

## TO SUBSCRIBERS

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WITH the new volume of *The Theosophist*, it is necessary, as with all books and periodicals, to raise the subscription in consequence of the greatly increased price of paper and the rise of wages. I very earnestly ask our readers to help me in carrying the Magazine on through these critical times. When expenses were less, we increased our reading matter without raising the price. Now we need your help. You will not grudge it.

ADYAR

*August 26th, 1920*

(Signed) ANNIE BESANT

With this Number the price of *The Theosophist* is raised to Rs. 10-8-0 for all foreign subscribers. We very much regret that owing to this decision having been made so late, a number of renewal notices for the new Volume were sent out quoting the old prices. We fear therefore that many subscribers will have already remitted on the old rates before seeing this notice. In this case, while offering our sincere apologies for the trouble and inconvenience caused them, we should be much obliged if they would remit the balance due.

The price is only given in rupees, as owing to the fluctuation in the exchange rate, it is impossible to quote in English and American currency.

THEOSOPHICAL PUBLISHING HOUSE

A. T. BARKER,

*Asst. Manager.*

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# THE THEOSOPHIST

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THIS Magazine, founded by Colonel H. S. Olcott, the President-Founder of the Theosophical Society, and H. P. Blavatsky, its greatest Teacher, completed its Forty-first Volume with the issue of September, 1920. We enter, therefore, this month on its Forty-second Volume, the first of its sixth septennate. May I ask its readers everywhere to lend it a helping hand, for all printed matter is costlier, while most readers are poorer. We have all a duty to the oldest magazine of our Society, so that its flag may be kept flying

at the Headquarters of the Theosophical Society. I have received some interesting papers on the Saints of Christendom from Bishop Leadbeater, who has also contributed to the present number.

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The most important event of the last quarter, as regards the Churches of Christendom, is undoubtedly the "Conference of Bishops of the Anglican Communion, holden at Lambeth Palace, July 5 to August 7, 1920". A full report of all its proceedings has not yet been published, but a most interesting *brochure* has been issued, containing an Encyclical Letter from the Bishops, with the 80 Resolutions passed at the Conference, and the Reports of the eight Committees appointed to consider and report on: I. Christianity and International Relations, especially the League of Nations; II. The Opportunity and Duty of the Church in regard to Industrial and Social Problems; III. The Development of Provinces in the Anglican Communion; IV. Missionary Problems; V. The Position of Women in the Councils and Ministrations of the Church; VI. Problems of Marriage and Sexual Morality; VII. The Christian Faith in Relation to (a) Spiritualism, (b) Christian Science, and (c) Theosophy; VIII. Reunion with other Churches—(a) Episcopal Churches, (b) Non-Episcopal Churches, with Questions as to (i) Recognition of Ministers, (ii) Validity of Sacraments, (iii) Suggested Transitional Steps. Of these, I, II, V, VI and VII are of general interest to all who care for the spread of Spirituality in the world. For the Anglican Communion is found in every part of Britain's far-flung Empire, and while inferior to the Roman Church in extent, and to the Greek Church in antiquity, it exercises an immense influence over the English-speaking races.

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No less than 252 Bishops of the Church gathered at Lambeth, including twelve Archbishops. Four of these—

Canterbury, York, Armagh and Wales—belong to the United Kingdom. In Scotland, the Bishop of Brechin is the Primus of the Scottish Episcopal Church, which does not possess an Archbishop, as do England, Wales and Ireland, though it has seven Bishops, while Wales has only three under its Archbishop. India has nine Bishops, and Burma one, with the Bishop of Calcutta as Metropolitan. Africa, for some mysterious reason, has an Archbishop, and twelve Bishops under him, and ten more who seem to be unrelated to him. Australia has no less than three Archbishops and fifteen Bishops. There is a Bishop of Gibraltar, which seems odd, and one of Jerusalem. Canada has three Archbishops, and sixteen Bishops. There may be yet others, who did not attend the Conference.

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There is a marked characteristic of this Conference which we note with great pleasure. It is liberality. In the Encyclical Letter, the prelates say not untruly: "We find that one idea runs through all our work in this Conference, binding it together in a true Unity. It is an idea prevalent and potent throughout the world to-day. It is the idea of Fellowship." We should say "Brotherhood," but the thing meant is the same. The liberality comes out very markedly in the way in which V and VII are dealt with. And it breathes through the Letter. The Letter itself opens with an archaic flavour, pleasant to the literary palate:

TO THE FAITHFUL IN CHRIST JESUS,

We, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and fifty-two in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of our Lord 1920, within two years of the ending of the Great War, give you greeting in the name of our Lord and Saviour, Jesus Christ. We who speak are bearers of the sacred commission of the Ministry given by our Lord through His Apostles to the Church.

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The Bishops then declare that Fellowship "is the object of the Church," and say that

in the prosecution of this object it must take account of every fellowship that exists among men, must seek to deepen and purify it, and, above all, to attach it to God.

This is at once tactful and true. The Bishops think that the subject of reunion was the most important with which they dealt, and they make a remarkable statement:

The Bishops brought with them into the Conference very various preconceptions. Different traditions, different estimates of history, different experiences in the present, different opinions on current proposals, seemed almost to preclude the hope of reaching any common mind. The subject of Reunion was entrusted to the largest Committee ever appointed in a Lambeth Conference. As their work proceeded, the members of it felt that they were being drawn by a Power greater than themselves to a general agreement. Their conclusions were accepted by the Conference under the same sense of a compelling influence. The decision of the Conference was reached with a unanimity all but complete.

As a Theosophist, I should personally fully recognise the probability of such a Power, not compelling but impelling them to harmony. The Wisdom which "mightily and sweetly ordereth all things" would surely brood over an assembly whose members had travelled from all parts of the world, inspired by a noble devotion to their Lord for the service of the world, many venerable by age, purity of life, self-sacrificing labour, deep learning, earnest purpose, striving for a spiritual end. Surely it would have been strange if the Teacher of the World did not send on them His benediction.

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The Encyclical Letter, speaking of Reunion of all Churches into a Universal Church, makes a new departure: "It is not by reducing the different groups of Christians to uniformity, but by rightly using their diversity, that the Church can become all things to all men." We, who are Theosophists, look at all religions as the Bishops look at the Churches of Christendom. We see that each religion teaches

the same fundamental truths, but that the presentation and relative importance of these in any special religion depend on the needs of the age at the time at which it was founded, and the type of civilisation which it was intended to influence and shape. This diversity enables all minds and temperaments to find in some religion their satisfactory expression, and thus in their diversity there is an answer to the diversity of human types. Men's vision of God is limited by their own limitations, and to insist that all shall see of Him only a fragment, is as though opticians should insist that all should use the same glasses, the long-sighted and short-sighted, the squinting and the straight-eyed, the diseased and the healthy. In field-glasses to be used by different people there is always an arrangement for focusing, as for individuals there are spectacles to suit each. Each religion has its own focus, and in the field-glass of a Universal Church, or World-Religion, there must be diversity of details, "differences of administration, but the same Lord," as the wise Apostle long ago pointed out.

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The Bishops have seen the truth of this view as regards the scattered Churches of their own communion, or "fellowship," as they like to call it. They say :

The characteristics of that fellowship are well worth attention when the reunion of the world-wide Church is in men's thoughts. The fact that the Anglican Communion has become world-wide, forces upon it some of the problems which must always beset the unity of the Catholic Church itself. Perhaps, as we ourselves are dealing with these problems, the way will appear in which the future reunited Church must deal with them.

The way found by the Bishops is a wise toleration, the recognition of truths too much left in abeyance by modern Churches, and the application of Christian principles to the new problems of the day.

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Thus in regard to women the Bishops admit :

The Church must frankly acknowledge that it has undervalued and neglected the gifts of women and has too thanklessly used their

work . . . It is the peculiar gifts and the special excellences of women which the Church will most wish to use. Its wisdom will be shown, not in disregarding, but in taking advantage of, the differences between women and men . . . Everywhere the attempt must be made to make room for the Spirit to work, according to the wisdom which He will give, so that the fellowship of the ministry may be strengthened by the co-operation of women, and the fellowship of the Church be enriched by their spiritual gifts.

Women are to be admitted to the Diaconate, and it is suggested that they may conduct, in the churches, all parts of the services not restricted to the Priesthood, and may preach. It is a marked revolution.

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Equally liberal is their treatment of Spiritualism, Christian Science and Theosophy. They take up the general position that the Church has neglected some important truths, and has left them in the background. These have been taken up and emphasised by bodies outside the Church.

Sometimes men and women form fellowships, that they may do outside the Church what they ought to have had opportunity to do, and to do better, within it.

One of our committees has dealt with the Christian Faith in relation to Spiritualism, Christian Science, and Theosophy. We commend its Report to all who are interested in these movements. In it the teachings which are connected with them are tested in the light of Christian truth. Tried by the doctrines of the Incarnation and the Cross, they are clearly shown to involve serious error. It is also shown that adherents of these movements are drawn into practices and cults which injure their spiritual life, and endanger their loyalty to Christ and to the fellowship of His Church. On the other hand, it must not be forgotten that these movements are very largely symptoms and results of reaction against materialistic views of life. We cannot but sympathise with persons who seek a refuge from the pressure of materialism. It is the part of the Church to afford such a refuge, and, if it fails to do so, there is something wrong with its own life.

Thus Christian Science has much which should be found within the Church, with its cognate truths neglected by Christian Science. The distance between heaven and earth is not great, and the communion of saints should have been more realised, instead of leaving bereaved hearts to seek solace in Spiritualism. The Theosophist seeks the clue to

his destiny in the mysteries of his own being, and the Church recognises man as an unfolding being, coming nearer and nearer to Christ who is God. No one outside Christendom can regret that the enormous influence of the Anglican communion should be used to spread in a Christian form the great truths which have been popularised by the bodies hitherto tabooed. It is quite true that Christianity, like other great religions, has all of them in its keeping, and only laid them on the shelf in consequence of the special needs of the time, and later forgot them. The Bishops now, like wise men, bring out of their treasure-house things new *and old*.

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May this great Conference prove to be a landmark in the usefulness of the Anglican communion by the world, and may all, Christians and non-Christians, move along lines ever converging until the blessed goal of Human Fellowship be reached, which we Theosophists call the Universal Brotherhood of Man.

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Dean Inge, who lectured so sensibly on Mysticism; writes in *The Evening Standard* on the Lambeth Conference. Curiously enough, he writes spitefully of the bodies which have made his own position possible. *The Times* spoke of having regarded Mysticism as "an exploded superstition," and looked askance at his lectures. He says:

The strange recrudescence of superstition in England, which the war has greatly stimulated, seemed to the Bishops to necessitate a pronouncement on these subjects. The resolutions are wise and temperately worded. The only criticism that might be made upon them is that they are too respectful in tone; but the Bishops doubtless remembered that many otherwise sensible persons have been carried away by these enchantments, the love of which is deeply rooted in human nature.

On the other hand, he praises the same wise liberality when it is extended to Christian Nonconformists, though he disapproves of their insistence on episcopacy as a condition



of union, and calls it an "almost superstitious glorification of the episcopal office". One would like to know Dean Inge's definition of "superstition".

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Dean Inge disapproves of the episcopal disapproval of birth restriction. When one remembers the furious denunciations of the clergy levelled against Charles Bradlaugh and myself for asserting the right of parents to limit their family within their means, it is startling to read from a clerical pen :

It is notorious that various causes, among which the sharp decline in the infant death-rate is not the least important, have made it necessary for nearly all married people to restrict the number of their children, in order that they may do their best for those children who are born. This restriction is naturally not made the subject of conversation, but every one knows that it is almost universal, except among the reckless and degraded population of the slums ; and only a few very foolish persons think that it is either immoral or regrettable.

"A few very foolish persons"! Yet forty-three years ago no epithets were thought too foul to fling at us for advocating such a restriction. Certainly the world moves, but those who are ahead of their time are consistently bludgeoned. Yet ultimately is Wisdom justified of her children. The next generation of bishops will not only speak respectfully of Theosophy, but will bless it as the trunk from which spring the branches of all religions.

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Gradually one old tie after another, submerged under the flood of the Great War, reassert themselves, rising above the waves. Thus a message comes from the Order of the Star in the East in Bulgaria, bringing the "filial greetings" of the members to "their beloved mother". Thus do the links of the Spirit draw together those who were wrenched apart by the turmoil of the bodies.

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## SLAVERY AND ITS NEMESIS

By ANNIE BESANT

WHEN S. Francis Xavier, in his abounding pity for the American "Indians" in Peru, groaning under the exactions of their Spanish taskmasters, suggested the importation of Negroes to take their place, he never dreamed that he was sowing the seeds of a problem that North America would, centuries afterwards, be called upon to solve. But every offence against Brotherhood must recoil on those who take part in it. Spain paid her kârmic debt in the loss of her Empire. The United States of America paid part of hers in the Civil War, and is still paying it in the "Negro Problem,"

which, like the question of the Sphinx, must either be solved or devour.

I have before me a book named *Darkwater*, by Dr. W. E. Burghardt Du Bois, in whose veins flows a stream of French, Dutch, and African blood. He is a graduate of Harvard University, holding its degree of Doctor of Philosophy, and has also studied in the Universities of Paris and Berlin. He is Director of Publications and Research in the National Association for the Advancement of Coloured People—popularly known as the N.A.A.C.P.—and he is Editor of its journal, *The Crisis*, and author of various books. One of these is *Darkwater*, and the above particulars are taken from a slip on the paper envelope of the book. On this same envelope it is also stated: “Even more than the late Booker Washington, Mr. Du Bois is now the chief spokesman of the two hundred million men and women of African blood.”

The book has as sub-title, “Voices from Within the Veil,” and the voices sound the gamut of human misery and despair, with a deep diapason of Hate below them all. Dr. Du Bois says in his Foreword, oddly named Postscript:

These are the things of which men think, who live: of their own selves and the dwelling-place of their fathers; of their neighbours; of work and service; of rule and reason, and women and children; of Beauty and Death and War. To this thinking I have only to add a point of view: I have been in the world, but not of it. I have seen the human drama from a veiled corner, where all the outer tragedy and comedy have reproduced themselves in microcosm within. From this inner torment of souls the human scene without has interpreted itself to me in unusual and even illuminating ways.

A powerful writer is Dr. Du Bois: terse, vigorous, virile. His soul is afire with passion, with pride, with hate—hate awful in its intensity. Out of the book start up three vivid impressions: a new world seen through Negroid eyes; an intense, fierce pride in his Negroid birth; a fathomless hatred of the white race.

This is no suppliant, no pleader. “Especially do I believe in the Negro Race: in the beauty of its genius, the sweetness

of its soul, and its strength in that meekness which shall yet inherit this turbulent earth." Little enough of any meekness, however, does Dr. Du Bois show:

I hear his mighty cry reverberating through the world: "I am white." Well and good, O Prometheus, divine thief! Is not the world wide enough for two colours, for many little shinings of the sun? Why, then, devour your own vitals if I answer even as proudly: "I am black."

He chants "A Litany at Atlanta":

We are not better than our fellows, Lord; we are but weak and human men. When our devils do deviltry, curse Thou the doer and the deed—curse them as we curse them, do to them all and more than ever they have done to innocence and weakness, to womanhood and home. . . .

A city lay in travail, God our Lord, and from her loins sprang twin murder and Black Hate. Red was the midnight; clang, crack and cry of death and fury filled the air and trembled underneath the stars where church spires pointed silently to Thee. And all this was to sate the greed of greedy men who hide behind the veil of vengeance.

*Bend us Thine ear, O Lord!*

In the pale, still morning we looked upon the deed. We stopped our ears and held our leaping hands. . . .

Behold this maimed and broken thing, dear God; it was an humble black man, who toiled and sweat to save a bit from the pittance paid him. They told him: *Work and Rise*. He worked. Did this man sin? Nay, but some one told how some one said another did—one whom he had never seen nor known. Yet for that man's crime this man lieth maimed and murdered, his wife naked to shame, his children to poverty and evil.

*Hear us, O heavenly Father!*

Doth not this justice of hell stink in Thy nostrils, O God? How long shall the mounting flood of innocent blood roar in Thine ears and pound in our hearts for vengeance? Pile the pale frenzy of blood-crazed brutes, who do such deeds, high on Thine Altar, Jehovah-Jireh, and burn it in hell for ever and for ever!

*Forgive us, good Lord; we know not what we say!*

Bewildered we are and passion-tossed, mad with the madness of a mobbed, and mocked, and murdered people; straining at the outposts of Thy throne, we raise our shackled hands and charge Thee, God, by the bones of our stolen fathers, by the tears of our dead mothers, by the very blood of Thy crucified Christ: What meaneth this? Tell us the plan; give us the sign!

*Keep not Thou silent, O God !*

Sit not longer blind, Lord God, deaf to our prayer, and dumb to our dumb suffering. Surely Thou, too, art not white, O Lord, a pale, bloodless, heartless thing !

*Ah ! Christ of all the Pities !*

Such is a lynching, seen through a Black Man's eyes. And the effect of this on the Black Man's heart ?

Not this life, dear God, not this. Let the cup pass from us, tempt us not beyond our strength, for there is that, clamouring and clawing within, to whose voice we would not listen, yet shudder lest we must—and it is red. Ah ! God ! It is a red and awful shape.

Is that what is seething in the hearts of American Negroes ? If so, God pity Black and White alike.

Dr. Du Bois sits "high in the tower," and studies "the Souls of White Folk". "I see these souls undressed and from back and side." He remarks that this whiteness among the world's peoples is a very modern thing. "The ancient world would have laughed at such a distinction." Suddenly, the world "has discovered that it is white and wonderful". The result of finding out that white is inherently better than black or tan, is, he thinks, curious :

Even the sweeter souls of the dominant world, as they discourse with me on weather, weal and woe, are continually playing above their actual words an obligato of tune and tone, saying :

"My poor, un-white thing ! Weep not, nor rage. I know, too well, that the curse of God lies heavy on you. Why ? That is not for me to say, but be brave ! Do your work in your lowly sphere, praying the good Lord that into heaven above, where all is love, you may one day be born—white !"

I do not laugh. I am quite straight-faced as I ask soberly :

"But what on earth is whiteness that one should so desire it ?" Then always, somehow, some way, silently but clearly, I am given to understand that whiteness is the ownership of the earth for ever and ever, Amen !

One sees the sardonic doctor, suave outside, grim within, looking at the little white lady. This "new religion of whiteness," he calls it. As long as "humble black folk, voluble with thanks," accept old clothes from "lordly and generous

whites, there is much peace and moral satisfaction". But when the black man begins to dispute the white man's title, "when his attitude to charity is sullen anger rather than humble jollity," then "the philanthropist is ready to believe that Negroes are impudent, that the South is right, and that Japan wants to fight America". He tells how he has seen a man turn livid with anger because a little silent black woman was sitting alone in a Pullman car: how another cursed a little child seeking its mother who wandered into the wrong waiting-room; how the lips of a third curled back "in a tigerish snarl of rage because black folk rode by on a motor-car".

We have seen, you and I, city after city drunk and furious with ungovernable lust of blood; mad with murder, destroying, killing, and cursing; torturing human victims because somebody accused of crime happened to be of the same colour as the mob's innocent victims and because that colour was not white. We have seen—merciful God! in these wild days and in the name of Civilisation, Justice, and Motherhood—what have we not seen, right here in America, of orgy, cruelty, barbarism and murder done to men and women of Negro descent. . . . Conceive this nation, of all human peoples, engaged in a crusade to make the "world safe for Democracy"! Can you imagine the United States protesting against Turkish atrocities in Armenia, while the Turks are silent about mobs in Chicago and S. Louis; what is Louvain compared with Memphis, Waco, Washington, Dyersburg and Estill Springs? In short, what is the black man but America's Belgium, and how could America condemn in Germany that which she commits, just as brutally, within her own domains? . . . In the awful cataclysm of World War, where from beating, slandering and murdering us the white world turned temporarily aside to kill each other, we of the Darker Peoples looked on in mild amaze.

The white world of to-day is ghastly in the eyes of the black. The Middle Ages built rules of fairness in war, but in modern days it is machine-guns against assegais. What Belgium has suffered is not a tenth of the suffering inflicted on the black Congo. Dr. Du Bois quotes Harris on the Belgian cruelties: the death of twelve million natives was not the real catastrophe in the Congo. It was

the invasion of family life, the ruthless destruction of every social barrier, the shattering of every tribal law, the introduction of

criminal practices which struck the chiefs of the people dumb with horror—in a word a veritable avalanche of filth and immorality overwhelmed the Congo tribes.

Dr. Du Bois asks what is “the current theory of colonial expansion, of the relation of Europe, which is white, to the world which is black and brown and yellow?”

Bluntly put, that theory is this: It is the duty of white Europe to divide up the darker world and administer it for Europe's good. This Europe has largely done. The European world is using black and brown men, for all the uses which men know. Slowly but surely white culture is evolving the theory that “darkies” are born beasts of burden for white folk . . . White supremacy was all but world-wide. Africa was dead, India conquered, Japan isolated, China prostrate, while white America whetted her sword for mongrel Mexico and mulatto South America, lynching her own Negroes the while. Temporary halt in this programme was made by little Japan, and the white world immediately sensed the peril of such “yellow” presumption.

In Europe education and political power are limiting the very rich:

But there is a loophole . . . This chance lies in the exploitation of the darker peoples. It is here that the golden hand beckons. Here are no labour unions or votes or questioning onlookers or inconvenient consciences. These men may be used down to the very bone, and shot and maimed in “punitive” expeditions when they revolt. In these dark lands “industrial development” may repeat in exaggerated form every horror of the industrial history of Europe, from slavery and rape to disease and maiming, with only one test of success—dividends.

Dr. Du Bois rightly points out that the cause of the World War was the competition among white Nations to possess the labour power of yellow, brown and black peoples. Colonies are “places where ‘niggers’ are cheap and the earth rich”. Germany wanted her share among the darker peoples of Asia and Africa, “conquest, not for assimilation and uplift, but for commerce and degradation”. The War was the Nemesis of the exploitation of coloured races by the whites—“the doctrine of the divine right of white people to steal”. Two-thirds of the population of the world are coloured, and they have been watching the whites tearing each other to pieces. Asks Dr. Du Bois:

What, then, is this Dark World thinking? It is thinking that, as wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the White World cease. The Dark World is going to submit to its present treatment just as long as it must, and not one moment longer.

This is how the world is seen by the Black Man looking over the world. And the result is a hatred, terrible in its depth and its fierceness :

I hate them, oh !  
 I hate them well,  
 I hate them, Christ,  
 As I hate hell !  
 If I were God,  
 I'd sound their knell  
 This day !

Who raised the fools to their glory,  
 But black men of Eygpt and Ind,  
 Ethiopia's sons of the evening,  
 Indians and yellow Chinese,  
 Arabian children of morning,  
 And mongrels of Rome and Greece ?

Ah well !

And they that raised the boasters  
 Shall drag them down again—  
 Down with the theft of their thieving  
 And murder and mocking of men ;  
 Down with their barter of women,  
 And laying and lying of creeds ;  
 Down with their cheating of childhood  
 And drunken orgies of war—

down

down

deep down

Till the devil's strength be shorn,  
 Till some dim darker David, a-hoeing of his corn,  
 And married maiden, mother of God,  
 Bid the black Christ be born !

A Hymn of Hate, verily.



Is not the same arrogant plundering of the black races going on in Africa to-day? Let Sir H. H. Johnson be heard, as he writes to the *London Observer*, August 15th, 1920; there are, he says, in "British" East Africa:

About four million indigenous negroes and negroids, twenty-five thousand Arabs and Indians, and three thousand seven hundred white men. Of these white men some three thousand come from the United Kingdom and about seven hundred are South African Boers, who were brought in as settlers after the conclusion of the South African War.

These four millions "have become very anxious about their land tenure and consequently restless and discontented, and less and less inclined to enrich the European immigrant with their cheap labour". He goes on:

Then the natives are slowly coalescing, Bantu with Nilote, Muhammadan with Christian and Pagan, Somali and Galla with hitherto despised Negro, in their common hatred of the invading white man, owing to the exceptional cruelties which have stained the white man's record during this period of fifteen years. These are not cruelties of soldiers or policemen, of Government servants of any kind, but of individual settlers, British or Boer in origin. Not only have murders, light-hearted murders, of natives taken place all too frequently, not only have revolting cruelties been committed, but, when the white delinquents are brought up for trial, white juries acquit them or white judges inflict trivial penalties, or rebellious public opinion forces a Governor to revise a sentence. I doubt if capital punishment for murder has ever been imposed on a white man in East Africa.

He goes on to unveil the horrors that have occurred:

Again, in the Great War, thousands and thousands of native porters were compulsorily enrolled by our Government or by the military authorities in the unhappily styled "Protectorate," and the arrangements for their commissariat, their medical treatment, their lodging and clothing have been miserably inadequate, with the result that some twenty-three to twenty-five thousand of them (it is reported) died during the pursuit of the German forces. The survivors have retained tongues and the power of speaking; some, even, had been mission-educated, and when "Dora" took her hand off the mail service they have stammeringly told the world outside Africa something of their preventible sufferings, and even of singularly callous and sometimes cruel treatment at the hands of the military authorities.

Now the culminating incident is this. Some two months ago there occurred at Nduru, in British East Africa, cases of flogging and torture so severe that, according to a medical officer's report, "fat

had been crushed out of the muscles" of the wretched victims; in other cases, "the flogged natives died from the torture and flogging". These crimes seemingly were committed on a European's plantation . . . the Europeans, in what is now termed a "colony," apparently take the law into their own hands and administer punishment as they please.

Will these crimes assuage the hatred felt for the white torturers? Sir H. H. Johnson says that they are the crimes of only a fifth of the white population, and that the other four-fifths do good work. But they all seem to steal the black men's land, and to force them into narrow limits on the worst soils.

How shall this Black Problem be solved? By the fulfilment of the Law of Brotherhood. By nothing less. The black population in the United States is increasing; the race is healthy and prolific. There seems to be little hope of any amalgamation between the two widely separated types. Dr. Du Bois suggests "a new African World State, a Black Africa". It is idle to talk to the white peoples in the language of the Aborigines Protection Society of England, that "the interests of the native inhabitants" should be considered in any arrangement made. Such consideration will be promised, but it will never be given. And what is worse, because hypocritical, it will be pretended, as was pretended lately by the Governor of East Africa, that it is in the real interests of the young natives that they should be compelled to work; it is strange how the interests of black people always are identical with the interests of the invading whites, who cannot grow rich without "black labour". If the white settlers in East Africa are left to themselves, slavery will practically be re-established there, with such results as are given above.

Dr. Du Bois advises unhurried action; let the conquered German Colonies, he says, form a nucleus "with their million of square miles and one half-million black inhabitants. . . . It would give Black Africa its physical beginnings."

The Belgian and Portuguese Colonies might be added, giving a second area of 1,700,000 square miles and eighteen million inhabitants. If England is sincere in her professions, she will give Self-Government to India and to Nigeria, with a full voice in the British Imperial Government. Races not ready to take up Self-Government may be under international control for a time. Somaliland and Eritrea may go to Abyssinia, and then, with Liberia, "we would start with two small independent African States and one large State under international control". The League should really take up this work.

No one would expect this new State to be independent and self-governing from the start. Contrary, however, to present schemes for Africa, the world would expect independence and self-government as the only possible end of the experiment. At first we can conceive of no better way of governing this State than through that same international control by which we hope to govern the world for peace.

Surely the many highly educated men of African descent in the United States might well form the Commission for the governing of the African State. They have had training in science and industry, and could turn their own sufferings into tools for the building of an African Nation. Dr. Du Bois does not favour the "idea of a vast transplantation of the twenty-seven million Negroids of the western world" to Africa. He thinks they should be left "to fight out their problems where they are," though they might furnish "experts, leaders of thought and missionaries of culture for their backward brethren in the new Africa". Yet there might be the recompense of the agonies of slavery and of the hatreds generated by the present struggle in the splendid task of building a New Africa by all that they have gained by suffering. In the second sub-race of the Aryans huge Empires, like that of Egypt, were builded in Africa. Ruins of such civilisations have been found in the South. Perhaps the sixth sub-race may aid in building great commonwealths over the buried fragments of that ancient past.

This half of the book ends with the following paragraph; the rest is composed of imaginative tales, vivid and finely told.

Twenty centuries before Christ a great cloud swept overseas and settled on Africa, darkening and wellnigh blotting out the culture of the land of Egypt. For half a thousand years it rested there, until a black woman, Queen Nefertari, "the most venerated figure in Egyptian history," rose to the throne of the Pharaohs and redeemed the world and her people. Twenty centuries after Christ, Black Africa—prostrate, raped and shamed—lies at the feet of the conquering Philistines of Europe. Beyond the awful sea a black woman is weeping and wailing, with her sons on her breast. What shall the end be? The world-old and fearful things—war and wealth, murder and luxury? Or shall it be a new thing—a new peace and a new democracy of all races, a great humanity of equal men? "*Semper novi quid ex Africa!*"

Only Brotherhood can redeem. Only on Brotherhood can the New World be built.

Annie Besant

## OUR WORK IN THE WORLD <sup>1</sup>

By B. P. WADIA

COMING from a rather extended tour in other Sections of our Society, where I had an opportunity of watching its activities, naturally I have seen certain aspects of our work from my own point of view, and I would like to speak to you on that particular subject this morning.

One thing has convinced me more than ever that, as far as the outside world is concerned, the work of the T.S. is very important in the reconstruction that has to take place in the coming years. I believe more than ever that, in establishing this Society, one of the objects that the Masters had in view was the part that it might play in the coming years. We were expected from the beginning, as you are aware, to take our share in the work of the world. The duties of Theosophical Lodges and members of the Society were fairly well defined in those early letters that came from the Masters to Mr. Sinnett, Mr. Hume and others, through H. P. B. I believe that the Masters knew that some great changes—not necessarily the war, which we have just passed through, but some kind of great change—was coming in Europe in the beginning of this century.

It is clear to those who have studied H. P. B.'s writings that she wrote with a definiteness and a precision that was really prophetic in nature. If you look at the condition of Europe and America to-day, you find that H. P. B. has referred to that position in very clear terms in her *Secret Doctrine*. Also you

<sup>1</sup> Report of a talk to a group of students.

find that she has indicated the remedy. The Society, as an organisation, influences the thought of the world, not only because of the activities of our officials and members, but also because of the great currents of life which come from the Masters Themselves, irrespective of our own individual work in the physical world, and sometimes in spite of it. That current of life, which comes from the Masters, produces a definite effect ; and if one goes about with eyes open, one sees how very closely the nations are being watched by those Great Ones in whose hands lie the destinies of the world. I believe, as a result of the study of the historical side of our movement, that the Masters, when they founded the Society, had this particular period in mind as a period in which its strength would have to meet a great test. Now it is for us to discriminate between the various forms of activity of the world of to-day and to find out in which particular activity the life-current of the Masters affects the results.

There are certain forms of activity at the present moment, in Europe and America, which are of a retrogressive nature, which are not in keeping with the great sweep of the evolutionary forces. Naturally with these movements and activities the Masters can have very little to do ; but there are also a number of very important facts and factors in the political, social and economic life of the world with which the Masters are very intimately concerned, and They look to the T.S., which They founded and established, to take a legitimate part in shaping these particular types of movement.

It is sometimes asked if H. P. B., who gave out originally the teachings from the Masters, had any idea of the condition in which the world is to-day. Secondly, if she knew about it, did she suggest ways and means whereby we could change it and make that condition spiritually better ?

One thing is very clear from the early literature : that the work of the T. S. is to spiritualise all the activities of our

time. Not to bring into existence necessarily new schools, new institutions, new political parties, new creeds, faiths, or religions; but our task has always been to spiritualise all the movements which coincide with the evolutionary progress of the human race as a whole. H. P. B. has laid emphasis on that. Now, in visiting the various Sections of the Society, when one looks for those types of activity with which we ought to concern ourselves, one finds that in certain respects, as a Society, we have succeeded, and in certain other respects, as such, we have missed our mark. Further, we find that the great ideals and principles which H. P. B. had in mind are not altogether universally remembered by us in the Society. There is so much desire and earnestness on the part of our T. S. members to do some kind of work, to engage in some kind of activity, that I am afraid they do not pause to enquire if a particular form of activity is suited to us; so that a certain amount of energy is wasted. In reviewing these things, therefore, with an eye to the future progress of the Society, one wants the guidance of fundamental principles of some kind. We want to know along what lines, guided by what particular principles, we are to proceed in taking up the many forms of activity in the coming years, so as to fulfil our legitimate mission in the reconstruction period.

First, we must note that the particular situation which is now to be found in Europe was fairly well known to the Masters. If you take the first volume of *The Secret Doctrine*, you find H. P. B. very clearly indicating the position which was to develop in Europe. She wrote this between 1884 and 1889—the book was published in 1889—and this is what she says:

It is neither *prevision* nor *prophecy*; no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations, which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such or another catastrophe; France nearing such a point of her Cycle, and Europe in general threatened with, or rather,

on the eve of, a cataclysm, to which her own cycle of racial *karma* has led her.

This is a very pregnant passage, where reference is made to the national karma of France, England and Central Europe, and she very definitely speaks of some kind of cataclysm taking place. As we all know, that has happened.

In another place she speaks of these changes once again, as taking place in the beginning of the next century. In other words, it is clear that H. P. B. had an idea, if not actual details, of what was going to happen. That is a matter not only of interest to us, but of profound importance. From time to time we are asked: "How do we know that what H. P. B. taught, or what other great teachers in the Theosophical movement have said, is true? What proof is there that these views of life and progress, or evolution, are correct?" As far as H. P. B. is concerned, here we have one definite proof that she knew with mathematical precision, as she puts it, what was going to happen in Europe in the early part of this century. She has indicated the causes which produced this catastrophe; she has indicated the way in which these causes may be remedied. And you find a very illuminating passage in the same volume of *The Secret Doctrine* where, explaining the great doctrine of Karma, H. P. B. goes into certain details which are of value to us in the practical execution of our work.

Nor would the ways of Karma be inscrutable, were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind Fatalism, and a third, simple Chance, with neither Gods nor Devils to guide them—would surely disappear if we would but attribute all of these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of



Providence". We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high-road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a Theosophical writer expresses 'it, the "laws of life," one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer: "The only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging angel is only a typified representation of their reaction." Therefore, if anyone is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those Angels, the guardians of Harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced, and forces awakened into activity, by our own actions.

This is the law that H. P. B. explains at some length in what follows, part of which I have read to you in reference to national karma. Now, as to the definition of what Kārmic Law is:

It is a law of occult dynamics that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.

Remember that when H. P. B. speaks of the astral plane, she does not use that word in the sense that we use it, namely the second plane from below; but she uses it in the sense of superphysical.

This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of Matter; until we begin acting from *within*, instead of ever following impulses from *without*, namely those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony—a Brotherhood *in actu*, and *Altruism* not simply in name. The suppression of one single bad cause will suppress, not one, but a variety of bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats—still, unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

There, I think, we have got H. P. B.'s analysis of how we are to handle the various forms of activity. How does H. P. B. want us to apply this in a practical manner to our everyday lives? She says: deal with the causes of things, not with the effects; because if you remove one evil cause, then you will remove a variety of evil effects.

Let us take a very ordinary case. There is poverty and famine in the western world at the moment—very terrible poverty and famine. A general famine has spread over Europe and has intensified the evil effects of the war. That is an effect. There are two ways of dealing with that particular phenomenon. The one way, which is being applied by the ordinary cultured people of the world to-day, deals with the effects: "There is famine in the land; therefore supply food." It is a very noble way, but it is the way that deals with the effects, not with the causes. Suppose that we want to practise H. P. B.'s teaching, how should we begin to do it? It would not necessarily be our work to supply food to the famine-stricken areas in Europe, but to go to the root-causes which have produced this effect, and try to remedy these causes. It may take a little time; it may, I grant, prolong for a while the evil effects of the famine, but we must also remember that while there are many societies, many organisations of philanthropists, who are dealing with effects, there are not many Theosophical Societies, not many spiritual people capable of dealing with the causes of things. Now what is true in that instance is also true in all other activities, and you will find that the work of the student of Occultism is to discriminate between remedying the evil effects and uprooting the cause.

Therefore, in the selection of our activities, we have to take that particular form of action into account. "But how can we find out?" people ask. We can do that with the help of the hints that H. P. B. has given, if we study the

problems of the national karma of different races and countries. We find, when we study this, even superficially, that there are certain outstanding problems in each country. If these are solved from the point of view of causes, the evil effects of the catastrophe, the war, will practically be remedied. But when we study these problems and the remedies that are being applied, we find that, in the solution offered, most of the people (not all) are trying to work for effects which are apparent, and the work, therefore, is very superficial in character and likely to prolong the struggle instead of bringing in the new era of reconstruction very soon. What they are trying to do, working from without instead of from within, is once again to build an edifice on the old foundations. They have not yet recognised that the old foundations have been rotten and have produced bad results. There are not enough people in the world to-day, it seems to me, who are spiritual enough to see that to build a new edifice on the old foundations will bring nothing but the same kind of effects that we are dealing with to-day. Suppose that you knock down a large building without knocking down the foundations, and instead of using the same kind of material as the old building, use another kind of material to erect a building on the old foundations, you are going to get a similar building, because the foundations are the same and the effects will be the same. Unless you break down the foundations and lay new ones, in other words, unless, working from within, you produce a new cause—the evil effects of society are bound to continue.

Now it was that, I believe, which was in the mind of H. P. B. in the early days, when she wanted the members of the Society to discriminate in the choosing of the forms of action. I believe it was the same principle that was enunciated in *At the Feet of the Master*: “Any rich man can feed the body, but only those who know can feed the soul.” There are

many forms of activity in the world, and at every turn we have to raise the question: What is our work? and in finding the answer, what else is there to guide us but this very sound and sane teaching that H. P. B. gives? If to feed the hungry deals with causes, then it becomes our work; but if to give food to the hungry deals only with effects, then it is not our work. It is the same teaching that was given in the *Gītā*, where various kinds of sacrifice are spoken of and Kṛṣṇa says to Arjuna: "Higher is the sacrifice of wisdom." For wisdom deals with causes and not with effects.

What is to be our method? What laws guide our methods in dealing with these causes save spiritual ones? What is it that we want to do? The obvious answer which would be given is: We want to spiritualise the activities of the world. What does that mean? We must not make the mistake once again in the Society, which outside people are making, of uttering catch-phrases without getting into the inwardness of those phrases. "To spiritualise the work of the world"—what does it mean? You cannot spiritualise the work of the world if your method is of the same kind as that employed by other people in the world. Take, for instance, social service work in the slums of big cities. Of course that is a very noble work; but what is the difference in that work when performed by a Theosophist, if his methods are exactly the same as those of an efficient social server? Once again I believe H. P. B. has indicated, if not in a direct manner, then in an indirect manner, the method that we should all employ. If you study H. P. B., you will see that she lays great emphasis on the part which the individual plays in society from the spiritual point of view, and naturally where would you expect these individuals to be, if not in the T.S.? The spiritual work has to be done by individuals, and I believe *we* are those individuals, belonging to the Society which the Masters founded through H. P. B.,

and which now continues under the guidance of our President.

What, then, is our task? That, it seems to me, lies in the generating of spiritual power, of spiritual force, to be utilised in the activities in which we are engaged. Unless by our own life we generate spiritual power, our methods in tackling the various forms of activity will be the ordinary methods of the ordinary man and woman of the world; there will be no difference whatever. But you may well ask: What does this mean? Let us take an analogy. If a scholar takes in hand a particular subject for research, he is able to throw light on that subject; and in throwing that light he generates a certain amount of intellectual force, he lets loose in the world a certain amount of intellectual power. We want to generate spiritual power and force; therefore we want to do something on the spiritual plane corresponding to the work of the scholar on the intellectual plane. We want to work with spiritual force just as the scholar works with intellectual force. Therefore we have to find out ways and means whereby this spiritual power can be generated. These ways and means are given to us in our Theosophical literature. The leading of the Theosophic life, to my mind, is more important than attempting to solve the many problems from the point of view of effects, in the manner of the outside world. We shall not be able to solve these problems satisfactorily unless we move from within.

Let me once again take an example. We have had a period of four to six years in which to watch the work of Mrs. Besant for the political movement in India. What has she done? What is the important factor of that work? It is the spiritual factor which puzzles the ordinary politicians and the Anglo-Indian Civil Servants in the country. They are amazed—they said so when they came before the Joint Committee—at the change that has taken place in India; and in all cases they give 1914 as the date of the beginning of the

change—the year in which Mrs. Besant began this work. It was the cause that was touched, and touched spiritually; and the biggest thing that has happened was not the production of the Bill, nor a score of other things that took place. These were but the effects of the spiritual energy that was generated, and affected the minds and hearts of the people. How were they affected? Not only by articles and speeches, but by the generation of spiritual force and power, which in some way opened the minds of the people to a new vision. That was the biggest task; it was the task of the spiritual seer and the prophet, for the work of the prophet lies in making people see the next step in advance. The taking of that step depends on the people; but to enable the people to see the cause of the evil effects from which they are suffering, is the duty of the seer. Every one knew that the people in India were suffering; the poor people knew they were suffering from hunger, the educated people from moral degradation on account of political subjection. They knew these facts; but they were not able to deal with them, because they were not able to see the root-cause—till a spiritual person comes along with the inner vision of the prophet, and sets matters right. That is why, in a few years' time, in a vast continent like India, changes have taken place which ordinary, very efficient people, honest and sincere, were not able to accomplish for over forty years. But in order to do this, a person must watch, as H. P. B. says, how the national karma is working itself out. You might ask the same question of the Masters: "Why did They not bring the war to an earlier conclusion?" Because the limitations of national karma limit the Masters Themselves; even They cannot help it.

These are the factors that we have to keep in mind in selecting our forms of activity. You must select those forms of activity the causes of which you understand; but only those which are ripe for expression. There are already many things

of which one may understand the hidden causes. But how are you going to deal with these causes if the time for the application of right activities to these causes has not arrived? As the Master K. H. once said: "Patriots may break their hearts in vain." You cannot work against national karma; and that is one of the factors which we have to keep in mind in the selection of our activities. We have to deal with causes, with those causes that are ripe for expression here and now; once grant this, and you will immediately find that we have a peculiar type of work to do as a Society in the world. When great currents of actional life are moving the world, as they are at the present moment, there is a danger that we may be swept into one particular type of actional life. There is a certain amount of reconstruction work. The nerves of humanity are very much affected and tired with all the happenings of the last few years. A man who has had a nervous breakdown often rushes about doing a hundred things in a haphazard manner, without any deliberate plan. He must pull himself together and plan; similarly we have to cry halt, and ask what it is that we want to do; what is our work; what are the causes which produce these effects that we want to do away with; how are we going to deal with these causes and is the time ripe for the handling of a particular cause. For if the time is not ripe, then, instead of producing evolution, you might bring about a revolution.

There is a very wonderful phrase of the Master K. H.—"forcing the tide of events"—which must be understood in the sense that we are fairly sure of the causes with which we are dealing, as providing the possibility of proper handling. It means that you must know what you are doing and how far you are going to go.

Next, in the selection of our activities we must ask what is going to guide us aright? It is the leading of the Theosophical life according to the rules and principles which

the Masters and H. P. B. have laid down. Further, it is not right—already I think we are suffering from this particular neglect—to say that it does not matter whether we study our Theosophical books or not, or whether we meditate or not. I do not believe that it is the right attitude to say that it does not matter whether we evolve spiritually or not. These things are only wrong from one aspect, and that is if we want to control the mind, or study, or evolve spiritually, for personal gain. But how are we going to perform right action, to discriminate between right and wrong action, unless we know the fundamentals of spiritual evolution as given by the Masters? How are we going to better humanity without ourselves evolving our own inherent spiritual powers? We cannot teach Theosophy by mere word of mouth; there we will not succeed. But we will succeed in impressing our teachings on other people, provided these teachings are spoken by us in terms of personal experience and personal self-expression. It is no use trying to save other people's souls if we are not able to save our own. That is a crude way, perhaps, of putting the great problem that is before the Society to-day. Our members to-day are rushing in a hundred directions with true zeal and earnestness, trying to do a hundred-and-one things, but often forgetting their own specific mission, for which they came into the T.S., the mission for which this body was originally established.

That is the thought that we have to ponder over. Meditation and service and spiritual development must be taken in hand from the point of view of the fact that the spiritual progress of humanity will not take place unless a few individuals, as H. P. B. points out, take upon themselves this task.

It is wise to gain that quality of discrimination which will enable us to put our finger on the right forms of activity, those which are our work, and to let go other forms of activity which make up the work of ordinary intellectual and social people.



It is by methods of this kind that the Society will be able to express itself in action along certain definite lines. Nobody can lay down a line of action for the Society as a whole, because the Society is composed of individual members who are attempting spiritual unfoldment. Further, the question of self-expression has to be taken into account. Your particular kind of work, in terms of self-expression, may be the type of work which is your work, but need not be my work ; there freedom of action naturally comes in. The teachers and leaders of the movement have indicated in the past, and are indicating to-day, that we have a particular kind of mission to fulfil, a spiritual mission—to spiritualise all the world's activities by a definite method, and the details are a matter for the self-expression of individuals.

In conclusion I would recommend a study of Section 26 of *The Secret Doctrine*, Vol. I ; for a proper application of the teachings contained therein will enable us to take our legitimate place in the actual work of reconstruction. The work in which the Masters are engaged is not superficial, but deals with the root-causes of evils ; and we must aid Them by concentrating on such factors of growing life as are ripe for handling, so that the race may pass on to the gathering of a new harvest of experience. Beneath the surface, in the sphere of causes, we must labour ; so that a fairer world may come to birth.

B. P. Wadia

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## RUSSIA AND THE GREAT CHOICE

By MRS. PHILIP SNOWDEN

**I**T is quite impossible properly to estimate conditions of life in Russia under the Bolsheviki without taking into consideration several very important facts. The first, and probably the most important of these, is the difference between this country and Russia.

The impassioned fighters for and against Communism neglect to recognise that Russia is several generations behind Western Europe in all those things which have come to be regarded as the make-up of modern civilisation. Many Russians themselves, never having crossed the frontiers of their own immense territories, do not know of the great difference between the outside western world and themselves; or if they imagine a difference, it is generally to the disadvantage of the rest of Europe. We, in such minds, are the backward peoples!

One of the most touching and at the same time amusing experiences one had was to be shown an unsatisfactory school-clinic, lacking most of the proper equipment, or an open-air school, inadequately staffed and furnished, and to be asked with pride: "Have you anything like this in England?" My invariable reply to innocent questioners of this sort was: "Yes, we have this sort of thing in England. And we hope to have more of these, and improve them as time goes on." Only coarse conceit would have disturbed these heroic people with

the suggestion that they are only beginning to create the things which even in Capitalist countries have been in existence for many years.

Russia and England, to be precise, are different, and in a dozen different ways. England is a small country, with a geographical situation favourable for the development of that very large measure of freedom to which her people have gradually attained. Russia is an enormous country, extending over large tracts of Asiatic as well as European territory, bigger than the rest of Europe, where more than a hundred languages are spoken and where as many different peoples live. The highly-centralised Government, the extent of the territories, the passivity of the people, the conservatism of the Boyars, the want of education of everybody, the hatred of the foreigner, characteristic for so long of the yellow and semi-oriental races—all these things explain the tyranny of a thousand years; and explain, too, the comparative ease with which a system which would never be tolerated by the British people has been imposed with comparative ease upon the present generation of Russian people.

For the Bolshevik Government *is* a tyranny. To use the expression employed by one of the most devoted supporters of the Government, who spoke excellent English: "We are obliged to confess that it is in all essentials the old system with the signboards changed. The Czar is here, but he is a new Czar." Liberty of conscience, speech and Press there is none. Freedom of service has ceased to exist. Men and women must work where they are sent, at the work chosen for them, during the time allotted. Discipline is severe, the whole system having been militarised. All these things, and the hundred-and-one other manifestations of tyranny, they admit and justify. It is only the foolish supporters of Lenin on this side of the English Channel who, much to Lenin's disgust, seek to advance the cause of Communism, and actually damage

it, by asserting of it things which are untrue, such as that, in Russia, Communism is to be seen in the flower of perfection.

The Russian Communists justify the Terror by pointing to the dangers to be feared from foes without and counter-revolutionaries within. They point, with entire justification, to the extreme measures adopted by this country during the war. There was no difference of opinion amongst the delegates of the Labour Delegation about the right and the duty of the Russian Government to protect its people from their foes, both external and internal. Whether the methods adopted were always justifiable and whether the discipline was excessive, is another question, about which reasonable differences of opinion might be, and actually were, held.

But the fact is that the whole of the people of this huge country are, either actively or passively, behind the Government in the present situation. Men like Gorky, Kropotkin, Tcherkoff, who have repeatedly expressed their disapproval of the new tyranny; men like Count von Benckendorff, son of the former Russian Ambassador to this country, who is not a Communist but is in the service of the Government; the Mensheviks, to whom the Bolshevik programme is distasteful; the Tolstoyans, of whom Birukoff is a notable leader; the Social Revolutionaries and Anarchists—all these, in a mood of deliberate and determined patriotism, are either working for the Government or refusing to embarrass its activities so long as the enemy is hammering at the gate.

This is one reason for bringing the war to an end at the earliest possible moment, instead of openly helping or tacitly approving it, as we have done in the case of Poland. The British Labour Movement has been from the beginning hostile to the policy of interference in Russia's internal affairs. Whether its members like Communism or not, all are agreed that it is intolerable that the men, money and munitions of this country, or of any country with

which this country is in alliance, should be employed to wreck the Government and destroy the people of another land, simply because such Government does not favour the predatory schemes of the wealth-hunters and concessionaires of Western Europe and America. The members of the Delegation to Russia had their conviction of the wrongness of this policy so strengthened by the evidence of their eyes and ears that, within a week of their arriving in Petrograd, they sent a unanimous and strongly-worded telegram to the British Government, demanding the cessation of the Polish war and the effective abolition of the blockade. They prepared in Moscow an equally unanimous interim report on the same subject; and they readily acquiesced in the early return of two of their number, that these men might seek to influence responsible parties in the direction of a new policy.

The situation has considerably altered during the last few days, and Poland, in imminent danger of destruction, has sent up a cry for help. There was no doubt in the minds of Russian military men whom we met that they would smash Poland, hip and thigh. Some even foreshadowed what they would do in Warsaw. The mass of the people in Russia yearned for peace. But many responsible Communists were entirely indifferent about it. *Some did not want it.* The moment for beginning a peace-move has now come. The British have presented a note to Poles and Russians, which, so far as the Russians are concerned, might be regarded as an "ultimatum," so rudely is it worded. But if the members of the Bolshevik Government can only bring themselves to laugh at this latest exhibition of British bad manners and want of tact, and, with proper safeguards for themselves, express their willingness to explore the possibilities of peace, they will win for themselves high international regard, and a fine place in history as the only Government of this and any generation which, under violent temptation to revenge, and with much to

excuse such a policy, declined to follow this base path. It is the great testing-time. Those of us who have recently been in Russia know without the slightest shadow of a doubt that if the Russians choose to be great in this hour, it will not be due to weakness but to strength, material and moral.

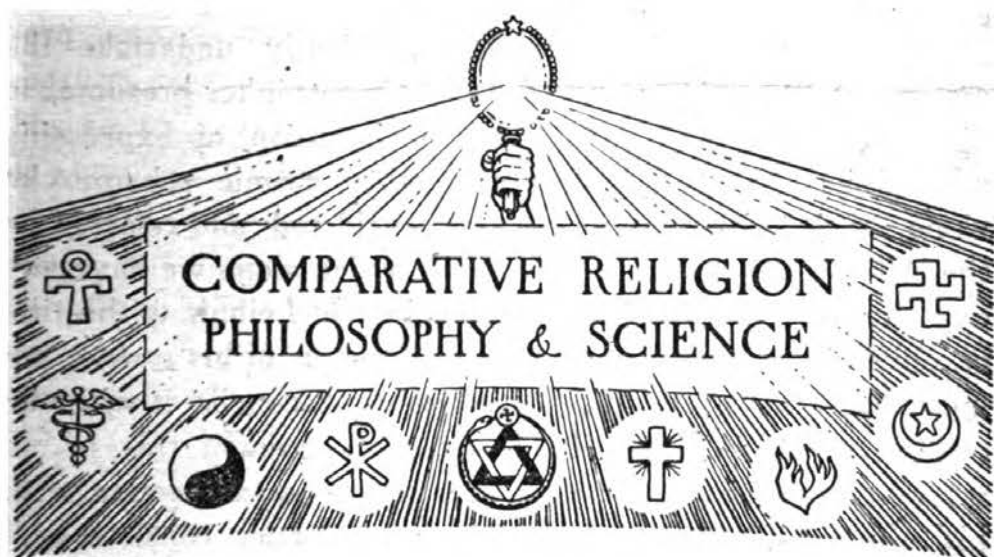
The Bolsheviki aim at a world-revolution in which the old industrial and social order shall perish and a new and glorious system be raised in its place. It is impossible to conceive how any person with a head to think and a heart to feel can be happy and content in the thought of maintaining unaltered, conditions which, in every industrial country in the world, are destroying the physical life and mental growth of millions of people. The old order must give place to the new. But how, and when? That is the question. The worst features of the system in Russia are due, not only, though very largely, to alien aggression, but to the attempt to impose ideas, and the carrying out of ideas, upon people to whom these are not acceptable, either through ignorance or through fear. It is the inevitable tyranny of the minority. There are 125 millions of people in Russia, and, at the most, 600,000 members of the Communist Party, not all of whom are convinced Communists. The attempt to carry out *at once* the whole or the greater part of their programme means, in these circumstances, terror and suffering.

The great point of difference between some of my colleagues and myself lies here. I would have the great ideal achieved gradually, though as quickly as devoted service could bring it, carrying with me the consent and approval of the people concerned in the change. Society is not a building to be pulled down, another being erected in its place. Society is a growth. Handle it violently and it dies; and the weed grows in its place! Disgust and revolt the people by violence and tyranny exercised to bring to birth the new social order, and reaction inevitably follows.

If, when peace comes, and the founts of internal and external criticism flow freely over Russia, the Government of Russia wisely modifies its programme and its methods, progress towards a healthier, happier life for all will be assured. If not, and it seeks to force on the inhabitants of Russia and the world the strong meat, somewhat tainted by time, of theoretic and dogmatic Marxianism, the coming generations are doomed to a reaction which might conceivably place a new monarch upon each and all of the empty thrones of Europe.

Ethel Snowden

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## CAN WE BE OPTIMISTS?

By CHARLES WHITBY

**B**EFORE we attack the problem of the goodness or badness of optimism, or rather of its truth or falsity, it is necessary to answer two preliminary questions: first, what is the strict significance of the word, and secondly, what do most people nowadays mean or understand by it? In Murray's *New English Dictionary* optimism is defined as "the doctrine propounded by Leibniz in his *Theodicée* (1710) that the actual world is the best of all possible worlds, having been chosen by the Creator out of all the possible worlds which were present in His thoughts as that in which the most good could be obtained at the cost of the least evil". Thus, in answer to our first question we learn that optimism is the technical name of a philosophical dogma professedly based upon the insight of its human author into the counsels of the Almighty.



It was to combat this Leibnizian doctrine that Voltaire wrote his *Candide* and Johnson his *Rasselas*. Two hundred years ago philosophers would confidently undertake the settlement of problems which no modern thinker presumes to discuss. I at any rate have no intention of expressing an opinion as to whether any other cosmic scheme, let alone an infinite number, were considered and rejected by the All-Wise in favour of the one of which alone we have any experience or knowledge. The claims of Leibniz to the title of philosopher rest upon the scientific value of his *system*, not upon his attempt in the *Theodicée* to reconcile it with the orthodoxy of his time. In Schwegler's opinion this is his weakest book and stands only in a very loose connection with his remaining philosophy. Nay, "in strict consistency," according to the same critic, "Leibniz ought not to have entertained any question of Theism, for in his system the harmony of the whole must be regarded as having taken the place of God . . . If he assume the substantiality of the monads, he runs the risk of losing their dependence upon God, and in the opposite case he relapses into Spinozism"—the very system he sets out to refute. The theistic optimism of Leibniz was therefore not an integral factor of his system, but a mere afterthought, evolved in the endeavour to convince the Duchess Sophia and her daughter that they could be Leibnizians without ceasing to be orthodox believers.

The question whether or how far the general doctrines of the *Monadology* are compatible with Christianity does not at present concern us, but it will not be amiss to say a word on the relation of optimism, as understood by Leibniz, to that form of religious belief. Dr. Johnson, certainly a deeply religious man of unquestionable orthodoxy, and a thinker of no mean calibre, stoutly denied that Christianity implied optimism, and in my opinion rightly. The reason why Leibniz declared reality flawless is obvious: in no other way

could he justify the creation of a cosmos in which, according to his system, every minutest event is predetermined, never by blind necessity but by the deliberate choice of Omnipotence. Johnson, on the other hand, has no cut-and-dried system to defend, and this is all to his advantage. "Let us endeavour to see things as they are," he exclaims, "and then enquire whether we ought to complain." What was the result of his investigations? In his life of Savage he hints that "the general lot of mankind is misery"; in that of Collins he roundly declares that "man is not born for happiness," and I need scarcely remind you that the title of his best-remembered poem is "The Vanity of Human Wishes".

"The fundamental characteristics of the Jewish religion," says Schopenhauer, "are realism and optimism . . . The New Testament, on the other hand, must be in some way traceable to an Indian source: its ethical system, its ascetic view of morality, its pessimism and its Avatār are all thoroughly Indian . . . The story of the Fall is the only possible connection between the two." The pagan gods displaced by Christ were for the most part joyous, deathless beings; it is, as Nietzsche reminds us, almost impossible for modern minds to realise "the terribly superlative conception which was implied to an antique taste by the paradox of the formula, 'God on the cross'". It was assuredly in no optimistic mood that the world prostrated itself before this God-Man whom it had at first despised and rejected, for, to quote Nietzsche again, "the Christian Faith from the beginning is sacrifice: the sacrifice of all freedom, all pride, all self-dependence of spirit". The foundation-stone of "the scheme of Redemption" is the tragic doctrine of the Fall, a doctrine which was of course devoutly believed in by Dr. Johnson, but has been quietly dropped by many modern religious teachers in consequence of the triumph of Darwinism.

But we must not prolong this digression: our subject is the optimism of to-day, not that of the eighteenth century; and it cannot be assumed that the two are identical. From experiments I have made, I believe it would be found, if a census were taken, that five out of every six, if not nine out of every ten, adults in this country would describe themselves as optimists. Seeing that all such persons must have lived through five of the most tragic years in all history, this fact, if it be a fact, is amazing. And I frankly admit that I deplore it—fully conscious, nevertheless, of the grave responsibility and the seeming presumption of challenging so wellnigh universal an opinion. But this, after all, is a philosophical question, and in philosophy no standard of veracity except the very highest is admissible. Unfortunately, this obvious principle has been largely ignored, so that people who ought to know better imagine themselves justified in adopting any philosophical position they fancy, provided that some sort of a case can be made out for it. This kind of laxity is not tolerated in questions of physical science. The standard of veracity should, however, be at least as high in philosophy as in physical science; it should, if possible, be higher. And until this is fully recognised, philosophy will never recover the prestige it once enjoyed, now gravely compromised. The question we are considering is therefore not whether optimism is a position which can by special pleading be more or less plausibly defended, but whether, as a mental attitude towards life, it is the truest truth attainable. So stated, the answer to the question seems to me obvious to anyone who—shall we say?—reads the newspapers.

What, then, precisely does a person mean when in accents of conscious virtue he describes himself as an optimist? This question is more easily asked than answered: it would certainly be unsafe to accept, without careful scrutiny, his own explanation. Let us approach the problem

tactically by means of a concrete example. A party, we will suppose, are starting for a day's outing; they are going to motor a considerable distance into the country, taking provisions, and to spend many hours in the open air. It is, in short, the morning of a proposed picnic. But the wind is in the south-west; the skies are dark with lowering clouds; the swallows skim the earth; perhaps a few drops of rain are actually falling. Still, it has been decided to venture the expedition; but, with one exception, it is agreed that it would be foolish to neglect precautions in the shape of mackintoshes and umbrellas. The exception is a gentleman who scorns to make any such provision against an evil which, after all, *may* not eventuate. "I am an optimist," he blandly explains. "I believe it's going to clear up." So he leaves his mackintosh at home and, when the inevitable downpour comes, and every one has been more or less upset and inconvenienced by his disgruntlement, is reduced to borrowing one from the nearest farm house. This may strike you as rather a trivial illustration, but it is, nevertheless, fairly typical, and will serve our turn accordingly. If we enquire of our friend what precisely he means by his profession of optimism, he will probably say: "Oh, well, I believe in looking at the bright side of things, don't you know?" But we must beware of accepting this as an ultimate statement, although it may be a perfectly sincere one. Language, it has been said, was given to man in order to enable him to conceal his thoughts—from himself, let us add, even more than from other people. Very few of us are capable of elucidating the true grounds of our own actions or opinions; the most expert psychologists often find themselves baffled in the attempt. Let us examine for a moment the implications, not of our optimist's words, but of his conduct.

The essential fact about this is its deliberate disregard of probabilities, its flouting of probabilities. Every sign indicates

the probability of a heavy downpour, but the optimist prefers to believe, and for that reason *persuades* himself, that this will not happen. The optimist, then, may be defined as one who, on principle, believes that things will happen as he wants them to happen. In other words, he encourages his will to encroach upon the domain of his intellect. Now this attitude is not merely unscientific; it is definitely anti-scientific. For the scientific spirit demands complete detachment from personal predilections in the investigation of natural processes and events, unbiased loyalty to the sway of all ascertainable facts bearing upon the problem to be solved, with a view to the formation of correct conclusions. It is, in short, an *impersonal* attitude; the will is in science limited to the negative rôle of inhibiting its own interference with that of the judgment. It has to see that every factor in the problem gets neither more nor less than its fair share of attention and consideration. If we want to know the truth about anything we must, during our search for it, compel our minds to indifference as to what form that truth is going to take. It may be a trivial matter, as in the example I have cited above (supposing, that is, that our friend escapes pneumonia), or it may be a question of our own life or death, or of that of some one still dearer to us. Or again it may be a question involving the welfare or misery of a nation. But whatever it be—and the greater the issues involved the more binding, of course, the obligation—the condition of success is identical: he only shall hope to discern truth who seeks her with whole-hearted devotion.

But this, *ex hypothesi*, is just what the optimist systematically refuses to do. He looks at every problem, not by the dry light of reason, but through the rose-coloured spectacles of his optimism. And having once for all pictured to himself Truth as a being embellished by “a smile that won’t come off,” he declines to recognise her when she happens to frown

upon any of his own pet prejudices, desires or endeavours. The immense presumption of this lies in the fallacy, cherished or implied, that one's private wishes are a matter of such importance that the universe is bound to respect them. If events are taking a course which threatens to thwart those wishes—to bring poverty when he craves wealth, failure instead of success, war in place of peace—then the optimist is at once assured that the threat will not be executed: Fate could never be so ruthless as to disappoint *him*, her specially favoured protégé! Such vain confidence has been grimly rebuked by Samuel Johnson. "If it be asked," he says, "what is the improper expectation which it is dangerous to indulge, experience will quickly answer that it is such expectation as is dictated not by reason but by desire . . . an expectation that requires the common course of things to be changed and the generalities of action to be broken."

I would like to emphasise those words—"an expectation that requires the common course of things to be changed and the generalities of action to be broken," for it is precisely such expectations which are typical of the optimist when, in obedience to his principle, he deliberately misreads a situation and commits himself to a fallacious forecast. The optimist has no sense for the logic of events—or, if he has, he owes it to his endowment, not to his philosophy. It is hard enough in all conscience to render one's mind impartial in order to prepare oneself for scientific research or philosophical investigation. In fact, to speak frankly, it is an ideal to which even the greatest intellects can seldom approximate. For man is by nature no lover of the truth: he has always in his heart preferred fairy-tales. "Truth never was the first object with anyone," says Epicurus in one of Landor's finest conversations, "and with few the second." This being so, what madness to increase our natural disabilities by the adoption of a formula which can be nothing but a hindrance in a task which

already strains our powers to the uttermost! By labelling oneself optimist one adds nothing to the sum of knowledge; one merely renounces the very attempt at that impartiality which is the condition of discovery. The ugly facts of life continue to exist, whether we face them calmly and resolutely, or whether we belittle or deny them. But can there be any question which is the manlier course, or the one more conducive to their understanding and amelioration?

It is easy enough—yes, fatally easy—for those whose own lots have been exempt from extreme suffering to underrate the claims which life makes upon the courage of less fortunate souls. But surely, to-day, when the world is just emerging from a pandemonium of horrors from which few can have come scatheless, it needs a sublime degree of self-delusion even to seek, far more to find, shelter in comfortable abstractions from the stern realities of life. “The result of all science and philosophy is,” or should be, as Prof. Bosanquet reminds us, “to see things as they are; and he has done himself a very evil turn who has gone up into the abstract world and has not come down again.”

Of course I shall be told that the past five years are altogether exceptional, and that a sound philosophy should base itself upon the normal average experience of mankind. True, I reply, but if you will only examine history a little more carefully, you will find that the horrors of 1914 to 1919 are exceptional merely in quantity: qualitatively they can be matched in *any* era of peace as well as of war. Study, for example, the records of the treatment of criminals and debtors in this country previous to the reforms initiated by Shaftesbury; study the campaign against witchcraft in Scotland during the sixteenth century; study the history of the Spanish Inquisition under Torquemada; study the history of the Jews; study Renan's account of the martyrdom of Blandina and her fellow Christians at Lyons in the reign of Marcus

Aurelius, to say nothing of the bestial cruelties of Nero ; study, in *The Golden Bough*, Dr. Frazer's descriptions of the price exacted for kingship by our primitive ancestors ; nay, to come nearer home, study the details of murders, accidental mutilations, fires, famines and shipwrecks, in any old file of newspapers—and then deny, if you can, that the imagination is powerless to conceive any fate more hideous than anyone of us may be called upon to endure in any place or at any time. But the victims of these unthinkable calamities are, you object, after all only a minority. Nevertheless, they are human beings with the same average capacity for suffering as you and I, who, presumably, for that matter, in some of our incarnations have had to endure similar ordeals. And what a vast army of such victims this hapless minority numbers in every generation ! Is any philosophy worthy of the name, which, in appraising life, has the obtuseness or hardihood to leave these horrors out of account or to impugn their reality ? If experience be not real, there is no reality anywhere.

It is not only the obscure and weak who suffer Fate's malignity : how tragic are the ultimate destinies of many of the greatest and best ! Think of Cæsar, stabbed by the dagger of the beloved Brutus ; Lincoln, shot dead in the hour when the country he had saved was rejoicing in victory ; Mozart, dying in squalid poverty ; Beethoven, deaf to his own divine melodies ; Dante, dragging out his life in exile ; St. Francis d'Assisi, watching the betrayal of his ideals by his own disciples ; Cervantes, ransomed from five years' slavery in Algiers to eke out a precarious existence by uncongenial employments ; Giordano Bruno, dying at the stake ; Spinoza, driven with curses from the synagogue ; our Kitchener, facing his doom on the reeling deck of the *Hampshire* ! But why prolong a list which might be extended indefinitely ? Not only in Religion, but in Art,



Statecraft, Generalship, the crown of victory is commonly a crown of thorns.

And what of those whose lives, to superficial observers, appear to be exempt from tragedy—that vast majority of obscure men and women who form the rank and file of civilisation? The fact that most of them, in this country at least, might describe themselves as optimists, is neither here nor there: does careful scrutiny of their life-histories disclose a predominance of happiness over misery which justifies the designation? Thirty-five years of medical practice have afforded me abundant opportunities of studying at close quarters what psychologists call the “feeling-tone” of the people. The result is a conviction of the soundness of Pope’s generalisation: “Man never is but always *to be* blest.” Happiness is always awaiting us, somewhere not far ahead—just round the corner, so to speak. But alas, how few of us succeed in negotiating that corner! What vast tracts of life are occupied by conditions of consciousness that barely escape, if they do escape, actual misery; conditions in which we feel that life would be an excellent thing *if only* the person one loves best were equally devoted to one, *if only* one’s income were a little bigger or one’s expenses a little smaller, *if only* one’s health might be restored, or one’s abilities recognised—*if only* something might happen which either will never happen or not until we have ceased to expect, if not indeed to desire it. Of course, there are compensations—but a compensation has been cleverly defined as “a thing which doesn’t quite compensate”! There are the innumerable small pleasures of life—the pleasures we take so much for granted; and there are the occasional rare windfalls of real felicity, which come, usually, unsought and unexpected. But I find much truth in Beatrice Kelston’s generalisation: “Life is depressing. But generally there is something that makes it just possible.”

It is hardly too much to say that only obtuseness or insensibility can preserve anyone who lives out the normal span of years from that ultimate degree of disillusionment which is called heart-break. The paradoxical attributes of life, so cruel yet so alluring, have often suggested a comparison with those of woman. "It is with life as with love," said Samuel Butler. "All reason is against it and all sound instinct for it." And so we find that men and women, even under the most distressing, the most hopeless conditions, will cling to life with pathetic obduracy, while, truth to tell, even its severest critics would, one suspects, revise their estimate if assured that they would forfeit its joys and griefs to-morrow.

Therefore, while rejecting optimism, I am far from advocating pessimism. Its blue spectacles are as deceptive as the rose-coloured ones which I desire to see discarded by all who aspire to direct and cloudless vision. It is time that we realised the inadequacy of these conceptual formulæ. The vastness and majesty of life make mock of our petty efforts at appraisal and valuation. Optimism, pessimism, realism—what avail these labels, except to divert our efforts from other and more fruitful investigations? They are toys for mental infants, not instruments of discovery.

"Nine-tenths of the men and women in the world have never grown up—and never will, were they to live to be a hundred and sixty," writes M. S. Watts in *The Rise of Fennie Cushing*. I have stated my reasons for believing the implication of optimism to be a false confidence that things will turn out better for us than sound judgment warrants our expecting. This is the mental attitude of the child who thrusts his hand into the fire, and then is angry with it for burning him. Optimism is the formula of intellectual childhood; pessimism, the Byronic idealisation of life's misery, that of mental adolescence. Hence Shakespeare makes Prince Arthur tell how in France "young gentlemen would be as sad as night, only for

wantonness," and Rossetti recalls how "in fragrant youth the bliss of being sad made melancholy". The formula of mental maturity is realism, which, admitting all the facts in favour of either extreme, declines to adjudicate between them. But realism is prone to harden into materialism, which evokes a new formula in the shape of idealism to correct it. Idealism, confronted by pragmatism, transmutes itself into spiritualism; and so, in a circle, the dialectical mill grinds on, until, awakened to a sense of its futility, we realise that life's fine plastic essence cannot be snared by the net of logic.

The optimism of the average Englishman is symptomatic of a certain immaturity of mind, which is in striking contrast with the more sophisticated mentality of our French allies. In a clever book recently published by André Maurois (*Les Silences du Colonel Bramble*) one of the characters, Dr. O'Grady, comments to his fellow officers, some of them French and some British, on the difference in question. "The French," he says, "take this war terribly seriously, while we persist in regarding it as a mere game." And he goes on to compare the English nation with Peter Pan, the boy who wouldn't grow up. "There are no grown-ups among us," he says. "It's delightful; but sometimes it's dangerous." As to the danger, I thoroughly agree. No nation can afford to be so wilfully blind to the signs of the times as we were in the years immediately preceding 1914; still less can it afford to be governed by politicians so fatuously devoid of insight as events have proved them to have been. As the author of *Ordeal by Battle* justly observes: "We expect more from statesmen than that they should arrive at logical conclusions. Logic in such cases is nothing; all that matters is to be right; but unless instinct rules and reason serves, right judgment will hardly be arrived at."

Many of those brave men who went down into hell for us would question the epithet "delightful" applied by Dr. O'Grady

to our national optimism. In his recently published volume, *Realities of War*, Philip Gibbs tells how it affected soldiers who, fresh from the ghastly horrors of the trenches, spent a few days on leave over here. "The men came back with a curious kind of hatred of England, because the people there seemed so callous of their sufferings, so utterly without understanding, so 'damned cheerful'. They hated the smiling women in the streets. They desired that profiteers should die by poison-gas. They prayed God to get the Germans to send Zeppelins to England—to make the people know what war meant." The prayer was, we know, abundantly answered; and in the long run war's harsh lesson was fairly well conned. But those who ruled without trusting us must share the blame of our seeming callousness; they deliberately hid the worst from our eyes. Still, it is high time that we English "put away childish things," particularly that "He's-a-good-fellow-and-'twill-all-be-well" spirit of happy-go-lucky negligence which has danced before us down the primrose path to so many tragic failures. It is an attitude which, however pardonable to youth and inexperience, is utterly unsuitable to a nation faced by such grave dangers and burthened by such mountainous and world-wide responsibilities as this old England of ours.

We have now to face a question more fundamental than any yet dealt with, that of the bearing on our problem of the nature of consciousness itself. A healthy infant, as soon as it has drawn its first breath, cries lustily. Is it at this moment that consciousness dawns in its hitherto inert brain? If so, the fact suggests the question whether consciousness is not intrinsically of the nature of pain. Physiology teaches that consciousness is generated by a nerve-impulse forcing its way through certain highly-resistant tracts in the brain, just as electricity generates light in traversing the fine filament of a lamp. Where the impulse can flow smoothly and easily

no consciousness ensues ; it is essential that resistance be encountered. Schopenhauer held that pain rather than pleasure is the positive or normal factor in consciousness ; pleasure he regarded as intrinsically negative, the relaxation of that psychic tension which constitutes appetite, hope or desire. This view is not essential to my argument, yet cannot be lightly dismissed. Is it not true that really to enjoy eating we must be hungry ? Hunger is a systemic pain. Is not the pleasure of increasing drowsiness proportional to the severity of fatigue ? To the physically or mentally vigorous, lack of the opportunity of exertion causes restlessness or boredom, which are of the nature of pain.

Students of the Eastern wisdom need not be reminded that its scriptures abound in warnings that he who persists in the pursuit of pleasure may not hope to escape from its opposite. The price we pay for pleasure is and must be pain. We are urged to withdraw ourselves from sensuous allurements, to raise ourselves to the contemplation of supersensible realities, to escape from the pair of opposites—pleasure and pain. And the advice, no doubt, is good ; for if we regard life as an alternation of pleasant and painful states, in which we now rise above and now sink below that point of indifference at which we experience neither, it would seem that, since action and reaction are equal and opposite, every pleasure must be bought by an exact equivalent of pain. This is the *reductio ad absurdum* of sensuous experience. But the argument goes deeper than that. May it not also apply to supersensuous experience ? May not the bliss of Devachan, the ecstasy of Nirvāṇa, be proportional to the miseries of preceding incarnate lives ? May not every heaven cost a hell ? To my thinking, the Parable of Lazarus rather suggests that his bliss was not so much the reward of virtue as the compensation for the misery his penury had involved. The rich man is not represented as having been specially wicked,

but he had had more than his share of enjoyment on earth, and *therefore* was tormented now. I do not claim that this is the right interpretation, but it is at least one of the possible views. Is it, after all, so certain that Gauṭama did not regard annihilation as the ultimate boon, or that, if he did, his philosophical position was unsound?

But the solution of this problem is complicated by the fact that the keenest pleasures are just those in which there is the fullest admixture of anguish; the sweetest joys those most intimately permeated by sorrow. The state called ecstasy seems to be the outcome of conflict between joy and grief at their maximum intensity. This paradoxical aspect of life puts both optimism and pessimism out of court, since, as La Rochefoucauld has well said, we are never so happy or unhappy as we think ourselves.

In any case, whether we like it or loathe it, there is no sure escape from the business of life. It is therefore the part of wisdom to put a good face on the matter. There is no occasion, however, to idealise life, to set it on a pedestal, or to cherish flattering illusions about it. The reality suffices: there is in it an abundance of all things good and of all things evil. The world is, with all its undeniable drawbacks, a stupendous opportunity, a superb training-school—to those hardy souls, at least, who are proof against the frequent brutality of its methods. But those who assert that it is "the best of all possible worlds" may fairly be asked to explain why every decent human being spends his or her life in trying to amend it. Our own fragment of it has recently been shattered to bits, and the task which at present confronts us is, in the great words of Omar, to "remould it nearer to the heart's desire". For this task we need faith—for faith, be it well understood, is independent of creeds and formulas, and is not necessarily based on illusion. We need hope, too—rational hope; but above all, the root-virtue of all virtues—

calm, clear-eyed courage. But of optimism we have no need, for optimism—and this is my last and bitterest complaint against it—cheapens the tragedy and insults the mystery of life. It robs the martyr of his halo and the hero of his crown. For who but a fool would give himself to the stake for a cause whose triumph was inevitable; who would face hopeless odds, endure lifelong adversities, brave countless dangers, on behalf of an ideal whose realisation could safely be entrusted to the mere mechanics of evolution?

Charles Whitby

## PSYCHO-ANALYSIS AND THE ANCIENT WISDOM

By THE LADY EMILY LUTYENS

TWO articles have already appeared in THE THEOSOPHIST on the subject of Psycho-analysis and its relation to Theosophy, and those from the pen of one far better qualified to deal with the subject than the present writer; but this new psychology presents points of such deep interest to the Theosophical student, that perhaps even a few very elementary reflections may be found helpful to other students. A Theosophist who comes across the subject of Psycho-analysis for the first time in the works of its chief exponents, is inclined to be outraged by the grossly materialistic view of the nature of man on which their theories are founded. A deeper study of the subject, however, suggests that the facts of the new psychology, as presented chiefly from a pathological point of view, are capable of a very different interpretation when studied in the light of the Divine Wisdom. How closely akin to the teaching of Theosophy, for instance, is this statement of the science of Psycho-analysis given in the Introduction to Professor Jung's book *The Psychology of the Unconscious*!

A psychology which states that there is no such thing as chance and that every act and every expression has its own meaning determined by the inner feelings and wishes of the individual . . . every man is to a large extent the determiner of his own destiny . . . Man's great task is the adaptation of himself to reality and the recognition of himself as an instrument for the expression of life according to his individual possibilities. It is in his privilege as a self-creator that his highest purpose is found.



The "*libido*," or sex-impulse of the psycho-analyst, is but a materialistic description of the Creative Force of the Theosophist, a force too often distorted on the physical plane, but which remains as the creative power behind all endeavour and realisation in every department of human life. It is the inhibition of the flow of libido which sets up various diseases and ills in the human being according to Psycho-analysis; it is the limitations of matter which hinder the Spirit from revealing his true Divine Nature according to Theosophy. Professor Jung, in the book above quoted, deals with the question of comparative mythology entirely from a materialistic point of view; he explains all religious symbolism as phallic in origin, and all religious emotion as having a basis in sex-impulse. But all the facts he quotes in support of his theory have long been familiar to the Theosophist who has made a study of comparative religions and mythologies with the key of Theosophy in his hand, and who is therefore able to realise that, so far from religious symbolism being phallic in its origin, man, in his endeavour to express this divine creative impulse which lies at the root of all manifested life, could only make use of those symbols which on the physical plane express an act of creation. The same facts are thus capable of an entirely opposite interpretation. The fundamental theory of the creative force as the foundation of all activity remains the same for both. "The only reality is the *libido*, for which all that is perishable is merely a symbol."

Again, could there be a finer exposition in scientific terms than is found in the following passage, of the philosophic theory of the balancing of the pairs of opposites.

The normal *libido* is comparable to a stream which pours its waters broadly into the world of reality; so the resistance, dynamically considered, is comparable not so much to a rock rearing up in the river bed which is flooded over or surrounded by the stream, as to a backward flow towards the source. A part of the soul desires the outer object; another part, however, works back to the subjective world. One can assume the dualism of the human will as something

generally present, bearing in mind that even the most primitive motor impulse is in opposition ; as, for example, in the act of extension, the flexor muscles also become enervated. This normal ambitendency never leads to an inhibition or prevention of the intended act, but is the indispensable preliminary requirement for its perfection and co-ordination. For a resistance disturbing to this act to arise from this harmony of finely attuned opposition, an abnormal plus or minus would be needed on one or the other side. The resistance originates from this added third. This applies also to the duality of the will from which so many difficulties arise for mankind. The abnormal third frees the pairs of opposites which are usually most intimately united, and causes their manifestation in the form of separate tendencies ; it is only thus that they become willingness and unwillingness which interfere with each other. The harmony thus becomes disharmony.

Even a cursory study of Psycho-analysis gives us a truer knowledge of ourselves and a greater sympathy and understanding of others.

The teaching of Psycho-analysis reinforces the truth of the Ancient Wisdom that man is himself a universe, a microcosm reflecting the macrocosm. Man is influenced far more by his own crowd-emotions, by his unconscious and unrecognised desires and feelings, than by his conscious ones ; he is nothing better than a crowd-exponent, until in the course of evolution he has become master and ruler of his own crowd, represented by his emotions and desires, conscious and unconscious.

Our prejudices, fears and irritations are but symbols of our own unconscious desires. We dislike in others what we have not yet transmuted in ourselves. That which rouses in us fear and anger still holds us by secret springs. We need very carefully to weigh our actions and judge ourselves honestly as to whether we act from conscious or unconscious motives. The ardent anti-vivisectionist, for instance, who is carried away by his hatred of cruelty, may in reality be expressing his own unconscious desire to be cruel. The keen feminist who is loudest in her claims for the

emancipation of her sex, may in reality be inspired by her unconscious craving for male domination.

As Professor Jung admirably expresses it :

One completely forgets that one can most miserably be carried away, not only by a vice but also by a virtue. There is a fantastic orgiastic self-righteousness which is just as base and which entails quite as much injustice and violence as a vice.

In the perfect man sympathy and understanding are complete, because all limitations have been experienced and overcome. Christ stands beside the sinner in the perfect comprehension of Wisdom and Love.

Psycho-analysis gives a scientific explanation of the value of confession, while demonstrating how far that value has been lessened by mistaken theological dogmas and theories of sin.

Perhaps the most profound of all the truths revealed by Psycho-analysis, and one which is at the same time a corroboration of the most ancient teachings of Philosophy, is that the past, so far from being irrevocable, may be changed by the future. This great conception, which has up to the present merely been glimpsed by the mystic in moments of profound thought and meditation, is now demonstrated by practical example. It has been shown that it is possible for the analyst to delve into the subconscious mind of his patient, and, by unravelling the tangled threads of past emotions and desires, entirely change the future course of his life. Past, present and future are thus shown to be one, verily an Eternal Now. We can now understand how past evil may be remedied, past mistakes rectified, and man be brought to realise his divinity from start to finish. Perfection not only involves attainment in the future, but the wiping out of all imperfections in the past. The perfectly analysed being, according to the scientific nomenclature—a Master of the Wisdom, according to Theosophical terminology—is one the thread of whose existence has been completely unravelled, stretching straight and beautiful from

the beginning to the end. What need, then, for regret or remorse, when love and knowledge can remove the stains of ignorance and hatred?

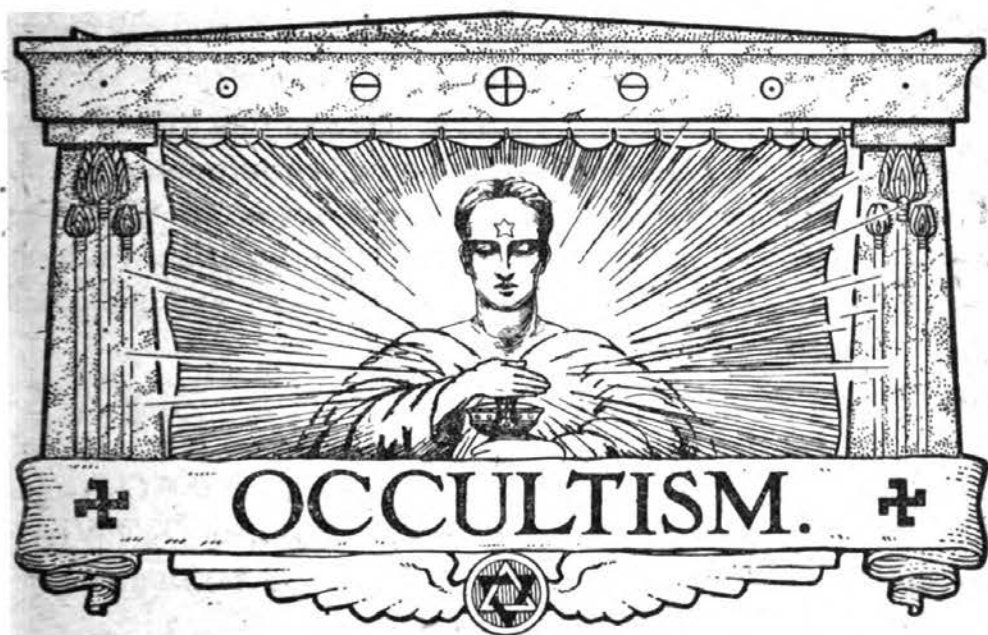
Truly this new Psychology has a great message of hope for humanity, and should be studied sympathetically by every Theosophical student, not so much from a pathological as from an educational point of view. Every study which helps us to a better understanding of human nature helps us to become better servers of mankind. The perfectly analysed man would also be the perfect Theosophist.

Emily Lutyens

## THREE WHITE EAGLES

THREE white eagles looked at me  
From a tall palmyra tree.  
That was all. But suddenly  
I went dark with lightning glaring  
In my head ; and thunder blaring  
Shook me to my bended knee  
At the foot of some strange tree,  
Bare, save for one criss-cross bough  
Where, with spikes about each brow,  
God the Father, God the Mother,  
God the Son and Elder Brother,  
Three in One and One in Three,  
Looked and looked and looked at me.  
. . . I woke, and with new washen eyes  
Saw the last wrinkle of disguise  
Fold on a Face that hid away  
Behind the vizor Night-and-day . . .  
And from the tall palmyra tree  
Only three eagles looked at me.

JAMES H. COUSINS



## A STUDY IN CORRESPONDENCES

By ALICE OSMOND

1. THE First Four days of Creation in *Genesis* (interpreted microcosmically).
2. The First Four Rules of *Light on the Path*.
3. The First Four Portals in *The Voice of the Silence*.

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### ○ Unmanifested Deity.

The Night of Brahm. "The Earth was waste and void," a ○, or naught, because nothing had been differentiated or manifested. "The Waters of the Great Deep" are so called because they are unfathomable to undeveloped man. The Christ within is asleep, and spiritual darkness is upon the face of the waters. "The cloak of darkness is upon the deep of matter" (p. 68, *The Voice of the Silence*). The ○ indicates

the definition of one's task; the sphere of influence of the individual man.

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⊙ First Day. "Let there be light."

Divine ideation passing from the abstract into the concrete or visible form. The number 1 is the first manifestation of the Unmanifested, the silver thread which unites us with the Master. The ⊙ in the ○ stands for the Christos which breaks into the darkness of man's ignorance, and indicates positive spiritual creation.

First Rule. *Light on the Path.*

"Before the eyes can see, they must be incapable of tears." Tears, or sensations, veil the Light of the Christos, for they are of the personality, which is "darkness". "When the lower mind and senses are conquered, a discerning principle or 'Sight' is by this means developed."—Paṭañjali.

First Portal. *The Voice of the Silence.*

*Dāna*—"Charity and Love Immortal"—produces a crystalline quality which reflects the Light. Among the Greeks, *Eros* (Love) is described as having "issued from the Egg of Night as it floated upon the waters of Chaos". Divine Love is the outbreathing whose vibrations quicken the Chaos of unmanifested life held within the Great Deep—"nightingales of hope and birds of radiant plumage" (sensations).—p. 74.

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⊖ Second Day. Division of "the waters," and "firmament" created.

The number 2 is the radiance of the 1 piercing the Darkness of Chaos. The "water above" stands for the pure heavenly Ether, and that "below" for passion, illusion. The firmament, or heaven, is the Higher Self. This is the period in the life of the candidate when he is learning to separate his higher from his lower nature, the separation into positive and

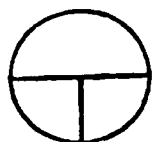
negative. Man has now a positive ideal ("heaven") and recognises vaguely the overshadowing of his Higher Self.

Second Rule. *Light on the Path.*

"Before the ear can hear, it must have lost its sensitiveness"—to the "lower waters" or outer impressions and reflections. The harmony or "Song of Life" cannot be heard until the ear refuses to hear the outer discords. The "bloom" cannot open until the Higher Self has power to control the lower, for the latter must first be poised.

Second Portal. *The Voice of the Silence.*

"Harmony, the key that counterbalances cause and effect." Man must here strive to separate his higher from his lower nature, and by recognising his ideal—"firmament" or Higher Self—he brings about harmony. Cause and effect are balanced when man is subject to the Higher.



△ Third Day. "Dry land" appeared, and all creation "producing seed after its kind".

Only when the two days are united by a third can man and Nature bring forth, by the interaction of the positive and negative. The candidate "brings forth," and conquers all in his lower nature; he thus gains the power to stand upon a firm foundation ("dry land"). Separating from this all that is illusory (sea), he begins to create positively, being master of his creations.

Third Rule. *Light on the Path.*

"Before the voice can speak in the presence of the Masters, it must have lost the power to wound." "Speech" only comes when one can "stand" on "dry land". Man is only master of his creations—"the children of his thoughts"—when he has knowledge, and therefore, with knowledge of the One Life, refrains from wounding all



who, from ignorance, wound him. The voice can only "speak in the presence of the Masters" when it is the voice of the One Master and therefore gives no ear to its lower self, which causes wounds to the higher.

Third Portal. *The Voice of the Silence.*

"*Kshanti*, patience sweet that nought can ruffle." Patience comes when man renounces the personal self. He then gains "fortitude". Man here begins to separate off from the mass, and to become positive; that is, he refuses to react to lower impressions in the lower  $\nabla$  and begins to live more in the higher  $\Delta$ , though at this stage he is really on the line between the two triangles.

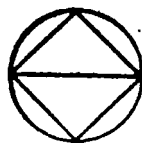
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⊕ □ Fourth day. The creation of the "two great lights," the greater (☉) to rule the day (spiritual life) and the lesser (☾) to rule the night (physical life).

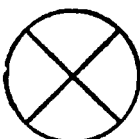
Up to the Fourth Day man has not realised the Higher Manas, and he has lived almost entirely in its reflection, the lower manas. The consciousness of the Sun is the consciousness of the Path, and only when looked at from the centre is the dot seen to be the end of the axis of the sphere, the "narrow path" that leads to God. This Fourth Day, then, constitutes the battle-field, the beginning of the battle between the higher and lower self. It is the first stage of the Crucifixion, *i.e.*, the First Initiation or Birth—*Antahkarana*. When the higher is victor at the Fourth Initiation, the Seventh Day then is the reflection merged into the higher, and the bridge—*Antahkarana*—is destroyed.

Man has now (at his Fourth Day) made his cube upon which to build his spiritual life, but he has to unfold it into the Cross upon which his lower nature must hang until redeemed. He, then, at the Seventh Day, rolls the Cross into the "White Stone," given "to him that overcometh".

The number 4 is the Trinity in manifestation, thus :



and it also contains the potency of ten, thus :  $1+2+3+4=10$ ,

or , the perfect number.

Fourth Rule. *Light on the Path.*

"Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart." Before the soul, as pure Spirit, can stand in the presence of the Masters (who are Spirit), the spiritual understanding (feet) must be purified from the accretions of the personality.

"To sacrifice the heart" is the demand made of the candidate when facing the fourth gate, for the light of the ☉, or Masters, (Atma) cannot pierce the darkness of the human will. It is the river or "moat" which has to be "dried up" or spanned, in this Fourth Rule, before the Masters can approach man.

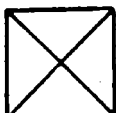
The Fourth Portal once opened, man "stands cool and awakened," knowing he is a Sun of God, radiating light upon the darkness of earth, and so becomes a positive creator.

Fourth Portal. *The Voice of the Silence.*

"*Vairāgya*, indifference to pleasure and to pain, illusion conquered, truth alone perceived." This is the Portal that admits to the Path, or rather to a consciousness of it. "Behold the very battle-field is now engulfed in the great war."—p. 78. Man at this stage is standing where the light of Atma can shine full upon him, for to enter the Path is to polarise oneself to this light. Passion and desire are veils to this light ; and, if not conquered, will "make thee thy three prizes forfeit," i.e., man will have to retrace his steps and go back to the First

Portal and gain the strength to pass Maṛa's host (the temptations of the senses). Unless "the body is his slave," the light of the Sun will pale and only the moon of night will give him light.

"The gate of balance is: *Antahkarana*," the middle portal, the gate of woe. The cross on the square makes the 8 of

balance thus:  the ending of one cycle and the beginning

of the next, the point of crossing over being *Antahkarana*. Note the glyph of Taurus ♂ which is used in the Upanishats and Vedas to mean *Pranava* (AUM)—Taurus governing the throat. The glyph is made up of the circle (=Spirit) and the crescent (=soul), or the union of the solar and lunar forces, positive and negative, man and woman, which must take place before the creative word can be spoken. The cup, or half-circle, is open to receive the vivifying force of the Christ-principle directly upon its centre, the point of meeting, and centre of the cross, which is the throat centre.

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The first three Portals are in one sense the three days in the tomb, for on entering the Fourth Portal man rises into the air and freedom of spiritual life. Therefore does the Fourth Portal constitute the resurrection; it is the place where, in *Light on the Path*, the flower "blooms" in the air above the water and earth.

The sentence: "Let there be Light," has very great potency; therefore let no one use it who is not prepared to accept the conditions which it brings; for it has the power, if uttered truly, of illuminating the dark places in one's soul and bringing to the surface that which was hidden. But by the time the Fourth Portal is reached, the candidate is willing to sacrifice all for the Truth; therefore he utters the words, knowing that his command carries power, the power of a voice that can "speak in the presence of the Masters".

It is at this stage that the candidate leaves "father, mother, and all that he has"; for the call of Truth has the most insistent voice, and to follow it he leaves all that he—the personal self—has, which may even involve spiritual things, for the moment. For Truth oftentimes plunges her devotees deeper into material life, so that they learn to hear her voice even from out "the tomb" itself.

This number 4 has a close connection with physical birth, as also with the spiritual. In the former, the soul does not enter the foetus until the fourth month, after the mechanical process is finished. In the latter, the candidate has to "square" outer conditions on entering the Fourth Portal, before he is born into the realm of Spirit.

When considering this stage in the life of man, I had given to me subconsciously these symbols: a swift, which had had the misfortune to alight upon earth, and lacked—as is its wont—the power to rise again into the air; also a frog with hieroglyphics upon its back. The swift, later, gained some miraculous power to leave the earth, and I understood it was the soul freed and able to soar into the Light. Later, I found in *The Secret Doctrine* that the frog was the symbol of the resurrection; also, elsewhere, that the swift, in Arabia, is known by the name of *hadji*, or pilgrim, to denote its migratory habits. Note the reference to "pilgrim" on the last page of *The Voice of the Silence*. The swift had overcome her limitations and had taken the first step to the other shore by rising into the air and entering the Fourth Portal.

The above rough outline of correspondences is offered tentatively to fellow students who, like the writer, are seeking to unify the various truths in the world-scriptures, thereby eliminating the multiplicity more and more, as light is given.

Alice Osmond

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## A NEW ACCOUNT OF THE HEAVEN WORLD

By MARGARET E. COUSINS, MUS. BAC.

THE totally abnormal expulsion from this world within five years of five million men, and their unexpected and sudden advent into the new worlds connected with the life after death, was bound to bring about a speedy and intense stimulation of interest on the part of sorrowing relations concerning the details of the life after death, and an answeringly keen desire for means of communicating these facts on the part of the departed themselves. Hence the inevitable recent growth of organised Spiritualism, the increase in mediumship, the stimulated psychical research work of scientists and spiritualist explorers, and the noticeable thinning of the veil between this and the next world.

Preparations for dealing with this vast amount of unusual intercommunication between the worlds appear to have been previously made in the next world, whose advanced souls and leaders have the power of clairvoyance into future events. Public attention was accordingly widely challenged by the publication of *Letters from a Living Dead Man*—the first popular book of the kind since *The Letters of Julia*. Following it, came *War Letters from the Living Dead Man*, by the same author, but less generally popular. These both took the form of autobiographical narratives of experiences in the after-life. The publication by the eminent scientist, Sir Oliver Lodge, of communications made by his dead soldier-son, Raymond, added to the detailed information about the future life, and made

*Raymond* a much sought-after book by the well-to-do class of readers—the volume was bulky and expensive.

A supreme effort is now being made to spread, cheaply and far and wide, knowledge about after-death conditions by a very effective and remarkable means, evidently very carefully planned by the communicating entities, though they name it but a “minor enterprise” in the world movement along these lines.

A clergyman of the Church of England, the Rev. G. Vale Owen, who has been working unobtrusively as such for the past twenty-seven years, and is now Vicar of Oxford Church, Lancashire, was tested and chosen to act as the automatic writing medium for a remarkably arresting series of descriptions of post-mortem life, and his communicators were able to capture *The Weekly Dispatch*, an English weekly newspaper with over a million readers, as its circulating agency. A full page of this popular paper is being devoted every Sunday to the publication of these messages from the dead.

The *mise-en-scène* is dramatic—the medium: a hard-working, middle-aged parson, hitherto undistinguished and averse to psychism, conscientious and orthodox, but so often impressed to allow himself to be used as a mental receiver that at length he consents—time: one hour every evening after Evensong—place: his vestry. There, clad in his cassock, surrounded by the odour of sanctity, also in his right mind (for he writes in full consciousness), his brain has been impressed to record in writing the most startling information of a kind that will bring spiritual comfort to thousands and go far towards revolutionising orthodox ideas on heaven and hell. And when we remember that the newspaper chosen for the dissemination of all this religious energy is one notorious for sensation-mongering, and yet the only one with sufficient spirit of adventure to act as advertisement-agent for the astral authors, we have to exclaim: “He maketh the foolish to confound the wise!”

Of the matter itself Sir Arthur Conan Doyle says : "It is the most remarkable and interesting script, the highest and of the most sustained grandeur, that I have ever seen, and I have seen a great many." He anticipated that if published "it could not fail to produce a profound sensation," and the event has proved him right. A noteworthy detail is that Mr. Vale Owen refuses to accept any payment whatsoever for the MS.

*The Weekly Dispatch* advertised, as one of their good points, that the communications "did not wander into Theosophical speculations"; but, as a matter of fact, they could not be distinguished from the writings of a Theosophist, save for the important absence of any allusion to reincarnation. These writings should indeed be of more interest to Theosophists than to most other readers, and it is for that reason that I draw their attention to this knowledge which is being poured into the world through non-Theosophical channels, a fact that seems to support some of the recent writers in THE THEOSOPHIST who fear that Theosophy is becoming merely a follower rather than a leader of thought at the present moment.

The chief characteristics of Mr. Vale Owen's spirit-messages are their unique vividness and wealth of fresh detail connected with the life of the deceased, from the time of his or her arrival in the "spirit-world" up to that progressed state called by them "the Tenth Sphere"; their highly spiritual tone, entirely Christian yet non-missionary and in particulars gravely heterodox; their clear explanation of the methods of spirit-communication; their convincing atmosphere of sincerity and truth, and their particular additions to occult knowledge.

Instead of the old heaven with streets of gold, and every one wearing crowns and plucking harps, the new heaven is decidedly more mundane. It is indeed a replica of earth, but sublimated. We might think it was heaven made in the

image of earth, were we not assured that, on the contrary, earth was made in the image of heaven, but coarsened, darkened, weighted, and subject to physical pain, death, and the fluctuations of time.

Elaborate and graphic descriptions are given in detail of the heavenly houses, clothing, jewels, appearance, scenery, occupations, methods of education, modes of transit, recreations and religious experiences. Most of these are heightened in effect by being illustrated by narratives of happenings in these "spheres of light," as they are called—the abodes of those who merit promotion because of their self-preparation for them during their earth-life. Descriptions of a most repellent kind are also given of life in the "spheres of darkness," where oppression, tyranny, cruelty and fear are the atmosphere of the wretched self-condemned soul, till it feels remorse and voluntarily seeks a less selfish life. On earth, people may hide their real nature, may hoodwink the world; but never can they deceive the denizens or the arbiters of fate in the next world. Each one most assuredly "goeth to his own place". And life flows on from here to there in orderly sequence, without leap or void or sudden transformation. The law of evolution holds completely between the incarnate and discarnate states of life and personality. Hell-fire in any literal sense is as non-existent as "the eternal tea-party" of the orthodox heaven. But the reaping of the seed sown is as certain in the new "Book of Revelation" as it was in the old, or as it is fixed in the doctrine of Karma.

The sketch of life in the various sub-planes of the astral and lower mental planes, as given by Mrs. Besant and Mr. Leadbeater, is filled out by these "spies" who have returned to the earth wilderness to report the glories and wonders of the Promised Land. As one reads their descriptions of the manipulations of light and colour in building up transformation scenes, of the performances of choirs and



-orchestras responding to the single inspired extemporisation of their conductor, or of the figures made by sounds which are beyond our power to hear, and the sounds made by colours unthought-of by us and impossible even to name by approximation, one realises as one never did before that: "Eye hath not seen nor ear heard the glories that shall be revealed." No other spirit-writings or Theosophical writings have enabled us to get such a clear picture of life beyond the grave for the average good or bad human being.

We are shown Colleges of Music, Demonstrating Halls of Science, and Halls of Colour; and minutely told of their aims, their methods and their purposes—as, for instance, the experiments made in studying the effect of colours applied to all forms of life, even down to the minerals and to clothing, or "the study of the connection of music with the creative faculty". There is another description of a concert given by the workers in the Colleges of Music. The musicians all assemble on the tower-tops of their buildings:

On one tower will be instrumentalists of one class, on another those of another class, on a third vocalists, and on a fourth another class of vocalists; for there are many classes, not only four, as usually with you, but many-toned voices. Other workers were expert in harmonising the whole, or part, of the volume of sound combined from the different towers. First came a long-drawn chord, growing louder and louder, until it seemed to invade the whole landscape and waterscape and every leaf of every tree. It was the key given to the musicians on the various towers. It died into silence and all seemed very still. Then gradually we heard the orchestra. It came from many towers, but we could not tell any single contribution apart. It was perfect harmony and the balance of tone was exquisite . . . Its effect was that all our faces took on a more lovely hue and expression, the trees became deeper in colour, and the atmosphere gradually grew into a vapour of tints like a rainbow, which did not obscure but drew everything together. The water reflected the rainbow tints, and our clothing became intensified in colour. The birds and animals responded too . . . Then, as the music faded away, everything became normal again. But the effect remained, and if I could give it a name I should say it was "peace".

In another part it is stated that "all seems music in these spheres of light—music and blended colour and beauty".

Graphic narratives are given of the building of a new temple by will-power—matter in those realms consisting of particles in motion and held together by the conscious domination of the will. Speaking of the power of the will in another section it is stated :

Motion is consequent on will, and will is set in motion by personality ; for instance, a person or group of persons concentrate their will on the ether, which is set in vibration, and particles are the resultant. These, also by the operation of the will of other group-hierarchies, if you will, cohere in more or less dense formation, and the result is water or stone or wood. Every kind of matter, therefore, is but an outer manifestation of personality, and varied in composition and density according to the order of the personality, acting singly or in concert.

The interdependence of things and unseen personalities, the intercourse between the living and the dead, is everywhere insisted upon. Over and over again we come upon instances in these writings of the importance of symbols as an evidence of this. The following will interest all connected with the erection of new religious edifices :

I must tell you that the building of a new church is an event which is the cause of much activity here. Every detail is considered—not only in respect of the character of the minister and congregation and choir, and so on—and the most suitable among us chosen to help you according to the traits we observe. Not only these things, but the structure and all structural details are considered minutely, especially where symbolism enters in, for that has an importance not realised among you as it is with us. So it came about that the weather-vane was also considered, and it was decided that, as you had chosen a cock in preference to other symbols, we would answer that choice, according to our custom, by giving to the church some appropriate offering in response. And that offering was the church bell, for which a choir boy collected the money.

There is a very powerful passage concerning the symbol of the Cross, and its efficacy as being the most evocative sign for the present time ; and it ends thus : “ As other Ages have been periods of God manifest by other—write it, friend ; do not hesitate—Christs of God ; so He, coming last of that great band, is Prince of All, Son both of God and Man.” This is only one of many equally remarkable heterodox statements, made

through the medium of an orthodox clergyman, which will shake the details of established belief to the roots. Another refers to the spirit-fact that there is no panoramic and melodramatic Day of Judgment. One poor lady, in a fairly progressed sphere, was quite perplexed and unhappy because her dreaded Judgment was not taking place. Mr. Owen's mother writes :

The judgment is very different from what you imagine. This is what perplexes many who come here. They expect to find all set out ready for their dismissal from the Presence into torture, and cannot understand things as they are. Others, who have cultivated a good opinion of their deserts, are much disappointed when they are given a very lowly place, and not ushered immediately into the Presence of the Enthroned Christ, to be hailed with His "Well done"! Believe me, dear son, there are many surprises awaiting those who come over here; some of a very joyful kind, others the reverse.

These assurances, coming through a respected and hitherto normal vicar, will give his Christian readers "furiously to think". We also read of a sea, of hills and hollows, of animals, and of sex, in the new heaven. The communicators deal with the problems of differing religions in a truly Theosophical spirit :

When people first come out of the earth-life into the first stage of their life eternal on this side, they are as they left the earth.

They who have any serious religion at all, continue their worship and manner of life and conduct according to that religion, as to its main and leading principles. But as they progress there is a winnowing, and the chaff is blown away, one fistful after another. So they go on from age to age and realm to realm, and sphere to sphere, and all the while they approach nearer to the universal idea of the All-Father.

Brethren they still are together ; but they learn to welcome and then to love brethren of other modes of religious thought and belief ; as these others do also. And so there is a constant and increasing intercourse between those of varying creeds.

But it is long before most will merge together in absolute unity. These old Persians [whom the spirit-control had been speaking to in his world] still retained many of their own peculiar ways of looking at things, and will do so for long hence. Nor is it to be wished for otherwise. For every one has a character of his own, and so adds of his own to the commonwealth of all . . .

You are troubled, my charge; I can see and feel your mind and self at variance. Let it not be so, my brother. Be well assured of this: whatsoever is real and good and true will endure. Only what is not as these, will fade away . . .

This I know—I who, as you, did worship and homage to the Christ of God and of Nazareth, and who pay my reverent devotion now, as you are not yet able—this, I say, I know: that He is still on before, a long, long way. The light that would blind me, is to Him in His Holiness as the twilight is to me. Beautiful He is, I know: for I have seen Him as I am able, but not in the fullness of glory and majesty. Beautiful He is, aye, and lovely as I cannot find words to tell, and Him I serve and reverence with glad devotion and great joy.

So do not fear for your own loyalty. You will not take from Him by giving reverence to our brethren of other Faiths than ours. For they are all His sheep, if they be not of this fold.

When one remembers that there are nearly forty discarnate human beings for every one incarnate, it does not seem strange that the work of a certain small proportion of them should be connected directly with earth conditions. The communicators claim to be a band of seven such beings, whose special work is to inspire into the earth-life a knowledge of post-mortem conditions. One is Mr. Vale Owen's mother; another, who is "leader" of the band, says he was an English schoolmaster about two hundred years ago, and he always prefers a slightly old-fashioned style of phraseology. The three different methods by which they effect intercommunication with earth are very succinctly and convincingly described, but are too long for satisfactory quotation. They speak of the grades of progression in the spirit-life as spheres, and most of this special band belong to the tenth sphere, which is far removed from perfection or infallibility, but which yet appears as far above the average educated good man as he is above the savage.

Theosophists will easily be able to place these spheres as belonging to the astral plane, and above the tenth sphere probably to the lowest sub-planes of the mental; but viewing all this freely outpoured information as admittedly belonging to only a transitional and partial phase of the spirit-life, it yet remains a decided enrichment of anti-materialistic,

superphysical, super-artistic and occult lore. It has, however, the limitations, of the type of Christian deficiency in pure philosophy, due to the mental and temperamental characteristic of the English minds from and through which it has come. It follows the line of evolution to an infinity of perfection, once the child is born—or, strange to say, still-born ; but it is silent about the line of involution ; in fact, it summarises it thus : “ In birth the child comes forth out of darkness into the light of the sun. In death the child is born into the greater light of the Heavens of God.” How different from the Eastern : “ For certain is death to the born and certain is birth to the dead ” !

Yet in the same section is a precipitation of occult truth that might be a paraphrase of Theosophical teachings on the permanent atoms :

When a man comes near that hour when he shall change his sphere, there occurs in his being a reassembly of such elements as have been gathered and engendered during his life on earth. These are the residual particles of those experiences through which he has passed—of hope and motive and aspiration and love, and other expressions of the true value of the man himself within. These are dispersed through the economy of his being, and are ambient about him also without. As the change comes near, they are all drawn together and gathered up into his soul, and then that soul is carefully drawn from the material envelope and stands free, as being the body of the man for the next phase of progress in the Heavens of God.

It seems most likely that the total omission of the doctrine of physical rebirth is due entirely to the distinctively Christian character of the heaven localities and communities in which the communicators “ live and move and have their being,” and that quite other conceptions hold sway in the Islāmic, Persian and Hindū sections, which they say exist and which they have visited.

It is most remarkable that short but deeply occult interpretations of the Christian Sacraments were given by those spirit-helpers three years before Bishop Leadbeater published his present book on the same subject. How often

religious reformers have commented on the clergy as "blind leaders of the blind"! Priests have shown less knowledge of the life after death, for which they claim to be preparing their flocks, than the merest tyro of a medium, and they have been the least adventurous into the realm of the other world. Yet, as if to vindicate their true claims to mediatorship, it has been through the trusteeship of three clergymen that the largest body of facts, and the most detailed, regarding the spirit-life have been given to the world in our lifetime, namely, the Rev. W. Stainton Moses, the Right Rev. C. W. Leadbeater, and the Rev. G. Vale Owen.

Nothing could prove better the extraordinarily rapid pace at which the world is progressing in psychic matters than that these extraneous messages from the dead should be accepted for publication by an ordinary newspaper, and be read with avidity by hundreds of thousands, without an uproar arising against their scribe. If Mr. Vale Owen had lived two hundred years ago, he would have been hounded out of the Church; had he lived four hundred years ago, he would have been burnt as a wizard! Astrologers tell us (these messages support Astrology and several other occult sciences) that the next seven years will inevitably be used for the transmission of all kinds of new and strange scientific, occult and religious knowledge into the life of the world. These communicators tell us they have just finished erecting a temple-like building in their sphere, whose purpose is the co-ordination of energies to the end that those in earth-life may receive the more readily their thoughts than before. They await the turning of the Western mind into a higher channel than its past preoccupation with the science of material things. They comment: "It is more easy to speak to the Hindū than to you, because he gives more entrance to spiritual matters than you do"—this declaration, too, through the pen of an orthodox Christian minister!

It would be well for Theosophists to let their thoughts dwell, more than was the past fashion in Theosophy, on the interplay of influence and helpfulness that there is between the astral- and mental-plane entities and ourselves; and, instead of, in a superior way, thinking of them only as "spooks and shells," admit, as on an occasion like this, the deeply spiritual atmosphere of certain messages and the evident extension of knowledge beyond our own possessed by the writers. Do we not believe that there are numbers of discarnate beings in the Hierarchical Orders who are watching, guiding, noting our aspirations and our actions, and one of whose great duties and delights it is to render us every available aid in our toilsome ascent? Let them speak for themselves:

We do not sue on bended knee, we do not proffer gifts as slaves to princes. But we do come and stand by you with gifts which gold of earth cannot buy; and to those who are humble and good and of a pure mind we give these gifts of ability to understand the Truth as it is in Jesus, of certain conviction of life beyond and of the joy in it, of fearlessness of disaster here or hereafter, and of companionship and comradeship with angels.

Margaret E. Cousins

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## RENTS IN THE VEIL OF TIME

By C. W. LEADBEATER

CENTRAL INDIA, 6397 B.C.

WE have here one of the happiest lives with which we have met during our investigations—a life in a highly developed yet distinctly spiritual civilisation; for by the efforts of a group of our characters the best traditions of Manoa were revived in a kingdom in Central India—a curious dual kingdom, the two parts of which were, at the period of the opening of our story, under the control of Ajax and Fomal respectively. These two rulers belonged to the same subdivision of the race—a haughty Aryan tribe called Sarasvati, from the far north, a handsome and unusually light-coloured people; but a dispute had grown up between their forefathers about the delimitation of the frontier, and there had been a certain amount of ill-feeling, which these two wisely determined to end once for all by making the strongest possible offensive and defensive alliance, in order that they might present a united front to the non-Aryan tribes of the neighbourhood. Each had a son and a daughter, and it was resolved that these should marry, and even that their offspring in turn should intermarry as far as possible.

When thus combined, the twin kingdoms were too strong to fear attack from any of the neighbouring potentates, so that an era of unexampled peace and prosperity set in, during which arts of all kinds flourished, and a high level of material



progress was attained, of which the Powers behind took advantage to raise the spiritual tone of the race by a sort of religious revival—for the purposes of which, no doubt, the members of our group were brought into incarnation at this place and time.

In course of time Ajax and Fomal were gathered to their fathers, and Herakles and Athena reigned in their places. Round them grew up strong and sturdy children, who as they came of age fell in love and intermarried, naturally enough, needing therefore little stimulus from the agreement made by their grandparents, for they were all friends of long ago, closely akin for thousands of years, instinctively recognising their affinity at first sight, just as many of them do in this present life.

From an early age, the royal children were trained in the art of government, much as in the eighteenth life; and as each came of age he was set to practise what he had learnt, being appointed to some Governorship—in a small town first usually, then in a larger town, and then in a province. For it was part of the theory of Herakles to awaken strong personal loyalty by bringing members of the royal family into direct touch with as many of the people as possible.

The religion of the period differed from any that we have previously observed in India, in that the whole of the worship was directed exclusively to a Goddess, instead of to any of the Persons of the Trinity. This Goddess was not of the destroying type, like Kali, but a beneficent being called Uma Himāvati, or often Uma Mai—a kind of earth-mother like Ceres, who was supposed to give good harvests to her votaries.

But from this exclusive worship of a Goddess, came the curious fact that at the temples there were no priests, but only priestesses. As the people were Brahmanas, each man performed his own household ceremonies; but as far as the outer public worship went, it was supposed that Uma Mai

would be served by her own sex only. This gave the women a unique position and power in this civilisation; especially as it was of the essence of the faith that the Goddess frequently inspired her priestesses, and spoke through them to her devotees. As a matter of fact there was a good deal of inspiration, but it chiefly came from the Mahāguru, who was making use of this peculiar arrangement to bring about religious reform on a large scale.

The wives of these royal Governors were *ex officio* the Chief-Priestesses of their respective provinces; and naturally the elder sisters, Jupiter and Mercury, who had married the two heirs-apparent, took the principal position. But after his eldest daughter Mercury, and his heir Mars, came in the family of Herakles the twin sisters Naga and Yajna, who speedily became celebrated for the frequency and accuracy of their inspirations, so that people came from a great distance to consult them. These twins, though bound together by the strongest ties of affection, differed so greatly in disposition that their views on any subject were usually wide apart—yet not so much divergent as complementary. As their husbands, Leo and Sirius, held offices which obliged them to keep in constant touch with each other, these ladies worked together at the same temple, and it became their custom both to speak on the same subject from their different points of view. Yajna was full of questions, seeking to define everything by analysis and by differentiating it from other things, and appealing chiefly to the intellect of her audience, while Naga took always the synthetical view, sought to understand everything as an expression of the Divine Love, and appealed always to the higher emotions and to the intuition, which she called the voice of the Goddess within the heart of man.

So these superbly handsome women presented always the two sides of any subject, yet without the least feeling of

opposition or disputation, each understanding perfectly the position of the other, for the inspiration of both came from the same source—the limitless wisdom and love of the Mahāguru. Naturally their husbands were intensely proud of them, and they were all exceedingly happy together.

The husbands joined their forces to build upon the slope of a hill just above their town a magnificent temple for their wives—a temple on so grand a scale and with such splendid decorations that it was regarded as one of the finest in India, and soon became a goal for pilgrimages from distant parts of the country. Its consecration was a wonderful ceremony, for the Mahāguru Himself overshadowed Naga, and delivered through her a sermon so exquisite that all who heard it were profoundly touched and impressed, and great permanent effects were produced. Not only did many of the audience devote themselves thenceforward entirely to the religious life, but a distinctly higher moral tone was introduced into the daily life of the town and district. The building so auspiciously inaugurated was known as the Temple of the Twin Sisters, and it remained as a venerated shrine for many centuries.

The tie between Sirius and his wife was peculiarly close, and their affection unusually strong; they understood each other thoroughly, and thought-transference between them was by no means uncommon. On one occasion, when there was war with a southern kingdom, and Sirius was away fighting, Naga and Yajna were sitting together in earnest conversation in the house of the former. Suddenly Sirius walked in at the door, approached them with a radiant smile, and—vanished! The ladies were greatly startled, and Yajna cried:

“O my poor sister, he must be killed! It is only at the moment of death that men come like that.”

Naga was troubled at the saying, yet she replied:

“I do not think he is dead; I am sure he is not, for I should know inside if he were.”

She clung to this faith, even though presently news came from the seat of war that he was missing, and even an account from one who had seen him struck down, apparently at the very hour when he had appeared to her. But still she trusted to her inner conviction; still she affirmed:

“My husband is not dead; we shall hear from him some day.”

Surely enough, her confidence was justified, for after a long time came a letter from him telling her how he had been severely wounded, and how, at the very moment of falling, his one thought had been of her, and he had seen her and her twin sister, looking at him in glad surprise; but as he advanced to speak to them, they somehow vanished, and he sank into unconsciousness. When he came to himself again, he found himself a prisoner along with Egeria, one of his captains; and he went on to say how Egeria had nursed him until he was strong again, and how they had then contrived to escape and rejoin the army, which was now entirely victorious. Naga rejoiced greatly over the news, and still more when, a few weeks later, her husband was once more with her, strong, active, loving as ever.

In course of time Mars and Saturn succeeded Herakles and Athena. Still the covenant of Ajax and Fomal was religiously carried out, and the eldest son of each house married the eldest daughter of the other; and since all of them were intimate friends from old times, the arrangement always worked well. Thus Mizar, the eldest son of Mars, married Fides, and his sister Rama was joined to Brihat; and the destinies of those favoured kingdoms remained for many years in the hands of our band of Servers. Naga's eldest daughter Selene and Yajna's second daughter Euphra proved specially responsive to the influence of the Mahāguru, and so were able to take the place of their mothers when the latter grew older. The twin sisters and their husbands lived to a great age, and

showed forth to the last the strong affection which had been the key-note of their lives. This was a life of great happiness and progress for all concerned in it; of high aspiration nobly realised; for under the inspiration of the Mahāguru, the ruling families of whom we have written set themselves to elevate the thought and life of a Nation; and to a great extent that effort succeeded.

C. W. Leadbeater

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### DAUGHTER OF GOD

DAUGHTER of God, when will thine advent be?  
Millions of hearts are aching now for thee.  
Come from thine high seat in the heavens ten;  
Come thou, and save a world unsaved by men.  
Come quickly, Bright One, set thy sisters free;  
Uplift us, right us, give us liberty;  
Within thy heart may we find unity.  
A cry goes up; shall it go up again,  
Daughter of God?

Look down upon us, Priestess, look and see  
The sweated woman's toil and agony,  
The white slave's shame, the slum, the drunkard's den;  
When wilt thou come to save us, Damsel, when?  
Is there no refuge for us, verily,

Daughter of God?

MARGUERITE POLLARD

## CORRESPONDENCE

### THE LOGOS AND KOILON

MRS. BESANT, in that admirable little booklet called *Theosophy*,<sup>1</sup> writing in the third chapter headed "Theosophy as Philosophy," says about the third basis of philosophy as follows :

"Spirit and Matter are two aspects of the One Existence—the All—coming forth from the One together, united as inseparably, during manifestation, as the back and front of the same object, merging into Oneness again at the close of a period of manifestation. In the All exist simultaneously all that has been, all that is, all that can be, in One Eternal present. In this Fullness arises a Voice, which is a Word, a Logos, God making Himself manifest. That Word separates out from the All such ideas as He selects for His Future Universe, and arranges them within Himself according to His Will. He limits Himself by His own thought, thus creating the 'Ring-Pass-Not,' of the Universe to be. Within this Ring are the ideas ever begotten eternally of the ceaseless motion which is the One Life within the Stillness, which is its Opposite and supports all. The Motion is the Root of Spirit that will, when manifest, be Time, or changes in Consciousness; the Stillness is the Root of Matter, the Omnipresent Æther, immobile, all-sustaining, all-pervading, which will, when manifest, be Space. All Theosophic philosophies are built on this basis, Spirit and Matter being regarded as two manifested aspects of the One, the Absolute out of Time and Space."

Mr. C. W. Leadbeater, in his *Textbook of Theosophy*, in the chapter on "The Formation of the Solar System," writes :

"At the earliest point of history that we can reach, the two great opposites of Spirit and Matter, of Life and Form, are already in full activity. What are commonly called Force and Matter, are in reality two varieties of Spirit at two different stages in evolution, and the real matter, or basis of everything, lies in the background unperceived."

<sup>1</sup> "The Peoples' Books" Series.

"The ultimate root-matter, as seen at our level, is what scientists call the æther of space. The density of this æther is defined by Professor Reynolds as being ten thousand times greater than that of water, and its mean pressure seven hundred and fifty thousand tons to the square inch. This substance is perceptible only to highly developed clairvoyant power. We must assume a time when this substance filled all space. We must also suppose that some Great Being, infinitely higher than the Deity of the Solar System, changed this condition of rest by pouring out His Spirit or Force into a certain section of this matter, a section of the size of a whole Universe. The effect of the introduction of this force, is that of the blowing of a mighty breath; it has formed within this æther an incalculable number of tiny spherical bubbles, and these bubbles are the ultimate atoms, of which what we call matter is composed."

Mr. Jinarājadāsa, in his interesting articles under the title of "First Principles of Theosophy," speaks thus :

"In that part of space (selected by the Logos for the work of his plan) there was only Mūlaprakṛti, or Root-Matter, the æther of space. It is only out of bubbles in this æther that matter as we know it is composed. Æther is called in Theosophy 'Koilon' or emptiness. Into this Koilon the Third Logos poured his energy, pressing back the Koilon from innumerable points within it. Each bubble, or point of Light, is where Koilon is not. Each bubble is in reality a point of consciousness of the Third Logos. Each bubble persists so long as He wills to keep back the enveloping Koilon.

"Out of Koilon, the primordial substance, Fohat digs holes in space, as says *The Secret Doctrine*: then these holes, now filled with the consciousness of the Logos, are whirled by Him into spiral formations."

Now, as æther is said to fill the whole of space, the difficulty that arises in the mind of the ordinary reader is : "Where is the extra space, where Spirit or the Logos exists?" Æther is non-atomic. The Logos breathes out innumerable bubbles into æther or Koilon, and these bubbles, with a covering of Koilon, are the primary atoms. Now in making the bubbles, the Koilon is pressed back; and there, where the bubbles are, Koilon is not. If Koilon is everywhere in space, what extra space is there to give habitation to the innumerable bubbles? It is said that in Pralaya all things and existences are as it were dissolved and rest in quiescence, and after an Eternity the Voice, Word, or Logos arises. Can we have any hint, or some sort of explanatory suggestion, by which, even in the most faint manner, we can form some conception to satisfy our minds as to how the Logos and Koilon coexist? Koilon is most dense and inert, and it is described as filling all space, so it ousts everything else from space; and where then can we imagine Spirit to be? Koilon exists both in Pralaya and in Manvanṭara. The Logos is periodical, appearing only in the Manvanṭara; Koilon appears more like the One

Existence—the “matter” of Professor Tyndall, containing within it the promise and potency of all things.

In such a highly transcendental subject ordinary men, however intellectual they may be, are liable to make mistakes. We must therefore seek some explanation from advanced clairvoyants and occultists. I humbly hope that our learned President, as well as Mr. Leadbeater and Mr. Jinarājadāsa, will each spare some time, out of their many pressing engagements, to give us some helpful suggestions or explanations, so that the very difficult subject of Spirit and æther may become even slightly more lucid.

N. D. KHANDALAVALA

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#### MR. HADLAND DAVIS ON JAPAN

I DO not know how long it is since Mr. Hadland Davis was in Japan, but whether recently or long ago, there are certain statements in his article “Japanese Women and the Vote” in the September number of THE THEOSOPHIST which are entirely at variance with my own observations during ten months spent in Japan from June, 1919, to March, 1920. The *geisha* (restaurant entertainers) are not demanding the vote “with all the militant eagerness of our English women a few years ago”. The first step towards political emancipation has only recently been made by a number of ladies—not geishas—who demand the removal of the order against women attending political meetings. The “universal suffrage” agitation is merely a manhood suffrage agitation. Mr. Davis has probably misinterpreted the word “universal”.

The undercurrent of assumption in Mr. Davis’ article, that a demand for the franchise by women is fatal to sentiment, and to “gentle obedience, chastity, mercy and quietness,” is not only a queer survival of superstition as regards women in general, but entirely at variance with fact as regards Japanese women in particular. Japanese women do not “laugh at these admonitions to-day”. Neither do they “now wear the latest Paris fashions in preference to their much more charming native costume”. I cannot imagine how Mr. Davis came by so hopelessly erroneous a statement as the latter. In constant familiar movement among the people in city and country I have only on the rarest occasion seen a Japanese woman in western costume. A few ladies of the nobility do affect foreign clothing on occasion, and some girls’ schools adopt European frocks for their students; but these things are microscopic exceptions. However Japanese men have denationalised themselves in clothing, the Japanese woman remains Japanese. The advice of Kabaira,



which Mr. Davis says the modern Japanese woman would snap her fingers at, is just the common practice in every home that I have visited. The wife and daughter of one of the most important generals in Japan, in whose home I was twice a guest, did all the household work, and added to it the fostering of a baby of another family to whom fortune had not been kind. Madame (a free-minded, educated woman, of great personal charm) received me in her garden with the foster-child on her back in the usual Japanese way.

"Her weapons are a smile and a little fan," Mr. Davis quotes from Yone Noguchi. In Mr. Noguchi's home, where I spent many week-ends, I have lived at the heart of old Japan, and yet have had contact with the most modern of ideas.

True, the *geishas*, which Mr. Davis seems to regard as the type of Japanese women, have lately shown signs of activity; but this activity is not a fall from grace through any claim on their part to legislative power; it is an economic protest forced on them by hardships consequent on the war—an event which can hardly be laid at the door of women.

One point more. Mr. Davis speaks of Socialism gaining ground "in a country where only a few years ago the Emperor was revered as the direct descendant of the Sun Goddess". The double implication, that the Emperor is no longer revered as the direct descendant of the Sun Goddess, and that there is some inherent antagonism between such reverence and socialistic principles, is a double error. Many men, who are not, what Mr. Davis calls himself, "sentimental lovers of old Japan," but earnest thinkers towards her future, are of the opinion that the belief in the Emperor as the symbol of divinity in the midst of his people is the nucleus, the spiritual-democratic idea, around which Japan will evolve her future social organisation.

JAMES H. COUSINS

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## ● THE SOCIETY OF THE STARRY CROSS

WHEN I was in Java (Dutch East Indies) there was a time when nearly everybody took injections for everything. It was really laughable—if it were not so sad. Then I heard of so many awful and terrible experiments on animals that I thought something had to be done. But to awaken people in Java is very difficult. I knew that with ten members I could found a section of the Dutch Anti-Vivisection

Society, and that, as time went on, the Society would grow and awaken people also in Java. I began the work with seventeen members; at the first meeting, to elect a Board, we had already fifty members, and they decided to found a Society independent of Holland. If I had known that I would have had such a success, I never would have called the Society "Anti-Vivisection," for I understand very well that it is difficult to get doctors to join it, especially in Java. But the members did not want to change the name afterwards. So the only thing I could do was to lay stress upon the aim—to get "white" hospitals and research laboratories where under no condition would vivisection be allowed; in short, not to fight against doctors but to do things. When I left Java after six months, we had already one hundred and fifty members.

When I came to America, I knew that there were Anti-Vivisection Societies; and I thought that with their help we could establish "white" hospitals in the same way as the Battersea General Hospital in London, and that, once in America, the call would run over the whole world and mankind would learn to abolish vivisection. So I wrote to Mr. Robert R. Logan, President of the Anti-Vivisection Society in Philadelphia. His answer was, that if I could get it done in California, where people are more generous, more free from the shackles of established custom, it would be easier to do the same thing in other States. So I wrote to the Anti-Vivisection Society in Los Angeles. But, to be brief, this Society agreed with me that it would be beautiful to do such a thing, but said they had to prepare the people first. But as the Anti-Vivisection Society has already been preparing the world for a long time, I really was very disappointed. So I was thinking of another plan. If I could get some doctors, perhaps with their help the Anti-Vivisection Society would do the work. I spoke to Dr. F. T. Strong about it, and he said: "Well, it can be done and it must be done. Dr. George Star White will help us." But some days later, Dr. Strong said to me: "I will help you, but you must not work together with the Anti-Vivisection Society." There I stood, but I did not give up my plan; and then came the thought—let us found a new Society; and I called it the Society of the Starry Cross, after a vision my husband had some years ago in Java. Amidst darkness and clouds he saw a man climbing up a mountain, and before him they bore a Cross. All was dark, but suddenly the clouds passed and a brilliant light fell on the Cross, which began to radiate, covering all things with beautiful colours.

The aim of the Society is to establish "white" hospitals and research laboratories working without vivisection, and by doing this we shall educate people to abolish vivisection. It must be one organisation over the whole world, with its headquarters at Los Angeles. As the Medical Board and vivisectioners are very much opposed to the doctors who are working without vivisection, we have to work quietly, because they would immediately destroy our work—they know how to do that; I heard it from the doctors themselves.

The doctors founded a League for medical freedom ; perhaps there is no real co-operation—I do not know, but the result is nil. There are many drugless doctors, osteopathic doctors, etc., who wish to be free from the Medical Board, and the Society of the Starry Cross will give them their freedom, and of course they will have their own schools to teach their methods. As every big movement that is to succeed must have, in order to bring its message to the world, a spiritual foundation which will inspire the workers to altruistic effort, I will give them the motive: "In the name of Brotherhood and Divine Love." This will also prevent their beginning to fight against the other doctors. Not in fighting must our force lie, but in doing things. By building these sanatoria, hospitals, etc., people will see the possibility of curing diseases without vivisection. I am sure that if we can get the money to start, we shall be successful, for I have already several doctors, who have promised me to help the work.

S. J. E.

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## QUARTERLY LITERARY SUPPLEMENT

*An Encyclopaedia of Occultism*, a Compendium of Information on the Occult Sciences, Occult Personalities, Psychic Science, Magic, Demonology, Spiritism and Mysticism ; by Lewis Spence. (George Routledge & Sons, Ltd., London. Price 25s.)

This bulky volume (there are 440 pages of close type) is quite a monumental collection of condensed information culled from the strange mass of tradition and writings that have survived under the name of Occultism, as well as from some of the latest works on psychic research and from Theosophical literature. The result is probably unique as a book of reference on this subject, and it is significant of the awakening of interest in occult matters that such a laborious task should have been undertaken. Nevertheless, after careful examination, we are driven to the conclusion that its value is more academic than vital. Impressive as is the array of miscellaneous garnerings marshalled for the inspection of the casually inquisitive, the serious seeker after real occult knowledge, if his first acquaintance with this region of experience be made through Mr. Spence's Encyclopædia, will probably be more bewildered than informed.

One naturally turns first to the heading "Theosophy," not expecting, perhaps, to find much more than a curt summary of what is generally spoken of as such. But we were pleasantly surprised to find an unusually complete outline of Theosophical tenets, under this and several other headings, such as "astral body," "evolution of life," etc. Of course the usual doubt is expressed as to the genuineness of some of the phenomena recorded in the early days of the T.S., and the suggestion is thrown out that the existence of the Masters, and the teachings received from Them, may be due to that last resort of the materialist—subjective hallucination ; but after all, such an attitude is only to be expected in an account like this, which is obliged to preserve at least an appearance of impartiality ; while, on the other hand, the writer goes so far as to admit that the Theosophical system of thought certainly hangs well together as a whole, in spite

of the often discredited sources from which it claims to have been derived.

As a fair example of the way in which various "occult sciences" are portrayed, we may well take the article on "Astrology," for this branch of study may now be said to have practically extricated itself from the limbo of magical formulæ and established itself on a basis of experimental verification. Here again, there is an evident attempt to do justice to the subject; there is a great amount of detail, and it is well authenticated—for its time. But it does not represent the new life which is already stirring the dry bones of mediæval empiricism; the old familiar signs and inscriptions are displayed as if under glass cases in a museum, but they are not related to recent advances in psychological interpretation. The same chilly atmosphere of a museum seems to linger over all the other specimens of magical lore exposed here for the edification of the respectable sight-seer. Everything is arranged in perfect order, mounted in faultless taste and carefully dusted; but one feels all the time that one is looking at relics and heirlooms rather than serviceable implements, at chips and pieces rather than complete structures, at the second-hand announcements of a catalogue rather than first-hand testimonials. And over all this paraphernalia hangs the unspoken doubt as to whether the modern world has any further use for such lumber, apart from its picturesque settings, and æsthetic possibilities for a temporary revival. What, for instance, are we to make of the famous Cagliostro? Surely so much space would not be given to an acknowledged impostor? We read on, in the hope of finding either an intelligent appreciation of abnormal faculties or conclusive evidence of unreliability; but instead of this we are treated, *inter alia*, to a quotation, evidently from the writings of an opponent, describing his "Egyptian Masonic Rite" as if it were a species of pantomime that led from the sublime to the indecent.

The volume is chiefly of interest to Theosophists as a record of a transitional stage in educated public opinion, for it is now clear that the petulant contempt of the end of the last century for the claims of the superphysical has been succeeded by tolerant enquiry and at least amiable, if often no more than amused, welcome. Then the articles on some branches of modern psychic research are fairly up-to-date, and in refreshing contrast to the presentation of earlier investigations. The illustrations are plentiful and well reproduced; but they are mostly of the Cabalistic type, and are quaintly reminiscent rather than instructive; in fact, in some cases we have searched in vain for any explanation in the letterpress. With the exception of a few

typographical errors—which, however, are scarcely to be expected in a book of this high class—the production does credit both to compiler and publisher.

W. D. S. B.

*Social Reconstruction, with special reference to Indian Problems,* by Bhagavan Das, M.A. (Gyan Mandal Press, Benares. Price As. 12.)

The subjects dealt with in his opening speech by the President of the last Social Conference at Saharanpur in the United Provinces, are just those which touch tender points in Indian daily life; so the solutions attempted in this English rendering of the vernacular address will be thought over by many, and the book is sure to have a wide circulation. If those solutions do not recommend themselves to all, they will be appreciated by a large proportion of readers; and at any rate they command respect, as being placed before us by a thoughtful man who, both by scholarly research and in the affairs of practical life, is acquainted with the problems he deals with from the inside.

Government (Imperial, National, Provincial, Parochial) is regarded merely as the means to promote general welfare, by the preservation of peace and order, and by the preparation of every youth and maiden to take the place in life indicated by the real desires of the individual and not merely by the outward caste-mark of birth. For these are the days of caste confusion, and birth is no longer a sure guide to the best life-work of the man:

The virtues that are claimed for the caste system could be justly claimed for it only if each caste discharged its duties as eagerly and carefully as it clings to its rights and privileges, and avoided grabbing at the rights and privileges of other castes and imposing its own duties on those others, as it now tries to do.

The speaker points out how the cart is continually put before the horse:

Instead of saying that because a person is a man of piety and wisdom and self-denial, therefore he should be called a Brāhmaṇa . . . we say, because he is a birth-Brāhmaṇa, therefore he must be regarded and treated as a man of wisdom and saintliness . . . The ancient scheme . . . provided, with a just appreciation of psychological facts, for a due combination of egoism and altruism; it did not say to anyone: "Become wholly selfless." It only said: "Be selfish to this extent and no further." The man of knowledge, for example, might be ambitious of honour, but must deserve it by gathering and spreading knowledge diligently, and he must not hanker after much power and wealth and so-called pleasure. Pleasure and enjoyment are for the manual worker, who deserves it by faithfully working his best at whatever he has to do. Wealth is for the man of desire, who must not abuse it by exploiting the poor, just as power is for the man of action, who must not, however, use his power to accumulate wealth at the expense of others. This whole matter of desires and rewards is carefully worked out, and a reform of the caste system is based upon their equilibrium.

Other subjects treated are: the age of marriage, the seclusion of women, polygamy, temperance, extravagant ceremonial, the Patel Bill to legitimise inter-caste marriages, public work and workers, religion, and many other vital questions; last of all, and most difficult because it presupposes a certain general level of progress: Peace between the Creeds. But in this as in other things, the President declares his firm conviction that "Education, right education, cultural, technical, vocational, is the alpha and the omega. All else will follow of itself."

We, who have studied Theosophy, know how much right education owes to the new, yet most ancient, view of man's future destiny that this study opens out before us. It provides us with a chart to the most direct progress through the schools and quicksands of life, and keeps the goal of an attainable perfection before each one of us, so that Hope leads the way and makes life easier.

A. V.

*Implication and Linear Inference*, by Bernard Bosanquet. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

It is with joy that we welcome this book into the world of thought. The times are ready for such discussion, for much is being revalued, much is implied and still more inferred, and most of us go on too fast to know how or why we came to this or that conclusion. Not that this is a beginner's book—far from it; but it puts the problems clearly and helpfully, and thus is valuable for the student of his own mental processes as well as for the professing logician. It brings one into the realm in which most minds live, namely, the realm of argument and discussion, rather than the realm of syllogistic reasoning—would that more of the orators who try to set the world right would follow the sequences and inferences which the proper nature of things indicates! As the laws of optics regulate the navigator's observations, so should the laws of mental perception regulate the observation of relationships, values and ideas. "The Similar Conception of Inference" is the title of the second chapter, leading up to the third, with its conclusion for a title—"Critics of the Syllogism remain within Linear Inferences".

Chapter V gives us the "Natural Procedure in Argument, its Logical Ground and its Climax in Dialectic". This is a most excellent bit of work, and perhaps the chapter most valuable to the casual reader who is as yet untrained in the reading of his own processes of

thought. For of such most of us are; and, while perfectly consistent, would fail, for instance, in differentiating "systematic" from linear inferences. As one would rather be healthy than be a doctor, so should we all rather be sane than trained logicians. We particularly commend the getting into touch with the lay mind in general that this chapter particularly brings about.

Part 3 of Chapter V throws some very instructive sidelights on Dialectic, which is rightly called "a method so rare and difficult that its very existence has been doubted"—rare, for men are rare who can hold the abstractions of principles in mind long enough to be sure of them. It is a faculty of advanced minds for a new race to make daily use of. The unravelling of the logical thread in dialectic—pp. 124 to end of Chap. V—is good reading and valuable both for the student of and the dabbler in metaphysics; for such an one is on the threshold of the "formless realm," and this is one of his guides. Yet it is all in the realm of experiences; these processes are going on in ourselves—we use them as we do muscles or faculties.

But why is not the law of logic also the law of mind? When mind becomes coherent it forms a concept from a proper survey of cause and effect, and calls the process logic. Just as soon as you find a mind irresponsible, we call it illogical; logic is what keeps us out of the asylum. Hunt for evidence of primitive thought. There is barely evidence that some animals form concepts. Take a real primitive man, the bushman; he is poor in mind, yet what concept he has, he treats coherently, *i.e.*, logically. Take the city-bred degenerate; he is stupid, slow, dull of memory and perception, but not insane for one moment. What he does perceive he relates logically, often more logically than the advocate of some modern metaphysical cult. And this advocate is probably logical except for some supposition on the line of Mr. L. J. Russell's idea—that in judgment is a proper premise. I believe that the new psychology will hold to logic as a function of mind, but not of consciousness as a whole. However, that is in the realm of Occultism.

Mr. Bosanquet is to be thanked for a very readable book, a timely contribution to the arguments and valuations of the day. It is an antidote for much of the loose thinking which passes snap judgments on, and easy assent to, many assertions in the realm of psychology and metaphysics.

A. F. K.



*Das Reisetagebuch Eines Philosophen*, by Graf Hermann Keyserling. (Dunker & Humblot, Munich & Leipzig.)

This latest work by Count Hermann Keyserling bears the appropriate title—"A Philosopher's Diary of his Travels". It originated during the author's voyage round the world some eight or nine years ago, and thus constitutes a diary of his travels, in which, however, the usual descriptions are altogether missing, their place being taken by philosophical reflections on the religions, arts, customs and morals of the countries he visited. In many respects this present work is considered the best and ripest of all that Count Keyserling has written, though his earlier publications have gained for him a name in Germany as a philosopher of note. This is not, however, so much a book with a single definite philosophy, as a collection of views on the most varied subjects and problems, beginning with Ceylon and passing thence to Burma, China, Japan and America.

The author left Europe with the definite determination to enter as fully as possible into the life and spirit of these countries, to feel like a Buddhist in Ceylon, like a Hindû or a Muhammadan in India, to identify himself with Chinese and Japanese thought—in short, to cut himself adrift from the ordinary European point of view and to study from the inside new and strange modes of life and thought. The result is a most fascinating book of over 600 pages, full of clever and original reflections. His valuations of the various religions and customs are striking and always sympathetic, even where he finds cause to criticise. That he always fully understood and correctly interpreted the Eastern point of view is not to be expected; he does, however, show a remarkable insight, and his deductions and arguments are most valuable.

The description of his mental attitude on arriving in Ceylon characterises the adaptability which the author practises throughout his travels. He feels a natural change come over him. The hothouse air of the tropics makes him passive rather than active; the luxurious vegetation is to him typical of the natural desire to vegetate without effort, as also of the thousands of deities of Hindûism. The atmosphere of Southern Buddhism soothes the author, who has never felt greater peace and yet realises that this religion is not for Europeans. After spending several days in the famous Temple of the Tooth, in Kandy, he was led to the following comment:

Once again I experience that a knowledge of the spiritual contents of a doctrine does not enable one *really* to understand it. Whether a Church represent the *pure* doctrine or not, she is a living expression of its spirit. Even where the Church has mutilated the doctrine, its spirit is more clearly manifest through her than through unmutated texts, just as a cripple represents life more fully than the best theory of

life. . . . The level reached by the Buddhist priest has surprised me—not his spiritual, but his human level. His type is superior to the Christian. Undoubtedly this is due to the disinterestedness which Buddhism brings about in its followers. As a conception it may appear more beautiful to live for others, not for oneself; as men are constituted, active love of one's neighbours narrows down; only in exceptional cases does it prevent obtrusiveness and love of power. How tactless are all improvers of mankind, how narrow missionaries! Charity in the Christian sense means to will to do good; in the Buddhistic, to acknowledge every one at his own level of evolution—not in the sense of being indifferent to his condition, but in the sense of understanding the positive side of every state. Southern Buddhism does not contain an accelerating motive, it does not favour high idealism; it is the ideal religion of mediocrity.

The chapters on India fill some 230 pages and are in many respects the most interesting, containing illuminating comments on Indian History, Art, Religion, Philosophy, Occultism and Yoga. A long chapter is devoted to the Theosophical Society and his visit to Adyar, which shows his sympathetic point of view and at the same time certain limitations in his outlook. As a Society he holds that Theosophy is crystallising into a kind of Catholic Church, in which faith, service and obedience count as the cardinal virtues. Theosophists interest him less as exponents of the Indian Wisdom than as occultists; and of all the books on Occultism he finds those of C. W. Leadbeater the most instructive—despite their “often childish character”.

He is the only writer known to me who observes more or less scientifically, the only one who describes in simple, straightforward language. Furthermore he is, in his ordinary intellect, not sufficiently gifted to invent what he pretends to have seen, nor, like Rudolf Steiner, to elaborate intellectually in such a way that it would be difficult to distinguish actual experiences from accretions. What he sees (without always comprehending it) is in the highest degree full of meaning; therefore he must have observed actual phenomena.

### Of Mrs. Besant he writes :

As regards Annie Besant I am certain of one thing: she rules her person from a centre which in my experience has been reached by only very few persons. She is gifted, but not as much as her work leads one to think. Her importance is due to the depth of her being, from which she directs her faculties. He who knows how to handle well an imperfect instrument can accomplish more with it than an inexperienced person with a better instrument. Mrs. Besant has such mastery over herself, her thinking, feeling, willing, doing, that she is thereby capable of higher achievements than those equipped with greater intellect. This she owes to the Indian Yoga.

Then follows a long digression on yoga practice, of the efficacy of which Keyserling is so convinced that he wonders yoga exercises do not form part of the curriculum of every school. “A few minutes of deliberate meditation every morning do more than the most strenuous practice of attention during work.”

### Passing on to evolution, we read :

The Ātman expresses itself fully in the lowest being, provided the latter is perfect. Each being should strive towards its specific perfection. He who is called to an active life should become perfect as actor (doer), the artist in his art; only the saint should strive to saintliness and only the born seer to Occultism. He who attempts to reach a kind of perfection which does not correspond to his inner possibilities loses his time and misses his aim.

The above is a favourite idea of the author, which in various forms we find again and again in his book. It contains a valuable truth, if one does not press it too far, as he is liable to do.

What interested him chiefly at Adyar was the expectation of a World-Teacher. Here again, it is evident that he has not quite grasped the Theosophical point of view; however, it leads to an instructive digression on religion, on the conditions which he considers adverse to a World-Religion, and to a friendly criticism of Theosophy in general.

It would lead too far to quote, however sparingly, from the Chapters on Delhi, Agra, Benares, etc. Wherever he went he found something in his nature to answer sympathetically to the new surroundings; nowhere more so than in Benares, where he felt "a breath of Divine Presence as he had never before experienced so powerfully," or in Buddha Gaya, which "is for me the holiest place on earth". The Taj in Agra he considers the most perfect piece of architecture in the world, the *Bhagavad-Gītā* perhaps the most beautiful work of the world's literature.

No less fascinating are the chapters on Burma, China, Japan and America, each country bringing him a new message and leading to reflections on the most varied problems. One last quotation from the chapter on China may interest. Referring to the apparent stagnation of its civilisation through long centuries, he says :

We are proud of our rapid progress. Just because of it we may perhaps remain barbarians for ever, since perfection is only possible within a certain form, and we are constantly changing ours. Also I am not so certain that we shall continue to progress at the same rate. Each phase of life has its inner limitations, and we too shall reach the end, perhaps sooner than we think.

Once taken up, it is difficult to lay this book aside again. It bears reading and re-reading, for it is a book in the best sense of the term, a work which makes the reader think and is of special value to those who know the East from personal experience. Unfortunately it is at present only available in its original German edition, and it is to be hoped that its Teutonic origin will not prejudice those who are able to read German against studying it; for the author is above all a citizen of the world, and though the book was written before the war, but kept back because, living on his estate in Estland (Russia), he was cut off for several years from his publishers, he has not changed his views on its contents; and these contain many passages highly appreciative of, and flattering to, the British—in his opinion in certain respects the most evolved and perfect of all the European nations.

A. S.

*The White Road*, by Eva Martin. (Philip Allan & Co., London. Price 3s. 6d.)

Miss Martin breaks right away from the pseudo-realistic rut into which most of the modern so-called poetry has fallen, and goes back to the old romantic tradition of Keats and Shelley. Listen to this, "To an Elemental Spirit":

Sister of torrents, and the wild sea's daughter,  
Come at my call, come swiftly, and come soon;  
Borne by a thousand waves of wind and water,  
Lit by a thousand candles of the moon.

Or this, from "Hermes of the Ways":

Take thy marvellous wand, and go swift-footed before me,  
Lead my faltering steps away from the wind-blown sea,  
Pass like a ray of light across the blossoming orchard:  
I will follow with rapture. Fain would my soul be free.

Miss Martin is a mystic too, and no unworthy successor of a great English school of mystical poets, for she can clothe the Vision of the True in a garment of beautiful sounds. One might, if space permitted, quote the whole book without showing her at a disadvantage, but there is only room to advise all lovers of real poetry to buy *The White Road*, read it and re-read it; for it is the real gold of verse.

B. D.

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*Geology of India, For Students*, by D. N. Wadia, M.A., B.Sc. (Macmillan & Co., Ltd., London. Price 18s.)

This is a valuable recent survey of the Geology of India, both tectonic and stratigraphic as well as economic. There is a brief, sufficient and interesting introduction of 35 pages devoted to the physical features, after which the author turns to the stratigraphy, discussing the various systems in order, beginning with Archæan, and carrying on to the most recent. He gives special attention to the interesting laterite formation, devoting a chapter to this. It is probably not generally known that laterite (called in Ceylon "cabook") is peculiar to India, and of very obscure origin, though it is now generally considered that in spite of the occurrence of this curious soft agglomerate all over the Peninsula of India, laterites of the different places have had different origins. Some masses were formed early in Eocene periods, but others contain stone implements of the palæolithic stage.

The author has an interesting set of chapters upon the Himālayan structures, showing how they have been thrown up by pressure originating from the North, and by the series of throws have been

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gradually pushed higher and higher, leaving the Trans-Himālayan Plateau safely fortified behind the enormous masses of the great ranges proper.

The concluding chapters upon Economic Geology are by no means unimportant, particularly now that so many development companies are being founded in India. We can recommend this book for this feature alone, as well as for its scholarly and sound construction. From it, it is obvious that there is an enormous wealth of material available for exploitation, as, for example, aluminium in the form of bauxite. The author points out that a cheap supply of electricity for furnaces will at once make available the development of an industry which will in turn (we add) give employment to hundreds of highly skilled metal workers throughout India. In this and in a number of other lines the mineral wealth of India has been indicated, especially in these last chapters. The book is completed by a number of finely worked maps of different areas, in particular the index map of that remarkable field called the Salt Range, with its pockets of saline wealth.

Not only the student, but the general reader who would know something of the relative position of India in the world as a producer of basic wealth, does well to read this book, though it is intended specifically for the student interested in Geology as a technical subject.

F. K.

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*The Social Upheaval in Progress*, by A. P. Sinnett, with a Foreword by Annie Besant. (Theosophical Publishing House, London. Price 9d.)

Mr. Sinnett's view of the present world-upheaval is, as Mrs. Besant remarks in her Foreword to this pamphlet, worthy of careful study by all students of Theosophy. His opinion, in a few words, is that, in consequence of the neglect of duty in the past by the governing classes, a divine decree has sanctioned the somewhat abrupt transition of power from the upper to the lower strata of society. Seven years, starting in 1919, he lays down as the cycle in which this change is to be accomplished. Meanwhile a struggle is going on between the White and Dark Powers, the former attempting to keep humanity from the excesses which have disgraced the revolutions of the past, and the latter to produce chaos by implanting impossible levelling aspirations in the minds of the revolutionary leaders.

If we accept Mr. Sinnett's statement that any opposition to the principle of the revolution is merely futile opposition to the will of God, it follows that we must accept also his conclusion, namely, that it is our duty to "stand by with the brake" at the crucial moments of the change. And most of us can take comfort from the fact that it will not be on us that the tax-gathering hosts of the impending Labour Government are going to fall.

B. D.

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*The Faith Catholic: Some Thoughts on the Athanasian Creed*, by Lady Emily Lutyens. (Star Publishing Trust, Glasgow. Price 1s. 6d.)

A small book of eight chapters, on as many of the salient points of the Athanasian Creed, and valuable for the layman because written by a layman. The author takes a very broad view, and interprets what to many people are harsh and unintelligible dogmas in the reasonable spirit of Theosophy, without scaring enquirers by technical terms or departing from the time-honoured articles of the Christian Faith. This characteristic is especially marked in "Man the Perfect" and "Man the Disciple," Chapters IV and VI. The book should be read by all Churchmen who think for themselves, for it is only those who know their Faith who can maintain it. It were well that more laymen studied their creed, to "wrest it from Theology and claim it for Life".

A. F. K.

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#### SOME BOOKS ON JAINISM

*The Study of Jainism*, by Lal Kannoamal, M.A. (Atmanand Jain Pustak Pracharak Mandal, Agra. Price As. 12.) Jainism, which is one of the most lofty systems of Eastern philosophy, has an origin which to the layman is lost in the mists of antiquity, and by the occultist is believed to date back even to the Fourth Root Race; its uncompromising system of morality having been elaborated in the dim past, probably in the days of the Buddha who preceded the Lord Gautama in that Office. Its vast literature—sacred, philosophical and secular—has been, up to the present time, almost a sealed book to the Western world; and so the publication of this little book should be especially welcome to all who make a study of Oriental religious literature. It is in four chapters: 1. Jaina Philosophy; 2. The Arhats or Tirthankars; 3. The Ideal of a Jaina Sadhoo; 4. The Ideal of a Jaina Householder. A whole scheme of life is thus covered.

*Jainism*, in Western Garb, as a Solution to Life's Great Problems, by Herbert Warren. (Kumar Devendra Prasad, Arrah, India. Price Re. 1.) This little book presents an aspect of Jainism from the layman's point of view, and is calculated to bring home to those previously unacquainted with the subject the ethical beauty of this religion. Mr. F. K. Lalan, a Jain of some eminence, writing with reference to the book, says: "I have never come across, in the whole range of my English reading on Jainism, such a faithful and correct representation of my religion and its principles as I have in this work of Mr. Warren's"; and as such it may be cordially recommended.

*The Jaina Law*, Text with Translation and Appendix, by J. L. Jaini, M.A. (Kumar Devendra Prasad, Arrah, India. Price Rs. 1-4.) This booklet approaches the subject of Jainism from an exoteric, rather than the esoteric and spiritual standpoint. In spite of the fundamental divergence between Hindū and Jaina theology—the spirit of Jaina law being as distinct from the law of the Brāhmaṇas as Jainism is distinct from the religion of the Vedas and Upanishats—it has been a common remark of learned judges in India that the Jains "have no Law of their own," or "are governed by the Hindū Law"; and this has proved a source of intolerable injustice and annoyance to Jains all over the country. *The Jaina Law* is an attempt on the part of the author to rectify this misapprehension and to present to the public a translation of one of the most authoritative Jaina Law Books. The volume will undoubtedly fill a long-felt want and be of real use to those interested in the study of that Law's application.

*The Jaina Gem Dictionary* and *A Dictionary of Jaina Biography* are two more little books by the same author—Mr. J. L. Jaini. The first is priced at Re. 1, and both are published by the same house as *The Jaina Law*. *The Gem Dictionary* is one of Jaina technical terms, and as such is invaluable for a proper understanding of Jain literature. The *Dictionary of Jaina Biography* contains a brief account of all Jains of any standing who are scattered over India. Members as they are of a community as old as it is important, they take an almost leading place in point of wealth and education, and are in the forefront as landed proprietors and successful merchants. The little booklet should be very useful for reference—in fact a Jaina "Who's Who".

A free pamphlet, entitled *Jainism—not Atheism*, has come also to hand. It gives a brief but complete summary of the chief tenets of the religion, the latter part of it being taken up with a detailed list of Jain publications.

G. L. K.