

THE THEOSOPHIST

ON THE WATCH-TOWER

IT has practically been decided to hold the forthcoming Convention of the Theosophical Society this year at Adyar—after five years of absence. In 1915 the Convention took place in Bombay. In 1916 at Lucknow. In 1917 in Calcutta. In 1918 at Delhi. And now, to the great joy, we think, of large numbers of members, the Headquarters at Adyar once again have the privilege of welcoming both the International Convention and the Session of the Indian Section of the Theosophical Society. The President hopes to be back in time to preside over its deliberations. But as she expects to attend the Indian National Congress at Amritsar, the dates of the Convention are as far as possible being fixed to suit her convenience, so that she may be present if possible through the greater part of the Theosophical Convention and yet reach Amritsar in good time. Provisionally, December 23rd, 24th, 25th and 26th have been the dates cabled to Mrs. Annie Besant for her approval. It would have been better had earlier dates been fixed, for with these she may not be able to remain the whole time. On the other hand, the 24th is the earliest holiday date for most members, and at the best they could probably not get more than one additional day extra. Of course it will be possible for those who can remain

to utilise the days subsequent to the 26th for Theosophical and subsidiary activities. A detailed notice regarding all arrangements will be issued in due course.

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Worthy of chronicle here is the magnificent act of renunciation by the King of Italy of all his vast domains throughout the country for the benefit of the Italian peasantry and of all who have fought, whether in this or in previous wars, in the cause of Italian unity. And not only are the lands given up, but all buildings upon them also—these to be specially allocated to charity organisations, the distinct aim of which is to mitigate such sufferings of the people as arise out of the dire consequences of the War. But even this is not all, for, though such a renunciation necessarily means an immense reduction in the Civil List, the King will still continue to disburse the annual sum of £80,000 which he allots to the deserving poor throughout the kingdom. As *The Daily Chronicle* says: "This magnanimous initiative of Italy's democratic monarch . . . cannot fail to act as a salutary stimulus to sacrifice among all classes, especially in the ranks of the ancient and aristocratic families who, for the most part are extensive landowners." Indeed, this Royal example—royal in both senses of the word—should go far to establish the relations between a ruler and his people upon a truly Theosophic basis.

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Our readers will remember that some time ago in THE THEOSOPHIST was published an account of the life of the Burmese Bhikku Enmagyee Sayadaw, especially in connection with his belief in the Coming of a great World Teacher. A respected member of the Order of the Star in the East, who is working in Burma, sends the following interesting information about the Bhikku:

I have known this Bhikku for the last seven years, but I had not then known the source of his information about the "Advent," though I used always to talk to him about the subject on all occasions when I

met him. This time, when I approached him with this subject, referring to my interview and conversation with U Pinnya Tha Mi [another Star worker], he, to my great surprise, said that the Star work had begun well and the preparation had already progressed. He also said that he had the privilege of knowing this from mysterious persons whom he called Yogis, and that he knew of this before U Pinnya Tha Mi. . . . He has a magnificent lecture hall, to accommodate 800 to 1,000 people, just at the foot of a hill with a beautiful marble statue of the Lord Buddha in the East. This, he says, he was instructed by one of Them to have built so as to be ready when He comes. He told me that the City of Mandalay at the present site was pointed out with the express purpose of preparing for His Coming. The preparation that is going on there under the immediate supervision of U Kan Ti on the Mandalay Hill, where the relics of the Lord Buddha are to be enshrined, is also with the same purpose. He also told me that there were two *Sowbas* (Princes) in the Shan States who also believe in His Coming. The tradition of the City of Mandalay is recorded in the ancient books, that Mandalay means the Mandala (place) where the Great One will come later to diffuse the Dhamma. And first there will be a hermit to prepare the place for the Great One who will establish Dhamma far and wide.



Sir Oliver Lodge has been contributing a series of remarkable articles to the *London Observer*, during the month of August, on the "Sources of Power," especially with reference to the locked-up energy of the atom and to the potentialities of the ether. We have not space here to reproduce the articles, noteworthy though they are, and wonderful as evidence of the accuracy of observation of Theosophic workers in the scientific field through occult observation and experiment. Sir Oliver Lodge discourses in a wonderfully interesting manner of the power latent in the atom. How stupendous this must be, is clear from the radioactive elements, which let loose a little of their energy. Sir Oliver Lodge says :

The particles that are shot off from radium are shot with a speed quite amazing—about one-fifteenth that of light. To get some notion of this speed we may compare it with the highest speed of a bullet. During the time taken by a rifle bullet to fly without resistance from the muzzle of a rifle to a target 300 yards away, the a particle simultaneously shot off from radium, if it met with no obstruction, would have travelled the 3,000 miles from London to New York. The time needed is only a quarter of a second. And as to the energy of such a projectile—it is not much in itself, because its mass is so

minute, but weight for weight it is four hundred million times more energetic than a bullet. . . .

Chemical combination is "not in it" with energies such as this. And this is the kind of energy which is locked up, and at present inaccessible, in every atom of matter. A little arithmetic would enable us to paraphrase the late Sir William Crookes and say that if all the energy in an ounce of matter could be extracted and fully utilised, it would be enough to lift the German Navy and pile it on the top of Ben Nevis.

Sir Oliver Lodge very wisely observes :

Undoubtedly if the progress of discovery enables us to get at and utilise the energy locked up in a ton of ordinary matter *per diem*, no further motive power would be needed. And if, further, we found ourselves able to liberate any considerable portion of such energy in a short period of time, the explosive violence would be such that the very planet would be unsafe.

It is to be hoped that no such facilities will fall to the lot of an enterprising scientific nation, until it is really and humanely civilised, and is both willing and able to keep its destructive power in check. Humanity is not ripe for any and every discovery; but in due time, and when it can be applied to useful and beneficent ends, I doubt not some such power as that here foreshadowed will be attained.

Fortunately there are the Guardians of Humanity to withhold from us knowledge of such stupendous potency, until we have made service and sacrifice, not selfishness and desire for power and prestige, the dominant note of our lives. Hence the need for Occultism, for the Secret Science, for the Greater and the Lesser Mysteries; for there are a few who have the right to know that which must be hidden from the many out of very love for them.

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The American Section of the Theosophical Society is heartily to be congratulated on a year's admirable propaganda work in connection with the War. The campaign began in May, 1918, "and was just in full swing when the armistice was signed". The Report says:

Theosophy has been carried wellnigh around the world through the activities of this department. Thousands of people have heard Theosophy for the first time, new territory has been entered at home, nine new Lodges have been organised, and many members added to the Section. The general fund has been increased through these

memberships, \$1,516 added to the sales of the Book Department, \$110 added to the sales of the Theosophical Braille Association for the Blind, and the Publicity Department has been greatly stimulated.

We desire to express our hearty appreciation for the phenomenal response of the members of the American Section. Within a few weeks after the call was made, nearly all of the \$50,000 was pledged, and cash payments were coming in to the amount of several hundred dollars per day. . . .

A total of 240,700 pieces of literature were distributed. The subjects of the leaflets were: *What Theosophy Will Do for You*, *The Inner Side of the War*, *Why Camouflage?*, *How to Overcome Fear*, and *How We Go Over the Top*. These leaflets and bulletins reached many camps and thousands of homes in every State of the Union, and the trenches in France. . . .

Ten thousand of the miniature editions of *At the Feet of the Master* are now being distributed at the various army hospitals. . . .

A copy of *At the Feet of the Master* in revised Braille has been provided for each of the blinded soldiers in the army. These books were ordered from the Theosophical Braille Association at Krotona at a cost of \$65. Twenty copies of *Invisible Helpers*, two volumes each, in Braille, were purchased for the Library at the Hospital for the Blind in Baltimore, at a cost of \$45. This work is being attended to by the Maryland Lodge.

While the work of the recreation halls has decreased on account of demobilisation, the work at the Army Hospitals has greatly increased, where large numbers of wounded and sick overseas men are being cared for.

The "War Secretary" visited most of the hospitals in the South, entrance being easily secured and an official escort provided. At the hospital for the South Eastern Division at Ft. McPherson a tour was made through all departments and permission given for the distribution of literature. Boys in every form of mutilation, gassed and shell-shocked, are here.

At Camp Chickamauga every ward was visited. Some had been upon beds of pain for over a year and were longing to die. How eagerly the poor hands went out for the "little blue book"! Looking down the long wards, the sight of blue books in many hands was most thrilling. Committees of ladies have been formed to look after this work wherever possible.

The co-operation of camp authorities has been perfect. And their courtesy never-failing; permission in every case to do as we pleased has been cheerfully given. The Commanding General of one camp came fifteen miles to the lecture; remained for the question meeting, in which he took a prominent part; asked permission to correspond about Theosophy; and is now reading our books, and has membership under consideration.

There has been no opposition to the work from army sources. Difficulties have melted away. Indeed, the time seemed just ripe for Theosophy, and the opportunity unparalleled.

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The England and Wales Section of the Society has also done much valuable service in the same direction. It would be interesting to compile a report of all War work done by every Section of the Theosophical Society, so that there may be a permanent record of the advantage taken of War conditions by Theosophical workers throughout the world.

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One of the most interesting Conferences of the year has been one all too little noticed by the Press—the International Conference on Labour and Religion, which met in the beginning of September and included a large number of foreign representatives, Mr. B. P. Wadia being among them. The place of religion in labour was, of course, the main theme, and a number of most significant statements were made by Labour leaders. The Right Hon. George Barnes, Minister in the War Cabinet, opened the Conference

with a strong warning against the perils of materialism, illustrated in the recent war and often offered to the common sense of the working men by callow academic exponents. His happiest days were when, as a workman, he had finished a piece of work which he felt that he had himself accomplished. He emphatically denied that the Labour problem was purely a question of wages and of the stomach. It was essentially a religious question—a question of man's proper place as man, and not merely as wage-earner. Six or eight months ago he was a little alarmed at the ferment in the Labour world, but he felt that we had now got over the worst. He ended by calling for a rally of all the forces tending to lift life and labour to a higher plane of living.

Our old friend George Lansbury said he believed that “both implicitly and explicitly the Labour Movement represented the doctrine of the Fatherhood of God and the Brotherhood of Man”. Mr. Wadia

declared that in the recently-born Labour Movement of India the spirit was intensely religious, dominated by the ideas of Karma,

the Immanence of God, and the solidarity of man. Within each caste there was the greatest brotherhood. The Brahman prince would let his daughter marry a Brahman cook, though between the castes no intermarriage was allowed.

Bishop Gore, looking at the question from the Christian standpoint,

laid down three propositions: that the Power which made and ruled the world is the goodwill of God, working for good and calling every man to co-operate; are we prepared to make that explicit? Next, the name of Jesus Christ was hardly ever received without enthusiasm in the Labour Movement. Were they prepared to accept the moral sovereignty and leadership of Jesus Christ? And thirdly came the conviction that the course of human history was guided and overruled by the working of the same spirit as had appeared in Jesus Christ. He said he seemed to see the Labour Movement becoming more and more conscious that it needed the belief in the Fatherhood of God, the Mastership of Jesus, and the power and presence of the Spirit.



The Right Hon. Arthur Henderson, M. P., the virtual leader, with Mr. Adamson, of the Labour Party, insisted

that the Labour Movement would never attain its highest ideals until it was instinct with the Spirit of Jesus Christ. What they wanted was more men and women inspired by Him and resolved to make His teaching real. The world would never be what it ought to be, until they had a Christianised democracy and a democratised Christianity.

The religious elements in the Labour Movement were finally summarised as follows:

Sacrifice of the individual for the sake of the common welfare; which had hallowed especially the opening stages of the Labour Movement, but was present throughout;

The Law of *Service*, the duty to serve and therefore the Right to Work;

A frank brotherliness and heartiness of fellowship which gives reality to its insistence on the universal *Brotherhood of Man*;

Its *Internationalism*, its insistence on International Unity;

A firm and resolute *Loyalty to Organisation*, so intense as to reveal itself in an intelligible *Intolerance* toward those who would imperil the welfare of the whole for personal ends;

Unceasing and unflinching hostility to the ascendancy of Mammon;

An unhesitating and undeviating demand for the *Abolition of Poverty*;

A demand equally insistent for the *Abolition of War* ;

A resolute purpose to pursue these high aims in spite of the contradiction and opposition of the existing material conditions—in other words, a lofty *Idealism* ;

An unquenchable *Faith in the Future*, a certainty—not based upon experience—of the coming of a higher and better social order, a conviction rooted in a sphere above and beyond the material sphere ;

This conviction, everywhere latent in the Labour Movement, is mostly inarticulate, but indubitably present ;

It occasionally expresses itself as reliance upon the forces of *Evolution* which have developed humanity as we now know it, and which are confidently expected to raise it to vastly higher levels of life ;

Or, as the duty of obedience to the *Transcendental Principles of Morality*, which are not derived from experience, but claim to control all conduct, individual or social ;

Or, as in the East, a faith in the Divine Immanence and therefore in the Solidarity of Man ;

Or, as in Christian minds, a belief in the moral purpose of the Universe expressed in the Fatherhood of *God* and the consequent Brotherhood of Man, the moral sovereignty of the ideals of conduct embodied in *Jesus of Nazereth*, and the continual guidance of the same Spirit working in and through the upward movements of human history toward a perfect goal.

Truly a remarkable gathering, and one full of the true Theosophic spirit, as the foregoing summary clearly shows. If the Labour Movement steadily pursues the pathway to this goal, it will indeed become the most potent force for good in the new era.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF
POLITICS BY BRAHMA-VIḌYĀ

By BHAGAVAN DAS

(Continued from Vol. XL, Part II, p. 538)

II

(a) A RÉSUMÉ AND AN ADVANCE

THE main ideas that were propounded in the preceding section may be briefly re-stated. The mind has three principal functions. We have therefore three main types of men and women, *viz.*, of thought, of action, and of desire. A fourth, that of the unskilled labourer, is constituted by the undifferentiated residue; his function is simply to

help the others, as required, with such physical work as is within his power to perform. These four types make the four classes, variously named from varying angles of vision, in different countries and epochs, but which we may call here *the intellectual, the administrative, the commercial and the industrial*, and which are to the social whole as the head, the hands, the trunk and the legs are to the individual organism. Four physical appetites or ambitions, for honour, for power, for wealth, and for play and amusement, correspond to the four functions of these four classes. The "division of labour" between the four classes should correspond to the natural division of capacities or functions. So should the division of rewards correspond to the natural division of appetites. Lastly, the division of "livelihood," different kinds of "means of living," should be in accord with the other divisions.

(b) THE MAIN KINDS OF LIVELIHOOD

On this last point, of the division of livelihood, something more requires to be said.

There is obviously the primary kind of livelihood, won directly from nature. It corresponds to what is called "productive" labour, broadly, in the sense of producing the necessaries and the primary requisites of life. The secondary kind of livelihood includes, generally, the remuneration for all kinds of what may be called "non-productive" labour, only by way of distinction from the other kind. It is, strictly, from the biological standpoint, dependent upon and subsidiary to the former, and even from the psychological and metaphysical standpoint, is not more than equal in importance to it, though, in conditions of unscientific and haphazard pseudo-organisations of society, it usurps far more than its due and makes a slave, instead of a friendly colleague, of it; for body and soul, physique and intelligence, head, hands, heart and feet, have all to be equally

nourished and kept from disease, if the life as a whole is to be healthy, refined, beautiful and happy.

Each of these two main kinds of livelihood has two principal subdivisions, and these are subdivided over and over again.

The two chief subdivisions of what we may call (*a*) the "direct livelihood" are (i) the yield of pastoral and agricultural labour, and (ii) that of hunting, fowling, fishing, etc. Those of (*b*) the "indirect livelihood" are (i) remuneration for predominantly intellectual (and ordinarily called superior) help, service, or pleasure given, and (ii) wages for predominantly manual (and ordinarily called inferior) service rendered.

To the extent that a community is well-organised, (*b*—i) takes the shape of *honoraria*, presents, respectful gifts, State-pensions, grants, subsidies, salaries given without obtrusive inspection and accounting of the work done. It naturally corresponds with the temperament and the right conditions of the life and work of the "man of thought". The true intellectual benefactors of the human race, those who have really and substantially advanced its culture and evolution, the genuine and great seers, philosophers, scientists, poets, priests, legislators, have not been (*and even to-day are not*, despite the prevailing atmosphere) money-grabbers and mammon-worshippers. Indeed they have often lacked necessities and yet been content. They have required, and do and will require, only the "enough," not the "more". "Enough," because less than that obviously prevents the due accomplishment of the temperamental and functional mission. "Not the more," because the greed for gathering money and spending it on oneself obviously neutralises the greed for gathering knowledge and bestowing it on others. Indeed, he who is greedy to learn and to teach, has seldom the time, the energy, the inclination to heap up goods for himself. The only other craving with which his greed is compatible is the craving for

attention, appreciation, recognition, for a little honour, from the youngers. Yet such is the paradox of social psychology, that he who *wants* honour does not get it! He may get honours, in the plural; they can be bought, in various ways; but he cannot get honour, in the singular. Accordingly *Manu* says that he who is a true brāhmaṇa cannot and must not wish for honour, and commands him to shrink from it; and, at the same time, he enjoins others to honour diligently this true brāhmaṇa, the man of virtue and wisdom (not the false one by mere arrogant pretensions or nominal birth), on pain of serious hurt to their own souls.¹

The form of livelihood marked above as (b—ii) belongs naturally to the unskilled or partly skilled manual worker, and, in a well-organised community, should take the form of *wages*, paid partly in kind, *i.e.*, food, clothing, housing, etc., for the workman and his immediate family, and partly in cash or counters, to enable him and his family to indulge the appetite for “play and amusement” healthily. If such a system of wages were devised and made acceptable by the necessary previous education of public opinion, then, for one thing, the present senseless—and, indeed, most dangerous—merry-go-round of rises in prices and wages and taxes, and prices again, would be largely set at rest.

(a—i) similarly corresponds to the temperament and the function of the “man of desire”. The stores of agricultural and pastoral produce naturally belong to the “man of *substance*” (which, metaphysically, corresponds with desire, as knowledge or cognition does with attributes or qualities, and action with movement²). He clings to his lands and his cattle and the *profits* of his work thereon, and, until more artificial conditions grow up around him, does not care so much for honour or for power. His turn for honour comes when he

¹ *Manu*, ii, 162, 163.

² The subject is dealt with in the present writer's work, *The Science of Peace*.

imitates the asceticism and the self-denial of the man of thought and *gives away* his stores for the public good. His power is the great power of administering his stores as if they were a *public trust*.

(a—ii) naturally belongs to the restless and assertive temperament of the “man of action”. Of the triple-man, patriarch-king-priest, the king, the ruler, is prominently the hunter—of wild beasts for the protection of the people, and of game for his own and their food; the priest is the man of wisdom, of science, of “magic,” and he is supported by honoraria; while the patriarch is the grain-gatherer, cow-owner, storekeeper and feeder of the tribal-family. *Perquisites* of various kinds are the natural remuneration for the “man of action”.

We have thus four kinds of livelihood, corresponding broadly to the four classes of every human community; we may tentatively call them, *honoraria*, *perquisites*, *profits*, and *wages*, in respective correspondence with the four types of men.

(c) THE GROWTH OF COMPLICATIONS IN THE VOCATIONS.

THE VARIETIES OF THE “MAN OF THOUGHT”

As the differentiations increase, the classes are subdivided, the functions multiply, and the whole structure grows more complex, so, naturally, the kinds of livelihood also become more complicated *pari passu*. Yet the main forms persist.

The intellectual class, the learned and the artistic professions, who supply the community with knowledge, science, art, advice, supervision, decision, legislation, in many cases continue, even in the most complex societies of to-day, to receive honoraria (at least, so they are called theoretically) or salaries, as said before; though the prevailing atmosphere of capitalism and mammonism—which has succeeded to that

of sacerdotalism-popery, and to some extent to that of militarism-navalism also—is heavily staining and making mercenary, instead of missionary, the lives of this class too.

(d) CYCLES OF RACIAL PSYCHICAL MOODS
AND POLITICAL FORMS

To prevent misunderstanding, it should be stated that when the succession of the various “isms” is indicated in the preceding sentence, it is by no means meant that any preceding “ism” ever completely disappears with the appearance and growth of the next succeeding one. Obviously not. What is meant is only that its hey-day is over. “Coming events cast their shadows before”; and past ones trail their shadows behind. At the critical points of junction of epochs or eras (*yuga-sandhi*), both the passing and the coming forces or moods flare up with special conspicuousness. Yet one loses steadily, as the other gains. The metaphysical axiom *re* the *predominance* of each of the countless aspects of the Infinite, turn by turn, none ever disappearing altogether, has ever to be borne in mind. Thus, broadly speaking, in Europe and the U.S.A.—which are setting the “tone” to the rest of the human world (though at the same time, deliberately or instinctively, trying to keep it in subjugation and hinder it from coming into line)—sacerdotalism is largely gone, militarism-navalism (a transformation of feudalism) has been running to seed (with more very great outbursts yet probable, before it wears out into latency), capitalism-mammonism is thriving vigorously, and labourism is looming up, dark, gigantic, and menacing, on the socio-politico-economical horizon. If means of reconciling it with capitalism and the other “isms” are not found, on the lines of the ancient psychological principles—or some other, if any other effective ones be available—then that dread figure, embodiment of the fourth anarchic era (anarchic in

the ordinary and not the philosophical sense), the Kali-yuga of mob-rule (the rule or rather no-rule of the mob, or the utter misrule of men of the undisciplined, unwise, egoistic and fickle quality of the mob), will overwhelm the race indeed.¹

(e) THE VARIETIES OF THE "MAN OF ACTION"

To return to the growth of complications in the forms of livelihood.

The "men of action," the "ruling" element in a society, who supply it with "protection" primarily, *rakshā*, continue even yet to do the work of hunting, shooting, etc., literally, on high or low scales, in the various degrees of their many ranks. But perquisites, taxes, tributes, land-rents of various kinds, have now become the chief means of support of the higher ranks of these. They involve always a certain exercise of administrative "power" and authority to collect; and the collector, often rapacious, or the agent of those who are such, has frequently to deal with recalcitrance or turbulence on the part of the payers—all in consequence of the unscientific social organisation, because of which the payers have to pay, or at least feel that they have to pay, much more than they ought to for the amount of protection they receive, and feel that the recipients of the taxes and rents and high salaries spend proportionately much more money and attention on their personal comforts and aggrandisement than on their duties to the public. These taxes, etc., which in a well and morally organised society would be paid with pleasure and even eagerness, as men now invest money in a business which they feel will give them a good return, are now paid under compulsion, so to say, and have even an obvious and unpleasant look of "hunting" about

¹ Plato and Aristotle also propound cyclical theories, which differ in detail from each other, of the succession of eras, in terms of political forms of government. The Purāṇic yugas are in terms of human psycho-physical and ethical characteristics, as the geological ages are in terms of man's external implements, stone, bronze, iron, etc.

them in the governments that are obtrusively auto-, or aristo-, or bureau-cratic ; for the tax and rent assessors and collectors are ever on the hunt for more and more, and the payers are ever trying to evade and avoid and "escape". And, unfortunately, the majority of the governments of to-day are bureau-cratic and official-ridden and oligarchic, even though ostensibly "parliamentary" or "republican," because of the prevailing spirit of egoism and self-aggrandisement.

The unskilled soldier in the ranks, though belonging to the class of the "man of action," is on much the same level as the manual worker. So his wages continue to be "wages," as in the latter's case. It may be said that he risks his life ; and therefore his status *is* higher, because of the higher *ethical* quality ; but otherwise the rank-level is much the same, as the recent war has proved afresh by its wholesale recruitings from and conscriptions of the working-classes and its demobilisations back into them. At the higher levels—the "military" captains and generals and marshals, who have to contribute *intellectual* help in greater and greater degree—the "wages" take on more honorific forms. The corresponding civil administrative and executive officers of lower and higher ranks, the politicians, diplomats, statesmen, ministers, and finally the "Sovereign," President or King, receive their "wages" in correspondingly honorific forms, the "civil list," sumptuary allowances, revenues of Crown lands, land-rents (attached formerly to offices), the yield of farmed revenues, monopolies, high salaries, etc. ; "honorific" like the remuneration of the "teachers," etc., because of the intellectual work, though the intellection here is mainly and directly actional, and not mainly promotive of knowledge as in the other case.

(f) OF THE "MAN OF DESIRE"

The "man of desire" has also become greatly diversified from the simple, primal, "productive" or "sustentative"

farmer-squatter-ranchero-dairyman. In particular has he put forth a strong group of offspring in the shape of the "distributive" varieties of pedlar, hawker, shopkeeper, money-changer, pawnbroker, merchant, banker, financier, capitalist, etc. And this offspring has become stronger than the parent, as is the case with the later and more developed varieties of the intellectual (or "directive") and the administrative (or "executive" or "regulative") classes also, as compared with their earlier forms—in consequence of the prevailing spirit of individualism, whereby intellectual power is made subservient to selfishness, and means have become more important than ends. But here also the livelihood throughout retains the shape of goods, stores, wealth, cash, etc., received in exchange, with profit, and not in the shape of salaries and presents or rents and taxes.

(g) MIXED CLASSES AND VOCATIONS

Of course there is a vast amount of mixture (*sankara*), of classes, and therefore of livelihoods also, at the present time.

The "man of science," applying his science for the use of the other classes, converts the science into art, and becomes the higher artisan, the "artist"; inventing "machines," murderous or industrious, destructive or constructive or locomotive, of all sorts and sizes, for the uses of the "man of action" or the "man of business"; or creating "works of (fine) art," subserving wealth—national or communal, in well-arranged societies, and private, in others. This "artist" comes, so to say, midway between the man of science on the one side and the man of action and the man of business on the other.

So the politician, the minister, the administrative and executive official, is also a mixture of, and comes between, the scientist-*literatus*-cleric and the soldier-ruler proper, along

another line. In mediæval terms, the first distinction is between "spiritual power" and "temporal power"; the first corresponding to the pure "man of thought," the scientist-philosopher, wise in the things of this as well as the other worlds; and the second to the "man of action," the soldier-ruler (elected, appointed, anointed, counselled, directed by the scientist-philosopher-priest—in the Samskr̥t theory of politics and also, apparently, in mediæval ecclesiastical theory). Then "temporal power" divides up into "civil power" and "military power". And the three endeavour to dominate or absorb one another and so make a good deal of history. In the Samskr̥t theory, the essence of "civil power," which is *the power of legislation*, is part and parcel of the "spiritual power" of the true brāhmaṇa by psycho-physical worth (and not the false pretender to the name by mere nominal birth); while "military power" is assigned to the true kṣaṭṭriya, who has the ability and the active will to "protect the weak from harm," as the word means, (and not the mere pretender to that noble name by nominal birth).¹ In modern practice, "civil power" and the custodians and officials thereof, stand between, and may be regarded as compounded of elements taken from, "spiritual power" and "military power".

So the lower artisan, the uninventive artist of a humbler level, is the partly skilled workman, and comes between the "unskilled labourer" and the "man of business". He therefore, in modern practice, partly sells for "profit" articles (manufactured by him), and partly works for "wages". So the vast mining and subordinate, collateral and allied industries stand midway between "productive" labour and "non-productive" labour; because, while the produce of mines does

¹ See *Manu*, ix, 320—322, and *Mahābhārata*, Shānti-parva, Rāja-Dharma, ch. 73, verse 49, as to the mutual generation, the mutual help, and the mutual restraint, of *brahma* and *kṣaṭṭra*, the spiritual-legislative-civil power and the protective-executive-military power.

not directly nourish life, yet it is indispensable in growing degrees to the civilised forms of living.

There is obviously a great mixture of classes and of livelihoods, as of other matters; and there are, at present, hundreds of sub-classes under each of the four main classes. If the necessary labour and skill were spent thereon, they could all probably be tabulated in quartets, created by reflections and re-reflections of the main four upon each other. For the purposes of a reconstruction of society, *without* any radical changes such as are suggested by some sincere and earnest-minded world-menders (such as that all machinery should be abolished, or that every family should grow its own food and weave its own clothing, or that all sale and purchase should be stopped), and also without confining endeavour to the mere perfection of the devices for the better distribution of products, as is done by many utopia-writers, but with conformity to some principles of social psychology and political philosophy indicated by ancient Indian tradition, what is wanted is only a certain amount of unravelling of the haphazard entanglement and confusion, a general sorting out of the whole under the four main heads, and a little more strict regulation, by public opinion and legislation, of the allocation of the means and the ways of living, as will be discussed more fully later on.

(h) TENTATIVE NAMES FOR THE FOUR MAIN KINDS OF VOCATIONS

In the meanwhile, we may broadly distinguish four kinds of livelihood. It should be noted that this word may signify two things: the *means* of living and the *ways* of living, or rather working—the manner of life, the occupations or vocations, in other words. The means we have tentatively named as honoraria, etc. The four main kinds of ways of life or vocations may be named, after the classes, as the *intellectual*, the *administrative*, the *commercial*,

and the *industrial*. If the *ethical* aspect of the *duties* attaching to them were more prominently considered and drawn attention to, as they ought to be, in naming them, then perhaps the words would be missionary or educational, protective or official, nutritive or sustaining, or even charitable, and, finally, labour-supplying or serving. But perhaps they would be less acceptable, at this stage. It should be noted that the "commercial" here includes the "agricultural and pastoral," though these latter tend, in modern practice, to be included with the work of the "working" classes when they are on a small scale; while the "industrial," when on a large scale, tends to be included in the "commercial" and get separated from "labour". Compare the use of the word "industries". Hard and fast divisions are not possible anywhere in nature; "all things, by a law divine, in one another's being mingle"; broad divisions, suitable for the practical purpose in hand, are all that can be aimed at.

The use of Samskr̥t technical words (otherwise very convenient and scientific, if only properly interpreted) has been largely avoided here, principally because some of the most important of them have got almost hopelessly associated with notions of exclusive heredity and other existing degenerate conditions, and so, instead of arousing in the reader's mind the ideas intended, are likely to arouse other or even antagonistic ones. Yet it is perhaps desirable to indicate to the reader that the ideas put forward here are not "new-fangled utopias," but such as have formed essential and integral parts of a millennial culture and civilisation, whose remnants are still alive in India, however deformed and perverted, the technical words being the proofs thereof, for such words embody the matured and characteristic thoughts of the civilisations. Thus, in the words of *Manu* and the *Māhabhārata* (Rāja-Dharma Parva), the four types and classes of men are brāhmaṇa, kṣhaṭṭriya, vaishya, and shūdra,

the etymology of the words being exceedingly significant and important to bear in mind for the right understanding of all the ancient social organisation, loka-saṅgraha, samāja-vyūha, saṅgha. The dharma or duties of the four are, respectively; (1) adhyayana and adhyāpana, study and teaching of all sciences and all arts, for the instruction of all four classes: yajana and yājana, performing "sacrifices," "good acts," "pious works," "works of public utility" of various kinds, and helping or guiding others in performing them; dāna and praṭigraha, giving alms and accepting honoraria and presents; (2) rakshana, protection of the people, besides study, pious or public works and charity; (3) kṛshi, gorakshā, vārtā or vāṅijya, kusīda, and shilpa, agriculture, breeding and rearing of cattle and other domestic animals, trade and commerce, banking and business of all kinds, and the various arts and crafts involving skill of hand or use of machines, yantra; besides study, public works and charity; (4) sevā, service, helping. It will be noted that three items, study, pious works or sacrifices, and charity, are common to all the three "twice-born," and constitute their dharma—duties proper; while the other items are special to each, respectively, and are their means of living; but even of the common three, study belongs in a special degree to the brāhmaṇa, sacrifice, even to the extent of giving up his life for the protection of others, belongs to the kshaṭtriya, in an especial degree, and so, in an especial degree, is charity the duty of the vaishya. The ways of living, bread-winning vocation, jīvikā, vṛṭti, varṭan-ōpāya, of the four, are named after them, brāhmaṇa-jīvikā, kshaṭtriya-jīvikā or vṛṭti, etc.; and the means of living are, respectively, (1) praṭigraha, honoraria and presents and fees, for teaching and giving guidance in the carrying out of public works; (2) kara, tributes, taxes, rents; (3) vṛddhi, kusīda, mūlya, argha, shulka, lābha, etc., "increase," interest on loans, prices, gains, profits, etc.; (4) bhṛti, wages, "maintenance". The special rewards or prizes are (1) sam-māna,

honour ; (2) adhi-kāra, power and office ; (3) dhana, wealth ; (4) krīdā or āmoda-pramoda, amusement and play. The four corresponding psychical appetites or ambitions are named : (1) loka-eshanā, the wish for “ (a local habitation and) a name ” ; (2) shakṭi-eshanā, the wish for power (also and more frequently called dāra-suṭa-eshanā, the wish for spouse and children, husband and wife being as Shiva and Shakti) ; (3) viṭṭa-eshanā, the wish for wealth ;¹ and (but this word is not currently found in Samskr̥t works) moḍa-eshanā, the wish for play.

(i) THE COMPETITIVE AND CO-OPERATIVE IMPLICATIONS
OF THE VARIOUS KINDS OF VOCATIONS .

In a scientifically and ethically organised community, the first and the last kinds of vocation, the intellectual and the industrial or manual, would involve very little competition or struggle for existence, alpa-drōha. Persons pursuing them could afford, and even in the present random conditions can afford, to be more straightforward, simple, moderate, fixed, regular, non-combative, uninterfering, than others (though, in the present conditions, lawyers, politician-legislators, journalists, etc., and even professors and priests with their *odium theologicum*, often are the very reverse). The second vocation may well be similar in respect of uprightness, simplicity of life, etc. ; but obviously involves occasional acute struggles with disturbers of law and order and of the peace, inside and outside the community. For the third kind it would always be difficult to avoid altogether some admixture of make-believe, “advertisements,” exaggerations, concealments. But these would be minimised in a scientifically conducted social organisation ;

¹ Explanations of and reasons for these correspondences will be found in *The Science of the Sacred Word* ; or *The Praṇava-vāda of Gārgyāyana*, by the present writer.

and the competition could and would be confined to that between members of the same class ; it would be between merchant and merchant, and not between capitalist on the one hand, and labourer or missionary-educationist or landholder or official on the other. The fourth kind involves a certain amount of submission, but if the attitude of mind—and it is all-important—of all concerned is right, as it should be in the well-arranged society, then the submission might even be joyous, as of loved children to honoured elders, between whom “duty is joy and love is law”. To indicate these ethical implications, *Manu* uses the technical words, *ṛtam*, *amṛtam*, *pramṛtam*, *saṅyānṛtam*, *mṛtam*, *shvavṛtti*, etc. ¹

(j) THE CLAIM, MADE BY THE ANCIENT TRADITION,
TO SOLVE THE MOST VEXED HUMAN PROBLEMS

We have now got our main ideas fairly rounded out, in the form of a few important tetrads and of the correspondences between the respective factors thereof. And the claim made on the basis of the ancient politico-economico-sociological or civic tradition, is that if these tetrads are utilised properly and scientifically, and their correspondences encouraged and gradually enforced by public opinion and social pressure and then by legislation, then all the political and economic problems that are so acutely vexing the nations to-day will be solved.

Further, if we add to the above tetrads a few others, *viz.*, those of the four main interests or ends of life, the *purushārthas*; the four main divisions or stages of the individual lifetime, the *āshramas*; and the four main departments of knowledge, the *shāstras*; then the claim would be that all human problems whatsoever, mundane and divine, of the here

¹ *Manu*, iv, 4, 6.

and the hereafter, secular and religious, domestic, eugenic, social, industrial, vocational, economical, political, æsthetic, educational, etc., could be solved fairly successfully. A large claim, no doubt; something like that of the votaries of the elixir of life and the philosopher's stone. But the elixir of life here is character and the philosopher's stone is science, psycho-physical science; and the endeavour should be to bring science and science-inspired legislation so to bear on general national character as to elevate and steady it, and make it desirous of and fit for comprehensive and far-sighted civic thinking and systematic social organisation.

(k) THE FOUR MAIN STAGES IN A LIFETIME

The last-mentioned three tetrads have been dealt with in detail elsewhere.¹ They have a great sociological and political significance, and an intimate bearing on the subject in hand, though related more immediately to the individual life, because obviously society is made up of individuals. Some mention may be made of them here, therefore, to complete the outlines of the subject, the bearing appearing later on from time to time. The interest, the *summum bonum*, of life is dual; first, the restless joys of the world of Matter, attainable through the sensor and motor organs of the physical body; and then the bliss of rest in the Spirit, the peace of realisation of the One Universal Life, salvation. The first becomes subdivided into three, *viz.*, (1) *dharmā*, the observance of law, the discharge of duty, the preservation of order in liberty, whereby becomes possible (2) just and righteous *artha*, wealth, whence arises (3) *kāma*, refined and lawful enjoyment; in other words, virtue, profit, pleasure. Without some degree of wealth, refinement in the material life is not possible, and positive

¹ In *The Science of Social Organisation or The Laws of Manu*, and *The Science of Religion or Sānātana Vaiḍika Dharma*, by the present writer; and in *The Science of Education in the Light of Ancient Tradition*, only some parts of which have been published in journals, so far.

poverty (when not self-imposed for freer spiritual aspiration) is brutalising. The gathering of knowledge, of science, is indispensable for the fulfilment of every one of these interests; it is part and parcel of the first in particular, and corresponds to the "curiosity" which is natural to living beings, to the cognitional function of the mind, as the second and the third correspond respectively to the actional and the desiderative.

To realise all these interests or ends of life in an orderly and systematic fashion, the lifetime becomes subdivided, again quite naturally, into four parts. The first part is assigned to the acquisition of knowledge, education; the second and the third to the next two interests, the gathering of riches and of the experiences, the joys, mixed with sorrows inevitably, of the embodied life in the family and the household, and also to the performance of acts of merit, and of gratuitous public service and gradual retirement from competition; the last is devoted to the cares of the other world and the search for the Eternal. Another, and perhaps more convenient, way of putting it, would be to say that the first two parts are given to the pursuit of the things of this world, the other two to renunciation thereof (by acts of sacrifice and unremunerated public service and otherwise) and the pursuit of the Spirit; the theoretical portion of *ḍharma*, *viz.*, knowledge, being assigned to the first part; *kāma* and *arṭha* governed by *ḍharma* to the second; the practice of *ḍharma* in its more self-denying and self-sacrificing forms to the third; the pursuit of *moksha*, freedom from the essential and primal Sin and Error of mistaking the finite body for the Infinite Spirit, and therefore from the bonds of matter, which freedom is "salvation" from "sin," *klesha*, to the fourth.

In correspondence with the four ends of life, science, which is to subserve life, is divided into four main departments also, named after the ends, as *Ḍharma-shāstra*, *Arṭha-shāstra*, *Kāma-shāstra*, and *Moksha-shāstra*. All possible branches of knowledge find their appropriate places under these four;

for the tree of knowledge is a one-third part of the Tree of Life, and constitutes one of its three component "systems" of tissues, the other two being the "system" of emotions and the "system" of activities.

This fourfold organisation of knowledge and of the individual lifetime solves the problems of combining vocational with cultural education suited to the different principal varieties of temperament and type ; of actively and efficiently helping each person to find his proper place and occupation in society without blind waste of energy and crushing failures in a great majority of cases ; and of establishing a "balance of power" between all the conflicting interests of life, which, unregulated, defeat and destroy each other, but which, thus regulated, help each other and are secured for and by each individual in healthy rotation and due degree.

We shall next deal with the possibilities of a general elevation of human character in the mass, by means of science, whereby alone all such healthy regulation can become possible.

Bhagavan Das

(To be continued)

THE KEY TO EDUCATION

By ALIDA E. DE LEEUW

(Concluded from Vol. XL, Part II, p. 553)

BHAGAVAN DAS opens the chapter on the Problems of Education with the following quotations from Manu's Code of Life :

The four types of human beings, the four stages, and all that infinite variety of experience implied by these, nay the three worlds, or yet more, the whole of the happenings of all time—past, present and future—all are upheld, maintained, made possible and actual, are realised, only by knowledge, by consciousness (Universal and Individual).

The Ancient Science of True Knowledge beareth and nourisheth all beings. All welfare dependeth on Right Knowledge. Right Knowledge is the living creature's best and only and most certain means, helper and instrument, to happiness.

This Code is all-embracing. In it we have a didactic, philosophic re-statement of the World-Order, and, in broad outline, the History of Humanity in relation thereto. It is a scientific, unimpassioned statement of human needs and their fulfilment, given for the helping of the world during this "age of hand-power and sex-difference," as our present age, the Kali Yuga, is characterised ; it is made possible by the vast knowledge of Manu's Mind, "omniscient of whole past ages, world-cycles of activity and sleep, that only serve as ever-repeated, ever-passing illustrations of the truths and principles of the Science of the Self". In this wonderful scheme the first place is given to the questions and problems of education ;

rules and regulations are laid down, all points of present interest seem to be touched upon, and all questions which nowadays constitute the problems most urgently pressing for solution, are answered either explicitly or implicitly.

Indeed the whole of Manu's Code is one all-sided *exposé* of the Great Plan of Evolution—the Cosmic Education—in which as a matter of course the education of the individual, education in its narrower sense, finds the most prominent place. In consequence of this close identification of the part with the whole, this fact, evident throughout, that the education of human beings is based on and patterned after cosmic ideals, the true realities, we cannot fully grasp the meaning of the Laws laid down by Manu for any particular department, without studying the whole scheme as much as lies within our compass and possibilities, even where it seems to touch on problems which do not deal specifically with education proper.

At the time when this Code was formulated, and under the circumstances which called for its expression, problems, in the modern sense of the word, there were none; for Teachers and Rulers were Knowers of the Self, possessors of that Kingly Science, that Royal Secret, by which all else was known, in which all Right Knowledge is contained, without which no child of Manu can reach the Highest Goal. Manu repeatedly emphasises this:

All this whatsoever, that is designated by the word "This," all this is made of the substance of, and is held together by, thought and thought alone. *He who knoweth not the subjective Science, the Science of the Self, he can make no action truly fruitful.*

And it is said by Him that

only he who knows the Science of the true and all-embracing knowledge, only he deserves to be leader of armies, the wielder of the Rod of Justice, the King of men, the Suzerain and Overlord of Kings.

The whole Code of Life is intended as a guide to right conduct through this right knowledge, and the precepts for

promoting growth and the consequent perfecting of the individual, the nations, our present-day humanity, flow in an abundant, continuous and life-giving stream. And yet, while this understanding of the Ancient Wisdom in some small degree is necessary if we are to grasp the spirit of Manu's Laws, the necessarily restricted quotations which we find in *The Science of Social Organisation* are so fundamental and pregnant with meaning that even from a single one we may gain a considerable amount of insight into the whole scheme.

In bare outline, and given as nearly as possible in Manu's own wording, the Scheme is as follows :

The Humanity of the present Kalpa, in the Kali Yuga, is divided into the four castes—

The four castes are the three subdivisions of the twice-born, viz., Teacher, Warrior and Merchant, and the once-born Labourer, and there is indeed no fifth anywhere.

—and the life of the individual naturally and of necessity falls into the four stages or Āshramas.

The four Āshramas are those of the student, the householder, the forest-dweller, and the ascetic who has renounced the world. And all these four arise from the householder (that is to say from the peculiar sex-constitution of present-day man).

This division into castes, and the four stages through which the embodied life runs in every incarnation, concern the mode of form; the Life itself (whether individual or universal) finds the Path along which activity leads man to bliss; this is divided into two characteristic divisions, recurring at all stages; each Path leads to its own appointed goal, having its own laws and ends and aims.

The activity dealt with by the Scripture is of two kinds: *Pursuit* of prosperity and pleasure, and *Renunciation* of and retirement from these, leading to the highest good, the bliss than which there is no greater. Action done for one's own sake, out of the wish for personal joys in this and the other world, is of the former kind. Action done without such desire, with unselfish desire for the good of others, and with such conscious and deliberate purpose, and not merely out of instinctive godness, is of the latter kind.

Pursuing the course of the former, the embodied self may attain to the joys of the Lords of Nature among whom sense-pleasures are keenest, so that they think not of Liberation. Pursuing the latter, he crosses beyond the regions of the five elements.

Thus this forthgoing and withdrawal, this Involution and Evolution, this Rhythmic Swing of the Universe, and the four castes and the four stages, are the warp upon which the whole pattern of Man's life in the three worlds is woven; and on these three great facts, as enunciated by Manu, are all laws, rules and regulations based, which were not given for a short period only, but are issued as applicable throughout the duration of the Kali Yuga for all peoples and nations living under its dispensation. Rightly studied, the Code of Life should thus prove applicable in all its principles to modern conditions and needs. Education, for the twice-born at least, is to be carried on in the home of the teacher, who is to the pupil "as father and as mother, the willing and tender slave of the student . . . the pupil of the olden day becomes, literally, a part of the family of the teacher," and

Having taken up the pupil in order to lead him to the Highest, the teacher shall *first of all* teach him the ways of cleanliness and purity and chastity of body and mind, and good manners and morals, and he shall teach him how to tend the fires, sacrificial and culinary, and, more important than all else, how to perform his Sandhyā-devotions.

The time for beginning the life with the teacher, and the length of the student-period, vary with the caste and the particular aptitude of the pupil.

The Brāhmaṇa should be led up to the teacher, and invested formally with the sacred thread (which marks the beginning of the student stage) in the eighth year, the Kṣhāṭṭriya in the eleventh, and the Vaishya in the *twelfth*. But if the boy shows exceptional promise and desire for the qualifications of his vocation—the shining aura and the special colour or light of wisdom, if a Brāhmaṇa; the glory of physical vitality and the might of sinew, if a Kṣhāṭṭriya; the magnetism of commercial enterprise and initiative energy, if a Vaishya; then should he commence his studies in the fifth, sixth and eighth year respectively for the three types. Such commencement should not be delayed beyond the sixteenth, the twenty-second and the twenty-fourth year, in the three cases. For Sāvītri, "the daughter of

the Sun, the chief of mantras and of the laws of nature, the introspective consciousness and the power of the higher reason, without which life remains un-understood, to the man as to the animal—that Sāvitrī waits no longer for the young Spirit after those periods, and may not be found again in that life.

The duration of the student-period, the first Āshrama, was thirty-six years for those who wished to reach the highest goal—the Teacher, the Brāhmaṇa. The next best was eighteen years, the minimum nine years, or “till the desired knowledge is acquired”.

What was to be taught, the special subjects which were to be emphasised, also depended on the class and stage, or type, to which the pupil belonged and by which his “vocation” or special fitness was largely determined; but there was fundamental knowledge that was to be given to all types and classes alike; the main distinction was one of degree, of the intensiveness with which any study was taken up, and this of course was conditioned by the length of time that the pupil was prepared to devote to residence with the teacher, and on the work and its demands, for which his “psycho-physical constitution” destined him.

But the most fundamental of all “subjects” mentioned in Manu’s scheme is the Science of Dharma. As we have already seen, “How to perform his Sandhyā” was the most important item with which the education of the twice-born child was begun, and Manu says:

But he who performeth not the morning Sandhyā, *not* the evening one, like a Shūdra, should he be excluded from all work which requires the twice-born and regenerate to perform successfully.

The evening Sandhyā purifieth the mind and body of the preceding day’s stains, worries and thoughts of sin and evil. The morning Sandhyā clears away the vices, astral and physical, of the night before, and gives new strength to meet with equanimity the trials and troubles of the coming day.

The time of Sandhyā regulated the hours of study: “After the morning and after the evening Sandhyā the pupil should go up to the teacher and study diligently.” In all

ways and under all circumstances this Science of Duty was to be supreme.

The Lord of Beings maketh and unmaketh countless cycles and world-systems as in play. For the discriminate and righteous conducting of life therein by all human beings, the wise Manu, son of the Self-born, framed this SCIENCE OF DUTY. Herein are declared the good and evil results of various deeds, and herein are expounded the eternal principles of duties of all the four types of human beings, of many lands, nations, tribes and families.

What we now call "intellectual" education, evidently occupied a secondary place from Manu's point of view. Not that it was in any sense neglected or underestimated; for we read :

Let the Brāhmaṇa know the ways of livelihood of all, and *instruct him therein*. Let him, for his own living, follow the way prescribed for him.

And in another place we find it recorded that the studies of the Brāhmaṇa were "the whole circle of knowledge indicated by the word Ṭrayī, the three Vedas, the all-comprehensive Trinity of Science, Science of the Trinity and all their subsidiary sciences". And of Kṛṣṇa it is said in the *Bhāgavāta*, that he studied all the sixty-four arts subsidiary to the Sāma Veda. Manu says quite definitely that the twice-born, be he Brāhmaṇa or Kṣhāṭṭriya or Vaishya, should acquire the whole of the Veda with its secret meaning. Perhaps then it is hardly correct to say that intellectual education was considered as secondary in importance, for there is in reality little or no distinction between scientific and religious knowledge. Right knowledge was one and continuous, the physical and the superphysical closely interwoven and hardly to be separated for the embodied, yet the emphasis was always on the spiritual as the origin and source of all. As Bhagavan Das remarks : "Sandhyā is the *practice* of the very quintessence of *Science* in its truest and fullest sense," and there were no *beliefs* without reasons. All instruction, whether it referred to the physical, moral, mental or spiritual

side of education, was inherently scientific in character, and inquiry was encouraged; indeed Manu declares that "only he really knows the Dharma who has grasped the reason of it". He even recommends that

the appropriateness of all injunctions by the R̥shis as to duty should be carefully ascertained by means of the reasoning that does not ignore observative knowledge and memory, but is consistent with and based on them—for only he who so applies his reason (not in a spirit of flippancy, but of an earnest desire to find and understand the truth, and observes the not very arduous courtesy of listening with common respect to the opinions of the elders who have had more experience, and listens not for blind acceptance, but for careful pondering, he only) really knows the Dharma, and none other.

From this quotation as from many others not here mentioned, we can see how much stress is laid on the right spirit in which all activity should be carried on, and a code of manners is given, setting forth in much detail the laws that should govern behaviour in the manifold circumstances and relationships of life, and stipulating how "reverence to elders, tenderness to youngers and affection to equals are expressed on all occasions, making life a continual feast of fine feeling," as Bhagavan Das puts it.

Physical education also was by no means neglected; indeed it was carefully regulated according to the "vocation" or caste of the pupil. The Brahmacharya period, the source of all health and strength during studentship, was enjoined upon all, while rules about cleanliness and purity, about food and sleep and bath, and the Science of Breath, all taught in the religious observances of daily life, have a direct bearing on hygiene and constitute an important part of physical education. While we do not hear of "Games and Athletics" in the modern sense, we are told that the body was thoroughly and appropriately exercised by practice in car-driving, archery, and so forth, and instruction was given in the art of right living as well as of the healing of disease of mind as well as of body.

As the dross of metals is burnt away by the bellows working on the fire, even so all the impurities of the body are consumed and

all defects rectified, by the controlling and regulating of the breath in proper ways.

To cure physical defects and diseases by breathing exercises ; mental diseases and excitements by exercises in concentration of mind ; vicious attachments and addictments of sense by the practice of mental abstraction ; and finally to overcome the disturbance of the *guṇas* of *Prakṛti* by the practice of meditation.

It is evidently difficult to separate the teaching given into subjects and departments after the manner of the modern curriculum ; “ specialising ” does not seem to enter into *Manu*’s scheme. Yet we find hints as to the importance of one aspect of science over another, as being fundamental to others ; so *Bhagavan Das* tells us that *Shabḍa Shāstra*, the Science of Sound, articulate and inarticulate (acoustics, phonetics, nature-sounds, animal cries, the various stages of development of human languages, vocal physiology, etc.), had great stress laid on it, and *Manu* says :

All meanings, ideas, intentions, desires, emotions, items of knowledge, are embodied in speech, are rooted in it and branch out of it. He, therefore, who misappropriates, misapplies and mismanages speech, mismanages everything.

To all the sciences, the knowledge of the ways of speech and the laws of thought is the natural entrance.

The dignity of the Office of Teacher, the immense opportunity given to all who qualify duly for this high calling, is repeatedly implied or definitely expressed.

He who envelopeth the ears of the pupil with the Truth of *Brahman*, he who giveth him new birth into a higher body, with the sacred rites of the *Veḍas*, and the help of the *Gāyaṭri*, he is verily both the father and the mother of the disciple, and he is more, for the body he bestoweth is not perishable like the body of flesh, but is undecaying and immortal.

Even the method to be employed by the teacher is given in some detail, as when he is enjoined to encourage inquiry and the asking of questions by the pupil ; to ascertain that the student understands before proceeding further ; to see that both the reasoning powers and the memory faculty shall be properly trained and exercised ; to make sure that memory

be based on understanding, which two He declares to be the two sources of Dharma. With reference to this, as to all other training, special care was to be taken that everything was done in the right spirit.

Let not the knower answer until asked, nor may he answer if not asked in the right manner. He should behave as if he knew not anything amidst the men who are not ready to learn and ask not in the right spirit.

Girls' education is regulated on the same basis as that of the boys, in consideration of their special needs, their psycho-physical constitution and their particular vocation, inclination and aptitude.

All the sacraments prescribed for the boys are prescribed for the girls also. But they have to be performed without the Veda-mantras (which their peculiarity of psycho-physical constitution prevents them from using successfully). The marriage sacrament has, obviously, for bride and groom alike, to be performed with Veda-mantras. For the girl, residence with the husband and helping him in his duties, and learning from him, takes the place of the boy's residence with the teacher. Her tending of the household fires under his instruction becomes the equivalent of his tending of the fires in his teacher's family. But otherwise, generally speaking, the girl should be nurtured, brought up and educated in the same way and as diligently as the boy.

Lest the modern woman should resent this exclusion, on the ground of her "peculiar psycho-physical constitution," from the use of the secret veda-mantras and similar privileges, it may be of advantage to quote here what Manu says with regard to the status of woman in human society, even though this bears only indirectly on the subject under consideration. Says Manu :

The Acharya exceedeth ten upādhyāyas in the claim to honour ; the father exceedeth a hundred Acharyas ; but the mother exceedeth a thousand fathers in the right to reverence, and in the function of educator.

And further :

The Man is not man alone ; He is the man, the woman and the progeny. The Sages have declared that the husband is the same as the wife.

And Bhagavan Das quotes from the *Matsya-Purāna* :

The good women should be honoured and worshipped like the Gods themselves. By the favour and the soul-power of the *true* women are the three worlds upheld.

It is particularly interesting to note here how, with all the definiteness and precision of regulations and division into classes and stages on which the rules are based, there is an utter absence of the categorical imperative; and how the scientific exposition of principles by the Infinite Knowledge of our Great Progenitor, brings with it as a natural consequence great adaptability and fluidity of detail in practice, and tolerant anticipation of special cases and circumstances, as when it is said, that

in normal times, when no misfortune compels, the way of living should be that which makes no struggle and no animosities with others. Or, if this be not possible wholly, then, at the least, the way of living should be such as involves a minimum of this unhappiness.

Even the regulations as to castes and life-stages, which at present appear of the most rigid and seem to be growing more and more complicated as time goes by, are not by any means the hard-and-fast, heaven-decreed divisions in Manu's treatment of them.

Every one is born a Shūdra, and remains such till he receives the sacrament of the Veḍa and is born a second time thereby.

This is Manu's decree. In the *Mahābhārata* a statement is made to the effect that character and conduct alone can decide to which caste anyone belongs, and even that neither birth, nor study, nor ancestry can decide whether a person belongs among the twice-born or not. And Manu says, moreover, that persons born in a lower caste may change into a higher by self-denial, while

by the opposite of self-denial, by self-indulgence and selfishness, they may descend into a lower. The pure, the upward-aspiring, the gentle-speaking, the free from pride, who live with and like the Brāhmanas and the other twice-born castes continually—even such Shūdras shall attain those higher castes.

The learned author of the book from which all these extracts are taken, tells us that even at the present day it frequently happens that a Hindū child is born into a different caste from the one to which by the calculations of his horoscope he can be demonstrated to belong.

Thus does the Manu, in all the flexibility of his knowledge, allow the scheme he gives us to fit all time and all conditions of this Age, without ever altering any of the principles which are its foundation.

The West is seeking and striving after ideals in education in many respects similar to what Manu puts before us. Free education for all, small numbers in classes, outdoor life away from cities, prolonged periods of all-sided study, special training for those who are to teach, and physical, mental and moral fitness as the outcome of education—all these are points which are considered and experimented with in the West, and to all of which, and many more besides, the Manu's scheme contains an answer.

Why does it seem so difficult at the present day to frame a ground-plan of social organisation which will prove to be so truly fundamental and universal that all sorts and conditions of men shall find it suitable to use as a foundation upon which to erect their own superstructure according to special needs and requirements?

Such a scheme is the Code of Life given by Manu. Why has the West and the modern East wandered away and become estranged from the Ancient Ideals, from the Ancient Wisdom? Why is education of to-day everywhere declared to be so ineffective, so deadening, so hopelessly inadequate?

It must strike every one who studies Manu with the help of the elucidations which the book in question offers—and even the cursory reader must be impressed by it—how really modern and fitting modern needs the scheme appears, notwithstanding the—to many Westerners—

unacceptable conception of castes, stages and Paths, which form its warp and woof.

In the modern plan, represented by numberless pamphlets and weighty tomes, there is no sure basis apparent. In all departments of human knowledge personal opinion seems the only guide; theory upon theory is expounded, and argument upon argument is brought forward and testifies to the thoughtful learning of the exponent, only to be followed by fresh theories and more weighty expositions from another standpoint, which to all appearance prove the very opposite of that which was so ably proved plausible and reasonable by a previous combatant in the arena of thought. So also with the numberless schemes of education which the Western world produces year after year.

What it is that prevents both East and West from adopting (or adapting, where circumstances demand it) and skilfully working out this scheme, devised by wisdom for this our humanity of the Kali Yuga, may be read in *The Science of Social Organisation*, in which the learned author discusses with thorough impartiality the conditions and the needs of East and West alike.

Certain it is that the West will be able to profit fully by that which the East can teach, only when it recognises the truth that there is a body of superphysical, supersensuous, impalpable but imperishable reality, which cannot be grasped by the senses, nor expressed by language, but which, this elusiveness notwithstanding, constitutes the eternal and never-failing source of Life from which the real man can draw, and which is the immutable foundation of all existence, of which the physical-world life is the inverted image, often distorted by reflection.

Then will it be seen that the Ashvatṭha Tree of Life and Being, or the Bo-Tree of Wisdom and Knowledge, "whose

leaves are the Vedas” and “whose fruits give life eternal and not physical life alone,” grows in reality “with its roots above and the branches below”; that it is, in its marvellous mystery, no mere fanciful, material symbol, but an expression of the Highest Truth, which cannot be expressed.

Then shall Humanity no longer erect its structures on the shifting sands of self-centred, self-seeking opinion, but it will build on the Rock of Wisdom, with which there is no variable-ness, neither shadow of turning. Then will all perplexity as to universal fundamentals vanish, and Manu’s Science of the Self be recognised as the Key to the Mystery of Right Education.

Alida E. de Leeuw

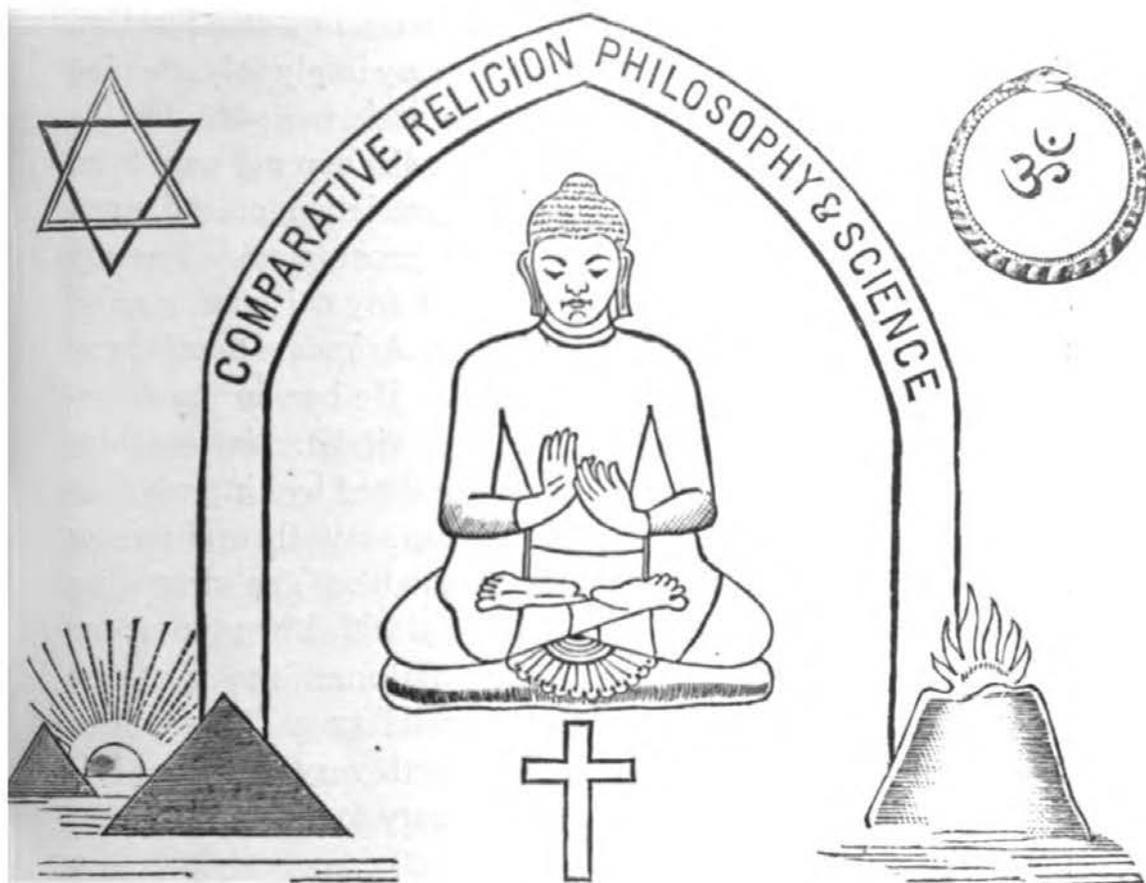
SONNET

SUGGESTED BY THE VOLCANO ASAMAYAMA

ASAMAYAMA lifts a quivering lip
And breathes his heart's wild Hell in Heaven's Face.
Old angers round his mouth have left their trace ;
Chained passion shakes him like a labouring ship.
Bald as a monk, he cracks his lightning's whip
And scars his flesh, that falls from humble grace
Vexed that his unrepentant pride's red mace
Calls ash and cinders only to his scrip.
. . . Aye, and not he alone, if truth were told,
Not he alone, but each aspiring heart,
Lips with high song unsung made sharply sweet,
All whom old wizard Life gives lead for gold,
Wince at as low an end to hope's high start—
Cinders and ash under oblivious feet.

Hast thou no throb responsive to our trust,
Eternal Power ! who crushest us to wine
For thy delight, yet dost to us assign
Out of life's baking but a blackened crust ?
Nay, nay ! Despite our tale of "moth and rust,"
Still have we hope our eyes shall yet divine
Thy purpose ours, and see Thine emblem shine
On our scarred banners—even in the dust.
. . . There, graven in cinder, a wayside Buddha stood.
Defeat with so triumphant peace was wed,
Sealed with so Godlike impress, that I cried ;
" All that life could not, when the spirit would,
Shall yet prevail." Asamayama said :
" Lo, in its ash my flame is justified."

JAMES H. COUSINS



THE THREE OBJECTS OF THE THEOSOPHICAL SOCIETY

By W. WYBERGH

THE article upon the reconstruction of the Theosophical Society by Mr. G. S. Arundale, contained in the March number of THE THEOSOPHIST, will no doubt arouse great interest throughout the Society. It was probably intended to provoke discussion and to elicit expressions of opinion, for, as

Mr. Arundale himself points out, no such change as he contemplates should be adopted without careful consideration or without an overwhelming majority in its favour.

It would be very undesirable to assume, in a case like this, that "silence gives consent," for silence may imply only a feeling of diffidence or an inability to formulate one's reasons. On the other hand, objections to a change may be due not only to an irrational conservatism but to an appreciation of the great difficulty of formulating any positive programme. For my own part, though I am far from having any objection *a priori* to change, I feel quite as unable as Mr. Arundale to offer any definite programme of reconstruction. He has, in the meantime, put forward some suggestions of so vital and far-reaching a character that, these having been formulated by him, we must all feel compelled to come to some decision about them, however incompetent we may believe ourselves to be. The alternative is to accept passively whatever may be decided by others; but such an attitude of passivity and mental inertia seems to me at any rate to be an evasion of our responsibility as Theosophists. Our opinions may individually be worth very little, but it is our business to *have* opinions, and our duty to give our reasons for them.

Here at the outset I seem to find a wide divergence between my point of view and what I take to be Mr. Arundale's. He declares that questions involving possible reconstruction should be asked, and I agree with him; he professes his inability to answer them, and I share his feeling of inability; he forthwith proceeds, nevertheless, to give his answer, and I, with equal inconsistency, proceed to offer mine; but when he pleads that to prevent us from sinking "under the dead weight of habit and orthodoxy" these questions should be *authoritatively answered by our elders*, I rub my eyes and wonder if I am awake! For surely this is the very apotheosis of "habit and orthodoxy". At any rate this plea forces us to

go to the root of the whole position of the T.S., and indeed of all religious and intellectual liberty.

I hope that no one will raise the cry of "disloyalty to our leaders," among whom I count Mr. Arundale himself. Such a cry would be very wide of the mark, and indeed I can hardly express the gratitude and respect and affection which I feel for them, though, with the exception of Mr. Arundale, I have never had the privilege of meeting any of them. But loyalty to our leaders is a different thing from the establishment of a papacy, which is what such an "authoritative answer" really involves, however exalted may be the leader from or through whom it comes.

Let me explain why and how, for the parallel with the papacy of Rome is singularly exact and gives us a sure indication of the results for good and evil which must follow the adoption of the principle. The source of power and authority in the Catholic Church is the Pope, but this authority in intellectual and spiritual, as well as administrative matters, rests upon his position as the Vice-gerent of Christ, and when speaking *ex cathedra* in this capacity he is therefore regarded as infallible, for he is transmitting to the Church a message from his Master. Consequently, whatever he says remains not merely for the moment but for all time true, and can neither be contradicted nor modified, for Christ cannot make a mistake. The position is perfectly logical and inevitable, once the validity of "authority" is recognised in intellectual matters, and its unimpaired translation from the spiritual world through a human brain. This position is at the same time the strength and the weakness of the Catholic Church. But the strength is of the kind that manifests chiefly in the fields of organisation, propaganda and temporal power: it is of the type that we have lately come to know as "Prussianism". The strength is that of a machine, not of an organism, and its characteristic is inertia and immobility—the darkness of Tamas. Its weakness

is in the sphere of spiritual things, and manifests as literal-mindedness, materialism, narrowness of outlook, and danger of intolerance and spiritual pride. I do not for a moment impute these things to the Catholic Church as an essential part of its religion, but rather as a defect in its method, for I think it is clear that the *authoritative* guidance of the Papacy is a most serious hindrance to its task of manifesting the will of Christ upon earth.

The position of the Theosophical Society offers some very striking parallels with that of the Catholic Church, but is nevertheless essentially different.

Although there are the widest differences of opinion among Theosophists as to the existence and nature of the Masters and Their relation to the Theosophical Society, yet most of us regard Them, individually or collectively, as the Founders of our Society and its continuing inspiration and guide. Similarly most of us look upon our President, and perhaps some others of our leaders, as being in a special sense the accredited agents and instruments of the Masters. This at any rate is true of Col. Olcott and Mrs. Besant, our first two Presidents. It might appear then that, as in the case of the Pope, we ought to regard a pronouncement by the President, as representing Them, or statements of fact made in good faith as resting upon Their authority, as being infallible and binding upon the Society. But it is the glory and the strength of the Theosophical Society that this claim has never been made by any of our leaders. No society has ever been more free from autocracy, either in matters of belief or conduct, and our Presidents have nobly upheld this freedom. If we have had sometimes to fight against tendencies to stereotype the "Olcott attitude" or the "Besant attitude," or to convert Theosophy into a creed, the fault has never been that of the leaders, but of their injudicious or indiscriminating admirers.

Hitherto, as Mr. Arundale points out, there has been no such thing as specific authoritative guidance of the Theosophical Society, either by the Masters directly or by any of those recognised as leaders. Yet, as he also shows, the absence of such guidance has in no way militated against the detailed and scientific direction of the energies of members into a score of different but cognate activities, inspired and guided, as we may well believe, by the spiritual power of the Masters working through each one's own interpretation of Theosophy, and therefore more whole-hearted and efficient than it could possibly be if dictated by an outside authority, however revered. We are told that in past ages, while its intellectual powers were as yet wholly undeveloped, humanity was guided and ruled by King-Initiates for its own good. But the Golden Age of the future, towards which we are evolving, will be a very different thing, and it seems both unwise and futile to endeavour to put the clock back. Such guidance was indeed categorically refused at the very outset of the Society's career by one of the Masters in a letter to Mr. Sinnett, quoted in *The Occult World*, for reasons not of temporary expediency but of fundamental and permanent validity.

It would seem that such guidance can only be given to advanced and irrevocably pledged occultists, and I think it is not hard to see that this is no arbitrary rule, but one inherent in the nature of the case. Certainly we can see for ourselves that there is a fallacy involved in the reasoning by which the "authoritative guidance" of an Agent or Vicar is advocated. For the Vicar and the Agent are not really and actually identical with Him whom they represent, and no human personality can, in the nature of things, completely and perfectly express and transmit the superhuman. Thus, mistakes must necessarily occur in the expression of Truth. The Divine is perfect and omniscient on its own plane, but necessarily takes upon itself the imperfections of its instrument. And indeed who shall even say

whether the instrument is at any given time really speaking *ex cathedra* or not?

The bearing of this upon such practical questions as the acceptance of a Master's "nomination" to the Presidency, for instance, is very plain, and it is equally plain in matters of doctrine and teaching. Paradoxical it may doubtless appear, but there is every reason to think that "authoritative guidance" would necessarily, as stated in the correspondence referred to, be an actual hindrance, as it has proved to be in the case of the Papacy. Our leaders, and every one of us, are incontestably right in seeking *each within his own heart* the guidance of Higher Authority when the duty of settling important points of policy is imposed upon us. But the guidance we receive and the measures that we propose must stand or fall upon their own intrinsic reasonableness, not upon appeal to an authority unverifiable by others. Such I believe to be the fundamental principle of truth, liberty, and progress. The degree to which, in forming his judgment, each one of us privately recognises and defers to another embodied personality, or on the other hand tries to make his own heart and mind directly responsive to Divine guidance, is, I suppose, a matter of individual temperament, and the method that is inspiring to one may to another be a temptation of the devil; but in any case the leadership of the heart is a private and personal relationship and a very different thing from an authority *ex officio*. May the Theosophical Society always find room for both types of mind!

In so far as the authority of leaders is an executive one, delegated to them by the whole body of members, the position is of course quite different. It may well be a matter for consideration whether or not the President should hold office for a longer period or be given more autocratic powers; and there is undoubtedly, in theory at any rate, something to be said for the idea that one of our functions as a Society is to act

as a balance, and that when the world is predominantly autocratic we should be democratic in our organisation, and *vice versa*. But changes of method and organisation are mere questions of convenience, with which I am not for the moment concerned. It is for those whose practical administrative experience has shown the necessity for change, to give their reasons and make their suggestions.

I think I have sufficiently emphasised the importance of the question of authoritative guidance, but Mr. Arundale has raised another point of at least equal importance, which goes right to the root of the constitution of the Society. This is concerned with no less a matter than the fundamental question whether our bond of union should be "the profession of a common belief" or, as hitherto, "a common search and aspiration for Truth". This is indeed a "digging at the foundations," though he disclaims any such intention, and seems almost to be unaware of the radical nature of the change which he proposes.

The formulation of a creed or an intellectual test of any kind, whether by authority or not, seems to me to be foreign to and necessarily incompatible with Theosophy, and it is of the utmost importance to realise that this is no less true of creeds formulated by majority vote, or even by consensus of opinion, than of those accepted on authority. Mrs. Besant has put the thing in a nutshell (*THE THEOSOPHIST*, August, 1912), and if I quote her, it is not because of her authority, but because she has expressed the matter so well. She says: "Nothing could be more fatal to a Society like ours than to hall-mark as true, special forms of belief, and then look askance at anyone challenging them, trying to impose these upon those who will come after us." In the same way H. P. B. has pointed out that our one great danger is the danger of getting into a groove, and so becoming fossilised in the forms of belief that many of us hold to-day; this will make it difficult for people in the future to shake off

these forms, and thus will involve posterity in the same troubles which so many of us have experienced with regard to the teachings among which we were born. The position can, I think, hardly be put more clearly; and, in comparison with the question involved, even that of "authority" appears to be one of degree rather than of principle.

In discussing the matter, Mr. Arundale has, I think, put forward an untenable view of the existing "Objects" of the Theosophical Society, though I admit that the misconception is a very common one. For, leaving aside the Second and Third Objects, which no one supposes at present to contain any dogma, even the First Object *is not an assertion of a common belief but the declaration of a common aspiration and activity*: it is not intellectual but practical in its character, and in this respect is on precisely the same footing as the other two. The existence of an Universal Brotherhood of Humanity is of course implied—taken for granted, indeed—just as in the Second and Third Objects the existence of religion, philosophy, and science, and of unexplained laws of Nature, are implied, no more and no less. But surely it is a very striking fact that all these "Objects" should have been worded so as to avoid anything approaching to dogmatic statement, capable of being made into an article of belief, and it is impossible to ignore that this is of deliberate purpose. Mr. Arundale hardly seems to realise that in adding an article of belief to any of these declared Objects, we should be fundamentally changing its character, and with it the whole character and object of the Society, and that quite irrespective of the particular article of belief in question. It would in fact be to make the Theosophical Society into a sect among other sects, and utterly to destroy its unique position and universal character. If the proposed articles of faith were in themselves perfectly acceptable to every existing member, which of course we can hardly expect to be the case, it would not make the

least difference to the effect of the proposed alteration. The Society might thereafter be many excellent things and do much excellent work, but—it would not be the Theosophical Society any longer!

This is a strong assertion, I am aware, but I think it can be justified. In the first place let me say that I thoroughly agree with Mr. Arundale in deprecating any narrow “Theosophical” (?) orthodoxy, nor do I in any way regard the Objects of the Society in their present form as sacrosanct: I may even add in parenthesis that I share to a large extent Mr. Arundale’s beliefs and opinions as far as I am acquainted with them. If we can find a better means of stating our objects, by all means let us do so. But in doing so let us remember that we stand on a spiritual, not an intellectual basis, that our aim is inclusive not exclusive, unitive not separative. We stand for Life and Truth, not for the forms, however true, in which the Life and Truth may be temporarily embodied. For any such embodiment is in its very nature transitory, partial, imperfect. Let us beware of the kind of change that substitutes a truth for the Truth, which crystallises and petrifies within a form the ever-unfolding life within us.

The practical effects of such a change would soon become manifest. The inclusion in our Objects of articles of belief would immediately become an agent of exclusion which would keep out of the Society all those who as yet felt any doubt concerning them. We know well that a *real* knowledge of the Masters at first hand is and always must be possible only to very few, and possessed practically by no one on his first entrance into the Society. Even an intellectual “knowledge,” which after all only amounts to a balance of probabilities, is only obtainable after a good deal of thought and study. And I do not suppose that anyone would think it desirable that a candidate for election should be accepted merely upon doing

lip homage to the idea, for the acceptance of it as an article of belief, without either well-founded intellectual conviction or real knowledge, would be possible only for the thoughtless and superficial or the insincere. To quote Mrs. Besant again : "No intellectual opinion is worth the holding unless it be obtained by the individual effort of the person who holds that opinion."

No longer should we be able to welcome "every one willing to study, to be tolerant, to aim high, and to work perseveringly," as we can do to-day. Inevitably there would arise among ourselves the feeling—"we are the people" in some way superior to those outside in outer darkness—and the spiritual pride which results from the exalting of head knowledge. And then, as time went on, and on the one hand the life of the Spirit became more and more fully manifested within and also without the Society, the articles of faith, like every other creed and formula in history, would manifest the opposite tendency, and become more and more rigid, more and more narrow, literal and material in their interpretation ; and the divergence between spirit and letter would grow ever more acute. For though such a general statement of belief as Mr. Arundale suggests may seem a simple and natural thing, yet that, or any other which can be formulated, will necessarily be understood and acted on in different ways by different people at different times. That is a disability under which the different Religions and Churches must always suffer, but from which the Theosophical Society is in its nature free.

For we come back to this : that the intellect is essentially that which divides and separates, not that which unites ; that it belongs to the form side, not the life side ; to the temporary, not to the permanent. It is not the true *Sophia*, the Wisdom that we seek. The bond of a common belief (which means an intellectual formula) is in fact a thing which bears within itself the seeds of dissolution

and decay, a tendency towards inertia, orthodoxy, stagnation, limitation, separation—to all the things of which Theosophy is the opposite. Let us not fear change: let us fear only that change which tends to make change impossible. Let us not make for ourselves a shell: let us rather strive to be that nucleus, that centre, that point which, itself without parts and without magnitude, radiates forth its light and life, spiritualising every movement, inspiring every temperament, enlightening every intellectual concept, and helping every man to tread his own path: “For all paths are Mine,” saith the Lord.

Only thus, by linking itself to the permanent, can the Theosophical Society remain the universal, living, spiritual and unique thing that it was meant to be, and escape the fate that sooner or later overtakes all forms and formulæ, however beautiful and useful. We may recognise the very great value of churches and creeds for the accomplishment of certain kinds of work and the promulgation of specific aspects of Truth, and as Theosophists we may, and very often should, take advantage of the privileges and opportunities for service which they offer, but let us not confuse the work of the Theosophical Society with that of the Churches. How can we, who stand for the Universal Brotherhood, without distinction of creed, assert any special creed in the statement of our Objects? It is not for us to call a halt anywhere or try to build ourselves a little, comfortable dwelling-place where we may rest for a time content. Whatever our religion, whatever our present opinions, we are the Wanderers and Pilgrims of the worlds of form, humble followers of Him who had not where to lay His head. Truly there can never be an end to our Objects, never a time when they have been attained, until the day when time shall be no more.

It may indeed be that we have already so completely failed in our task that there is nothing left for us but to sink into the position which Mr. Arundale's suggestion entails.

We may already have been weighed in the balance and found wanting, unworthy of the difficult task and high destiny to which we were called. Then, if we cannot be the central Sun, let us be the humble planet, for there may even in that case be a career of usefulness before us. But it will be because we have failed in the greater endeavour, not because we have succeeded, and there will surely arise some day in our place another and more worthy Body to carry on the eternal aspiration, to seek the Unattainable Ideal.

When, in the course of time, certain things which were once esoteric become exoteric, to identify the Theosophical Society with those things is to make ourselves correspondingly exoteric also. For esotericism does not mean a body of secret or not commonly accepted doctrine; that is indeed an essentially exoteric view of the whole matter. Esotericism is a relative term which means at any time that which is incapable of being reduced to formula, that which at our stage of development cannot be expressed, that which is apprehended rather than understood, so that it implies for every person at every time something different. Consequently the Theosophical Society, so long as it presses towards the mark and refrains from identifying itself with any formula, does not indeed become *more* esoteric, for it is not a case of more or less, but remains essentially and inevitably esoteric.

Having, I hope, made clear the necessary implications and inevitable results of Mr. Arundale's main proposals, I can cordially agree with him in the feeling that, as it stands, the statement of our First Object is too limited. I believe it is possible, without committing ourselves to anything approaching a statement of creed, to express our First Object in more universal terms in such a way as to include more completely Mr. Arundale's idea of the meaning of Brotherhood. All we have to do is to omit the qualifying and limiting words "of Humanity". If this were done, and we were to speak

simply of the "Universal Brotherhood," every one could read into it as much or as little as his knowledge and intuition permitted.

In dealing with the Second Object, the objections to Mr. Arundale's main suggestions are of the same character as in the case of the First, and there is no need to repeat them. I entirely agree with him that it should be our duty and privilege to carry our Theosophy with us into whatever religion we profess, but we can, and I hope do, put this into practice without the necessity of any dogmatic statement or the formal adoption of any principle of propaganda. Such activities, however, I regard as part and parcel of our First Object, not of our Second; for this is one of the most obvious ways of "forming a nucleus". The Second Object I take to be concerned not at all with the formulation of results, but with one of the principal *means, viz.*, intellectual study and the preservation of an open mind, by which we can fit ourselves for the carrying out of the First Object. But the essential unity of religion is a truth that is best asserted by living it, not by stating it; for by stating it we may under some circumstances give offence, but by living it, never.

Finally, as to the Third Object. I am in thorough agreement with what Mr. Arundale says about the need of studying the known as well as the unknown laws of Nature, and, like him, I have found my Theosophy as much in ordinary science books as in "Theosophical" writings. But surely the *study* of known and unknown laws comes under the Second Object, not the Third, and is indeed expressly provided for therein. It would be a poor sort of "philosophy" or "science" which tried to draw a line between the "explained" and the "unexplained," and confined its scope to the former!

The Third Object, though I think it is clumsily expressed, has always seemed to me to imply something quite different from the intellectual study specified by the Second Object, for

otherwise it is redundant and unnecessary. Surely what is meant by "investigation" here is *practical* investigation—in short, the definite training of the faculties. Mrs. Besant has well said that in this investigation man is his own instrument and apparatus, and if we would "know the doctrine" we must "live the life". Such an Object is of course far removed from the practice of the "occult arts" or the pursuit of psychic powers, and he who becomes a Theosophist very soon learns the distinction. In fact this Third Object, like the Second, should be regarded as essentially subservient to the First. If we would serve we must know, and if we would know we must be.

Thus the Three Objects of the Theosophical Society are all of them practical and not intellectual in form, and each is organically connected with one of the threefold aspects of all Being and of human consciousness in particular—Existence, Wisdom, Activity. They are logically and vitally interwoven with one another, and afford a basis of conduct, knowledge and experience which is permanent and universal in its nature, independent of all authority and all dogma, a manifestation of the ever-unconfined Spirit which makes us free. Of the three Objects, the First appears to me, as to Mr. Arundale, to outweigh the others; and yet, if we could see clearly, with sight undimmed by Time and Space, who knows but that they are indeed all one, of which none is afore or after another; for there are not three eternals, but One Eternal.

W. Wybergh

REINCARNATION AND HEREDITY

By S. R. GORE, L.M.S.

SUCH is the title of an article by Babu Hirendranath Datta in a recent number of *Theosophy in India*. An effort has been made there to show that the Eastern theory of Reincarnation explains the facts of Evolution better than the Western theory of Heredity.

So far as the evolution of human beings alone is considered, this is true in the main. Reincarnation is the prime factor in *human* evolution. The general impression, however, produced by the article above mentioned, on the mind of one who would go over it cursorily, is all in favour of reincarnation and totally against heredity. No doubt there are a few statements in that article which, when carefully perused, show that in the writer's mind heredity is not altogether without any value whatsoever; but that side of the question is not brought as clearly into the light as the arguments against heredity and the influence of circumstances and surroundings on evolution.

The theory of heredity is considered imperfect and unable to explain all the facts of evolution, simply because the transmission of acquired characteristics is not proved and because the general trend of expert opinion is against it. Darwin took it for granted and Spencer supported it. Darwin's theory of Pangenesis, or the production of the germ-cell from all the cells of the body, is not in favour with the biologists of to-day. Weismann's theory of the continuity of the germ-plasm, with its two compartments, germinal and somatic, is generally

accepted at present. According to this theory germ produces germ, and the soma or the body, excluding the germ-producing organs, has no other purpose in evolution besides protecting and nourishing the germ-producing organs and giving opportunity to the germ-cell to unite with another germ-cell of the opposite sex to produce a zygote, or the seed from which the personality grows. According to this theory the acquired characteristics cannot be transmitted to the offspring, mainly because the characteristics are acquired by such tissues of the body, like the brain or the muscles, as have no hand in reproduction ; that being the exclusive work of the germ-cell.

Darwin had propounded the theory of pangenesis to explain evolution by the transmission of acquired characteristics and natural selection. Weismann does not think that all the body contributes towards the production of the germ-cell; he thinks that it is the germ that produces the germ; but he still holds that in the germ there are factors, which he calls determinants, that go to build the different organs of the body. "My determinants and groups of determinants," says Weismann, "are simply those living parts of the germ whose presence determines the appearance of a definite organ of a definite character in the course of normal evolution. In this form they appear to me to be an absolutely necessary and unavoidable inference from facts. There must be contained in the germ, parts that constitute the reason why such other parts are formed." (*Germinal Selection*, p. 54.) Thus for natural selection Weismann substitutes germinal selection. But here also it is Nature that selects; instead of selecting personalities or bodies that are fittest, it selects the determinants. In place of outward selection we have inward selection. But we have selection; we have not done away with it. For selection there must be variations, and these must be in the determinants. What causes these variations? Weismann admits he does not know the ultimate causes.

Even Bateson admits that though the transmission of acquired characteristics is not proved, or though the evidence against it is accumulating fast, we have no alternative theory to advance that will explain evolution.

Bergson says that the "*Elan Vitale*" is responsible for evolution. The creative force, call it by any name you like, brings about the variations that precede selection. This creative force is not of the nature of the intellect. It is akin to instinct and intuition. It does not plan: it wills. Intellect may read the effect of that willing as something that has been done with some motive and according to some plan. But according to Bergson the creative force does not foresee and is incapable of reasoning, or, if you prefer, is above it. It wants certain results to be achieved, and they are achieved with the least possible expenditure of energy, and therefore by following old methods whenever and wherever it may, and digging new ways and grooves only out of necessity—and then automatically, just as you or I would lift our hands by a single effort of the will, without knowing anything about the mechanism concerned in the act.

These are the grounds on which Hirendra Babu concludes that what Biology cannot explain, the Eastern theory of reincarnation easily can.

It is necessary here to see what reincarnation means. It presupposes the existence of souls; they repeatedly come to live in this physical world, and are therefore required to clothe themselves in earthly bodies. After one body is cast off, another is taken. The experiences of one earthly life are brought into the other, not generally as memory but as faculty. In this way repeated and diverse experiences increase and develop the faculties of the soul and bring about its evolution.

If this is the only cause of evolution, we shall have to conclude that the soul alone is responsible for the building of its body, and that the influence of the parents is

of little consequence. The soul will naturally so build its body as to give it the best chance to exhibit its faculties in this world. A faculty will not grow unless exercised ; it will deteriorate.

Evolution is growth ; it is expansion. For evolution, the body must allow all faculties to grow. It must give every faculty to the faculties to manifest themselves in various ways and forms. But in this world the personality can at its best only manifest a few faculties in a manner that is worth considering.

According to this theory of reincarnation the experiences of the past are stored in the mind body, not in the physical, astral or even lower mental. These three vestures are cast off before a soul is ready to incarnate. They are the factors of the personality and change in every birth. What is permanent in or common to all incarnations is the individuality, or the Jīva that is the spark from the Logos, clothed in mental matter of the formless level of the mental plane. In short, the experiences to be stored must be stored as abstract qualities, not as memories, for the matter in which they are stored is not moulded into any form ; and memory has form.

No doubt the theory of reincarnation is the foundation of the Eastern system of thought, but is it all ? Do the Easterns not believe in heredity ? It cannot be said that they do not, in the face of the strict caste rules about marriage and the injunctions of the Shāstras against Pratiloma marriages. Persons with consumption, leprosy, insanity, etc., in their blood or heredity, are not to marry. It is evident from this that though believing in reincarnation, they do not neglect the consideration of heredity altogether.

The case against heredity is not proved, even though we may for the sake of argument admit that the transmission of acquired characteristics does not take place. This transmission is not the be-all and the end-all of heredity. Moreover,

the evidence against this transmission is even as inconclusive as the evidence in its favour. The question is as yet open.

If the theory of the transmission of acquired characteristics was the prime and only factor concerned with evolution and heredity, with the overwhelming biological opinion against it, the question of Eugenics and Mendelism would be meaningless.

There is no difference of opinion as regards the effect of alcohol on the germ-cells. There is conclusive evidence to show that the percentage of alcoholics among the progeny of alcoholics is greater than that among the progeny of the sober. It is also admitted that certain diseases, or a tendency towards them, can be transmitted. But it is strange that what is admitted in the case of diseases of the body and of the mind, is not admitted in the case of qualities that are beneficial to the race. It is believed that a tendency to insanity is transmitted, but genius, or such qualities of the brain as would facilitate the expression of genius, are not believed to be transmittable. They say that the diseases produce certain poisons that affect the germ deleteriously. Does insanity produce poison? If it does, why should not one say that high brain capacity also produces poison, or nectar if you choose? One supposition is as logical as the other. For what is poison or nectar but, according to the chemical physiologists, a secretion or a product that affects the system, in this case the germ also, deleteriously or favourably? If, according to that science, diseases are produced by one, why not good qualities by the other?

Though Weismann's theory is a brilliant exposition of facts, and is at present uppermost in the minds of all biologists, it has, in the humble opinion of the present writer, not entirely disproved Natural Selection; it has only brought to our notice one more factor—inter-germinal selection. Circumstances affect this selection as much as they do outward natural

selection. This is evident from the transmission of a tendency to disease.

The present writer is not an expert in biology; his knowledge is second-hand. He is not directly in touch with the growing experimental research in that branch of natural science. He is therefore not in a position to pronounce any decision in a matter that is as yet open and controverted. But being interested in the study of embryology in its theoretical aspect, he is taking this presumptuous step of expressing his views, not because he thinks that he can enlighten others, but because he wants to know where he is wrong. No attempt will be made to prove anything. This writer has not got any fresh argument or experimental proof to advance in favour of either of the theories mentioned above. He can at best try to show that the case must not necessarily be judged according to one theory only. All these theories may represent a part of the truth concerning this question; and, taken together, may explain the whole thing.

The seed determines the tree, the germ the personality. All are agreed so far. The seed is what its two parents, the male and female gametes, have made it. Evidently each gamete brings in some qualities. Where did it get these qualities from? Obviously from its parent gametes, who were also the progeny of other gametes. Carry this thread back until you come to the prime condition or state of protoplasm, some millions of years back. Biology says it was primitive. It certainly did not contain the qualities possessed by the gametes that produced you or me. If it did, there was no necessity for this long and weary evolution with its countless intermediate states. From another point of view, however, it might rightly be said that it did contain all qualities; or else what is now, could not have been produced. Thus we see that we are confronted with a dilemma. How are we to get out of it? Which is true? Did the primordial protoplasm

contain all qualities, or did it not? In a certain sense it did, and in another it did not. In what sense did it contain the qualities? Only in so much that it was part and parcel of the primordial Substance or the "thing-in-itself," the Root-Cause of the Universe. In what sense, then, did it not contain these qualities? In so much as it was a material thing or a physiological unit. This means that if we consider it as a form of matter, it had to evolve, and if we consider it as Substance or "thing-in-itself," it was and always is whole. But we are evidently here concerned with the form aspect. We have therefore to concede that as form it did not contain all the qualities that the gametes producing a definite organism possessed. How then did our parent gametes get their qualities? They must either have acquired them or the creative force in them must have created them. Bergson favours the second view, while Spencer and Darwin hold the first. Be that what it may; the principle point we have to settle is whether circumstances and surroundings had anything to do either with that acquisition or creation.

We have seen that according to Weismann's theory acquisition is, if not impossible, at least uncommon in the extreme. We have also seen that according to Weismann, the zygote and the germ contains what he calls the determinants, and these determinants are almost the same as Spencer's biophores or the organic atoms. Weismann believes that these determinants develop into, or determine, the definite character of the organs of the personality developed from them. It is therefore plain that if from an egg, which represents the zygote, we remove certain portions of matter, and if at all that egg could develop into the individual of the species to which it belonged, that individual would be incomplete or wanting in some organs whose determinants have been destroyed previously and thus had no chance of developing. Now as it is not possible to make this experiment, we

have to be satisfied with the experiment made on the sea-urchin—*Pluteus*. If, in its embryonic stage, we remove up to three-fourths of the matter from its blastula, the rest always develops into a small but complete *Pluteus*. This cannot be explained according to the determinant theory. This lends support to Hertwig, who believes that all the cells of the body can, in proper circumstances and in case of need, develop into the germ-cell and thus produce the whole body. This shows how very complicated and uncertain the whole problem is. But in spite of all this theoretical intricacy, if we see what is generally done in practice, we may hope to find some clue to the solution of this problem.

Mendelism shows the way in which certain characters may be developed and others removed. Here it is the dominant and the recessive qualities in the germ-cell that are responsible for these results, and thus it is generally considered that external circumstances have little hand in this work. But we have seen that diseases or some deleterious habits of the parents affect the germs, and the effect produced by them is such as follows the law of Mendelism in future propagation. Does this not clearly show that circumstances, or even acquired habits, have their effect on the germ; and can we not say that these germs have acquired the characteristics of a tendency—and a dominant tendency—towards alcoholism? What the present writer submits is that the same may be, nay, must be, true of good habits and qualities.

Let us now see what a gardener does to improve his seed. He selects good seed, provides good manure and good ground, and takes care to secure the best growth of the stalks raised from those seeds. From the best-nourished stalks out of this crop he again selects his seed, and repeats this process a number of times, when he gets seed which, on an average, is superior to the seed first selected. What are the factors that have determined this result? (1) The seed, (2) the

circumstances, (3) the selection. There may be differences of opinion as regards which of these is the prime factor. The biologists of to-day would say it is the seed; Bergson would say that it is the creative force in the seed; and Spencer and Darwin gave all the credit to the circumstances and selection—according to them the seed, or the life in it, is indifferent or secondary. No idealist or Theosophist who is a believer in the higher worlds and in the existence of the soul, will ever count the circumstances as primary forces in evolution. This article is not written to prove anything of that kind; what is intended to achieve herein is to give Cæsar Cæsar's due. The circumstances have a certain value and that must be recognised.

The general tendency of the Vedāntins of to-day, not of Yogīs, is to minimise the importance of upādhis to the extreme degree. They are eager to catch whatever support they can get from modern science, even though it be flimsy or only apparently helpful to their cause; and to lessen that tendency is what the present writer earnestly wishes.

To return to our subject proper, we observe that circumstances have a certain value, and that value has to be recognised. We have conceded that life is the prime factor, being the active agent. But though the upādhis are of secondary importance in evolution, they claim our attention in a special manner, for it is just there that we can make some conscious effort towards securing desired results. The science of Eugenics is trying to bring about a regeneration of the race by controlling circumstances.

Life, though the principal factor, is always seen to exhibit its prowess only in proportion to the development of the organ through which it acts. There is correlation between form and life. In our selection of the seed, we selected properly nourished stalks. The children of healthy parents have a greater chance of being healthy. Ill-nourished stalks

would not have given us the right kind of seed for our purpose. How does life bring about the proper change in the organism? Can life and its factors, like emotion, will, reasoning, etc., affect the tissues, and the germ in particular? To study this side of the question we must go to man, in whom we observe the greatest expression of the faculties of life; it will not be useful to go to the primitive forms of life in search of this knowledge. We have no experience of the primitive states of consciousness, and consequently can form no conception of its modes of working. Even in man, the question is far from simple; as a rule we have spent little thought on this question of the ways of the working of consciousness. We always pay very little attention to the things that are near us—familiarity breeds contempt. Nothing is nearer to us than consciousness, and that is just why we know so little about it. But from what little we know, and from what we have studied from psychical research in the West and from Yoga in the East, we can with confidence say that consciousness does affect the body, and that vitally. Deep emotion has considerable effect on the body; so also has will. But circumstances often produce emotions, and thus must be said to be held at least indirectly responsible for changes in the organism.

It is here that the present writer would like to venture a suggestion and ask a question. Has anyone experimented to test the effects of emotion on germ-cells? It is recommended, and generally observed in practice too, at least in the first pregnancy, that the desires of the pregnant mother must as far as possible be fulfilled. This shows that the general belief is in favour of the emotions acting upon the germ after its production, though not before. But what is true in the case of the germ already produced, may logically be supposed to be true in its case before its production. In short, why should we not believe that the emotions of the mother have their effect

on the production of the ovum, that is, before it separates off, in the same way as they affect it afterwards. The zygote, and even the growing embryo, is affected in like manner. Experimental biologists should settle this point. And till it is disproved by them, it will not be illogical to take this as a working hypothesis; the will, the emotions and the reason are the only factors of consciousness known to us, and on their shoulders, therefore, we may naturally throw the burden of the responsibility of affecting the tissues and the germ in particular, for we have seen that life must have some hand in bringing about variations. Why, we have even conceded that the power of life is the principal factor. It is but meet, therefore, to test and try every faculty of life in order to solve this question. We shall have to exclude the chemical activities of life, for they are physical activities and thus they are just what we want to have explained. We have then to fall back upon what is immaterial, in the present acceptance of the meaning of that word. Thus we have to keep our hold on the emotions and reason and will.

What will be found to be true in the case of man, will also be true in the orders of beings below man, for life everywhere is the same, though its expression in different organisms be different. The effect in the case of lower beings must of course be very small, for the expression of life there is also limited; but it must be proportionate to the life, and that is just what the present writer wants to express. In the lower orders, therefore, more burden will fall on circumstances; and that is in tune with what one observes in Nature.

In man, however, the case is different; the life and consciousness are developed to quite an appreciable extent. There is the soul, with its different bodies better developed than the subtle bodies of animals and vegetables. This soul is a distinct individual, with its propensities and faculties; he can influence the building of the body to a certain extent,

as he can influence its growth and development after birth. All these things make the question very complicated. In man, the offspring is rarely like its parents in mental and moral qualities, but in the body the resemblance is very often marked. This shows that the body is to a certain extent a product of heredity. It is in truth the resultant of heredity and the powers of the soul. It is the product of neither exclusively. Reincarnation explains the life of the soul. If it were the only factor in evolution, the work of the soul in this world would have been easier.

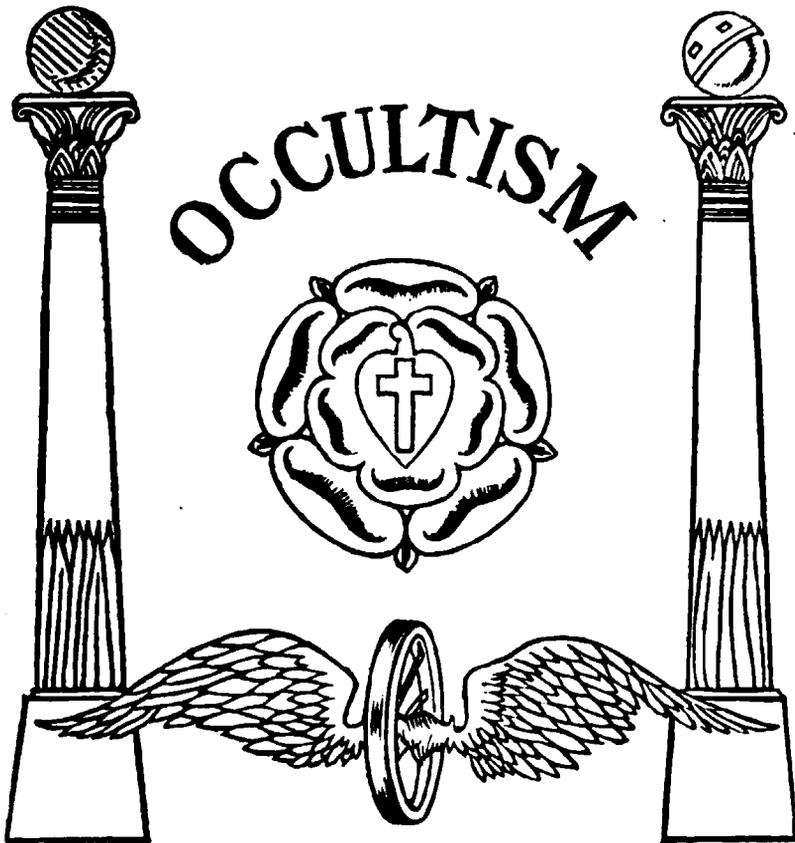
It is everybody's experience that the commands of the soul are often different from the desires of the body. This divergence would not exist if the body were of the workmanship of the soul, with nothing from the parents to help or hinder him. According to the law of Karma the body is an upādhi earned by the soul according to his karma. It may help or hinder his progress. It is either an instrument of usefulness or a prison-house. It has a separate life and a development of its own. The soul can to a certain extent direct that development, but he has to reckon with the upādhi.

We thus see that both the Eastern and Western theories are true in their own way. The Eastern is certainly all-inclusive: it considers all sides—physical, physiological and superphysical, as well as Aḍhyātmic. Bergson considers the life aspect only; Darwin, and, I think, Weismann also, the form side. Truth must include both sides.

The object and the subject, or the not-I and the I, stand for the two poles of the One without a second, or IT. One side must be as true as the other: both are true—or false—in the Absolute.

ॐ तत्सत्

S. R. Gore



THE BAPTISM OF OUR LORD

A SERMON

By THE RIGHT REV. C. W. LEADBEATER

WE have chosen this day for the celebration of the Baptism of our Lord. It is not that we know it in any way to be the anniversary of that occasion, for the Church has lost the exact date, so far as we are aware. It has sometimes been celebrated on the Feast of the Epiphany, along with the

manifestation of Christ to the Gentiles by the leading of the three Wise Men, by the star, to come and worship at His cradle. We have thought that so great an occasion as this might well be celebrated by itself, and not as part of that other Feast, and we have also borne in mind the symbology of these different Festivals. The life of Christ, as told to us in the Gospels, is, as Origen pointed out long ago, a symbol of the life of every Christian man. There are certain stages of advancement through which every man must pass who is trying to reach the higher development—trying to come to the Feet of the Christ Himself by living the Christly life.

The first great stage in that life, commonly called the First Initiation, is symbolised by the birth of the Christ. The second is symbolised by the Baptism of our Lord, the third by His Transfiguration, the fourth by His Crucifixion and Resurrection, and the fifth by His Ascension into heaven and the descent of the Holy Ghost.

It seemed well to us, since we wished to fix some day for the celebration of the Baptism, that we should choose one which would make these four great steps fall in order in the Christian year, just as they fall in order in the life of man. Therefore have we chosen to-day, just outside the Octave of the Epiphany, as the day on which we wish to celebrate the Baptism of our Lord. We do no wrong in fixing such a date, since the anniversary is lost, if it were ever known. The Gospel account of that Baptism has just been read to you—how Jesus Himself came before His forerunner, John the Baptist, and asked for this rite to be administered to Him. John not unnaturally objected, in his humility, and said: "I have need to be baptised of Thee, and comest Thou to me?" That is to say: "Thou art much greater and more highly developed than I, why dost Thou want to be baptised by me?" And Jesus said: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." And so, you see, He accepted

the Sacrament. I do not know that we are justified in calling it a Sacrament then, because that term is given to those great rites which He Himself instituted for His Church. But at any rate that is what He said. In effect, what He meant evidently was: "This is a mark of a certain stage. In this birth of mine I also must fulfil the law—the normal course of all those who try to reach the higher levels—and therefore I, though I be in truth beyond all this, in the outer world must fulfil all righteousness. I must pass through all these stages just as anyone else." Just so, if the greatest of saints came back to earth and was reborn, would he pass through all the Sacraments of the Church, through Baptism and Confirmation, though he might be far beyond what they ordinarily mean or symbolise to us.

So Jesus passed through this, and therefore as a perfect example showed us that we also should pass through all the prescribed rites, no matter whether we feel ourselves to be beyond what they can give. It is easy for a man to deceive himself; there have been those who have said: "I do not need any outer Sacrament; I can receive no benefit from such things." It may be so, for we all know that any man may draw near to the Christ at any level without an intermediary. It is possible; it has been done, but only rarely; and perhaps it is not well rashly to decide that you can dispense with all help. You may be a great saint in disguise, but it is better to be on the safe side.

Follow, then, the teaching of the Church and the rites of the Church. Be very sure that they will do great good to you, however advanced you may feel yourself to be inwardly. It is better to follow the well-worn way. For remember, the greater you are, the more you can receive from the Sacraments and the rites of Holy Church. I should recommend you to have no thought that you are beyond all this, and can do without it. Even if it be so, remember the example of the Christ:

“Suffer it to be so now, for thus it becometh us to fulfil all righteousness.”

Why should the Second Initiation be symbolised by the Baptism of our Lord? Anyone who has seen that wonderful ceremony will know why such a sign is chosen, for from the Initiator to the candidate there flows a most wonderful out-pouring which may well be thought of as a baptism of the Holy Ghost and of fire. It is an apt and beautiful symbol. It is well that we should think on these occasions of the path of development that lies before us; we should note the different steps, and what is required of those who would take them. Well, indeed, is it for us to examine ourselves and see in what way, and to what extent, we fall short now of that which is required, because, although we may still be at some distance from such spiritual possibilities as these, at least we ought to be trying to qualify ourselves for this which lies before each one of us. You may say humbly: “I am not a great saint: I am very far from that. I have all sorts of faults and failings.” No doubt you have; we all have. But remember that GOD does not tie you down to a limited time. Do not think of this one little life as all that is given to you. If so, it would indeed be a mockery to say to us: “Be ye therefore perfect, even as your Father in heaven is perfect.” How can we be? We know how far we fall short of it; how can we carry out that command? Yet would that command have been given if it had been impossible for us? It is not impossible, precisely because we have before us plenty of time for our efforts. Never a moment to waste, but such time as you need you will have. If you do not succeed in this life, you will come back again and again until you do succeed, precisely as a child goes to school day after day, and in between the days of work he goes back and takes off the clothing he has worn for his school-life, and goes to bed and rests. Just so you take off the clothing of this physical body and live in the spiritual body of

which St. Paul tells you. And then presently you come out of that stage of rest, and come back yet again and assume the garment of earthly life—the physical body.

That was well known in the time of Christ. Can you not remember how He said to His disciples: “Whom do men say that I am?” And they answered Him: “Some say that you are the prophet Elias [Elijah]; some say you are Jeremiah, or one of the prophets.” And then He explained to them that John the Baptist was Elijah, so He could not be he. He said to them: “If ye will receive it, Elias has already come.” And then He asked who they took Him to be, and Peter gave the reply: “Thou art the Christ, the Son of the Living God.” So you see He knew, and those to whom He spoke knew, that it was possible for people to come back again in other bodies. Also remember how He was asked, when they brought to Him a man who was born blind: “Who did sin, this man or his parents, that he was born blind?” How could he have sinned and been born blind as a punishment for it, unless the sin had been committed in some former life? They clearly grasped the doctrine of reincarnation, but because that doctrine has been dropped aside, a great deal in the Scripture and in the Creed appears unintelligible to people. We must try to recover this ancient doctrine and to apprehend all that follows from it. The Faith delivered to them was not necessarily fully understood by those early saints, and many advancements have been made in knowledge of all kinds since then. Perchance in religion also we may come to comprehend much better what has been said than some of them.

So I would have you remember these different Festivals. I would have you try to follow these things, not merely as anniversaries (just as you think of your own birthday), but to remember the symbolism and try to understand it; and when you have learnt the lesson which it has to teach, then try to live according to that lesson. If you are to attain these great

stages some day, you must live now so as day by day to fit yourselves for this drawing nearer and nearer to the Christ-like state of mind which alone will enable you to live the life which the Christ would have you live.

I may tell you at once and from the beginning that the requirements of the spiritual life are high, and that no man can hope to follow his Leader up this mighty ladder of evolution unless he is indeed willing to devote all his strength—himself, spirit, soul and body—to the following of the Christ. I do not mean that it is necessary that he should give up all worldly life. That has been a common error. Well, to say that it is an error is perhaps speaking a little harshly, because the requirements of the higher spiritual life are so great that a man may well be pardoned, I think, if he feels that he should devote every moment of his life to them, and in the past that has been done to a great extent. In older civilisations, in earlier religions, men almost always commenced the pursuit of the really higher life by becoming hermits or monks. Such a man gave up the world altogether; he consigned himself to an existence of absolute poverty, absolute chastity and self-control, and lived altogether in the higher meditation. True, there was sometimes a greater extension than that. In the Buddhist religion a man who became a monk did not necessarily devote the whole of his life to contemplation, but he did emphatically devote it wholly to the doing of good. All through the earlier history of Christianity you will find that many of its saints did exactly the same thing. Either they became hermits or they entered some monastery, so that their surroundings might make it comparatively easy for them to live wholly for the spiritual life.

For us in these days a harder task is set. The great key-note of our spiritual lives is to be of service. The highest service of GOD is to serve Him in the person of our fellow men; and in order that we may devote ourselves to that

service it is necessary that we should remain in the world, even though we may not be *of* the world in the sense that worldly matters bulk most largely for us. You must not therefore feel yourselves superior to the monk or the hermit of old. It is not true to say that one who passed altogether out of the ordinary business life of the world thought only of himself and his own development. Such men help greatly in the elevation of the spiritual tone of the world as a whole. There are many people wholly given up to business and to pleasure; in order to balance that, it is surely well that among the human race there should be some who give up all their strength to the higher life of meditation, and we must not for a moment think that these men were necessarily selfish in doing that. They were flooding the world with a higher type of spiritual thought and devotional feeling than would have been possible in those days for ordinary men engaged in business. We should not at all think of those people as doing nothing; but, as I have said, a harder task is put before us—that we should remain in the world and still develop that higher spiritual nature as much as we might have done if we had retired altogether from ordinary life.

You may well say: “But that is impracticable; how can we be so much stronger spiritually than were those great men of old?” Do you not see the very reason is that we, some of us, *are* those great men of old, come back again in other bodies to carry our development in the following of our Lord Christ a little further than we carried it before? If some of us succeeded, in that older civilisation, in living the spiritual life *apart* from the world, the strength that we gained then will help us now to try to live the spiritual life *in* the world. We can still flood that world with higher thought and with the noblest devotional feeling, but we can have also the inestimable advantage of being among our fellow men and therefore bringing a more direct influence to bear upon them. You

may think, perhaps—I see some of you do: “That is all very well for a preacher or a lecturer; no doubt he sheds out a certain amount of influence, but what can *we* do? We live quite ordinary lives; we have to earn our living, we have to keep our wives and families; how can *we* shed an influence abroad?”

I tell you every human being is doing so, all the time; whether he knows it or whether he never thinks of it, he is nevertheless affecting the lives of those all about him. He is producing an effect, not only by what he says—every thought that he thinks affects other minds around him, every word that he utters may be so arranged as to have a good feeling about it. I do not for a moment mean that a man should be always preaching, but that all his thoughts, his words and his deeds should be such as to shed a holy and Christ-like influence on those about him. That is the essence of the spiritual life; that is what every one of us, at his level and in his degree, should be doing.

To attain to the level of the first great Initiation a man must dominate his body by means of his soul; he must so arrange that all his feelings are in harmony with the highest feeling. When the second of the great steps comes, the same process is carried a stage further, and in the Second Initiation, of which this Baptism of our Lord is the symbol, the man's mind, and not only his feeling, is brought into tune with the Christ-mind. It is still infinitely below it, of course, for we are only men, and very frail and human, while He rises above humanity as a Superman; but nevertheless our thoughts should lie along the line of His thought. Just as the man who is beginning to tread the Path says: “In these circumstances what would the Christ have done? Let me do the same,” so the man who has passed that second stage should watch his thought every moment and say to himself: “What would the Christ have thought in such a

case as this? How would this thing have envisaged itself to Him?"

You must try to understand that the same great thoughts exist in your religion as in all the other older Faiths. All religions are facets of the same bright light; they are all statements of the same great truth; therefore, whatever is found philosophically stated in those older Faiths is to be found also represented in this the latest of the great religions. Because we are Christians we need not necessarily be ignorant, although it is quite true that in the early days of the Church most of the Christians were exceedingly ignorant people, and a vast heritage of misunderstanding has come down to us from those times of ignorance. It is for us now to add to our faith virtue, and to virtue knowledge, as St. Peter put it, so that while we hold the same old Faith, we may hold it far more intelligently than did our forefathers, because we know now what it symbolises; so instead of taking statements as literally historic, which on the face of them are incredible, we realise their meaning in this mighty myth of progress, and we learn therefore from them instead of forcing ourselves to accept them without comprehending. Never again will a great Leader of the Church say: *Credo quia impossibile*, which means: "I believe it *because* it is impossible." When we find a statement which on the face of it looks incredible, we say: "What is the meaning of this? For it must have a meaning, and it must have a place, or we should not find it in this our Faith." It would have been well if the early Church Fathers in the Christian religion had followed the example of the great Council of the religious Fathers of the Buddhist religion. For when they met to decide upon doctrine after the death of the Buddha, finding many curious statements put before them, their decision was: "Nothing whatever which is not in accordance with reason and common sense *can* be the teaching of the Buddha." I wish the Christian Fathers had adopted

that same line of thought; it would have saved us much trouble.

Even now, at our present stage, we may have this much share in this Second Initiation—that we are trying to develop our minds; we are trying to understand our religion intelligently. Let that, then, be for you the lesson of to-day. We must be able to give a reason for the faith that is in us. We must try to understand what is meant by the teachings of our religion. All religions are the same, in that all alike teach us that the path of holiness is the only way to reach final perfection; but our especial line is to try to develop ourselves by means of service to others, realising the truth of the words which the Christ Himself uttered: “Inasmuch as ye have done it unto the least of these My little ones, ye have done it unto Me.”

Recently we celebrated His Birth; to-day we have celebrated His Baptism. Presently we shall come to the Transfiguration, and then to that great Feast of Easter, when the Crucifixion and Resurrection come together as symbols of one terrible yet most glorious Initiation. Those who will follow the Christ through that suffering into that glory, must have trained themselves by copying Him in all these other steps as well. So let us, who meet in His name, try to follow Him not by lip-service only, but by the utter devotion of our ordinary life to Him.

C. W. Leadbeater

THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

IN the early spring of 1917, at a meeting of the Hollywood Lodge of the T.S., the President, Miss Isabel B. Holbrook, brought out some thoughts along the line of the different planes of consciousness, and also the idea that flowers, or a flower, must exist on each of these different planes of consciousness. Having studied the consciousness of many of the manifested forms of Nature since childhood, in a minor way, I found the idea took root; and slowly, as the numerous wild flowers came into bloom in this beautiful country of Southern California, I roamed the hills and canyons, studying here and there, midst the wonderful setting Nature has provided for them, the blossoms and plants in all their beauty of form, outline and colour, testing in my own way the planes of consciousness each seemed to live upon, aside from the physical plane, and remembering what Mr. Leadbeater has written on the subject:

Strong influences are radiated by the vegetable kingdom, and the different kinds of plants and trees vary greatly in their effect. Those who have not specially studied the subject, invariably underrate the strength, capacity and intelligence shown in vegetable life.¹

Nothing can be more marked than their likes and dislikes; indeed it is hardly an exaggeration to say that there is scarcely a virtue or a vice known to mankind which has not its counterpart among them.²

In the vernal season of the year all peoples turn to Nature, for many and various reasons. The promise of spring to bring forth an abundant harvest is ever before us, because we look to

¹ *The Hidden Side of Things*, by C. W. Leadbeater, Vol. I, p. 93 (First Edition).

² *The Christian Creed*, by C. W. Leadbeater, p. 51.

Mother-Earth to support her children in this material way. Aside from this, there is in the heart of each child of the divine a reverent feeling for the manifestations of Nature, a joy that wells up within the heart. In childhood we rush to the fields and woods for the first spring flowers, and secretly or openly, as the case may be, to hunt and watch for the fairies and gnomes which we are sure are there. If we have been quiet and have watched carefully, we are rewarded by the sight of one, or several, and perhaps we held a short conversation with one; or we may have been surprised, on coming quietly up to a clump of flowering shrubs or vines, to see swarms of tiny moth-like creatures busily at work fashioning the flowers.

How delighted we were! If mother, teacher, or friend believed in fairies, we told of our adventure, each according to his temperament, but if no grown-up of our acquaintance believed in fairies, then we silently reviewed the events, and poured out our joy of experience in displaying our flowers and recounting the capers of a squirrel we had seen. How little some grown-ups know children!

Then in youth we rejoiced in a trip to the forest, just to explore the woods and seek the adventure that seemed ever at hand, to feel the spirit that broods over the great trees, and catch glimpses of the forest denizens. Later, with joy and gladness we sought the lovers' lane, the flowers, and wide, open spaces, hemmed about by a few grand old trees. What superlative delight we found in confiding our joys to the trees, the brook, the field and the flowers—perhaps we were in love. In maturity we sought the woods, the fields and stream because of sorrow and suffering, either fancied or real, and, because in one sense "God and Nature are identical," we found, and are still finding, relief and comfort in that close touch with Nature.

The sheltering arms of a great tree fill the mind of the serious beholder with "long, long thoughts," though they

seldom find expression. We who have learned something of the Ancient Wisdom, understand a little of the working of the group-soul in the vegetable kingdom. We are told that in very old trees, the highest expression of that kingdom, the subtle body of the tree is able to move about within certain areas, and that the form is human in shape.¹

It is with this consciousness of the vegetable kingdom, both latent and active, that the writer is concerned, trying in a feeble way to *understand* that consciousness and to find out what effect it has on the human family.

THE SPIRIT OF THE MAPLE TREE

While the World-War was raging, a letter came to me with this request: "Now I have a very particular added plant problem to give you: will you study the consciousness of the Maple tree? If you cannot find one thereabouts, I shall see that leaves and flowers are sent you. The reason for this is that the Maple leaf is the emblem of Canada, and on all of its Service-cards Maple leaves appear, and its song is "The Maple Leaf For Ever"; also there is a Maple leaf pin, which is worn upon coats, uniforms, etc."

There are plenty of trees of the Maple family set in the parks in Southern California, so I was able to study the tree as it grows. Now, concerning this tree, which is abundant in the forests of Canada and the northern part of the U. S., and is of great utility as well as beauty, and therefore much loved by the people through association and sentiment, the hidden side of Nature brings out a startling fact. Who can say how much it has had to do with bringing that spirit of strength and action into the brawny sons of Canada who fought so gallantly on those fields of carnage in Europe?

¹ *The Hidden Side of Things*, by C. W. Leadbeater, Vol. I, "Trees".

To make it a little plainer to the reader, it may be well to explain my method of investigating the consciousness of trees and plants.

I first observe the tree from the astral plane—its colour and thereby something of its vibrations, as to whether slow or rapid as a whole. Then I take the blossom, or seed-pod, or both, and observe each separately. Lastly I turn inward, that is within myself, and search for the consciousness, trying to find just what is the dominating chord there. In some plants and trees it seems very difficult to interpret their quality, for they speak in so different a language from the human. However, the Maple tree is *not uncertain* in its tone; it is strong and vibrant—as we should say here in the U.S., “right on the job all of the time”.

From the astral plane behold the Maple tree. A rapidly vibrating mass of lilac colour makes up the aura, and as we reach up and pick a branch of flowers we gasp at the beauty of their colour and the rapidity of the pulsation; but here is a seed-pod, and we try and stop its motion so that we may observe it closely. Ah! it has stopped, long enough to show its shape and colour, which is almost identical with its appearance on the physical plane, only more yellow. Then off it goes again in a whirl of vibration. Readers who have observed the seed-pods of the Maple tree in a high wind will have a slight conception of their appearance, for they whirl in a similar fashion, only much faster. Without the physical-plane knowledge it would be difficult to examine the astral seed-pods, because of the constant motion—the pause between the breathings is so short.

Now for the consciousness: let us be still and intensely await the voice that speaks when we listen. Thus shall we know that that *throbbing energy* which *irritates* into *action* is the *one and only* consciousness of the Maple tree.

This nettling influence is what all people who live in the shadow of, or near, Maple trees will feel and manifest in their natures to a greater or lesser degree, depending largely upon the poise that has been built into the nature of the individual. If one is weary and desires rest, let him not seek that repose under the unrestful tree, but rather let him seek the shelter of a pine tree ; or, if he wishes for deep thought and some degree of wisdom, let him try an olive tree. For that throbbing energy of the Maple will cause one to get up and do something (even if it be aimless), almost against his will. The tree throws off *prāṇa* in a volume, and then subsides into quietness, these pulsations taking place in a rhythm of something like three minutes. Is it not plain to see why the Canadians chose the Maple leaf for their emblem? It symbolised the spirit of strength and action far better than they knew.

Since making this investigation I have taken the trouble to question people in various ways, and to think over and study those whom I knew to have been born and brought up in the districts under discussion, and in *every* case where families have been raised within the atmosphere of Maple trees—as is often the case in America, when the house is set in grounds where six or eight large Maple trees stand—the entire family will show forth that quality of forcefulness and peculiar unrestfulness which is the spirit of the Maple tree.

How much the tree may have to do with moulding that particular characteristic, who can say? At least it is the good or bad karma of many thousands of people to be born under its influence. Having spent several years in sections of the country where the pine tree predominated, I can testify that that one peculiar trait was not noticeable in the character of the people born there. The vitality and strength were there, without that driving forcefulness—a state which seems to the forceful ones a sort of lethargy.

When we lift the curtain ever so little, and get even a glimpse of the hidden side of Nature, we feel how little we understand of the infinitely intricate and complex working of the mineral, vegetable, animal and human kingdoms as they evolve one within the other. As we begin to understand, we shall not let the influence of the evolving tree *over-develop* one side of our nature, any more than we should *now* serve the wood-god as an all-powerful deity—as most likely we have in the ages past, when we saw the subtler body of the tree step forth from the trunk. So let us make whatever haste we can toward that understanding which will reach after and make real that dream of the Nations—Brotherhood.

SOLANACEÆ

Being entirely ignorant of botany, I preserved a specimen of each flower, when possible, at the same time taking notes of all observations. After testing about a hundred or more, it pleased me to get a book on botany and see how many of the potato or nightshade family had been tested, and how they would line up as a whole. Can you fancy the joy and wonder that an explorer feels, when something he has scarcely dared hope for is slowly unfolded before his enraptured gaze?

Behold how the different members of the family fit together, how the entire night side of nature is expressed and unfolded, not only in the unit of consciousness in each member, but also in the astral colour and its common name.

Let us begin with the so-called Irish potato—*Solanum tuberosum*—a native of South America. On the astral plane it seems unorganised. Its colours are green, grey and blue, smudged together. Its consciousness—wittiness. “He is full of conceptions, points of witticism, all of which are below the

dignity of heroic verse." Our thoughts turn at once to the Erin Isle.

The next on the list is the petunia—*Petunia*—another South American native, but grown in flower gardens from coast to coast in North America. On the astral, it is dark like night, with an intense spot of light in the centre. Consciousness—irresponsibility; it gives the sense of a fairy dancing in the starlight. I remember when a child, as I played in my mother's flower garden, that the petunias were my special delight; because, for some reason that my child mind could not fathom, the blossoms seemed to become detached from the plant, and to dance about in the breeze, and then as suddenly become decorous as flowers should be.

Third on the list is a desert plant, tolguacha—*Datura meteloides*. It is handsome and exceedingly conspicuous, forming a large clump of dark, coarse foliage, adorned with many magnificent trumpet-shaped, white flowers, often ten inches long, and six or eight inches across. It is used as a narcotic by the Red Indians, and resembles *D. Stramonium*—Jimson weed—from Asia, but is much handsomer. The plant has a dark aura; the blossom on the astral has a yellow centre and a violet aura. Consciousness—close embrace, a regular bear-hug.

Following this is the purple nightshade—*Solanum vanti*. This grows in beautiful clumps, within ten minutes walk from Krotona. The bright purple blossoms are produced in loose clusters, each flower measuring about an inch across, and exhaling the most delicate fragrance. On the astral plane it is dark like night. Consciousness—caressing and fondling (sex). The bushy plant has an aura of darkness; in the bright sunlight it seems a shadow.

Within the shadow of the purple nightshade dwells the pepper—*Capsicum*—a vegetable much used by the Mexicans and the mixed Spanish peoples of Mexico and Central

America. Aura of the fruit—a deep rose. Consciousness—sex-embrace.

Next is the egg plant—*Solanum esculentum*—a vegetable very much in demand in the U. S. The large purple fruit is produced from a blossom much like the purple nightshade in appearance. On the astral plane the fruit appears grey-yellow, with a rose aura, while the growing plant looks very dusky. Its consciousness—the declaration of love, reminding one of the words put into the mouth of Delilah in the opera of *Samson and Delilah*: “My own Samson, I love thee.”

The San Juan tree—*Nicotina glauca*—fits well here. It was introduced into California from South America some fifty years ago, and is quite common in waste places. It is a very slender, loosely-branching evergreen shrub, from six to fifteen feet high, with graceful, swaying branches and smooth, thick leaves, with a “bloom”—the lower leaves eight inches long. The flowers are nearly two inches long, and not more than a quarter of an inch across at the mouth of the trumpet. In colour they are greenish at first, and then becoming a rather pretty shade of warm, dull yellow, and hang in graceful clusters from the ends of the branches. The blossoms, on the astral plane, look a rose-violet, the aura of the tree like moonlight on water. The consciousness—that of contented lovers, just that stage where to be together is a state of bliss.

The next step is the tomato—*Lycos persicum*—another vegetable with many new and improved varieties, since our grandmothers cultivated it in their flower gardens and called it the “love apple”. Just why it should be called a “love apple,” when it was considered deadly poison, is hard to explain, unless we conclude that in some manner the person who thus named it got an idea of the consciousness of the plant, for that consciousness is love on the mental plane. By this I mean that the mentality is the great attraction, and the joy of being with the loved one is because of the qualities of the

mind. On the astral plane the fruit looks a rose-yellow, something like the blush cheek of an apricot. The vine is dusky like the other members of the family.

One member of the family that I have been able to find here is a beautiful climbing vine; I do not know its common name, but it is catalogued *Solanum jasminoides*. It appears, on the astral, like ashes of roses, or that moment of dawn when the first flush of rose tints the sky. The flowers grow in clusters, something like the potato blossoms, except that they are more delicate and droop in a very beautiful manner; the white cluster looks, on the astral, quite pink. Its consciousness pleads: "Tell me that you love me."

To close the door on this family, you will come with me to a comfortable bench in the garden, beside a bed of flowering tobacco—*Nicotiana*—for it will induce us to have a day-dream together. We shall wake up on the physical plane; but that is well, after so strange a dream about this family of nightshades. As we drift out in our dream, we see a muddy green about us, which we know is the aura of the tobacco plant; a slightly unpleasant, prickling sensation of the tongue is followed by such delightful half-sleeping sensations that we wish it might continue indefinitely. After this day-dream of the *Nicotiana* consciousness, I, for one, will have more patience with the selfishness of the tobacco fiend.

To sum up this family of nightshades, we find that in all members the aura is like night, from the deep dark of the purple nightshade to the early dawn of the Irish potato, the sense of starlight in the petunia, and the moonlight of the San Juan tree. They bring out the lines of thought and life as man lives amid after-dinner nonsense, dancing, fairies, etc.

Must not an intelligence far greater than ours have given the names to these plants, and worked out in detail each tiny thing that grows in this wonderful universe of ours? When we stop to consider all this, shall we not learn a lesson in

patience, tolerance and kindness from the meanest thing that grows, because the Infinite has planned and carried out His plans, from the least to the greatest on the path of evolution ?

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Irish potato	... <i>Solanum tuberosum</i>	{ Grey Green Blue	... Wittiness
Petunia	... <i>Petunia</i>	... Starlight	... Irresponsibility
Tolguacha	... <i>Datura meteloides</i>	... Yellow and violet	... Embrace
Purple nightshade	<i>Solanum vanti</i>	... Night	... Caressing
Pepper	... <i>Capsicum</i>	... Deep rose of sunset..	Sex-embrace
Egg plant	... <i>Solanum esculentum</i>	... Grey-yellow and rose aura	... Declaration of love
Tomato	... <i>Lycos persicum</i>	... Rose-yellow	... Mental love
San Juan tree	... <i>Nicotina glauca</i>	... Moonlight on water..	Contented lovers
Jasmin	... <i>Solanum jasminoides</i>	... Very early dawn	... Longing for love
Tobacco	... <i>Nicotiana</i>	... Muddy green	... Day-dreams

IRIDACEÆ

The Irids are soon told, for, though infinite in variety as to colour and size of flower, they all sound the same tone. The wild member of the Irids, which grows in great profusion here, is called the Blue-eyed grass—*Sisyrinchium bellum*. The deep blue stars of this pretty plant are a beautiful feature of the fields; they grow in clumps about a foot tall, and each flower-stem bears a dozen or more flowers, about half an inch across. Seen from the astral plane, they appear yellow, with little darts of light of great intensity going up from them. I interpret the consciousness as peace, the peace of an active mind—not quite settled, perhaps, for it seems a bit too intense.

The beautiful cultivated Iris—or fleur-de-lis—that ranges from white through all the varying shades of blue to the deepest purple, and also those that follow the shades of yellow through the coppery tints and browns, are a delight to flower lovers. They all sound forth the same chord—peace, peace, peace. In the most highly cultivated sorts, it seems to have arrived at a perfect state of peace, with no sense of over-activity, such as the wild plants possess.

One lovely summer day at Krotona, in 1917, I paused on my upward climb, to chat with the gardener—a much loved brother—in regard to certain plants, etc., and our conversation brought forth this statement from him: “They—meaning the people at Krotona—don’t like to have beds of these—indicating the blue and purple Iris—here in full view of the Court and driveway, in fact no one likes to have great masses of them in constant sight. I had to dig up all the beds of them that I had planted there, because of the complaint.” Naturally I asked what reason he had evolved for this dislike, for nearly every one admires them for decorative bouquets; this was his answer: “vibration too high, yellow is better,” and so, solid beds of yellow decorate the hill-side, and no one complains of too much of that colour. Evidently, even at Krotona, the souls are not evolved enough to endure, without protest, too much of the rapid vibration at the violet end of the spectrum. However, there is a large bed of Iris on the grounds in front of the Administration building; and I often stand there and drink in the vibrations of peace which they exhale to weary souls.

Egypt L. Huyck

(To be continued)

CHRISTIAN SCIENCE AND THEOSOPHY

By J. GILES

IN looking over some back numbers of THE THEOSOPHIST,¹ I came across an article by Lieut.-Col. W. Beale on Christian Science; and, since my attention has been drawn to that subject recently by a perusal of the late Mrs. Eddy's famous book *Science and Health*, which produced in my mind certain fluctuations of thought and feeling somewhat similar to those described by Col. Beale in his own case, I shall be glad if the Editor can find room for a few remarks in sympathetic response to the Colonel's appeal for more light. Not that I can hope to do more than make suggestions which, while failing to remove all difficulties, may yet clear the path a little by indicating in what direction our steps may most safely be turned in quest of the fuller knowledge that we hope to attain.

And first let me say that, since I must necessarily handle Mrs. Eddy's philosophical foundations with free and even severe criticism, I must avow that the truth involved in the goal she aims at, and the patent earnestness and sincerity of her attempt to reach it, has entirely eradicated any such disposition to think of Christian Science with contempt as I might have entertained before reading her book. Her aim, in fact, seems to be not essentially different from that of Theosophy, for both systems agree that if we would realise our divine destiny, we must, by the God-given power of the Spirit, vanquish and transcend the seductions and illusions of our unreal or *māyāvic*

¹ January, 1918, p. 442.

material environment. But in the pursuit of this high end, Mrs. Eddy's argument outruns all rules of reason and logic, and all regard for consistency and common sense.

Her denial of matter, which superficial readers may fancy is only a metaphysical subtlety, invented, as they may have been told, by Bishop Berkeley, is indeed something very different from that; for the Bishop said that matter is but a bundle of qualities which *can* have no existence but in the minds that perceive them, the material universe thus representing the thought conceived in the Divine Mind and presented to our minds to be read. But Mrs. Eddy will not allow that God has anything to do with the material universe: it is quite outside the purview of His consciousness, and is entirely the result of our own false thinking, our "mortal mind," which is only another name for fatal and destructive error. It follows that we cherish a mischievous delusion when we fancy that our Science, the proud product of so much patience and skilled toil, is truly a presentation of the Divine Thought; and the rapture with which we receive the manifold beauties of prodigal Nature is nothing but a fantastic emotion. The laws of health are expressly ignored or defied in Mrs. Eddy's teaching. We might as well breathe carbon dioxide as oxygen and nitrogen, or as well eat arsenic and strychnine as asparagus and spinach—so we are expressly told—if it were not that a tyrannous majority of opinion, fabricated by "mortal mind," compels us to think that some things are deadly and others wholesome!

Now, if anyone thinks that such a farrago of nonsense as I have tried to outline is unworthy of notice or criticism, I cannot quite agree. The well-attested cures through Christian Science prove that the system, brought into practice, cannot really rest upon a foundation of illogical absurdity. There must be something more in it, and that something seems to be contained in the truth that the most direct and sure way of

escape from the evils and miseries that beset human life—the terrible triad, sin, sickness and death—is to turn our backs once for all on the clinging seductions of matter, and live henceforth in the Spirit, in which, did we only know it, we do now really live, move, and have our being. This is the charm that Mrs. Eddy uses, and it does not lose its potency by being wrapped up in a sheath of transparent logical fallacies. Moreover, though the notion of the visible universe being a product of the human “mortal mind” seems extravagantly grotesque, yet there is no doubt that what is evil in it is very largely so produced, as the present condition of the world makes obvious. But to come to a field where the play of forces is less obvious, who will tell us how far the thoughts of men may influence the finer atoms, both of the microcosm and the macrocosm? We are told that these atoms are always being modified, taught to take on new vibrations to fit them for future stages of evolution—in a word, being educated! Now, who can say what perverse modes of vibration may be impressed upon the atoms by the perversity of thoughts and desires—the mass of thought-forms vibrating to the key-note of sensuality, of selfish greed, ambition and cunning? If the ground is “cursed” for our sake, may not these evil thoughts be the agents of the curse? Surely we must confess that our methods of educating the atoms leave much to be desired!

The cures by means of Christian Science I have no wish to minimise or disparage, but there must surely be failures; and if so, may we not conjecture that *karma*, completed or still unexhausted, has something to say to the difference between success and failure? Again, is not the practice of Christian Science open to the danger of making the relief of bodily pain and infirmity bulk too largely as the motive for invoking the aid of the Divinity within us? May it not happen that out of ten cleansed, only one returns to give thanks? And we must not forget the “giant weed” of *self*, which, when seemingly

eradicated, yet, alas, leaves its tiny, fibrous rootlets to sprout again in the too congenial soil of the human heart. Hardly by craving for relief from bodily pain can that weed be made to wither, but only in the atmosphere of THE ETERNAL, which lifts us above considerations of pain and pleasure, and all the other "pairs of opposites".

Col. Beale seems to be somewhat impressed by the prospect of a "short cut" to the goal of our desires, which Mrs. Eddy seems to promise, when contrasted with the long-drawn-out pilgrimage involved in the evolutionary scheme as expounded by Mrs. Besant. But a careful reading of Mrs. Eddy's book will show that she is quite aware that deliverance from the threefold adversary—"sin, sickness and death"—is not to be attained in the lifetime of one generation. Sickness may be successfully encountered where the mind of the sufferer can be tuned to the right note; but the two other partners are less easily dealt with. Mrs. Eddy evidently postpones to some future time the reversal of the primeval curse, when the earth, instead of thorns and thistles, shall put forth spontaneous and bountiful harvests without the toil of the farmer, and when our bodies shall have become so subtilised by the operation of the spirit that death will find nothing to take hold of. At least that is how I interpret sundry fragmentary hints scattered through her book, and I am not disposed to quarrel with such views. But on the destiny of the individual soul she has nothing to tell us! Now, with all goodwill towards the teaching of Christian Science, it surely cannot be compared in comprehensive grandeur and fascinating outlook with that of Theosophy. Time, we know, belongs to the realm of *Māya*, but if the length of journey seem formidable, the feeling of dismay is at once transmuted to the exultant knowledge that our destiny is now in our own hands, and that every step of the ascent may bring golden opportunities and produce unailing fruit.

Let us then accept the doctrine that in clinging to the life of the Spirit we assure to ourselves the conquest of "sin, sickness and death"; but let us enter on the Path, not that we may be delivered from pain, though that is necessarily sooner or later a result, but because the Path itself is obviously the only course for one whose eyes have been opened. And how can the thought of more earth-lives to come be other than a spring of strength and hope, as offering further opportunities for removing our own imperfections, for giving help to a world so much in need, and for ever enlarging and promoting the love which alone casts out fear—the love of humanity and of the Divinity that dwells in humanity?

J. Giles

CORRESPONDENCE

“THE OBJECT OF THE OBJECTS” AND ITS LOGIC

IN discussing the advisability of changing the wording of the three Objects of the Society, it may be worth our while to pause a little and to reflect for a moment on its possible *inner* significance, its aims and its logic.

Just as a Society—for instance, “for the prevention of cruelty to animals”—has, as the name implies, for its object “the prevention of cruelty to animals,” so has the Theosophical Society, as the name implies, for its object “*Theosophia*,” i.e., Divine Wisdom or Godly Power. In order to bring about this final result, the Society has three declared Objects; the Objects, it is to be understood, being only the *means* to an end, and that end, as we have already said, *Theosophia*, Divine Wisdom and Power.

Now let us see if it be possible that the Objects, *if carried out*, really can lead us to the object of the Objects.

We are taught that God created man according to His Divine Image. Now this doctrine, in my opinion, may be better explained with the aid of an analogy taken from the vegetable kingdom. We may say that an acorn is created “according to the image” of an oak tree, but when the acorn begins its evolution (to evolve on its way to become an oak tree) the acorn is there “as a seed”. And before we—on the physical plane—can see the likeness, the acorn must first develop its “latent powers,” its possibilities, and grow into the fullness of the oak tree. So in the same manner, man, who is also a seed-body, must first develop his latent powers and possibilities, and grow “unto the fullness and the stature of Christ,” before we—on the physical plane—can see the likeness and the trueness of the “Image”. We are further told, as Theosophy teaches us, that the attributes of the Logos are threefold: *Will, Wisdom and Activity, or Power, Wisdom and Love*. Now let us see if possibly there may be a relationship between these three aspects of that Divine Trinity and the three Objects of the Society, for if we study the matter we shall find that such a relationship exists. We shall find that the three Objects, when properly understood and *carried out* to completeness, will lead us to the inevitable result: the attainment of “*Theosophia*,” the object of the Objects.

The First Object: “To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.”

The only thing required, in order to become a member of the Theosophical Society, is that we must believe in the ideal of the Universal Brotherhood of Humanity; and in order to prove that we mean what we say, every member is expected to show "the same tolerance for the opinions of others that he expects for his own". It is certainly not by chance that the Founders of the Society made the great principle of Universal Brotherhood *paramount* and placed it at the head of its declaration of principles. The reason is that "it lies in the nature of things" that it should be so: there is a *purpose* and a *law* behind it. Just think for a moment, and we shall see the logic of it. Remember, the Theosophical Society "as an institution" cannot study comparative religion or "investigate the unexplained laws of Nature". There must be first a member, the man, who comes into the ranks of the Society "as a seed" which is willing to be further developed, who is going to study comparative religion, and is going to "investigate the unexplained laws of Nature and the powers latent in man".

The Society "as an institution" provides the "soil," and perhaps the "Gardener". Before we expect to see the growth of the budding flower, we must first have the proper seed, and the seeds out of which the "Christ-flower" may be best developed are those people who are *in the first place* in sympathy with the ideal of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour, and have entered the Society "because of their recognition of that great ideal" and with the object "to form a nucleus of that *recognised* Brotherhood". The Brotherhood of Humanity is, as we know, a *fact* in Nature, but not all the people in the world are aware of that stupendous fact; they have not yet developed to the stage of the *recognition* of that fact, and therefore they *do not act accordingly*. This is all very natural, and before they are developed to that point it would be useless and unwise to try to bring out *other* latent powers.

The *recognition* of the Universal Brotherhood of Humanity is for *them* the first thing to discover, as that sense of Brotherhood is *still latent* in them, they have other lessons to learn. A seed in the ground first shoots off its roots deep in the soil, in a direction *opposite* to the direction of *the stem* on which the budding flower will, later, make its appearance; besides, the later strength of the plant *above the soil* depends greatly on the first roots, firmly rooted *below the surface* "in the opposite direction to the stem". And so is it in like manner with the "human seeds" in the world: the Brotherhood is there all the time, but not an "acknowledged" Brotherhood, and therefore the result is disagreement instead of harmony, opposition instead of cooperation, war instead of friendship, hate instead of love. But never mind; it is humanity at work "below the surface," working its way through the dark *Kali Yuga* and planting its roots deep in the opposite direction to the stem on which, later, the "flower of humanity" will appear. Never mind; there is nothing wrong with the world, as some may think who cannot see below the surface. We can leave it all to the "Great Gardener," who knows the "soil," who knows the seed, who knows the growth, and who knows how to get the best crop "in

due season". Those who have entered the Society have already begun to show their "*stem*" above the soil, and as a result of that they are eagerly willing to grow in the direction of the "light" instead of in the dark soil, and are helping to form a nucleus of a "recognised" Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

The next step is to remember that the Brotherhood of Humanity, being a *fact in Nature*, is *not* the goal of humanity. That which is already an accomplished fact, cannot be the goal at the same time. The goal of humanity is *Freedom*: Liberation, freedom from bondage, freedom from ignorance, freedom from misery and the Wheel of Death and Rebirth; and that freedom is to be attained through knowledge. Remember that statement in one of the scriptures: "The truth shall make you free." It is for that reason that the Society has as its motto: "There is no Religion higher than Truth"; and in order to find the Truth, we must begin to seek for it. Are we not also told in the scriptures: "Seek and ye shall find"? It is here where the usefulness of the Second and the Third Objects of the Society comes in: "To encourage the study of comparative religion, philosophy and science," and "to investigate the unexplained laws of Nature and the powers latent in man". The reason that the Second and Third Objects of the Society are not imposed upon the members, is simply because the activities along these lines are entirely a matter of individual growth, and therefore must be left free. Remember what *Light on the Path* says in this connection: "The pupil has, in fact, at the first step to take himself steadily in hand and put the bit into his own mouth; no one else can do it for him."

Do any members really think that by simply joining the Society they can bring forth "the Divine Wisdom," the *Theosophia* latent within all of us? A moment's thought is sufficient to convince us that to expect such a result would be more than ridiculous. The Second and the Third Objects are not "dead letter" Objects; there is a purpose and a law behind them. If we study the matter carefully, we shall find that there is a close relationship between the three aspects of the Solar Logos—"Power, Wisdom and Love"—and the three Objects of the Society.

If we carry out the Second Object of the Society—the study of comparative religion, philosophy and science—the result will be that we shall gain in knowledge and in wisdom; it will bring about the Knowledge-Wisdom aspect of the triple Unity. If we have studied a few religions, we begin to see that the great religions of the world are, so to speak, as so many spokes in a great wheel, with God as "the big Hub" in the centre. And if we carry out the Third Object—the investigation of the unexplained laws of Nature and the powers latent in man—it will develop the Will aspect of the Divine Trinity, latent within all of us, and will bring about the Divine Realisation. So we see that after all there is an "occult truth" behind the three Objects of the Society, a truth which can be found, not when we are only in sympathy with the Objects, but *if we carry them out*.

The three Objects of the Society stand out as the three sides of an occult triangle, each Object as it were representing one side of the triangle; and therefore they are equally of importance from an occult viewpoint. And as to the present wording of the same, it seems to me that the Objects have been "set up" with great care and deep spiritual insight; they show great wisdom and discrimination, and are so framed that they will serve the Society as beacon-lights for its members, to last us to the end of the present Manvantara, or at any rate to the "middle of the Fifth Round".

Those who want to change the style and the wording of the Objects as they are now, have, in my opinion, not yet grasped their full meaning, their importance and their latent powers; and they would do well to begin *first to carry out* the three Objects "to the letter," instead of *changing* the letter of that which is not fully understood, a change which, in my opinion, is after all not our business—not being the Founders of the Society. When a man enters the ranks of the Society, he or she helps the *formation* of a nucleus of the Universal Brotherhood; he becomes a *member* of the Society. That is the goal of the First Object. And if he then studies diligently and begins to see the importance of the "following up" of the Second and Third Objects of the Society, he is on his way to become a "Theosophist," a *God-knower*—not a *believer in God*, but a *God-knower*. It is a matter of time and of growth. In time, he will find himself in possession of the Gnosis; it is then that he will realise the truth of the words in *The Voice of the Silence*: "Thou art *thyself* the object of thy search"—he has found himself, and, as it is truly written: "He who knows himself, knows God."

Toronto, Canada.

JOHAN VAN EDEN, F.T.S.

BOOK-LORE

Lectures on Political Science, by Annie Besant. Being an Introduction to its study, delivered at the National College of Commerce, Madras. First Series. (The Commonweal Office, Adyar, Madras, India. Price Re. 1-8.)

These seven lectures, delivered at one of the Colleges of the Society for the Promotion of National Education, were published in book form primarily for the use of that Society, the vigorous Indian offspring of the Theosophical Educational Trust. Admirably as the book serves this special purpose, it is probably destined for the guidance of students, both young and old, in other countries besides India, for the subject is treated from a standpoint so universal that it cannot well fail to prove instructive to all who are working to raise the level of "politics" by an application of the fundamental laws of human evolution.

In quest of examples to illustrate the principles she expounds, Mrs. Besant naturally turns first to Ancient India, thereby filling a gap which had hitherto rendered such treatises unconsciously incomplete. In the Preface she writes of these lectures :

Such value as they may have depends on their utilisation of some of the growing mass of information, now being gathered by Indian scholars, with respect to the political history of Ancient and Middle Age India, a subject ignored by Western writers on Political Science. They begin with Aristotle, and confine their studies to the West. I begin with the East, with India, and outline her beginnings and her evolution. In these lectures are justified, by book, chapter and verse, the statements made by me in general terms as to Indian Governments and life-conditions. Readers can test them for themselves; old books, copper-plate and lithic inscriptions, coins, etc., are fairly reliable as historical bases, and I commend them to my critics.

In an Introductory chapter (p. 16) a neat summary is given of what is practically the Theosophical view of evolution, showing how the individual learns by graded steps to utilise organisms of increasing complexity. The State is then shown to be such an organism, to which the individual attaches himself temporarily for the gaining of such experience as it is able to offer. It is generally admitted that man is by nature a "social animal," to use the not very flattering term hitherto adopted, and this demand for the society of others

Mrs. Besant takes as the foundation of the State in all its progressing forms. The physiological form is, of course, the family; the local form, the tribe; the geographical, the nation; and so on, until we approach the Commonwealth of Nations as a practical possibility in which the individual consciousness establishes a political relation with other Nation-States as well as his own. The part played by the village community in this evolution of the State, both in the East and West, and especially the former, is well brought out, and the growth of democratic government, from the necessity of limiting irresponsible monarchical power, forms the subject of the last two chapters. All the way through, copious quotations are made from the works of modern writers, such as Seely, Maine, Bosanquet, and Woodrow Wilson; also a very complete and catholic Bibliography is prefixed. We hope that this bare outline will be a means of calling attention to this important piece of truly Theosophical work in the world of real politics.

W. D. S. B.

Karma, by Algernon Blackwood and Violet Pearn. (Macmillan & Co., London. Price 6s.)

Under the title *Karma* the authors have given us a reincarnation play in Prologue, Epilogue and three Acts. The Prologue introduces us to Mr. and Mrs. Lattin at a point in their lives at which they are confronted by a great problem; each has to make a choice, and on that choice their whole future depends. Circumstances seem to be too strong for Mrs. Lattin, but just as she is succumbing against her will to conditions which will wreck either her husband's happiness or his career, she has a vision which throws a new light on her difficulties and gives her strength to overcome them. In the vision she lives again her life in Egypt, in 2000 B.C., in Athens, 325 B.C., in Florence in the fifteenth century. She feels herself again Nefertiti, Lydia, and Lucia; and in each personality struggles against the very weakness that is overwhelming her as Mrs. Lattin—and in each case fails. In the Epilogue Mrs. Lattin, awake again to the present, triumphs over her weakness, made strong by a knowledge of her own past and her husband's, and by the conviction, brought home to her as the vision was fading, that "there is no 'too late'". It is impressed upon her that though through her selfish love she has several times ruined the career of her husband—the Philip of the present in each case—yet her very faults have been useful to him, in that through them he has learned renunciation: she taught Menophis, Phocion, and Paulo to become

. . . Philip. She herself is now strong enough to make the sacrifice, and as for Philip—he has so often seen his hopes and ambitions ruined in the past and accepted his fate uncomplainingly for her sake, that he is strong enough to bear success and the fulfilment of his dearest wishes without attachment: “that which the soul can do without is added to it.”

It is evident from the investigations into past lives which Mr. Leadbeater has made, that we are very slow to learn, and that a person often makes the same mistake over and over again in successive lives; it is therefore probably quite true to fact to represent the heroine as failing several times in the face of the same difficulty. But, as Mrs. Lattin's successive incarnations are passed in review before us, we see that the crucial situation becomes with each repetition more complicated and difficult to deal with. The elements which would tend to blind the soul to its real duty become more and more subtle and bewildering. The authors leave us in no doubt, therefore, as to whether the failures, which Mrs. Lattin feels, on first thinking over her vision, as so discouraging, are real or only apparent. For the final triumph shows as the result of the accumulated power and insight stored up by the previous experiences.

A. DE L.

A League of Religions, by the Rev. J. Tyssul Davis, B.A. (Published by the Author, 29 Grange Road, Ealing, London. Price 1s. 3d.)

The attitude of religious tolerance, or rather, as Theosophists would generally put it, sympathetic understanding based on a study of the essential truths taught by the living religions of the world, follows so inevitably on the assimilation of Theosophical teachings, that it seems almost impossible that the old spirit of religious bigotry should still persist among people claiming to be educated. And yet, as Mr. Tyssul Davis points out, the strange fact remains that the official heads of religion are actually lagging behind the political leaders of the world in the movement towards brotherhood; for while the politicians have already taken a definite step in the direction of a League of Nations, no attempt has yet been made by religious bodies to give expression to the desire for their mutual recognition as fellow-workers, striving to reach the same goal by different paths. Why, he naturally asks, cannot there be a League of Religions?

The little book before us is an eloquent plea for such a movement, and, as such, is sure to win the unanimous approval of Theosophists. But what is still more important to us, is its evident potentiality for popularising the message of religious unity which Theosophy provides more particularly for the studious. With the exception of short introductory and concluding chapters, the whole of the book is given up to the portrayal of six religious systems in concise and admirable sketches. These are: Zoroastrianism—"the Religion of Purity," Brāhmaṇism—"the Religion of Justice," Buddhism—"the Religion of Compassion," Confucianism—"the Religion of the Golden Rule," Muhammadanism—"the Religion of Submission," and Christianity—"The Religion of Service". In each case the language and treatment are simple and convincing—almost poetical at times; it is always for the life side of the religion that the writer pleads, rather than the form side, the heart-doctrine rather than the eye-doctrine. The summary of Hindūism is particularly effective, and suggests that the writer has derived much of his inspiration from Theosophy; Buddhism also reveals that subtle fragrance which has endeared *The Light of Asia* to so many Westerners; while Christianity is presented in a light to which many of its professed followers may have hitherto been blind. Of comment there is little, and of argument still less; Mr. Davis allows these great messages to declare their own kinship, and contents himself with explaining his purpose and showing the need for understanding and active co-operation. To quote from the Preface:

The Garden of God has a variety of blossoms, but they all illustrate the beauty of God. The Rose-Lover may prefer roses, but he would be unwise to deny loveliness to the lily. So all religions illustrate that beauty which is truth. Their beauty is not competitive, but confederate. They confirm each other's testimony. They strengthen each other's faith and fortitude. Their power is not drained, their mission not fulfilled and cannot be, until their purpose has been completely realised in the holier lives of men and in the juster institutions of Society.

In spite of its brevity and suitability for public distribution, this little book may well take its place among the more learned publications on the same subject, and even the veteran student of comparative religion will find a fresh pleasure in reading it. We have only one suggestion for future editions, and that is, that some mention be made of the Parliament of Religions held at Chicago in 1893, as being a first step—and a very considerable one—in the desired direction.

W. D. S. B.

A Not Impossible Religion, by Silvanus P. Thompson. (John Lane, London. Price 6s.)

Dr. Silvanus Thompson's religion, as stated in a fairly readable form in this volume, is the religion of most thinking people who are familiar with the discoveries of modern science, the theories of psychologists of the last school but one, and who have the religious sense moderately well developed, without any leaning towards psychism or occultism. Such people may perhaps differ from Dr. Thompson as to the terminology they use—they may not choose to adopt so much of the Christian phraseology—but on the whole their conclusions will be much the same. The Fatherhood of God, the brotherhood of man, the necessity for a life of kindly, friendly helpfulness and self-control, and a wide tolerance for opinions other than one's own, are the outstanding, positive features of the religion he describes. It is the Gospel of Christ and the Creed of Christ, as distinct from the Gospels and Creeds of the Churches and the theologians.

One curious chapter there is—the one headed Materialism—in which he denounces sacramentalism as materialistic. By a curious reversal of the usual point of view he says that as science has clearly proved that transubstantiation, or even consubstantiation, are not only impossible but unthinkable—therefore those who teach or believe such doctrines are grossly materialistic, inasmuch as they represent as actual, things which are in reality spiritual. But if Dr. Thompson is spiritual in his religion, he is material in his science, and refuses to recognise the reality of any link between the physical and spiritual worlds, speaking somewhat slightly of Sir Oliver Lodge and the “quasi-science of psychical research,” and of William James and others who “tickle our ears with the jargon in which they dress up the half-ascertained, half-unknown facts on the borders of our consciousness, and attract us by their skill in essaying the manufacture of an exact science out of the very elements of inexactness”.

To Theosophists, the book will present very little of interest; its appeal will be mainly to those who, struggling out of the darkness of unimaginative orthodoxy into what seems the greater darkness of scientific materialism, will find relief in knowing that an eminent scientist can find room in the universe for a religion apart from science, though not contrary to it, and from this standpoint they may perhaps find for themselves a way to the unity in which science and religion are complementary.

E. M. A.

Chosen Peoples : The Hebraic Ideal *versus* the Teutonic, by Israel Zangwill. (George Allen & Unwin, London. Price 2s.)

“Germanism is Judaism”—these three words, quoted from a writer in the *American Bookman*, sum up ideas which have been afloat among the Allies during the war. Various writers have compared the attitude of the Kaiser to that of the ancient Jewish kings, and attention has been called to the fact that the Germans resemble the Jews in the conviction that they are a chosen people. In his Arthur Davies Memorial Lecture—which appears in book form in the little volume before us—Mr. Zangwill gives us his opinion of the comparison. There is a Germanism—that represented by Goethe and Schiller and Lessing—which, he says, he would be only too proud to say was Judaism, but to identify the modern spirit of Prussian militarism with the ideal of the ancient Hebrews is preposterous, though it must be admitted that there is in the assertion of their identity a dash of truth—“just that dash of truth which is more dangerous than falsehood undiluted”. He analyses the ideal which moulded the Jewish people and shows it to be universal, not tribal. The Jews did indeed think themselves a chosen people, but whereas the German writers who wish to foster a like conviction in their fellow-countrymen monotonously praise and glorify their own nation, Jewish writers and prophets monotonously rebuke theirs—the Bible “alone among epics is out for truth, not high heroics,” and the Jewish mission is not self-aggrandisement but the building of Jerusalem in every land.

A. DE L.

The Bridge of Death, by H. A. Dallas. (The Spiritualists National Union, London. Price 2d.)

This small booklet is meant to bring to the notice of the bereaved the possibility of communication with those who have passed over. A few instances are given, and death is shown to be more of an incident in a continuous life than an end. The book is, in fact, an attempt to bring the realisation of the oneness of the life of the dead and the living to those who feel a great barrier separating them; but it is a small crumb, and will do little else than create a hunger for more knowledge, which others will have to satisfy.

A. L. H.