce a judgment the other way.

Our members, during 1917, found on the tables of their Lodge Library copies of *The Occult Review*, in which the head of the Old Catholic Church in England strenuously denied such validity. I am sure our President does not wish us to accept it as part of the Theosophical Creed that such titles are valid, any more than that they are invalid. Many of our members are already honestly perplexed on this and other points, when they read their *Isis Unveiled* and the words (Vol. II, page 544) of the great Founder of the T.S. :

> The present volumes have been written to small purpose if they have not shown:
>
> 1. That Jesus the Christ=God is a myth concocted two centuries after the real Hebrew Jesus died;
>
> 2. That therefore, He never had any authority to give Peter, or anyone else, plenary power;
>
> 3. That even if He had given such authority, the word *Petra* (rock) referred to the revealed truths of the *Petroma*, not to him who thrice denied Him; and that, besides, the Apostolic Succession is a gross and palpable fraud.

Students amongst us find it difficult to harmonise Madame Blavatsky's views with those, say, of Mr. Leadbeater. Of course it is a healthy, sound and invigorating fact that in the T. S. students need not harmonise the views of different writers. We have been brought up in that atmosphere, and we venture to claim that it is the only sort of atmosphere that will permit of the continued usefulness, even of the continued existence, of the T.S.; and we cannot suppose that Mrs. Besant, than whom no one living is more highly esteemed and trusted by our members, desires to make a T. S. dogma of any phase of belief.

The difficulties that beset such Lodges as ours in convincing the public that the T. S. has not become "*The Roman Catholic*" or even "*The Theosophical Church*," need not be emphasised—they are clamant.

On behalf of the Executive of the Sydney Lodge,

J. E. GREIG,

Hon. Secretary.

[The Executive of the Sydney Lodge is quite right in supposing that I do not wish to make a T.S. dogma of any phase of belief, held by Mme. Blavatsky, Bishop Leadbeater, or anyone else. I suppose no one has been more insistent than myself on the perfect freedom of T.S. members. The giving to anyone of a prefix or affix by which he is known in the body to which he belongs, does not imply anything more than courtesy. A Lodge has a perfect right to invite or not to invite anyone; that was not the point I raised.—ANNIE BESANT, P.T.S.]

OTHER HOME TRUTHS

THE Home Truths of Lady Emily Lutyens must have delighted a good many people. There is nothing so interesting as Ourselves. If we cannot be praised we are at least glad to be analysed unfavourably. It keeps us to the fore. Let me help the good work.

As to the question of happiness, this is surely exceedingly debatable. It may very well be that a lot of us are happy only in the comparative sense of a man who has escaped from death in a terrible illness and is convalescing. He cannot be said to be happy as a healthy and care-free youth may be, but he is happier than he was before. If I may use a Theosophical cant phrase, "from a higher point of view" the convalescent is absolutely happier. The care-free youth is like the man who fell from the tenth floor of a sky-scraper. As he flashed past the fifth, some horror-stricken friends there heard him cry out: "All right so far!" Considering the grim realities of life, such optimism is a bit unfounded.

It is a pity that members of the T.S. should annoy well-meaning and originally kindly relatives, and it is too bad that anybody for any cause should have crassitude of the cranium (a phrase more elegant than that used by the author of "Home Truths"), but after all the former phenomenon (as well as the latter) is quite as common wheresoever any solitary member of a family gets some new ideas, say becomes a Christian Scientist. Eccentrics who are frowned upon generally retaliate by setting themselves up as something rather extra fine—look at the early Christians! And as far as that goes, look at the latter-day Christian Scientists! They may set up and attain the ideal duty of being well and happy, but it is an essentially selfish and unnatural way of going at things. The fact that there are a lot of miserable and sickly Theosophists (which remains to be seen) is no more to be laid at the door of Theosophy (where Lady Emily wisely refrains from laying it) than Malaria in India at the door of Hinduism. It's Swamps, psychic in one case, physical in the other.

But what I want to talk about is our paucity of original thinkers. First we must have a census return, using a form in which the chief question will be: Are you an original thinker? If yes, think an original thought and forward same to this bureau for inspection. If we then found that our T.S. was low in the list, I should explain it like this:

1. The centrifugal force which was set up in the inner worlds to draw into the Society its membership, has as its main element an attraction toward service and has also a large element of faith.

2. It is rare in any Society to find in the same person these elements combined with intellectual capacity of outstanding order, for the intellect (lower mind) is separative, and Service and Faith are elements of another character, usually found specially developed in other types than the intellectual.

3. As the watchword is Service and Faith, the members are very largely engaged in faithful service. Science and original thinking are as long as art and we haven't much time for them, as time is fleeting.

4. A useful career of a worldly kind is nothing beside a direct serviceability in the special work of the T.S.

5. The Theosophical knowledge is such a large body already that it takes a very original thinker to master it even as it stands.

6. And as others have already thought it out for us, why think and duplicate effort ?

7. The Mystic Number, Synthesis of all the others.

We *are* a ridiculous set of people, aren't we ?

F. K.

QUARTERLY LITERARY SUPPLEMENT

Atlantis: The Antediluvian World, by Ignatius Donnelly. (Sampson Low, Marston & Co., Ltd., London and Edinburgh. Price 10s. 6d.)

The purpose of this book is explained in the first chapter as being to "attempt to demonstrate several distinct and novel propositions," which include the following: that a large island existed in the Atlantic Ocean opposite the mouth of the Mediterranean Sea, which was the remnant of an Atlantic Continent known to the ancients as Atlantis; that Plato's description of this is not fable but history; that man first rose from barbarism to civilisation in Atlantis, and from the Atlantean stock the neighbouring countries were populated; finally that Atlantis perished in a terrible convulsion of nature, the memory of which is preserved in the Flood and Deluge legends found in so many parts of the world to-day. An attempt is also made to prove that the Garden of Eden, the Gardens of the Hesperides, the Elysian Fields, Olympos, Asgard, and similar myths and traditions, all refer to Atlantis, and that the gods and goddesses of the various ancient races (including the Hinḍûs) were originally the kings, queens and heroes of Atlantis.

Although to the Theosophical student some of these propositions will be by no means "novel," and while he may not be prepared to concede others or to agree with all the conclusions arrived at, yet he cannot but be interested to find such a mass of physical evidence combining to prove the main thesis almost beyond dispute, and sufficient at least to demonstrate the probability of several of the corollary propositions, together with a great deal of interesting speculation with regard to the traditions and mythology of many races in different parts of the world.

After giving Plato's version of the Atlantis story in full, the physical possibilities of such a catastrophe are discussed, numerous examples being given of occurrences which, though on a smaller scale, nevertheless furnish exact parallels. Then the "testimony of the sea" is examined, as revealed by the deep-sea soundings of the *Challenger* and *Dolphin*, and Part I is brought to a close with a chapter on the evidence of flora and fauna. Part II is an exhaustive consideration of the Deluge legends of the various races, showing a wonderfully close agreement as to the main facts. Part III compares

the civilisations of the Old World and the New, and the author tries to show all civilisation as inherited from Atlantis.

> Phœnicia, Egypt, Chaldea, India, Greece and Rome passed the torch of civilisation from one to the other; but in all that lapse of time they added nothing to the arts which existed at the earliest period of Egyptian history.

Egyptian civilisation he looks upon as "coeval with, and an outgrowth from, Atlantis". One chapter deals with the origin of our alphabet, and some remarkable resemblances are shown to exist between the alphabet of the Mayas of Yucatan and other ancient alphabets, such as the Phœnician.

In Part IV the mythologies of the old world are considered with a view to finding in them recollections of Atlantis, and here we feel the author has allowed himself to yield to the temptation to juggle with words and ideas in a manner which, though sometimes suggestive, lays him open to the criticism of being not only unscientific but occasionally quite unreasonable. For example, he endeavours to show the identity of the two words Olympos and Atlantis, and we are asked to think of the latter as gradually changing into Otlontis, Oluntos, and so to Olumpos. In the Gods of the Greeks, of the Phœnicians, and of Scandinavian mythology, he again sees the Kings of Atlantis, and the argument—since the matter is practically incapable of proof—degenerates into a series of speculative endeavours to make these ancient stories accord with a preconceived hypothesis. This part seems to us the least valuable section of the volume.

In the last and fifth part a considerable amount of evidence is collected in support of the supposition of Atlantean colonies in Central America and Mexico, Egypt, the Mississippi Valley, Spain, Peru, Africa and Ireland, each being dealt with in a separate chapter.

The book has been compiled with great care, and every passage referred to (even such as the story of the Flood from *Genesis*) is quoted in full in the text, there being no foot-notes throughout the volume. There are also a very large number of illustrations, and the chapter on the Alphabet is certainly a triumph for the printer! As the book is well indexed it should be of considerable value as a reference work. The writer does not appear to be acquainted with the record of occult investigations with regard to Atlantis; or, if he is, he entirely ignores it. But many of his conclusions, based on physical evidence, approximate closely with the statements made by occult investigators in such books as that of W. Scott-Elliot on Atlantis, and *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater.

D. H. S.

The Industrial Future, in the Light of the Brotherhood Ideal, by the Rev. John Clifford, D.D., and seven others. (George Allen & Unwin, Ltd., London. Price 2s. 6d.)

"In my view," says Sir Robert Horne, Minister of Labour, "the Brotherhood Ideal is the solution of the whole problem of our Industrial life." This statement, which was its author's message to the meetings at which the speeches here printed were delivered, is the key-note of the contents of the volume before us. This volume presents us with almost verbatim reports of what was said by eminent men and women, leaders of thought and action, at a series of conferences, the object of which was to suggest to the public ways in which the great ideal of brotherhood might be applied to one of the problems which at the present time calls most urgently for solution—the problem of Labour. The old system of industry stands condemned; and, as the Rev. S. Maurice Watts points out, it has come to the cross-roads. What path is it going to follow? No one can be indifferent as to the answer which in the very near future will be given to this question, and many people will be interested to read the views of those who believe that the way of brotherhood is not only a practicable but a profitable road. There is no particular sequence aimed at in the choice of the subjects of these speeches; each lecturer chose his own topic according to his predispositions: "The Place of Industry in the Plan of God for the Education of the World" is the title selected by the Rev. John Clifford; G. J. Wardle, Parliamentary Secretary to the Ministry of Labour, spoke on "The Way to Industrial Unity"; Lord Leverhulme on "Labour Ideals and Their Limitations"; Mr. A. Lyle Samuel on "The Conflict of Rights"; Miss Maude Royden on "The Future of Women in Industry"; Frank Hodges on "Workers' Control"; J. A. Seddon on "The Three Enemies"; the Rev. S. Maurice Watts on "Industry at the Cross-Roads". It is significant of the times, and of interest to Theosophical students, that all the speakers are anxious to lay stress on securing for the community not only the rights due *to*, but also the rights due *from*, Labour.

A. DE L.

The Life and Work of Alan Leo, by Bessie Leo and others. (*Modern Astrology* Office, London. Price 6s.)

This book is a composite appreciation written by Mrs. Leo and some of her husband's many friends. It commences with an interesting Foreword by Mrs. Besant on his life and work, dealing with both in a general way, and pointing out that: "He was one of the foremost in raising Astrology from fortune-telling to a scientific forecasting of conditions, a delineation of tendencies in a character, a map of the personal nature, and a wide outlook on the coming evolution."

Mrs. Leo then gives a sketch of his early life; this leads on to his study of Astrology as a young man, which finally culminated in his starting an astrological magazine with some friends, in his thirtieth year. Mr. Lacey continues the story from this period, and tells us that they were the pioneers of free horoscopes, giving a short delineation to annual subscribers, and thus collecting the invaluable data which proved so useful in Mr. Leo's later writings. Apparently they sent out about fifteen hundred horoscopes during the first year, in spite of other work which claimed their attention all day. Mrs. Leo goes on with an account of her married life, relating how she met Alan Leo through Theosophy and Astrology, and how, in spite of various difficulties at the beginning of their attachment, these were overcome and resulted in an exceedingly happy marriage.

The reminiscences are continued by Mr. Leo's various friends writing of their different experiences in connection with their work with him. Mr. H. S. Green gives an interesting account of the connection between Alan Leo and Charubel (Mr. Thomas)—also deceased—who seems to have been an intuitive astrologer and one who thought highly of Mr. Leo's temperament and abilities. Miss Higgs, Mr. and Mrs. Barley, Mr. Arthur Mee, Mr. Charles Moore, and Mrs. Maud Sharpe—all have something to say about their friendship with Alan Leo, and convey to the reader in their various ways an idea of his kindly temperament and wonderful power of continuous work.

Mr. Robson closes the book with an able delineation of Alan Leo's horoscope, taking point by point carefully, and showing how the strength of the horoscope was in its generous tendencies and power of continued effort towards the ideal chosen in early life and never lost sight of in spite of every obstacle. Those people who have obtained help and illumination from his books will find in this one an interesting study of his temperament and methods of work.

B. A. R.

Amritsar and Our Duty to India, by B. G. Horniman. (T. Fisher Unwin, Ltd., London. Price 6s.)

In reviewing this book for THE THEOSOPHIST, the standpoint taken is not the political but the ethical one. Legitimate differences of opinion will always exist with regard to courses of action taken in the name of a nation or community, and normally we hold the discussion of such political questions to be outside the scope of a Theosophical publication; but when any course of action, whether political or otherwise, clearly strikes at the very root of ordinary humanity—in other words, violates the elementary principles of Brotherhood—we regard it as a Theosophical duty to speak out. Accordingly, in the case in point, we have no intention of criticising those portions of the book which deal with the events leading to the Panjab tragedy of April, 1919; neither are we concerned with the personal qualifications of the author to present the facts on which this book is based; we merely wish to draw the attention of our readers to the existence of such a book, as placing before the public a plain statement of a matter affecting the honour of every British subject. We may safely leave those who read it to judge for themselves.

For we have no doubt as to what that judgment will be. The evidence of General Dyer before the Committee of Inquiry evoked so unanimous an outburst of condemnation from the leading organs of British public opinion, that there could be no question as to the effect produced on decent-minded people by these boastful admissions of terrorism. Still less, therefore, is it necessary for us to anticipate the verdict of Theosophists; it is a foregone conclusion.

The value of this book, however, from the Theosophical point of view, goes deeper than the obvious aspect of criminality. Theosophists have been specially enabled to understand the spiritual significance of maintaining the link between Britain and India, the political link being but the means to a spiritual link; and anything which threatens the continuity of goodwill on which that link ultimately depends, is, in the light of Theosophical teaching, a direct challenge to the progress of the world. It is inadvisable, therefore, for any student of the plan of evolution to remain ignorant of the extent to which the relations between the two countries were strained by a species of "frightfulness" (the word used by Mr. Justice Rankin, a member of the Hunter Committee) reminiscent of the worst forms of militarism —to free the world from which, Britain entered the war. And to make matters worse, this occurred at the very time when the Reform Act was in preparation.

Mr. Horniman does not mince matters, though he confines his attention to substantiated facts and exercises a noticeable restraint in his comments. The book is exceedingly painful reading, but the national karma of these misdeeds will have to be faced, and the recognition of a danger is the first step to its removal.

W. D. S. B.

Theophrastus Paracelsus, Mediaeval Alchemist, by W. P. Swainson. (William Rider & Son, Ltd., London. Price 1s.)

This small book is the first of a series which is to deal with the lives of the mystics and occultists in a handy and popular form. The life of Paracelsus, his writings and teachings, form a subject of perennial interest, all the more fascinating on account of the mysterious and wonderful element which enters into it. The present booklet deals with this vast subject in eleven short chapters, the whole only extending over fifty-two small pages, so that nothing more than a brief outline of the subject is possible.

The first two chapters give us some idea of his wandering and erratic life; the next seven attempt to explain his main teachings and theories under such heads as Necromancy, the Origin of Diseases, Magic, Alchemy, Astrology, etc.; the tenth compares him with the other mystics, while the last shows him to have been essentially a Christian occultist. The writer has endeavoured to summarise Paracelsus' main doctrines in the language of present-day Occultism, and considerations of space have rendered it impossible for him to refer to chapter and verse, or to give more than a very few actual quotations from Paracelsus' own writings. Consequently, although the booklet makes interesting reading, one feels a little doubtful as to how far the summarising may not have been coloured by the views of the writer himself. The literary style might surely have been improved by a little more care and polish.

D. H. S.

Self-Health as a Habit, by Eustace Miles. (T. M. Dent & Sons, London. Price 5s.)

Mr. Eustace Miles is so well known as a practical food-reformer that what he says is worthy of our earnest consideration when he gives us the result of his experience in various diets. For many years also he has had a very large amount of experience in advising those who for various reasons wish for a change of diet and habits. In this work

he has had the assistance of Mr. Collings, who carries out the threefold test in serious cases. The book we are reviewing is largely the result of these investigations, and we are struck by the width of view he takes in most cases. His choice of diets and of exercises is much more varied and interesting than that prescribed by other teachers of physical culture. He acknowledges the good that certain diets (such as the unfired food diet) do, but points out that in many cases the results are unsatisfactory. He therefore advises patients to find out what suits them individually, after having the benefit of expert advice as to the cause of their ailments. Where so much is good, one hardly likes to point out deficiencies, but it is rather extraordinary that a writer in these times does not mention "mental conflict" as one of the prevalent causes of ill-health. When it is estimated that a large proportion of "nerve" cases are due to unconscious conflicts, we feel that the ignoring of such cases is a serious omission. In fact the whole question of sex, which is one of the principal causes of mental conflict, is dismissed in a short paragraph recommending the wise education of children on this point. Yet self-health is impossible unless the individual is well-balanced in his whole nature. It is true he speaks of the immense importance of cheerfulness, leisure and high thinking, and much of his advice is excellent on these points. An index is the weak point in most books, and unfortunately this is no exception; it is not nearly full enough.

Any book which helps us to realise the possibilities of a healthy body is valuable in a time when nearly every one is handicapped by some ailment. Mr. Miles holds up a high ideal of personal health, and his exercises are so simple and practical, and his advice so much in accordance with common sense, that anyone can gain help by reading this his latest work.

K. B.

Letters from India, written by J. S. H. (The Swarthmore Press, Ltd., London. Price 2s.)

This is a very readable collection of letters, in which a young missionary gives his impressions of India, with special regard to educational work. His religious outlook is naturally that of a Christian to whom Christianity is *the* religion, but he is exceptionally broad-minded, and there is nothing in these letters to offend the susceptibilities of the followers of other Faiths.

In the first place he pleads for better education and preparation of the missionaries sent out to India, who ought to go through a

course of study in language, Indian antiquities and the history of Indian civilisation, Indian thought—philosophical and religious—and modern political and religious movements in India; thus prepared, they should add the most important requisite—natural contact with Indians *on terms of equality*. Personal friendship, the example of the missionary's life, he considers the best qualifications for successful work; for "if the divine love dwells in us, the growth of the Church will look after itself. Moreover, many a heart will be converted to Christ without being converted to Christianity. Friendship has an attractive power that is utterly beyond the realm of proselytism." Again: "Our task is not to add members to the Christian Church, but to endeavour to form in others a character like the character of Christ."

Comparing East and West, he holds that in the East the importance of individual personality has been neglected, whilst in the West it has been over-emphasised. The West must teach the East the dignifying of human personality, while the East brings to the West the gospel of the Immanent God.

Moral teaching must be the first care of the educationist; purely secular education, as in Government schools, being fatal, especially in India, "where religion traditionally controls the whole life of a man from cradle to grave".

> It would be far better for Government to organise the teaching of Hinḍūism and Islām to Hinḍūs and Musalmāns in its schools, than to continue the present system, which leads inevitably to materialism and to the undermining of the restrictions and restraints of religion and morality.

The second part of the book contains letters descriptive of the havoc caused by the influenza epidemic, and of the relief work organised by the author under difficult conditions, while Part III adds some of his own poems.

We have perused this little book with interest, especially Part I; for if the spirit of these letters were to spread among missionaries, many of the objections to missionary enterprise would vanish and their work would gain immensely in dignity and value.

A. S.

Catholicity, a Treatise on the Unity of Religions, by the Rev. R. Heber Newton, D.D. (G. P. Putnam's Sons, New York and London.)

If this book were to fall into the hands of an orthodox Catholic, whether Roman, Anglican or Liberal, he would probably be surprised at the title of the first paper—" Christianity a Re-Baptised Paganism ". From this first essay, in which the author proves his point pretty clearly, we go on to chapters on " The Cypher of the Cross " and " The Witness of Sacred Symbolism to the Unity of Religion," which are really extensions of the first, showing how all the common signs and symbols of Christianity were equally common in Egypt, Assyria, Greece and India, as far back as history can trace them. It is curious, however, that unlike H.P.B., who has covered the same ground in much greater detail, he stops short of tracing them a step further, and finding their prototypes in the cosmic significance of the Zodiac.

Leaving the symbols for the things symbolised, he then takes up the parable of evolution and shows how Christianity is the natural and inevitable flower of previous systems, though most closely connected with Judaism; then he falls into the common mistake of supposing that Christianity is the opening out and giving to the world of the truths taught to the initiates in the Mysteries.

His chapters on " Religion and Religions," " The Limits of Religious Fellowship," and " The Possibilities of Common Worship," are indicative of his extraordinary breadth of mind and sympathy; for him there are no Religions—only Religion; there are no limits of religious fellowship, for all are seekers after the same God; and he quotes with equal love and appreciation Nicholas Herman of Lorraine, and Shrī Ramakrishna Paramahamsa; he finds the basis of common worship in the common Fatherhood of God, voiced in various languages as *Dyaus Pitar*, *Zeus Pater*, Jupiter, Our Father which art in Heaven.

After this, one is not disposed to find much fault with his conclusion that Christianity is, among religions, the survival of the fittest, for his Christianity is of the broad and loving variety which is most fitly called " Catholic," and is indeed the essence of all religions, without which religions, whether of East or West, are but the " frame-work that waits for a picture to frame ".

The book is a valuable contribution to the literature not only of religious but of social reconstruction, for such reconstruction will only be secure as it is founded on the broad basis here indicated—of the essential one-ness of all humanity.

E. M. A.

The Twentieth Plane: A Psychic Revelation. Reported by Albert Durrant Watson. (Sampson Low, Marston & Co., Ltd., London and Edinburgh. Price 10s. 6d.)

A very curious record of communications, purporting to come from "the twentieth plane," is here set before us. It consists of addresses, messages, conversations, and answers to questions, given ostensibly by notabilities of bygone years and ages, among whom figure Plato, Socrates, Shakespeare, Benvenuto Cellini, Robert Ingersoll, S. T. Coleridge, and others too numerous to mention.

The method of the reception of these communications was, we are told, threefold—by ouija board, automatic writing, and trance address—always with the same Medium, or "Instrument" as he is described throughout these pages. We are informed by the compiler, Dr. Watson, who is a Fellow of the Royal Astronomical Society of Canada and President of the Society for Psychical Research in Canada—a gentleman beyond suspicion—that the "Instrument" is a Mr. Louis Benjamin, a commercial man of Hebrew extraction: "something of a mystic, and an investigator interested in the great problems of man and incidentally of human immortality," but by no means a person of widespread knowledge or of deep reading. In the Preface is considered very candidly the possibility of either the compiler himself or one of the circle being the source—unconsciously—of the communications received; but, on what one is bound to admit seem to be sufficient grounds, this hypothesis is rejected.

One of the compiler's chief arguments in favour of the authenticity of the messages received is the extreme diversity of style displayed; and a few extracts will show that this claim is well founded. Here is one professing to emanate from the Master Jesus as its source:

> The old world of the dispensation now ending is but a Sheol, a place of burning, a refuse-heap outside the walls. I never formulated a creed . . . I never even gave a name to my Religion. I was the voice of God in the valley of earth life.

Another, from a less exalted fount—Robert Ingersoll:

> Nothing is worthy of utterance unless it teaches something high and noble . . . The voice of your life will sing, and its singing will reach the Master of Masters and blend with His, till all shall hear the divine song of your characters.

Voltaire is credited with the following aphorism: "Truth is a broom that can hold back the ocean." And Benvenuto Cellini with the quotation below:

> The thing which reveals all has finished its story. Thus its strength to that extent is gone. But great things, that only half reveal, cause the spectator to use his analytical power to learn more; thus he is more greatly impressed.

To the student interested in psychic phenomena the volume above referred to may be recommended. Many of the matters treated are handled in a lofty and striking style; one cannot say that anything peculiarly original in thought is produced; but after all there is little new under the sun, while the account given of after-death conditions differs much from that in Theosophical or ordinary Spiritualistic literature, and, as a new presentment of the subject, should be worth considering.

G. L. K.

MAGAZINE NOTICES

Shama'a, an Illustrated Quarterly Magazine of International Art, Literature and Philosophy; edited by Mrinalini Chattopadhyay. (Published at "Aghore Mandir," San Thomé, Madras. Annual subscription: Rs. 8.)

The first number of this magazine bears striking testimony to the new spirit that is revitalising Indian culture. The name is a Persian word, meaning "light," and though the outlook is essentially Indian, it is also delightfully cosmopolitan and modern in the best sense of the word. In her eloquent Introduction, the Editor strikes the key-note of a confident and practical idealism:

> It will be the purpose of this magazine to attempt to study the trends of philosophic thought and artistic expression among the nations of the world and present them to our readers. It will be our endeavour to study the thought of as many nations as possible, and with this end in view we have called our magazine International and invited large numbers of contributors from all parts of the world. Our principal object will be to acquaint ourselves with the currents of modern thought, not because we are without reverence for the past, but because the past is valuable to us in so far as it lives in the present and will survive in the future. We belong to the New Age, and our interest lies in the new ways of thinking.

A typical article is that entitled "The Art of the People," by Radhakamal Mookerjee. It deals more especially with the sociological aspect of art, and reveals an intimate knowledge of, and a deep-rooted affection for, the various handicrafts that beautify the village life of India. The writer lays much-needed emphasis on the recognition of true art as a necessary element in the life of every human being, instead of as a luxury solely for the rich, and elaborates his theme with thoroughness and ingenuity. Bhagavan Das begins a masterly study of Shrī Kṛshṇa, in which he expounds the doctrine of Avaṭāras in simple and modern language; his vivid portrayal of character brings India's hero very near to us, and makes us feel that the days of "great men" are by no means over.

Another contribution which calls for special mention is "Reconstruction: the Future of Literature in India" by Satya V. Mukerjea. It is a keenly discriminating survey of the phases through which Indian literature has recently passed, and carries with it much encouragement and constructive suggestion for the future; for instance, the drama is recommended as the most appropriate form of expression for the new tendencies of Indian thought. Other articles are "Modern Tendencies in Poetry," by T. S. Eliot, and "Chinese Buddhist Poetry," by Arthur Waley.

Poetry is represented by Rabindranath Tagore's "The Debt," "Reverie," by Harindranath Chattopadhyay, "A Lament," by P. Padmavathi, and "Before a Golden Lily," by James H. Cousins—the latter took our fancy immensely. One of the most pleasing features of this tasteful publication is the frontispiece—a coloured reproduction of a picture by a young Indian artist; it is called "Raga," and a charmingly characteristic interpretation is given by Harindranath Chattopadhyay on the opposite page. *Shama'a* is a production worthy of Indian genius, and we can wish it nothing better than to continue to fulfil its self-appointed ḍharma of light-bringer to East and West alike.

Theosophy in Scotland, which "reincarnated" at the beginning of this year in a business-like grey and red cover, is amply justifying its second plunge into matter by the excellence of its numbers. One of the best features is the series of papers issued under the heading "For Students"; these papers, by J. M. A., show a careful study of *The Secret Doctrine* and a gift of lucid interpretation which should do much to stimulate individual research. Another excellent feature is the series by R. L. Christie, entitled "Elementary Theosophy". The reviews are attractive, and the questions and answers add to the live interest of the magazine.