VOL. XLI No. 8

THE THEOSOPHIST

ON THE WATCH-TOWER

GREETINGS come from the T. S. Convention in Sydney, Australia, and from the Java Convention. Mr. Jinarājadāsa presided at the Australian Convention, which warmly invites the President to visit Australia next year. The Burman members of the Order of the Star in the East, in Conference assembled, also send greetings of love. The new National Society of Mexico also speeds its affectionate good wishes across land and sea. These greetings from many lands remind us of the world-wide nature of our Theosophical Society, of the tens of thousands whose hearts turn to "the Motherland of my Master," as H.P.B. loved to name it, the Land which is to be the Messenger to Humanity of the Spirit Eternal, the Land which shall yet save the world by redeeming it from materialism and sowing again in every country the living seeds of spirituality and truth.

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Mr. James Cousins is returning from Japan, after a year of useful service there. It will be remembered that the Society for the Promotion of National Education lent him for a year to Japan to start the lines of teaching he so successfully

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introduced here. He has planted a seed there which we hope will grow into a spreading banyan tree and overshadow Japan, for he has established there the first Lodge of the Theosophical Society. May it prove to be a centre of spiritual life.

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It may be remembered that in February, 1919, I suggested the formation of an International Council for Theosophical Education. When in London, I talked the matter over with Mrs. Beatrice Ensor, the most capable Secretary of the Theosophical Educational Trust in Great Britain and Ireland, and she agreed that with the growth of such Trusts in various lands it would be helpful to have an International Council, which might bring the National Trusts into touch with one another, and serve as a unifying Centre. I have just received from Mrs. Ensor the following draft, which seems to me to carry out effectively the suggested ideas :

INTERNATIONAL COUNCIL FOR THEOSOPHICAL EDUCATION

Object. To promote Theosophical principles in education and to co-ordinate Theosophical activities in education throughout the world, and for this purpose to create an Advisory Body, upon which every Section of the Theosophical Educational Trust and of the Theosophical Fraternity in Education existing in the world at any time shall be represented.

Constitution. The Council shall consist of the President or Chairman, and the Secretary for the time being of each Section of the Theosophical Educational Trust and of the Theosophical Fraternity in Education, together with two persons resident in London and nominated in writing from time to time by the President of the Council hereinafter mentioned. Such nominated members shall hold office for three years dating from the date of the letter of nomination, unless they resign, die, fall ill, or become incapable. In any one of these cases, the casual vacancy thus created shall be filled by like nomination for the remainder of the current period of three years.

The Council shall meet at least once a year on such date and at such place as it may decide, and more often if its President calls it together. The representatives of any three of its constituent organisations personally present shall be sufficient to form a quorum and transact the business on the agenda sent out with the notice calling the meeting. The representatives of each constituent organisation

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personally present shall have collectively one vote only, but shall be entitled to act as proxies for any other of the constituent organisations the representatives of which are not personally present. The Executive Committee hereinafter mentioned shall perform all needful Secretarial duties in connection with the Council.

There shall be a President of the Council who shall hold office for three years. Mrs. Besant shall be the first President of the Council and her term of office shall be taken to start from the 1st July, 1920. Subsequent Presidents of the Council shall be elected by the Council, each member having one vote to be exercised by letter.

There shall be an Executive Committee which shall under the control of the Council carry out the functions hereinafter set forth, and shall consist of the President or Chairman and the Secretary for the time being of the English [and Scottish] Sections of the Theosophical Educational Trust and of the Theosophical Fraternity in Education, together with the two nominated members of the Council above mentioned. This composition of the Executive Committee shall continue for six years from the 1st day of July, 1920, and at the end of such period shall be subject to alteration by the Council if thought desirable.

Functions. The Council is partly an Advisory Body with power to make recommendations to any of its constituent organisations, and partly an Executive Body. Its executive functions are as follows, *viz.*, (*a*) Communicating information, (*b*) Collating reports, (*c*) Collecting material for and issuing magazines and pamphlets, (*d*) Arranging for interchange of teachers and acting, as far as possible, as a centre for training teachers, (*e*) Performing the functions of an Information Bureau, and (*f*) Undertaking any activity which any Section represented on it may desire it to undertake, provided that the same is, in the opinion of the Executive Committee, compatible with the Council's scope and resources.

The seat of the Council, we all thought, should be in London, since the Trusts in England and Scotland form the strongest of our organisations. Those in Australia, New Zealand and India are too far off as effective centres, while other Trusts in Europe can easily reach London. The Trusts have a great work before them, and are all labouring steadily to build up the Education of the Future; for where shall the reconstruction of society begin more securely than in the schools, and in what schools shall the citizens of the New Era be found, if it be not in those in which the Divine Wisdom permeates the atmosphere in which teachers and pupils live?

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Our educational work among the poor in Madras suffered a severe blow last month by the resignation of Miss Kofel, who for thirteen and a half years has been the Superintendent of the Olcott Pañchama Free Schools, established by our President-Founder out of his great love for the outcaste population of Madras. He named four of them after his Theosophical colleagues, so that we have the Olcott, H. P. B., Damodar, and Annie Besant Free Schools, while the fifth bears the famous name of the Tiruvalluvar, the author of the great Tamil poem, the *Kural*, a special hero of Colonel Olcott's. The Corporation of Madras has been very generous to these schools in helping to provide them with sites and buildings. They began in the middle of the nineties of the last century, and were among the pioneers of Pañchama education. A rather unusual feature is the gardens, and in each of these medicinal plants are grown; at the Women's Work Exhibition, held in Madras last November, an exhibit of these plants gained a certificate. Miss Kofel is obliged to resign by the failure of her health, and her loss will be keenly felt by teachers and pupils alike. She is a real expert in education, and has drawn out of both teachers and pupils the best that was in them: her love, her patience, her devotion to her difficult work have been beyond all praise. Her pupils' lives are a testimony to her uplifting influence, and to her can rightly be applied the gracious words of the Christ: "Forasmuch as you did it to the least of these my brethren, you did it unto me."

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Miss Kofel's successor in the work is Miss Orr, a lady who offered herself for educational work in India when I was last in England. She has been working with Miss Kofel for the last three months, and is now definitely in charge.

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A mistake was made by one of my helpers writing in the Watch-Tower notes of February, 1920, with regard to the

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admirable "Save the Children Fund". Dr. Haden Guest corrects it in the following letter:

2nd March, 1920

DEAR ARUNDALE,

THE THEOSOPHIST of February, on p. 411, contains a statement that the "Save the Children Fund" is being managed by Theosophists. This is an entire misconception. The S. C. F. owes its inception, very largely, to Miss Eglantyne Jebb, who is, I understand, not a member of the Society. Miss Jebb's work in this respect has been one of the redeeming and spiritualising influences during the last year, in European affairs, and it is only fair that the credit should go to Miss Jebb and her colleagues.

It is true that Mrs. Despard and myself have the honour to be associated with this work, and that for a time I was Co-Secretary with Miss Jebb, but the larger number of the Committee are not members of the Society.

The value of the "Save the Children Fund" work is that, under the leadership of Miss Jebb, an effort has been made to secure the co-operation of people of all shades of opinion, including Theosophists, and I hasten to make this correction because I think that the value of this unifying action might be compromised by a mistaken claim on behalf of one of the co-operating bodies.

You will be glad to know that Theosophists are more and more being called into consultation in matters of national and international importance.

Yours very sincerely,

L. HADEN GUEST

Honour to whom honour is due, and to Miss Jebb must go the honour of having called the Fund into being. It has proved of inestimable value to the famished children of Europe, those most pathetic and pitiful victims of the Great War. Our readers know something of Dr. Haden Guest's own splendid work in this connection.

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How terribly is needed the spread of that great Theosophical teaching, the Brotherhood of Religions, their fundamental unity, their valuable diversity to suit the varying temperaments of men, is shown by the outbreak in Britain of that terrible spirit of the Crusades, which hurls the Cross against the Crescent, and shrieks for the expulsion from

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Europe of the Turk, "bag and baggage". The wild Christian outcry has aroused the passionate solidarity of feeling among the sons and daughters of Islām, a religion that, beyond all other religions, realises the unity of the "household of Faith". The Muslim is brother to the Muslim all the world over, and "Pan-Islām" is no mere phrase. All who follow the Faith are heart-brothers, no matter what their Nationality, what their race, what their colour. And religion with them is a passion, the ruling passion of their lives. Normally self-contained, dignified, and proudly reticent, within that shell of reserve is a tide of passionate emotion. See a Muslim crowd under the spell of a religious appeal; a deep-drawn breath from a thousand lungs makes the whole atmosphere a sob: a murmur pulses through the throng, a throb that beats on heart and brain: and then a whispering note, struck here and there, "Allah!" "Allah!" "Allah-o-Akbar," and the notes rush together into a mighty diapason thundering up in one melodious shout, that gives voice to the pent-up surge of passion, and shakes the air into flung-out waves of sound articulate.

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There is danger in that restraint which shivers into fragments when the whirl of passion bursts out from within, for, to the Muslim, God and Paradise are much more real than machine-guns and bullets. In death for the Faith is eternal salvation; it is the shortest way to Paradise. What little crowd of operatives save Muslims would throw themselves unarmed on machine-guns belching death, as did those at Calcutta, and leave a hundred dead and dying on the ground? One recalls the dervishes who swept down on the square in the Soudan time after time, leaving long swathes of dead, as of cut grass where the scythe has laid it low. And there are the lion-hearted brothers, Shaukat and Muhammad, unbroken by five years of confinement, by financial ruin, and by emptied

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chairs where death's noose had fallen, the brothers who are the idols of Indian Islām to-day, sons of a mother who adores them but who loves Islām more than even these beloved ones; one recognises their breed as one hears her say to one who would win them while interned to submission: "I would tear them into pieces with these two old hands if they were false to God and Islām." Such are some of the factors in the gathering storm that rolls round our horizon to-day, with muttering growls of thunder.

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And let there be no mistake. The menace is a very real one. We have seventy millions of Musalmāns here in India, and of these the bulk are passionately attached to their Faith, are ignorant, and consequently fanatical. They regard their Khalifa as assailed; they regard him as sacred, as "the Commander of the Faithful," the Guardian of the Holy Places, to whom they are bound by *Al Quran*, the words of which are law on the Muslim. Three men stand out as leaders—the two brothers, and with them Mr. Gandhi, a Hinḍū—all three of dauntless courage, all three pledged to non-co-operation with the British Government if their claims are not granted. Behind them the huge crowds of believers, and probably a considerable number of Hinḍūs. If any violence breaks out, Mr. Gandhi leaves them. But it will then be too late to check the rising tide. A number of us, sympathetic with Muslim grief and heart-break, stand firm against this dangerous policy initiated by the three leaders, as one which, if persisted in, will ruin India and the Commonwealth. So our sky is dark. But beyond the threatening clouds there shines the STAR.

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It is interesting to learn from the "Scientific News" in the *English Mechanic* that:

> Recent experiments with the Alpha Ray . . . have led to a discovery that nitrogen, which has for a century and a half been regarded and treated as an element, with one atomic weight of 14, is

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now suspected to be, not an element at all, but a compound of Hydrogen and Helium. . . . The combining weight of 14 is explained as due to a central nucleus of three helium nuclei, each of them, *the remaining two being accounted for by the hydrogen satellites.*

A paragraph quoting this has been sent to me, and it is followed by a comment under the name of "Students' Notes," presumably the name of the paper from which the extract is taken. Here it is for what it is worth:

This is very interesting in view of the description of helium given on p. 84 of *Occult Chemistry*, published in 1908, in which it is described as containing two atoms of hydrogen revolving round a central nucleus. Two other satellites, heavier than the hydrogen atom, are also mentioned however—tetrahedra—and it will be worth watching to see if further investigation will result in the detection and isolation of these.

I should have said *one* atom, not two, in the last paragraph; the phrase used is "two triangles," each hydrogen atom consisting of two triangles, each consisting of 9 atoms. The whole composition of the helium atom therefore stands as follows, according to the clairvoyant description:

Two tetrahedra of 24 (ultimate physical) atoms ...	48
Two (hydrogen) triangles of 9 atoms	18
Central egg (or nucleus)	6
	72

Divide by 18, which is the number of ultimate physical atoms in the chemical atom of hydrogen, and we get the atomic weight, namely 4.

At first sight the passage quoted seems like a direct confirmation of the statement made in *Occult Chemistry* eleven years ago, but the whole of the contextual passages should be read in order to appreciate the exact announcement of the discovery of the *non*-elementary character of one of the commonest of chemical elements, and it may therefore be regarded as epochal.

That nitrogen should be a compound, not an element, is a fact of great interest, in any case. The further question as to how far the clairvoyant researches of 1908 bear on this newly discovered combination of hydrogen and helium, needs further investigation at the hands of any accurate clairvoyant who has time to devote to it in these whirling days. Perhaps Bishop Leadbeater could look into it, for we have none more competent.

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HAMLET: A SAGA OF THE SOUL

By ISABELLE M. PAGAN

(Concluded from p. 25)

THE variations in the stories of *Orestes* and *Hamlet* are as interesting as the resemblances to which Sir Gilbert Murray has given such attention. Austerity of life, hardihood and endurance, belong to the regions of frost and snow. Mankind up there must practise them or perish. The difficulty is to avoid becoming too savage, morose and defiant. Therefore the gentler emotions are to be cherished and kept alive. Though Hamlet is adjured to kill the king, he is only to arouse the queen to a sense of her wrong-doing, and win her to the side of righteousness once more. In the South, on the other hand,

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the softer emotions are apt to run riot, sapping the virility of the race; and austerity has to be preached and practised strenuously, if it is to hold its place. Orestes overdoes it—killing the queen as well as the usurping king—and for this unnatural murder is punished by the gods with insanity, till he hacks off part of the offending hand,[1] and through much tribulation enters into his heritage. The interview in which Hamlet rebukes and shames the queen, belongs to the old myth, and is merely rewritten for us by Shakespeare in letters of fire. The manner of the sly old counsellor's death is also preserved in the play as we have it, for we read in the chronicle that:

> The Counsellor entered secretly into the Queene's chamber, and there hid himselfe behind the arras, not long before the Queene and Hamblet came thither, who . . . doubting some treason, began to crow like a cocke, beating with his arms (in such manner as cocks use to strike with their wings) upon the hangings of the chamber; whereby, feeling something stirring under them, he cried: A rat, a rat! and presently, drawing his sworde, thrust it into the hangings, which done, pulled the counsellour (halfe dead) out by the heeles, made an end of killing him, and beeing slaine, cut his bodie in pieces, which he caused to be boyled, and then cast it into the open vault or privie, that so it might serve for food for the hogges.

Hamlet's contemptuous reference to the body of Polonius is therefore merely a modification of the Prince's barbarous treatment of the hidden foe in the history. Belleforest's is not a pretty tale, but allegorically expressive and appropriate; for the gods of Scandinavia had no such tolerance of underhand methods as is sometimes ascribed to the Gods of Greece. When,

[1] Cf. "If thy right hand offend thee, cut it off and cast it from thee." Such mutilation is spoken of by the Christ as *necessary* in some instances, if the Kingdom is to be attained. We are hardly yet sufficiently awake to the Greek element in New Testament teaching. There was a large Greek colony in Nazareth, and the Christ had certain Greeks among the friends who came to speak to him. The Christian Scriptures came to us in Greek, and often use the language of Greek mystery rather than Hebrew imagery. The All-Father in Heaven is a Greek idea; and the Hebrew Archangels had their various dwellings assigned to them in the Sun, Moon and planets; so the two forms of teaching were not so divergent as appears on the surface. Phœbus Apollo is Saint Michael, and Hermes is Raphael, and Artemis is the angel of the Moon, otherwise Gabriel. Astrology is the real backbone of an accurate study of comparative religion, though only a few students seem to realise the fact. Shakespeare's use of astrological terms in many plays, notably *Lear*, shows that he realised their religious significance.

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in the old myth, Thor is advised to conceal himself, by the wife of the Frost-giant—a character who is known to us even yet as the *Giant's wife* in *Jack and the Beanstalk*—the suggestion is thrown back at her at once. "We are not accustomed to hide where we come from," says Asa Thor! Secret diplomacy is of the South and East. The North and West condemn it.

Infinitely pathetic are Ophelia's entrances in the crazy scene, after the shock of her father's death has utterly unhinged the feeble brain. The old man's cynical warnings are echoed for us for the last time in her St. Valentine's ditty. Poor little maid! Her smiles and tears follow each other even faster than of yore, for the little stability she ever had is gone. Yet the lovable traits persist, and her flower-lore and grace and prettiness carry us far away from the original of the myth, making us feel that Hamlet's repudiation of her had been too harsh. This is the Ophelia that he had learnt to love, the Ophelia he will yet claim to have loved—"more than forty thousand brothers" could have done. But that outburst comes too late —just after she is laid in earth.

In the old story it is the hero himself whose funeral rites are celebrated. Both Hamlet and Orestes appear again, when all believe them dead, interrupting their own obsequies in most dramatic fashion. Possibly, in the early versions, this part of the story was bound up with some teaching of reincarnation; for both in the North and the South we find references to the return of heroes to finish their work upon earth, or at least to carry it a stage further. Shakespeare has departed from the original in giving the stately funeral to the rejected girl; and at this point Mrs. Stopes has an interesting sidelight to give us. Examining with characteristic patience any available documents that might throw light on the poet's early environment, she discovered on the roll of Coroners' inquests for

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Warwickshire (1580 to 1581) a record of the case of one Katherine Hamlet :

> Who was found drowned in the Avon at Teddington, not far from Stratford. The question before the jury was : *had she drowned herself?* On evidence it was held that she had been going down to the river that she might fetch water, that she slipped in accidentally, met an innocent death, and might have Christian burial. Had the little incident floated through Shakespeare's brain from his youth, until it was recalled to his memory, amidst his study, by the name *Hamlet?*

Unhesitatingly we accept the suggestion, giving it far more weight than Mrs. Stopes, with her scrupulous accuracy as to what is proven and what conjectured, requires of us ; for this graveyard scene, as it stands, has nothing to do with the original myth, and belongs so completely to Warwickshire, that those who have seen it at the Stratford festivals are apt to feel it out of place anywhere else. In Scotland, where Coroners' inquests are unknown, the clumsily jocular talk of the clowns is all but unintelligible to the gallery, and on the Continent it is very often cut. The Hamlet who stands there, asking morbid questions about decaying bodies, and sniffing with disgust as the rotting bones are thrown up at his feet out of that hugger-mugger grave—so little likely to be the resting-place of one of Ophelia's birth and breeding !—is not the Hamlet of the rest of the play, but the bard himself in his boyhood, or one of his own schoolmates. Shakespeare was a lad of sixteen at the time of Katherine's drowning, and in that quiet countryside the event would not be termed " a little incident," but one of great importance. Indeed it was probably very much discussed. The younger lads would visit the scene of the accident. Some would know the girl, at least by sight. Shakespeare himself may have noted with quick, observant eyes " the envious silver " of the willow tree, whose breaking possibly proved the poor maid's frantic snatch at safety as she slipped, and moved the jury to record the verdict they did. One can imagine our gentle Will, lingering sorrowfully in the churchyard, while the sexton sang and dug and cracked his jokes ; or overhearing

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some lazy priest grumbling, as he cut the service short, that he had read enough for one whose death was called in question. Did some mourner present tearfully rebel? Or did the cry come from the heart of the poet himself? Whether he knew the hapless girl or not, the thought of the ghastly treatment of the suicide, so nearly meted out to her, must have filled his soul with horror. A stake to be driven through that fair young body? Obloquy and infamy to be hers even in death? Was *this* Christianity? The dogmatic utterances of the priest[1] lead us back to the theological point once more, and are answered by the brother of Ophelia, in words of passionate protest.[2] The same thought has been painted by countless artists on sacred walls in Italy, where mitred bishops writhe in agony, while humble souls are welcomed to the realms above.

There is no talk of suicide in the older stories; but it is the recurrent thought right through the play. In Hamlet's first solitary monologue he bitterly regrets that it is forbidden. His last dying effort is directed to saving his friend Horatio from the sin of committing it. In the First Act he tells his friend that he does not set his life "at a pin's fee"; and later, in the bitter scene with Ophelia, he exclaims that it were better his mother had never borne him. Then, when Polonius, after badgering him past bearing with his tedious folly, at last *humbly takes his leave*, the Prince replies: "You cannot, sir, take from me anything that I will more willingly part withal

[1] Her death was doubtful,
And, but that great command o'ersways the order,
She should in ground unsanctified have lodged,
Till the last trumpet; for charitable prayers,
Shards, flints and pebbles should be thrown on her . . .
We should profane the service of the dead
To sing a requiem, and such rest to her
As to peace-parted souls.

[2] I tell thee churlish priest,
A ministering angel shall my sister be
When thou liest howling.

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. . . except my life, except my life, except my life." Thus, *to be or not to be* is verily the question of the play. Deeply religious though Prince Hamlet is, or possibly because of the form that his religion has taken, life, for him, is not worth living; and although he achieves his task, and slays the villain with all the latter's chief adherents, his closing words admit his actual failure. He cannot enter on his heritage as the heathen Amleth does. The latter is described as slaying the usurper with the very weapon that had slain the rightful king.

These heroes of old had generally to re-forge or release or find a sword somewhere. Siegfried's is inherited in fragments; Arthur's comes to him out of the depths, through dark waters. Often it has to be wrested—as in Hamlet's case—from the hand of the opponent, and turned in the right direction. Mrs. Dorothy Grenside, in her interesting commentary on the Grail legends, interprets the sword as the symbol of the will—a good reading, and peculiarly applicable to Hamlet's case, for the wavering will is his great handicap throughout. In the older story his own sword is treacherously nailed into the scabbard, and he substitutes it for his enemy's while the latter lies asleep. In the play the foils are cleverly exchanged during the actual fencing, but Hamlet is mortally wounded before the change is made. The poisoned weapon does its fatal work, and the Prince perishes, leaving the right ruling of the kingdom to the man of action who succeeds him. On our stage the curtain is usually rung down upon the darkness, but our poet himself did not leave it so. Even if our work for the Master falls from our hand half-done, he tells us, others will arise to carry it on, and the new Prince, Fortinbras—he of the strong arm—will rule the realm aright.

This play comes to us from Shakespeare's most sorrowful period, when he himself seems to have been groping in the darkness; yet not entirely so, for his heartbroken hero still clings to the teaching that "not even a sparrow falls to the

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ground without the heavenly Father's care". Such thoughts as these poor Hamlet loves to dwell upon, but the dogmatic part of his dreary creed helps him not at all. He holds the view that the majority of his fellow-creatures are, and have been since the beginning, doomed to everlasting perdition; that he himself walks in daily danger of losing his own soul through the craft of the devil, and that even his beloved father has to suffer awful torments, because of the manner of his death and the omission of certain ritual observances in connection with it. When he ponders on the problem of the life beyond, he puzzles the commentators by making reference—in spite of the fact that he has just been talking with his father's ghost —to:

"The undiscovered country *from whose bourne*
No traveller returns."

With some diffidence we may submit an explanation of the phrase. In Shakespeare's day the theory of reincarnation was a current topic. He refers to it four times in his plays, starting the journey of his characters in the animal kingdom, and evolving the lively Rosalind from an Irish rat, and the cruel Shylock from a ravenous wolf. Plato's *Republic*, which preaches it, was much read and discussed at the court, and it was part of the business of the court players to be topical. The bard himself was hailed by one admirer as a reincarnation of Ovid, which would certainly give a personal interest to the theme; but his references themselves show that he realised that the belief was unorthodox, and so the thought that a *traveller* might return, that the pilgrimage on earth could ever be resumed, was too heretical for his very orthodox Hamlet to lay to his heart. One chance for every man; and if he failed, he left *a wounded name*, and that was all! Thank heaven no such dismal doubts as hamper Shakespeare's hero can trouble the Theosophist. *To be or not to be*? The question, for us, is not even admissible. We *are*; and here and hereafter we

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must make the best of it. To try to cut the Gordian knot by the seeming short cut of suicide when a difficult problem is set us, is futile folly; for the wise teacher, whose foolish pupil wipes the sum from off the slate, will merely set it down again, and sooner or later the answer must be found. *Whatsoever a man soweth, that shall he also reap*; and however bitter the harvest, we may as well set to work and gather it in.

No one actually knows Shakespeare's views on Church doctrine, but that any man of his intellectual grasp could stand altogether aside from the questions of his day is unthinkable. His father probably remained a Roman Catholic [1]. His daughter and her doctor husband joined the Puritans, and gave hospitality to at least one pastor of that persuasion after Shakespeare had retired to Stratford and made his home there. He himself must have seen the good points and the limitations of both sections, as great souls always do. There is no record of his own works ever getting him into trouble with the authorities, but soon after this play was written (or at any rate before the writing of *Lear*) the name of God was forbidden in the theatre. Hamlet calls upon it continually, and the whole dialogue is full of references to holy things. After every word of the author's evident dislike of dogmatism has been heard, we are still left with a feeling that for all that is best and most inspiring in our Christian Faith the poet had a real reverence. The very first religious allusion calls to mind the birth of the Christ in words so lovely that the roughest audience is hushed to hear them:

> Some say, that ever 'gainst that season comes
> Wherein our Saviour's birth is celebrated,
> The bird of dawning singeth all night long:
> And then, they say, no spirit dares stir abroad;
> No fairy tales, nor witch hath power to charm,
> So hallowed and so gracious is the time.

[1] See Shakespeare's life by Evan Cuthbertson. Nelson & Co.

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And after the tragedy is wellnigh over, and Hamlet has breathed his last, Horatio gives the closing reference:

> Good night, sweet Prince,
> And flights of angels sing thee to thy rest.

And to that rest we leave him.

Thousands of the sons of the Empire have crossed the seas of late, to play their part in the world's great tragedy—this recent war. It has been the writer's privilege occasionally to put some of the above thoughts before them, in hospital or convalescent home, or recreation hut; and a privilege indeed it was. Extracts from the play were read, at intervals, and questions followed. How keenly some discussed the points thus touched upon! One man had seen the play in a Spanish port, another in Greece; and a good performance was recalled as a bright spot in an unexpected visit to Rome. Very few had seen it in England. Why not? Alas! There are so many reasons we are told! The Continental cities help their higher drama, giving grants to the national and civic theatres on condition that worthy plays are performed at reasonable rates. Besides, when Shakespearean drama is rendered in another tongue, it does not always lose much by translation—the greatness of the thought impelling the translator to keep the form as lovely as he can—and the necessities of the case tend to clear away obscurities due to change of diction or lapse of time. The doubtful passages must mean one thing *or* another, and the re-writer of the verse must choose between the two—a choice generally leaving the dullest auditor clear as to the meaning. In Russian, in Finnish, in Greek, Spanish and Italian, and in many other tongues, the speeches are often as quotable as in the original. The German text is particularly famous, and never long off the stage. Some of our perplexities are smoothed away for English readers by notes; but these

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are no help in the theatre. We know now, thanks to scholarship, that Hamlet had a bright and boyish habit of quoting the comic songs and popular ballads of the day, and of putting little odds and ends of current slang into his talk with others —as princes and peasants still are prone to do, when young! The groundlings at the old Globe Theatre knew the song of "The hobby-horse that was forgot," and the ballad of "Old Jephtha's daughter," and who knows how many more of the current references that pass us by as meaningless to-day? Probably the tags were changed at each performance—till the publication of the play had fixed them; and the Dublin gallery which scandalised the theatre manager by demanding the substitution of a popular comic song for the grave-digger's ditty, one night when J. L. Toole, a popular comedian of the last century, was playing that worthy's part, was probably nearer an understanding of the author's intentions than it realised.

The mistake is often made of putting in the shadows of this tragic picture far too heavily. However sad a man may be at heart, he will have moments of reaction, when he *must* see the brighter side or die! And the lighter touches given by certain actors at certain points—to the prince's charming welcome of the players for instance—are absolutely in order and allowable. Those who have been driven by the ghastly tragedy of the great war to seek relief through a complete reversal of all surroundings, patronising the flimsiest and lightest of entertainments to an extent unknown before, will best understand how Hamlet, in his loneliness and sorrow, was often tempted to play the fool, careless of what was thought of him. No need for anyone to imagine this hero dull! He comes too near the hearts of all of us for that. A madcap, possibly; a madman?—never! Hark to his idle fooling with Polonius—he will make the old courtier echo anything! Or watch him burlesquing the airs and graces of the fashionable fop, young Osric. Is it not all quite natural? Even the more exaggerated

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actions of the predecessors of Hamlet could often be paralleled by the performances of other youths just cutting their wisdom teeth—playful and fractious by turns. Ask the wiseacres of our sober universities what things they did in undergraduate days, or listen to some aviation officer of nineteen or twenty, with his tales of escapades in camp and aerodrome, done between those deeds of valour that he passes over so lightly! Not dignified? Not always; that is true. Belleforest's *Amleth* flaps his wings and crows; but so does Peter Pan—and a whole host of livelier laddies yet—merely to give vent to their feelings and let off steam, after times of self-repression and discomfort.

In Fanny Kemble's charming autobiography she tells how, at her first attempt to rehearse her famous part of Juliet, in her father's house, her handsome young brother was called upon to play the Romeo, in the hopes that both young people might do somewhat to retrieve the family fortunes. Protesting and unwilling, he learnt the words and made the attempt, but his father's explosion of laughter, as he threw down the book after the boy's bashful efforts, so delighted that reluctant lover—who hated the idea of going on the stage and had gone through the part in an agony of shy terror varied by nervous convulsions of suppressed giggling—that he gave vent to his feelings by "clapping his elbows against his sides, and bursting into a series of triumphant cock-crows as an expression of mental relief,"[1] to the infinite amusement of his mother and sisters. Most of us have assisted at such scenes and felt refreshed thereby; and though poor Amleth's crowing had a more serious motive behind it, that does not really place it in the category of impossibly insane performances!

In the foregoing pages the writer has tried to summarise some of the scholarly findings of the day, interweaving with

[1] *Recollections of a Girlhood*, Vol. II.

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them impressions and conclusions of her own, chiefly obtained from theatrical representations and readings. She has watched the play at least a score of times, seen about a dozen Hamlets, and is hoping to see many more. Even at the least worthy performance there was always something to be gleaned, some man who knew the value of his lines, however few they were, and loved his art, and did his honest best. Sometimes cuts were ill-considered, unfair both to the poet and the company; generally, however, understandable, and often excusable. A manager must e'en accept conditions, and to give the piece uncut is seldom possible. A wonderfully vivid idea of the drama can be given, even in a village hall, by amateurs, if suitable extracts are carefully rendered in costume, preceded and knit together by a good descriptive lecture. In such cases the speaker should begin with the old saga, and be careful *to omit no touch that represents an integral factor in the original.*

Shakespeare has modified it, using it as a vehicle for his thoughts and emotions concerning certain elements in the life of his times, but he has kept close enough to the old allegory to make some knowledge of it one of our safest guides both for audience and producer. The king is still a sensual type, hiding his real character under a show of royalty; the queen a highly emotional individual, weak enough to be entangled by his craft; and the heir to the kingdom is still at secret, ineffectual war with the oppressor on the throne. The politic advice of Polonius to his son is so plausibly worded that we may fail to notice that his teaching spells reversal of some leading Christian precepts; but whether we do or not, he remains the scurrilous old scoundrel of the myth, *loosing his daughter to the prince*, to make the latter betray himself to his enemy. All the adherents and confidents of the usurping king—Rosencrantz and Guildenstern and the rest—are spontaneous creations in the mind of the poet, in a way; but

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as has already been said, they represent the faults and failings that attend on selfish sensuality, as the courtiers do in the original editions of the story.

The rapid development of Hamlet's character—his coming of age in the older versions—can only be really followed when the play is given entire, for then the actor can express the boyish whimsies of the lighter moods, yet show the why and wherefore of the sudden changes when the memory of his sorrow overwhelms him. We have to thank the knight of Stratford—Sir Frank Benson—for our opportunities of watching that, and also those bright bands of willing workers who made so many of the birthday weeks memorable. The energy and enthusiasm of their leader has made many lovers of Shakespeare his debtors, and the revival of interest in Shakespearean drama and the possibility of its worthy production, both in this country and in America, are largely due to him and Lady Benson, whose colour-sense gives lovely pictures in the plays. In war time the world-stage has claimed them; and their company—the men at least, and some of the women too—have nobly played their parts; the whilom followers of King Henry or Macbeth turning their mimic fights to deadly earnest on the field of battle. "Quick studies," most of them, and ready for the call—and *some* are coming back to us now. Peace be with all who fell for king and country, and brighter days for those now broken in the fight!

I was at Stratford when the war broke out, and saw some of their company muster for their first few drills. Saw too the yeomanry assemble, blue-eyed, fair and strong—such worthy sons of Shakespeare's country, these! "I have known them since their babyhood," said their chaplain as they passed, "and they are the very salt of the earth." The survivors of that gallant band have galloped across the plains of Armageddon in the Holy Land since then; and some have seen Jerusalem

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delivered. Perhaps in some former incarnation, as old Crusaders, they had sighed for that in vain, for many a fight takes lives and lives to finish; but above all, this fight of Hamlet, 'gainst the powers of evil, is a long one—long and hard! That is why the story is immortal, and of surpassing interest in every age—in every sense, a Saga of the Soul.

Isabelle M. Pagan

HEREDITY

WHEN I regard thy stern, calm eyes,
And hear thy silver speech,
Two doubts there be that torture me,
Whose secret I would reach.

Art thou a Cæsar, folk had fear
To gaze on face to face—
Some long-forgotten 'stablisher
And rampart of thy race?

Or art thou one that is to be
A Christ unto mankind,
Whose tears shall save a heedless world,
Whose whisper lead the blind?

E. E. SPEIGHT

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THE PRESENT MIND OF THE CHURCH [1]

By CHARLOTTE E. WOODS

UPHEAVALS that are catastrophic, that follow in the wake of world-shaking events such as the Great War with its aftermath of dying civilisations, are too obvious for detailed comment; there are, however, changes in progress, perhaps equally far-reaching, which evade recognition because we who observe them are ourselves part of the change. And greatest among those metamorphoses of to-day, which are no less radical because they are silent and interior, we must regard the new movement in the religious life of England.

The corporate religion has, in short, changed with the corporate consciousness. Were the Englishman's religion a foreground part of his consciousness, the change would be even more marked than it is to-day. But religion in England—let us say rather State religion—has ever been an affair of the educated minority, and has consequently suffered from the defects of its eminently restrained and respectable qualities. Now, however, the English Church has awakened, with extraordinary sincerity, to a sense of these defects. Her historic freedom from arrogance has made possible a real movement towards spiritual self-development. At the outset of the War the National Mission of Repentance and Hope was instituted to recognise, and if possible to remedy, the shortcomings of the nation's religious life. On the outer plane that mission was a failure, unless the honest desire for a new Baptism of the Spirit may be accounted to it for success.

[1] Written after the Church Congress held in the autumn of 1919.

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Since then, however, the Church Congress for 1919 has met, and revealed an extraordinary change in mental attitude. The gathering itself, being some four or five months old, is chiefly interesting now for the evidence it gave of the working of new forces within a form no longer, perhaps, resilient, yet responsive up to the limits of its capacity. This was most strikingly shown by the utterances of the Congress upon Christian Unity. Concerning the vital necessity for the healing of separateness there was no uncertain voice; the practical questions of the removal of ecclesiastical and legal barriers were the main subjects for consideration, and were fairly, fully, and frankly discussed. As to reunion with Rome, the best policy suggested was that of quiet standing aside in the hope that a possible transformation of the theoretical basis of the Papacy might so modify the Roman conception of the Church as to allow of its union with other Christian Bodies. In the case of union with Nonconformist Churches, however, no such delay appeared necessary. Indeed, in the opinion of Bishop Welldon, the Church's hold upon the people was absolutely dependent upon a rapid healing of her unhappy divisions. Canon Temple, speaking as head of the "Life and Liberty movement," declared that he himself would unhesitatingly abandon the Establishment, if its retention rendered union with Nonconformist Churches impossible. His suggestion of study circles in which Churchmen and Nonconformists could meet and explain their respective positions for the purpose, not of mutual conversion but of mutual understanding, was made in a high spirit of Christian fellowship. The general temper, in short, with which he emphasised the essential values, in contradistinction to the non-essential, cannot be too highly commended.

But the most spiritual note was sounded by a venerable dignitary of Norwich, Canon Hay Aitken, who interrupted an anxious discussion of ways and means to union by the quiet

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reminder that union was an already existing fact which it was no part of the work of the Congress to *create*. Those who lived the true life of the Spirit, whatever their outward conformities or nonconformities, were already united beyond the reach of any separative enactment of man.

These words appeared to state the conclusion of the whole matter. It is only the intellect that divides; the Spirit is ever one, and speaks to every soul in the common language of the heart. Truly we have not laboriously to *create* that which is the basal fact of Nature on all her planes. The task of the Christian Church is to make a fact of organisation what has ever been a fact of *being*. In the meanwhile it is good to find its leaders seeking honestly and earnestly to overcome the man-made difficulties which stand in the way of a simple expression of a spiritual, fundamental truth.

As a practical outcome of the discussion a great meeting of Reunion was held at the close of the Congress, at which three Bishops and two Nonconformist divines took part. The words of the Bishop of Peterborough were immensely significant of the changes that had come over the spirit of the Churches. They all prayed, he said, that the day would soon come when they would be one. The spirit among Christians in this country had wholly changed within recent times. Thirty, or even twenty years ago, the spirit of the Churches was, in the main, a will to differ, but now it is a will to agree. The practical suggestion, in reply, of the Nonconformist, the Rev. Carnegie Simpson, was that any step taken towards union should be simple, and should not be spoiled by too many saving clauses. The suggestion of a Theosophist would be not to confuse unity with uniformity, but to discover a common ground sufficiently inclusive to find room for diversity—even for disagreement—and yet to leave the fundamental oneness unimperilled. Surely Christianity is comprehensive enough for this.

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A word must be said concerning the discussions on Spiritualism and the occult, which formed an entirely novel feature in the programme of a Church Congress. Many of the speeches, it is true, were wide of the mark, and revealed very little real comprehension of the pros and cons of the subject. Naturally the cons came in for the greater share of comment, most of the divines holding to the well-worn doctrine that such practices as modern necromancy were clearly repugnant to Christian teaching. One voice only was raised in modification of this view—that, namely, of the Dean of Manchester, who has since called for investigation of the phenomena of Spiritualism by a committee of scientists. He made the (for a cleric) astounding assertion that " it was probable that Spiritualism had come in to fill a void in the current teaching and practice of the Church ". He had personally no doubt that " there was a region of psychic experience . . . which demanded the most careful attention of skilled investigators ". The whole debate, in short, was a sign of the times, and would, a few years ago, have been impossible. One and all implicitly admitted the truth of certain aspects of the matter ; those who objected, doing so because they believed the Church had the lawful way of doing what Spiritualism did unlawfully. The whole question at issue was not between the truth or falsehood of spirit communications, but between the lawfulness or unlawfulness of the practice.

In summarising the lessons of the Congress one can do no better than quote the three points of the Bishop of Peterborough's closing Address :

They had tried, he said, to see truth, not by way of negation but by affirmation. Below all conflicting and varied points of view had been the great glowing and abiding desire for fellowship. Their humility was greater than formerly, and no school now claimed a monopoly of truth. The second point they had realised was the immensity of the task they

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had to accomplish, a task demanding a much larger and fuller obedience. And the third point was the new sense that had come to them of the immeasurable resources of God.

We are thankful to record these striking evidences of a change of heart in the Anglican Church. Yet we are not blind to the reactionary forces at work in its midst, of which the intolerant stir now being made by the English Church Union, over the invitation of a distinguished Nonconformist to occupy the pulpit of Durham Cathedral, is a marked expression. The question is: Can the Church of England stand firm against the reactionary tide which may well overwhelm its latest spiritual accomplishments? There are elements of disruption at work in its midst which merely pious talk of spiritual unity is powerless to confront. What is needed is a settled policy of action on lines determined by the clearest spiritual vision, and the most skilled and statesmanlike leadership.

All Theosophists who have the interests of England at heart will watch the progress of Anglican development within the next twelve months with fraternal sympathy and sincere aspirations towards the achievement by the Church of a peace that shall be peace indeed.

Charlotte E. Woods

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IN DEFENCE OF FAIRY TALES

By F. HADLAND DAVIS

DR. MONTESSORI has proclaimed against fairy tales for children, and in so doing many will think that she has entered the nursery and robbed the child of its dearest possession. Dr. Montessori looks fairies and pixies and banshees and all elfin folk straight in the face and shakes her finger at them. As an authority on the education of children she does not believe in fairies. "If you wish to create power of discrimination in a child," writes Mr. Haydn Brown, a warm supporter of Dr. Montessori, "then surely you will begin a life's education by means of multitudinous facts, but also by keeping out the opposite as rigidly as possible."

Such a theory is what Dickens has called the "Murdering of the Innocents". It would seem that Dr. Montessori and Mr. Haydn Brown are on the side of Mr. Thomas Gradgrind, who said:

> Now what I want is, Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will be of any service to them. This is the principle on which I bring up these children. Stick to Facts, sir!

In the education of children we will *not* "stick to facts" all the time, because our aim is not to make walking encyclopædias, but vital men and women gifted with humour and imagination, gifts which are never allowed to exist in the Gradgrind mill.

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It is worth recalling that Dr. Montessori commenced her career with the treatment of feeble-minded children, and on that experience her educational system is based. It is because imagination does not enter into the case of defective children that Dr. Montessori has not given the creative impulse sufficient attention. In *Spontaneous Activity* her chapter on "Imagination" deals for the most part with its sub-title, "The Moral Question," and it is clear that the writer knows little about imagination and still less about fairies.

Peter Pan has been running for many years, and I hope it will go on running, long after its delightful author has gone, not to Heaven, but to Fairyland. And I hope the children will go on clapping as a sign that they still believe in fairies. There is something radically wrong with a child who does not believe in fairies, just as there is something radically wrong with grown-up people who do not believe in children and who go so far as to agree with Swift that it is a pity we cannot eat them!

I was recently told by a lady who edits books for children that when boys and girls go to school they no longer believe in fairies, but when they grow older and wiser many of them believe in Fairyland once more, and nothing can shake them into apostasy.

I could mention half-a-dozen writers who believe in fairies. One has just gone to the Holy Land, and it is probable he will discover a fairy tiptoeing on Mount Olivet, where little more than eighteen months ago we had machine guns in action. He may even find, not Moses among the bulrushes, but an ogre trying to sink a princess in the Dead Sea, or little rainbow-coloured elfs dancing in the Garden of Gethsemane.

Ruskin's *The King of the Golden River* was read aloud to me as a child at least seven times. It was a magical tale I could not hear too often. Years later I re-told that story to about five hundred slum children, children who had never seen, and

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probably never heard of, Peter Pan; but they listened to *The King of the Golden River* with breathless interest. Not a sniff, not so much as the scrape of a heavy boot on the floor or the crack and suction noise inevitable in the eating of a large peppermint. Keen pleasure was written on their faces, and when they went back to their miserable homes without a single Gradgrind fact, I have a fancy that those children, having entered the bright Kingdom of Make-Believe, would come again and again to the Magic Door and find in the delights beyond much that brought mirth and joy into their lives.

I believe in fairy tales for children and for grown-up people, partly because fairies stimulate the imagination, and partly because elfin folk, with their quaint whims and fancies, prevent us from becoming too prosaic.

As a child I believed whole-heartedly in fairies, and I have believed in them ever since. Every evening, on returning from school, I used to tell fairy tales to one or two companions. They were serial stories that might have gone on for ever, and not content with telling fairy tales to others, I told fairy tales to myself in bed when I ought to have been asleep or pondering over my home work for the morrow.

We have but a poor knowledge of children if we have not discovered in them a belief in things we cannot see or hear. They seem to be in touch with a most bright and laughing world which older and less acute eyes cannot see. A sudden laugh or smile, what seems to us an imaginary conversation—as imaginary as those of Landor—make us aware that our children possess a magical key which we cannot find on our jangling bunch that only unlocks the front door, or jam cupboard, or stables. We might rub a hole in Aladdin's lamp and never bring to our side so much as a genie's whisker, but a child, without rubbing anything but its imagination, can open the gates of Fairyland and revel in the joys of that delightful

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kingdom. That world is much more real than a nursery with its Noah's ark and wooden bricks and rocking-horse.

Instead of hurling facts (if facts can be hurled) at a child's beautiful belief in fairies, we should do all we can to foster it. It is much too precious to be ruthlessly destroyed. Let your child read Grimm and Andersen, Lewis Carrol and Perrault, not forgetting *The King of the Golden River* and the delightful fairy books compiled by Andrew Lang. These will provide a form of entertainment far more vivid than a grown-up person can possibly conceive. In making this concession you are not ruining the child's future education. You are not sowing seeds that will grow up into an unpractical dreamer. On the contrary, although you are not giving your child a dish of facts, boiled, baked and stewed into an unpalatable mass, you are stimulating the child's imagination; and with imagination, perhaps because it has something magical about it, all things are possible.

My own son had the rather extraordinary experience of being born, as a friend of mine happily expressed it, with a book in his mouth instead of the proverbial silver spoon. I wrote the book myself, and it is called *Tales for Peter*. It was conceived during a tramp on Dartmoor, where the tors were brooding gods and the flaming gorse seemed like heaps of fairy gold. The stories were written in rain-soaked Army marquees and in Y. M. C. A. huts, where billiard balls clicked against each other and where I could hardly see Fairyland through a haze of tobacco smoke. And yet I did see Fairyland, in anything but congenial surroundings, and if Peter enjoys those Tales some day, and laughs over the quaint adventures, it will be because, having locked up the Gradgrinds of the world in a deep dungeon, a fairy rewarded me by guiding my hand and by helping me to write *Tales for Peter*.

F. Hadland Davis

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LOVE

STAY Love, arrest thy flight,
Drop from thy Wings of Light
Gold dust and scatter me.
Poised in the sunlit air, shake down thy burning hair,
Making a canopy, veiling thine eyes from me.

Radiant and shimmering,
Still softly glimmering—
Veiled thus, thy Beauty seems
Some fair elusive star, shining from realms afar,
Phantom of thoughts and dreams.

Love, who dost beckon me
Far, far from land and sea,
Ever preceding me, ever receding free,
Caught in no toils of earth, monarch of Death and Birth,
Shed thou thy Light on me.

Mirror thine eyes in mine,
Blind all that is not thine;
Draw me from self to thee,
Burn, in thy flame divine, love that is love of mine—
Burn till thou *shine* through me.

F.

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FER-MENTATION

By THE REV. A. H. E. LEE

FROM the earliest days the symbolism of the Vine and its fruit has appealed strongly to the imagination of men. "*In vino veritas*" is a maxim which holds other meanings than the commonly observed fact that a drunkard will babble his most intimate secrets. Orthodox Christians are pointed to the Vine as a natural image of their Master, as were the pre-Christian disciples of Dionysus and Iacchus. For this strange plant, bound crosswise to a stake, draws its sustenance from

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the hard hill, and though remorselessly pruned and sheared, yields itself with unabated life. Standing desolate through winter, it

> next year blooms again ;
> Not bitter for the torment undergone,
> Not barren for the fullness yielded up ;
> As fair and fruitful towards the sacrifice,
> As if no touch had ever come to it
> But the soft airs of heaven and dews of earth—
> And so fulfils itself in love once more.
>
> *The Disciples*, MRS. HAMILTON KING

Owing to the unhappy prevalence of alcoholic indulgence, the moralist is apt to expatiate on the wonderful process whereby life-substance is extracted from corn, without stressing that other and even more mysterious work whereby the juice of the grape is transmuted into something rich and strange, to gladden the heart of man. Yet the Old Testament Scriptures uncompromisingly connect the double blessing of corn and wine. No less than eleven Hebrew words are used to indicate the latter ; a few of these, occurring in all less than twenty times, may refer to non-alcoholic liquors ; but the meaning of " Yayim " (in 141 texts) and of " Tirosh " (in 38) is quite unmistakable. They denote something that possesses, intoxicates or inebriates ; the final " sh " of " Tirosh " suggests the fiery element in this fire-water.

Alcohol is a word that sounds ominously in the ears of our teetotal enthusiasts. Grudgingly and of necessity they admit some justification for its existence as a preservative, a dissolvent, and for use in spirit lamps, anæsthetics and drugs. Like the Black Alberich and Light Alberich of the *Niebelungenlied*, it seems alternatively a curse and a blessing to the sons of men. Wherein lies the mystery ?

Now any good etymological dictionary will tell us that the word itself simply means " the pure spirit of any body ". The early Arabian Alchemical writers meant by " Alkahál " or " Alkohl " a certain impalpable powder, and it is from their

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term that the modern "kohl" (cohol) is derived, *i.e.*, powder of antimony for painting the eyebrows. Paracelsus used the word to indicate a volatile liquid, meaning the ethereal or astral form of a purified body; "*alcool*" or "*alcool vini*" often occur in his works, and once he adds "*id est vino ardente*". During the thirteenth and fourteenth centuries it was known as *eau de vie* or elixir of life. Arnold of Villanova applied the term to the product of distilled wine, though not as a specific name. In the eighteenth century Nathan Bailey defines alcohol as the pure substance of anything, separated from the grosser matter, an ultra-refined powder or a rectified spirit. But since Lavoisier's chemical Treatise of 1789, the word has lost its primary meaning of powder, and has been exclusively used since then to denote spirits of wine, or a purely liquid substance.

Grammatically considered, AL is merely the definite article; but mystically, it is simply a recurring radix of the family of Deity-names with which we are all familiar, such as "Elohim," "Elyon," "Allah," etc. The Arabian Alchemists conceived of "Hali-cali" as the First Matter, fresh from the Divine Hand, whether as liquid or powder; and all the Adepts warn their students that during the dissolution or change of this "*Prima Materia*," if incautiously used, it will be a deadly poison. To this we find an exact correspondence in Christian teaching, *viz.*, S. Paul's warning against an unworthy participation in the Holy Mysteries of the Lord's "Body and Blood".

The philosophical student will now perceive an esoteric as well as the usual exoteric aspect of alcohol; and he will be prepared to admit that the process by which it is produced suggests other and higher operations than those of the average brewery. Between the raw vintage of Nature and the completed and perfected wine there must always be the work of fermenting. Nature can give you grapes, but not Burgundy or Moselle. She has no "hands" wherewith artistically to refine and complete her own raw material. Now from

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the earliest days it has been known that the sugars obtained by the crushing of fruit-juices, or mixing of honey with water, or certain other processes, are, if exposed to air and sun, liable to peculiar changes. Such liquids, however clear at first, do not remain thus. Operated upon by the hidden potencies of light and warmth, they become turbid. Bubbles rise, hissing commences, a scum collects, blown up by the emerging air into a foamy froth, and gradually the sediment or "lees" sinks to the bottom. In due time, this violent action moderates, the bubbles disappear, and finally the fluid once more becomes clear. But it is by no means the same as before. The sugars have been absorbed into that powerful "spirituous" smell and taste which unmistakably distinguishes alcoholic from non-alcoholic drink. Again distil this fluid with moderate heat, and the matter condensed into the receiver will be found to be a clear, volatile substance, lighter than water, very intoxicating and highly inflammable. It was this volatile liquid, obtained from wine, which the old Alchemists called "spirits of wine". So also they conceived the "*spiritus*" or breath of man to be the most subtle and refined part of him. The most refined essence of anything in the human or the lower kingdoms was called its "spirit"; and we use precisely the same word for the soul of man and for a glass of gin.

Let as examine the word "fermentation". It is of Latin origin (*ferveo mentem* - I burn or heat the mind), and its root idea is that of a boiling, an agitation or fierceness, of something pugnacious and rousing: in natural products, the effervescing gas bubbles, and in *man*, the psychic equivalent of these, *i.e.*, agitating or passionate ideas and fancies. In German the process is called "*Jäsen*," "*göschen*," and "*gischen*"; in Low German "*gäscht*"; in Anglo-Saxon "*gest*," "*gist*" and "*yst*," whence comes our "yeast". Another term in Low German or Anglo-Saxon is "*barm*," from "*bären*" (to bear

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up). "Yeast," "gist," and other such terms, all suggest seething in "yeasty" waves or "gusty" breezes. And the root of all these expresses the interior motion of some fermenting substance.

Now a small amount of yeast will leaven (*i.e.*, swell) a large mass of flour. The chemical ferment assimilates itself to the stuff it is operating upon. The ancient belief was that "ferment" itself was, as it were, a Fixed Matter (invisible to the eye), occultly "professing to" a substance resembling it, but with no true fixity, assimilation to itself—as "marriage" of the unseen with the seen. Flour once fermented into a paste will "communicate" its ferment to other flour. Thus any matter properly fermented and "exalted" or "sublimated" into its essence, will act upon the spiritual part of other matter. Applying this principle to all grades of life, human and sub-human, the Alchemists declared: "Ferment displays the work, otherwise nothing comes of it."

The philosophical chemist will therefore discern the process which is as continually applied to the human as to the natural "grape". For the production of the Immortal Liquor, *Aqua Vitæ*, the wild stock and teeming, prodigal vitality of normal existence must be ruthlessly crushed and broken up. The rank growth of "primary Nature" is pruned in the cosmic vineyard of constantly recurring wars, famines, plagues and desolation. But these are only the phenomena indicative of the presence of the operator. The wheel of the Law revolves, the Moving Finger writes:

> While some we loved, the loveliest and the best
> That from his Vintage rolling Time hath prest,
> Have drunk their Cup a Round or two before,
> And one by one crept silently to rest.

And we scarcely need Omar Khayyam's earnest assurance that He that tossed us down into the Field of Nature knows all about it. The "work" having thus begun on our human fruitage, fermentation begins when the psychical

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heat, followed by mental fervour, seethes and agitates the crude "thinking-stuff" and astral ethers which compose that region called "the unconscious," upon which modern psychology is more and more compelled to fix its attention.

For a simple illustration we have only to turn to the common phenomena of adolescent life. At the age of puberty, certain psycho-physical "juices" begin to seethe and energise in the growing "grape". A separation is inexorably, either gently or harshly, brought about from the parent stem. The old, protective, conventional "skin" bursts under pressure; the passion-yeast responds to the outer action of the breezes and sun-glare of world-life. Childish ideas are set aside; the long, long thoughts of revolutionary youth begin to kill infantile association and early customs; this is the stage of "death and putrefaction". The hour of fermentation has struck; it is the iron age of the struggling Ego. Out of the crude jungle-growths of natural, unregenerate humanity a purer spirit is waiting to be extracted by the Divine Art, passing from the Iron to the Silver and thence to the Golden Life; and this ferment-struggle is the "violence" by which alone the Kingdom of Heaven may be taken.

Here we note the contrast between the "healthy-minded" and the "sick" soul, to which William James called attention. To Walt Whitman, that sky-blue soul,

> The efflux of the Soul is happiness—here is happiness;
> I think it pervades the open air, waiting at all times;
> Now it flows unto us—we are rightly charged.

But in less skilfully fermented souls this "efflux" is apt to be morbid or ineffective. The difference lies in the application of "temperature," as in the normal production of alcohol. All changes in the soul-microcosm, as in the Macrocosm, take place by a change of temperature, or, in its human corresponding quality, Temperance. Too high a temperature will ruin a rash and impulsive person; too low a temperature

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will fossilise the melancholy and inert nature. To be philosophically temperate means to keep the fermenting process alive by careful thinking, avoiding the extremes of impetuosity or sloth. An enormous amount of mental damage is unconsciously wrought by those who allow and encourage any so-called "new idea" to ferment freely in their own mental Vats, just because it is "modern," without allowing judicious Reason to measure it and control its "heat" according to the state of the "liquid" to which it is applied. Intellectual—and, still more, emotional—inebriety is a special danger for an age fermenting with new ideas. Even among naturally strong and healthy soul-grapes, there are few who can easily become, like the famous Spinoza, "God-intoxicated".

Every great Teacher makes an experiment in fermenting the common mind—*Zeitgeist*—of his age. He vitalises the decaying mind-cells by the shedding of his own "Tincture". He intoxicates his disciples with that excitement, or calling out of the Real in them, which we conventionally term salvation. The bystanders at each successive Pentecost prophesy more truly than they are aware of, in saying: "These men are full of new wine." It is unnecessary to expatiate at length on the world-ferment in which we find ourselves to-day; we are all, literally, in the melting-pot of the Arch-chemist; and, willy-nilly, this boiling, effervescing process will continue until a new world—with more "spirit" in it—is transmuted out of the ashes of the old. But again the philosophical chemist will "believe in the Resurrection of the dead"—the re-arousing of the Eternal Reality from quasi-defunct or decaying thought-stuffs. That which operates cosmically, operates also in each separate individual. Long ago the Apostle Paul besought his friends to be "fellow-workers" with God in the mightiest experiment possible for a human being. It was that of transcendental Alchemy: it was based on the doctrine that man must "rectify" his own psycho-chemical components ere

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he could hope to "reconstruct" a shattered outer world. Veiled in uncouth jargon, the experiment was (and is) that of so consciously re-polarising one's life-energy, or *élan vitale*, as, instead of spending it on the transitory externals of time-space (as we must now call it), to re-turn it inwards upon its Vital Source—the "One" of Neo-Platonism, the Brahm of Eastern thought.

The resulting efflux of this oft-repeated fermenting process is the focused and manifested "Philosopher's Stone in a concrete Essence of Light," that same Light which occultly shines in our normal darkened mentality. Corresponding to the alcoholic fermentation, the liquidised soul or flowing plastic ether-current—that "wetteth not the hands"—must pass through the black stage of corruption and putrefaction to its resurrection of Easter whiteness, until it finally ascends or sublimates as the fixed Wine in full Redness, which is the wine recommended to the Christians of Ephesus. One grain of our metaphysical ferment will suffice to "leaven the whole lump"; it will multiply and assimilate the medium through which it operates, until a magnetic force is generated which arouses the hitherto latent Gold or Light. Nor can such a process be a selfish one; it implies a real, though rarely-understood, Communion of Saints. Give and you shall receive; receive and you shall give again; and so onwards. "When one life, being fermented, throws its life to another equally fermented, a greater perfection results in the patient than was beforehand in the agent who imparted it. That is the law of progression of the Vital Force: *sic itur ad astra.*"[1]

Thus even our Alcohol, despised and rejected by temperance enthusiasts, is not without mystical significance. Governments and parliaments debate as to the wisdom of a country "going dry" or remaining "wet," but Adepts, like

[1] M. A. ATWOOD, *Suggestive Inquiry into the Hermetic Mystery.*

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Pythagoras long ago, know that whether the outer man is teetotal or otherwise, it is the "dry soul"—*i.e.*, one extracted by art from the lower sea of birth and death—which is truly temperate and wise. We are in line with all that is best of their doctrines when we can interiorly chant the words of the old Pentecostal hymn:

Veni, Creator Spiritus,
Mentes tuorum Visita . . .
Fons Vivus ignis, Caritas,
Et spiritalis unctio.

A. H. E. Lee

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THE PATH AND EVERYDAY LIFE[1]

By ALICE WARREN HAMAKER

"TO make the world safe for spirituality" can only be done by looking upon human life and civilisation as a spiritual phenomenon, *i.e.*, by recognising that everything in our life has as its basis a spiritual thought and purpose. The ordinary things of every day are usually classed as mundane matters, and our religious beliefs and practices as spiritual matters, so that people profess one thing on Sunday, or any other day of prayer, and do quite the opposite the rest of the week, when at the office, at home, or in recreation.

This is a most unfortunate state of things, and no credit at all to our modern civilisation. Our consciences prick us so insistently that we organise charities and philanthropic activities, and establish propaganda for all kinds of ideals at tremendous expense in money, time and labour. This tends to mitigate the bad effect of divorcing our religion from our daily life, but it is not the solution of the poverty, tyranny and vices prevalent among us, even in our most civilised countries.

We are in physical bodies for the benefit of our souls, and it is as much a divine act to provide for food, shelter and clothing as to give money to a charity, which after all is only intended to provide some one else with the same things—food, shelter and clothing. Business should not be the sordid thing it is, nor work the terrible, exhausting drive it usually is; and

[1] A paper read before the Montreal Lodge, November 30th, 1919, at a public meeting.

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neither should domestic work be the dull routine it is, nor motherhood the anxiety and worry so often manifested. We could not live without farming, manufacturing, transporting and commercialising our produce, nor without housework, cooking, sewing, rearing and educating children. We cannot all leave everything and go out and become mendicants and itinerant preachers, practising celibacy and abstention from all things of the world, and the other unnatural modes of life prescribed by some teachers. *Some* of us must work on farms, in factories and offices, in homes and in schools. The greatest teachers lived in the world among men who did the ordinary work of human life, and shared their troubles.

The conviction is gaining ground that, to attain Initiation, it is not necessary to make any great change from the present position of the candidate. The Path can be followed by those who are at work on the necessities of mundane existence, and the man with a family to provide for can successfully attain Initiation while continuing to live in the same way that other people do. The attainment of Initiation depends on a change in the character of the candidate, and not on his circumstances and environment; and it is doubtful if change of circumstances will affect the change in character any quicker or better. For instance, it is harder for a society woman to avoid snobbishness or exclusiveness while remaining a society woman, than it would be if she boycotted society completely and avoided snobbishness by avoiding snobbish people. It is not the actual thing done, but the difference in the character, that makes the Path to Initiation, and it makes a greater difference to the character to stay in the same place and environment and act differently, retaining one's popularity where possible in the same set, while trying to practise the great virtues. The experiences gained in such an attempt would be a lesson in so many different things, and an eye-opener to God's plan among men.

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The attainment of Initiation depends on the individual development of the seven great virtues attainable in this human life—Love, Selflessness, Steadfastness or faithfulness, Resignation or patience, Self-reliance or fearlessness, Purity, and Perseverance or diligence; and these virtues can be developed in any circumstances or environment. Let us apply them to some typical phases of everyday life.

1. Take a man with a job in a large corporation, with a salary that just covers his living expenses and leaves him with so little over that he cannot indulge in any luxuries; his time and energy also, are so exhausted by his daily work that he has none left for any hobby, however inexpensive. He lives in a continual drive, pushed by the officials of the soulless corporation to greater intensive energy towards the making of profits for the concern, and pushed by the needs of his family for the decencies of life, knowing all the time that younger men behind him are trying to squeeze him out of his job in their ambition to get his place and better themselves, and that he has either to get on to that higher job or go under.

This type of existence represents that of an enormous mass of people in North America and elsewhere, and is a much harder existence to face than the life of a slave; for a slave can always be assured of being supported, while a free man can lose his job and starve, and see his family starve too. The fact that cultured people have to lead such existences must be the karma left over from the days of slavery, and the strain is inevitably making nervous wrecks of otherwise normal men.

This man must make his job his Path to Initiation, since it is the central point of his life, around which everything else focuses. First, he must practise Love. Love—sometimes called Compassion—is not merely the opposite of hate, but the true sympathy between men, and this is what he has to practise with his bosses and the other men in the office. He must

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sympathise with his juniors who are ambitious to get his job and squeeze him out to possible starvation. He has to realise that they have to take that attitude or they may be thrown out themselves to the same fate. He must also sympathise with the ambition of his boss, who has to drive all those in his employ to make a good showing in the way of profits for the unknown shareholders, or he will lose his job too. Not only that, but that same boss has to make money himself to put away in a nest-egg for the time when he has to retire and make way for the younger men.

This seems rather a hard nut for our man to crack, but men have succeeded in doing this and have maintained their jobs at the same time. The changed attitude towards his fellow workers will naturally cause a man to change his habits in the office, but it is not a fact that men have to be thrown out into the world without any money in order to learn what non-possession means; for, by having a salary only adequate for decencies for himself and family, he can learn quite well what non-possession means without having to beg for his existence.

Having got over the feelings of jealousy and envy towards his fellow workers in his job, he can now practise Selflessness and Faithfulness by throwing himself whole-heartedly into his work with the idea of benefiting the corporation that employs him. This is no trouble where the corporation rewards him for his increased efficiency in actual cash, but it is certainly hard to take such an attitude when no praise or reward is forthcoming in any tangible form, and he will find out the extent of his endeavour in seeing what happens when he asks for the usual rise of salary.

Patience and Diligence will probably develop in the course of the last considerations dealt with above, and he will know what Self-reliance means when his friends try to tempt him away from his chosen Path or to discourage him by

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stories of those who have worked and failed, or have been cheated of the fruits of their labours. It takes fearlessness to continue in the face of possible failure; and, as regards the virtue of Purity, he will be quite busy enough attending to its one phase—Truthfulness—while plodding on to get that higher job which he must get if he is to keep ahead of those pushing him from behind.

I will not say much about his life outside his job, for this will be exceedingly limited and dependent on his family; but we are not unlimited receptacles, and can only learn more as we give out what we have. So he can fill up his spare time, and make use of any spare energy he may have left over, by passing on his knowledge to his family and friends, giving them the benefit of his experiences, and doing what he can with the same attitude towards these little things as he takes towards his job. The little things count just as much as the big and important things.

As regards Purity, let me make this one remark. Celibacy is not a necessity, for even a Master can take a body, male or female, and marry and have children, as we are told many have done when they have wished to propagate tendencies and tastes in a nation or tribe by the natural channel of heredity. Heredity is a controllable factor in Nature, even for human beings; and to hand down to the race or nation the best of oneself through heredity, can be a selfless action in any man or woman.

2. Let us now turn to another phase of life: the woman with a family and a limited income. Here we have another exceedingly limited existence, and one followed by a great mass of women. Such a woman's life is one of constant work, worry and confined environment, and yet she is one of the most important units of any race or civilisation. She is at work all day, for she is usually without help or with inadequate help, and she is never able to get away from her

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environment for any length of time. She is hard at work at her domestic duties and the rearing and managing of babies and children, and in the evenings is called upon to be a companion to her husband—while among the poorer women she may even be a partial breadwinner as well.

There is no question as to how she shall follow the Path, for she has no time or opportunity to do anything outside her home or family, and it must be pointed out that it is not the talking that matters but the doing, when it comes to a question of taking the Path to Initiation. Selflessness is probably forced on her by her multifarious duties in regard to others, but love will not come quite so easily, because of the dull routine and continuous sameness of her daily life. Irritability is the fault often to be found in such homes, and it is as much the opposite of love as hate. Too often the tongue of the busy woman is nagging and sharp, and as a rule she might well be excused; but for the candidate for the Path the handicaps of environment are no excuse.

Too little stress is laid on the value of the little things of every day as our training-ground for future Masterhood, whereas the truth is that too much stress cannot be laid on these same little things. There is no difference between the command given to a specific person by a Master or Teacher, and the duties allotted us by karma. Both have to be done with the same care and in the same spirit, and the spirit of Love is essential. To practise the virtue of Love means that unkindness or an unkind word is impossible, irritability must always be absent, and a cheerful, friendly attitude prevalent all day long towards everybody that comes near the house, however coarse or undesirable that person may be. A student has written that the candidate on the Path to Initiation can usually be known by his or her unfailing cheerfulness and helpfulness.

Resignation is another virtue seldom practised in such environment. There is usually a kick against the conditions,

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and grumbling that things are as they are, and most people want to be relieved of their endless work. One can appreciate this desire, but it will help no one morally to be relieved of his or her duties, and karma has placed the man or woman in that position. The relief must come from two sources—a more cheerful frame of mind, which will bring greater efficiency in its train, so that the work will be done more quickly and easily; and secondly, by the elimination of the unnecessary ostentation with which people surround themselves to no purpose.

Steadfastness and Diligence are ideals almost forced by nature on women of such environment, but in most cases something more is much to be desired; such, for example, as a little more trouble towards the use of one's personal talents for the benefit of family and friends. A woman with the ability to teach and the necessary learning, so often takes no trouble to teach her children what she knows, or to develop their talents from her own stock of talents and possibilities. As a friend put it to me lately—and this lady was a grandmother—"most women don't know they are alive". It should occur to some women that here is a source of change from the dull routine of the home, while tied there.

Fearlessness comes naturally to a mother by the natural causes provided by Nature, and hunters know that the most courageous animal is the female with young; but large numbers of women fail when the phase of Purity known as Truthfulness comes to be examined. I am afraid the accusation of gossiping is only too true. No one has the right to say anything to anybody unless he knows it to be true, and anything told us by some one else is not necessarily true because it is told to us. If we wish to repeat it, it is incumbent on us to find out first of all whether it is true. Men are also offenders in this way, but not more so.

3. Too much time cannot be spent discussing the above phase of life, because the opportunity to use it as a means of

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following the Path is rather more obvious than that of the other kind of woman—the woman of wealth, large or small, with an enormous amount of leisure. Her life is a round of so-called social duties, and a cultivation of the accomplishments of civilisation. She is often exceedingly busy and her time is fully occupied, even though the things she does seem rather futile.

It is no part of this paper to discuss the phase of our civilisation that allows of great wealth side by side with great poverty, so I will not discuss the rights of such women to have their wealth and fritter it away in the way they do. I may discuss our civilisation in another paper, but for the present I take the facts as they are to-day, for it is to-day we live, and it is now that we can dedicate ourselves to the Path. Initiation is for all, even though it may be hard for the rich person to attain it.

It is agreed that leisure is necessary for culture and the arts, either for patronage or for the development of talents and faculties ; so, since karma has put some women in the position of leisure, their duty clearly lies in the development of culture. I am afraid the idea is prevalent that the duty of such women is to leave their life of ease and wealth, and give their money to the poor and their time to works of charity. This may be true in some cases, but the condition of our charitable institutions, and the bad name given to some philanthropists, indicates that most of our people of ease and wealth have missed their vocation. Their work is too often incompetent and wasteful, and they would be better employed in doing something else that they could do without upsetting the real workers. Not every one is fitted to do social work, but women of ease always have the opportunity to develop talents and faculties and give of their work in culture and art for their poorer neighbours. It seems perhaps to be the one way they can be selfless ; for talents, and the opportunity to develop them, are not given for the

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benefit of the talented, but for others; and few enjoy the trouble that these talents call for. It also takes Diligence and Perseverance to stick to the study of arts and culture while lacking the incentive that money has to a poorer artist.

The social intercourse known as society, with its innumerable conventions, must be considered one of the necessary phases of life for our divine souls, for it is inconceivable that anything that is can be a wrong, since life is a divine institution, even though we might make it seem a wrong by the use to which we put it. Society is either hated or despised, or it is the most desirable of institutions, according to the temperament of the individual woman; and to the woman who wishes for it and has the opportunity to indulge in it, it must be the phase of life in which to practise the rules of the Path. Again, Initiation is for all.

Besides Selflessness, which can be attained by devotion to the arts and culture for the benefit of the less talented and the poorer people, Love and Purity will be the hardest virtues to live. The woman struggling on the Path will be called to maintain her place in society while trying to combat and avoid envy, jealousy, snobbery, gossip and scandal, and deliberate, malicious lying. This will be exceedingly hard; but as there is nothing impossible to anyone, because of our potential divinity, this must be and is possible; and the influence on society of such a triumph on the part of anyone would tend to make of our society the divine institution it should be, instead of the rotten scandal it usually is.

4. Turn now to the man belonging to the richest stratum of society, the millionaire—now almost becoming a common nonentity. His life is a game to see how much he can make and how he can beat others at the same game. To him it is a sport, and he does not understand the serious side of his sport, any more than does the hunter realise the terror and tortures

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of the hunted animal while he enjoys his journey across country.

For such a man to enter the Path, the seriousness of life will force itself on him, and his ability to make money will no longer be merely a sport; but unfortunately he usually falls into the other error of thinking that he must continue to make still more money to give away to those who cannot make enough, so perpetuating the same economic condition we already have. I cannot discuss economic conditions in this paper, but I will draw this man's attention to the fact that the virtue of Purity demands that he shall see that in making his money he is in every way honest towards his employees and fellow men. It may be possible to become a millionaire while being scrupulously honest and fair in all his dealings, but it is not easy; and his life will not be the sinecure it was when money-making was merely a sport. Then Love demands that he shall see that in making his money he shall consider the needs of those less fortunately placed than himself, and see that they are not deprived of the good things of life. While men are called upon to work, there is no reason why that work should be handicapped in any way. Karma will take care of its own work without our aid in providing the handicaps, and it is no part of our duty in life to see that people are given the opportunity to overwork themselves, ruining bodies and souls in the process, or to live in insanitary, vicious and ignorant conditions, or even that ignorance should be present at all amongst us, any more than disease. If a person *will* be vicious or ignorant, he will be so without our help.

We can safely leave our millionaire to practise Steadfastness, Resignation, Self-reliance and Diligence, for he will need them to make his money. A man who goes in naturally for the making of money to the exclusion of most other things, is usually so limited in talents and capabilities that, unfortunately for him, he can only make money; and as there is

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nothing else for him to do, it is up to him to do it while practising the same virtues as any other candidate for the Path, if he can. It is no crime to make money or even make profits; but it is wrong to do so at the expense of others. Money is not a sin, but our attitude towards it usually is.

The man whose natural capacity is to make money, will have a hard time changing his life and habits while sticking to his money-making; but it can be done, though in making a success a millionaire might possibly succeed in making our whole commercial institution a different story from what it is now.

5. When we turn to the man or woman so situated that he or she can become a free lance and lead the life desired, our problem becomes an easy one. The scope of their choice is very wide—so much so that it becomes a matter of making an individual study of each one; and this is the work of a Master or an advanced student with the special knowledge requisite for such advice. Anyone can become a free lance in society, to work in any special field in which it becomes possible to realise how to lose oneself in service to mankind, who has either independent means or a relative willing to provide the necessary means, or who has capacities and talents enabling him to work his own way through by the fact of sincere and faithful endeavour. Sincere and earnest work will bring its own independence, though one may never be able to have anything ahead or retire from work. Work is a necessity to life, and no one is an acceptable student on the Path who is lazy; sloth being one of the vices that lead to annihilation—the others being hate, selfishness, cruelty and lust.

In conclusion let me point out that the Master will come to those who are starting to do what they can to reach the straight and narrow Path that leads to perfection; only there are too few starting. We must be volunteers first, before we

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can be accepted into any inner circle of students. Also it must be borne in mind that no further knowledge is required than that already known by the individual person. Learning will not help by itself, and is not absolutely necessary for discipleship. It will come in time; and Madame Blavatsky has told us that there are many Adepts she knew personally who were not at all learned—their learning did not exceed that of quite ordinary people.

Alice Warren Hamaker

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THE RIDDLE OF BHATARA KALA TO SANGHIANG VISHNU

By C. v. H. L.

AT a recent Congress of the Order of the Star in the East, Prince Kusumodiningrat, from Surakarta, delivered a public lecture for our Javanese brothers in which he treated and interpreted "The Riddle of Bhatara Kala to Sanghiang Vishnu". It is a *lakon* (play of shadows), which is acted in order to avert evil (*roe-atien*). As a rule a *wajang* is given from dusk till dawn; but when the Javanese wants to avert evil, he takes *lakons*, specially appropriated for such a purpose; then the hours are reversed and the play is commenced in the daytime and acted till nightfall.

Bhatara Vishnu Himself acts as "*Dalang*" in order to vanquish Bhatara Kala. The Prince chose this *lakon* because he had been asked to give a lecture applicable to present events, and he found in this *lakon* the teaching and explanation of events that are being enacted in the world at present. The ill-proportioned state of social conditions, the economic disorder, political envy, antiquated systems of education, etc., cause chaos and strife in the world, which can be re-arranged and controlled by one Power only—by the Power of Love and the knowledge of Sanghiang Vishnu in the figure of the World-Teacher.

How the Prince has explained the *lakon*, I do not know; and I did not get any direct information either; I can only give you the Riddle of Bhatara Kala according to the old text, in which many Sanskrit words occur, which make us understand the meaning more clearly.

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It runs as follows:

It grows in the waters (*tirto*, or *tirtokamandanoe*).
The First or Oldest is strong and white (*poerwo* or *poerwa*).
It has arisen from Itself (*laksmito-Lakshmi*).
It is the powerful Red Flower (*poespo maharecta* or *Maharacta*).
The fruit has the colour of Krishna.
The contents hold precious stones of many colours.
The sixfold taste is immortal and poisonous (*satroso-kanda*).

Let us see how we may interpret this exceedingly symbolic language from the East:

The *Tirto* or *Tirtokamandanoe* is the Elixir of Life, the Vital Power that sustains the form-world and makes it grow—that world in which forms exist and undergo evolution. *Poerwodojo . . . Poerwo* is the first or oldest, therefore the Principle of Life itself, which is strong and radiant; for white and yellow are the same with the Javanese, and in the symbolism of the East yellow-white is the symbol for the quality of the Radiant Principle, or the Radiant Form, of the worlds and of every being. We read in the following sentence—*Piti Laksmito*—that Lakshmi is Vishnu's Life-stream; she is said to be self-born, or to have brought forth herself.

Then follows the *Poespo maharecto*, or *maharacto*, which, translated, reads thus: "The Flower mighty red." Red is the colour which the stream of life gets when it is specialised in the individual existence of a divine Being or of man. The Red Flower is the beautiful Lotus of the omnipresent principle of life in each being. Absence of the life-principle in a form is caused by the withdrawal of that life-stream from the form. So long as the *poespo maharacta* is present in a form, soul and spirit have the chance of causing the form to evolve. In the mighty Red Flower lie the seeds of the sense-world, through which the twofold nature is awakened in the form.

Polo (*wala*) *Krishnowarna*: the Fruit is Krishna-coloured. Krishna signifies Nila—indigo-coloured, which is the symbol for the quality in the form through which man's intellectual

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faculty expresses itself. The many-coloured precious stones hidden in the fruit are the ways in which thought is expressed in the world. The qualities of the intellect may become as brilliant as precious stones, and those qualities bring with them colour and strength (there are no colourless qualities). So the fruit is indigo-coloured, and in it are hidden the many-coloured precious stones, the many qualities of the powerful intellect. The growth of the forms is dependent on the course that intellect takes.

Thereupon follows a clause in which the sixfold taste is called the *Satroso*. The translation I received of it was—the sixfold taste, containing sweet, sour, etc. Both are inseparably present. But, returning to the Sanskrit, I should say that *satroso* rather signifies the principle of feeling, *i.e.*, the form in which the senses have evolved. I might explain *satroso* more logically by "the world of the senses," in which duality exists. There we have both immortality and poison, death; non-desire and independence of form, as well as the great desire and the unquenchable pressure towards existence in form. They are one and the same force, but through the nature of the intellect they may differentiate into either way, either to the good or to the evil; or rather into the paths that lead to evolution and growth, or to death and destruction. Mankind is taught by that world of the senses. By the poison of desire it is led along paths of death and destruction to the world of the Spirit, of Unity, and of Self-born Form, which is immortal, and in which mankind will see its Saviour and its spiritual Self-existence.

I should like to call Bhatara Kala here the Preserver of a past period in evolution . . . Bhatara Vishnu will never leave the Soul (Lakshmi) alone in the strife against Bhatara Kala. This is man's Hope for the Future.

C. v. H. L.

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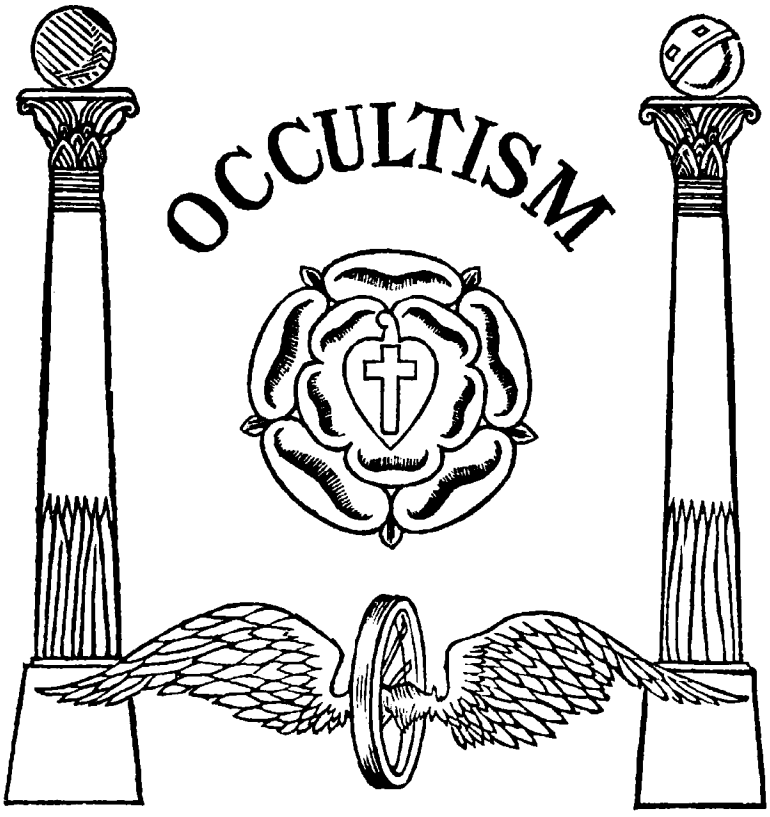

THE ANGEL OF THE VALLEY

By THE RIGHT REV. C. W. LEADBEATER

SOME years ago I wrote for THE THEOSOPHIST,[1] under the title of "Faery," a short account of certain non-human entities whom I saw absorbing the devotion at a *harikatha* in India. Having recently encountered another case in some respects similar, I send this as a supplement to (or a continuation of) that article.

In the Indian case the principal entity was the ruler of a neighbouring grove—a sort of wood-goddess, probably belonging to a fairly high class of nature-spirits, and not yet

[1] February, 1914.

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permanently individualised; possessed of considerable power, but not, I think, invariably benevolent. In my recent experience the person with whom I had to deal, though filling the same post of monarch of a wood, was definitely a reincarnating being, and therefore on the other side of the dividing line—no longer a higher nature-spirit, but a lower Angel.

We imagine that we understand something of the life of those greater Angels who assist at religious ceremonies by acting as channels for the outpouring of divine power; however much higher they may be than ourselves, their aims and their pleasures are to some extent the same as ours. But the class of Angel which ensouls a landscape, a wood or a moor, though nearer to our level as far as evolution goes, is yet a type which in all essentials is further removed from humanity and less easy to comprehend. Our knowledge of this mighty kingdom next above our own is as yet imperfect in so many respects that we cannot even say what stages of evolution lie either behind or before this most interesting division of the heavenly host; we do not know how a particular Angel is appointed to take charge of this spot or of that; nor are we certain by whom or on what principle the limits of his jurisdiction are defined.

We are all more or less familiar with the idea that this wondrous and majestic universe is part of the manifestation of the Deity on the physical plane—that "all Nature is of God the glorious garment rare"; and yet that at the same time each planet is the body of a great planetary Angel, who lives his life in it and expresses himself through it as we do through our bodies, though we can have but little idea of the methods or possibilities of such life. We know only that to him the spherical form is absolutely the perfect form, that to breast the ether in his splendid onward sweep is in some way the keenest of all joys, that all the beauty and vividness and vibrant

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happiness of all the thousand forms of life in the world are but a partial expression of his bliss. The life of his world is part of him, just as he in turn is part of the Solar Deity Himself. This Angel of the Earth is a great intelligence, and in many ways he manifests through us who are a part of him. Music, for example, is one of his faculties, so that when we play or sing we are helping him to express himself, and thus giving pleasure to him; for music is a sort of entity or congeries of entities, and when we use it we are bringing into play another side of Nature, an additional set of forces, and associating with us some of the Music-Angels.

Most of us have as yet no conscious contact with the great Earth-Angel, though it is by no means impossible that that may be one of the glories lying before us in the future. When life was simpler and more natural, men drew nearer to a comprehension of him; at least they became aware of some of his thought-forms, and half-materialised them; and they definitely attained companionship with some of the wood or river spirits who bear to him the same relationship that he, in turn, bears to the Solar Deity.

These wood or river spirits differ much as men do; some are of exalted type, earnest workers in the cause of evolution, while others are by no means incapable of manifesting personal desire and other quite ordinary human characteristics; but their life is so radically different from ours that we are in no position even to attempt anything in the nature of criticism of their actions. They animate or ensoul or brood over (all these expressions are applicable, yet none is fully satisfactory) a section of the earth's surface—sometimes an extensive landscape or a great forest, sometimes only a field, a spinney or a garden. Some seem comparatively indifferent to this physical garment of theirs; others are keenly alive to anything which affects it in the slightest degree. Some obviously dislike all human intrusion and even take steps to prevent it; others

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welcome certain friends, but adopt a reserved attitude towards mankind in general.

Those who ensoul beautiful views very definitely appreciate and enjoy the admiration of the artistic; and almost all show great surprise and delight when they meet a human being who can see them, and understand them and converse with them. Though the higher orders of the Angels reach far beyond any level that the bulk of humanity has yet attained or even imagined, these lower orders may be considered as corresponding to developed men; and indeed it is often by no means easy at the first glance to distinguish between the lower members of the angelic kingdom and the most advanced of the nature-spirits.

As I explained in the previous article, the nature-spirits stand in relation to the Angels just as the animal kingdom stands in relation to the human, and the dividing line between the two is individualisation, in the one case as in the other; but a much higher development of intelligence and reasoning power is gained before individualisation in the case of the less material evolution, and thus it happens that we frequently encounter the phenomenon of etheric or astral entities fully equal to man in intelligence and resourcefulness, but without any special ethical feeling or sense of responsibility.

These more tenuous beings constitute a line of evolution parallel to our own, and consequently every stage with which we are familiar in physical life is represented among them, from the amorphous protozoon, in which consciousness is dawning, to the great Archangel who directs a vast department of terrestrial activity. The number of types is all but infinite—a fact that accounts for the wide difference between the reports of casual observers. For the existence of these non-human entities is widely known in the world, and numbers of people have seen them; indeed, it was only the ignorant scepticism of the last century that introduced disbelief in their reality.

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In old Greek stories we read frequently of encounters between human beings and these minor powers of Nature, and these latter are sometimes represented as materialising temporary physical bodies, always in human form, and assuming parental responsibilities. Modern scepticism scoffs at such legends, but there are many facts in Nature which lie outside our very limited experience. There were plenty of instances in classical days; and it is unwise to decide that, because a thing does not happen in our crassly materialistic civilisation, it can never have occurred under more natural and picturesque conditions. It is unsafe as well as presumptuous to pronounce the bombastic formula: "What I know not is not knowledge."

But to my story. Once upon a time my friends carried me off for a day in the open air—a day to be spent in a tract of country which, though not far from a great city, is left in its wild and primitive condition as a National Reserve for the enjoyment of the people. On Saturday and Sunday it is often quite crowded, but during the rest of the week it is a delightful umbrageous solitude. In the centre of it is a wooded valley, through which runs a river; and as soon as we entered that valley the sensitive members of our party at once became conscious of a brooding influence, by no means unpleasant, but distinctly unusual. Tracing this to its source, we found the whole valley to be under the care of an Angel who has decided views as to what he intends to make of it, and is showing laudable determination and unwearied patience in achieving his ends. He regards the place as a sacred charge, and aims at so magnetising it that it shall produce an effect upon every sensitive person who passes through it. He has stretched a web of etheric matter from crest to crest, to isolate his valley from the outer world; and inside it he endeavours to keep up something like a higher moral temperature, much as we preserve a higher physical temperature in the palm-house at Kew.

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His theory is that people visit the great Park at a time of relaxation, when their minds are free from the strain of business, and that they are therefore less imprisoned within the shell of selfishness, and more open to the higher influences. He argues that if he thus catches men at the favourable moment, the gentle yet steady upward pressure which his atmosphere is applying all the while, as they saunter along his valley or row on his river, must produce some effect—an effect which will of course increase in direct ratio to the impressibility of those who are subjected to it, but can hardly be entirely absent except in the most hardened cases. This aura of his is already instantly perceptible to a psychic, but he considers his work as yet scarcely begun, and is enthusiastic as to the condition which he hopes to be able to induce by fifty or a hundred years of strenuous labour and concentration.

It was of intense interest to us to observe the methods which he has been employing in his preparation, and the success which he has so far achieved; it may not, however, prove easy to explain a line of activity so remote from ordinary human conception. It is comprehensible that every living creature—every fox, rabbit or weasel—is a fragment of the divine life in manifestation, and (though not yet individualised and capable of reincarnation) is *during its physical existence* just as much a soul, a separate consciousness, as any one of us. We must extend this idea to include the smaller forms of animal life, and the trees and bushes of our wood. But each of these lives is naturally independent and self-centred, moving in its own way, so that such force as they radiate flows indifferently in all directions, and its various streams probably cancel one another. By his steady pressure the Angel of the Valley has changed all this; without in any way coercing or interfering with his trees and his animals, he has brought them gradually to be capable of a certain co-operation, or amenable to a common influence. Normally each creature thinks and

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acts for itself just as before; but at any moment, when the Angel wishes it, he can send out a stream to which all the lives instantly adapt themselves; they lie parallel, like reeds combed out by a current, and all the force of the valley is at his disposal, acting as a unit. He spoke sadly, almost impatiently, of the type of human being who visited his valley in crowds on Sundays, declaring that although they professed to belong to a higher kingdom, they were of less actual use to him in the generation of energy than the very rabbits under their feet.

It happened that one of our party was wearing a highly-magnetised jewel, containing gems which had been specially linked with the Heads of the Seven Rays—an object of immense value as a centre for the distribution of force for the helping of men. In this the Angel was keenly interested, asking to be allowed to examine it closely. He fully understood its object and its power; and when, later in the day, another member of the party encountered him alone, he enquired whether it would be possible that a similar arrangement of magnetised and linked gems could be procured for him, explaining in how many ways it would be of assistance to him in his work. Of course we very gladly agreed to provide what he wished; there was no difficulty in doing so, for the merest speck of the appropriate jewel is sufficient to make the necessary radiating centre, so that the total cost of such a talisman is only a few shillings. As soon as it was prepared, a deputation visited his valley once more to present it to him; he was greatly pleased, and requested us to bury it in the ground for him in a central spot which he selected with great care, being especially particular as to what trees grew in the immediate neighbourhood. When this was done, he called together a large number of the higher types of nature-spirits (probably superintendents under him) and held a beautiful little dedication ceremony, in which they were put

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en rapport with the amulet, and its use was fully explained to them. The jewels were caused to glow until they were surrounded by a great globe of living light; and each spirit in turn came and bathed himself in that splendour until he was thoroughly permeated with it, charged with it as though he were a battery.

The Angel seemed grateful for the interest that we showed in his work, and glad to accept any help that we could give him. It was not easy to see what we could do for him, but we presently discovered that he was immensely strengthened and encouraged when we allotted to him a portion of the outpouring of divine force which is evoked by certain religious services. Probably most Christians suppose that the services held in their churches are exclusively intended for the worship of God and for the benefit of those who take part in them; whereas the truth is that their principal function is not selfish at all, but altruistic, for it consists in the calling down and the distribution of huge streams of spiritual power.

It has for centuries been forgotten that all the greater ceremonies of the Christian Church are essentially acts of collective magic. Their ritual was carefully and skilfully planned by the wise men of old, with the objects (1) of calling forth, guiding, collecting and intensifying the devotional feelings of the people; (2) of so directing that upward stream of feeling as to evoke the greatest possible response from on high; (3) of receiving, storing and transmuting that tremendous flood of divine strength so that no ounce of it may be lost, and the very most that is possible may be made of it; (4) of distributing it where it is most needed. Where this mighty magic is understood, a list is kept of the people most in need of help, and of the objects to which this spiritual force can most usefully be devoted; and we found that the most efficient aid we could give to our friend the Angel of the Valley was to include him in such a list. This has of course been done, so he

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is receiving a daily dole of divine grace which redoubles his power for good and incidentally draws us into closer relation with him.

Here, surely, is an instance of the giving of mutual help, of co-operation between two evolutions, which is interesting not only in itself, but as a forecasting of the future, a suggestion of the wider possibilities which may dawn upon the world when we understand God's plan a little better.

C. W. Leadbeater

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A COMMENTARY ON THE BHAGAVAḌ-GĪṬĀ

SRI HAMSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By Dr. S. Subramaniam

(*Continued from p. 75*)

THE third head is entitled: Nara-Nārāyaṇa Gīṭāḍi chaṭurvimsath gīṭārtha samarthanam—"the division into 24 Gīṭās or chapters, commencing with Nara-Nārāyaṇa Gīṭā, justified". It is obvious that the present head follows the previous one as a matter of logical sequence. The Science of the Absolute having been dealt with under the second head from the point of view of synthesis, it was only to be expected that the analytical side of it should receive consideration in immediate succession. For, of course, no subject which admits of being studied synthetically and analytically, can be taken to be fully and properly investigated until both the methods have been used in the examination of it. The title of this third head implies that the Science of the Absolute, from the viewpoint of analysis, involves the study of twenty-four elements, parts, or principles in nature.

Hamsa Yogī proceeds to show that the *Gīṭā* enumerates and fully explains what these two dozen elements are. His position, further, is that these elements arrange themselves from their very nature into four groups. The positions thus taken are established by forcible arguments supported by the authority of the statements in the *Gīṭā* itself

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and, where necessary, by appropriate texts from other sacred books. The discussion starts with quotations from the Upanishaḍs and certain other scriptures, expressing the fundamental Hinḍū theory that all the universes are but the manifested aspect of Brahman. There are also citations as to the law of similarity governing the totality of manifested existence, on the one hand, and the infinite number of units constituting it, on the other—the law well expressed in sayings like: "As above, so below," or: "As there, so here."

Hamsa Yogī bases his contention as to the elements being twenty-four in number on verse 6, chapter 21 of the *Gīṭā* (Suḍḍha Ḍharma Maṇḍala edition)—verse 5, chapter 13 (old edition). According to this verse, they are the five *Mahābhūṭas* or Gross Elements—*Ākāsa*, *Vāyu*, *Agni*, *Ap* and *Pṛṭhvi*; their respective *guṇas* or qualities, called the *Ṭanmāṭras* or *Subtle Elements*; the five organs of knowledge and the five organs of action; and *Manas*, *Ahankāra*, *Mahaṭ* or *Buḍḍhi*, and *Avyakṭam*. These elements are of course differentiations of the ultimate Not-Self aspect of Brahman—the *Mūlaprakṛṭi* or the root of all matter, as opposed to the Self aspect or *Āṭmā*. All manifestation, it is needless to say, rests ultimately on this pair of opposites, which ever remain linked together inseparably in the manifested state, and in which the Not-self aspect is described as the *Kshēṭram* or field, while the Self aspect is called the *Kshēṭrajña* or the knower of the field. That which is the link between the knower of the field and the field is the third aspect of Brahman, called by several apt names. One of them is *Nirupādhikam Mahāchaiṭanyam*, the formless One Life animating all the Cosmos; another name is *Bahubhavana Mahāshakṭi*—the infinite becoming supreme potency, which is ever at work, now creating and preserving for a while, and then reabsorbing, and thus going on without limit and endlessly. Such relation between the two is dynamic, each acting on the other.

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This dynamic phenomenon is spoken of in the Hindū scriptures as Samsāra, *i.e.*, the processes of Involution and Evolution.

Four well-marked states are observable in these processes, and they are due to the action of the three attributes of the Self, *viz.*, *Jñāna*, *Ichchhā* and *Kriyā*, on what constitutes the matter-side of the particular evolutionary scheme. The order in which these four states are found in our World-system is as follows: the *Kriyā* Samsāra, in which the activity aspect of the Self predominates, forms as it were the lowest step in the ladder; the *Ichchhā* Samsāra, in which the desire or the will aspect predominates, is the next above it; the *Jñāna* Samsāra, in which the knowledge aspect predominates, is the third; the fourth state, which is the summation of the other three, is the *Yoga* Samsāra. Taking his stand on the *Gīṭā*, verse 25, chapter 5 (Suḍḍha Ḍharma Maṇḍala edition)—verse 42, chapter 3 (old edition)—Hamsa Yogī proceeds to show that all the elements, save Manas, Ahankāra, Buḍḍhi and Avyakṭam, play their part in the *Kriyā* Samsāra; whilst Manas and Ahankāra have their place in the next higher, and Buḍḍhi in the one above it; Avyakṭam pertains to the state of summation.

What has been thus briefly explained as true of Samsāra as a whole is, on the principle of similarity already alluded to, also true of man.[1] The well known scriptural maxim: Sarīram ādyam kalu ḍharma sādhanam—the body is the very first and the necessary means for the fulfilment of the Law—points to the duty of every one to know all about his various bodies, or the field of which he is the "Knower,"

[1] The following is the table as applied to man:

Kriyā	*Samsāra*	Life and function in the dense body made up of the *visible body* and the *etheric double* of the Theosophist	= Annamayakosha and Prāṇamayakosha.
Ichchhā	*Samsāra*	Life in the Astral and lower mental body of the Theosophist	= Manomayakosha.
Jñāna	*Samsāra*	Life in the Causal body	= Vijñānamayakosha.
Yoga	*Samsāra*	Buḍḍhi and Higher bodies	= Ānanḍamayakosha.

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in the phraseology of the sacred books. Such knowledge is essential to his using and ordering those bodies so as to ensure the fruition which the divine dispensation of evolution has ordained as the human goal. In referring thus to man's bodies, it is necessary to guard against any idea that they are made up of lifeless matter, for the simple reason that there is no such thing anywhere. Therefore the owner of these bodies, which are composed of atoms and molecules ever-instinct with life, and which have their peculiar wills and feelings, must bring them into harmony with his own. For he has to work in and through them only, and never otherwise, in order to reach his high destiny. Expressed in other terms, man's bodies form as it were the very shrine occupied by that ever-beneficent Spirit which is his real Self and the only Redeemer ; hence his duty to keep the bodies ever pure, healthy and absolutely responsive to himself. The value of the truths brought to light by the previous analysis of the constitution of the macrocosm and the microcosm cannot be overrated. I mean that which bears upon the four states of Samsāra and the twenty-four elements, upheld and ensouled as they are by that One Life which animates everything and which is invoked by the Āryan in its Ichchhā, Jñāna and Kriyā aspects under the respective names of Sāviṭrī, the World-Mother, Saraswaṭī the fountain-head of all Wisdom and Knowledge, and Gāyaṭrī, the Saviour.

It is these truths, of paramount importance to the student of the Sacred Science, which the far-famed Gāyaṭrī of four feet and twenty-four syllables symbolises. This symbol, with the Praṇava or OM as a prefix and a suffix, conveys the final truth that all embodied existences live and move and have their being in that Parabrahman which the prefix and suffix represent and stand for. Taking the name Gāyaṭrī itself, the literal meaning is " that which, being sung, confers salvation ". The real sense of it, expanded a little, is as follows : Worship

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to the Godhead should be in the light of the Gāyaṭrī symbol. Therefore worship is first due to It in Its unmanifested aspect, as the beginning and end of all things, as the Praṇava represented by the syllable OM. Secondly, it is due to It in Its aspect of the One Self, the One Life, and the One Not-Self, which are the three ultimates, the source of all manifestation. Lastly, it is due to those ultimates as immanent in all the Cosmos. It is such complete worship that the synthetic science of the Absolute demands, as paving the way to the liberation of the devotee. It follows, therefore, that the most appropriate arrangement of the contents of the *Gīṭā* is that which conforms to the analogy of the Gāyaṭrī, the most perfect symbol of the Absolute which the Scripture treats of.

Thus it is evident that the division into twenty-four chapters [1] is thoroughly warranted, supported as it also is by the authority of such ancient Teachers as Kumāra, Gobhila, etc.

Before closing the subject, it may not be out of place to remark that, to those who labour under the materialistic prejudices of our time, devotion to the study and understanding of such symbols as the Praṇava and the Gāyaṭrī may seem labour lost. But to those who realise that these symbols contain, as it were in a nutshell, a whole philosophy, than which nothing greater has yet been vouchsafed to humanity, it will be no small source of satisfaction to see what a really learned Bishop had to say recently about oriental religious symbols and allegories, and the attitude of ignorant critics towards them. In the course of a sermon delivered in Australia on "The Cult of the Virgin Mother,"[2] Bishop Leadbeater observed as follows:

> I do not think that anyone with our Western education finds it easy to understand the wealth of symbolism which is used

[1] As to the division into eighteen chapters, see Gobhila's very clear explanation in the passages cited from his Kārika on the *Mahābhāraṭa* on pp. 34, 35 and 36 of my Foreword to the Suddha Ḍharma Mandala edition of the *Gīṭā*.

[2] Published in THE THEOSOPHIST, February and March, 1920.

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in oriental religions; and people forget that Christianity is an oriental religion, just as much as Buḍḍhism, Hinḍûism or Zoroastrianism. The Christ took a Jewish body—an oriental body; and those to whom He spoke had the oriental methods of thought and not ours at all. They have a wonderful and most elaborate method of symbolism in all these religions, and they take great delight in their symbols; they weave them in and out and combine them, and treat them beautifully in poetry and in art. But our tendency is towards what we call practicality, and we tend to materialise all these ideas and often greatly degrade them in consequence.

Many of us have been in the habit of studying these matters for many years, and having studied them under another terminology altogether, and from quite a different point of view (from what seems to us, because we are used to it, a much plainer and more scientific point of view), we find it hard to see that all the same great truths which we have learnt in that scientific way are implied here in religion under the form of allegory. Nevertheless, if we are to obtain full benefit from our religious study, we must correlate it to our scientific study, and we must try to grasp exactly what it all means, even though there be many meanings one behind the other, which is often the case in these Oriental religions.

Under the fourth head, Hamsa Yogī deals with the question of the chapters and the number of verses in the *Gīṭā*. As regards the chapters, he argues that the matter is not governed by any arbitrary rule. The presentation of the great subject, he holds, should be such as to enable the student to understand with ease the fundamental principles of the science and at the same time to become familiar with the relevant details connected with those principles from both the theoretical and practical standpoints. He shows that the grouping of the chapters under *J̌ñāna*, *Ichchhā* or *Bhakṭi*, *Kriyā*, and the *Samahara* or *Yoga* sections, and the order in which the chapters themselves stand in each of these sections, are as they should be; for that arrangement and order conform to the Gāyaṭrī symbol. With regard to the question about the number of verses in the *Gīṭā*, Hamsa Yogī relies on the passage in the *Mahābhāraṭa* which says that the number is 745 and is made up thus: one verse embodying the blind

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king's one and only question, 67 containing Sañjaya's answers and statements, 57 covering Arjuna's questions, and 620 Bhagavan's answers.

A noteworthy feature of Hamsa Yogī's views in regard to the *Gīṭā* as we have it, is that he traces it entirely to the author of the epic of which it is a part. Hamsa Yogī observes that the first-hand evidence of the teachings by the Avaṭāra or Avaṭāras, whoever they were and at whatever time their teachings were given, is to be found only in the phonographic records[1] in the charge of Chanḍabhānu, the keeper of the celestial archives, such records being the imprints left on the Ākāsic plane by the words of the Avaṭāra or Avaṭāras. What are taken in the *Gītā* to be the words of the teacher or teachers, are but the version of them by the author of the *Mahābhāraṭa*. In support of this conclusion, Hamsa Yogī lays stress on the fact that, of the 620 verses purporting to embody the answers of the Bhagavān, no less than 619 are to be found in different places in the *Mahābhāraṭa* as well as in the *Gīṭā* itself. This fact shows, argues Hamsa Yogī, that the *Gīṭā* was a compilation made when the *Mahābhāraṭa* was written with the aid of the materials which came to the author's hands through his own

[1] As to such Akāsic records, see the passages in *Ḍharma Ḍīpikā*, quoted on pp. 31—32 of my Foreword to *Yoga Ḍīpikā*. Translated they run as follows:

"In the plane of pure mind, in the fifth sub-plane of the mental world, rules the Lord Chanḍabhānu, controlling all sounds. The celestials of His Court, called Budhās, are ever engaged in gathering sounds and conserving them by their own power in the repository on the Ākāsic plane—sounds that serve as helps in the discharge of the functions of Gods like Brahma, of sages who have realised their Self, and other hierarchs. It is these sounds in the form of speech, serviceable to all in the performance of their various functions, that hierarchs are able to perceive and by their Yogic power to confer on others, like capacity of perception. Knowers of Brahman and great sages, like Vyāsa, describe with loving reverence, and in words supremely pure, Parabrahman as they see it in their own stainless minds. These words and sentences become inscribed on the Ākāsic tablet, and are spoken of as the Veḍas, their Aṅgas or limbs, and their Upāṅgas or sub-limbs. Likewise are they the sacred Iṭihāsas and the Purāṇas—histories and traditional lore; other arts and sciences too shine therefrom. The hierarchs of the Suḍḍha-Ḍharma that have arisen to the status of Vyāsa and the like, read through their Yogic power, with unclouded vision, such records writ on the Ākāsic tablets; and after *pralaya*—the period of rest and inactivity—is over, reveal for the welfare of the world, from what they have thus read, just as much as will serve as the means for the right understanding of all things at the particular time and place."

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disciple Sañjaya, who apparently was commissioned by his Master to gather all the materials ready for the compilation. It would seem that it is the service thus rendered to the Master by Sañjaya that accounts for the origin of the *Gīṭā* being ascribed to him in the discussion under the first head by Hamsa Yogī, though he does so without interfering with the allegorical setting given to it in the epic.

In further corroboration of the view that the *Gīṭā*, as we have it, was put into its present shape along with the *Mahābhāraṭa*, in which it is incorporated, Hamsa Yogī cites certain passages from Gobhila to show that, before the new compilation was made, and independently of it, there were other "Bhagavaḍ-Gīṭās," one of which consisted of 32 verses and others of even less.

In conclusion, it is to be observed that the *one* verse—the 620th—which is to be found in the *Gīṭā* alone and not elsewhere in the *Mahābhāraṭa*, is the all-important concluding verse in Kṛṣhṇa's teaching. That it is one of the 32 verses of the *Bhagavaḍ-Gīṭā* which forms a part of Bhargava's *Mahābhāraṭa* of 24,000 verses, is *the* most telling piece of evidence in favour of Hamsa Yogī's contention that the present *Gīṭā* was compiled by Bhargava's successor in the office of Vyāsa, namely, Kṛṣhṇa Ḍwaipāyana, who enlarged his predecessor's *Mahābhāraṭa* into the present one which contains a hundred thousand verses.

The fifth head, described as the *Anubanḍi Chaṭushtayam*, is unimportant and calls for no remark.

Though, according to the order in Hamsa Yogī's Introduction, the next subject is what he considers under the sixth head, I find, for the purpose of this review, that it will be more convenient to let this come after we have dealt with what he treats of under the seventh and last head in the Introduction.

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In the course of this last head, Hamsa Yogī offers his explanation of the name *Bhagavaḍ-Gīṭā*. In doing so, he relies, in support of his own interpretation of the term, on the authority of several great ancient teachers, such as Nāraḍa, Aṅgīrasa, Sankarabhagavān Maharṣhi (who must not be confounded with the commentator Saṅkarāchārya), and especially on the illuminating *Yaksha-Ḍharma-Prasna* to be found in Bhargava's *Mahābhāraṭa*. Hamsa Yogī rejects the popular notion that the name owes its origin to the fact that the teaching in the scripture purports to proceed from one particular Avaṭāra spoken of as Kṛṣhṇa. The most important of the arguments he urges in favour of the rejection of this popular view is that such a notion would warrant this same name being applied to such teachings as are supposed to have come from Kṛṣhṇa on other occasions, as, for instance, to Mārkaṇdeya, Viḍura, Uḍḍhava, Bhīshma, Ḍharma, Ḍraupaḍī, Rukmiṇī, Sīṭā, Anasūya, Kunṭī and Gāṇḍhārī, as related in the *Mahābhāraṭa* itself—but these teachings have never enjoyed the honour of being given the title of *Bhagavaḍ-Gīṭā*.

Hamsa Yogī's own position is that the name is properly applicable only to an exposition of the synthetic science of Brahman, or Yoga Brahma-Viḍyā, and, as a consequence, to the scripture which is such an exposition.

He first relies on the derivation of the term, which, according to him, is made up of *Bha* and *Ga—Vaṭi* being merely the possessive termination. *Bha* in one of its significations connotes the manifested cosmos—Vyashti-Swarūpa-Brahma—a signification suggested by the root-meaning of *Bha*—"shine out"; and *Ga* connotes the Brahman unmanifest, which comprises the manifested cosmos, the root meaning of the term being "to return". Thus, the two syllables together mean the synthetic science of the Absolute in its two aspects—the Manifest and the Unmanifest. This argument, which is based on grammar, is corroborated by citations from

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Nāraḍa and the other three great Nirukṭāchāryas or Lexicographers mentioned before.

As regards the term Gīṭā, Hamsa Yogī says that it is well known to be the phrase applied to what is most excellent as an exposition of a *Sastra—Sāsṭrāṇām pūjyathamākhyāhi bhavaṭi-gīṭā.* In short, Hamsa Yogī's emphatic conclusion is that the name which has been given to this scripture is to be ascribed entirely to its being the greatest and the best exposition the world at present possesses of the sacred synthetic science. His last and most conclusive argument is as follows: There are other scriptures which purport to impart knowledge of Brahman, but not one of them among those now extant does what this *Gīṭā* alone accomplishes so perfectly. Some of them treat of Brahman altogether apart from its manifested aspect, others deal only with the fragments of the latter. It is this *Gīṭā* alone which discusses both the manifested and the unmanifested aspects of the Absolute, and, in doing so, points out that the only possible way of realising Brahman is through the study and experience of its manifested side in the shape of the four *Samsāras*, consisting of the play between Āṭman, on the one hand, and, on the other, the Prakṛṭi with all its modifications into the twenty-four Ṭaṭvas or elements; Hamsa Yogī affirming, as did his great predecessors, that except through this Samsāric manifestation, Brahman is utterly unknowable to anyone.

Here are Hamsa Yogī's own words, conveying the gist of the discussion under this head—"यस्याः पुनरध्ययनेन हि समष्टिव्यष्ट्यात्मकयोगब्रह्मस्वरूपविज्ञानं, तत्समष्टिव्यष्ट्यनुगतधर्मविज्ञानं, तद्धर्माधिकारिस्वरूपविज्ञानं, 'सर्वंब्रह्मस्वभावजं सर्वमावश्यकं, सर्वं खल्विदं ब्रह्म' इति विज्ञानं च, तदधिकारिसमधिगम्यप्रयोजनरूपं हि संजायते, सा भगवद्गीता भवति"—*i.e.*, the *Bhagavaḍ-Gīṭā* is that by the study of which there arises the synthetic knowledge of the true nature of Brahman, the unmanifest and the manifest; the knowledge of those laws pertaining to both

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these aspects of the Absolute; the knowledge of the qualifications and duties of those who aspire to understand and realise the laws referred to; the knowledge of the eternal truths connoted by such shruṭi-precepts as "all things are born of the very nature of Brahman; all things are necessary and inevitable; all this is verily Brahman"; and the knowledge capable of leading to the actual realisation as a matter of experience by aspirants according to their respective stages of progress.

Here it is to be observed that the concrete instances cited from Gobhila, as already stated in the course of the discussion under the fourth head, of the *Bhagavaḍ-Gīṭā's* containing only thirty-two verses and even much less, go to show that it was the well-established ancient practice to apply the name under consideration to whatever was acceptable as really explanatory of the great principles of the synthetic sacred science, without reference to their authorship and in spite of the extreme brevity of the explanations themselves.[1]

S. Subramaniam

[To be continued]

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[1] It is in the course of the discussion under this last head that Hamsa Yogī gives a list of forty-eight words, to which I alluded in the course of my remarks under the second head. Hamsa Yogi says these words are used in treatises dealing with the different branches of knowledge falling under the five descriptions or classes, namely: (1) Athilōka viḍyā, (2) Aḍhijjyowṭisha viḍyā, (3) Aḍhiviḍyā viḍyā, (4) Aḍhipraja viḍyā, and (5) Aḍhyāṭma viḍyā; but when so used, each word has not the same meaning and has to be understood in the particular sense required in the context. The following are the words:

(1) Brahma, (2) Āṭma, (3) Akshara, (4) Avyakṭam, (5) Prakṛṭi, (6) स्वभावः Svabhāva, (7) Yoga, (8) Nārāyaṇa, (9) Vāsuḍeva, (10) Bhagavān, (11) Bhagavaṭī, (12) Māyā, (13) Moksha, (14) Aham, (15) Mām, (16) Bijam, (17) Kāraṇam, (18) Ahankāra, (19) Ṭaṭ, (20) Saṭ, (21) Bhāva, (22) Abhāva, (23) Īshvara, (24) Samsāra, (25) Sanyāsa, (26) Ṭyāga, (27) Jñānam, (28) Bhakṭi, (29) Karma, (30) Kshetram, (31) Vriksha, (32) Kshetrajña, (33) Purusha, (34) Sanāṭana, (35) Shāshvaṭa, (36) Avyaya, (37) Praḍhānam, (38) Adhyāṭmam, (39) Aḍhibhūṭam, (40) Aḍhiḍaivikam, (41) Aḍhiyajñam, (42) Aḍhilokam, (43) Aḍḍijjyowṭisham, (44) Aḍhiviḍyam, (45) Aḍiprajam, (46) Vibhūṭi, (47) Buḍḍhi, (48) Pushyam.

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SATURN, LORD OF SORROW: MASTER OF THE WAY OF THE CROSS

By LEO FRENCH

IN the world of architectural thought, Saturn reigns supreme as Gothic Artist. The high lights of Aquarius, the black shadows of Capricorn; between these ranges the Octave of Saturnian creative self-expression, a liberation sufficiently inclusive and catholic to explain the towering genius of Saturn's creative ancestral line, while the twilight atmosphere of the average Saturnian mental country accounts for the laborious and uncertain, halting movement of the average Saturnian mind. Nowhere indeed exist such strange contrasts within the same planetary sphere as here, in the land of darkness and the shadow of death. Yet these do but conceal the glory of the unveiled Saturnian Presence, for Saturn, like Shakespeare,

> Spares but the cloudy border of his base
> To the foil'd searching of mortality.[1]

"*The Breath of Life*," its in- and out-breathing, is the gift of Saturn through the more esoteric sign (in technical sense) of Aquarius the Water-bearer. The Earth-Spirit, in two separate aspects or vehicles, works through Capricorn the Goat, the climber of mountains, and Aquarius, the breath of earth. Capricorn and Aquarius follow each other, guardians and guides of midwinter—Capricorn from December 21st to January 19th; Aquarius from January 20th to February 18th. Capricorn is a sign of captivity, and of liberation. The Feast of the "Christ Mass," the mystery of the Incarnation, is celebrated during the Sun's occupation of Capricorn, also

[1] From "Shakespeare" by Mathew Arnold.

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sign of the Scapegoat. This is the mystery of materialisation, wherein the greater mystery of the sacrifice of manifestation is adumbrated. "Manifesting a fragment, a portion of myself, I remain behind"; thus saith a Vedic Scripture, written for our learning, to whom the Eastern religious symbolism appeals as "light in the darkness".

Children of Capricorn are found among the foremost ranks of world-workers, administrators, practical politicians, civil servants, government and civic officials. The ideal, incorruptible official, the minister who serves his country before his party, who embodies within himself the highest ideals and principles of those he represents as administrator; he who ministers as a sacred service, unresponsive to cabals and chicanery, refusing any compromise where principle is involved, tactful without lending himself to intrigue, discreet without overstepping the borderland between "taking opportunities" and opportunism![1] Such an one represents the ideal, perfected Capricornian; the imperfect, "transitory" stage of Capricornian represents the average clever politician, ruled by what he considers "common sense" (*i.e.*, the art of giving the public what it wants, with as much powder and as little jam as practicable!). Compromise and ambition represent the snares and springs of Capricorn; within their nets and traps multitudes are entangled, to the temporary maiming of true manhood. The material earth "pull" is strongly felt, through Capricorn; vibrations from "the body of death" in all realms, the natural resistance of clay to preliminary processes ordained by the potter.

Another constitutional Capricornian stumbling-stone is the confounding of "material" and "real" as equivalents, also of "practical" as synonymous with "material". It is difficult for the average Capricornian to disentangle himself from the concrete; the clay thereof "sticks to his boots," long after he

[1] "If such there be, go, mark him well!" Irresistible ejaculation.—L. F.

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has ceased to identify himself with the material as his centre of self-realisation. Results on the physical plane are desired by Capricornians; they will dig and delve, sow, plant and water, but on condition that they shall eat the fruit of their labours; it goes hardly with them when the shadow of the cross of renunciation first falls across their path of consciousness. What? Give up the just rewards of their labour—they who have borne the cold of winter, rising while it was yet night, and the burden and heat of the day also? Is another to reap where they have sown, to eat what they have planted? Then begins the series of struggles, the wrestling of "man" and "angel," in Capricorn; gradually, often so slowly that progress is not perceptible to the toiler, the centre of consciousness is *educated*, led and drawn forth from the material by force which is bred only by toil and tribulation, by strife with limitations. The man digs his own grave, steps into it, heaps earth upon it; a fellow man completes the burial—"seals the tomb". If that were all, the Capricornian tragedy were now complete. "Earth to earth, dust to dust." But—"where there are no graves, there are no resurrections". The withdrawal of all help, the shutting-in of the soul, alone with Mother-Earth —what if this be but the indispensable preliminary, summons and announcement to the Angel of the Presence, the Aquarian-inspiration, the breath of life blowing over the valleys of death?

"Come from the four winds, O Breath! Breathe on these slain that they may live." So dawns the light, so breathes the aerial benediction of spiritual revitalisation over "the country of the dead," mysterious region of Saturn's lower vibratory thraldom; and behold, the "dead" awaken; Capricorn-negative gives place to Aquarius-positive, and the wakened ones know with the poignant actuality of direct experience that the preliminary sufferings of Saturnian discipline are not worthy to be compared to the radiance revealed through Aquarius, sign of perfected human manhood.

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Here, renunciation and realisation are seen as two "aspects" of one divine facet of being. The sting of death is past, in Aquarius, and the life, to which it is the prelude, is heard and felt, pealing softly through that ethereal Aquarian music whose strains are audible in the voices of some Aquarians who have made the choice between the "death" of separated attainment and the "life" of individual renunciation.

To Aquarians belong the aftermath of renunciation—the ante-chamber of Death and Birth, Shrine-room of "*La Vita Nuova*". The aureole is the Crown of Aquarius—the joy that is set *above* and "before" him, for the aura of the perfected Aquarian presents the appearance of an aureole encircling and encompassing him, as though a rainbow accompanied his presence; and if this be "the bow of promise," celestial token of Divine Covenant of protection and benediction, as Christians believe, this is the explanation of that "rainbow-light" which psychics see round some Aquarians. "The sphere-fires above, its soft colours wove, while the moist earth was laughing below."

Shelley's "cloud" imagery applies in a double sense to Aquarians, both those highly evolved and those still "in the making," for a certain nebulous tendency, a difficulty in direct mental association and cohesion of thought, represents one of the most characteristic Aquarian limitations, at a certain stage. Perchance it is "but the cloudy border of their base," and could we follow them into those viewless regions of the upper (their native) air, we might find them not only surrounded with serenity but also encinctured with clarity! It is easy to criticise Aquarians, difficult to overestimate the value of their presences and atmospheres to-day.

Saturn cast the world into the Capricornian pit of world-competition and racial rivalry that brought about the world-war, from the standpoint of human understanding. Saturn will yet raise the race of man to the measure of the stature of true manhood, to "Aquarius the Man," bearing "the waters

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of life," *i.e.*, the inestimable gift of self-dedication to federative work. Aquarius is the sign of the true Coming of Man, "the Parliament of Man, the Federation of the World".

Never will this Parliament be convened till the higher Aquarian vibrations (thyrsus-bearers of the Presence of Saturn), are so diffused among men that Brotherhood becomes no longer a cant of so-called equality, but a symbol of sacred ministry held in the Holy Orders of the new Church of Humanity, religion of the immediate future. The highly specialised variety in differentiation, a marked feature of evolved Aquarians, contains within itself dismissal of all fears on the score of monotony or stultification under a regime whose word of power is Unity. Not uniformity, rather unity in diversity, expresses the Aquarian ideal. "One Lord, One Faith, One Baptism"; association is not heterogeneous amalgamation. "The body is one, but has many members."

Thus Saturn is the typical Planet of specialisation and intensification at the present epoch. Individuals and nations, men and worlds, repeat precisely the same æonic experiences, processes, ordeals, struggles and triumphs, submergences and emergences of continents of consciousness following each other, the new becoming old, the old broken up, reformed, to make the new, the mystic circle of re-becoming, the occult spiral of ascent. Saturn represents the critical state of matter in the cosmic and human worlds alike. The old Adam and the new, Capricorn and Aquarius, strive to-day with intensity never surpassed, probably unequalled, in world-history.

Kāma-manas possesses its principal stronghold in Capricorn: ambition, in a thousand subtle disguises, rivalry, emulation, all that makes for self-preservation. Yet, O ye watchers on lone summits, looking upward for dawn's light, listen also to the song of earth, the last sighing breath of winter. What hear ye?

> The trumpet of a prophecy—O wind,
> If winter comes, can spring be far behind?
>
> —SHELLEY.

Leo French

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THE IMAGINATION-CURE

AN AFTER-DINNER CONVERSATION

By J. CHILLINGHAM DUNN

Scene: The lawn of the Henslows' house in Devon. Time: nine o'clock on a midsummer night. The moon is full. Ever and anon the leaves of poplars and other trees rustle gently to the breeze and trace waving shadows on the grass. The sea gleams in the distance. Dick Henslow and James Burgoyne are seated in garden chairs near the widely opened French windows of the drawing-room, through which come strains of music. A fox terrier is ranging around, here, there and everywhere, after the mysterious manner of his kind.

Burgoyne: You certainly have an ideal place here, old fellow. What a glorious night!

Henslow: Yes, it *is* rather pleasing, isn't it? Down, Dixon, you old fathead!—just look at that dog!

Burg.: This must be in agreeable contrast to your shanty up on that Transvaal mine at—at the place with the unpronounceable name—what?

Hens.: Contrast! You're right, Jimmy. (*A pause.*) Some of our pals who write from such places as Simla, Colombo, or Yokohama, complaining that *they* are exiles—well, they should try a spell of what I experienced out there—and for ever after hold their peace. *Mind* you, I'm glad now to have been through it. I learnt a thing or two.

Burg.: *Experientia*——

Hens.: Yes, Jimmy, to be deprived for a while of things which we most of us are rather apt to take for granted, is the best, if rather a severe way to tumble to their real value.

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Burg.: Go on, don't stop. I concur, and for the same reason as the second judge gave when he woke up and was told the first judge's verdict. Not that I'm snoozing over your conversation. On the contrary, I imagine dullness hardly describes the conditions on the mine?

Hens.: At one time there were only three of us who spoke our language. One only had a sober day by accident, as it were. And the other—well the less said about him the better!

Burg.: Good heavens!

Hens.: The money was good—yes, and financially I was doing splendidly, and building up what I am now enjoying the benefit of; but—

Burg.: I should rather think so.

(*Both men pause and listen in silence for a while, as from within the softly lighted drawing-room come the words of a particularly charming song:*

"I've watched thee now a full half-hour,
Poised upon that yellow flower—so motionless!")

Hens.: *That* was one of the things I missed and longed for—music! Never go beyond the reach of music, Jim. I remember the first that I heard after I cut adrift from the mine. It was at Capetown, the day—or rather the night—before I boarded the *Armadale* homeward bound. I was passing a house, when some one—a woman—began to sing. The accompaniment was indifferent, and new songs were evidently in process of trial; there were many breaks and repetitions; but you couldn't guess how very, very good it sounded to me. It was dark, and I stood and listened for forty minutes—the most appreciative listener the singer ever had, or probably ever will have again.

Burg.: You funny old fish!—but I can quite understand it.

Hens.: And the theatres! What wouldn't I have given to have been suddenly transported to a Wyndham first night at the bright little Criterion!—for the whole pleasing conglomeration of sights and sounds on such an occasion—the fiddles

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tuning up; the buzz and murmur of a London audience; the increase of light at the curtain's foot, the hush of interest as it rises; Charlie Wyndham's entrance and the familiar nutmeg-grating tones of his voice. D'you remember him in *Garrick*? —"Nice house—substantial furniture—probably the abode of a man of taste, or a woman of fashion" . . . Ha-ha! Good old Wyndham!

(*Both laugh, and a silence ensues.*)

Hens.: Five minutes of most eloquent silence. A penny for them, Jimmy!

Burg.: I was just thinking that a vivid imagination, although, like genius, it may mean an added capacity to suffer, can none the less prove a powerful weapon with which to combat the temptations of the world, the flesh, and—er, the "devil".

Hens.: Yes?

Burg.: This was once strongly borne in upon me in China. I ran across a fellow of the name of Tommy Logan—a real good sort at heart, but, like many others in those times, rather apt to run wild. One night he looked me up when he was in a condition which he described as "fed up with everything all round"; and the outline of the programme which he planned for his further activities that night was, to put it mildly, not of a nature to commend itself to anyone who had his welfare at heart in any way. We needn't particularise. However, just as he was on the point of leaving my society, thinking I was a mighty dull companion, in walked Lulworth. Am I boring you?

Hens.: Not a bit! Do go on.

Burg.: A striking man in many ways, Lulworth; one of the best, an American, and full of ideas. Tommy Logan sat down, for every one liked Lulworth; nothing ever seemed to ruffle him, and he radiated an invariable good nature. He

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listened to Logan's ravings and intentions, and after offering some good advice and counsels obviously destined to prove ineffective, he finally made use of the expression I uttered just now about the value of imagination in such emergencies. "What d'you mean?" asked Tommy Logan—"about imagination helping a man to keep straight? Go on improvin' of us, Lul, but you've got to *show* me!"

Lulworth rose and walked to the piano, of which he was a master, and played a few chords of extraordinary beauty; then he turned to Tommy Logan, for whom he had a great liking, and said: "Listen to me and to the picture I'm about to paint with the brush of my imagination for your benefit. Try and see it with all the imagination you can bring to bear on it."

Still looking our way, but continuing to elicit harmonies from the piano as he spoke, he said: "Imagine the lawn of an old English country house, upon a morning in early spring. Very green, and covered with dew, which can also be seen wet and glistening upon the petals of pink roses, white roses, and other flowers in fragrant profusion. The tennis court is being cut, and the whirring sound is pleasant to the ear. In the distance, red cliffs and blue sea. Imagine that you step through the wide-open doors into a long, low drawing-room, where everywhere is the refinement of perfect taste, a room redolent with the same fragrance of flowers; and some of these the *ideal girl* is arranging in a vase upon the grand piano. She has just cut them herself, and dew from a shaken rose-bush sparkles in her exquisite fair hair. Very sweet and natural she looks, this girl, standing in her coat and skirt of white serge, and the gold curb bracelet on her wrist; and the steady clarity and beauty of her eyes, Tommy, as she looks at you! . . . Could you enter such a room, and look into the eyes of a girl like that, *in happiness*, *to-morrow morning*, after fulfilling such a programme as you have mapped out for yourself to-night, old boy? Contrast the sickening atmosphere

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of stale alcohol, of—but why describe more? Contrast this, I say, with the picture I have imagined for you, and I think you will prove to me that you *are* one of those who *can* be aided by the use of that far too little employed agency, the power of *imagination*."

Hens.: Immense!

Burg.: The eloquence of the man was something to listen to. It reached home with Tommy Logan. For a few moments after Lulworth ceased speaking there was complete silence. Then, with a slight tremor in his voice, old Tommy said very quietly: "It's a good scheme, that of yours, Lulworth. I shall always use it. And I thank you—for a great deal. Good night, you fellows, I'm off—*home*."

Hens.: And Logan?—did it last?

Burg.: Yes.

Hens.: Ah!

Burg.: And one point about the thing is, that at the particular time this occurred, Logan was not in love with any particular girl; the picture of an ideal girl and surroundings conjured up by the force of the imagination was sufficient to put him right.

(*A clock strikes in the distance. The music within has ceased. A cloud passes over the face of the moon, and the poplars suddenly stir more noticeably to an increasing breeze.*)

Hens.: Shall we go in and join the ladies?

Burg.: Yes. (*To dog*) Here, up you get, Dixon, old man!

(*They go in.*)

J. Chillingham Dunn

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GREEN AND SILVER

A MISTY jade-and-silver dawn in Fairyland!
Sea and sky and half-shield moon above;
Venus flaming over gleaming surf and sand—
Dawn star, and molten emblem of our love.

. . . . . .

As then, the cordage strains, and in my ears still sing
The gulls' shrill cries. Still through the greying night
The temple bells of looming Keos faintly ring,
Clear silver notes that fit the still twilight.

The mist banks in the gentle dawn wind melt away.
The eastern rim of sea and sky grows light;
From mercury to ash it slowly fades the gray
Old moon—a cyclops eye bereft of sight.

From silver now the east steals into lambent green—
A pale and evanescent tint—and casts
On Keos and upon the sea a satin sheen
Which for one penetrating moment lasts.

O misty jade-and-silver dawn in Fairyland!
O dear, dear heart, that it had never passed!
That Zeus, the Snowy-haired, had then stretched out His hand;
Had said: "This emerald world shall ever last!"

As there you stood, so straight and slender, by my side,
Your chlamys gathered in your childish hand;
Your dear-loved face, half hidden by the rippling tide,
Sleep-tangled, of your hair those young winds fanned.

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The silver-circled beryl jewel that you wore
Rose and fell and glittered as you breathed—
Deep breaths, in wonder at the wanly lighted shore
By low white mists phantasmally enwreathed.

And O the wonder of your love and dawn-lit eyes,
That moment when you turned and bade me see!
My heart cried out, O Watcher in the Skies,
That You might make this my eternity!

. . . . . .

Yet no, O Zeus! For when Aurora golden burned,
And ship and sea and islands leapt to sight,
I saw still clearer in that dear young face upturned
Your Starry Eyes of everlasting Light!

PETER GOWERSON

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CORRESPONDENCE

HEALTH AND HEALING

COLONEL H. S. OLCOTT, the first President of the Theosophical Society, though not a physician, made a remarkable record in healing the sick; and ever since that time members of the T. S. have asked: Why has the T. S. no definite movement for healing? Why, with so many members deeply interested in healing, is it not made one of the distinct features of T. S. study and activity? May I be permitted to present a partial answer which appeals to me as having a grain of truth in it?

Theosophy deals with Laws; it seems to present each law of Nature from its beneficent, its positive, outflowing eternal Truth aspect. That is to say, the law is shown to come into manifestation, and to continue its action, from a basis of perfection. It holds within itself its own inviolable conditions or so-called penalties, when or if deviations or departures are made, but also, it abides stable, unchanging, ready to shower its beneficences upon the transgressor if he will himself again conform to its immutable rules.

Health is one of these laws; it is pre-cosmic, spiritual, divine in its origin, and it is administered through great beneficent beings, devas, angels. Health is maintained under a law which permits no deviation; the Self, the Life, must rule the bodies. With one exception all the kingdoms of Nature bask unresistingly under this great Health outpouring. That exception is the human. Man is evolving through bodies built of desire and growing mentality, involved in a tumult of his own making, and at the present time is wholly indifferent to this great law. Intent on carrying out his purpose, he rushes into his schemes without regard to immediate or future cost of Health, and the result is present or future disease through departure from the Law.

Healing is the remedy for this departure. Healing deals with effects, with consequences, with results of transgression of Health law, instead of with the Truth of Health itself. There are two main methods of healing: (1) the ancient, to restore by a definite re-linking with the Law, by knowing and obeying it as taught by the Manu, by the Christ, and all the great Lawgivers; (2) the present method—simply to try to relieve from pain. At the present time the world over, only disease and healing are studied. Diseases are multiplying, remedies are being frantically sought, and with it all, paradoxical as it may seem, Health is not being looked for. The whole thought is centred

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on relief from that disease, that pain, that danger of infection or contagion, by any means offered; and when that relief is seemingly found, no further attention is given the matter.

Rules, few but definite, are laid down by the ancient teachers for the healer to follow. Madame Blavatsky is quoted as saying: "In Occultism a most solemn vow has to be taken never to use any powers, acquired or conferred, for the benefit of one's own personal self, for to do so would be to set foot on the steep and treacherous slope that ends in the abyss of Black Magic." Other such rules are: Renunciation of fruits of action; accepting no monetary reward; seeking only to heal, never to dominate the patient; becoming a channel for the healing devas; devotion and service to the Masters of Wisdom. Also, the patient must needs be helped to grasp the fact that the disease is of his own making, both from the past and for the future.

The Laws of Karma, of Reincarnation and of Evolution aid the Self to gain control over its own bodies. These laws, co-operating so interlinkingly with Health, are explained in their entirety only in Theosophy, and, in any so-called system of Theosophical Health and healing, would seem to be essential as basic truths. They hold, within their own reactionary power, the building of continually higher and higher ideals of life, by means of which man inevitably learns to obey all the laws of Nature.

We come now to the heart of the problem. The answer to the *why* would seem to be, that we have not so far looked for a real explanatory foundation for our attempts. We have not made clear to ourselves that a deep philosophy of life underlies this helpful impulse, and that before an organisation representing the Theosophical Ideal in Health and healing can be formed, a very definite statement of its real basis should be made.

If the premises so far set forth are true, if the time to bring the law of Health out of its obscurity has arrived, if the rules which maintain Health are already plainly laid down, if the conditions under which the healer must work are definitely known, if the laws which the patient must be taught are within his reach, a system of Health-teaching and of healing through Theosophical concepts could well be formulated. Provided, however, that there should be no crystallisation into a set form for all to follow. Each Health teacher, each healer, has brought over from his past, mental links with his past work and method, and these are his very own to follow, adapting them to the general outlines.

Strong reasons exist for—as well as against—the forming of such a twofold movement, that of Health and of Healing. There are some earnest students of Theosophy who have grasped the ideal that Health for all is greater than healing for some, and that to become Health channels by speech, by life, by radiation, will help to bring the knowledge of Health out into this world of pain. Just as Moses is said to have lifted the serpent—the age-long symbol of Health—before the disease-stricken Israelites, and all who looked upon it found Health abundant there, so may the great law of Health be lifted out of

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its obscurity and placed before the people as a higher ideal than disease and healing.

There are other earnest students whose thoughts centre in the relief of pain, and these will help by their own methods.

Perhaps one of the greatest reasons for a Health and Healing Movement, is the preparation of better material for bodies for those who will help to usher in the New Era. It is reasonable to expect that many advanced Egos will soon take physical bodies to aid in the work of the coming World Teacher. Also that many of the Egos who have given their bodies in supreme sacrifice during the war, will speedily return to earth under the law of evolution, freed from their hindering karma. Evolution brings them back with all their bodies closely linked with the beneficent side of all of the laws of Nature. Should they find us ignorant of or indifferent to these laws? We have much to do to prepare the world for their reception; and to bring Health to the front, seems to be one of our duties.

MARY WEEKS BURNETT, M.D.

"ARE WE MARKING MENTAL TIME?"

READING F. K.'s letter in the April THEOSOPHIST under the above title, may I venture to offer him the solution I came to when that same problem puzzled me? We have the fact that through the medium of the T. S., knowledge has been given out, more and more of which is being assimilated outside the T. S.

The place of pioneer in that direction, which so long has been occupied by the T. S., is being encroached upon; and consequently the feeling arises of the T. S. "marking mental time".

If we consider that knowledge to have been given out by that August Body, the Great White Brotherhood, through the medium of well known personalities, we can conceive that knowledge to be given out only when the time is ripe for it. An extension might be dangerous, for, if ever, the war and the peace following it have shown clearly that humanity is far from being altruistically inclined.

Might not a wrong use be made of more knowledge by a humanity apparently not ripe for more? Might not the other aspects of the soul want development to avoid lop-sidedness in this generation, and could, for instance, that not be the reason that "service" is at present so emphasised in the T. S., as many expect "devotion" to be emphasised in the years to come?

E. L.

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DR. WALLER'S EXPERIMENTS

REFERRING to your note in "On the Watch-Tower" in the January THEOSOPHIST, on the subject of Dr. Waller's experiments, in case no one else with more knowledge should write to you on the subject, I will tell you what I know of it. It is very little, and there is nothing "occult" about it.

Dr. Waller showed his apparatus at the meetings of the British Association in Bournemouth last September. He himself described the process as "placing the hand of the subject in the fourth arm of a Wheatstone Bridge". Being no electrician, this means nothing to me; but I read in the encyclopædia that the Wheatstone Bridge is an apparatus for measuring electrical resistance. On the subject receiving a stimulus, some slight difference takes place in his electrical condition and is registered by a galvanometer.

What one saw was simply a rough, unplaned box or packing case containing the apparatus. Two wires, constituting the "fourth arm," were strapped respectively to the palm and back of the subject's hand. Dr. Waller would stand by the subject and talk, somewhat as a conjurer talks, about anything on earth, and then unexpectedly would bawl "'shun" in the subject's ear, or drop a weight, or prick him with a pin, or flick his nose with a finger, or smack his head lightly. The "emotions" roused by this sudden shock were then made apparent by the galvanometer. In this case it consisted of a slit in the front of the box, filled with ground glass; behind the glass was a little light, mounted on the indicator. In proportion as the subject was "moved," the luminous indicator travelled so many degrees along the scale, and then back again; and, after some little oscillation, remained at rest until the doctor renewed his assaults.

It appeared that there is always about two seconds' interval between the giving of the stimulus and the movement of the indicator. And hysterical subjects, we were told, exhibit no reaction whatever. However excited and upset the subjects may be, they would appear to have no sensitiveness whatever.

Dr. Waller was evidently intensely pleased with his instrument and was never tired of showing it in action—that, and his method of measuring the amount of carbonic acid gas exhaled by subjects under different conditions, *i.e.*, during hard physical work, repose, moderate exertion, etc.; showing that you can tell by it whether a man is really working hard or not, how many food calories he requires to keep him going, etc. Quite ingenious and interesting; but, like the other, in no way verging on the occult.

GEORGE E. HERING

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AIDS TO EMOTIONAL HEALTH

MANY books have been written on the subject of the emotions, and it is obviously in dealing with this part of our make-up that most of us have the greatest difficulties, if we are endeavouring to gain self-mastery. It follows from the very nature of the subject that no one has said or can say the last word on it, and most writers on the subject only offer the most general suggestions as to how we should treat these difficult forces. One general principle, however, seems to be clearly established, and that is, that it is exceedingly inadvisable to attempt to kill out emotions or to ignore and starve this part of our make-up, and that we must endeavour rather to transmute by "spiritual alchemy".

If we attempt to ignore our emotional nature, it usually asserts itself in some more or less violent manner, just as the physical body does if we ignore the laws of physical health. Deliberately to attempt to kill out emotion implies a tremendous power of will, involving also, one would imagine, a dangerous tendency to mental isolation and to an increased sense of separateness.

Starting from this point, the question arises: Are there not any means which we can adopt to promote emotional "health," just as there are such means to promote physical health? After trying the methods of Hatha Yoga, the Buddha decided that the sensible and practical course as regards the physical body was the "Middle Way" of avoiding the extremes of asceticism on the one hand, and of self-indulgence on the other. In other words we must attend to the perfectly definite requirements of our physical bodies—the need for sufficient food, sleep, exercise, etc.—without permitting any excesses. Can we find any similar requirements in the case of the emotions—dissociating the emotions, for purposes of analysis, from the physical body?

For the present purpose emotions may be roughly divided into three main divisions: the affectional, the devotional, and the æsthetic. (I am purposely ignoring their opposites—hate, fear, disgust, etc.) It seems possible that in each of these departments we have definite needs, roughly analogous to the need for food and exercise in the physical body—feeding being a taking in from without, and exercise a utilising or expressing of the energy and life in us. If this is the case, it may be that a clear recognition of our emotional needs under the three heads mentioned—in varying proportions, obviously, in the case of different individuals—might help us considerably in trying to gain emotional equilibrium. For instance, if we could to some extent determine what proportions we need, so to speak, of devotional "food" and "exercise" (or self-expression), of affectional "food" and self-expression, and of æsthetic food and self-expression, might it not help us a great deal?

People so often seem to be suffering from a condition of strain, due to inability or lack of opportunity in self-expression in one or other, and sometimes in all, of these three departments of

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emotion. Many, for example, are intensely musical, but have never had the opportunity of learning to play any instrument, nor of having their voices trained, even if they have any. Consequently they are in a pent-up and strained condition, and the force has to run into some other channel, very possibly into an undesirable one, manifesting itself, perhaps, in explosions of irritability or in some harmful way.

In this connection the effect of eurhythmic exercises on children occurs to the mind—clearly a splendid means of self-expression and of producing harmony in the emotional body through the physical by means of rhythm. Dancing seems to have similar results, the most æsthetic kinds, such as the Greek, being probably the most desirable.

As regards the affectional emotions, Edward Carpenter suggests that starving or suppressing these intensifies sex-passion, and that giving the pure affections free scope for self-expression lessens its strength. It certainly seems to be true that we are too often obliged to repress the natural expression of affection, because of the various reserves and conventions with which we surround ourselves.

Mr. Leadbeater's description of the worship in the four temples in the future community in California (in *Man: Whence, How and Whither*) gives the impression that definite needs, such as I have suggested, are clearly recognised there, but that they are applied to the whole field of the mind and emotions considered jointly. If the idea which is suggested in this letter is correct, it may be that we could get nearer to the true "Middle Path," as far as the emotions are concerned, by trying to arrange our lives so as at least to consider these requirements, and to some extent provide for them, even in our present conditions of life. I think it would be very helpful if some older and wiser members could throw further light on the matter in these pages.

D. H. STEWARD

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BOOK-LORE

The Doctrine of the Subtle Body in Western Tradition, by G. R. S. Mead. (J. M. Watkins, London. Price 6s.)

This latest work of Mr. G. R. S. Mead is described on the title page as "an outline of what the philosophers thought and Christians taught on the subject" of the subtle body or bodies of man. He also calls these essays "studies in Alexandrian psycho-physiology; for Alexandria was the chief centre of philosophic culture for the period under review," and in tracing the history of the subtle body notion —"the very soul of astrology and alchemy"—he leads us from Greece and the Platonic School further East to Babylon and the Chaldæan sources.

The Proem deals mainly with these various streams of research, which the author rightly thinks "not unworthy in our own day of the consideration of such psychologists as are conversant with the phenomena of psychical research, and not without interest for the general reader". In the subsequent pages the subject-matter is considered under three headings: the Spirit-Body, the Radiant Body, and the Resurrection Body.

The term Spirit-body (*soma pneumatikon*) is used by Greek writers for the subtle soul-vehicle in its inferior aspect, corresponding to what is now generally known as the astral body, forming the link between the physical body and the soul proper. It is the irrational soul, which persists after death as the medium of existence in Hades, the basis for the phantasms of the deceased. To this spirit-body is also referred the power of sensation: "It is, for instance, not the ear that is the hearing sensory, but the spirit," and it is also the medium for thought-transference and telepathy, for inner voices, both bad and good. The "Radiant body," or *Augoeides*, is defined by Later Platonists as "the prime essence or substance of all bodies and of all embodiment," and it was looked on as the permanent vehicle of the soul, though there was also "a purely absolutist doctrine of complete separability of the soul from its essential substance or vehicle (*Augoeides*)".

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The chapter on the "Resurrection body" concerns itself with the teachings of Christian philosophers on the subject, the investigation leading to the conclusion that "the Gnostic Schools repudiated the doctrine of a fleshly resurrection and centred their interest in a more immediate and spiritual interpretation of the mystery". This chapter is of special interest in these days of the Higher Criticism of the Christian Scriptures, and it is noteworthy that in reformed Judaism it was declared at the Rabbinical Conference, held in Philadelphia, "that the belief in the resurrection of the body has no foundation in Judaism, and that belief in the immortality of the soul should take its place in the liturgy". Mr. Mead rightly hopes that "Christian ecclesiastics may be no less courageous in setting their house in order, even if they do not, as we hope they will not, go so far as the Reform Rabbis in rejecting entirely all notion of a resurrection body".

Like all works by Mr. Mead, this is a scholarly and finished contribution on a subject which is "intensely human, and as such of no little interest for the general reader as well as for the philosopher and scientist and the student of the comparative history of religion". He calls it a booklet and not a volume, an essay and not a treatise, and apologises for his scanty skill in popular exposition. There is no need for such an apology, for he has succeeded in giving a scholarly and at the same time fascinating and easily understood outline of the evidence and teachings on the subject of the subtle bodies, as found in the philosophies of Greece and the Christian Gnostics; and what might otherwise be a mass of dry quotations, of little interest and too difficult for the average reader, is classified and illuminated in a way that recommends the book to the layman as well as to the scholar.

We heartily recommend this most valuable and interesting study on a question which no intelligent person can nowadays afford to ignore and brush aside as a superstition of the past.

A. S.

Somewhere in Christendom, by Evelyn Sharp. (George Allen & Unwin, London. Price 6s. 6d. & 5s.)

In this book Miss Evelyn Sharp has written a story which is better than many dissertations. Fiction and imaginary? In a technical and superficial sense, yes; but there is a deeper sense in which fiction is the vehicle, the form—and in the hands of the true artist, the artist with vision, the most perfect vehicle which literature has evolved—for the expression of truth. It is because Miss Sharp is so

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deeply convinced of the truth which she is constrained to utter, that she has chosen a form in which

> Imagination bodies forth the forms of things unknown,
> Turns them to shape, and gives to airy nothings
> A local habitation and a name.

For the love principle is indeed in political and diplomatic affairs an "airy nothing," and in international relations a "thing unknown"; and in this narrative of unflagging interest the love principle is shown in practical application. It needs a fine imagination, it needs a sense of humour, as well as a capacity for logical thought, to translate into concrete conduct ideals which have never yet been acted upon, and to make that conduct appear natural and in keeping with common sense; but the author is equal to the task, and has added—in this story of a revolution that was bloodless, a nation that lived brotherhood, a war that was still-born—a valuable contribution to the literature of reconstruction, a contribution none the less suggestive and practical because it is gay and not ponderous, because wit walks hand-in-hand with wisdom, and love is shown to have a capacity for laughter as well as for sacrifice.

G. C.

A Subaltern in Spirit Land, by J. S. M. Ward, B.A., F.R. Econ. S., F.R.S.S. (William Rider & Son, Ltd., London. Price 6s.)

This book is in the nature of a sequel to *Gone West*, and the author gives further experiences whilst in the trance state on the astral plane. It deals largely with the author's brother, who was killed in action during the late war, giving details of his passing over, and continuing with the record of his investigations in connection with various subdivisions of the astral plane and their inhabitants. So many references of an interesting nature were made to the previous work, that we looked up a copy of *Gone West*. By the way, while doing so, we came across another book of the same title, published a year later (Alfred A. Knopf, New York); it is on similar lines, but colourless and uninteresting, and is said to have been given through the means of automatic writing by "a Soldier Doctor" to two ladies, both the Soldier Doctor and the ladies preferring to remain unknown. The original *Gone West* was published by the same firm as its sequel, Messrs. William Rider & Son, Ltd.; and those who have not yet read it are advised to make sure that they do not accept its American namesake by mistake.

In *Gone West* and its sequel, the subdivisions of the astral plane are very similar to those described in the various Theosophical textbooks; but in the former, the author strikes a more personal note

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by obtaining a record of a dead officer who relates his terrible experiences in the lowest divisions of the astral plane, and, later, his difficulty in emerging therefrom. These experiences seem distinctly convincing and probable, seeing that the officer insisted on obsessing the living for the sake of experiencing thereby those pleasures only obtainable upon the physical plane. Apparently such an act carries with it the worst possible karma, which, sooner or later, has to be paid for in the most terrible manner.

There are interesting chapters, in *A Subaltern in Spirit Land*, relating various after-death experiences of soldiers of different types, showing that personal karma is very soon worked out, or rather differentiated, even if the men concerned died in battle. Some, however, went on fighting dead Germans for a considerable time, imagining themselves to be still alive, and refusing to be convinced as to the real state of affairs, until at last both parties realised the folly thereof. Terrible descriptions of Englishmen bayoneting Germans, and vice versa, are given; their wounds healing up as fast as they were made.

Evidently Mr. Ward began his psychic investigations early in 1914, and so established a link with his dead uncle before the war began. This he was able to maintain, apparently, through all the opposition that arose from the lower elementals who were attempting to stop his passage to the higher regions where his brother and uncle worked during the later part of 1914 and the early part of the next year. Graphic descriptions of the opposition from these elementals are given, and also of the conditions on the astral plane caused by the activity of these creatures.

Doubtless these books serve a very good purpose by reaching a public that might not have been so likely to read works of a more scientific or philosophical nature. Mr. Ward is to be congratulated for risking ridicule in publishing these books. He assures his readers in his Preface to the second book, that:

> From the financial point of view, it pays far better for me to write two or three articles on openings for British Trade in, say, South America, than it does to write such a book as this. I am not a medium plying for hire, as the daily papers would call it. Why, then, should the critics suppose that my ordinary clear business mind fails me when I turn to investigate psychical phenomena, or think I should waste my time practising a heartless fraud on my readers?

Exactly; why? It must have been no easy thing for a University man to have published these experiences, and only the feeling that he might help those who have lost those they loved in this war, has compelled him to do so, despite the ridicule entailed.

B. A. R.

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Last Letters from the Living Dead Man, written down by Elsa Barker. (William Rider & Son, Ltd., London. Price 4s. 6d.)

These "last letters" are for the most part about America, but America as a member of the great Republic of Nations. The country which gave him his latest body is very dear to the "living dead man," and he broods lovingly over her destiny—a great destiny he feels it to be, if she can emerge triumphant out of her supreme trial. "X" gives sound advice in this volume, which not only Americans, but the world generally, would do well to take to heart. There is less here, than in the original *Letters* and the *War Letters*, of information regarding the after-death life, and more of interpretation of, and comment upon, happenings and present-day conditions on the physical plane. Theosophists will find the author's remarks exceedingly sensible from their own standpoint and will realise how valuable a book these *Last Letters* may be as a means of bringing home to a certain class of readers the encouragements and warnings which, under the inspiration of Theosophical teachings, they themselves are trying to spread. To give an example:

> After the war will also come an opening of the psychic senses of men, everywhere. This, while good in itself, may become an added danger . . . If I may make another suggestion, it would be that those who have psychic awakening should think twice before proclaiming the fact . . . Do not try to close the new sense, but do not be carried away by it. Remember that it will be practically general, and, like every new sense, it will be defective for a long time . . . If a man opened his eyes for the first time upon a tree, he might mistake it for a monster.

There is an exceedingly interesting and picturesque description of X's meeting on the astral plane with an entity who in life had been a Red Indian Chief. Whether or not the description accurately reflects what occurred, at any rate it gives us an insight into the problem presented by these souls who will be drawn back to the land they loved and will have to be accommodated somehow.

The Introduction to this volume is worth careful reading. In it Elsa Barker the "psychic" takes leave of the reading public, saying that the artist in her has become exasperated and clamours for expression once more. So here is an end of her books which are merely "written down". As in former Introductions, she is quite frank about her position with regard to this automatic writing, and from her remarks here it is evident that she has altered her opinion on these questions since first she became aware of her psychic gifts. The reader will be interested in her account of her studies in Psychoanalysis and in the change of attitude these studies have brought about.

A. de L.

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The Path of Knowledge, by D. N. Dunlop. (The Three Kings Press, London.)

Mr. Dunlop's name is so well known to Theosophists that the appearance of a new book from his pen is sure to be an occasion of interest to those who appreciate his clear and forceful manner of presentation. The title of this his latest work naturally reminds one of his preceding exposition of the higher stages of human evolution, which bore the title of *The Path of Attainment*,[1] and the general outlook in both cases is very similar. In many respects, however, Mr. Dunlop now follows up a different line of enquiry. As may be gathered from his adoption of the word "Knowledge," the method of development here described is that of the mind—not in the popular and more restricted use of the word, as applied to ordinary intellectual processes, but in the wider psychological connotation of intelligence in all its relations—the "Crystal Sphere," as he poetically names it. The mere gathering of information, so often mistaken for knowledge, is but a secondary consideration compared with the capacity to test, assimilate and utilise the information gathered; and it is on this opening up of added capacity for real knowledge that the author rightly dwells. By natural steps he leads us to the point where the mind becomes illumined by the vision of the Self "whose nature is knowledge".

Some of Mr. Dunlop's classifications and expressions may possibly appear strange to students mostly accustomed to current Theosophical terms, but they are easily recognisable by any who have delved among other sources of occult tradition, especially the Hermetic and Alchemical schools. Consequently we can well imagine that many who have come across these older writings, possibly in connection with psychological problems, may be attracted to the study of Theosophy more readily through the language and style of this book than if first confronted by a more specialised piece of Theosophical writing. One very noticeable feature of Mr. Dunlop's practical advice is the attention he bestows on the part played in mental growth by the physical body and physical experience generally. Another interesting point is the suggested use of mathematics as a means of contacting the "world of knowledge". The author's treatment of the whole subject is concise without being dogmatic, and his individuality is apparent enough to lend distinction without the least sense of intrusion.

W. D. S. B.

[1] Reviewed in THE THEOSOPHIST, July, 1916, p. 452.

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Woman: The Inspirer, by Edouard Schuré. (The Power Book Co., London. Price 4s. 6d.)

When we consider that woman has been the inspirer of man from Lemurian times (when the training of girls was directed to this end) to the present, and that she will be his inspirer from now to that distant time when, with the abolition of the separation of the sexes, each human being will be his own inspirer—when we know this, it is more than a disappointment to find that M. Schuré's book, with its promising title of *Woman: The Inspirer*, resolves itself into a Preface of one page, and the somewhat tantalisingly incomplete biographies of three women, two of whom we must confess to having never heard of before. And considering the range of time, and the innumerable "inspirers" to choose from, it is again disappointing to find the three women all belonging to the latter half of the nineteenth century, and to Europe.

The fact, also, that they were all three the wives of men other than those they inspired, tends to suggest limiting and false ideas of woman's power as an inspirer, for, unlike the inspiration of Laura and of Beatrice, it seems not to have been the inspiration of the unattainable. And we have not only the inspiration of the Lauras, of the Beatrices, of the Joan of Arcs, but, more frequent still than any of these, that of those many wives whose husbands can say with Bunsen: "In thy face have I seen the Eternal." And this is the essence of all true inspiration, for having seen the Eternal in his inspirer, the man sees it in himself and becomes capable of divine deeds. This, then, being the scope at the author's disposal, when we find the way he has limited himself we conclude that the limitation has been due to the desire of a scientist to describe only that of which he has personal knowledge. But this theory fails us when we discover that of Frau Wesendonck, one of the two inspirers of Wagner mentioned in the book, M. Schuré only caught a passing glimpse and a handshake. Wagner's other inspirer, Frau Cosima Wagner, gives one the impression of relying more on a managing capacity, which tends to compel from the outside, than on those sun-like qualities which bring out of a man *by his own energy* what is within him.

Of the three women, the most sympathetic character is certainly Margherita Albana Mignaty, that Greek girl who, as the adopted daughter of a Governor of Madras, passed several years of her girlhood in Madras, and whose description of the "country house at Guindy" is of special interest to us here. With a perverseness which reminds us of H.P.B., she married the wrong man, but in her case

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there were three children to fall back upon for consolation, and the account given of the child Ellen, with her evident knowledge of other planes, will interest all Theosophists. But this is not "woman as an inspirer"; and we leave the book unsatisfied, although we are told that Margherita inspired M. Schuré to write his *Great Initiates*, for it is Margherita as a girl, as a mother, as an author, who attracts us, and not Margherita as an inspirer.

A. L. H.

An Amazing Séance and an Exposure, by Sidney Moseley. (Sampson Low, Marston & Co., Edinburgh. Price 3s.)

Mr. Moseley is one of the gentlemen who has, in the last few years, attempted the investigation of Spiritualism with an open mind, having attended, we are told, over three hundred séances, with the result that he has been convinced of the genuineness of many of the phenomena produced. His book consists of a detailed, interesting and often humorous account of adventures with various mediums and the "spooks" produced by their aid, also of numerous "haunted houses" to which he has gained access, and of the weird stories and traditions peculiar to certain country districts in England and Wales. As reporter for *The Daily Express*, he was given special opportunities for enquiry into the methods and practices of various well known psychics, among whom the Thomas Brothers are of especial interest. These he brought to London for a test séance; and he describes some of the sittings which he had with them as of an "amazing" character—the first one "was as clear an exposition of the practical case for Spiritualism as I have ever seen".

The book is full of information and also of surprises, and may be especially recommended to those who have not themselves investigated physical-plane phenomena and perhaps are inclined to scoff at their possibility. Mr. Moseley, as he expresses it, "has no flies on him," and although his Fleet Street confrères, we are told, look rather askance at him since he has undertaken these enquiries, he assures us:

> I was not born yesterday, I am prepared to prove that the evidence I have collected since my investigations is genuine evidence, sifted from a mass of other evidence that offered the slightest doubt of its authenticity . . . this book is a serious effort to lift the veil that hides a great truth . . . when I have discovered illusions, I have not hesitated to say so, as the reader will observe in the chapter on "The Great Illusion".

His purpose is to give to the public what he has actually seen and heard. They can draw their own conclusions.

G. L. K.

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