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THE THEOSOPHIST

ON THE WATCH-TOWER

I DO not often duplicate paragraphs in THE THEOSOPHIST and *The Adyar Bulletin*, but the suggestion of the Shri Bharata Dharma Mahamandal, Benares, is of so striking a character that the widest publicity should be given to it, and I take from the *Bulletin* the account that I wrote a fortnight ago.

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A strange and significant proposal has come from a hitherto very orthodox body, the Shri Bharata Dharma Mahamandal. It proposes, as a "Worthy War Memorial," the setting up in Benares, the very centre of Hindū orthodoxy, of a Hall of all Religions, urging that "it would be helpful in diffusing the feeling of brotherliness among the followers of different Faiths". In a pamphlet are set forth the outlines of the scheme, and it is pointed out that, even in these days, "though Religion has ceased to be the principal cause of conflict in the world, it is one of the potent sources of ill-feeling, affecting vast populations of almost every grade of intellect". And then comes the following paragraph, which might have been copied from a Theosophical textbook :

The primary purpose of Religion, however, is (to repeat a mere truism) to promote the spirit of harmony and brotherliness in mankind by making all races and classes of men realise that they are the children of the Almighty God who is Father of all. It is simply

ignorance of the basic tenets and creeds of each other's Faith (which are common to all religions and schools of Theology) which is responsible for keeping alive the smouldering fire of religious animosity that had raged so fiercely everywhere in pre-modern times.

It is proposed that the Hall shall "serve as an Academy for the study of comparative religion and philosophy," and all recognised denominations, "Hindūs (including Sīkhs), Musalmāns, Christians, Jains, Buddhists, Pārsis, Jews, etc.," and "various schools of dissent, such as Brahmos and Ārya Samājists among Hindūs, and Nonconformists of other persuasions" will all be equally welcome, and have an equal title to the Hall. There are to be a Library, containing the Holy Books of all religions and philosophies; places of worship for all, as Hindū and Sikh temples, Islāmic musjids, Christian churches, Jain mandirs, Buddhist vihāras or pagodas, Jewish synagogues, etc.; homes for priests, ministers, teachers, etc., with the places of worship; rooms for students of comparative religion and philosophy.

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It seems that the Mahārājā of Darbhanga suggested this as an appropriate memorial of the War, but he unfortunately chose the *Calcutta Englishman* as his medium of communication, so that it has not spread far among the Indian public. A Trust has already been formed, with a donation of six lakhs of rupees—£90,000 according to the normal value of the pound sterling, now about £60,000; but the exchange value does not affect the rupee, except by the great rise in prices here, as elsewhere. Land is to be given to each Faith for the building of its own place of worship, under most reasonable conditions, designed to promote and maintain harmony and goodwill. The Trust was created on the 14th December, 1919, the day of the Peace celebrations. "It is laid down that no special sect or creed shall practise or perform, within the limit of the Trust land, anything which would hurt the moral or religious susceptibilities of others," even "though sanctioned by the principles of religion and morals of any particular sect or creed". Every follower of any sect or creed may

support his own views, but may not run down or reflect on the religion of any other. The Maharshi Yājñavalkya is quoted as saying: "A Dharma which stands in the way of other Dharmas is not a real Dharma but a pseudo-Dharma." The writer states :

In a society, as in a government, the working of Materialism drags humanity downwards, leading to the chaos of barbarism and ultimate extinction of the whole civilised race. Dharma, faith in God and the Daivi Jagat (Occult World), and spirituality in general, serve as a balancing-force which prevents such downfall. To make the civilised race lasting on the earth, therefore, the effective means should be to promote the culture of the Religious spirit, Devotion to God, Faith in the Occult World and Spirituality in general, in perfect harmony with all the Faiths of the world.

Could anything be more Theosophical? May we not see in this noble scheme a place in which the Coming Jagat Guru may fitly proclaim His Message of peace? All will join in wishing well to this great enterprise.

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Never was the message of peace and brotherhood more sorely needed than it is needed to-day in India, where hatred has been developed into a science of politics. The terrible events last year in the Panjab, with the massacre in Amritsar, intended, according to its author, to impress the Panjab, caused such a fury of anger that riots broke out where its news spread, and it was the cause of 60 per cent of the crimes which occurred in the Province. The brutality with which Martial Law was administered, and the racial hatred shown by the British, have resulted in a hatred of them which lies at the root of Mr. Gandhi's programme of Non-Co-operation. He probably is not himself moved by hatred, but his peculiar religious views lead him to the duty of cutting himself off from one whom he regards as an evil-doer. He said, the other day, that if a father behaved unjustly, his children should leave his roof. To have anything to do with the evil-doer makes one partaker of his sin; hence, if a Government does a wrong thing, you must refuse to co-operate with it, to have anything to do with it, to enter Courts of Law, or Councils, or occupy

any post in its service ; if enough people follow this method, Government will be paralysed and forced to submit.

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Moreover, you must ostracise all the people who decline to follow this astounding method. Casually, you must boycott the Prince of Wales. You must act in everything as though you were moved by the bitterest hatred, though you are requested not to nourish that passion. There was, in truth, a period in ancient Indian history, when a king was a tribal chief, and if he proved oppressive, the people would march away and leave him high and dry, while they settled comfortably down elsewhere without him—a king without subjects. Non-Co-operation seems to be based on that old method, but 315,000,000 of people can hardly emigrate and leave the Viceroy and his Court in sole possession. When no such separation is possible, propinquity and mutual irritation will obviously breed trouble.

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Last year, Mr. Gandhi preached a law-breaking campaign, and he and a few friends walked about in Bombay streets and sold a few pamphlets at very high prices, the pamphlets being printed in defiance of the law which required an imprint. The proceeding was harmless, and a good-natured Government looked on and took no notice—a most annoying way of dealing with would-be martyrs. But more serious law-breakers caught up the cry, where Sir Michael O'Dwyer's oppressive rule had alienated the people. Hence rioting, and Mr. Gandhi's regretful admission that he had under-estimated the evil in human nature, and his withdrawal of the campaign. This year, he has elaborated a far-reaching method of Non-Co-operation, a far more dangerous scheme than last year's.

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Mr. Gandhi lives in a world of his own, quite different from the world of human beings, with their crude ideas, their easily aroused passions, and their sudden bursts of activity. He is dangerous, well-meaning man as he is, because his imaginary

human beings whom he arranges so nicely are not the human beings who live in our world, and do not dance to his piping, as he expects them to do. His imaginary Government which is paralysed by Non-Co-operation bears no resemblance to the actual Government, prepared to take a part in the game not laid down for it in the drama. Thus, when a Non-Co-operator lately said he would not co-operate with Government, the Government serenely declined to co-operate with him and would not supply government water to his land. There was a certain humour in the situation, but the first Non-Co-operator was naturally indignant when the Government acquiesced in his proposal. Unhappily, the outcome, when the proceedings really begin, will not be of this farcical nature.

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It all means alienation, hatred increasing between the two Nations in whose union lies the hope of the world. Are things to go from bad to worse till He comes, who can heal the wounds of the world? We had dreamed of a World Peace in which the Way would be prepared. But nothing seems further from the world than peace.

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I am glad to see our members working so well for the little children in the war-devastated area of Central Europe to save them from complete starvation. We find, as usual, the names of Dr. Haden Guest and Mrs. Beatrice Ensor are prominent in work. They have issued a Scheme to bring over to England large numbers of children, as it is found impracticable to supply food enough to support them on the spot. Norway, Sweden, Denmark, Holland and Switzerland have all opened their doors to the hapless army of little ones; Italy joined after the War, and Britain is now one of this band of Mercy. This Hospitality Scheme co-operates with Miss Jebb's "Save the Children Fund," and with other like agencies. The need is so enormous that no sums, no materials, can be too much. Mr. Hoover "has staved off death and disease from perhaps three million children. In

Poland alone 1,300,000 children are being fed under his scheme". His funds are, I believe, drawn from the United States.

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One of the great needs is for clothes, for with winter approaching, suffering will be terribly increased. In every country of Central Europe and the Near East, we are told, there is dire need of clothing, the more that coal shortage is likely. Paper is used for baby clothes, and their wraps are half paper, half cotton, and fall in pieces after three washings.

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One of our members, Mr. Peter Freeman, writes:

My proposed tour through Central Europe was duly accomplished, as suggested in my last letter, during February. I went through Belgium, Germany, Poland, Czecho-Slovakia, Austria, and returned through Switzerland and France, and was thus able to see for myself some of the actual conditions under which the people are living (or perhaps one should say dying) in this famine-stricken country. The terrible conditions which exist can hardly be exaggerated—it is stated on good authority that twice as many people die *daily* from the results of starvation and disease as were being killed by shot and shell during the War. From what I saw and heard, when there, I can well believe it.

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The following notes on the Brothers of Service, which reached me too late for the T. S. Report, will interest my readers:

There are, at this writing, eighteen Brothers. Eleven are in the National Education work; two are employed mainly in connection with the Theosophical Society itself; three were drafted into the political and social reform fields; one continued to work for the Order of the Star in the East; and another has reverted for the time being to student life, in order to better equip herself by taking a degree. Novices number six. Four work for the National Education cause, one for the Theosophical Society, and the other in the political and social field. There are now sixty-two Probationers. Since the last Report six have been admitted and three struck off the list. There are seventy-one Lay Brothers, paying one-tenth of their income,

There are twenty-two Associates, donating sums fixed by themselves. The Brothers and Novices all reside in India. Of the others, fifty-six live outside of India, fifty-one being in America, three in Great Britain, one in Australia and one in Norway.

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Toward the end of 1919 a small beginning was made in bringing together at a common meal fortnightly such of the fully pledged Brothers as are resident at the Headquarters of the Order, so that the communal life might receive a little more attention; it being felt that the truest value of the Order will become evident only if those who are entirely pledged to it come to know each other as members of one family. The Brothers in India have been without the personal presence of their beloved Chief most of the year, and now rejoice that she has once more come back to them. Mr. Jinarājādāsa, Secretary, and Mr. Wadia, Treasurer, have also been absent since early in 1919. Mr. Fritz Kunz has acted, and continues for the present to act, as Secretary and Treasurer.

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Bishop Leadbeater's wonderful book on *The Science of the Sacraments* has found a warm reception in New Zealand. In a review in the *Dunedin Star*, a column in length, it says :

The Science of the Sacraments is, or ought to be, an epoch-making book, for it brings what thousands upon thousands of earnest Christians long for—knowledge: it offers detailed information as to the hidden side of Christian ceremony that satisfies the minds of worshippers, even as the issue of unwearying, devout performance satisfies their hearts. There have been eras when such knowledge was not needed by the many—it was always the possession of the few—but in our day, when intellectual development is the salient characteristic of human progress, it is imperatively necessary. Without it those who will at all costs follow the right are torn between the sad alternatives of stifling intellectual questionings, walking in blind faith, and breaking altogether from the old, loved forms.

It is a sign of the general ignorance of the widely beneficial value of the church—as of other—services, spreading an atmosphere of purity and strength around them, that this is spoken of as “a new idea of church worship”. It is only new in the sense that it has been forgotten for so

long. Every Hindū, who performs his morning and evening worship, knows that he performs it for the sending out through his neighbourhood of streams of spiritual help. The review concludes:

We said at the outset that the volume under notice is, or should be, an epoch-making one. It should be found in every theological library, and on the shelf of every earnest student of Christianity; and for a time at least oftener in his hand than on the shelf. It is a magnificent gift to Christendom; one of the most valuable contributions to the progress of the Christian Faith that have appeared in the whole course of its existence. In the light it brings, the armistice of recent years between science and religion should blossom into a true League of Nations, all possibility of further misconceptions and hostilities gone for ever. Our debt to the Right Reverend author is incalculably great.

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It is a great time for the annual meetings of Theosophical Federations just now in India, and I am presiding at quite a number. There is one, the Tamil Federation, in Madras itself, on July 31 and August 1, held in Madras rather than in Adyar, because it is thought well to reach especially the Tamil-speaking population. July 24 and 25 I go to Coimbatore, where the later part of my internment was lived, where the Seventh District Conference is to be held with the First Western Tamil Districts Conference. These Conferences are very useful here as in Britain, where also they form quite important features of the Theosophical year. There is to be held in Benares in September a Summer School, lasting some ten days or a fortnight—a kind of minor Convention devoted to study and lectures. The great political activity in the country does not interfere with the constant steady work carried on by the Theosophical Society.



ADULT CHILDISHNESS

By CYRIL SCOTT

(Concluded from p. 326)

I HAVE dwelt upon jealousy, not because any of you will disagree with me that it is a childish and undesirable emotion, but because it is one of the greatest illusions, and therefore a factor in our present point of view. Now I come to a most important stage in this Gospel of Childishness—the stage which I have called discrimination between relative and unconditional happiness. And to begin with, I must maintain, however much we may try to elude the fact, that the incentive to all activity (and even inactivity) is the search for happiness. The murderer, lusting for money, kills the miser in order to steal his hoard—this is the search for happiness; the saintly hermit sits in a cave and contemplates the Divine—this also is

the search for happiness. Even the appeasing of the smallest twinge of conscience is the search for happiness.

But, as already hinted, there is a relative and an unconditional happiness; the former is dependent on external things and appears to come from *without*; the latter is *not* dependent on anything and therefore comes from *within*. The Advaitist says: "I am That Absolute Existence and Bliss," while the Christian says: "The Kingdom of Heaven is within"—both meaning the same thing. Now, a man attains to that unconditional happiness when he makes his mind *one* with it; and the greater his capacity for making his mind *one* with it, the happier he becomes. And to illustrate this, let us suppose a child and a man are playing with a certain toy and all at once that toy gets broken. Why does the child set up weeping and lamentation, whereas the man merely smiles and remains emotionally neutral? Simply because the man is a little nearer to that unconditional happiness than the child; therefore the breakage of a toy cannot appear to him as a tragedy. Now carry this fact to its logical conclusion, and we see that only for the undeveloped or ordinary man, whom we may call the childish soul, is the world full of tragedies; but to the sage or adult soul even life's greatest tragedies are but as the breakages of so many toys.

But the matter does not end here, for now comes the important concomitant to it, namely, that he who can regard life's tragedies as merely the breakage of so many toys must at the same time regard life's weaknesses in a similar light.¹ To him, such things as hatred or revenge, or all forms of spite and uncharitableness, are not worth indulging in; they are something (to use a quotation) "too small for man—a monkey-trick he ought to have outlived, a childish storm of tears he ought to be able to control". To put oneself to enormous inconvenience in order to "get back" on somebody, is a feat of

¹ See *The Way of the Childish*. Kegan Paul.

childishness *par excellence*. To be upset because people make unflattering aspersions upon one, is another feat of childishness; and the reason is obvious, because it shows that one allows one's mind to dwell on futile and barren things.

Some of you, however, may contend: "If we are not permitted to feel all these unpleasurable emotions because they are childish, why is it not equally childish to feel love and forgiveness and beauty, and other emotions of the same category?" And the answer to that is: "Because these latter are real and eternal (as any philosopher will maintain) and therefore *one* with happiness, while the former are transient, illusionary and at the same time pain-bearing." Now, it is a characteristic of children to cling to illusions and illusionary things; a child's pastime is usually to *pretend to be* this or that, and this pretending belongs to his pleasures; a child's pain, on the other hand (if it be not purely physical), is to be afraid of the dark, or of supposed ghosts or fairy goblins, or other illusions of a like nature. But there is yet another point connected with childish characteristics, and that is a certain perverse delight in clinging to pain. People whose minds are of a rather childish order make a species of hobby out of their bodily ailments; having nothing better to think of, they become chronic valetudinarians; in other words, their one idea is to excite sympathy in order to gratify their vanities. Children are guilty of the same desire, there being hardly anything a child longs for so much as sympathy. But what I would *emphasise*, is the fact that *only* the foolish cling to pains of any description; the wise man or adult soul makes war against them and leaves no stone unturned until they are vanquished. Just as a headache is a pain of the body which every sufferer endeavours to banish, so is malice or jealousy or hatred a pain of the mind—an unpleasant sensation.

Now, as there exists that unconditional happiness of which we have spoken, so does there exist an unconditional

love; indeed this latter is an attribute of the former. The welkin, for instance, is not only vast but it is also blue; and to think of the welkin without thinking of its vastness and its blueness at the same time, is not possible. And so it is with love and happiness; only he who feels a distinct kindliness, compassion and loving sympathy for every human being (nay animal as well) can enjoy perfect and permanent happiness. For this reason I must touch on the necessity for tolerance, since tolerance is only a more definite word for the greatest of all, namely, charity—or again, to use another variant, love. And I use the word tolerance instead of mercy because, whereas gods and kings, and beings placed high up above the ordinary mortal, may exercise mercy, yet it is essential for the man in the street first to acquire tolerance—an attitude to be adopted between equals, since mercy always implies inequality in one form or another.

If we attempt to define this attribute, we may put it as follows: "To allow ungrudgingly others to do and think that which one does not care to do and think oneself"—that is tolerance. Yet how few there are who possess this most peace-making quality to its full extent. Those who possess it not at all are the conventional people, the people who think the highest virtue is to be a parrot or an ape; and these are the Pharisees transported into the present generation. Those who possess it to *some* extent are those who are tolerant about religious feelings and beliefs, but grossly intolerant towards any form of human vice or love passions. I have a suspicion as to why this is so, and I think it is because a man's beliefs can seldom touch us in any very definite way, but a man's vices may cause us considerable annoyance and inconvenience. It is much the same as our hearing of a terrible railway accident in Timbuctoo; it is so remote that we hardly take any interest in it; but if we hear of a terrible railway accident in London, our attitude is vastly different, for there

is the dreadful possibility that we might have been in it ourselves.

This half-hearted tolerance, then, is but a spurious thing, far nearer indifference and selfishness than loving charity ; and therefore it is useless as a factor in spiritual happiness, being an emblem of separateness and not unity. For only when there is understanding and sympathy is there love in the highest sense of the word. Moreover, in true love the first desire is to help ; and to be shocked at anything whatever is to frustrate that desire in a very practical way. He who faints at the sight of blood can never offer first aid to the wounded ; likewise he who is shocked at the sight of vice can never nurse the morally sick.

Yet, at this juncture, no doubt many of you are thinking to yourselves : " Here is this man, who has done nothing but run down children for the whole of his lecture, having the effrontery to preach tolerance to us ! " (It is most fortunate no children are present.) Well, you may indeed be excused for your aspersions ; yet if I were not to exonerate myself, the innate meaning of my lecture would be entirely lost. Who in the world is brutal and foolish enough to despise a child for being a child ? Do you not see that the idea of childishness carries with it an infinitude of tolerance, whereas the idea of sinfulness carries with it intolerance and disdain ? We scold our children that they may progress (though it were often better lovingly to advise them), but he who does not scold his children with his " tongue in his cheek," has hardly learnt the art of controlling his temper. We all agree that it is very expedient for children to learn to obey, but we must also admit it is very useful for the parent to be obeyed ;¹ for what parent does not often command his children to refrain from doing perfectly harmless things (such as

¹ See *ibid.*

making a noise] in order that he or she may selfishly be spared the discomfort of it? Indeed, so useful do many parents find it to be obeyed, that they continue to order their offspring about, long after that offspring has attained to majority; in fine, they conveniently forget to remember that their children have grown up.

I once knew an old gentleman of eighty-five who ordered his son, aged about sixty-three, as if he were still a little boy of six. Needless to say, as the son, aged sixty-three, had several grown-up sons and daughters of his own, he had to avoid the company of his father when they were present, in order to exempt himself from that blow to his dignity which in colloquial language is called "being thoroughly sat upon". But the entertaining part of the matter is that where you find this attitude of wilful forgetfulness respecting the fact that one's children have grown up (which means, in other words, the childish desire to command, and the equally childish lust for power), you find at the same time an inherent craving for love and servile admiration. And this craving may be gratified to some extent as long as the children from whom it is demanded are young and innocent; but once they are grown up, enlightenment pricks the bubble of the illusion, and they come to regard that parental authority in its true light, namely, as vanity and intolerance, or sheer love (to use a piece of expressive slang) of bossing.

But leaving aside parents who even in their old age have not learnt wisdom, and returning to younger and more tolerant ones, we must face the fact that it is the nature of children to be naughty and to make a noise (so that their lungs may expand) and to do other foolish things, so that by painful experiences they may learn how great is the profit of being good. Tolerant parents realise this, and know that to lock their sons and daughters up in cages (so to speak) is not to cultivate true virtues in them, but the spurious,

negative virtues of a feelingless piece of stone. What then is the practical drawback of intolerance? Why, that if you exact too much perfection from a human being, that human being deceives you out of self-defence.

How beautifully does the attitude of the benign sage contrast with the stern disciplinarian! A man approaches a sage and says: "Sir, I am afflicted with certain troublesome vices, advise me how I may be rid of them." And then that sage, smiling lovingly in his tolerance, gives him the advice of which he stands in need. Don't you think that man would go away with the feeling in his heart: "This loving yogī has been so gentle to me that I will spare no effort to show myself worthy of his kindness; for in understanding and sympathising with me, he has helped me more than anyone in the world"? But supposing that yogī, on being approached, had said: "How dare you pollute my holy atmosphere by your vicious proximity? Get rid of your vices before you come and crave the pearls of my wisdom." Then either that man would go away for ever in sorrow and resentment, or, if he desired to learn the way of Wisdom very ardently, he would come after a space of time and try to deceive that sage. Therefore it is a scientific fact, if we may so call it, that the greatest of all is charity, for only charity can help. What is the use, as Swāmi Vivekānanda said, of telling people: "Be good, be good," all the time, unless you tell people *how* to be good.

Nevertheless we must not omit to mention those who are apt to regard tolerance as a very doubtful quality, for they attempt to argue as follows: "If all people were as tolerant as you suggest, the world would be a hotbed of vice and iniquity, since there would be nothing to act as a deterrent to human wrong-doing." Part of this fallacy lies here in the "if". Why posit a thing which does not exist? Why (to use a homely simile) trouble

oneself about the vices of the maggots in the green cheese of which the moon is *not* made? There are millions of intolerant people on the earth to act as a deterrent to wrong-doing, so that it need not be *our* business to cultivate evil in ourselves, that other people should be good; for that would mean merely the exchange of one evil for another. The Government may deem it necessary to possess a few hangmen, for instance, but it is not *my* business to be a hangman, any more than it is *my* business to write nursery rhymes instead of lecturing to you on ethics. Let those who cannot or will not find loftier occupations, by all means be hangmen as long as they are needed as a necessary evil, but an evil in one sense of the word they will remain all the same. And so let it be with the intolerant; those who cannot be rid of that evil quality will act as the essential deterrent; but for those who are already, or wish to be, beyond it, to take a step back in spiritual evolution—such a course were indeed ridiculous and entirely out of place. Besides, to revert to hangmen once more, it is a matter of much argument whether capital punishment *does* act as a deterrent in the way many people suppose, for there are others who think it were far better to reform criminals with kindness than to revenge oneself upon them in the manner adopted by some countries under the guise of law and so-called just punishment.

But there is one other very important factor to be mentioned before we leave this subject. As I have already said, tolerance is a variant of love, and therefore to preach love to people is to wean them away from criminality and vice. How is it possible to murder people or to get them into any form of trouble if we really feel love towards them? Moreover, as tolerance is a quality which belongs to a certain degree of spirituality, the very man who possessed tolerance could not possess criminality, any more than a vessel full of water could be full of ice at the same time. Why, it is just

intolerance which makes the murderer commit murder; he is so intolerant that he is intolerant actually of another person's very existence, and therefore deprives him of it. All this being so, we need hardly trouble ourselves with spurious arguments based upon unrealisable suppositions, for let us remember that forgiveness unto seventy times seven is nothing but tolerance extended to its logical conclusion.

And here (as we draw to our conclusion) we pass on to the duty of Art; for in spite of all the jargon about Art for Art's sake, I, as an artist, am constrained to be heretical enough to think that Art has a duty, and a very exalted one too. All occultists know that true Art is, as it were, the transplantation of beauty from the higher planes on to the duller, greyer planes of earth. For, in poetic stanzas,

All fairness falls from Heaven as soul-sweet rain,
In world-worn weakness yearning heavenwards again,
And we are that which nearest unto Heaven's fairness soars,
Not this which labours on these earth-cold floors.

The sacred duty of Art, therefore, is to help us to become what in reality we already are—a divine and perfect Unity of the Divine Consciousness. Even for those who have no belief in that Divine Consciousness, Art can manifest the road to Wisdom, it can point out the method by which we may vanquish childishness, and especially can poetry and the drama accomplish this. And so it goes without saying that we do not want dramas showing us how children conduct themselves, but how supermen *should* conduct themselves. We want our poetry and our plays to show us a new and nobler point of view, not platitudes of which every one is weary. We are outgrowing the old and for ever reiterated subject of jealous and outraged husbands; we want a non-jealous and magnanimous husband. Nor do we desire stories of Countesses (as Strindberg has depicted) who have intrigues with their butlers; we desire Countesses who elevate their butlers, and society ladies who convince revengeful ruffians

(as in *Captain Brassbound's Conversion*, by Bernard Shaw) that revenge is a childish thing and not worth an iota of trouble.

Then in poetry, surely a subtle psychology relating to the very finesse of morality, or to the mellifluous dulcitudes of the Elysian Fields or Devaloka, is of more value than a string of swear-words? In the olden days a great Greek poet or playwright took for his heroes beings higher in the scale of evolution than ourselves; he wrote plays about gods and goddesses; but nowadays a great French playwright takes for his heroes beings lower in the scale of evolution than ourselves—he writes a play about cocks and hens. The reason for gods and goddesses as dramatic characters is obvious—it gave the audience an ideal to look up to and to emulate; as children imitate their elders, human beings should imitate the gods; but only a music-hall artist or a guttersnipe imitates cocks and hens. The greater an Art, the more creative it is; and therefore to portray human beings exactly as they are in everyday life is merely to be a *photographer*. The intrinsic artist depicts people as they are not in everyday life: he creates nobler people, and his technique consists in being able to convince his audience that they are natural.

Before concluding I would just forestall one or two ideas which are apt to arise in my listeners' minds. The first might frame itself thus: "You have told us that vanity, intolerance and jealousy, and so on and so forth, are all a form of childishness, but you have not told us how to be rid of all these attributes." And my answer to that is: "If I had set before you ideas which, without the smallest effort, you could live up to to-morrow, I should have spent the entire evening simply talking platitudes." What would be the use of such a precept, for instance, as "love your enemies," if everybody *did* love his enemies to begin with? Would it not remind one somewhat of the man who, hearing the Byronic lines: "Roll on, thou deep and dark blue ocean—roll," drily

whispered to his neighbour: "I cannot see the object of poetry which simply tells things to do what they are already doing."

Therefore I make no apology for placing before you ideals which are not attained in a day, but which, on the other hand, the very idea of childishness is in itself a great help towards attaining, just as the correct diagnosis of a disease is half way towards the cure. But although, as already said, the word childishness carries no intolerance along with it, yet the child who has got a little beyond childhood does not care to be called or thought a child. It is the same with adults; let one diagnose their so-called evil propensities as childishness, and in most cases they will not care to cling to those propensities any longer, for the illusion respecting them has vanished. As a man walking in the dark sees before him a piece of rope, and thinks to himself: "Here is something useful, I will keep this rope"; and so goes to pick it up, but discovers it to be a serpent; and then not only does he seek to avoid it with all possible haste as a poisonous and repulsive thing, but at the same time finds that the illusion of the rope vanishes for ever—so may the pain-bearing attributes of those who hear this lecture vanish before the serpent of childishness; for what is the use of any philosophy unless it bring us peace?

This question, then, of *how to overcome* childishness strikes the more *thoughtful* temperament. A less thoughtful temperament, however, adopts quite a different attitude; he says: "But I don't want to lose what you call childishness; the calm, unruffled existence you portray would be one of insufferable tedium." In answer to this latter point of view I shall conclude with an allegory. There was once a dog and a love-ecstatic poet in a beautiful meadow; and the dog gambolled about, hunting for rabbits, while the poet reposed, dreamily imbibing the loveliness of the surrounding mountains. Then, shortly, that dog begins to tire of its hunting and running

around, and comes and lays itself down at the feet of the poet and begins to pity that poet, reflecting in its heart: "Poor man, all he does is to lie there and do nothing for hours on end! Why doesn't he enjoy a good hunt like I do; why doesn't he enjoy a good meal like I do, or now and then a good fight?" And the poet, on his part, looks affectionately at the dog and thinks: "Poor dog! All it has to enjoy in life is a run round after rabbits, a good meal and a sanguinary fight with another dog; it cannot understand this lovely scenery, nor the joys of being in love, nor the ecstasy of music and art and poetry; all these things are lost upon that poor limited little animal." Now I ask you—could one person in a million say with complete sincerity: "I prefer those limited pleasures of a dog (and also the insatiable desire for food which all dogs manifest) to the higher pleasures of a human being"? In other words, would any being on earth, having once reached manhood, ever wish again to become an animal? The answer is obvious.

So with the adult soul who possesses the larger consciousness of unconditional happiness and has rendered himself immune from life's manifold worries and sorrows. Truly to him existence itself is an unending panorama of loveliness and delight, and a boundless field for joyful utility; for as only the healthy can nurse those who are sick, so only those who themselves are beyond sorrow can comfort the sorrowful, and lead others to the felicitous estate of spiritual manhood, because *they* have reached it themselves.

Cyril Scott

THE FOUNDING OF THE T.S. AND THE NEW CYCLE

AN ASTROLOGICAL INTERPRETATION

By B. A. ROSS

WE are told that the close of the last century saw the dawn of a new Cycle in the founding of the Theosophical Society, which shall be the Light of the Aquarian Age. The Pisces Age, a Cycle of two thousand years of storm and disaster, is wellnigh over, and Aquarius, the next Sign of the Zodiac to make itself evident, is already sending its messengers into the world of men.

Uranus is the planet which is said to rule over this Sign, "the Sign of the Man," the water-bearer and the bringer of Light and Truth to all. The most advanced of mankind are beginning to cease from living almost wholly in sensation, or being content to accept dogmas and ready-made opinions; and these individuals might be said to be coming under the influence of the planet Uranus, which impels each one to think and act for himself. Naturally, at first, only the oldest souls would be able to answer to this influence, leaving the rest still submerged in chaotic thought, mixed with ready-made opinions and prejudices, until such time as they too have the strength to stand alone and think as separate individuals. Always the advance guard of a new line of thought have to meet with the greatest opposition, because their ideas are strange and their

behaviour unusual as a rule. At any rate this was the case with Madame Blavatsky and Col. Olcott, the Founders of the Theosophical Society, the pioneers who came to herald the Aquarian Age. Both of them had Uranus at birth in its own Sign, Aquarius—a very strange coincidence—and so it might be taken that they were the first Uranians, a man and woman living together unconventionally, ignoring the chatter of the foolish, and selflessly acting up to a standard a century or more ahead of their time.

The Sign Pisces ruled the Age that is passing, an Age in which each man watched his neighbour and rarely dared to express a thought that was original, for fear of the consequences. If Jupiter really rules Pisces, as some think, this is not surprising; for Jupiter, the Law-maker, is a conventional influence and punishes severely those who dare to attempt to ignore his edicts. Travestied as he has been by the priests and kings of the past two thousand years, we see, as a result, tyranny and bigotry materialising all down the centuries, ignorant and arrogant men quoted as authorities for the justification of the most disgraceful crimes imaginable. What wonder, then, that at the close of the Cycle, Jupiter's authority is becoming rejected by many as obsolete, from every quarter where individual thought (albeit incomplete and hasty for the most part) is expressed?

Pisces is the Ocean of Chaos, the dissolving influence, the transmuter of the subtle bodies before the union of the higher and the lower self can take place. The symbol is the sign of the two fishes, back to back, tied together by the cord of discontent. What wonder, then, that this Cycle has been one that has been associated, far more than others, with pain, confusion, doubt and disaster? The ruling planet, Jupiter, though usually considered a benefic planet, has been unsuccessful in maintaining either spiritual or temporal authority, largely because mankind as a whole was only capable of

materialising the lower side of Jupiter, *i.e.*, hypocrisy, orthodoxy and dogmatic assertion, leaving the more spiritual side of the planet's influence neglected and ignored. The kings and priests of this era have grossly abused their power and authority, with the result that, as the time draws near for the close of the Cycle, both are viewed with suspicion by the masses, now at last rising to power through various organisations and demanding self-expression in every department of life.

If Jupiter be the ruler of the Sign Pisces, how comes it that his place should be menaced? And if he is to be overthrown, what influence is to take his place? Here comes the opportunity for speculations and suggestions, for using the intuition and advancing arguments sufficiently reasonable to be considered as possible of acceptance. We live in an age of transition, when there appears to be no power likely to remain permanent or viewed with universal respect. Everything is in the melting-pot and subject to the criticism of the masses, if they feel so inclined, in a way that has never been so prevalent before for centuries—at least, as far as history can tell us. Probably the reason for this is that the dawn of a new era on humanity would hardly be possible if the ruling influence of the previous Cycle were proving a working success. Man would be satisfied, and therefore not likely to recognise the fact that there was the necessity for change. Discontent is the first step towards improvement, either in a man or a nation. And it is now that Divinity may be directing its energies through the discontent in the masses, because they are the least satisfied and the most numerous in the world at present.

Jupiter has been allotted to the Signs Sagittarius and Pisces, commonly called the positive and negative signs of that planet. But, as Miss Pagan says in her book *From Pioneer to Poet*, can a planet rule a sign negatively? It seems

a contradiction in terms; and she shrewdly suggests that Pisces is not ruled by Jupiter but by Neptune, and other astrologers have been inclined to think the same.

Now very little is known about the planet Neptune; it is one of the latest to be discovered astronomically and astrologically, and the data that has been collected about it covers a wide field of influence of the most extreme kind. It has been found to be associated with mysticism, trance-states, and psychism generally. It gives feelings of exaltation and depression in alternating succession, including all the experiences of the seer and the mystic, that have been described in the early Christian literature—so peculiarly Neptunian in character—while, in the lower sense, it is associated with a complete lack of morality in the desire for experiencing new and strange sensations. In a worldly sense it deceives by insinuation and suggestion. The company promoter might be said to come under this lower kind of influence, the lower manas being used to confuse and dupe large numbers of people into investing their money in dubious concerns.

Few people can reach the selfless outlook of a seer or a mystic—the goal of the Christian religion. Occasionally bright stars shine out, like St. Francis or St. Catherine of Sienna; but the rest of the world, unable to reach the supreme negation of grasping nothing for self, have frankly fallen back before the test of the Cycle—symbolised in the life of the Christ, two thousand years ago—and have become lost in the frantic struggle of chaotic competition surrounding them on every side.

Viewing Neptune as the overtone, or rather the interpenetrating influence, of the Sign Pisces, it is not to be wondered at that Jupiter has failed in many ways to maintain his control of the Cycle until the end. Wars, religious and otherwise, have shown this to be the case in the past. But

now we have a situation upon us that is wholly new—not one king fighting another, or a pope extending or maintaining his area of influence over the various countries, but the people of all countries challenging the right of either kings or popes to control them at all. This is a very serious state of affairs, and heralds changes that may involve the whole of civilisation in disaster. Perhaps it was for this reason that the Masters, foreseeing this possibility of overwhelming materialism sweeping everything before it into destruction, founded the Theosophical Society as an attempt to check this tendency and lead the world on to the new Cycle with a scientific explanation for existence. It heralded the Uranian Age, under the Sign Aquarius, in the persons of H.P.B. and Col. Olcott, the Founders of the Society, both of whom had Uranus placed in Aquarius at birth, and powerfully aspected. The opposition to the sun that this planet formed was in both horoscopes—for both had the sun in Leo—showing what obstacles they had to overcome in the outer world. This aspect was continued in the horoscope of Mrs. Besant, although in her case the aspect was from other Signs, albeit just as powerful. In all three cases there is the combination of Fire and Air, from Aquarius to Leo and Aries to Libra—a rhythmic combination.

Many other Uranians came at the close of the last century; but their work was, in most cases, to perform the duty of destroyers. The materialistic wave of scientists played their part in the programme by destroying, through ruthless criticism, the fallacies that had grown round the history of Christianity, and ridiculing the dogmas that had also become accepted with the passing of time.

The map of the founding of the Society is known by some who have studied it with interest and drawn their own conclusions, but it was not until the solar eclipse of January 11th, 1910, that a definite moment of time was viewed as of immense importance, and given out as such to the world in

general. Hitherto the stars and their courses, for the T.S. and the world alike, in a general sense were either looked upon as a hobby for the few, if viewed tolerantly, or frankly regarded as a means by which charletans could dupe their credulous clients.

The Science of Astrology, as far as the world was concerned, died as a science in Chaldea, and has never been regarded since in the same light. It is true that in the Middle Ages the kings and queens patronised astrologers, but chiefly for personal ends; and woe to the astrologer who made an inaccurate prediction or caused his patrons to suffer thereby. Later it became even further degraded, until it was made a penal offence to practise it in a professional way at all, largely because it had fallen into the hands of the unscrupulous, and those outlaws of society that have existed through all time, such as wizards and witches, and the gipsy fortune-tellers of later years.

But after all, Occultism had suffered a similar eclipse; and it was not until the Society had existed for a considerable time that the prejudice in regard to all occult subjects was even slightly ameliorated. Anybody who knows how to read a map correctly might be appalled at the oppositions and squares (the major bad aspects in any map) it contains. Yet it has lived and grown in spite of everything, and the reason for this success can only be that we have passed the worst point in the scheme of human evolution and are now struggling up out of chaos into some sort of order and co-operation.

When the Theosophical Society was founded, on November 17th, 1875, at 8. p.m., Cancer was rising (the Sign that governs the personality through its ruler, the Moon), and its ruler was in the sign Leo, which governs the heart and is taken by most astrologers as that influence which rules over the Spirit. This shows that the Personality must be merged in the Individuality, if the end of evolution is to be achieved. The only other

planets rising were the mystical planet Neptune, in the tenth house, and the occult planet Uranus, in the second. All the rest were setting, showing that their influence has to do with the past karma and is *not* to become evident to the same extent in the future. For planets which are setting have to do with the working off of past deeds, and planets rising are in every case connected with the possibilities that are to come.

The tenth house is considered the house of public standing, worldly position, work, honour, etc. With Neptune placed therein, it is evident that this planet rules over all the departments of life above mentioned. The tenth house is literally the culminating point of the whole horoscope, which shall decide the fate of the Society and its members, in honour or dishonour, success or failure. All the great shakings that the Society has experienced have been of a distinctly Neptunian character. That is to say, it has been accused—or rather its most prominent members have been—of either fraud, deception or immorality of a peculiar kind. Only a purified intuition and a genuine sense of Brotherhood—also associated with the higher side of Neptune—have enabled its members to survive the tests as they came. The feeling that the other worlds count for more than the physical is also essentially Neptunian. Sublime indifference to things mundane is his peculiar gift. However, he is apt to remain a negative influence, demanding seclusion for the realisation of these feelings, as was shown to be the case in the Middle Ages.

Frequently the Society has been accused of being unpractical; but as Neptune, the most unpractical of all the planets, rules over all its physical activities—from the tenth house, and elevated over all the other planets—what else can be expected? But those who are practical are generally anxious to grasp for themselves, and as such, therefore, neither ready nor fitted for membership of a society that tries to materialise Brotherhood and selflessness before everything else.

Neptune stands at the portal of the Pathway of Return, and sifts every emotion to its root. Supreme selflessness is demanded before the pupil dare touch the powers promised him through Occultism (Uranus). He is, as it were, the Dweller on the Threshold, warning the candidate before he attempts to pass on.

He is therefore a fitting ruler for the close of the Pisces Age, before the beginning of the upward arc of evolution, because he teaches weariness of all sensations and, above all, the desire for personal power. The ceremonies of Jupiter appear childish to him ("you must learn that ceremonies are not necessary," says the Aquarian), and even the subtlest pleasures are exhausted. He questions everything, and leads each man in turn to the door that leads to nothingness, the point of balance when man hangs bodiless between earth and heaven, between Matter and Spirit. In that moment of Silence the Self is found; the man returns with a purpose, for the first time safely positive, to take up the Uranian work in the world of outer activity or creative impulse.

The old monasteries came under the influence of Neptune. There, in seclusion, away from the temptations of the world, their members tried to contact God. But the desires of the world were not always destroyed for their inmates, as the literature of those times reveals. They feared their return, in some cases, or else desired to feel and express them once more. But this showed that the object of their seclusion had failed. There must be no possibility of return. Indifference must become absolute and complete—a capacity to reflect all outside emotions with minute detail without any answering spark from within. This is complete security, a centre in nothingness from which a purified positive action may safely spring. That is why Neptune rules the tenth house of the Theosophical Society and is thus exalted over all the other planets.

As Neptune is the last and subtlest planet to be added to the rest for consideration at present, he may comprise the realisation and exhaustion of all emotions, ambitions and desires. That is why he is considered by some to be the exaltation of the Moon, the apotheosis of the personality, and therefore the supreme tester. It is a strange thing that the place of Neptune in the 1910 Cross—17 degrees Cancer—should be exactly on the ascendant of the map of the founding of the Society in America. Also that at the time of the lunation of the Cross in 1910, Cancer was rising at Madras, containing Neptune in the first house, the house that stands for the body which shall, in every horoscope, contact the physical plane. That is to say, it is the house which gives the physical medium for the rest of the horoscope to express itself through.

It has been thought by some astrologers that, as the Cycles overlap to a considerable extent, there is no sharp demarcation between the end of one and the beginning of another. So probably Neptune, acting as an overtone of Jupiter, might act as a subtle conductor of force from the Cycle that is finishing to the Cycle that is beginning, an acting of two forces in partnership, as it were, for a considerable period, until the second or later force that is to preside may control the Cycle entirely. This suggestion may give a clue to the reading of the opposition of Uranus to the planet Neptune in the 1910 Cross, showing the necessity of the equal balancing up of the two forces in partnership rather than antagonism. For it is only in later years that an opposition has been looked upon as an aspect that afflicts; though there may be high tension, yet two opposite houses are considered as complementary, and the same should apply to two planets in a similar position.

If Saturn be the planet of karma, the "ring-pass-not" of the physical plane, Neptune may rule the plane beyond that; the first steps that are taken to contact the astral world may come through him—the trance-state, mediumship,

clairaudience, and so forth. But these steps are all steps in the dark, more or less, and full of doubtful developments. Yet, for that matter, man has always had to take risks of one sort or another all through his evolution, and grows thereby. To few is it given to contact straight away the powers of Uranus, to become a fully conscious worker upon any plane. This gift is for the few Initiates at present; the many will not obtain such for centuries to come.

Naturally, as Uranus is the later development, it may rule the final root-race of this globe. Certainly it requires more than ordinary ability, and a distinctly wide and experimental temperament, to contact its vibration, even in the lower mental sense. Before the soul can be daring mentally it is usually daring emotionally; the one is linked with the other in nearly every case.

The Pisces influence will still be affecting the more backward of humanity far on into the Aquarian Cycle; so if the 1910 Cross is to be looked upon as the key to the coming Cycle, Neptune, through its opposition to the planet Uranus, may be considered a more elastic and satisfactory influence to hold the power of Uranus, as it increases through the centuries, than Jupiter, which squares both Uranus and Neptune. For the aspect of square is hard to transmute. There is no possibility of making any two planets complementary which receive this aspect; fire and water, earth and air, are not as a rule sympathetic.

One thing is certain: henceforth the whole world must feel to an increasing extent the influence of these two marvellous and subtle planets. Materialism will fade before the proofs of life after death, as more and more data is collected and sifted by expert hands. Unfortunately, with the increasing belief in occult and spiritualistic subjects, there will come a tendency to go on the wrong lines also. This is inevitable, for you cannot have good given without a possibility of evil

also, in equal relationship. Man must make the choice for himself, as knowledge is unveiled to him with his upward growth. So, if Neptune is the Dweller on the Threshold, he will be also, in the times that are to come, the doorkeeper who may close a Round or dispensation for those who cannot pass on to the goal set for us. He stands for the purified soul, or its ghastly alternative, the lost personality—a veritable Mr. Hyde, capable of the most atrocious acts and lost to all sense of decency or pity. What immense possibilities lie between these two alternatives !

B. A. Ross

THE BLUE SPIRALS

(For a picture by H. W.)

I SAW the Forces of Beauty pouring down
In whirling spirals of celestial blue,
Curving, swirling, ever descending,
Forming a vortex from whose lowermost point
There rayed out a flower,
A vast pale many-petalled lotus.

It was a dream-flower,
A flower seen through blue glass,
A flower growing under blue water,
A flower floating in blue, luminous air—
The Flower of Beauty.

O swift strong forces of Creative Life,
Catch me up in your whirling spirals,
Drown me in your heavenly azure,
Fling me into the heart of Beauty,
Into the heart of that pure Flower,
Flower of Wonder,
Flower of Light !

Let my life ray out into one of those starry petals,
Flow into one of those delicate veins, and vanish ;
Let it arise, a breath of irradiate perfume,
Into the crystalline spheres of the Uttermost Spirit !

EVA MARTIN



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

X. THE EVOLUTION OF MATTER AND FORCE

(Continued from p. 45)

NOW that we have gained a general idea of the speculations of modern science as to a possible "genesis of the elements," we can understand more fully what Theosophy

reveals of the mysteries of force and matter. From the beginning we must remember that there is no such thing as a "fortuitous concourse of atoms"; the building of the universe was thought out by a Divine Builder and each step in the building is directed by HIM, and atoms rush together or part, only because HE so wills.

The first stages in the building of matter by the LOGOS have already been described in Chapter VIII, on "The Work of the Triple Logos," in Figs. 64, 65 and 66.. Out of "*koilon*," the primordial substance, "Fohat digs holes in space," as says *The Secret Doctrine*. Then these holes, now filled with the consciousness of the LOGOS, are whirled by HIM into spiral formations. When, in the process of forming the

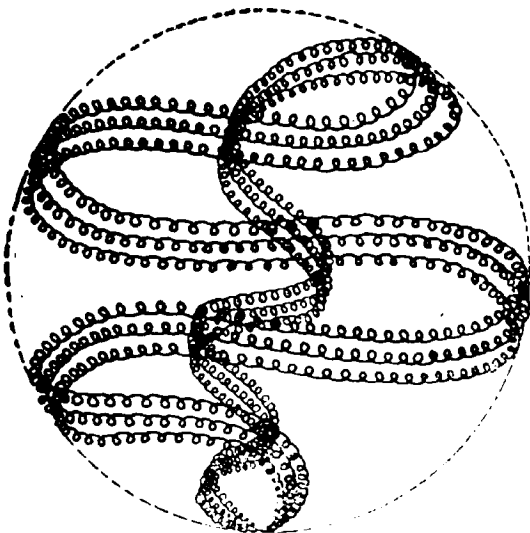


FIG. 78

physical atom, spirillæ of the sixth order have been formed, HE then coils them into three parallel series, as in Fig. 78. The coils in this figure go from right to left, in order to make a positive atom;¹ the coils are wound from left to right also, to make the negative atom.² These three coils in some mysterious way are charged with the three types of energy characteristic of the Triple LOGOS; "in the three whorls flow currents of different electricities".³ Then the seven embodiments of the Triple LOGOS, the Seven Planetary Logoi, twist seven parallel coils to complete the

¹ The word "atom" is used henceforth in the Theosophical sense.

² The details of this subject of "occult chemistry" will be found in *Occult Chemistry*, by Annie Besant and C. W. Leadbeater.

³ *Occult Chemistry*, p. 7, 1st Ed.

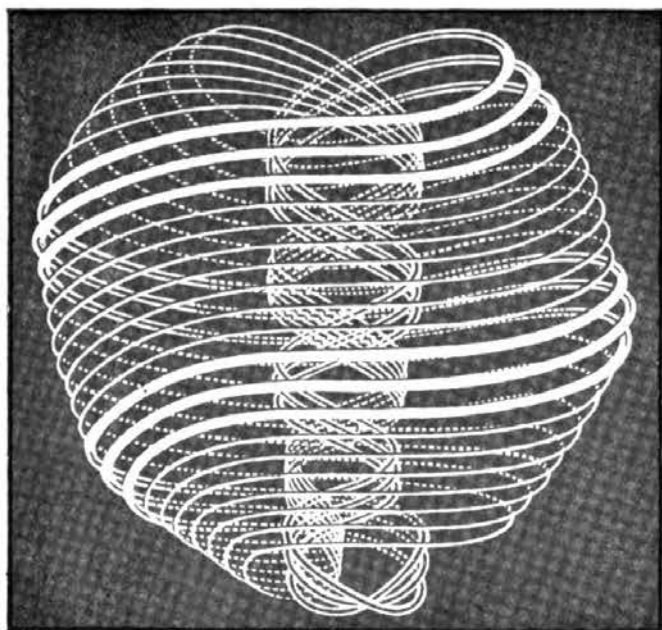


FIG. 79

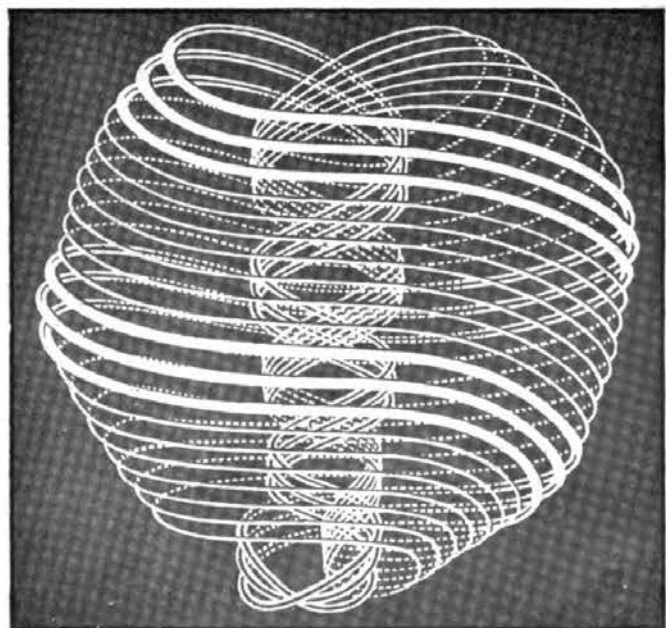


FIG. 80

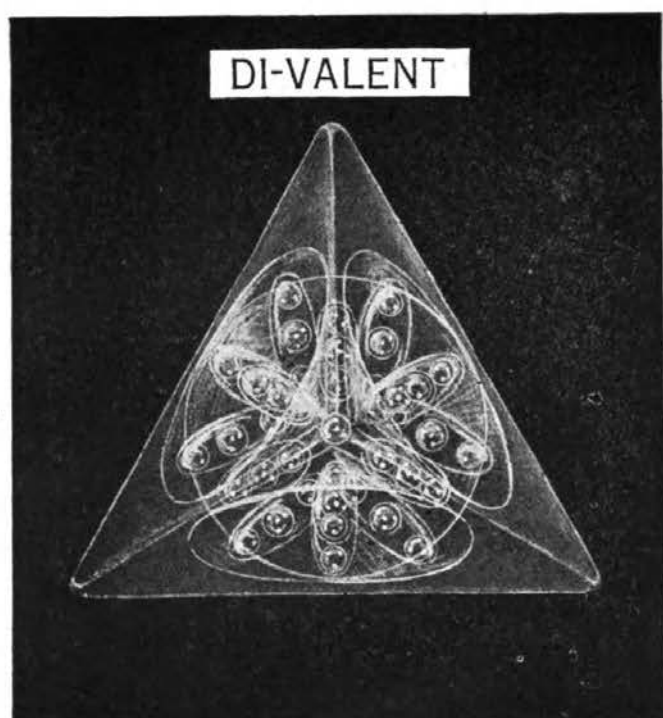


FIG. 82

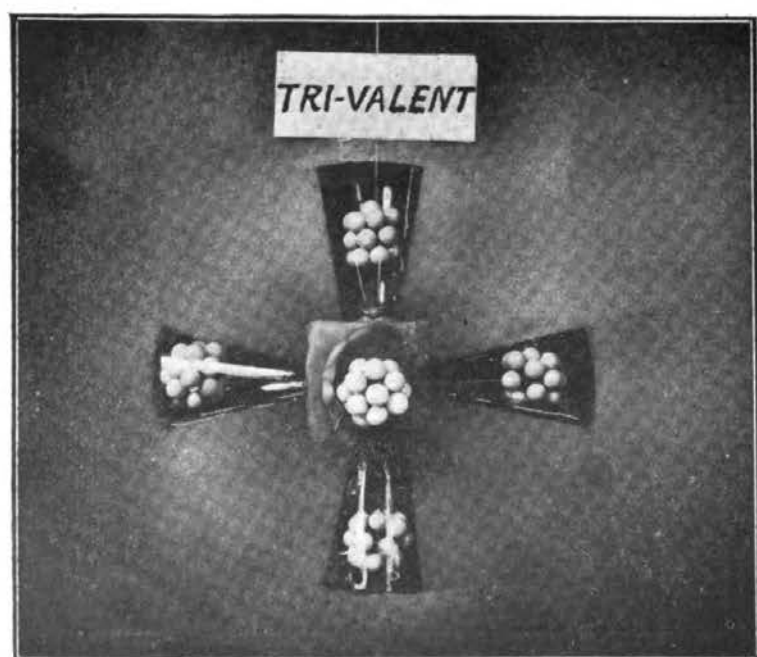


FIG. 83

physical atom. Each of these minor seven coils, when affected by light and sound, throws out one colour of the solar spectrum and one of the seven sounds of the natural scale, and therewith the special influence of its Planetary Logos. The atom, when completed, appears in outline as in Figs. 79 and 80, which are diagrams of a positive and a negative atom. We must never forget that the atom is not substance, but the negation of substance; the white lines in Figs. 79 and 80 represent the bubbles in their coils, and are lines of force. The substance, the fundamental æther, is represented by the black background of the diagram. So, as Poincaré truly said, the atom is only a "hole in the æther". Yet is this "hole in the æther" filled with the Divine Nature; "hole" though it be, when compared with *koilon*, it is real to us, true substance to our knowing, just because the LOGOS is there, and creates in us the thought of substance and reality. As He thinks, *at our level*, so think we with HIM.

When the physical atom, of the two types, positive and negative, is constructed, then begins the building of the chemical elements. They are built according to the Periodic Law, outlined in Fig. 77; but there is more wisdom and beauty in the Periodic Law than has yet happened to the scientific imagination to conceive. Before we can appreciate the Periodic Law in all its magnificence, we must turn aside for a while to study what are known as the Platonic Solids (Fig. 81, frontispiece).

There are five, and only five, three-dimensional solids, in each of which its lines, angles and surfaces are equal. They are the Tetrahedron, Cube (Hexahedron), Octohedron, Dodecahedron and Icosahedron. In the first row of Fig. 81 are illustrations of them, just as the five solids lie on a flat surface. In this position their symmetry is not readily evident; hence they are placed in a different position in order to bring out their symmetry, and their appearance then is given

in the illustrations of the second and third rows. These five "Platonic Solids" were considered of especial significance by the Platonic Schools of Greece and Alexandria; the reason for this will be evident soon. Now, these five solids, distinctive though each is in the number of its lines, angles and surfaces, are all developable from one solid, the tetrahedron. Thus, the cube and the octohedron are developed out of *two* tetrahedra when symmetrically interlaced (see the second figure of the second row); the 8 corners of the 2 interlacing tetrahedra give the 8 corners of the cube, while the 6 intersecting points give the 6 points of the corners of the octohedron. This fact has long been well known in geometry. But the further fact, that the two remaining Platonic solids, the dodecahedron and the icosahedron, are also developable from the tetrahedron, was discovered by Señor Arturo Soria y Mata, of Spain. By interlacing 5 tetrahedra, we have the complicated solid shown in the first figure of the third row; the 20 corners of the 5 interlacing tetrahedra make the 20 corners of the dodecahedron, while the 12 intersecting points give the 12 points of the corners of the icosahedron.

There are, in the five solids, surfaces and corners; these give the directions for the building of the chemical elements. Taking the first three solids—the tetrahedron, cube and octohedron—we have:

SOLID	SURFACES	CORNERS
Tetrahedron	4	4
Cube	6	8
Octohedron	8	6

We find that these three solids are the *tanmātras*—"the measure of THAT"—or axes for the building of the Divalent, Trivalent and Tetravalent elements of the Periodic Law. Thus all divalent elements, both positive and negative, paramagnetic



FIG. 84

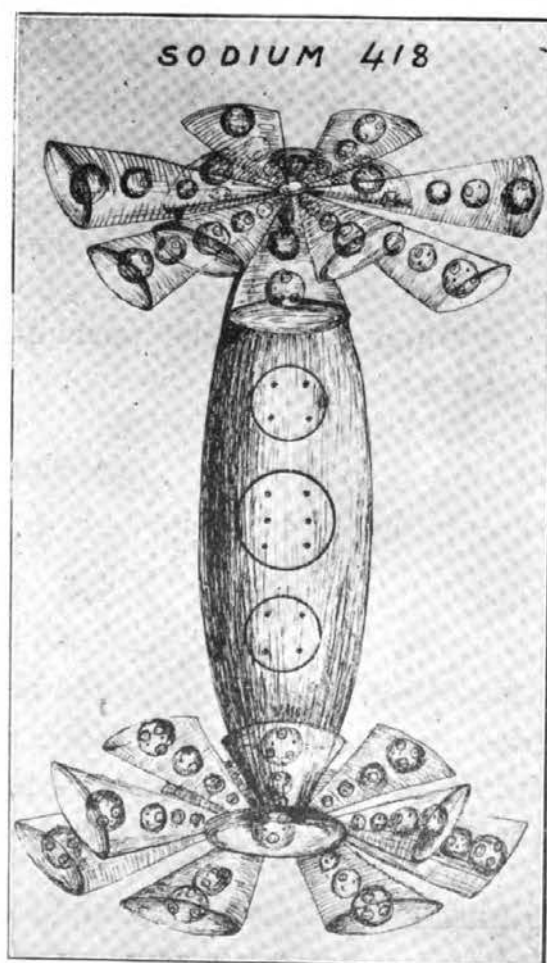


FIG. 86

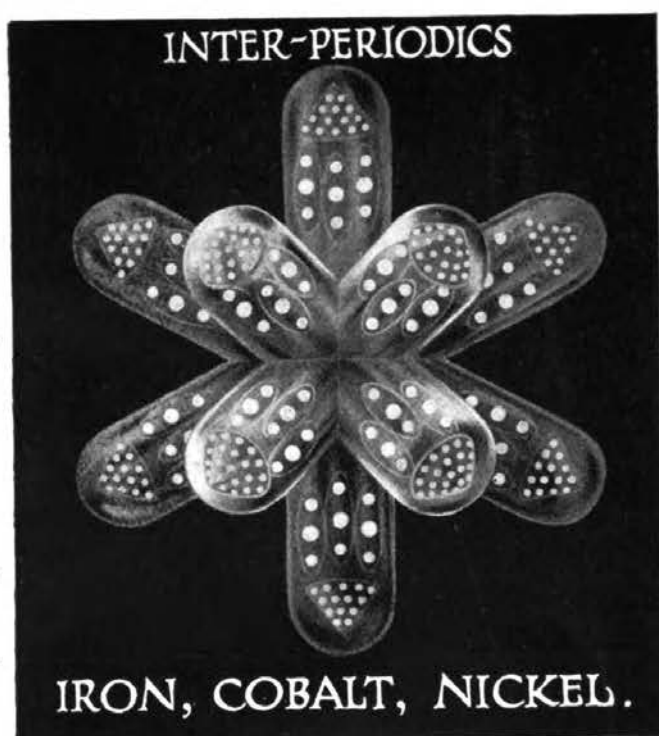


FIG. 87

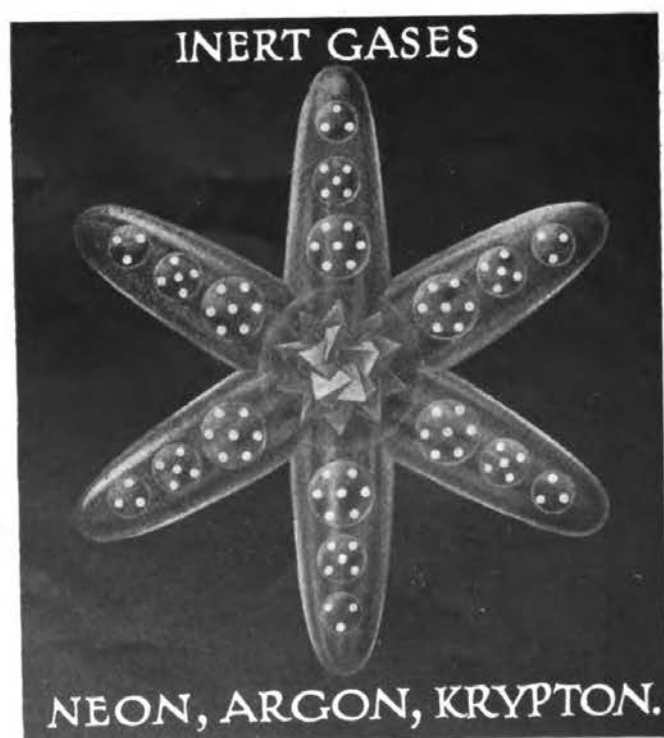


FIG. 88

and diamagnetic (with the single exception of Oxygen), are of the general type of Glucinum, illustrated in Fig. 82. Physical atoms, of the positive and negative types, are massed together in groups, but especially in four main groups or "funnels," which radiate from the centre of the tetrahedron to its four *surfaces*. This is the simple divalent structure for the lighter elements; in the heavier elements there appear, in addition to the "funnels," new groups termed "spikes," four in number, and radiating from the centre to the four *corners*. (Each element is surrounded by a spherical limiting wall, composed of the circumambient atomic matter, but, for the sake of simplicity, this is not shown in the diagrams.)

All trivalent elements, with the exception of Nitrogen, are of the type in Fig. 83; the lighter trivalents are composed of six "funnels" radiating from the centre of a cube to its six surfaces; the heavier trivalents have, in addition to the six funnels, eight "spikes" radiating to the eight corners of the cube.

All tetravalent elements, with the exception of Titanium and Zirconium, are of the type in Fig. 84; the lighter tetravalents are composed of eight "funnels," starting from the centre of an octohedron and pointing to its eight surfaces; the heavier tetravalents have, in addition, six "spikes" pointing to the six corners.

There remain the dodecahedron and the icosahedron; the former is the *tanmātra*, not for any one type of elements, but for a constituent of some of the elements. This constituent is composed of groups of atoms which are placed at the twenty corners of a dodecahedron. Except that the icosahedron is implied in a dodecahedron—for the corners of an icosahedron are the twelve points where the five tetrahedra regularly intersect—no definite groups of bodies in the building of the elements have so far been noted, as placed in the twelve corners of an icosahedron.

The monovalent elements are built according to the

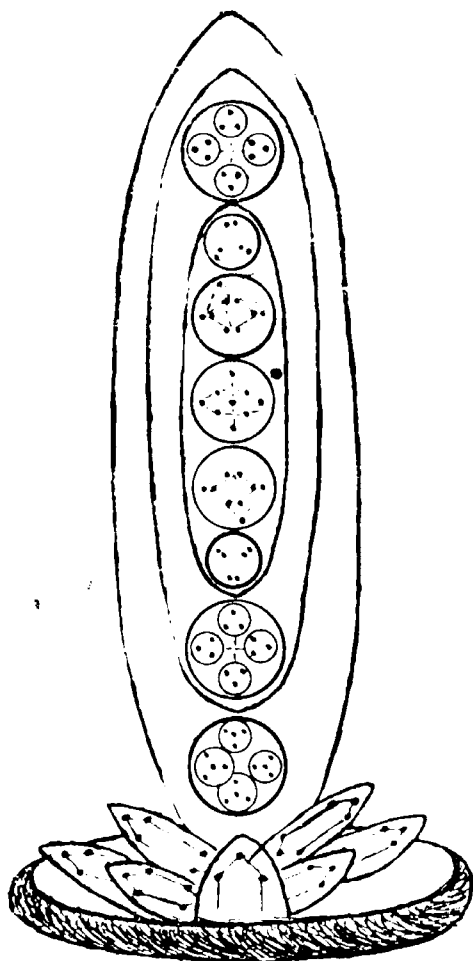


FIG. 85

types represented by Figs. 85 and 86. The paramagnetic monovalents start with Lithium, whose structure is given in Fig. 85; the remaining elements down the line of Lithium, in Fig. 77 of the Periodic Law (with the exception of Fluorine), have the centre pillar or "cigar" of Lithium, but made heavier by the addition of new bodies, and multiplied in a definite series, and radiating from a common centre. The position of these radiating bodies has not yet been determined, but they will be sure to follow definite positions formed by the interlacing of various solids. The diamagnetic monovalents, the lightest member of which is Sodium,¹ are all built after the type of Sodium in Fig. 86; there is a

central bar or rod, which connects an upper group of twelve radiating funnels with a lower group of twelve similarly radiating funnels.

¹ Strictly speaking, this is not correct. The element on the median line of Fig. 77, marked *54 (christened "Occultum" in 1906), is probably a monovalent, as it is used in the building of Gadolinium and Gold. When the diagram, which is Fig. 77, and the plate from it, were made in 1910 in U.S.A., only Gold had been investigated, and though Occultum was found incorporated in it, yet that sole fact did not warrant putting *54 as a monovalent element before Sodium. Hence it was put on the median line, as a possible neutral gas. But, since it is incorporated in Gadolinium and Gold, one may justifiably place it on the monovalent column. It is, however, not of the "ancestral type" of Sodium, and is an "exception" to the dumb-bell structure.

There are two remaining groups in the table of the chemical elements to be accounted for ; these are the "inter-periodic" metals, and the "inert gases" of the atmosphere. Both groups come on the median line of the diagram of the Periodic Law. The appearance of the Interperiodics (Iron, Cobalt, Nickel, Palladium, Ruthenium, Rhodium, etc.) is given in Fig. 87. Each is composed of 14 "bars" radiating from a centre. The four interperiodic groups so far noted go in triplets (with the fourth group adding a fourth member), and they have a striking peculiarity in that each member of its group is 28 atoms heavier than the preceding member. Thus, since each Interperiodic is composed of 14 bars, all of whom in one element are alike, we have "periodicity" coming regularly as follows in each group :

GROUP I. IRON, COBALT, NICKEL

	<i>In a Bar</i>	<i>Total 14 Bars</i>	<i>Total Weight, H=1</i>
Iron	72	1008	56
Cobalt	74	1036	57·55
Nickel	76	1064	59·11

GROUP II. RUTHENIUM, RHODIUM, PALLADIUM

Ruthenium	132	1848	102·66
Rhodium	134	1876	104·22
Palladium	136	1904	105·77

GROUP III. X, Y, Z

X	189	2646	147
Y	191	2674	148·55
Z	193	2702	150·11

GROUP IV. OSMIUM, IRIDIUM, PLATINUM, PLATINUM B

Osmium	245	3430	190.55
Iridium	247	3458	192.11
Platinum	249	3486	193.66
Platinum B	251	3514	195.22

This same characteristic of periodicity appears in the second type of elements which come on the median line, the inert gases. Their general appearance is given in Fig. 88. These inert gases go in pairs, the second member of the pair having exactly 42 atoms more than the first member. Fig. 88 shows us that in the centre there appears the complicated five interlacing tetrahedra which came in Fig. 81; radiating from this, but all on one plane, are six arms, each having the same number of atoms. Periodicity appears in the fact that, in each inert gas, the second member has 7 atoms more in each arm. (In all of the inert gases, the centre sphere has only 120 atoms.)

GROUP I. NEON, META-NEON

<i>Gas</i>	<i>Number in an Arm</i>	<i>Total Weight, H=1</i>
Neon	40	20
Meta-Neon	47	22.33

GROUP II. ARGON, META-ARGON

Argon	99	39.66
Meta-Argon	106	42

GROUP III. KRYPTON, META-KRYPTON

Krypton	224	81.33
Meta-Krypton	231	83.66

GROUP IV. XENON, META-XENON

Xenon	363	127.66
Meta-Xenon	370	130

GROUP V. "KALON," "META-KALON"

"Kalon"	489	169.66
"Meta-Kalon"	496	172

In the description given above of the elements, it has been stated that certain elements (*i.e.*, Nitrogen, Oxygen, Fluorine, etc.) are *exceptions*. There are no "exceptions" to Divine laws; the word is merely used in the conventional sense, to imply that as yet we have not discovered of what law the "exception" is an example. We do not yet know why the "exceptions" are different in structure from that which is seen as the "ancestral type". But, even from what little we have already seen of the building of the elements, it is fairly clear that further discoveries will explain exactly why these "exceptions" have their present formations. Of the few "exceptions," among the noteworthy are Hydrogen, Nitrogen

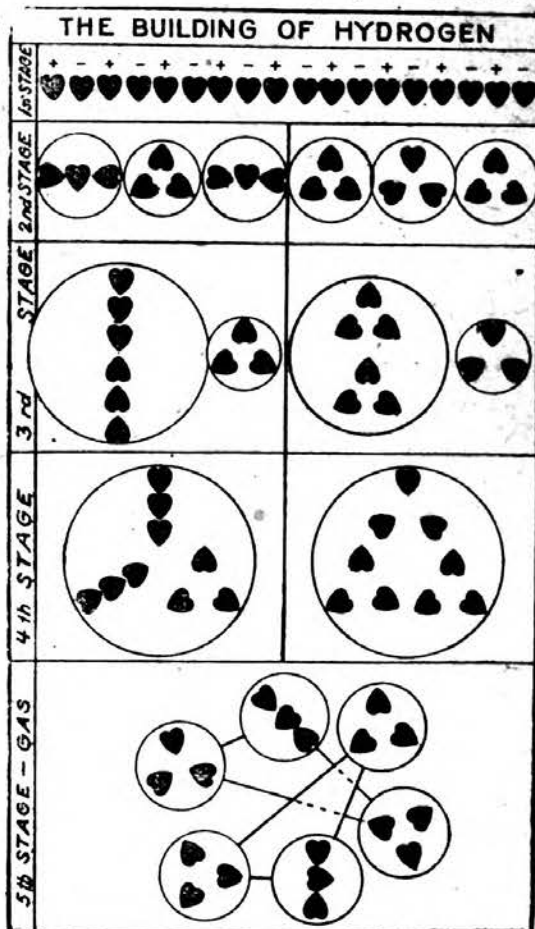


FIG. 89

and Oxygen, represented in Figs. 89, 90, 91. In Fig. 89,

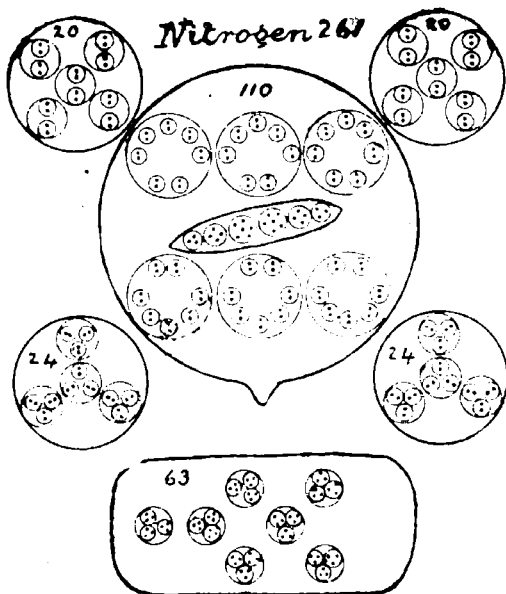


FIG. 90

which is that of Hydrogen, the stages of its building are given. In the first stage, there are 18 physical atoms, 9 of which are positive and 9 negative. These exist on the atomic sub-plane of the physical plane. At the next stage, on the sub-atomic sub-plane (see Fig. 49), the 18 atoms arrange themselves into 6 groups of 3 each. At the next stage, on the super-etheric sub-plane, there is a

re-arrangement. At the fourth stage, on the etheric sub-plane, there is a further re-arrangement. Finally, when we come to the gaseous sub-plane, the 18 atoms making up the one particle of Hydrogen (the *chemical* atom of Hydrogen) re-group themselves into 6 groups of 3 each; three of these 6 groups are specially linked together as a positive half of Hydrogen, while the remaining 3 groups link themselves together as the negative half of Hydrogen.

In this *First Principles of Theosophy*, it is obviously out of place to write fully on "Occult Chemistry," *i.e.*, chemical structure as seen by the enlarging power of trained clairvoyance. But Occult Chemistry is interesting even to a beginner in Theosophy, because when, after leaving on one side mere theories and speculations about chemical structure, one sees how elements are actually constructed, then one realises how, even in the electron, the atom and the element, the LOGOS is at work, building. The vision of "things as they are" is a vision revealing a wonderful craft and an inspiring

wisdom. A glimpse of HIS Plan, even for the chemical element, enables one to know that there is nowhere where HE is not, and no thing where HE is not working. We have had glimpses of the modes of HIS working in the elements in their geometrical design, in their periodicity, in their "valency". Another glimpse do we get as we look at one more diagram, that of Fig. 92, which gives us the skeleton of the structure of six monovalent elements—Sodium, Chlorine, Copper, Bromine, Silver and Iodine. All these come on one line of the Periodic Table (Fig. 77), and all are of the "ancestral type" of Sodium shown in Fig. 86. That figure shows us Sodium somewhat like a dumb-bell in shape; there is a central rod connecting two groups of funnels, an upper and a lower; the funnels of each group are twelve in number, and each set of twelve radiate on to two planes from a central sphere. This "dumb-bell" structure is carried on to all elements appearing on the diamagnetic monovalent line. If, therefore, in any one of these elements, we know the bar, one funnel, and one sphere from which the funnels radiate, we can construct the full element. Then, by counting the total number of atoms, and dividing by 18 (for Hydrogen has 18 atoms, and if we make $H=1$, to reduce "atomic weights" to a common standard), we get the "atomic

Oxygen 290

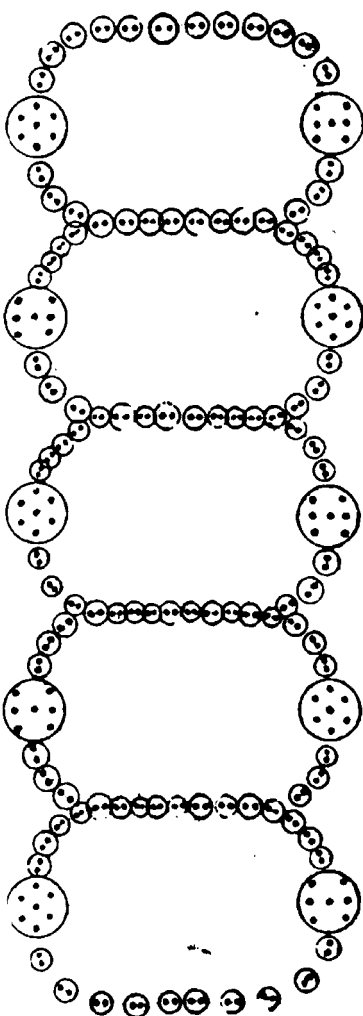


FIG. 91

weight" of an element in terms of Hydrogen.¹ Fig. 92 is illuminating, as it shows us how the LOGOS builds from an "ancestral type". To make a funnel of Chlorine, the funnel

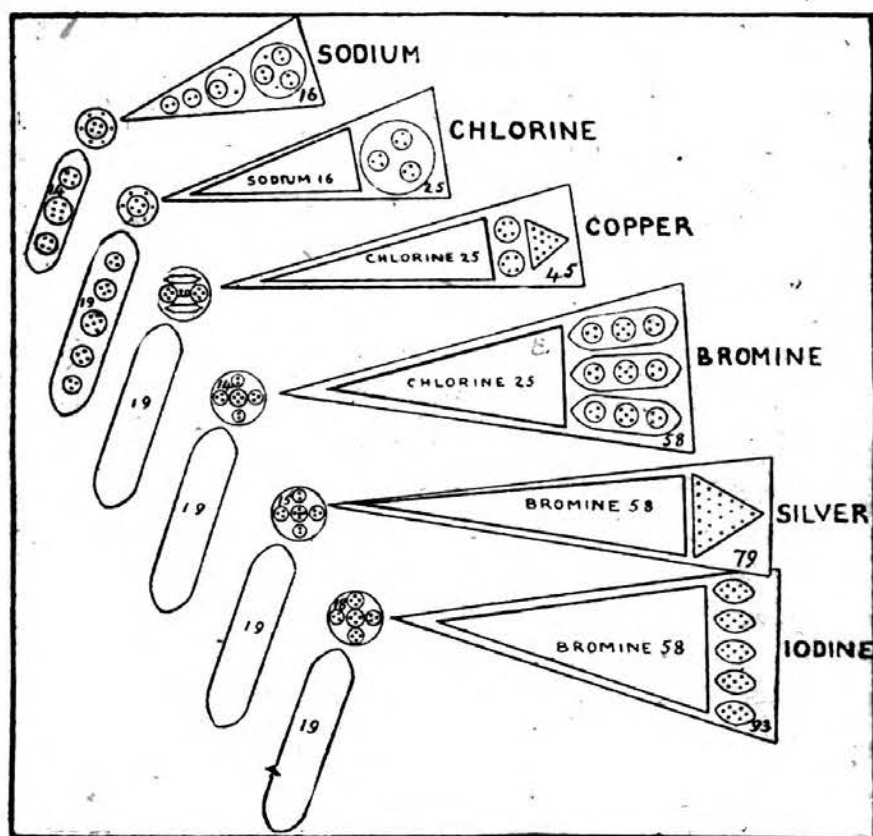


FIG. 92

of Sodium is taken, and added to. Then the funnel of Chlorine is in turn taken to make the funnels of Copper and Bromine, and new groups of atoms are added. Bromine in its turn is taken to build Silver and Iodine, and the Bromine funnel of 58 atoms is used with additions in order to build them. The changes made in the spheres connecting the funnels are shown in the diagram. It will be seen that from

¹ If it is desired to get the "atomic weight" in terms of Oxygen=16, as is done now in Chemistry, the divisor will have to be made 18.144.

Chlorine to Iodine no change is made in the bar. Counting all the dots, which represent atoms, and remembering that in each element there is one bar, two spheres, and 24 funnels (see Sodium, Fig. 86), we get as follows :

<i>Element</i>	<i>No. of Atoms</i>	<i>Weight, H=1</i>
Sodium	418	23·22
Chlorine	639	35·50
Copper	1139	63·27
Bromine	1439	79·94
Silver	1945	108·05
Iodine	2287	127·05

Here I must leave this fascinating subject of the building of the chemical elements, referring students who care to follow the matter further to the special work on the subject, *Occult Chemistry*, by Annie Besant and C. W. Leadbeater.¹

* * * * *

When most of us turn our attention to the substances around us, which are all composed of the chemical elements, we think of these substances by the relation which they bear to us. Utterly wrapped up in our man-centred outlook, we say that this substance is useful, or that useless. We look at a diamond with interest, but with no interest at all on a piece of granite or clay. It has not yet dawned on our imagination to try to realise that all substances have their part in the Divine Plan, and are doing their work to further that Plan, irrespective of their relation to us mortals. How different all Nature appears when we come to know that even the "dead" substances which compose our world are evolving, and that, as each one of us is irresistibly drawn upwards towards an ideal, so is each element and its combinations drawn

¹ First edition, 1908 ; second edition, 1919.

upwards slowly, to become more perfect lenses of the Divinity dwelling within them. For HE does so dwell, even as in the soul of man. Did not Christ the Logos say: "Raise the stone, and there thou shalt find Me; cleave the wood, and there am I"? To him that hath ears to hear, not only is there a melody in the surf of the sea and in the whispers of the wood, there is also a Song of Nature wherever even the tiniest speck of matter exists and does its part in the great Plan. Out of the earth, out of heaven and hell, from every corner of all the worlds visible and invisible, there ever rises one triumphant pæan of Nature:

Thus at the roaring loom of Time I ply,
And weave for God the Garment thou seest Him by.

C. Jinarājadāsa

(To be continued)

IRRELIGIOUS RELIGION

By C. SPURGEON MEDHURST

(Concluded from p. 353)

IRRELIGIOUS religion is, in a word, plain, simple irreligion ; and irreligion is just prayerlessness. The spring of religion is, as we have seen, man's yearning for the divine. Hence all religions are dramatised prayers, and all become irreligious whenever the spirit of prayer departs ; but prayer is a spiritual exercise of many grades. By what test may we determine whether it is prayerful or prayerless ? An unembellished answer is scarcely possible. The best that can be done is to state what prayer is when it is fullest and adequate, and to leave each to measure the reality of his daily devotion by the standard.

Prayer is "power from on high". It is properly neither a ceremony for obtaining benefits nor a petition to an anthropomorphic deity. It is a sinking below the surface into the hidden depths of the Silence, but it is neither loss of identity nor a state of semi- or entire loss of consciousness. It is to be fixed and focused in the Centre, that one may hear the message of God. It is a blending of the self with other selves, as a lover loses himself in the beloved. It is to know oneself as a pipe, large or small, in the great cosmic organ on which the Master Musician is ever sounding forth His harmonies. It is to feel that one is discordant or dumb if apart and alone. It is

the experience of S. Paul: "Not I, but Christ who liveth in me"; the submergence of the human in the divine. It is the sublime cry of assurance uttered by Jesus in Gethsemane: "Not my will but Thine be done." What matter the form of faith, or even the rejection of all creeds, if this prayer be breathed and if this be the spirit of all activities? This is religion! Irreligious religion cannot set its foot here. "Blessed are the pure in heart, for they shall see God."

Our world is a world of opposites, and the pursuit of our somewhat negative line of argument must not be construed as a denial of a positive reality. A discussion of irreligious religion does not disprove religion. A description of a cloudy day casts no reproach on the sun, and if the fog be the result of unconsumed city smoke, the story may lead to civic improvements. This is the hope which has inspired the present discussion. We are all too inclined to accept without thought traditions and practices in which we have been brought up, and indeed the spread of the miasmous influences of irreligious religion is a matter pressing for earnest consideration. Men are suffering from temptations they feel they are powerless to resist. In each there are possibilities which, if taken advantage of, might open a door of escape. Of these they are ignorant. The message of religion has not reached them. They welcome any revelation which they recognise as true and helpful, but the current presentations by the accepted forms of religion do not appeal to them. To the majority they seem as a cold collation which has become stale. The people no longer care about left-over meats. Instinctively they feel that the heart of religion should be a warming fire, but they do not find enough steam-heat in the church. They want religion, but they do not know how to obtain it.

There is nothing occult, nothing hidden, in this connection. The Master Jesus, in one of his undigested sayings, uncovered the secret of all religion: "Inasmuch as ye did it unto

one of these my brethren, even these least, ye did it unto Me. . . . Inasmuch as ye did it not unto one of these least, ye did it not unto Me." One of His followers, Walt Whitman, penned the understanding verse: "You cannot degrade another without degrading me"; but the larger number of religious professors, wrapped in their pharisaic separateness, have not learned the lesson. Hence we are faced with the awful fact that after Christianity has been at work for nearly two thousand years, and, with the exception of Muhammadanism, after every other religion has been operating for still longer periods, irreligious religion is still everywhere endemic. The world has awaked to the truth that much that it had prized is an illusion. It is shocked at the spectacle. A babel of cries is arising from every side, calling for a reconstruction of society. Can any Faith, however ancient, remain indifferent to its own anæmia and not be marooned? Had the purity of the religions been preserved, the resonant note of religion would be now resounding above men's despairing shrieks, and humanity would see its way to the light. There has surely been a retrogression since Plutarch composed the eloquent passage quoted in the first part of this essay.

The wares of religion are ideals, yet religion lacks the imagination that captures the invisible. The most conservative realm of human thought, religion, is apparently unable to spin finer gossamer-threads from the wider aspirations of mankind, and to weave for itself new garments for the new day. It is, however, perhaps as well that it should linger, provided that the present delay is but a gathering of strength for future swift leadership. New theories are not necessarily true presentations of fact, and for religion to lean on untried ideals and have them fail her, would be a cataclysmic disaster. On the other hand, religion will certainly be rudely shoved into a corner if it greets the coming dawn in its pyjamas. That a new day is dawning is undoubted. The universal acclamation

for reconstruction is a demonstration of the fact. It is the crowing of the cock announcing the passing of the night, but the light has not yet brightened and dispersed the darkness.

Russia has torn down her old structures, and with bleeding hands is working to erect better buildings, drawn on a new scale and according to a new plan. It is significant that alarm at the novelty of the erections is greater than the interest which is natural in any fresh erection. The British Empire is doubtless a safer example of reconstructive work, for there the ancient foundations are unmoved, the old site is retained. Elsewhere there is the sound of many hammers and of innumerable voices, but the work that is proceeding is that of repairing rather than of reconstruction, and the pity of it all is that nowhere, not even in religious lands like Russia and India, has religion a strong, decisive voice in men's councils. Religion and politics are, of course, absolutely different modes of human activity. The two should never be confounded; but they are partners, not strangers. It is the task of religion to supply the principles which politics must apply. Failure on the part of religion to realise this, is responsible for much political failure. The leader has not led, the follower has taken the front position. Hence, although there has always been much talk of freedom, a great deal of planning of new organisations, a variety of devices for stopping war, there has been but little digging at the roots; and consequently emancipation has proven self-assertion; organisation has shifted burdens but not removed them; war has recurred with frightful periodicity; while economic, commercial rivalry—a terrible slaughter-house—has never ceased to function. The meaning of spiritual liberation, and its applicability to the destruction of these evils, has not been made clear to suffering humanity. Irreligious religion has been too busy building, repairing and reconstructing theology. There are signs, however, that this will not continue, that even in the world of

religious thought, as in the world of political activity, there is to be "a new heaven and a new earth".

Through the practical zeal of the Jewish Peace Society in England, a League of Religions was born in Caxton Hall, London, on November 5, 1919, with the Bishop of Kensington in the chair, in the absence of the Bishop of Oxford. The League aims at linking all religious and ethical societies throughout the world, for the purpose of promoting a sound international conscience on all questions of national and international righteousness. The League will not interfere with anyone's faith, but invites all religions to join in applying to the problems of the day the principles common to all. Hindū and Buddhist representatives at the meeting avowed their intention of starting branches in their native lands upon their return home, although the original plan of the promoters had not reached so far as this, at least for the initial stages. This movement will doubtless increase in momentum and strength, for it is the one thing the world is waiting for; probably it is the only agency which can bring about a condition in international matters in which Americans will cease to be Americans, Britons to be Britons, Frenchmen to be Frenchmen, or Asiatics to be Asiatics, but, when discussing a matter of world-wide importance, all shall be just sons of men, members of the great race of humanity. The Secretary of this new League is Miss Behrens, 75 Avenue Chambers, Southampton Row, London, W.C. 1.

There is only one other quarter in which I find an effort being made at genuine reconstruction, for to accomplish this work properly there should be a pinning of the foundations as well as the erection of new superstructures. The task cannot be accomplished apart from religion, and thence I would also direct attention to a bright religious luminary, rising as a herald of the dawn. I refer to the Liberal Catholic Church, a legitimate offspring of what has hitherto been known as the

Old Catholic Church. I am not a member of either the L.C.C. or its predecessor the O.C.C., nor have I had the pleasure of associating with any of the leaders, or of attending any of the services of the younger association; but I have been an observant spectator of the inception and growth of the L.C.C., and I warm towards it because, while it preserves what may be called the *patina* of Christianity, deep and mysterious, the work of the hand of time, it displays certain features which give promise of being able to undo some of our religious tangles.

There are two features about it which specially impress me. Ecclesiastically, it occupies a middle ground; it is neither Roman Catholic nor Protestant. Its ritual is new, but not original in the sense that it is all newly written. It is recited aloud in English, and continues, rather than breaks away from, the orthodox Roman and Anglican forms of worship; but every phrase, whether uttered by priest or people, which suggests fear or gloom, has been eliminated. Confession and Absolution are provided for, but the idea maintained throughout its services is that man, when worshipping, is returning to the Source whence he came. Hence joyous aspiration and thanksgiving have supplanted temporal petition and self-abasement.

Another feature of the L.C.C. is that all, or nearly all, its clergy—bishops and priests—are reincarnationists and members of the Theosophical Society. There is nothing in the constitution of the Liberal Catholic Church requiring that this should be so, or that it should co-operate with the Theosophical Society. The two organisations are distinct. The L.C.C. is as independent of the T.S. as it is of the Church of Rome; but an organisation in its development generally takes its colour from its founders, and therefore the philosophical hue of the first generation of the L.C.C. hierarchy deserves special notice. For many, Christianity is a broken arch, leading

nowhere, because the stone engraved "Reincarnation" has dropped out. It was the recovery of this submerged Christian truth which restored his lost faith to the present writer ; it has been a right understanding of this basic human fact which has enabled thousands to cross the stream from the bank of doubt and uncertainty to the opposite shore of complete assurance and serenity. The rise of the L.C.C. is one of the most significant signs of the world-changes now in progress. Theosophy, it is true, has been with us for nearly half a century, but Christianity has looked at it askance and with suspicion ; the man in the street has thought of it as something aloof from the ordinary interests of life and as too subtle for the common comprehension, but now there is a Christian Church with a pulpit which is practically wholly Theosophical.

This means much for Christianity, for though Theosophy is not new in the sense of being a new revelation of something before unknown, it is new in the sense of presenting long-known but scattered facts in such a way as to form a coherent explanation of the inception, development, and final end of all things. The new Theosophic pulpit, as represented by the Liberal Catholic Church, will undoubtedly reach ears which have been deaf to the calls of the message of Christianity as hitherto delivered. This surely should encourage those who mourn the fact that the many to-day neglect the Church. We have said that the Liberal Catholic Church is neither Roman Catholic nor Protestant. It is not Roman Catholic, for it owes no allegiance to Rome or its representatives ; it is not Protestant, for it rejoices in an unbroken genealogy from His Eminence Cardinal Antonio Barberini (1607-1671), to whom the Roman Catholic hierarchy traces its apostolic succession. Its present bishops are the Rt. Rev. James Ingall Wedgwood, Presiding-Bishop for the British Empire ; the Rt. Rev. Rupert Gauntlett and the Rt. Rev. Robert King, Bishops-Auxiliary for Great Britain ; the

Rt. Rev. Charles Webster Leadbeater, the Rt. Rev. Julian Adrian Mazel, Bishops-Auxiliary for Australasia ; and the Rt. Rev. J. Irving Cooper, Bishop-Auxiliary for America. All the members of its hierarchy, priests and bishops, are unpaid.

Only artificial and illogical reasoning, springing from an ignorant prejudice, could imagine that an organisation with such a history and such an executive was any sort of "back-to-Rome" movement ; for, as an eminent philosopher once remarked, a chicken cannot be replaced in the egg-shell. Although there can be no rational objection to the L. C. C. on the ground that it has Rome-ward tendencies, for its only *raison d'être* was its rebellion against Roman Catholic autocracy, there will be many who will object to its ritualistic form of worship. This, however, is an accident, not an essential ; a matter of education, not of principle. The most significant and hopeful feature of the Liberal Catholic Church is that it aims to restore, for all, the dignity and purity of the Sacraments. It excludes none from its altars, who approach them reverently and with a desire to worship. It is minus ecclesiastical and credal barriers. It extends its arms and embraces humanity.

We may or we may not temperamentally incline towards this new religious phenomenon. We should at least give it a welcome as a possible remedy for the devastating disease of irreligious religion. Of course every Church and every scripture gives to the recipient only in proportion as he is able to receive, and to his capacity to receive on previous preparation ; but this new Church holds out certain strong inducements to that very inclusive class whom we have described as being without religion, but as having religious antennæ, and it should therefore be received as a fellow-worker by all who love religion.

And Jesus, knowing the reasoning that was in their hearts, took a young child and made him stand by His side and said to them :

Whoever for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me.¹

John said to Him: Rabbi, we saw a man using your name to expel demons, and we tried to hinder him, on the ground that he did not follow us. Jesus replied: You should not have tried to hinder him, for there is no one who will use my name to perform a miracle and be able the next minute to speak evil of me.²

C. Spurgeon Medhurst

BENARES FROM THE GANGES

THE temple bells melodiously at even
Tell that the hours of earthly toil are done;
The temple spires, lit by a dying sun,
Lift up the heart in peaceful thoughts of heaven.
On Gangā's dreamy tide my boat is driven,
By palaces whose princely course is run,
Silent the sarangi, the sethar dumb,
Those golden-slippered hours have run to seven.
The yogi meditates beside the waters,
And thousands wash away the dust of toil,
Here taper-lights in earthen cups of oil
Are set afloat by one of India's daughters.
The fires of faith both time and history foil,
This Heart of India centuries fail to soil.

D. M. Codd

¹ Luke, ix, 47—48.

² Mark, ix, 38—39.

A NEW DEPARTURE IN RELIGION

By C. JINARAJADĀSA, M.A.

A NEW departure in religion has just been made in the World Religion established by the Lord Buddha. When the great Lord proclaimed His doctrine in the valley of the Ganges, He laid emphasis on conduct, and on belief only in so far as belief was helpful to right conduct. He worked within the pale of the Hinduism of the time; and there is nothing on record to show that, when He accepted disciples from Hinduism, or from any other teaching, He expected them to renounce a previous Faith before accepting Him as their guide. In the *Mahānāma Sutta* He has laid down that to be a Buddhist it is only necessary to "take the Three Refuges," and to observe the "Five Precepts". He never asked anyone to renounce whatever was precious to him in Hinduism.

This catholicity of Buddhism has been most strikingly illustrated in Ceylon, where practically in every temple there is not only a Holy of Holies for the Image of the Lord Buddha, but also one or more Shrines, either to Shiva or Vishnu. These Shrines are quite distinct from the Buddhist Shrines, but they are within the temple grounds and are called *Devālyas* or "Abodes of the God". Since no prayers are offered to the Buddha and nothing is ever asked from Him by way of a boon, and since also the Gods of the Hindu Pantheon will accept worship from men and grant boons, we have the remarkable phenomenon of Buddhism and Hinduism flourishing side by side, even within the precincts of one and the same Buddhist temple, each complementary to the other.

In strict accordance with this ancient liberal tradition of Buddhism, a new departure has been made by one of the High Priests of Buddhism in giving me authorisation to admit into Buddhism all who desire to become Buddhists. There is nothing novel in this, as a similar permission was given by the late High Priest Sumangala to Colonel Olcott and to Mr. C. W. Leadbeater. But the novel departure lies in the fact that I am permitted to accept into Buddhism all who care to come into it *without asking from them any renunciation of whatever religious faith they may have already found has given them help*. Of course, to be a Buddhist one must profess a certain faith, but this faith has always been perfectly simple, and has not involved any great theology, except the simple belief in the "Three Gems," which are the Lord Buddha, His Doctrine, and the Great Brotherhood. I give below the documents authorising me to admit Buddhists. The High Priest, the Venerable M. Ñāṇissara, is the successor of the late High Priest Sumangala, both as Principal of the Vidyodaya College for Buddhist Priests, and as High Priest of the well known temple in Colombo which was the residence of the High Priest Sumangala.

VIDYODAYA COLLEGE,
MALIGAKANDA, COLOMBO.

June 28th, 1920.

I hereby give authorisation to C. Jinarājadāsa to admit into Buddhism all who accept the principles in the document annexed to this, and who formally take Pancha Sila¹ in token of their adherence to the Teachings of the Lord Buddha.

(Signed) M. ÑĀṆISSARA,
Chief Buddhist High Priest,
Colombo,
and Principal, Vidyodaya College.

¹ The ceremony of "taking Pancha Sila" or the "Five Precepts" consists in repeating, in the presence of a Buddhist monk, and after him in the ancient Pāli language, a profession of faith in the "Three Gems" and in the "Five Precepts," as follows: 1. Praise be to the Blessed One, perfect in wisdom and understanding. 2. I take my refuge in Buddha. 3. I take my refuge in the Dhamma. 4. I take my

THE FUNDAMENTAL PRINCIPLES OF BUDDHISM

1. I believe in the Lord Buddha, who after many lives of sacrifice for men, attained by His efforts Buddhahood, and gained the Supreme Wisdom in order to share it with all His fellow men.

I take the Lord Buddha as my Teacher to lead me on the Path of Holiness.

2. I believe in the Dhamma, the eternal truths as to Righteousness which are inherent in the universe, and which were proclaimed by the Lord Buddha.

I take the Dhamma as my Guide to lead me on the Path of Holiness.

3. I believe in the Sangha, the Brotherhood of the Noble Ones of the Four Grades—Sota-āpanna, Sakridāgāmi, Anāgāmi and Arhat.

I take the Sangha as my Example to lead me on the Path of Holiness.

4. I accept as binding on me the Five Precepts, and I pledge myself to try to live without violating them.

5. I believe in the doctrines of Reincarnation and Karma, and I believe that I shall, as the result of my efforts, attain Nirvāṇa.

Before permission was thus formally given to me by the Venerable High Priest, I carefully explained that, as a Theosophist and a Buddhist, I could not, in admitting anyone to Buddhism, ask him to renounce his faith in his own original religion. The High Priest thoroughly agreed with me that the Lord Buddha never asked for any such renunciation, and that since Buddhism is a great life of Morality under the inspiration of the Three Gems, it was quite possible for a Buddhist, if he desired it, to profess other teachings, provided that they did not fundamentally contradict his belief in the Three Gems, nor his vow to observe the Five Precepts.

We have now the curious phenomenon that a person may belong to Buddhism, and also to another religion if he so wills. In fact, while in Australia, I was given permission by cable to admit Buddhists; and my admissions, then *sub conditione*,

refuge in the Sangha. 5-9. I accept the precepts to refrain from (1) taking the life of any living creature, (2) taking what is not mine, (3) all wrongful sexual intercourse or practice, (4) untrue speech, (5) all intoxicants and drugs which produce intoxication. See *The Smaller Buddhist Catechism*, by C. W. Leadbeater and C. Jinārājādāsa. Adyar Pamphlets, No. 41.

have been validated by the High Priest, and we have already several Christians who are now Buddhists, as also one Hindu Brahmana who has added to his Hindu faith membership in Buddhism.

All those Theosophists who understand what is implied in the phrase "World Teacher," or "Jagat Guru," will realise how this new departure in Buddhism, under the auspices of one of the most learned and leading Priests of Southern Buddhism, is thoroughly full of that great spirit of universal religion which must be radiating from the great Head of all Religions. As a Buddhist by birth, and as one who has ever been attached to the splendid idealism of Buddhism, I am profoundly glad that Buddhism contains such a broad-minded leader as my teacher, the Venerable High Priest Nāṇissara. The latitude which he has shown is an augury, surely, of the great day of the Brotherhood of Religions, when all men will work side by side without rivalry to realise the hidden forces of the spiritual life, which at all times and everywhere have been the eternal possession of man.

C. Jinarājadāsa

POEMS

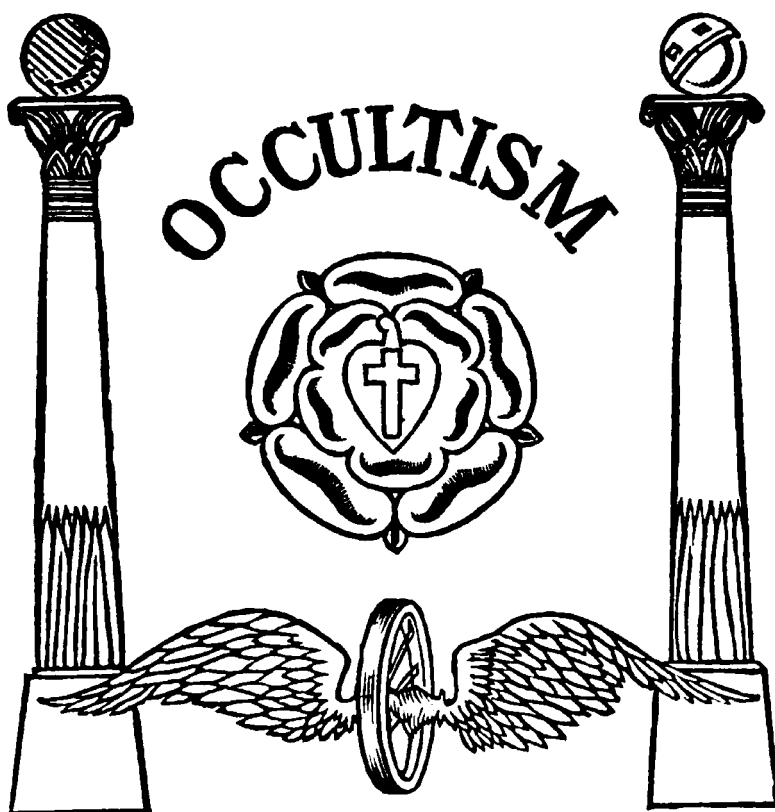
MUSIC of hearts, poems, ye soar forth in beauty,
Spreading your wings in sunlight of the world ;
And those who hear your strains look up in rapture,
Tuning their souls to your life-giving words.

And yet, great music, so powerful and entrancing,
In hopeless night of sorrow thou wert born ;
Thine every note whose sweetness leaves us singing
Is a heart's blood, its every throb doth mourn.

'Tis human anguish that beareth dreams of beauty,
The bliss that might have been that fashions bliss to be ;
And silenced joys that lie for ever buried,
Are living dead who whisper songs most free.

For there is nothing in their meditation
That linketh them to any life on earth ;
They may sing bliss and pain, sing all the scope of love
and wonder—
They are alone to dream, alone to quench their thirst.

MELLINE D'ASBECK



THE PĪTHA, OR MYSTIC CIRCLE¹

By SWAMI DAYANAND

(OF THE BHĀRAṬ DHARMA MAHĀMANDAL, BENARES, INDIA)

BEFORE entering upon the subject-matter of this article, we shall deal with certain forms of what is called Spiritualism and other psychic powers, a consideration of which will help us in understanding our subject. We shall not deal with Spiritualism or psychic powers at large, or in a systematic manner, but shall merely take certain examples

¹ This article will form a chapter in *The World's Eternal Religion*, a book which will shortly be published by the Bhāraṭ Dharma Mahāmandal.

which will help the reader in clearly understanding our proposed topic.

Table-turning is a common form of what has been called "motor automatism". It is done in this way: two or more persons of a mediumistic type sit quietly for some time with hands in contact with some easily movable object, say a small, three-legged table; and on their desiring its movement, that object will often begin to move. The sitters may then ask questions and receive answers, indicated by taps on the floor, from the "spirit" that possesses the table. If, further, they desire it to indicate letters of the alphabet by the movement of the table—as by tilting once for "a," twice for "b," and so on—it will often do so, and answers unexpected by anyone present will be obtained.

But beyond the simple movements or table-turning, and the intelligent responses or table-tilting, both of which are at least *prima facie* physically explicable by the sitters' unconscious pressure, without postulating any unknown physical force or spirit at all, it is alleged by many persons that further physical phenomena occur, namely, that the table moves in a direction, or with a violence, which no unconscious pressure can explain; and also that percussive sounds or "raps" occur, which no unconscious action, or indeed any agency known to us, could produce. These raps communicate messages like the tilts, and it is to them that the name of "spirit-rapping" is given. But Spiritualists generally draw little distinction between these four phenomena—mere table-turning, responsive table-tilting, movement of inexplicable violence, and responsive raps—attributing all alike to the agency of spirits of departed men and women, or at any rate to disembodied intelligences of some kind or other.

Faraday's explanation of table-turning, as being the result of the summation of many unconscious movements, does not explain all cases. Myers is of opinion that beneath the

superficially conscious stratum of our being there is not only a stratum of dream and confusion, but a still subjacent stratum of coherent (subliminal) mentation as well.

Another form of motor automatism is automatic writing through the well-known "planchette". An instance of an experiment with a planchette is the following :

Mr. Smith and his nephew placed their hands on the planchette, and a purely fantastic name was given as that of the communicating agency.

Q. Where did you live ?

A. Wem.

This name was quite unknown to either of the sitters.

Q. Is it decided who is to be the Archbishop of Canterbury ?

A. Yes.

Q. Who ?

A. Durham.

As none of them remembered his name, they asked :

Q. What is his name ?

A. Lightfoot.

How far the main statement was correct, the sitters did not know. The peculiarity at the time rested in the fact that a name was given which none of them could recall, but was found to be right.

Inexperienced readers are here warned that answers received from "spirits" through the table or the planchette, or other forms of automatic writing, etc., are in most cases nonsensical, absurd, fantastic and untrue, but sometimes perfectly true. We give two instances of a peculiar nature :

Mme. X is also a writing medium. She was writing a letter one day, with no thought of unseen agencies, when suddenly she felt her hand checked. Warned by a special sensation, she still held the pen. Her hand placed itself on a sheet of paper and began rapidly to write alarming predictions. The writing retained this tone for a few hours, and soon the communications became trivial in character and, save in some exceptional instances, have since remained so . . .

Mme. X is accustomed to arrange her own hair. One morning she said laughingly : "I wish that a court hairdresser would do my hair for me ; my arms are tired." At once she felt her hands acting automatically, and with no fatigue for her arms, which seemed to be held up ; and the result was a complicated coiffure, which in no way resembled her usual simple mode of arrangement.

We shall now pass on to hypnotism. Hypnosis is induced in the subject either by mechanical means, or by suggestion, or by passes, or by a combination of any two of these. A convenient mode of bringing on hypnotic sleep is by the "magnetic chain". Any number of persons, from six upwards, sit round in a circle and take each other's hands by the thumbs. Let them sit quiet and motionless, with all their muscles relaxed, and in the most easy manner, with their eyes closed or directed to the centre of the floor between them, and let them resolve to give way to the consequences for at least thirty minutes. Sooner or later some one of the chain will show signs of hypnosis by an involuntary falling of the head. Then let some one of the chain give to the subject suggestions of sleep and also make passes over him. The subject will soon be in a state of hypnosis.

Dr. Moll gives a typical experiment. He says :

Mr. X, forty-one years old, seats himself on a chair. I tell him that he must try to sleep : "Think of nothing but that you are to go to sleep." After some seconds I continue : "Now your eyelids are beginning to close, your eyes are growing more and more fatigued, the lids quiver more and more. You feel tired all over, your arms go to sleep, your legs grow tired, a feeling of heaviness and the desire for sleep take possession of your whole body. Your eyes close ; your head feels duller ; your thoughts grow more and more confused. Now you can no longer resist, now your eyelids are closed. Sleep !" After the eyelids have closed I ask him if he can open them. He tries to do so, but they are too heavy. I raise his left arm high in the air. It remains in the air and cannot be brought down, in spite of all his efforts. I ask him if he is asleep. "Yes." "Fast asleep ?" "Yes." "Do you hear the canary singing ?" "Yes." "Now you hear the concert ?" "Certainly." Upon this I take a black cloth and put it into his hand. "You feel this dog quite plainly ?" "Quite plainly." "Now you can open your eyes. You will see the dog clearly. Then you will go to sleep again, and not wake till I tell you." He opens his eyes, looks at the imaginary dog and strokes it. I take the cloth out of his hand, and lay it on the floor. He stands up and reaches out for it. Although he is in my room, when I tell him that he is in the Zoological Gardens he believes it, and sees trees and so on.

Jendrassik and Krafft-Ebing obtained marks like burns on their subjects by means of suggestion. If some object, such as a match-box, a pair of scissors, a snuff-box, etc., were

pressed upon the skin of the subject while in hypnosis, and he was at the same time told that the skin was being burned, a blister in the form of the object resulted.

Any suggestion that takes effect in hypnosis will also take effect post-hypnotically; movements and delusions of the senses, itching, pain, hunger, thirst, etc., can be induced. Dreams can be influenced. Suggest to the subject while in hypnosis that he will dream that while he is in a boat on a river, that a storm will suddenly arise, that the boat will capsize, that he will have to swim to the shore; and he will dream all this in detail. Suggest to him that three days hence he will pay a visit to a certain person, and he will carry out the order.

These phenomena, together with telepathy, possession, trance, double personality, veridical character of dreams, somnambulism, clairvoyance, etc., are never satisfactorily explained by any theories of the Western scientists. The Hindūs would call them all merely lower forms of pīthas, or the play of consciousness and of prāṇa.

Before we take up the subject of pīthas we shall make certain remarks on consciousness and prāṇa, which are necessary for the better understanding of the Hindū pītha theory. According to the Hindūs, when creation begins to manifest, the *Avyakṭa* (Nature) begins to vibrate, and the first modification of it is *Mahaṭ*. This *Mahaṭ* might be called universal consciousness, or consciousness in all its aspects—consciousness, subconsciousness, and superconsciousness—from which are evolved the five *Tanmāṭras* (or subtle centres of vision, of hearing, of taste, of touch, and of smell), the five subtle sensory and motor nerve-centres (*Jñānendriya* and *Karmendriya*), the *Manas* (mind), and the five gross *bhūṭas* (i.e., earth, water, heat, air and ether). Such, in brief, is the nature of creation. And it is also held by the Indian Rṣhis that what constitutes the macrocosm constitutes the microcosm. If we study a grain of sand, we study the universe.

Beyond Prakṛti (Nature) is the Puruṣha or Brahman (absolute existence, absolute consciousness, absolute bliss). It is only the grosser elements, the last order of things evolved out of Prakṛti, that are perceptible to the ordinary senses. They constitute what is ordinarily understood by the term "matter". But it should be distinctly remembered that Mahat or the universal consciousness, Manas or the mind, and the rest, are as much matter as the grosser elements—only matter in finer form.

- This Indian view, namely, the manifestation of the gross from the subtle, is perfectly in agreement with physical science. Physicists, by increasing their knowledge of so-called "matter," have been led to doubt its reality, and have dematerialised the atom, and with it the entire universe which the various atoms compose. The trinity of matter, ether and electricity, out of which science has hitherto attempted to construct the world, has been reduced to a single element—the ether (which is not the matter of science) in a state of motion. According to the Sāṅkhya the objective world is composed of *Bhūtas* which are derived ultimately from *Ākāśh*. I do not say that the scientific "ether" is *Ākāśh*, which is a concept belonging to a different train of thought. Moreover, the sensible is derived from the supersensible *Ākāśh Tanmātra*, and is therefore not an ultimate. But it is important to note the agreement in this, that both in the East and West the various forms of gross matter derive from a single substance which is not "matter". Matter is dematerialised, and the way is made clear for the Indian concept of *Māyā*.

There is a point at which the mind cannot any longer usefully work outwards. Therefore, after the *Tanmātras*, the mind is turned within, to discover their cause in that Egoism which, reaching forth to the world of enjoyment, produces sensorium, senses and objects of sensation. The view that the mind and senses are also material has the support of some

schools of Western philosophy, such as that of Herbert Spencer; for he holds that the universe, whether physical or psychical, is a play of force which, in the case of matter, we experience as object. Mind, as such, is, he says, as much a material organ as the brain and outer sense-organs, though they are differing forms of force.

His affirmation that the matter of science is an appearance produced by the play of cosmic force, and that mind itself is a product of the same play, is what the Sāṅkhya and Vedānta hold. While, however, Spencer and the Agnostic School hold that the Reality behind these phenomena is unknowable, the Vedānta affirms that it is knowable and is consciousness itself. This is the Self, than which nothing can be more intimately known.

Force is blind. We discover consciousness in the universe. It is reasonable to suppose that if the First Cause is of the nature of either consciousness or matter, and not of both, it must be of the nature of the former and not of the latter. Unconsciousness, or object, may be conceived to modify consciousness, but not to produce consciousness out of its unconscious self. According to Indian ideas, Spirit, which is the cause of the universe, is pure consciousness.

We must distinguish between consciousness, as such, and modes in consciousness. Consciousness is the unity behind all *forms* of consciousness, whether sensation, emotion, instinct, will or reason. The claim that consciousness, as such, exists, can only be verified by spiritual experience. All high mystic experiences, whether in East or West, have been experiences of unity in differing forms and degrees. Even, however, in normal life, as well as in abnormal pathological states, we have occasional stretches of experience in which consciousness becomes almost structureless.

The discovery of the subliminal consciousness aids Shāstric doctrine in so far as it shows that, behind the surface

consciousness of which we are ordinarily aware, there is yet another mysterious field in which all its operations grow. It is the Buddhi which here manifests. Well-established occult powers and phenomena now generally accepted, such as telepathy, thought-reading, hypnotism, and the like, are only explainable on hypotheses which approach more nearly to Eastern doctrine than any other theory which has in modern times prevailed in the West.

We have now the scientific recognition that from its *materia prima* all forms have evolved, that there is life in all things, and that there are no breaks in Nature. There is the same matter and consciousness throughout. There is unity of life. There is no such thing as "dead matter". The well known experiments of Sir Jagadish Chandra Bose establish the fact of response to stimuli in inorganic matter. What is this response but the indication of the existence of that Saṭṭwa Guṇa which the Vedānta and Sāṅkhya affirm to exist in all things, organic and inorganic. It is the play of Chiṭ (consciousness) in this Saṭṭwa, so muffled in Tamas as not to be recognisable except by delicate scientific experiment, which appears as the so-called "mechanical" response. Consciousness is here veiled and imprisoned by Tamas. Inorganic matter displays it in the form of that seed or rudiment of sentiency which, enlarging into the simple pulses of feeling of the lowest degrees of organised life, at length emerges in the developed self-conscious sensations of human life. Consciousness is throughout the same. What varies is its wrappings.

There is thus a progressive release of consciousness from gross matter, through plants and animals, to man. This evolution the Indian doctrine has taught in its 84 lakhs of previous births.

According to the Hindū books plants have a dormant consciousness. The *Mahābhārata* says that plants can see, and thus they reach the light. Such a power of vision would

have been ridiculed not long ago, but Professor Haberlandt, the well-known botanist, has established that plants possess an organ of vision in the shape of a convex lens on the upper surface of the leaf. The animal consciousness is greater, but seems to display itself almost entirely in the satisfaction of animal wants. In man we reach the world of ideas, but these are a superstructure on consciousness and not its foundation or basis. It is in this modeless basis that the various modes of consciousness with which we are familiar in our waking and dream states arise.

It would appear, therefore, that there is nothing unreasonable or unscientific in the Hindū doctrine of the five *koshas* or sheaths, the wrappings of the soul. The Vedānta holds that every being has the following five *koshas*: (1) Ānandamaya Kosha. (2) Vijñānamaya Kosha. (3) Manomaya Kosha. (4) Prāṇamaya Kosha. (5) Annamaya Kosha.

The Annamaya Kosha, the lowest in the order, is the gross body, which "dies". The other four constitute the being's Sūkshma Sharīra or subtle body, which is not destroyed at "death," but survives and goes to other worlds for enjoyment or punishment; after which, he is "born" again in another Annamaya Kosha to work out his karma. These five *koshas* envelope the universal consciousness of the Jīva. As one after another *kosha* falls off, the Jīva's consciousness is proportionately increased; and when all the *koshas* are destroyed, the Jīva's consciousness, hitherto bound and limited by the sheaths, is freed, and it mingles with the Supreme consciousness. This is Freedom or Mukṭi (Release).

Here we find the true explanation of hypnotism, clairvoyance, and such-like phenomena, in which the Annamayakosha is put to sleep, while the subtle Prāṇamaya Kosha, having thus obtained a greater sphere of action, is left free to operate. The Prāṇamaya Kosha is the seat of the prāṇa. In its ordinary and popular meaning, prāṇa is taken to be the breath. When

life in a man becomes extinct, we say that "his prāṇa has gone out". But prāṇa is not the breath. It is not the air that goes into the lungs. Respiration is one of the actions of prāṇa, not prāṇa itself.

Prāṇa is a subtle force pervading all things in the universe. Out of this prāṇa is evolved everything that might be called force. The sum-total of all forces in the universe, whether mental or physical, is called prāṇa. The prāṇa is the vital force in every being. It has five centres in the human being, from which it controls and guides the brain and every nerve centre, and thus regulates all bodily actions. The prāṇa can be controlled by yogic practices. The yogī who has perfectly controlled the prāṇa acquires miraculous powers.

Such then is prāṇa. The places and objects in which we see a special manifestation of prāṇa are called pīthas. The universal prāṇa may be compared to a swift stream in which eddies are being constantly formed in the rushing waters by the forces of attraction and repulsion. The pīthas may be likened to these eddies. As some of these eddies last longer than others, so there are some permanent pīthas, while others are transitory. Impermanent pīthas, either good or evil, are being constantly formed around us by our thought-force.

These pīthas, or circles of prāṇa-force, are formed by its own forces of attraction and repulsion. They may be formed naturally, or by our concentrated and continued thought-force. Yogīs who have controlled the prāṇa can create pīthas in their own bodies, or anywhere they please, by simply touching a place with a finger.

The Annamaya Kosha contacts the material world, and the other four koshas the subtle, supersensuous world. The Prāṇamaya Kosha is the link which connects the two worlds. Communication between the two worlds can be made through the Prāṇamaya Kosha only. Just as the material world is the support of the Annamaya Kosha, so the Sūkshma Sharīra

is the support of the Prāṇamaya Kosha. A circle of prāṇa may be formed in the Prāṇamaya Kosha by the forces of attraction and repulsion of prāṇa acting on it. This is a pītha.

A pītha might be called the support or the resting-place of the Sūkshma Sharīra. A pītha may be formed voluntarily or involuntarily. By the practice of concentration and of the control of the prāṇa-force one can form a pītha voluntarily. At the time of coition a pītha is formed involuntarily. When a pītha is formed, Ṛṣhis, Devaṭas, Piṭṛs, spirits, and such-like beings, are generally attracted by it to rest on it awhile. These beings, with their subtle bodies, can appear only on a pītha, the circle of subtle prāṇa-force. Just as a bit of straw in the rapid current of a river floats along, and stops not in its course except when caught in a whirlpool, so the invisible powers-that-be alight and rest, as it were, for a time in the whirlpools of the continuous and all-pervading stream of prāṇa.

We are continually absorbing and rejecting prāṇa ; or, in other words, the prāṇa in us is imbibing congenial prāṇa from the universal prāṇa, and rejecting the unsuitable prāṇa. This has been stated as attraction and repulsion. The action of these two forces of prāṇa is seen in inspiration and expiration.

Now let us see what happens at a séance. We shall take table-turning as an instance. The sitters' prāṇa-forces begin to attract and repel each other, the consequence being that a circle of prāṇa or a pītha is formed. Spirits are naturally attracted by pīthas. Restless and evil spirits, called Preṭas, are usually and easily attracted by these low forms of pītha. The consequence is that the "replies" obtained are generally untrue. It is because Preṭa Loka is not far away from this our world, that the inhabitants thereof generally come and "possess" these pīthas. And how can pure spirits come, in the presence of the evil ones with their impure auras? If sāttvic persons sit at a séance, purer spirits than the Preṭas may come.

The Hindūs recognise five classes of principal pīthas. They are :

(i) Upāsana Pīthas, such as images, fire, water, etc. When pīthas are formed in these, invisible divine powers are invested in them. The pītha of fire may lose its heat, and the water of the water-pītha may in special cases move and splash and ripple as if it were a thing of life. The pīthas under this head are of sixteen kinds, as explained in the *Mantra Shāstras*.

(ii) Parthiva Pīthas, such as temples and places of pilgrimage, or Christian churches and Muhammadan mosques, etc. Such pīthas are of two kinds, *viz.*: (a) Niṭya or permanent, and (b) Naimiṭṭica or transitory. A permanent pītha is one where the "whirlpool of prāṇa" was formed naturally, as in permanent Hindū Tīrthas; and a transitory pītha is that where the "whirlpool" was formed in course of time by the accumulated thought-force of men. The latter sort remains a pītha so long as the thought-force lasts; the former remains always a pītha. The Tīrth-pīthas are divided into many classes in the *Shāstras*, which need not be mentioned here.

(iii) Jīva-Yantric Pīthas, where pīthas are formed in human bodies, such as in the worship of boys and girls, in "Nakha-darpan," in cases of clairvoyance, etc.

(iv) Sthūla Yantric Pīthas, which have absolutely nothing to do with worship or the display of divine powers, but are formed by men to obtain so-called responses from the "spirits". Under this head come table-turning, planchette, and other forms of "spiritualism".

An Indian example of a form of "motor automatism," in which a pītha of the kind mentioned under this head is formed, is given here. It is very common amongst the women of Rajputana. Two women take each other's hands, the right by the right and the left by the left, thus forming a kind of cross. At the cross is placed a

small earthen pot with flowers in it. After a few minutes the pot begins to move, as in table-tilting.

(v) Involuntary pīthas, such as those formed at the time of coition. Such a pītha may be formed in animals as well as in human beings. It is the pītha that is thus formed which is the cause of propagation. For this reason the act of coition has been held so sacred by the Hindūs.

The "whirlpool" of prāṇa is created with the help of the mind, mantras and objects. By mind we mean the thought-force of the mind, and by mantras we mean any syllable or phrase (particularly one possessing occult powers, having been used by many in connection with a certain object), or any action, which aids the concentration of the mind to bring forth powerful thought-force. Lastly, by an object is meant any external object, such as an image, or a table in table-tilting.

It has been remarked that evil spirits may come into a pītha. To ward off their influence and prevent them from coming into a pītha, the Hindūs, when creating a pītha, purify the ten directions (*dik-bandha*).

Shava-Sādhana is an instance of a pītha prevalent amongst the Tāntrikas. In such a pītha the prāṇa is concentrated on a newly dead body, sitting on which the *sadhak* meditates. If the pītha is formed strictly according to the prescribed rules, the corpse will rise and speak.

The ancient Hindūs understood well the workings of the subtle prāṇa. There are deep meanings in some of the apparently unreasonable customs of the Hindūs. A Brāhmaṇa or a Sannāyasi has been forbidden to bow down before an idol set up by a Sūdra. The reason is that the pītha established by a Sūdra, who is usually low in spirituality, is generally weak as regards the amount of prāṇa in it. A Brāhmaṇa or a Sannyāsi, who is highly advanced in spirituality, is likely to draw into himself the prāṇa that is in the pītha, and thus destroy the same. Or it might be that some of the prāṇa in

the Brāhmaṇa or Sannyāsi might be imbibed by the pītha, thus doing them spiritual harm. One's thoughts, surroundings, etc., are much influenced by one's prāṇa, which may be pure or vitiated. This principally explains the "touch" and similar customs in India.

The philosophy and the practical exercises connected with the pītha are very essential, for *Upāsana* as well as for the realisation of the occult world. The subjects of *Upāsana* and the occult world have been dealt with previously in separate articles. Our Mahārshis have indicated two means for realising the power of pītha: (i) By means of the development of yogic insight. (ii) By means of special natural gifts with which some persons are endowed. In the Shāstras there are many classifications regarding such. (i) Yogic powers are those which enable the yogī to see and communicate with so-called supernatural beings. Some yogīs develop, among other things, what might be called telegraphic centres in the body for the automatic perception of things and forces occult. Western enquirers have not yet known of these. But the second class (ii), *viz.*, natural gifts, is manifested in the West among those who can, for example, see spirits with the physical eye; so the understanding of this class of phenomenon is becoming easier nowadays. The more the Westerners go into Spiritualism, the more they will have to go into the science of the pītha.

Swami Dayanand

NEPTUNE, PLANET OF COSMIC CONSCIOUSNESS, UNIVERSAL SOLVENT

By LEO FRENCH

Beware! Beware!
His flashing eyes, his floating hair!
Weave a circle round him thrice,
And close your eyes with holy dread,
For he on honey-dew hath fed,
And drunk the milk of Paradise.

S. T. COLERIDGE. From "Kubla Khan".

Neptune's is the last word, final chord, most mysterious lord, in the language, symphony and hierarchy of the spheres.

D*ÆMON est deus inversus.* Extremes meet, under Neptune, master and mage of water's secrets. The universal solvent, medium of mystic baptism, as of permeation and permutation, great arcane "fluid" force, power behind magnetism, as Uranus represents the life of electricity.

The music of Neptune is known to the Muses and Sirens, both,

The same that oft-times hath
Charmed magic casements, opening on the foam
Of perilous seas, in fairy lands forlorn.¹

Spiritual romance, the quintessence of life's colour and music, love's elixir, expresses the mortal manifestation of Neptune, on this earth. Romance is not to be confounded with sentimentality, its counterfeit and caricature. Romance is the "*afflatus*" of Neptune's aura, proving to man his dream-like remoteness from the dull substance of flesh as element

¹ Keats. From "Ode to a Nightingale".

of self-identification. Neptune's bequest is divine nostalgia for "things not seen in surety but treasured in hope". "Instability," "unpracticality"—these are hurled at the wanderers from a far shore, whose sight, hearing and perception are not in tune with the earth-chord. Have they not heard the music of Neptune? With that cosmic choric melody still echoing in the heart's cave, mortal "music" sounds strangely harsh and dissonant!

The "simplicity" of Neptunians is proverbial. But, save in decadent specimens, this simplicity has nothing in common with foolishness; *essentiality*, as distinguished from incompleteness, corresponds to representative Neptunian consciousness. The white light is composed of all colours, of every conceivable shade, hue and tint. Poetic (*i.e.*, creative) simplicity represents the final emergence from every imaginably complex experience. "*It is finished*," not "Here beginneth the first lesson," marks the culmination of the Neptunian episode.

The vision of the Apocalyptic seer—"a sea of glass mingled with fire"—represents a Neptunian symbol and experience. The waves laid and lulled by Neptune's choric spell, the commingling of the life of fire and water—significant and profound marriage-ritual. Elemental accord here realises the full circle of union and communion, the spirit of fire, the bride of water. "Before that great apocalypse of soul" the elders (*i.e.*, the newly initiated) "cast their crowns," perform the rite of prostration in the mystery of water's commingling. The white fire of spiritual ardour, the silvern flood tide of human emotion guided, controlled, "sanctified," become the universal solvent, when Apollo (Eternal Masculine) and Neptune (Eternal Feminine) coincide.

The subtlety and "frailty" of Neptunian vibrations, when brought within contact of material objects and states of consciousness, are responsible for those Neptunian wrecks that

strew earth's inhospitable shores. Neptunians are dreamers, seers, poets, musicians, artists, lovers, "in the spirit," therefore are their mortal vessels cast up, oftentimes as drifting derelicts, on the salt, rock-bound sands of time. If the inner vibration be not synchronously attuned to the outer atomic conditions, then the material vibrations thus set going prove "too much for mortal, not enough for God," and therefore Neptunian karma includes many a "shipwreck," between Scylla and Charybdis. For Neptunians are "born out of due time," untimely, whether in arrival or survival.

From February 19th to March 20th Apollo opens the water-port of Pisces, bidding Neptunian egos enter the stream of return. "Not yet is your appointed rest. Once again must ye drink of Lethe's river, and leave Neptune's realm, flowing with milk and honey, to take up the burden of earth." Then turns the great tide, whose wave flings them forth from home. Some, "fish out of water" (no other term so aptly expresses the helpless, invertebrate type of primitive Neptunian), others "lost angels of a ruined paradise"; yet others, strange "meteor vapours," born from etheric water-atoms and rays of sunlight or moonlight. Spirits who "on honey-dew have fed and drunk the milk of paradise" find little to nourish or satisfy in earth's "milk" and "honey," so-called. All the subtler spiritual, mental, emotional and psycho-physiological fluids own Neptune's sway. All strange "swirls," recondite diseases connected therewith, are due to Neptunian disturbance; poisoning, wasting, obstruction, being three favourite forms of "Time's revenges" on Neptunian essences, too subtle and highly-distilled to bear the strain, weight, and impingement of earth-contact.

From the priest to the poet, from poet to prodigal, from the shepherd of souls to the lost sheep—Neptune's gamut. "A musical and melancholy chime," indeed, when viewed from the material-mental outlook; spiritually, one of the

greatest mysteries of manifestation. Hints on this mystery are given in the parables of the prodigal son and the lost sheep. The joy of the angels over one sinner that repenteth, rather than over the ninety and nine just persons that need no repentance, should give those among us "to think" who are inclined to go through life with two yard-measures, white and black, for virtue and vice, respectively! If manifestation were as "simple" as this, one might, without irreverence, accuse the Heads of the Department of banality! Let us thank Heaven for Mystery. "Consistency is the bane of little minds." Life is not a pudding, it is a puzzle. Neptunians were sent to chasten those whose minds must employ themselves in labeling, ticketing and docketing. The truth is, those substances will not adhere to the children of Pisces. They are too slippery! Evasion and elusion must have some lesson to teach even minds of the "official-routine" persuasion, in all ranks.

The Neptunian realm of genius has given to the world some of its great inspirers. Michelangelo and G. F. Watts¹ bear Neptunian messages of truth and beauty with no uncertain voice, to those who can receive them. From the Delphic Sibyl to "The All-Pervading," from the "*Piéta*" to the Spirit of Christianity, ranges the mystic octave, Neptune's scale, each note's sound true to type, pure in colour. Unity of conception, combined with wealth of variety in manifestation, distinguishes Neptunian genius. The struggle of the survivor of eternity with the waves of mortality is more apparent in the Renaissance water-titan, and the calm, born of "resolution" of storm-elements, in the work of the modern master; but each sound the same deep note of underlying unity. Angelo's sonnets, and fragments from his journal and letters, repeat the same mystic chord—the travail of the mortal, remembering

¹ Both were born when the Sun occupied Pisces.

immortality. Of Neptunian geniuses, Baudelaire's memorable lines on "Tasso in Prison" may serve as fit epitaph :

All the weight of human weakness falls
On immortality between four walls.

Yet do not let us make the fatal mistake of "pitying" Neptunians; worse still, patronising them. Was it not a Master of whom it was written: "The Son of Man hath not where to lay his head"?—the same Master who gave the mystery of Angels, holy beings, joying over a sinner's repentance rather than the blameless life of the so-called "just person"? The outcast, wastrel, derelict—tribe of Ishmaelites—these in their voyages and wanderings see some aspects of life and death, sorrow and awe, pathos and pity, hidden from other more sheltered, protected, apparently favoured ones.

Neptunians for ever represent and symbolise X, the unknown quantity—the mystery of water, still and fathomless, deep as life and as high—water that sings from the fountain above, and bubbles up from caverns measureless to man, that falls from heaven and rises thereto in distillation of dew and rain; that "finds its own level," rising now in floods that no man's hand can stay, then sinking to disclose a new continent. Water-consciousness "corresponds" on all planes—from the song of the brook to the minnows and pebbles, to the prayer for unity breathed by the Hierophant of Neptune: "*That they all may be one as we are one: I in them, and thou in me.*"

Neptune, the idealist, pursuer of Truth, through each fugitive form of beauty, "not far from the Kingdom of God"! "Here we have no abiding city, but we seek one to come." The Voice of the lover to the Beloved—Eternal Aspiration.

Leo French

THE VISION OF SHYAM LAL

By F. G. PEARCE

SHYAM LAL was a little country boy who lived near Brindaban. His father was a poor man and supported his family from the hard-earned produce of a small farm. But you must not imagine that Shyam Lal was therefore a barbarian. Oh no! Shyam's parents were simple, hard-working folk, and could not afford to send Shyam to school, it is true, but he was not uneducated; for in Shyam's family there still remained that fine instinct for the "Dharma" of ancient days, and his father and mother were not without a culture of their own: they knew that there is a time for work, a time for worship, a time for leisure; and however hard their lot might be (and it was very hard sometimes when the crops were poor), they never allowed themselves or their dependents to think of physical subsistence only.

However urgent the work in the fields might be, the daily offering to the Gods must not be neglected: however long were the hours of toil, there must be a little friendly chat around the big banyan tree at the end of it—a story perhaps—or a song or two (for Shyam's father loved the songs of his Motherland and knew many such, and Shyam, who had a sweet voice, had eagerly learned all he could). So he was not ignorant of his country's past—or its present for that matter—for villagers are much better informed than is

commonly supposed, and the judgments expressed round the village tree are often as ripe and sound as those of the frequenters of Club-land, and—in places where alcohol has not spread its contagion—sometimes much better balanced. So Shyam was not an ignoramus; for a boy of sixteen, even though born in poverty and nourished none too well, is naturally a keen observer and a ready listener. Shyam's father, moreover, was literate, and wished that his son should know how to read and write at least in his own mother-tongue, so he had arranged for him to go several times a week to the village schoolmaster, believing that the few hours lost from labour on the farm would be more than compensated for by the wider outlook the boy would gain through being able to read.

The house in which Shyam lived would not satisfy your town-bred young man, for it was made of mud and had a grass roof; but it was cleaner than many a house in town, for Shyam's mother knew how a house should be kept, and I would not have exchanged her hospitality for that of a prince.

It will be seen that Shyam was fortunate in his parents and his home, and perhaps he was not wholly unfortunate, too, in having to work hard in the fields; for the simple, outdoor life had given him a hardy, sturdy body, which even a certain amount of malnutrition during the worst times had not been able to spoil.

At the moment when this story opens, Shyam was sitting in a shady grove, not far from the high road leading from Muttra to Brindaban. Round about him grazed the cattle—big, gentle creatures, white, grey and dappled, with great hanging dewlaps—there were some calves too. It had been Shyam's duty, when he was a little boy, to look after the herd; and so pleasant was it to him that, as a young man also, whenever the season was such that no other farm duties fell to his lot, he eagerly seized the opportunity of going out to those shady,

grassy spots which he loved as much as the cattle did. Sometimes he would take a book, but more often he would lie face downwards in the grass, enjoying its soft pressure against his naked skin, watching the ants and other little creatures, till he almost felt as though he had no existence apart from them and the sweet cool grass, the brown earth and the great loving trees above. The squirrels, indeed, knew him quite well. He had only to sit still with a few grains of rice in his hand, and ere long some jolly little fellow, with two bright, beady eyes, three pale-brown stripes on a tawny back, and a whisking tail jerking convulsively at every move, would come scampering down from the tree-tops, flattening himself after every few feet of descent, perfectly still, against the broad bole of the forest monarch, perking his head round to make quite sure who it was, and then, when convinced, completing the descent with a run and a jump, and landing, cocked up on his little hind legs, with front paws ready for the gift, eyes wide open and nose twitching with excitement, in front of the boy.

Or dreamily watching the slow, sleek cattle, Shyam's eyes would wander towards the horizon, where rose the temple-towers of Brindaban, dedicated to Shrī Kṛṣṇa—and he would think how the great Lord Himself had been a lover of herds and herdsmen, dear to men and animals alike and to all living things. In his own way Shyam was a real devotee. Hour after hour on such happy days as this, he would lie thinking thus of the Lord of Devotion, the Divine Child, who had once lived on earth and played in these very woods. Yes, Brindaban, even in these days, has something of that Divine Happiness about it; whether it be in the heart of the pilgrim or in the place itself, I know not, but Brindaban's glades seem fairer, its cattle gentler, its birds more melodious, its very monkeys merrier, its inhabitants more kindly—than those of ordinary places. What wonder that little Shyam Lal, so often dreaming of Shrī Kṛṣṇa amid the peace

of that holy place, experienced something of the Vision Beautiful?

On this particular day Shyam, dreaming and dreaming about the Lord Kṛṣṇa and how pleasant it must have been to play with Him in lovely Brindaban and to do little services for Him, felt himself full of a great longing that the Lord Kṛṣṇa would come to earth again, and that he himself might see Him and do some service for Him, however humble.

Then—whether it was that Shyam went to sleep and dreamt, or whether it really happened, he does not know; but he knows it was real to him—suddenly he saw the cattle stop grazing and look up, and the squirrels sat up on their little haunches instead of jumping about, and there was a great stillness; and a great soft light, very bright and brilliant, yet not dazzling, appeared on the ground near him, and in the midst of the light he saw a figure. It seemed to be the figure of a young Indian not much older than himself, dressed in white: it was not altogether like the pictures Shyam had seen of Shri Kṛṣṇa, yet Shyam felt that that did not matter; the pictures were wrong: *this* was reality.

Everything was very still: Shyam felt his heart beating—yet it was not for fear but for very joy. He fixed his gaze on that face, and now those eyes met his. Ah! what eyes! What Love, what Compassion gleamed from their depths! Yes, this was his Lord; he knew it.

Then the Lord spoke: "Shyam, to-day a part of your wish is fulfilled; because you have a pure heart, you have been able to see Me. To-day also you will learn how you can serve Me. Truly I will come to earth again, for 'whenever there is decay of righteousness, then I Myself come forth'; and the time is now all but ripe for my coming. When I come, you shall serve Me; in the meantime it is for you to be prepared and to learn to serve, that you may be Mine when I come."

He stretched out His hands in blessing. As He did so, Shyam saw a star, five-pointed, silver, gleaming above His head. The figure faded away, the star also, and the light went even as it had come. Shyam saw the cows grazing as usual, and the squirrels playing. He lay there, thinking of what he had seen. He had seen his Lord. His Lord would come again soon and had promised he should serve Him. And—yes—He had promised that to-day, *to-day*, he should learn how to serve. How to learn? How to serve? How to be prepared? He got up and sat at the foot of the tree. He was sitting there, thinking and wondering, when he was seen by the next actors in this story, of whom you shall now hear.

Patrol-leader Joshi and Scout Dhanjishaw came arm in arm along the road. They were on a pilgrimage to Brindaban. They were a business-like couple of Scouts, lightly clad, but adequately for their purpose. Each wore his khāki shirt, khāki shorts, green turban, blue neckerchief, and sandals. Attached to his belt each carried a whistle, a billy-can, a rolled-up blanket and a scout-knife—serviceable articles which could be turned to many uses in an emergency. Each carried also a five-and-a-half-foot bamboo staff—like the Brahmachari of old—and water-bottles and haversacks, slung on their shoulders, completed the main articles of equipment of the pair, except that one carried a small axe, and the other a waterproof sheet rolled up. This—with the various articles contained in the haversacks, such as a change of clothes, towel, soap, comb, an ambulance outfit, matches, candles, compass, etc.—made up the sum-total of baggage of these young adventurers, these modern nomads or knights-errant—nomads for the sake of pleasure and health, knights-errant for that of devotion and service. Such were the two Indian Scouts on the road to Brindaban.

And as they came along the road with the light and happy and even step of young manhood, arm in arm, they sang :

Boys of India, girls of India, who have joined our happy band,
Let your songs of gladness ring for God and Crown and
Motherland ;
Sing of Bhāṛatavarsha's story,
Of her heroes and her glory,
On the road to Brindaban,
On the road to Brindaban.

"Brindaban, Brindaban!" exclaimed the elder of the two, Patrol-leader Joshi, who had something of the poet in him—"What a melodious sound the name has! I declare I could even now imagine Shri Kṛṣṇa Himself piping at the foot of the tree in yonder glade where the cows are."

As he spoke he pointed—and (strange coincidence!) a turn of the road did actually reveal to their astonished eyes a lad sitting at the foot of the tree—our Shyam Lal, of course—not piping indeed, but deep in thought.

"Rama!" exclaimed the young Scout-poet. "How lovely! Who is he, I wonder?"

"Let us go and speak to him, Dada," said his comrade. "I like the look of his face."

"Yes, come on, then," said the other, and together they approached Shyam Lal.

The sight of the two young adventurers, green-and-khaki-clad, rather startled Shyam, as the sound of their footsteps roused him from his reverie; but the smile on their faces and the frank sincerity of their speech, kindly without being in the least patronising, soon assured him that they were friends.

The Scouts were not long in deciding to stop and cook their meal in so pleasant a spot, with so pleasant a companion, and Shyam for his part was glad of it, for there was something he really liked about these boys: they did not seem alien to

¹ Elder brother.

him as, unfortunately, city-folk often did. He was more than glad, therefore, to help them to gather firewood and to prepare their food, to which he was able to add the gift of some milk, which was very welcome to the travellers.

The three lads were soon chatting in Hindi over a hearty meal. The Scouts asked Shyam about his life, and of course he wanted to know what was the meaning of their uniform and why they had come and whither they were going. They were soon deep in Scout-talk, explaining to him how the Scouts are training themselves to serve their fellows and their Motherland. In fact, they were so engrossed in telling him of the value and delights of camping and of going on such expeditions as the one on which they were now engaged, that they did not notice the look on Shyam's face when they told him that the Scout's motto is "*Be Prepared*".

"Be prepared!" What vivid memories the words awakened for Shyam. What were his Master's words? "*In the meantime, it is for you to be prepared and to learn to serve.*" Could *this* be the way in which he could learn? The Lord had said that he should learn to-day, this very day. Could *this* be the opportunity? But how could he, a village boy, ignorant compared with these young men—how could *he* be a Scout? Was it possible? Well, he must ask them, at any rate. He felt very shy. He hoped they would not feel insulted at such a question.

But to his unbounded joy, when he asked, they were delighted. Of course he could be a Scout, they said. To know English was not in the least necessary. Their Association had translated the instructions into Hindi—oh, how glad he was that he could read! They would send him the book in Hindi, and they would write to him too. The three boys parted amid expressions of mutual delight at their happy acquaintance with one other, and the two Scouts jogged on

towards Brindaban. Shyam Lal was left to his meditations and his cows.

A week later the book arrived, and with it a letter from Patrol-leader Joshi. He wrote in Hindi :

MY DEAR SHYAMU,

Here is the book I promised you ; if there are any things you don't follow, write to me ; I shall do my best to explain them. Also we have a Troop of the Indian Boy Scouts at Muttra, and I have written to ask them also to help you. The best thing you can do, really, when you have trained yourself in the elements of Scouting, is to get four or five of your friends (your own brothers and sisters, if you have any) and teach them. In this way you will have a Patrol which will be ready to do useful service in your village in case of an accident or fire or other emergency. As regards the uniform, you can get it gradually as you can afford it. Generally we Scouts earn the money to buy our own uniform, bit by bit, as it makes us more self-reliant to do this. Anyhow you can wear the Scout neckerchief and the badge, and, whether you possess the whole uniform or not, you are a Brother-Scout so long as you keep the Scout Promise, "to do your duty to God, Crown and Country, to help others at all times, and to obey the Scout Law".

I am also enclosing a paper in Hindi which, though it has nothing to do with our Scout Association, may perhaps interest you—at least I think it may.

With best wishes, I am

Your affectionate and sincere Brother-Scout,

M. N. JOSHI,

Patrol-Leader, Shivaji Troop.

Shyam Lal was delighted with this letter, but what astonished him most of all was the paper which Patrol-leader Joshi referred to at the end of the letter. At the top of the paper was a silver star. He read it through eagerly. This was what it told him: that there was a widespread belief among people of all religions that the great World-Teacher, the Jagat-Guru, the Bodhisattva, was soon again coming to earth to teach mankind ; that it was the same Teacher who had already appeared in the world as Shri Kṛṣṇa and as the Christ ; that those who believed in His Coming had banded themselves together into a Society, called "The Order of the Star in the East," pledging themselves

to do their utmost to prepare the world to receive Him and to fit themselves for His service.

Why—this was the very thing that his Lord had told him face to face when he saw Him that day under the tree.

Henceforward all Shyam's spare time—which was often not very much, amid the long and difficult responsibilities of farming—was devoted to thinking and reading, and sometimes to speaking, about the Coming of his Lord, and to training himself and some of his friends (including two of his sisters) in all those branches of Scouting which were suited to the needs of the village and which he thought might fit him for the greater service of his Master when He should require him.

Shyam's Scouts were never many in number, and they never all succeeded in getting full uniform, but they were real Scouts for all that, and the villagers around soon had cause to recognise their usefulness.

The first thing which brought the usefulness of the training to the notice of others was a fine act of preparedness on the part of Shyam himself. The only child of a neighbour fell into a well, while Shyam was out in the fields. She was rescued in an unconscious state, and would certainly have died, had not Shyam heard of it in time to come running back to do artificial respiration. After an hour's work, during which the parents gave up hope and thought the child to be dead, Shyam succeeded in restoring the breathing, and the child recovered completely. After this, several young men asked to be taught by Shyam.

Scarcely had they been in training a month, when the opportunity came for them to prove themselves. A fire broke out in a neighbouring village—no unusual occurrence in that region of grass roofs. The wind was blowing strongly, and, as usual, the poor villagers were about to give up their houses as doomed and content themselves with saving life and as much property as possible—when Shyam's young band of servers

appeared on the scene, having run all the way on catching sight of the smoke. Quickly the strongest of them demolished the roofs of five or six houses which stood directly in the line of approach of the fire. The others rescued property, and, standing in a line, passed along pots of water to pour on the threatened houses. The device was triumphantly successful. When the flames reached the demolished houses they found nothing to consume. The Scouts, taking advantage of this check, redoubled their efforts with the water, and the fire was extinguished—more than two-thirds of the village being saved. This established the reputation of the Scouts, and after that, their acts of usefulness increased in proportion to their numbers. Cases of first-aid were numerous. Shyam himself became quite famous, not only for his skill in this, but even in herbal medicine, which he studied for the purpose from an Ayurvedic physician in Muttra, and from Scout literature. Another useful service was the prevention of robberies which often used to take place in lonely parts. The Scouts patrolled the region for several nights, and the robbers gave up their attempts.

So time went on. Shyam often heard from his Brother-Scouts who had first sent him the book, but he never saw them, for they lived in a far-distant city.

But one day, some nine years after, wonderful news reached Shyam Lal—Scoutmaster Shyam Lal, we must now call him. A great R̥shi *had* appeared—not miraculously from the clouds, but had begun to preach. Shyam Lal awaited more news with the eagerest interest, as may well be imagined. He was now the owner of the little farm, for his father and mother had died, and his two sisters were married. He remained working the farm with his brother, who was a year younger.

Next day, he received a letter from his friend Joshi, now a Scout Commissioner, saying that he and Scoutmaster

Dhanjishaw were again coming to Brindaban. Nothing more was said in the letter. Shyam determined to be ready, at any rate—and he also informed his brother-officers at Muttra and at Brindaban, where there were now several Troops.

The happy day came at last. All the Brindaban Scouts were drawn up on the station platform, Shyam among them. The train arrived, the carriage doors opened, Joshi jumped out and grasped his friend's hand :

"I have come with some one else this time," he said, looking towards the door of the compartment. Shyam glanced up. In the doorway stood a young Indian, looking at him. Yes, older indeed He was than He whom Shyam had seen in the vision of nearly ten years ago—older surely, but unmistakably the same—unmistakably. Joshi took Shyam's hand, and addressing the R̥shi, "This is my friend, Shyam Lal, Master," he said.

The R̥shi smiled into Shyam's face. "I know Shyam," He said. "Shyamu, I have come for you."

The Scouts arched staves and the R̥shi passed beneath them. The whole of that day He spent in meditation beneath an ancient *kadamba* tree that spreads its branches over a fair spot on Jumna's bank, one of the holy places of Brindaban. There too Shyam and the Scouts ministered to His simple needs and to those of His companions.

In the evening, ere departing, He called the Scouts around Him.

Was it only in imagination that to Shyam Lal it seemed that a more than wonderful stillness, a peace profound and glorious, brooded over them? It was the moment when all Nature seems to wait, rapt in the silence of meditation and of worship, as the Lord of Day, descending, floods the West with the final glow of bright gold, and the evening star shines out, a sparkling fountain in the fields of heaven. At times, a breath of wind, gentle as the sigh of a devotee, lost in adoration,

made the leaves just to flicker and no more, and the distant sound of a shepherd, calling home his flocks, floated on the still air.

The R̥shi lifted His face to the Scouts, and, in a voice so calm yet so divinely tender that they felt as if all the Love in the world were gathered together in that place, spoke a few words to them concerning the unity of Life and the way of Service. Then He lifted His hands in blessing over them. Was there a Scout that day who did not feel that he was in the presence of no ordinary man ?

And as for Shyam Lal, he went with His Master to serve Him, as He had promised ten years ago.

F. G. Pearce

CORRESPONDENCE

THE LIBERAL CATHOLIC CHURCH

IT is regrettable that Mr. Greig, Hon. Secretary of the Sydney Lodge of the Theosophical Society, at the instance of his Executive, reopens a subject that, with advantage to the dignity of the Executive, might well have been left quiescent.

The refusal to allow Bishop Cooper to continue his series of instructive lectures—because the lecturer considered it necessary that in the public announcement of the same he should be accorded his ecclesiastical title—to which Mr. Greig refers, was not, as he seeks to infer, the approved determination of the members of the Sydney Lodge, but was simply a decision by a majority of members of the Executive Committee who happened to be present at the meeting, but from which several members were unavoidably absent.

Mr. Greig writes, he says, at the request of the Executive, but the remarks, and the manner in which they are set out, are calculated to make it appear that the action of a portion of his Executive, which he strives to justify, represents the well-considered decision of the full membership of the Sydney Lodge, now totalling nearly 700, and meets with their approval.

Any such view is decidedly not correct, and it is surprising, in the circumstances as Mr. Greig knows them, that he, at the request of a portion of his Executive, should venture to adversely criticise the very proper recommendations of the President of the Society regarding the subject, upon the alleged assumption that she has been misinformed.

Careful analysis of the position, however, indicates that the President's alleged misconception amounts to a possible belief that Mr. Jinarājadāsa's memorandum to her was written after the decision of the Sydney Lodge Executive instead of immediately prior thereto.

Being keenly aware that antagonistic opinions were held by some members of the Executive, Mr. Jinarājadāsa obviously wrote a memorandum prior to the meeting, hoping that he might be of some assistance to its members in coming to a sound and consistent decision. But, unfortunately, that effort made by Mr. Jinarājadāsa, to prevent an unwise decision being arrived at, failed, though it is thoroughly well known that he has not altered his views upon the subject.

Mr. Greig struggles to make it appear that some members of the Society, who are also members of the Church, have been anxious to force the Church upon the Society, but there is positively no real foundation for the alarmist's attitude which Mr. Greig and some of his friends have adopted. And there never has been any valid reason to justify a breach of the neutrality of the Theosophical Society by the action of the Executive complained of, and which the President, Mrs. Besant, so very properly condemns.

Mr. Greig refers with pardonable pride to the strength and importance of the Sydney Lodge, which now numbers nearly 700. But does Mr. Greig forget that the building up of the membership of the Lodge has been very largely, in fact almost entirely, due to the admirable lectures and work diligently devoted to its interests by Bishop Leadbeater, Bishop Cooper, Bishop Wedgwood, Mr. Rogers, and Mr. Jinarājadāsa?

Mr. Greig has made an unfortunate and unwise effort to depreciate the clear pronouncement of the Society's beloved President, Mrs. Besant, against the inconsistent attitude of the Executive of the Sydney Lodge in relation to the basic principles on which the Society is founded. And if all the facts were properly presented to the 700 members of the Sydney Lodge and clearly understood by them, there can be little doubt that the views expressed by the President, Mr. Jinarājadāsa, and others who have objected to the action of Mr. Greig's Executive, would be supported by a very large majority.

Sydney

WILLIAM HARDING

SALVARSAN

DR. C. W. SALEEBY is a medical man well known among vivisectionists. The fact that he finds room in THE THEOSOPHIST shows the broad platform of Theosophy, where men can ventilate their views, even if antagonistic to the principles of Theosophy. We have nothing whatever to do, however, with personalities. Dr. Saleeby has contributed an article on "The Factors of Infant Mortality" to the April number of THE THEOSOPHIST. It is an admirable article as far as the two factors—Poverty and Prosperity—are concerned, on which I have nothing whatever to say. But when he touches upon a disease and prescribes a remedy, he gives cause to arouse suspicion. He says: "One of the great killing diseases of infancy is syphilis." Among the infants, no doubt, this disease is generated by vaccination. This is well known among medical men. It is only when either of the parents is immoral that the child gets such a disease in the antenatal state. "The infant is infected," we are told, "by syphilis through its mother before birth. Frequently it is killed and born

dead ; but frequently it does not die nor even show symptoms till after birth, and then it dies." This often happens after vaccination. Dr. Saleeby admits, however, "*that the record of our best new anti-syphilitic drugs for infants after birth is one of almost absolute failure*". (The italics are mine.) He therefore advises, like the defeated gambler who plays a double game : "But those same drugs, used before birth, give splendid results. There is something at work before the infant is born which makes for its health and makes for the mother's health. Each helps the other ; Salvarsan given then, is worth more than given to either afterwards." Thus he prescribes a drug which is proved to be dangerous, and even fatal in many cases, even to healthy mothers and unborn babes. And what is this Salvarsan ? It is an arsenic preparation known among medical men as "606". The condition of a woman in pregnancy is very delicate, susceptible to very subtle influences, and often critical ; and to prescribe such a dangerous drug during such a period is, to say the least of it, rather senseless. Supposing that it may alleviate some ill to which a Western woman is susceptible, yet the nature, the environment and habits of an Indian woman are different ; and as she is less robust than her Western sister, this drug is more dangerous to her than any other.

We are well acquainted with modern medical jugglery. When the so-called "specific" fails, they label the disease anew, or tamper with the "specific". While the German poison, Salvarsan, failed, they substituted Neo-salvarsan, a British preparation, which seems quite as deadly as the former. Major Astor, replying to Mr. Waterson in the House of Commons on July 4, stated : "I understand that there have been several fatal cases following, though not necessarily caused by, the administration of these drugs in military hospitals at Cambridge and Dublin during the war." Needless to say, when death follows a "specific," what the cause must be. It is the usual shield which protects a medical error, or maltreatment. Only a few days previous to the above inquiry in the British Parliament, according to *The Yorkshire Observer* of June 18, an inquest was held on Annie Hardy, age 23, who died of arsenical poisoning, "probably set up by an injection". The drug used was Neo-salvarsan. This is one of several cases reported recently. The jury in this case returned a verdict that "death was due to arsenical poisoning, but that they were satisfied she received proper treatment". It is again the same protecting shield. How can "proper treatment" result in being killed ! I can cite numbers of such fatal cases treated with this poisonous "specific," but circumstances do not permit me here to chronicle all of them. But let the Indian public take warning in time.

ESCULAPIOS

BOOK-LORE

Collected Fruits of Occult Teaching, by A. P. Sinnett. (T. Fisher Unwin, London. Price 15s.)

One of the most striking characteristics of this volume of collected writings is the skill with which its author deals with Theosophical doctrines without making use of the many phrases which have crystallised around our thought and become familiar to Theosophical students, but which annoy the ordinary reader. The less experienced writer flourishes what may almost be called technical terms in the face of the enquirer, thereby bewildering and exasperating him, but Mr. Sinnett, with extraordinary patience and a clear insight into the essence of their meaning, presents the truths they embody in the language to which the cultured non-Theosophical reader is accustomed. This capacity for the exposition of Theosophical truths in a manner acceptable to the critical reading public may seem a small one to fasten upon for special mention in connection with a book so full of learning and Theosophical information, but those who have experience of propaganda work, and who know how often excellent ideas and a thorough knowledge of the principles of Theosophical teaching are made worse than useless by being presented in a crude and indiscriminating way, will realise how valuable to our movement is a volume like the present, not only for the facts conveyed but for the way in which these facts are put before us.

Many of the essays included in the volume are substantially the same as articles which have appeared from time to time in *The Nineteenth Century*, *The Pioneer* (Allahabad) and other periodicals, these being intended specifically for non-Theosophists. Under most attractive titles, as "Creeds more or less Credible," "Religion Under Repair," "Future Life—and Lives," "Imprisoned in the Five Senses," Mr. Sinnett deals in considerable detail and boldly with many of the doctrines characteristic of Theosophical teaching—Re-incarnation, the Subtler Worlds, the Existence of the Masters, and so forth; and the Theosophical reader feels, as he follows Mr. Sinnett's

arguments, how fortunate is the generation of "enquirers" which can turn to these pages for answers to its questions.

But it is not only the enquirer whom we would direct to the volume before us. The well-read student of Theosophy will also find in it much to interest him. For example, in "Expanded Theosophical Knowledge" he will find many passages a study of which will help him to amplify his conception of Theosophical teaching and stimulate him to consider new points of view.

A. DE L.

The Locked Room, by Mabel Collins. (Theosophical Publishing House, London. Price 2s. 6d.)

One must plead guilty to a feeling of considerable disappointment during the perusal of this the latest publication of Miss Mabel Collins. It purports to be a "true story of experiences in Spiritualism," but the experiences are of so inconsequent and fragmentary a nature that one has difficulty in piecing together cause and effect, and the whole recital carries with it no sense of conviction.

The thread on which the occult happenings are strung is of the slenderest description. Shadowy characters emerge only to disappear, abashed apparently by their own futility. A susceptible "vet," a singularly incompetent and casual doctor, a favourite mare who seems to be a great sufferer, and to lead a somewhat precarious existence—all these come and go vaguely, mistily, together with the arch-fiend of the piece, a Spiritualistic medium, who is painted by Miss Collins as a very black character indeed. One does not quite understand *why* he is portrayed as such a villain, any more than it is possible to comprehend the rapid transformation of his psychic assistant into the rôle of "housekeeper-companion" to the Leafden Hall *ménage*, or to arrive at the true inwardness of the episode of the diamond ring which is supposed to have been dematerialised. To those of us in search of thrills, it proved a severe shock when the said ring was tamely returned by the villain apparently intact—one hoped at least that he would have carefully substituted the "best paste" for the original stone! It is to be hoped that before long the author will give us something more on the lines of her earlier works, for one still cherishes grateful remembrance of the charm of her *Idyll of the White Lotus*.

G. L. K.

Feminism and Sex-Extinction, by Arabella Kenealy, L.R.C.P.
(T. Fisher Unwin, Ltd., London. Price 8s. 6d.)

In the Foreword of this volume Dr. Kenealy asks the lay reader to remember that if he does not understand some biological or medical portions it may be due to the fact that such passages are addressed to the more learned reader. In the face of this warning I should feel timorous in criticising her book, were it not for my conviction that what she has written flies often into the face of common sense, of likelihood, and of natural facts which no amount of technology is going to upset. Her general proposal is that women possess dormant male traits for transmission to sons; that these dormant faculties may grow as strong in the women as they now stand in the men; that women will then be of far greater capacity than men; and that their sex will then triumph. We do not quarrel with this academical thesis, so entirely beyond proof; it falls by its own weight. An empirical thesis like this is based on the assumption that the puny mind of man can grasp the exceedingly complex principles of evolution, and forecast its course. Few attempts are more presumptuous. Many of our biological facts are debatable questions. The human body is a mysterious mechanism, produced and kept running by millions for years and work no human contrivance could endure, and moving in vital fields which the materialistic inquirers know nothing about. To attempt to prognosticate in this hazardous manner about the future course of a mechanism so little understood, which has behind it a tradition of several millions of years, is futile in view of the paucity of the unquestioned data.

But Dr. Kenealy has a worse fault. She not only tries to make plain something which is a mystery, but endeavours to make mysteries out of that which is quite plain. Thus she says on page 201 :

A phenomenon which has baffled vital statisticians is a curious relation between the birth-rate and infant-mortality. A high birth-rate is found to be associated with a high rate of infant-mortality; while with a lower birth-rate, the death-rate among infants and children decreases.

I have not the honour of a wide acquaintance among statisticians, nor of knowing those with whom Dr. Kenealy consorts, but to make a mystery of the explanation of these well known facts and their relation is, it seems to me, merely silly. The New Zealand birth-rate is 25.4 (per thousand of mean population) and the death-rate of infants under one year 50. It is a free, open, educated, naturally rich, healthily climated, new country. Small families mean more time for parental attention to the children. Wealth, fresh air, education mean that these few children have unexampled opportunities. At the other

end of the scale is European Russia, birth-rate 44·0, infant deaths 248. Ignorance, congestion, hard climate, poverty, old soil, and the dangers natural to infants born in houses where fresh air is little known, explain everything. These simple facts (I have the statistics of nearly every country in the world before me as I write) are nothing to Dr. Kenealy, who must have something fantastic to fit her theory ; so she says mothers with large families recoup their strength by drawing on the children ! Perhaps in rare cases, but why draw a red herring across the trail of reformers who are out to improve the more basic causes of infant mortality ?

The foregoing is a sample of what the reader of this book must expect. It abounds in tentative, fantastic and infructuous theories. Its speculations are built upon flimsy foundations. It exalts into new world-discoveries facts most obvious (for example that sexual characteristics are homologous and complementary), and then erects a towering fabric that gets lost in theoretical vapouring. Altogether, this is far from being a striking contribution to sex literature.

F. K.

Emerson and His Philosophy, by J. Arthur Hill. (William Rider & Son, Ltd., London. Price 3s. 6d.)

To the writer of this little sketch—as to many others—Emerson is the greatest and most inspired of American thinkers. Being keenly conscious of the help he has himself received from contact with this master-mind, our author desired to urge others to seek for inspiration at the same source, and furthermore, by encouraging his readers to sit at the feet of America's greatest prophet, to strengthen the friendship between Englishmen and Americans, a friendship so necessary for the maintenance of a World-Peace. To this end he planned his book. He lays no claim to its being anything more than an Introduction—and indeed each chapter is a mere sketch, touching very briefly on the subject dealt with—Emerson's life, his literary, social, scientific, or religious tendencies. But the sketches are pleasantly written, and the many foot-notes point the way to further reading for the would-be student.

A. DE L.

From Theosophy to Christian Faith, by E. R. McNeile. (Longmans Green & Co., London. Price 4s. 6d.)

This little book, issued with a short preface by Bishop Gore, is a well-written and, up to a certain definite point, lucid exposition of what the author (formerly a member of the Theosophical Society, and now a sister in an English convent) takes to be the main differences between those beliefs comprised under the term Theosophy and the creed of Christianity as represented by the High Anglican section of the English Church. Although embodying much that is of interest, Miss McNeile's painstaking treatment of a vast subject can hardly be considered convincing, or even satisfactory. Her statements are largely invalidated, both by the tone of personal animus sometimes perceptible in them, and by the slight regard in which the writer seems to hold the promises and undertakings of her own past. As regards its train of argument, the book is clear, but with the superficial clearness which implies confusion of thought and want of logical co-ordination.

Thus, in dealing with the doctrines of reincarnation, of karma, and of the future life, Miss McNeile contents herself with such loose and unverifiable statements as the following :

There is a terrible loneliness about this system, by which each man makes and pursues his own solitary fate ; no room is left for corporate suffering or corporate progress, or indeed for corporate life in any form. (p. 10.)

What then of the "National Karma" whose working is so much emphasised in the Theosophical literature ? Later on we read :

The law of karma is utterly pitiless and mechanical in its operation . . . Every man must work out his own salvation unaided. It is of the nature of a universal condemnation to almost perpetual punishment of all defaulters. (p. 94.)

But karma is surely a law working for reward no less than for punishment, and every thought of aspiration, as well as every good action, carries the soul a step further on the path of spiritual progress. Again :

The Christian does not disbelieve in reincarnation [and karma] because they are capable of definite disproof, but because they are inconsistent with what he does believe . . . When, therefore, a man puts his faith in Christ . . . the reincarnating theory simply drops away. (p. 122.)

Here no attempt is made to prove the alleged inconsistency, nor to explain the fact that many devoted Christians, including some clergy of the Church of England, accept those beliefs and harmonise them with Christian teachings. Another objection :

The oblivion that intervenes between incarnations . . . entirely rules out all question of the development of character. (p. 124.)

It is surprising to find this old and rather childish argument gravely repeated by a serious thinker. Does Miss McNeile really believe that character is solely or even mainly the outcome of experiences remembered in normal states of consciousness? If so, she is at issue with every conclusion of the new psychology.

The same habit of begging important questions and drawing unjustifiable conclusions may be fairly illustrated from almost every section of Miss McNeile's book. Thus, in her sketch of Gnosticism, she dwells upon the parallel presented by its teachings and those of the Theosophical Society, and then somewhat startlingly adds :

Several of the [Gnostic] sects openly condoned profligacy, and their adherents acquired an infamous reputation If similar results do not attend upon similar beliefs at the present day, *it is only fair to remember that, in countries that have been saturated for centuries in Christian thought and ideals, public opinion supplies a very powerful corrective of ideals lower than Christian.*

The italics are ours. Comment on such circularity of argument seems superfluous.

Many statements made concerning the attitude of Theosophists towards physical science, which is described as "one of indifference and contempt," are purely ludicrous, in view of the treatment accorded to science in Annie Besant's *Occult Chemistry* and Dr. Marques's *Scientific Corroborations of Theosophy*. Others, dealing, e.g., with the encouragement given by Theosophists to the caste-system and to idol-worship, have even less foundation in fact, though they are liable to deceive a reader lacking first-hand knowledge on the points mentioned. Equally ill-founded, and even less pardonable, is the declaration that :

Belief in the findings of Theosophy is entirely bound up with one's private attitude towards a few individuals. . . . The personal authority of those who are responsible for the teaching is for the individual Theosophist the real ground of belief. (p. 54.)

Here it must be supposed that the writer is ascribing to other Theosophists the attitude which she herself assumed during her membership of the T.S.—an attitude, however, which every Theosophist is warned to avoid.

The loose habit of thought and statement manifested in these quotations is shown again in the *suppressio veri* which tends to represent as specifically Christian teaching those warnings against spiritualistic practices which are constantly emphasised by modern Theosophical writers ; or in the wholly gratuitous assumption, set up as a nine-pin to be demolished, that uninstructed persons seek for Mysticism in the East, "Christianity being supposed to be essentially a non-mystic religion".

The concluding chapter on "The Mystic Way" shows indeed a careful study of Christian Mysticism, but it is coupled with profound ignorance of the mystic thought of the East. When Miss McNeile writes of the "goal" aimed at by Eastern contemplatives as "a state of absorption rather than of union; of loss, not of fullness, of life; the way of attainment [to which] is a continuous process of devitalisation," we must assume that she has never heard of the two "ways of union," the Hatha Yoga and the Rāja Yoga, or else that she is wilfully transferring the object and method of the former to the followers of the latter, for the purpose of bewildering her readers.

The book, then, would command greater respect were its postulates less hastily assumed, its logic sounder, its methods fairer, and its statements more sincere. But it has a yet worse fault, in that it is throughout analytic rather than synthetic, destructive rather than constructive, and therefore makes for distrust and misunderstanding between the many seekers after truth, of whose devious ways the Supreme is well conceived as saying: "The paths men take to me from every side are Mine." Surely in the New Age now being born, it is the realisation of Oneness that we seek, not the realisation of difference.

It would, however, be unfair to withhold from Miss McNeile as an authoress the appreciation due to earnestness of purpose, a minute, if one-sided, scholarship, and a conspicuously pleasant style.

M. L. L.

The Rationale of Vegetarianism, by B. N. Motiwala, B.A., LL.B., and R. S. Gokhale, B.A., LL.B. Also four other books on vegetarianism. (The Bombay Humanitarian League, Bombay, India.)

The excellent work standing to the credit of the Bombay Humanitarian League is well known throughout India, and similar societies in other countries might well take a leaf or two out of its book of action, both in the direction of energy and efficiency. For example, competitions are held regularly and prizes awarded for the best essays on subjects connected with reform in diet; these are published in book form and are distributed through the agency of allied movements as a form of propaganda. For this purpose the above books have been sent for review in *THE THEOSOPHIST*; and, though our perusal of them has been a somewhat hasty one, we nevertheless feel justified in approving of them as calculated to spread a knowledge, both theoretical and practical, of the principles involved in abstention

from flesh foods. Needless to say Theosophists are already fairly familiar with these principles; yet it is always useful to have some facts and figures handy for reference when trying to convince other people that vegetarianism is not an amiable form of suicide, especially if one is comparatively innocent in medical matters. Possibly it may come as a surprise to some Western Theosophists that such propaganda should be necessary in India at all; but Indians are not all yogis any more than they are all barbarians, and, though there are still many Brāhmaṇas who live up to the rules of their religion in this respect, the lower castes do not hesitate to indulge in meat when they can afford it—which, with the vast majority, is certainly not often. Then there is the high-caste Hindū who has been Europeanised; for him Western science and official example have long ago exploded such inconvenient superstitions as the merits of “sāttvic” food! while, of course, the Mussalmān has no religious scruples concerning the killing of animals for food. On the other hand, the Indian food reformer is backed by a goodly number of his medical countrymen; and perhaps the most striking feature of these books is that they represent a consensus of opinion obtained from a large number of qualified and otherwise prominent citizens—including one lady doctor, Dr. Kathleen Gomes.

The prices of these books range from As. 4 to Rs. 2; so that, while the casual enquirer may obtain a practical summary of the subject at a trifling cost, those who wish to go more thoroughly into the scientific arguments can invest a little more, and will find that their moderate outlay has been well repaid. This set of books includes one by a European author, Dr. Robert Bell, and is entitled *The Cancer Scourge, and How to Destroy It*; it is, for its size, profusely illustrated with microscope slides of blood corpuscles and other mysteries (to the uninitiated), and one sincerely hopes that these support the author's claims for a fleshless diet in the war against this terrible scourge of cancer. We do not feel it incumbent on us to give a more detailed account of the contents of these volumes; those interested in this branch of Theosophical and humanitarian work may obtain further information by writing to the Bombay Humanitarian League, whose Hon. Manager is Lallubhai Gulabchand Jhaveri, 309 Shroff Bazar, Bombay. The titles of the other books are: *Essays on the Advantages of a Vegetarian Diet*, *Evils of Animal Diet*, and *Vegetarian Diet*.

W. D. S. B.