

M. Lane!

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

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SCOTTISH NATIONALISM

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THE MYSTIC ATMOSPHERE OF
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SCOTLAND AND THE SCOTS
IN THE LIGHT OF THEOSOPHY

THE ROOTS OF NATIONAL POLICY

Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who tries to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.

H. P. BLAVATSKY

THE THEOSOPHIST

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

THE NATION'S WORD

As we glance over the history of the nations, we can hear resounding from the collective mouths of the people its word, spoken out in action, the contribution of that nation to the ideal and perfect humanity. To Egypt in old days, the word was Religion; to Persia the word was Purity; to Chaldea the word was Science; to Greece the word was Beauty; to Rome the word was Law; and to India, the eldest-born of His children, He [the Mahaguru] gave a word that summed up the whole in one, the word Dharma.

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Important is it for our own growth, and the growth of nations, that the distinction in Dharmas should be understood as dependent upon the stage of evolution, and that we should be able to discriminate our own Dharma by the characteristics which we find in our nature.

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As a nation evolves, and thousands upon thousands of years pass over the people, we find that that which was suitable for the nation in its infancy, becomes unsuitable for the nation in its manhood; many precepts once useful are no longer useful today under the changed circumstances of the time.

ANNIE BESANT



On the Watch-Tower

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

CALLING THE NATIONS TO PEACE

I AM often asked if I am in favour of peace at any price, as seems to be the policy of the present British Government. I certainly am not. But I am so much opposed to war that I want to take every honourable step to avoid it.

I want those nations which are sincerely opposed to war, to violence, to hatred, to persecution, and to all other manifestations of the spirit of war in its aggressive form, to declare that they will not allow war, nor will they allow any activities which spread the germs of war throughout the body of the world.

I want Britain to become active in her opposition to war by refus-

ing to recede step by step, amidst a fluster of protestations and solemn declarations, as the war-ridden nations advance step by step; for such a policy leads directly not only to war but to defeat in war.

I want Britain to take the lead in organizing for peace all nations which believe in peace. I want Britain to call the greater nations of the world to a Peace Conference, at which plans will be formulated both to restrain all nations from war and to take immediate steps to redress all grievances brought about by the war of 1914-1918, the non-redress of which stimulates the spirit of aggression.

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A Potential World-State

The United States and France will, I am sure, be among the first nations to respond, provided they have statesmen who prefer principles to power. Of course, in every country there will be small-minded people who prefer isolation to comradeship, who belong to yesterday rather than today and tomorrow. But I feel sure that there will be a majority everywhere who want to make the whole world safe, knowing that in fact, even though not in form, a World-State already exists. At present there is a virtual confederation of nations too strong for peace. It is our task to establish a confederation too strong for war. I have little doubt that even among those nations which think themselves too strong for peace there is an at present non-vocal population intent on peace, provided it comes without dishonour. I think it only needs a great and substantial gesture from without or an arising within the supposedly non-peaceful nations of a fire of righteousness which shall burn away in them all weeds of violence and hatred.

Not for a moment, however, do I say that in all nations there is no measure of violence or hatred. Those nations which desire to form part of a confederation too strong for war must themselves be busy about all choking weeds within themselves. They will hardly need to seek for them. But as they create peace within their own frontiers, so shall they be strong to give peace to the whole world.

At the present juncture the die-hard spirit must be brushed aside and not permitted to dictate, as is

its wilful nature. The world is crying to be reborn. The deaf must not be suffered to delay the dying of its outworn body.

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Steps to World Safety

Once nations were independent, for the world was not yet ready to contain them. Nations have now to become interdependent, adding interdependence to independence, so that while each retains its individual greatness and spirit of dependence it learns to profit from its fellow-nations, as these must learn to profit from it, so that there may arise a world family, each member of which goes his own way, but goes that way more profitably because of the advantages of world ties.

If the United States, France and Britain have leaders with the necessary vision and indifference to personal gain or loss, I have little doubt that United States, French and British public opinion would as a whole rally strongly behind an alliance with the object of making the world safe for peace. And we are only waiting for a leader who will lead us to peace by enabling us to prohibit war. I think that the Scandinavian countries would at once co-operate. I have every confidence that Holland and Belgium would immediately enter such an alliance.

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Open Diplomacy

In the most friendly spirit I would ask Japan, Germany, Italy and Russia to make clear the whole of their policies, revealing their secrets, so that the world may

know where it is. I would ask them to state exactly the nature of their grievances, for I have no doubt they have grievances, that injustice has been done them. There cannot be peace while injustice remains.

And it must be remembered that in many ways Japan, Germany, Italy and Russia are leading the way. They are in the forefront of much admirable reform, of national reconstruction which other nations would do well to copy. Many among the nations which pride themselves on their civilization have in fact less of it than these countries which they are inclined to think devoid of it. From one point of view Japan, Germany, Italy and Russia are more alive than Britain, the United States, France, and some other countries.

If only the countries of the world could pool their greatnesses and discard their weaknesses, we should be very much nearer peace. For every country has its greatness, has its mission to the world, is needed by the world and by every country in the world.

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Stemming the Tide of War

We cannot wait until the League of Nations becomes revived, though I for one believe that the League of Nations is destined to become a world force, despite all the efforts to kill it. But the world cannot wait. Some country must begin to take steps to stem the tide of warfulness which is rising upon us swiftly and relentlessly. Let any country begin, so that a beginning be made, and the will of the world as a whole be made known, not in

a spirit of hardness and dictation, but in a spirit of understanding and of eagerness to meet all countries in a spirit of reconciliation.

It is not yet too late to do this, but a little later it will be too late, and then a war will begin which shall send the world into yet another period of dark ages and barbarism from which it will take centuries to recover.

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Where is the Leader?

This must not, it shall not, be. Where is the leader, the statesman, the Washington, the Garibaldi, the Disraeli, the Mazzini, to call to his peers to serve the nations of the world by forbidding war, by causing honourable peace where wars exist, and by hastening the redress of all rightful grievances?

All governments declare that they are for peace. All dictators declare they are for peace. And the peoples cry aloud for peace. Yet while there are wrongs, these must be redressed. While there is persecution, it must cease. While there is hatred, it must have no further sway. While there is aggression, it must be removed.

Let every nation rise once more to her greatness, to her greatness of culture, of peace and of prosperity, to her greatness of honoured women and happy homes, to her greatness of noble ideals and of men and women of genius, of heroism, of saintliness, in every sphere of her living.

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The Glories of the Nations

How lovely are the lands where peoples dwell, how fine the peoples

themselves. I think of the youthful splendours of the United States of America, of her unexampled traditions and unique Constitution. I think of her as almost a world in miniature, and a land of the future and a larger hope, as are Australia and New Zealand. I think of the American people with all their wealth of material spirituality, and all their restless search for the Real everywhere and anywhere. Intellectual spirituality is theirs too, and emotional also, finding its expression in a fine brotherliness. But as is the need of every land today, the spirituality of the will has yet to be attained. How poor, however, would the world be without its United States.

I think of the glories of Italy in landscape, in monuments, in works of art, in gracious cities and homesteads set amidst God's abundance. I think of the Italian people in their thrift and in their simple friendliness. I think of the wealth of France in culture, in her brilliant art and science, in the thrift and fine simplicity of her peasants. I think of her landscapes with all their cherishing by man and woman. I think of friendly Holland, so compact, so sturdy and yet ideal in her culture, her people so steadfast, and her land so fragrant with freedom. I think of heroic Belgium with her splendid sovereignty, her old-world cities, and peoples born to sacrifice and inured to dangers.

* *

Lustrous Uniquenesses

I think of far-off Poland, for ages a centre of conflict, but ever stirred by the spirit of independ-

ence and freedom, poor in her estate, yet rich in mystical devotion and simplicity. I think of Russia with one of the mightiest peoples of the earth, indeed unique in the arts and in culture, unique in her religious spirit, recklessly adventurous yet stubborn to the end in defeat—has she ever known defeat? I think of Germany with her age-old record of adventure in every art and science, of her thrift and sense of discipline, with her spirit of youth and sober lightheartedness.

I think of Austria—different from Germany in many ways, the centre of a very special wealth of European culture, with much of Germany's lightheartedness, yet with a certain individuality of distinction which she shares with her great neighbour Hungary. Austria has more of the formal than Hungary, and Hungary is already beginning to reflect something of that spirit of the East which grows stronger and stronger as we draw nearer to the eastern end of the Mediterranean. Hungary is almost an eastern land, blending in special artistry the East and the West, differently from Rumania, Bulgaria, Yugoslavia and Greece. How fine are the peoples of these eastern European countries, and how close each is to Mother India.

* *

The World's Motherland

What shall I say of India? None know the real India, save perhaps the Yogis who are so few and far between, and the simple village folk who have not yet bartered away their souls for western tinsel. These *are* India. Perhaps they do not

know her. But what a people the Indian people are who directly inherit India's millenia-old traditions. Here indeed is real civilization, the civilization of simplicity, of purest culture, of close communion with Mother Earth, of living the daily life in terms of its eternity. The British Government have no conception whatever of the real India, for they are radically foreign to India's essential spirit. And I sometimes wonder how many of her so-called National Governments know their own Motherland, know her in her own true garb and not in foreign dress, whether political, industrial, educational, or any other.

Look at the rest of the world with all its confusions and dangers and fearsomenesses, to say nothing of its crudities and vulgarities. And then look at India—peaceful, even though desperately poor, at ease among her many faiths and communities, refuting in fact the absurd belief that Hindus and Mussalmans are continually at each other's throats.

When India is free and becomes again herself, she will help to recivilize the world.

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Precious Notes in the World Symphony

Britain? What a splendid quaternary is formed by Ireland, Scotland, England and Wales—each different from the other with its own great note of strength and culture, of sacrifice and nobility, yet able to stand together in rich solidarity. How calming and delightful to the eye is the landscape of England, for the most part

smooth and safe. How rugged in its fineness is the countryside of Scotland—the special subject of this issue of *THE THEOSOPHIST*—and the countryside of Wales. And how mysterious and often fairyful is the beautiful country of Ireland. How splendid are their peoples, and what noble records each people has.

I think of Sweden, of Norway, of Denmark, of Switzerland—each with a shining uniqueness, each sounding a precious note of civilization.

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God Blesses : Man Desecrates

I say to myself that richly has God blessed His earth and His many peoples. I say to myself that as the world is today, man is desecrating God's blessing. And I say that it is not the people who are guilty, but the governments everywhere, ridden as these are with pride, flushed as these are with power, insolent as these are with might, cringing as some of them are with fear.

Deliver us from Governments, O Lord, and restore Thy peoples in every land to their righteous ways.

How lovely is the earth! How lovely are the creatures on it!

How lovely are its peoples!

How ugly are many Governments!

Democracy has forgotten its birthright. Let it remember its heritage and so restore the world to peace and make of it a Universal Brotherhood.

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* *

Back to Democracy

In the world's present distress the Call is, as perhaps it has rarely

been before, to the ordinary, the humble, the obscure, men and women, to the men and women who are just concerned with living as best they can, with bringing up a little family, with distilling from the changing circumstances round them such happiness as may from time to time be available.

Dictators are failing the world in its need. Statesmen and politicians are failing the world. Artists are failing the world. Priests are failing the world. Political parties are failing the world. Even reformers are failing the world. No one in any position of authority and power, no one in any position of prominence and influence, seems to be able to help to stem the rising tide of devastation. All these are either deaf or helpless before the Call, indeed the Cry, that shouts aloud to the very ends of the earth the longing of the world for peace, prosperity and happiness.

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* *

Let the Masses Speak

But the people, the common people, the masses, may yet serve the world and save it, for it is their peace, their happiness, their prosperity, which are at stake.

Let the people come back into their own, if ever they have had their own, and let them be free for that "Pursuit of Happiness" which the noble founders of the American Constitution so rightly made the heart and purpose of their building.

Let the people choose their agents for the doing of their will. Let them not be cajoled by seekers of power and place. And let each people's agent, man and woman,

be constantly honourable to do that will, and to be intent on fulfilling a trust rather than on exercising a power.

Let the people speak from their cottages, from their villages, from their precarious homes, from their slums, from their anxieties and destitutions. They know what they need and have not. They know what will give them the decencies and happinesses of life. They know what would be freedom to them.

Let them draw together one to another to plan a pleasanter world, as they so wonderfully draw together one to another in each other's need.

Let but two or three meet together in the name of happy living, and into their midst will enter practical inspiration. Where two or three are gathered together in the name of Right, there will the Way to Right show itself.

Let there be one little group, and then two little groups, and then many little groups. Let there be no labels, no associations, of parties, with rules and regulations. Let there be no organizations. People who can become important in organizations want them. But the Voice of the People needs no such forms. It needs NEED, and of NEED there is an overflowing. When the people speak in the name of NEED, they must be heard.

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Who Will Show the Way?

Let a few in every street come together as the friends they really are. Let one family call upon another family. Let the two families invite a third family to join them. Let one or two more families join

in. And then let them look at their lives and decide what is the matter with their lives. Let them look further afield and decide what is the matter with the world immediately outside them. And let them go still further afield, perhaps, to survey their country in such of her activities as may be of interest to them, and perhaps even to take a glance at the high-lights of the world as a whole.

Individual circumferences, in these days of air travelling, of radio, of newspapers, even of radio newspapers, are far more extended than they used to be. All barriers of separation are gradually being broken down, and the world is on its way to becoming a family in very truth. Above all, there must be no reluctance to meet because nobody "will care to listen to what we feel, and think and say . . . we are nobodies, and we shall be laughed at."

If the world has evolved, if it has grown more and more civilized from time to time, it is because one individual has shown the way, too often amid the jeers and persecution of his fellows. And a few have gathered round him, and many have gathered round these few, till at last there is a reform which a crowd demands.

The only question is as to who will begin the trickle which shall become a stream, a river, an ocean?

* * *

The Problems of the People

When two or three do gather, they will have plenty to talk about.

What makes life so hard for us?

Where and how does the shoe pinch?

What ought to be done without delay?

What ought to be begun?

What ought local bodies to be doing, and why are they not doing it?

What do we think about our Parliament? What is right with it, and what is wrong?

What ought our country to be doing which it is not doing?

What is good about the world generally, and what is bad?

What ought our country to be doing about the bad?

With whom can we next talk over all our ideas?

Where we differ, let us talk matters over further and with others as well. Where we agree, let us see if we cannot get others to agree also, so that about this and that there may arise an increasing pressure of public opinion.

Let us say BACK TO DEMOCRACY, and try to help the people to rule their lives, and not governments, nor politicians, nor cliques, nor dictators, nor any "hidden hand" of intrigue or diplomacy.

* * *

The Real Democracy

If in every country the people were vocal, the real people, not the surging, clamorous, irresponsible crowds, so often doped by the irresponsible agitator, which arise in a moment and vanish in a moment, then the whole world would become a real democracy—government of the people, for the people, *by the people*, and not by usurpers.

Where the voice of the people is stifled into dumb acquiescence, there are tyranny and force let loose to seek a wide dominion.

It is the people who count. It is the people who matter. For the people are individuals. They are the vast numbers of individuals. And it is the individual who helps to constitute the vast numbers which count and which matter. It is his life, his need, his hope, his joy, his peace, his happiness, his grief, that matters.

It is for him to speak freely and without fear. And a right nation is a nation so governed that he can speak freely and without fear, voice his needs, declare his dissatisfactions, demand that there shall be change.

Let individuals everywhere speak their words. Let individuals come into their own. Let the peoples rule.

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* *

The People Must Govern

Government by parties has been tried, and it has not availed to protect us from the pass to which the whole world has now come.

Government by dictators has been tried, and it has not availed

to protect us from the pass to which the whole world has now come.

Government by bureaucracy has been tried, and it has not availed to protect us from the pass to which the whole world has now come.

Let the people govern, making known their will to servants who shall obey them.

Let the people rule, to make their daily lives peaceful, prosperous, and therefore happy.

And therefore, let the people come together in their twos and threes, and then in their twenties and thirties, and then in their hundreds, and then in their thousands and tens of thousands, to declare the nature of that Charter of Freedom which shall make their homes happy, prosperous and safe. Long before this BACK TO DEMOCRACY streamlet becomes a torrent, those in power will bow before it and learn to do its will, or be swept away, to make room for their betters.

A NOBLE DREAM

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the *true adept*.

THE MASTER K. H.

Scotland and the Scots

“THE spirit of practical capacity, and of making out of deserts oases, fragrant with intimations of other worlds.” Such is the keynote of Scotland, given by the President in *The Theosophical Year Book*; it is the spirit expressed by Scottish writers in this issue of THE THEOSOPHIST, synchronizing with the Empire Exhibition, Glasgow 1938. Beyond its arts and crafts, beyond its intellectual attainment, Scotland intimates through its seers, through its Keltic strain, through its allegiance to Theosophy, the realities of the worlds invisible. The idea of inner life and inner worlds saturates Scottish literature, and these elements give Scotsmen a deep spiritual strength and tenacity of purpose. As the national wind blows, the spiritual freedom which they have won through the centuries seems indeed the presage of that political freedom which the Scottish Nationalist Movement foreshadows.

J.L.D.

SCOTLAND'S WAY

“Despite the fact that plans for the Exhibition were prepared when Scotland was still under the clouds of a long industrial depression Scotland was undaunted, for that has ever been her way. I see in the spirit in which the Exhibition is built a symbol of the vitality and initiative on which the continued prosperity of Scotland must rest.”—HIS MAJESTY THE KING, at Glasgow, 3rd May 1938.

Who Are The Scots ?

BY A. G. PAPE

A Scotsman meets a Theosophist outside the Theosophical Kiosk (No. 28) at the Empire Exhibition, Glasgow, 1938.

SCOTSMAN: (To Theosophist): What have you to say to me ?

THEOSOPHIST: *You were born in Scotland to learn the special lessons Scotland has to teach. Every country has lessons to teach her people. Some learn them quickly and pass on out of their present bodies and take others that are new—belonging to the country they wish to learn from next.*

S. Here stop ! How do they do that ?

T. *By reincarnation, that is, taking a new body. As Masfield puts it: "The old soul takes the road again."*

S. What decides the sort of family he goes into ?

T. *His Karma.*

S. What's that ?

T. *In your case, when you have ceased to need that Scots body you*

now use—how you have spent your time in that body will decide, subject to the latent powers you have developed, what type of physical body you will inherit in your next experience in this earth school.

S. This gives a totally different reason for life in Scotland, and a real reason for serving Scotland.

T. Yes, that is what a Theosophist has to say to you, but there is much more.

S. Can I read about all this ?

T. Yes certainly, just come inside and look at some of the Theosophical books ; they deal with every type of inquirer, and help us to understand our place and our responsibility, where we are. Here is the special issue of "The Theosophist"; it deals with "Scotland and the Scots." Look at that poster !

THE EVOLUTIONARY "RACE TRAIN"

Scottish anthropologists cover indirectly the same migration route as the occultists. *How and Whence* the Scots came to their country is the story of the Evolutionary Race Train ; the practical anthropology of the last two pages gives the *Whither*—and the *raison d'être* for an anthropometric survey which the anthropologists have for years been fighting for.

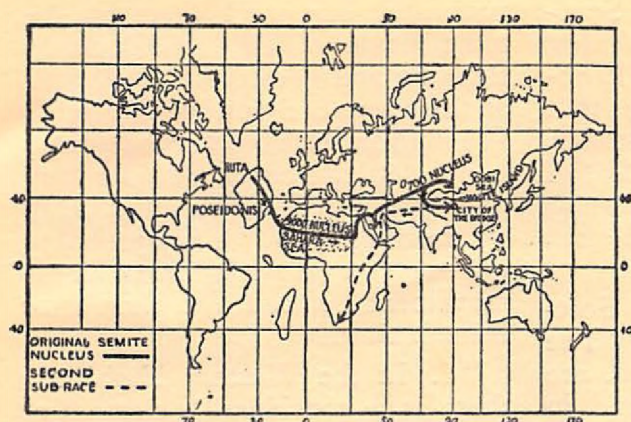


Diagram I—The Founding of The Aryan Race

Nearly 100,000 years ago the Manu shipped across the Sahara Sea from Atlantis to the shores of the Gobi Sea about 9000 people who formed the nucleus of the Aryan Root Race. The Manu's route is shown in Diagram I. In the Gobi vicinity He developed a new civilization, the parent of all the types which overflowed and migrated in waves throughout the world—Hindu, Arabian, Iranian, Keltic, Teutonic. See Diagrams 2 and 3.

To state that the Scots are the natives of the land now called Scotland is to give only one of the facts. A reconsideration of the meagre anthropological data and evidence demands that we avoid confusing in Scotland, as elsewhere, geographical with racial significance. The Scottish "human plant" is in itself neither Highland nor Lowland; neither Protestant nor Roman Catholic.

The Scot is born and lives for a time amid these arbitrary man-made divisions, and all the while he is trying to express and develop his Scottishness, his individual spiritual life. The Scot refuses to allow religion to be divorced from politics (i.e. citizenship) and both religion and politics from life.

The evolutionary "race train," which brought the original inhabitants to what is now called Scotland, had a very long and wandering journey, with many stopping-places before it arrived in Scotland. And, if we are to avoid putting descendants in the seats of ancestors, we must, it seems to me, remember that this evolutionary race train journey on the main line to Scotland was far longer

than is generally admitted, and that the passengers got mixed at the chief stopping places and *en route*. Various peoples boarded this train, some lived in it for long periods, then left it. The religious compartments got rather mixed. These religionists have simplified their conclusions as to the Scots thus: Dan-Picts-Scots.

How fluidic and mixed is the whole matter of Race is seen from the following. Here we are trying to trace the Celts who came to Scotland, but not only to Scotland. Beginning the long journey in Central Asia, we can trace this evolutionary race train along the northern frontier of the Persian kingdom, and after wandering about there, we find it makes a halt among the mountains of the Caucasus. From there they spread in many directions over many hundreds of years, using the Caucasus as a sort of central race junction. When next this race train moved, it was to Scythia, north of the Black Sea; others went on to Phoenicia. After staying for some time in these areas this race train moved on, some going via Greece, Italy, Spain, France, Ireland, to Scotland,

others via Cracow (Poland), Scandinavia, Iceland, England, Wales, to Scotland. It is during the European journeys and wanderings that we meet with the Orphic Mysteries, the Tuatha-de-Danaan, the God of the Sun, and the Fairy Lore, all now accepted as the Celtic, or Keltic, Tradition.

This wandering journey to Scotland has not ended there. The Scots, as they are now called, are still wandering, and are found in every civilized country of the world, particularly in those parts known as the British Empire.

And still the Celt, instead of beginning his tale "Once upon a time" will insist that "When Beauty, the daughter of the King of Greece, came to Erin". . . .

Physical Composition of the Scots

The results of these long race wanderings and the intermixture of races are shown in the physical composition of the people in Scotland today. What remains have been examined bear out these facts. Prof. H. J. Fleure states *inter alia* on the physical composition of the Scottish people:

"1. With reference to the Outer Hebrides it seems likely that we should find a farming population that is to a great extent dark and rather long-headed, and we want more evidence as to his stature. In addition to this we appear to have tall fair men around the Ness, and we have dark broad-headed and broadly-built people in the neighbourhood of Barvas. These last are comparable with groups of dark broad-headed people in Shet-

land and here and there on the coast lands of the Irish Sea, in Brittany and Western France, and on the coasts of Spain and Portugal. When these dark broad-heads came is not settled; some consider they were responsible for building some of the megaliths. They probably represent a deposit from some movement before rather than after Roman times.

"2. In the Western Highlands there is a considerable element of tall, dark, long-faced and very long-headed men, and the type occurs further south in Denbighshire near Exmoor, and I think in parts of Spain and Portugal. I consider that this again is a deposit from some ancient movement, but the archeological data are still lacking.

"3. There are large numbers of dark long-headed people of moderate to slender build in the Highlands as well as in Wales and South-West England, Ireland, Brittany, South France, Spain, Portugal, Italy and North Africa. This is what has been called the Mediterranean race, but this use of the term implies too much unity of origin.

"4. In Aberdeenshire there have been found a number of graves of the dawn of the metal age (the short-cist graves), often containing broad skulls, and I consider that a good many of these broad-headed types (not all one type) still remain in Aberdeenshire.

"5. In Aberdeenshire and penetrating into the Highlands there are undoubtedly big fair men whose origins cannot be settled as yet. They would often be called Nordic by racialists from Germany, but

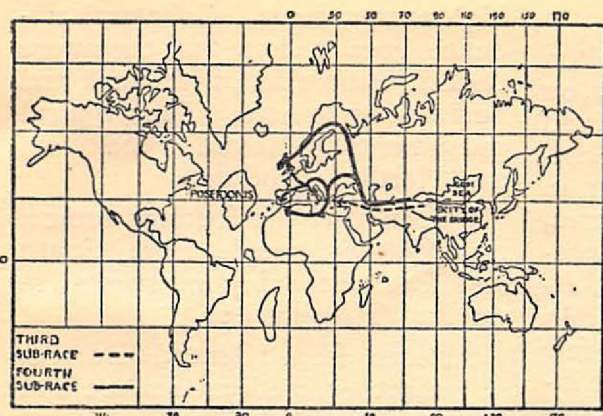


Diagram II
Keltic Origins

Shows the route of the Keltic migration (Fourth Aryan Sub-Race) which established a mighty nation in the Caucasus and colonized the seaboard of Asia Minor. A wave of astounding vitality became predominant in the north of Italy, France and Belgium, and the British Isles, and with this mingled another wave which brought the Milesians from Spain pouring into Ireland, and binding it under curious forms of magic.

they may well be descendants of Celtic leaders of pre-Roman times rather than Norse settlers, though there are Norse settlers near the coasts in N. Scotland and in other parts of the country.

"6. I think that the tall, not very dark men from Galloway need to be considered for their own sake. I think that they are not quite dark enough to be grouped with No. 2, and I am not sure that they can be grouped with No. 5.

"7. I think that we have a good many rather broad-headed, not very tall, somewhat fair people in the midland valley of Scotland. Whether they are related to the short-cist people or whether they are the descendants of Anglian or Saxon immigrants I should not like to say. I think that investigations into geographical distribution of types might be interesting as possibly giving a clue to correlations with the prehistoric archeological sequence which tells us of numerous immigrations and contacts. I think that Scotland probably had very few people in any part of the Old Stone Age, and that one of the first important drifts into the country was that of the people de-

scribed briefly under No. 3. These form a basis of the population in most parts of Great Britain, and it is to be interpreted as a drift northwards from South-West Europe. What proportion of the Scottish people it now forms I cannot estimate, but think it is a smaller proportion than it would be in Wales or Ireland. The contacts of later times tell us not only of further movements from South-West Europe but also of links with North-Western Europe on both sides of Scotland, and it seems to me that in Scotland far more than in Wales, for example, these contacts have done much to influence the constitution of the population.

"8. The physical composition of a population is apt to change considerably by selective migration. Industrial development gives conditions that type No. 3 can stand far better than can type No. 5. No. 5 on the other hand seems adapted to rough pioneering in new lands. I should therefore suspect, what is far from being proved, that emigration from Scotland and industrialism in Scotland had reduced the percentage of No. 5 and increased the percentage of No. 3."

Tallness of Highlanders

Dr. G. M. Morant of the Galton Laboratory, London University, on this point of remains in Scotland states: As far as is known, Scotland was just inhabited by man in late Paleolithic (Azilian) times, and during a large part of the preceding ice ages it was uninhabitable as it was covered by ice. As far as can be judged from the few skeletons available, the earliest inhabitants were of a very similar type to "that of the neolithic people who followed them. A new race entered Scotland in the Bronze Age, and several skeletons of these people from short cists have been studied. The modern population of the Highlands is probably descended in large part from these people. In the Iron Age other invaders settled in the Lowlands and England. Immigrants in Historical times are unlikely to have changed the composition of any large part of Scotland to any marked degree. Highland Scots are taller on the average than any other people of Europe."

The Iberian Invasion

Mr. Robert Kerr, M.A., Secretary of the Scottish Anthropological Society, writes as to the above: "The earliest known culture in Scotland is that of a people without knowledge of metals; characterized by rude stone monuments. They came from the South, they were a branch of those races which came via the Mediterranean and have been called 'Iberians.' There is evidence, however, that the country was occupied before the coming of the 'Iberians.'

"The Iberians were a short race of man with long narrow heads and

high narrow faces. Collateral evidence goes to show that they were dark in complexion, with black and perhaps curly hair. Their typical monuments are found in the West and North of Scotland.

"Soon after the Iberians came a bronze-using people from South and East, probably in successive waves. They were:

Alpines from Central Europe,
short or medium stature and
round-headed;
Romans,
Saxons (Frisians and Angles),
Scots from Ireland,
Scandinavians,
Normans."

Eastern Origin Confirmed

We find this eastern origin of the Scots stated in old historic documents. On 6th April 1938—six-hundred and eighteen years to the day, i.e. April 6th 1320, when it was signed—I was shown by the Lord Lyon of Scotland, Sir Francis Grant, the original document, in the Register House, Edinburgh, part of which reads: "We know Most Holy Father and Lord, and from the chronicles and books of the Ancients gathered, that among other illustrious nations, ours to wit the nation of the SCOTS, has been distinguished by many honours, which passing from the greater SCYTHIA through the Mediterranean Sea and the Pillars of Hercules and sojourning in Spain among the most savage tribes through long course of time, could nowhere be subjugated by any people, and coming thence . . . acquired for themselves the possessions in the West which they now hold after expelling

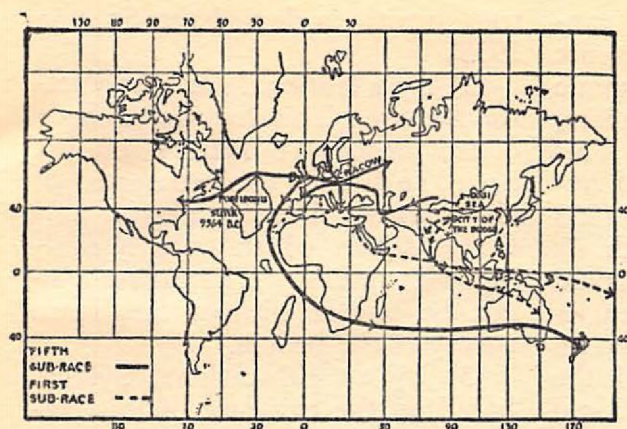


Diagram III
Teutonic Origins

The Teutonic migration (Fifth Aryan Sub-Race) left its Asian home simultaneously with the Keltic (20,000 B.C.), but took a different route along the shores of the Caspian Sea, and the final radiations were made chiefly from Cracow. Wave followed wave—Slavonic, Lettish, Germanic, this subrace spreading over the British Isles, North America, Africa and Australia, and dominating India, where the Aryan root-stock (First Sub-Race in diagram) is settled.

the Britons and completely destroying the Picts, and although very often assailed by the Norwegians, the Danes and the English always kept them free."

This historic document goes on to acknowledge . . . Andrew the most meek brother of St. Peter . . . as Patron of Scotland. It is a Declaration of Independence sent to Pope John, 6th April 1320, by Robert the Bruce, from the Monastery of Aberbrothos, Scotland.

As to remains, Prof. Flinders Petrie states: "Measures reveal movements of peoples."

Ludovic McLellan Mann states: "The prehistorian can make little headway unless he studies the ancient measures and related subjects."

Such measures as are extant show that our Evolutionary Race Train to Scotland travelled from the East.

Scotland Today: Whither ?

The estimated population of Scotland is 4,977,000; this includes 2,580,000 females and 2,397,000 males.

Emigration: Since 1900 it is estimated (1) that over 800,000 have gone overseas, and (2) that there is

a further drain of about 15,000 a year over the border into England seeking the means to live.

The depopulation of the Highlands has occurred because there is no individual economic security to be found there.

The falling birthrate in Scotland has been going on since 1924-5. This is attributed to: (1) Lack of fertility; (2) Selfishness; (3) Fear; (4) Poverty and insecurity.

Unemployment and petty bureaucratic tyranny are producing a wrong set of values in every section of Scottish life. This is aggravated by the wage-slave mentality and the minding-the-machine habit, divorcing men and women from individual creative craftsmanship. Seventeen out of twenty-two in Scotland do nothing creative; this applies to the whole of Scotland, so-called employed, black-coated and manual workers alike. Add to this disgraceful state of affairs, the fact that the Scot has the horror of seeing his children in the same hopeless position of economic dependence, fighting a losing battle against the major diseases, which are the results of the present ambient of waste and fear, i.e.: T.B.,

V.D., M.D., rheumatism and cancer. The haphazard movements of whole populations for economic and industrial reasons are piling up complicated reactions. This illogical and stupid waste of humanity goes on in Scotland in 1938 with a growing menace, with its disgusting ugliness. A *halt* should be called at once to this stranglehold on the Scottish race, and an immediate reconstruction of the economic, financial and educational systems undertaken from the consumer's end.

Anthropologists, with their sane basis for political science, point to the fundamental need in all this degradation of the human beings in Scotland, for a National Anthropometric Survey which would give the place and *raison d'être* of the individual and his contribution to the State. The individual problem being the national problem, the Scot today must demand his individual economic freedom, and an end of the bureaucratic and vested party interests and the control of Scotland's national credit—which are rotting him and his race. The Lord Chief Justice of England in his book *The New Despotism* gives the evidence for the need to make this demand.

Scotland Needs Freedom

How an anthropologist would give Scotland freedom:

(1) By demanding at once for every Scot, individual economic freedom through a reconstruction of the economic and financial systems from the consumer's end. This is the first physical necessity for a true physical growth. This

true growth is denied the Scot in 1938.

(2) By a National Anthropometric Survey. This has never been done; hence the futility of the hundred and one attempts of Government Departments and Commissions which are only dealing with results. The causes cannot be known without this basic survey of the people.

(3) By an Educational System based on the evidence of this National Anthropometric Survey, which would at once put the Nation in the three wise divisions of service:

- (a) Ages 1-25, where their latent powers could be developed best in scholastic and/or vocational educating and educating.
- (b) Ages 25-56 would be applied to the needs and work of and for Scotland in every department of National and industrial life. The above education will produce a wise functional order of society and not, as at present, a wage slave. Men and women will know why they are here and what they have the power to do in service to the State.
- (c) Ages 56-onward. The wise guides and counsellors. The statesmen of the Nation.

These three channels of service would answer the questions of "unemployment" and leisure. They would give those essential ambients wherein constructive and creative health, work and leisure would help the Scot to evolve to his full stature as a free man. The first step towards a Spiritual Aristocracy.

At present his work is for destruction where it is not an economic necessity. In this poverty amid

plenty, in this waste of lives and food and crops, the Scotsman, if he wants to be free, if he wants a tomorrow, must seize this opportunity and unite in demanding that the money needed for this freedom be based on a just and real basis and not on usury and taxation of effort. This can be done by basing the money needed on the productive capacity of Scotland, that is on the real credit of Scotland. We live in a world of abundance, with a daily development of mechanical labour-saving devices plus the use through machinery of solar and water power. This is no time or place for Scotland to continue exporting men and women who cannot get in Scotland the life they need. It is time, high time, that Scotsmen united in demanding the results which they need to give them and their children the heritage which is theirs: Freedom in a Free Scotland.

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A.G.P.

(The diagrams are reproduced, with acknowledgments, from that admirable book *The Solar System*, by A. E. Powell. Theosophical Publishing House, London.)

Scottish Nationalism

BY ARTHUR L. HENRY

If Theosophy means striving after the truth and freedom in religion, Scottish Nationalism can be classed as the Theosophy of Scotland's spiritual and political awakening.

AND yet it is not strictly accurate to refer to Scotland's awakening: there has always been a minority in Scotland who were never asleep in any political or spiritual sense—they may never have heard of Scottish Nationalism, but they saw the light and knew what they wanted. They fought against the Act of Union of 1707, when Scotland's political freedom and individuality as a Nation were thrown away by a handful of traitors. The one thing they lacked throughout the centuries was a strong Voice, an inspiring Leader.

In 1928 they found their Voice in the formation of the National Party of Scotland, of which I had the privilege of being one of the earliest members, and as President we had the late Mr. R. B. Cunninghame Graham, one of Scotland's greatest sons. On that historical occasion at King's Park, Stirling, 23rd June 1928—the year of the birth of the Party—he gave his most inspiring address to the people of Scotland. You may picture the scene. Magnificent weather—a strong westerly wind blowing—flying white clouds racing across the sky—brilliant blinks of sunshine on Stirling's historic castle on the cliff. The world's champion pipers—the Clan McLean Pipe Band—were playing

well known tunes, and on the platform Mr. Cunninghame Graham stood bare-headed, addressing the crowd, his white hair waving in the breeze. Towards the end of an eloquent speech he said:

It has been assumed that the prosperity of Scotland was the effect of the Union with England—*nothing more false*. Our prosperity was due to the economic development of the whole world . . . It could not have been kept away from us even if England had done her worst . . . The *Union was superimposed upon us*, and it is to disentangle ourselves from the fetters placed upon us two hundred years ago that we, the Scottish Independent Party, address ourselves to you today. . . .

You may say, friends, that what I have been touching on are merely sentimental questions. But sentiment is the strongest force to move mankind. All causes, that of Bruce, of Wallace, the Greeks at Marathon, and all the causes in the creation of the world till today have been set afoot by sentiment. Do you suppose, that if the Irish had gone on asking for reduced rents and nothing else, they would have achieved their freedom?

I think, friends, most of us have made up our minds, and those who have not, might look around these historic surroundings. Under the Wallace Crag our National hero led his men

against Hugh Cressingham . . . Within three miles Bruce broke the chivalry of England at Bannockburn . . . Burns wandered in those hills. In Stirling Castle, our historic Parliament stayed for centuries, alternating with Edinburgh and with Linlithgow. The eternal hills still look down on us as they looked down on Wallace and on Bruce . . . The same snell wind coming up from the Western Isles still breathes on us today. The same sun pours its rays upon us. The same mist fills the corries of the hills. The same spates fill our rivers . . . And I would fain hope, that the same spirit fills the heart of every Scotsman in the demand which we have placed before our friends today.

The resolution in favour of Self-Government for Scotland was carried unanimously.

The ideal of The Theosophical Society—universal brotherhood of humanity—demands for its fulfilment that all Nations, large or small, shall enjoy political and spiritual freedom, that they may unite in one great World League of Nations wherein each may contribute its quota of wisdom, intelligence, and guidance. Nationalists of Scotland feel that Scotland lacks the opportunity for national self-expression while she remains under the domination of England, and that to reopen her ancient Parliament is the only way to save the spirit and the name of Scotland for posterity.

Who could honestly say that they are wrong? The British Commonwealth of Nations is a League of self-governing peoples with a common language. They all have the right to send their own representatives to their own Parliaments.

Scotland—one of the oldest of the world's small Nations—has no such right. It is not only in the sphere of international co-operation that Scotland's contribution could be of value—she has her own house to put in order also. There is the problem of chronic unemployment. In proportion to population, Scotland's unemployment has always been worse than that of England; at the present time, during a temporary "boom" period, there are nearly one hundred thousand unemployed in Glasgow alone. This is an appalling state of affairs. What would happen if Great Britain were faced with a "slump"? The problem would become so terrible that only a representative Scottish Parliament could face it and pilot the Nation through a crisis, and so save the few remaining industries.

A great danger to the British Empire and the peace of the world may be traced to the congestion of business in the Imperial Parliament of Westminster. The Westminster Parliament is an attempt to combine the work of four Parliaments in one: It cannot be done efficiently. Our greatest statesmen have long ago realized this, and have said so.

The Rt. Hon. J. M. Robertson, M.P., writing in *The Herald of the Star*, September 1918, said: "On no point was the last deputation to the Prime Minister more emphatically unanimous than upon this, that the British Parliament could not properly deal with its five separate orders of business: Imperial, English, Irish, Scottish, and Welsh. . . if Parliament was congested before the War, what will it be afterwards, in the period of

reconstruction? *Its tasks cannot be faced."*

That is precisely what has happened, its tasks have not been faced. As the situation in Europe demands more attention, the Imperial Parliament will have less time for "local" affairs: Scotland is neglected. Scotland does not ask for special treatment or privileges—she only asks for Self-Government that she may efficiently manage her own national affairs.

I believe the time has come for the establishment of a really Imperial Parliament, where all "local" business would be excluded. There would be in that Imperial Parliament representatives from Australia, New Zealand, India, Africa, Canada, and all other parts of the British Commonwealth of Nations, including England, Ireland, Wales, and Scotland. A new Parliament building to house the Imperial Parliament would be an imperative necessity. The Westminster Parliament would then become a purely English Parliament dealing with English affairs; there would be no Scottish or Welsh representatives. Scotland would have her own Parliament, and Wales also, and there would be no English members in either House.

The strengthening of the Empire does not exclude a collective security plan to include the peoples of all Nations, as the Prime Minister (Mr. Chamberlain) has pointed out. The British Commonwealth of Nations is certain to become the greatest pillar of strength to a real World League of Nations, when the fever of war madness in Europe and East Asia has subsided or burned itself out. Scottish Nationalists

look forward to that day when an independent Scotland will be a stone in that pillar of strength and contribute a worthy part to world peace, co-operation, and progress.

Give a Nation freedom, prosperity, and hope, and the spiritual growth of that Nation is assured for all time. In the realms of language, art, music, poetry, literature, science, Scotland has always taken a high place. Her great artists include Raeburn, Noel Paton, Sir John Lavery, D. Y. Cameron, Sam Bough, and many others. In music and literature these figure prominently: John Barbour (1400), Sir James Barrie, J. J. Bell, George Douglas Brown, John Buchan, Robert Burns, Thomas Campbell, Thomas Carlyle, S. R. Crockett, John Gault (who wrote 60 books), R. B. Cunninghame Graham, Sir Walter Scott, Adam Smith, R. L. Stevenson. And we have modern writers, artists, and scientists, adding to the store of Scotland's fame. But we lack only one essential thing to lead a great nation—our own Parliament.

It is as true today as when the Duke of Montrose in a great and characteristic speech uttered these memorable words, that under a Scottish Parliament "the Scots would have it within their power to make their country an example of wise and economical administration, and would also be able to lead the way in social welfare; it would fire them with National pride which they cannot feel now. . . . The glories of Scotland were great in the past; but what we want," he insisted, "is the opportunity to make them great in the future also."

Iona, and the Scottish Kings

BY ISABELLE M. PAGAN

A lonely windswept isle, where Macbeth lies, and Duncan, and other Kings of Scotland, and Kings of neighbouring countries—a hallowed spot, holding majestic memories, as Westminster Abbey does, or the Valley of the Kings in Egypt.

IN the poetic tragedy of *Macbeth*, Shakespeare makes his heavy-hearted hero, tortured alike by memory of the past and by fear of the future, say of his predecessor on the throne of Scotland—King Duncan, whom he himself had slain :

Duncan is in his grave.
After life's fitful fever he sleeps well.
Treason has done his worst ; nor
steel nor poison,
Malice domestic, foreign levy,
nothing
Can touch him further.

There is a mournful envy in these lines, the second of which has been cited by Matthew Arnold as an example of "perfect style." It is simple in construction, musical and rhythmic in sound, and so fraught with deep meaning that a fruitful meditation could be based on almost every word. What is it, this life of ours? What is its purpose? Whither do all its varying activities—fitfully feverish—tend? And what kind of "sleep" follows it? What dreams do come?

"Where is Duncan's body?" asks Ross, after the murder; he is answered by Macduff:

Carried to Colme-kill,
The sacred storehouse of his predecessors,
And guardian of their bones.

I-Colme-Kill, meaning Isle of the Church of St. Columba, is known today as Iona; a tiny windswept islet—one of the "Sudderies," or Southern Hebrides—which was formerly the most venerated portion of the ancient bishopric of Sodor and Man, and was regarded as a hallowed spot long before that—in Druidic times, and possibly before them. Iona can be seen from Ireland on a clear day. Hither in A.D. 563 came that Irish Prince Columba in his coracle of woven basketwork, covered with hides—with its seams buttered, to keep out the salt Atlantic water! Tall and stately was Columba, with a golden voice and a dauntless heart; and he led his followers over mountain and moor, preaching Christianity in Scotland to adherents of the older faith with so much acceptance, that his disciples, who passed on his wider teaching, were welcomed as "Christian Druids" and allowed to preach in the ancient stone circles. Would that all those carried away by missionary enthusiasm in later times had possessed as much true sympathy and understanding! Iona is full of memories of his doings there. And the paths he trod, and the hill where he was seen in converse with an Angel,

and the site of his early church of wood and wattle, and even the place where his old white pony was buried, are visited with reverent interest by countless pilgrims to-day, some from India and further East, as well as from many parts of Europe.

Standing by the rugged slab of rock which tradition tells us was used by these early settlers as the Communion Table at their most sacred service—a service later condemned as “a barbaric rite” by the Roman Catholic authorities, and abolished in favour of the Mass—we may repeat lines from some of Columba’s lovely hymns; but as we rest by the gateway of the little cemetery beyond it, looking at the weather-beaten row of tombstones known as the Ridge of the Kings, it is Macbeth’s lines, quoted above, that come to mind. Macbeth’s body was laid here too, near to that of Duncan whom he slew, in fair fight, and in battle array; for the latter was not really murdered, as enacted in the play. Shakespeare used the dramatist’s privilege of those days, and combined a perfectly true tale of the treacherous murder of an unsuspecting guest in a Highland castle, with actual historical facts about these monarchs, in order to make his picture of life in Scotland in those wild old times more vividly memorable.

The inscriptions on these ancient tombstones are long since obliterated, and we no longer know which of them was placed as a memorial to any special royalty buried in that ridge. One stone commemorates a King of France, and another a King of Norway, but later the

privilege of burial in the sacred isle was limited to those born on it; and I have seen a storm-tossed boat conveying a coffin and mourners across the water to the shore of Mull, when someone from that larger island had breathed his last in Iona.

Macbeth was the last of the Kings of Scotland to be laid to rest in this lovely spot, where in the month of May, bluebells and cuckoo flowers wave among the tall grasses that surround the ancient ridge. The purple hills of Mull lie to the east, and Staffa is visible to the north, across the water, its curious volcanic formation arousing interest even at a distance; for the entrance to its natural rock temple, known as Fingal’s Cave, is dignified by hexagonal pillars of black basalt. In Mendelssohn’s “Hebridean Overture” he has caught something of the musical effect of the wash of the waves against the cavern walls, which seems to appeal to the Devas regulating rain; for showers tend to fall refreshingly—or disconcertingly—from a previously cloudless sky, after its performance in the open air, in Britain anyhow. I wonder whether the spell would work in droughtier regions? Worth trying, perhaps!

To the west of the cemetery stands the miniature mountain of “I,” near whose summit is found the Fountain of Eternal Youth. Tiny wild flowers of delicate hue adorn the grassy patches between its brown rocks, and the air has a sweetness, and carries a sense of peace, that is healing to the weary, especially to those who go there before the summer steamers are on—for they bring tourists who flood

the little Isle for an hour or more daily. The resident population is diminishing, as is the case with most Hebridean Islands. The school that once boasted over a hundred pupils had only thirty when last I was there. Soon, we are told, there will be only three, probably crossing to Mull in a motor boat for their daily lessons. Young married couples will not settle in so remote a spot. The radio wakens interest in city life, or an aeroplane circles overhead, calling youth away from the peace of Iona; but some will return, as their fathers have done before them, and the Isle will always have its devotees.

Mrs. Kennedy Fraser, F.T.S., who did so much to make Hebridean music known to the world, was one of them; and in her case an exception was made regarding the rule against the burial there of anyone not born on the Island; but her ashes were brought to the grounds of the old Benedictine Cathedral, now the Parish Church, and not to the ancient cemetery whose peace and beauty Shakespeare's poet heart had sensed, when he wrote that magic line.

The Island belongs to the great House of Argyll, the head of which, with a suite of followers, attended at the Court of King James when Shakespeare was one of the Court players there; and the poet may have heard home-sick talk from these men of Argyll, and so got some kind of intuitive picture of Duncan's last resting place, and imagined Macbeth's weary longing for it.

A striking contrast that picture would be to the impression left by

the northern tours arranged for these English players by the Scottish King before the Union of the Crowns. By his special invitation they visited Edinburgh and played at Holyrood and in the city, despite puritanical protests from the clergy, which much enraged the hospitable monarch. The rueful divines had to retract their censure, and let their church members attend the plays; and the indignant King saw to it that no other of his cities slighted the southern visitors in that way, writing letters of recommendation with his own hand, explaining their status, expressing his wish that they should be well treated, and even directing that at one stopping-place where royal hospitality was to be provided, the feather-beds were to be brought out and prepared for them! These were no mere "strollers," and Aberdeen rose to the occasion and honoured their stage manager, Fletcher, who was a special favourite of King James, with the freedom of the city. Across Macbeth's "blasted heath" they must have ridden, in the dark short days of November, and it is small wonder that Shakespeare's highland play abounds in accurate description of the scenes of his drama; but he never, with his bodily eyes, saw Iona.

After Macbeth came King Malcolm III, the young Prince in the play, who was long in exile in England. He married the saintly Margaret, daughter of the English King and his Hungarian Queen; and to her the simple procedure of the Northern Church—more akin to forms used in the Druid and early Scandinavian faiths than to those in use in southern Christian Europe—did

indeed seem "barbarous." From her time onwards the royal place of burial was in Dunfermline, where she founded an abbey, and introduced the elaborate ritual of Rome. This ritual slowly made its way amid much protest from devout adherents of the British Church, which threw it off again—somewhat too vigorously—at the time of the Reformation, and reverted to something nearer its ancient custom. Racial temperament and heredity are matters to be reckoned with seriously, where religious practice is concerned; and the Theosophist sighs over the bitterness and lack of sympathetic understanding shown by both sides in the long struggle. Dunfermline Abbey and many another lovely building lay in ruins ere it was over; but it has been restored—or rather repaired—after a fashion, and the royal tombs,

including that of Robert the Bruce and his Stuart successors up to the death of James V, are shown, and cared for, there. The daughter of that James, Mary Queen of Scots, was the first of the Stuart line to be buried in England; in Peterborough to begin with, and later in Westminster Abbey. Her tomb is now near that of Queen Elizabeth, the cousin who condemned her to death for daring to aspire to the English throne before it fell to her by inheritance. As in the case of Duncan and Macbeth, only a few steps carry us from the grave of one foe to that of the other; and there is a feeling of peace in the English Abbey too, despite the teeming, restless life of the great capital that has grown up around it. But the peace of Iona is of a different and a rarer quality—and unforgettable.

KINGS IN THE BECOMING

All are Kings in the Becoming. . . To all must come the Crown of Kingship. . . Coronations have vital and personal meaning to us all.

Just as in the outer world a Coronation is the supreme consecration of a royal personage to the Kingship to which he is called, so is there a wondrous Coronation when the human pilgrim at last achieves Kingship of the human kingdom, to enter into the citizenship of the kingdom beyond. And stage by stage as he approaches more closely to such Kingship, he wears, as a sign visible in the inner worlds, a coronet of increasing splendour—till at last upon his head rests the Crown of a King, a coronet unfolded to its perfect expression.—G. S. ARUNDALE.

The Mystic Atmosphere of Scotland

BY BESSIE A. FORBES

THERE is inherent in the Scottish people a strong mystical tendency. They are seldom conventional, and their enthusiasms come from a deep inner conviction. There are few pure Celts among the Scots today, but the Highlanders are more closely related to the Celts than the Lowlanders and are easily recognized.

In every church there is an atmosphere, as any slightly impressionable person knows, and there is an atmosphere peculiar to every Scottish glen.

Every Scot with a strain of Celtic blood seems to be something of the dreamer and the poet, and whether Highlander or Lowlander, beauty in his surroundings kindles and urges to freedom that which he struggles to keep pent within his heart.

The Iberians and the Northlanders, mixing with the Celts, have added their peculiar characteristics. The Iberian has brought a touch of laziness, and the well known Highland prayer is reminiscent of that strain :

Oh that the peats would cut themselves,
And fish sleep on the shore,
That we upon our beds might lie,
For aye and ever more.

This is an anglicized version of the words ! No Sassenach¹ would understand them in the original.

The Iberians are a loyal, fiery people, slow to love and hate, slow to speak and laugh, but with a dash of romance and humour in every one. They often live in lonely places, cut off, even in these modern days, from intercourse with all but a very few of their fellow creatures. They are surrounded continually by an ever-changing beauty, by a majestic loveliness, which gradually becomes part of themselves. They look day by day on the light of the rising sun reflected in the still bosom of the loch, and lightening the mountains. The dawn may come to a grey world of mist, or perhaps with lashing rain and singing wind. The flying clouds cast dark shadows on the mountains, and the glow of the midsummer sun and the long clear nights are followed all too soon by the yellow gleam of winter and the long dark hours.

In spring the hills are brown and bare, wild in their solemn beauty. Summer brings the whins and the broom flaunting their yellow tassels, and the green of the grass, while autumn changes the scene with a carpet of purple heather, widespread from sea to sky. In

¹ Englishman.

winter, a white cold beauty intensifies a deathly silence, and the world waits for another incarnation.

Can it be wondered at that the Celtic fire within each mortal is changed by the alchemy of the ever-changing beauty surrounding him into thoughts which quicken the atmosphere with poetry and romance?

The Sacred Fire

It is not so long ago that the fires were lit on the mountains at Beltane, and place names such as "Belstane," and "Belmont" or "Tullybelton," meaning the "Hill of the worship of the Fire" reveal at its source much of their tradition. In many places the Druid stones still stand, sometimes in a complete circle, and very often one huge stone dominates the scene.

There is a magnificent circle at Callernish, in the Isle of Lewis, which is supposed to be the Winged Temple spoken of by Eratosthenes, an ancient Greek chronologer. Himorius, another Greek writer, tells of Abaris, an Arch-Druid, a seeker after Truth, who came to Athens to represent his nation on a diplomatic mission. He was a Hyperborean, and wrote in Greek a poem extolling the dignity, beauty and honour of his native land. He was held in great honour by the Greeks of that age.

We have many superstitions and customs today, though they are fast being forgotten, which bring through the ages clues to those truths which then were known. "Christ is my Druid" was long a saying to be heard in the Highlands of Scotland.

The Druids used to give to the people the sacred fire to renew the fire on their hearths, twice each year—in May and October. During the six months between the receiving of the sacred hearth-fire, it was never allowed to go out. Through the centuries, long after the sacred fire of the Druids had been almost forgotten, the Highlanders have "smooored"¹ their peat fires every night. They would cover the fire with fresh peat and build it up, keeping the air out so that it would smoulder in its heart all night. Next day they would open out the fire, and make a blaze, to give them warmth and comfort. Sometimes a song would be sung at the smoooring, but more often, because it was called "Resting the Fire," the mother of the house would say: "I am resting the fire, O God, as Mary, the Mother of Jesus, would rest it."

It was considered to be an evil thing if the fire went out, and none would ever dream of giving away the sacred fire from the hearth to one who had allowed his fire to die. It was like giving the life from the home.

It might have been possible, comparatively recently, to see the old grandmother of a family, carrying a glowing peat from the hearth in her hand, walking round the house three times in succession, and mumbling some old prayer or charm to keep away evil in the shape of witch or Fairy from some newborn infant of her race.

It was long a saying in Scotland that "no evil comes from the fire," and so at Beltane children and cattle were encouraged to leap

¹ Smothered.

over the flames to be assured of health and happiness through the coming year. The child who had been protected by the fire would never be in danger from the "good people" whom the Scottish peasant tried to placate.

Belief in Fairies

"Fairies" were never referred to as anything else but the "good folk" or "men of peace," or by some such name. The peasant would never wear green, because that was the favourite colour of the fairy tribe. If a fairy happened to be in a peevish mood and discovered a mortal wearing the fairies' colour, woe betide the mortal!

Graham of Claverhouse, or "Bonnie Dundee," is said to have worn green at the battle of Killiecrankie, when he was killed by a silver bullet. Green is now supposed to be fatal to all his race.

The mothers of Scotland also had a dread of the fairies, as each mother believed that her child was not safe until it was baptized, and, of course, her child was so wonderful that she always felt sure that the fairies would wish to have it and to leave in her charge instead of it a poor wailing changeling. One of the precautions taken to prevent this disaster is observed even to this day by many women, although very few know why they do it.

A "piece"—that is a packet made up of cake and cheese and bread—is carried with the child on its way to church to be baptized. That is the last opportunity for the fairy to get the prize, and it is well known that every fairy must take what is offered to him and be satisfied with that.

The first person meeting the small procession accompanying the child is presented with the "piece," for who knows whether this probably well known friend is but a fairy in disguise seeking the child? So the "fairy" must be content with what he receives, and go on his way, and the child will probably reach the church in safety.

It used to be firmly believed that when a mother died in childbirth, the fairies had stolen her and taken her to Fairyland to look after some of the changelings there. Therefore, the child was baptized over the body of the mother in the hope that the sacred rites would in some way induce the fairies to bring the mother back. This custom is also observed today in many places in Scotland.

Brownies, or urisks, as they were called, were considered to be the more helpful and kindly among the fairy tribes. There is an old saying used at Strathmiglo in Fife-shire: "Gae round by the Brig as the Brownie did." That phrase keeps in memory the story of a Brownie who attached itself to the Lord of the Castle. He had farms on his domain, and the Brownie used to feel it his duty to go to the help of the farm workers. All he asked in return was to be allowed to eat wherever he would—out of any vessel he pleased. One day a great rain came and the river was in flood, so the maid-servants at a certain farm assumed that the Brownie would not come that day, as he usually crossed by the stepping-stones. When one of the maids was eating her porridge, however, she was surprised to see the porridge disappearing too quickly, and

she new that the Brownie had arrived. How had he managed to get there, she asked him, and the answer was that he had gone round by the bridge. After that, the same phrase was repeated to those who found an excuse too easily.

There is no Celt who does not believe in Fairies. Often the Celt sees them, or their fathers or mothers or grandparents have seen them dancing on the green, or have heard the fairy music.

Fairies and moonlight seem to have a mysterious something in common, and the Moon has always been an object of veneration in Scotland. I have watched a little old woman come to her door at the new moon and bow to it thrice before turning her apron. She would have been very much surprised, I imagine, had she been told that she was worshipping the Goddess Isis and Her wisdom, or giving obeisance to the Viking horns of Taurus.

Ancient Customs

Hogmanay and Hallowe'en are, I think, peculiar to Scotland. No one seems to know exactly what Hogmanay means, except that the Yule Log may indicate a welcome to the Sun just rising out of Winter's lassitude.

Hallowe'en, the Eve of All Souls, is said, in the Highlands, to be the night when all Ghosts, Witches and Fairies have power. It is also the Eve of the day when special prayers are offered for all the souls of men drowned at sea. The custom of "ducking" into a tub of water

containing apples in order to bring out, fast held by the teeth, one of the elusive swimmers, is supposed to keep in memory the sinking of Poseidonis, the remains of Atlantis, of which the West of Scotland is said to have been a part.

The weird beauty of the songs written and sung round the tragedy and sacrifice of the Jacobite Rebellion, where heroes laid down their lives in the passionate belief in the righteousness of a hopeless cause, has given us a rare understanding of the loyalty and hero-worship which brought so much of suffering and tribulation to those proud Celts.

Even today the religion of the Scots is often narrow and sectarian, in which punishment, never reward, is the main emphasis of the teaching. Maybe this is the relic of their stern fight with nature for the most primitive necessities of life. It may be that the frugal fare of the Highlander, life in his lonely shieling,¹ and the poetic fire burning within his heart, have brought about the mysticism of his race. His physical strength, his scorn of the Sassenach, and the swagger with which he wears his kilt—all indicate an inward feeling of equality with all the world, if not, indeed, a superiority. George Macdonald, Scottish writer and mystic, shows this Scottish characteristic in the epitaph of Martin Elginbrod:

Here lie I, Martin Elginbrod,
Hae mercy on my soul, Lord God,
As I wad dae if I were God
And Ye were Martin Elginbrod.

¹ Cottage, shepherd's hut.

A Stronghold of Theosophy

BY CHRISTOPHER GALE¹

The President-Founder predicted that "when the day of liberty dawns for Scotland," Scottish Theosophists will "outstrip all others in speeding the Ancient Wisdom through the world."

Philosophical Leaders

"I HAD, and have, the deep conviction that when the chains of narrow sectarian dogmatism are flung off, a body of splendid philosophical leaders will step from Scotland into the European arena of our movement, and push it on to a brilliant future. I am counting on that; it will come."

Colonel Olcott's expectation of Scottish Theosophists, as expressed in these words (*Old Diary Leaves*, IV, 206) has not yet been fulfilled, to outward observation at least. It may be that the root of the President-Founder's conviction lay in his appreciation of the tenacity of purpose characteristic of the Scottish people. It is not through strength of numbers that we can lay claim to be a stronghold of Theosophy, but, if such a claim may be made at all, it would be by reason of the faithful and steady adherence of our members to the principles of Theosophy which they have embraced.

It is to be gathered from records that when in 1884 Colonel Olcott visited Scotland, he found awaiting

him a number of capable and earnest students ready to be formed into a Lodge of The Theosophical Society, and we read, again in *Old Diary Leaves*: "I went to the seat of Lord Borthwick, Ravenstone, in Wigtownshire on a visit, and thence to Edinburgh, where I founded the Scottish Theosophical Society, with the late Robert M. Cameron as President and E. D. Ewen as Secretary."

Long since defunct, and with no records available for consultation, we gather that it was a circle of exceptionally brilliant men who had responded at once to the truths of the Ancient Wisdom, but were so far from having the courage of their opinions that they met in secrecy and took every precaution to prevent any whisper of their association with The Theosophical Society. It had then lost public favour owing to the alleged "charlatanism" of Madame Blavatsky. Those who remember the intense orthodoxy of Presbyterian Edinburgh in the eighties can perhaps make more allowance for this timidity than could the freedom-loving American, Colonel Olcott. He declared his firm conviction that the day of freedom would dawn in Scotland, "for the national intellect is beyond the average of the intellects

¹ Mr. Gale acknowledges to Mrs. Jean Bindley, who was General Secretary for Scotland, 1920-27, excerpts from an article which appeared in *The Theosophical Review*.

of human races, and cannot be prevented from following where the thinkers of the past have been able to soar. When the day of liberty dawns, then . . . I shall expect Scottish Theosophists to outstrip all others in speeding the Ancient Wisdom through the world."

The President-Founder also drew consolation from the fact that on the day after the foundation of the Scottish Lodge, he was accosted at the close of a public meeting by the most popular Presbyterian clergyman of the city, who thanked and blessed him for the eclectic religious views he had presented, assuring him that the same truths were preached from his own pulpit every Sunday.

Edinburgh Lodge

The Scottish Lodge (Edinburgh) was chartered by H. P. Blavatsky direct from Adyar, and in the days of its prime met on alternate Saturday evenings. I am indebted for the following account of its meetings to one of the few remaining members of the Lodge still with us: "The Lodge was a private one, and visitors were not even supposed to tell who attended the meetings. When I attended, the meetings were held in the house of the President, Mr. J. Brodie-Innes, well known as a writer and authority on witchcraft and various lines of occultism. No one could be present without introduction by a member and the consent of the President. This exclusiveness had its drawbacks. It hindered propaganda—indeed there was none, except what was done by members among their own friends. Colonel Olcott commented adversely on the

privacy of the meetings, and he prophesied the death of the Lodge unless it would open its doors to all, and allow the Divine Life to flow through it. The meetings, the attendance at which averaged 30 or 40, were delightful. On assembly we were welcomed by the President and his wife, then tea, coffee and cigarettes were handed round. Eventually, in a somewhat smoky atmosphere the meeting got under way. Questions would be asked, perhaps three or four, which the President answered in a most interesting and instructive fashion. This section, occupying twenty or thirty minutes, was the feature of the evening, and so attractive and stimulating that we would not have missed it for anything. The President always proved himself possessed of encyclopedic knowledge of things occult. Then followed the lecture, mostly by the President, occasionally by a member. Many of these lectures were of considerable merit, and were usually reproduced in transaction form. The Transactions of the Scottish Lodge were well known among the older school of Theosophists, and copies are now difficult to obtain."

At length the demands for membership became so numerous that it was decided to form a public Junior Lodge for beginners and inquirers. This was the beginning of the present Edinburgh Lodge, which was chartered on 1st June 1893. The charter is signed by G. R. S. Mead and H. S. Olcott, and the founding members were all connected with the Scottish Lodge. With the birth and growth of the young Lodge, the parent Lodge

began to decline, until its ranks became so thinned by death and the scattering of its members that it ceased to meet. That the movement was not a popular one is evidenced by the fact that after nine years of its existence the Edinburgh Lodge mustered only thirty members. Its first president was Mr. George Simpson, who continued to act in that capacity for many years, bringing to its guidance a fund of rare knowledge and understanding. The meetings of the Lodge were not advertised, and were open to outsiders on the introduction of a member.

The chief means of propaganda at this time appears to have been that of "At Homes" in private houses. Two or three times a year some London celebrity would visit Scotland and give a lecture, or a course of addresses. Among those who gave their support to the work in this way were Mr. Bertram Keightley, Mr. Mead and the Countess Wachtmeister. Colonel Olcott always continued to take a deep interest in the work in Scotland and came to the Lodge two or three times. There is a record which states that in the last year of his life he insisted upon visiting the Edinburgh Lodge to preside at the White Lotus Day meeting.

Dr. Besant visited Scotland periodically, and on these occasions a large hall was taken, and, although no mention was made of the auspices under which the lecture was given, the meetings were always crowded, but even so, there was no marked increase in the membership of the Lodge. The personal influence of individual members was

recognized to be the chief factor in gaining recruits.

Glasgow Lodge

Glasgow Lodge was the next to be chartered. This was in 1900, with twelve members. Its charter is signed by Colonel Olcott and Dr. Arthur Wells, General Secretary of the European Section. Here there was no fear of public opinion, and a campaign of public lectures brought results which proved the success of this policy. Members flocked in, and today Glasgow Lodge is by far the largest in Scotland, possessing fine premises of its own, with a very extensive library. Since its formation, this Lodge has always been the centre of the work in the West of Scotland, and has founded and fostered a number of young and energetic Lodges in the district. The late John P. Allan was the moving spirit in the formation of the Glasgow Lodge, and continued to be the mainspring of its energetic life for upwards of thirty years, until illness incapacitated him and he passed on, in 1933.

The National Society Grows

The growth of The Society in Scotland continued to be but slow. At the end of fourteen years, after the Edinburgh Lodge was chartered, there were only two Lodges and one Centre (Dundee), but in 1907 a great activity sprang up. The membership of the existing Lodges increased rapidly, and a strong propaganda campaign was undertaken from Glasgow and Edinburgh, which resulted in the formation of several new Lodges.

The method adopted for this campaign is of uncommon interest.

It had the advantage of being directed by Mr. William Bell of Harrogate, who had through his personal activities in propaganda acquired a unique experience in organization. The plan of campaign covered a month, during which five places were visited weekly, and were given an afternoon and an evening lecture. The speakers went in couples, visiting the five centres of activity in turn, and taking with them a good supply of propaganda literature. This concentrated "attack" was very effective, and to-day the results are still evident in the Lodges which continue actively in four of the five places.

It was now felt that the membership in Scotland was strong enough to withdraw from the English Section, and to form a National Society in Scotland. Accordingly, with the concurrence of the President, Dr. Besant, and the whole-hearted co-operation of Mrs. Maud Sharpe, then General Secretary for England, The Theosophical Society in Scotland was granted a charter, on 3rd March 1910. The first General Secretary was Mr. David Graham Pole, who continued in office for ten years. Under his genial and energetic leadership existing activities were co-ordinated, and many new activities initiated. From the first he sounded the note of internationalism, and to the great benefit of Scotland, his many visits to Adyar brought him into close touch with the President, and the centre of the work of The Theosophical Society. These traditions have always been maintained. Consistently, Scotland has been well represented at every international gathering of The Theosophical Society,

and a number of members, large in proportion to the Scottish membership, have visited Adyar.

Mrs. Jean Bindley was elected General Secretary in 1920, and under her wise and efficient guidance the Section during the seven years of her reign continued to thrive. The records show that in 1924 the membership had increased to over 300 and the number of Lodges to thirty.

In the intervening years, the office of General Secretary has been held successively by Mr. N. A. Ellingsen, Mr. John P. Allan and the present writer, each of whom has brought to the duties of the office the fruits of experience of Theosophy gathered in at least twenty-five years of membership.

In 1935 The Theosophical Society in Scotland celebrated its Silver Jubilee, marking the occasion by holding a Convention extending over several days, and raising a fund for the strengthening of its national finances.

Headquarters

In 1911, after the formation of the National Society, the present Headquarters for Scotland, at 28 Great King Street, Edinburgh, were acquired. The building contains a fine lecture hall, seating upwards of 100, a Lodge room, members' rooms, and the office of the General Secretary. It also houses a very fine library, which contains more than 6,000 volumes, many rare and valuable, and so far as funds permit is kept well up to date. The Lodges which have their home in these premises work together through a joint committee to provide a syllabus of public lectures. Otherwise they carry on their work as

individual Lodges, and associate to mutual advantage in members' groups for study, meditation, etc.

Although the membership in Scotland has decreased in recent years, the work is still carried on faithfully and energetically, and we can claim that there are few districts that have not had the opportunity of hearing about Theosophy. But there is no facile acceptance of its truths among our population. The proverbial caution and hard-headedness of the average Scot make him slow to commit himself to membership.

A propaganda lecturer some years ago found the first course of lectures in a new place received by the audience with expressionless faces, on which no glimmer of interest appeared. A demand for questions might bring a request to prove the existence of God, or some equally abstruse problem, and as far as any visible results went, the work seemed wasted. But on returning next year the same people were to be seen again, this time some flicker of interest was shown, questions came more freely, and there was reference to "what you said last year." Probably a study group was formed at the end of the course and eventually developed into a Lodge.

It is no uncommon thing for people to attend lectures and read and study for several years before they join The Society. From one point of view this may seem disheartening, but there is the advantage that those who join after lengthy consideration and study know exactly why they are becoming members and the reason for the faith that is in them. Once

they are in The Theosophical Society they stay in, and are not lightly shaken out. Probably this may be the reason why Scotland has stood firm amid the periodical storms that have swept The Society. When people come in, not because they are swayed by some eloquent address, but because they are convinced that for them Theosophy itself is truth—apart from those who proclaim it to the world—they are not likely to be affected by the passing storms centring round a personality.

Scottish Temperaments

Perhaps it is because of the intellectual quality of the Scottish character, on which Colonel Olcott laid such stress, that the logical explanation of the riddle of life given by Theosophy appeals to so many. The keynote of every Lodge is different, but speaking generally, the clear-cut intellectual presentation of Theosophy appeals to the East and North, in our country. A keenly critical attitude is often shown, and any apparent discrepancy of facts or reasoning is noticed and receives comment.

In the West, where the Celtic element is strong, the romantic side of Theosophy makes a greater appeal. The dry bones of scientific facts must be clothed with flesh and blood and beautiful raiment, and the careful tabulation of the scheme of the Universe and man's place therein illuminated by "the light that never was on sea or land," if they are to reach the hearts of the audience that stretches up so eagerly and responsively to meet the lecturer's thought. Strange

that in smoky manufacturing Glasgow beauty and warmth are eagerly sought, while in grey romantic Edinburgh the palm is given to logical analysis and scientific accuracy.

Looking round Scotland, it seems that the intellectual giants so prominent in the old Scottish Lodge have largely deserted The Society. We seem a very ordinary and common-

place lot of people, with a few brilliant exceptions. Perhaps the intellectual class were given the opportunity and were found wanting! At least we may say that we are a united and loyal body with many keen workers, whose co-operation is often accepted and valued by other societies also working for Brotherhood.

UPHILL WORK

Theosophy is the wisdom arising from the study of the highly abstruse nature of doctrines, some of which contradict flatly many of the human vagaries cherished by sectarians, which have eaten into the very core of popular beliefs . . . If we add to this the personal efforts and great purity of life exacted of those who would become the disciples of the inner circle and the very limited class to which an entirely unselfish code appeals, it will be easy to perceive the reason why Theosophy is doomed to such slow uphill work. It is essentially the philosophy of those who suffer and have lost all hope of being helped out of the mire of life by any other means.

H. P. BLAVATSKY

Occultism in Sir Walter Scott

BY ANNIE MACDONALD CLARK

Psychic phenomena as deeply impregnate the works of Scott as those of Shakespeare, though of a different order. Minstrels and masques and mummers, with all their esoteric associations, crowd his pages. In the orders of chivalry, which softened the brutality of the Dark Ages, he finds a link with the "mystery of Freemasonry." Secret societies fascinated him, and he makes several references to the Rosicrucians, sketching in *Anne of Geierstein* the Persian adept Dannischemen, who instructed the barons in the occult arts.

Psychic Phenomena

FOR the student with an interest in the lives and beliefs of great men, a search into the works of Sir Walter Scott will furnish many instances of psychic phenomena, which is the more remarkable since the subject was by no means fashionable in his day. In the many volumes of his writings, there is not a single novel, and hardly a poem however short, that does not introduce some kind of manifestation of the unseen world. Superstition and second-sight, whether Highland, Irish or Manx; Celtic and north-country fairy beliefs; Gypsy lore, clairvoyance and prophecies; apparitions with special missions; Norse sibyls, witches and ghosts; all these flutter about the pages of the Wizard of the North. Indeed, we can hardly classify them into sections and subsections, for they fuse into each other and overlap, in a way perhaps natural to supernatural beings.

Besides the numerous examples that are to be found in his fiction, Sir Walter frequently brings local tales and traditional instances into his books when adding Notes, Pref-

aces or Appendices; and a keen personal interest in these matters may be traced when in his *Letters to Lockhart on Demonology and Witchcraft*, he quotes a passage from Lucretius, in which it is stated by that ancient speculative philosopher (who did *not* believe in the human soul) that he *did*, nevertheless, believe in ghosts, and that he therefore adopted the idea that the body consisted of several coats like those of an onion, and that the outermost and thinnest, being detached by death, continued to hover over, or wander near, the place of sepulture, in the exact semblance of the person when alive. Lucretius, in short, was a firm believer in apparitions, and tried ingeniously to account for them in a way very much opposed to his general system of philosophy.

Highland Ghosts

In attempting some sort of survey, however imperfect, of Scott's voluminous writings, and beginning with a study of his examples of Highland superstition and second-sight, we find that the chief characteristic of the apparitions in these

cases is one of deep awe and gloom. Their only duty seems to be to warn those to whom they are attached of impending doom and disaster. Such was, in *Waverley*, the Bodach Glas or Grey Spirit, which appeared to warn Fergus MacIvor of his coming death. In *The Highland Widow*, also, an apparition comes with the benevolent intention of warning against disaster, but the hero, although he looks and wonders and has some inkling of its meaning, does not act upon the warning, and meets a cruel fate. *The Two Drovers* gives a murder story with prevision beforehand; and a similar thing occurs in *The Legend of Montrose*. The explanation seems to be that the person haunted, or psychically marked before his crime, is already meditating the deed, and the force of his thought accomplishes it.

In the Notes to the *Legend of Montrose*, instances are given of wraiths, or doubles, seen foreshadowing what the seer was to do. The details in the story itself concern Allan M'Auly, a Highland soldier in Montrose's army, who has repeated dreams or visions of a Highlander plunging his dagger into the body of Menteith. He could never see the face of the figure; and, in dread of what it foretold, he dressed himself with his plaid reversed, and when the vision came again, the spectre had its plaid reversed also. M'Auly was so devoted to Menteith that he could not believe this to be a true portent. In time, however, because Menteith's love for Annot Lyle, and his approaching marriage to her, clashed with Allan M'Auly's own desires, he stabs Menteith at the

altar. The wound, however, was not fatal, and the victim recovered.

The Notes to *Old Mortality* also give a strange story of the ghost or double of a young man *still alive*, which came to his father's house to protest against that father making a will in favour of his second wife's children, and so cheating the eldest son out of his inheritance. He made two such appearances, and at the end of five years returned to receive his inheritance, being quite unaware that he had been seen by the family, but having dreamed that he had received an angry letter from his father threatening to disinherit him. A case quite worthy of S.P.R. investigation!

In *The Lady of the Lake* we read of the uncanny prescience of the old harper, who could tell when an unannounced guest was approaching the isle, and by whose warning Ellen was prepared for the visit of Fitz-James. In this poem, also, is the Seer who predicts, and rightly, that the first person killed in the coming battle will bring destruction on his side.

More historic, probably, is Blind Harry's tale of Wallace. The hero beheaded Fawdyon of Gaskill and was, we are told in the Appendix to the *Fair Maid of Perth*, afterwards pursued by the ghost of this justly annoyed man, who flung his head at him. In many of the Celtic stories a material horror is added to the spiritual awe of ghost-appearing. In the poem *Glenfinlas, or Lord Ronald's Coronach*, this is at its worst. There, the young nobleman is lured away by a spirit maiden, who flings his head and limbs back from the stormy airs where she has taken him.

Manx Tales

Besides these Scottish examples of strange things, we find in *Peveril of the Peak*, stories of Manx ghosts and goblins, for example, the Mauthe Doog of Peel Castle, an apparition of a black curly retriever that used to come into the guard-room and sit by the fire amongst the soldiers. A friendly apparition, one would think, which would not harm anyone. But on one occasion, when one of the soldiers was drunk and therefore full of spurious courage, he carried the keys alone along the passage where the Mauthe Doog used to come; a great noise was heard, but none of his comrades was brave enough to go to see what had happened. The unfortunate soldier appeared, dazed and dumb. He lived only three days after that, and was unable to speak or in any way indicate the nature of the terrifying experience he had suffered.

Scott further tells of a peculiar Manx superstition that when people go to bed they must leave a tub or basin of clean water for the fairies to bathe in; if this is omitted, it brings bad luck. They believe, too, that fairies can transport people to great distances, the people not knowing how they got there. There are fairies who run off with children, and fairies who play with sickly children who, even though unable to raise their heads in the company of grown-ups, will sit up and laugh and talk with the fairies. A pretty idea up to this point, but alas, such fairy-tended children do not thrive, but peak and pine and dwindle away!

The ghost of a mother who murdered her child always returned to the castle gate to look for it.

Before a death, a fairy funeral procession had been seen marching down the path and along the road in front of the house where the person was living whose death was near. A noble family of the Isle of Man, the Stanleys, had a banshee that used to walk before the house and groan and wring its hands when any harm was coming to the family. In *Betrothed* is the banshee of a noble Saxon family; this is a gruesome vision with a mutilated hand.

In spite of these many examples of the use of the "supernatural" in his works, we find Sir Walter almost apologizing in *St. Ronan's Well*, when Clara Mowbray wonders if the Frank Tyrrel who speaks to her is *real* or merely a bloodless apparition. She is weighed down by brooding over her sorrows, and because she cannot get the one thing she wants, she will admit no other source of pleasure to her mind. "To this it must ever come," she says, "while our immortal souls are wedded to the perishable substances of which our bodies are composed. There is another state, Tyrrel, in which it will be otherwise. God grant our time to enjoy it were come!"

Fairies of Various Kinds

It is a relief to turn from such tales of woe, to lighter records of the fairies or "good neighbours." In *Rob Roy* there is a Fairy Hill at Aberfoil, on which a clergyman, the Rev. Robert Kirk, sat down and seemed to swoon, but was really transported to Fairyland. He reappeared at the baptism of his child, and asked a neighbour to throw a knife over his head, which

would restore him to his human life again. The neighbour, however, neglected to do it, and the reverend gentleman's spectre disappeared, never to return.

In *The Heart of Midlothian*, too, the preface speaks of the curious child known as the Fairy Boy of Leith, supposed to be a changeling. He averred that he played the drum to a large concourse of people (changelings and fairy folk), who lived under the Fairy Hill between Leith and Edinburgh, and when attempt was made to keep him from his rendezvous, he vanished and was seen no more.

Among the Earth-spirits, or gnomes, is the capricious and savage Brown Man of the Moors, who appears on peat bogs and moors when fogs are thick, or after heavy rains. These beings are whimsical, irritable and mischievous.

In the Introduction to *The Monastery*, we read :

The author was induced to have recourse to the beautiful although almost forgotten theory of astral spirits, or creatures of the elements, surpassing human beings in knowledge and power, but inferior to them as being subject, after a certain space of years, to a death which is to them annihilation, as they have no share in the promise made to the sons of Adam. These spirits are supposed to be of four distinct kinds, as the elements from which they have their origin, and are known to those who have studied the Kabalistic Philosophy, as sylphs, gnomes, salamanders and naiads, as they belong to the elements of Air, Earth, Fire, or Water A mystic tie was in ancient times supposed to exist between these elementals and chil-

dren of men ; in Ireland there are families, of real Milesian stock, who possess, or are possessed of, a Banshee, and Highlanders had in many cases such a being or spirit attached to their families. These beings announced the advent of good or evil fortune to their families ; and though as a rule they only interfered in matters of importance, there is a tale of a particularly accommodating spirit who directed the movements of the Chief at draughts. . . . A being, however superior to man in length of life, in power over the elements, in certain perceptions respecting the present, past and future, yet still incapable of human passions, of sentiments of moral good and evil, of meriting future rewards or punishments, belongs rather to the class of animals than of human creatures, and must therefore be presumed to act more from temporary benevolence and caprice, than from anything approaching to feeling or reasoning. Such a being's superiority in power can only be compared to that of the elephant or lion, who are greater in strength than man, but inferior in the scale of creation. The partialities which we suppose such spirits to entertain must be like to those of a dog ; their sudden starts of passion or the indulgence of a frolic, or mischief, may be compared to those of a cat. All these propensities are, however, controlled by the laws which render the elementary race subordinate to the laws of man, liable to be subjected by his science (so the sect of the Gnostics believed, and on this turned the Rosicrucian philosophy), or to be overpowered by his superior courage and daring, when it set their illusions at defiance.

In *The Monastery* and *The Abbot*, Scott gives us the White Lady of Avenel, who plays various pranks for the good of the family of

Avenel, and for their friends and well-wishers. Her healing of Sir Piercy Shafton and her frequent appearances to Halbert Glendinning had a direct bearing on the welfare of Mary, and there is no doubt she saved Mary's mother a trial for heresy by taking away the book the monk was so anxious to possess. Artistically speaking, it is a misuse of an elemental spirit to make her save the book either because it was a copy of the Scriptures or because it was a Protestant propaganda book. But this does not minimize the beauty of the idea of the holy flame that burnt the sleeve, leaving unharmed Halbert's bare arm which he plunged in to take away the book. The White Lady was originally sprung from a fountain, to which, indeed, she finally returned.

While on this subject of nymphs, we may note the story of the former baron of Ravenswood, who fell in love with a lovely naiad that always appeared to him by a fountain, but disappeared when the hour rang for vespers—a tale told in *The Bride of Lammermoor*. A superstitious monk, Zachary, declared this lovely being to be a fiend in disguise, a temptation from hell. At his suggestion the baron detained the naiad beyond vesper time, Father Zachary saying that, if he were right, the lady would take her normal frightful shape and vanish in clouds of sulphur and brimstone. The lady did vanish, but without changing her lovely shape. She plunged into the fountain, and her shriek of despair, and her sweet voice calling adieu for ever, broke her lover's heart, while the crimson bubbles that rose to the surface after her

descent added horror to the feeling that his deceit towards his loved one must have occasioned her death.

Weird Legends

Castle Dangerous is full of old legends of Thomas the Rhymer and his magic; and the details given in the bold verses of *Marmion* concerning another Scottish medieval character prevent our feeling any surprise when we remember that Dante, dealing with this same Michele Scoto, placed him in the Inferno!

A more modern tale of magic is *My Aunt Margaret's Mirror*; and *The Tapestry Chamber* is a frightening, but rather meaningless ghost story about a haunted room. In *Guy Mannering*, Scott introduces the subject of astrology. Who knows how far his knowledge may have extended beyond his couplet:

'Tis Jupiter brings everything that's great,
And Venus who brings everything that's fair.

Mannering casts Harry Bertram's horoscope, and how accurately that fate worked out is the main plot of the story.

In *The Black Dwarf*, David Ritchie (prototype of the Dwarf) has rowan trees all round his garden to protect himself from evil spirits. He shows great anger when he sees young gentlemen with dead game birds, and asks why they want to destroy these beautiful and harmless creatures of the wild. Not being able to believe that such ridiculous and revolutionary sentiments can proceed from a human being (where indeed were the boasted liberty of our British Constitution

if our young bloods may not go out and kill something?), the young gentlemen concluded that he must be a gnome, goblin or inhabitant of the underworld. When the Black Dwarf disappeared, legend has it that he was carried off by the Devil, his Master—a character which makes fairly frequent incursions into the works of Sir Walter Scott.

In *Kenilworth*, the legend of Wayland Smith is supposed to have come down from the Danish invasion times, and to be reminiscent of the Northern Duergar, who resided in rocks and were clever workers in stone and iron. Of Wayland's title to the supernatural, one of his traits was this, that his fee for shoeing a horse was sixpence, and that, unlike ordinary tradesmen, he was offended if more was offered.

The other famous Smith, in *The Fair Maid of Perth*, had no claim to the supernatural, though he certainly increased the population of the ghostly world, by means of his trusty sword. There are many ghost appearances in the book, however, that were not due to the sword of the valiant Harry of the Wynd. When the villain of Ramorny is lying wounded, the ghost of Queen Annabella appears to ask what he had made of her son, whom she left in his care, gay, virtuous and innocent. As Ramorny stretches out his arms to ask pardon of his benefactress, the Queen's face grows darker and more stern, merging into the gloomy and haughty countenance of the Black Douglas, then into the timid and sorrowful face of King Robert, then into fantastic medleys till it disappeared and Ramorny swooned.

In *The Bride of Lammermoor*, the apparition of old blind Alice to the Master of Ravenswood may have been one of those instances of overwrought imagination. Old Alice wanted to see Ravenswood before she died, and had in fact sent for him, but "the messengers of the poor are tardy and careless," and he came to her too late. So anxious was she to see him, that the instant her spirit left the body, it went to meet him; but either it was unable to speak, or he to understand, and the message remained unspoken. How one detests that abominable old woman, Ailie Gourlay, whom the mother of Lucy put to attend on her sickly daughter! "She directed Lucy's thoughts into the means of inquiring into futurity, the surest mode, perhaps, of shaking the understanding and destroying the spirits."

Delicate health must certainly make psychic practices the more dangerous to the experimenter, increasing his apprehension of the supernatural or of sorrows to come. In *Ivanhoe*, we have an example of special sensitiveness during sickness, when Ivanhoe, wounded and in the care of the good fathers, feels the strong premonition of coming danger, though he does not immediately see that it menaces Rebecca. He insists on leaving his shelter, though not in a fit state to travel, and arrives at the lists of Tempelstowe just in time to effect her rescue.

Norse Superstitions

We may pass over Scott's translated ballads and short poems and remark briefly on Norse superstitions and apparitions. These are

mainly to be found in *The Pirate*, and have much to do with the sea. Besides the actual inhabitants of the waters, mysterious and dreadful as many of them were, Scott describes a belief in mermaids, sea-serpents, kraken. A great trade was done in the sale of winds—favourable for yourself, unfavourable for your enemy. Bessie Millie, a wise woman of Stromness, would boil up her kettle and sell you a wind of whatever direction you wanted, for sixpence!

The inhuman superstition that it is unlucky to save a drowning man, really took its rise in poverty-stricken districts, where there was hardly enough food for the ordinary inhabitants, and where even one extra mouth to feed made a sad difference; so that the dread, selfish but understandable, was that those saved would eat up all the food, and make it, especially on isolated islands, difficult or impossible to get more.

Many weird superstitions attached to the Ward Hill of Hoy and the queer beds cut out there in stone. There is an enchanted carbuncle that shines from the top of Ward Hill at midnight. If you go up to look at it, it vanishes. Norna

of the Fitful Head, a woman afflicted with a species of insanity which made her indifferent to the things of everyday life, but keen on penetrating mysteries, had a spell to cure "loss of heart," of which she made use in Minna's case. This consisted of the melting of lead and then taking a heart-shaped piece out of the water in which it had been plunged and taken form, and putting it round the sufferer's neck. Her invocation to Fire and Water, and then to Air, aided the potency of the spell.

To sum up, Scott appreciated to the full the picturesqueness of "ghost-machinery" and used it in all its various phases with telling power. Yet we might say of him what he says of the younger Philipson in *Anne of Geierstein*, that his education "had taught him to be extremely unwilling to refer anything to supernatural interferences which was capable of explanation by ordinary rules." We can hear, I think, his hearty laugh with this good-bye message of his own: "I have seen too many ghosts to believe in them!"

(Adapted, with acknowledgments, from *The Theosophical Review*, July 1926.)

SEVEN KEYS

Science has only one key—the key of matter—to open mysteries of Nature, while Occult Philosophy has seven keys and explains what Science fails to see.—H. P. BLAVATSKY.

Highland Second Sight

BY C. NELSON STEWART

An Atlantean Heritage

SCOTLAND, land of long, enchanting twilights, mist-wreathed mountains, purple moorland and silver lakes, is ruled by the Moon, the mother of all forms, the great sensitive recorder of fleeting impressions. Before the Roman form of Christianity with its solar symbol of the circular tonsure overran Scotland, the country was dotted with the cells and settlements of the ancients Culdees, custodians of the wise lunar tradition of Christianity, and they shaved their heads across the front from ear to ear to give the lunar semicircle. It is the lunar metal silver whose salts have enabled man to imitate the memory of Nature in photography, and the Scot born in that lunar atmosphere of eager receptivity often shows a receptiveness to superphysical impressions.

The Second Sight is the familiar translation of the Gaelic, which would be more correctly rendered as "the vision of the Two Worlds."¹ Second sight is truly the vision of a second world, the astral world. It is an involuntary form of clairvoyance wherein the astral impact surges into consciousness through the physical sympathetic nervous system, rather in the manner of the brightness of the lightning-flash which reaches our eyes even if we

are not looking. It is typically found among simply-living people whose feelings are continually more active than their thoughts.

It is sometimes supposed that the faculty of second sight is due in part at least to the Highlander living at an altitude which affects the circulation of the blood and thus brings about a higher tension of the physical body. Unfortunately for this theory, more seers are found in the Outer Hebrides, where the heights are insignificant, than in the mountainous districts of the mainland. We must therefore fall back on racial heredity as the chief cause, and as subsidiaries—simple living close to Nature, and the preservation of certain occult traditions from Atlantean times through later Druidism.

Nature of the Visions

The scope of the visions in second sight is particularly interesting, and in certain respects peculiar to Scotland. Sometimes a picture is seen of an occurrence taking place at the time but in another locality, sometimes an event only a few hours ahead, sometimes an event years or even centuries in the future. The peculiarity of second sight is the seeing of certain conventional symbols which, although prophetic and obvious in their meaning, could not very well be objective shapes perceived astrally, but must be

¹ The references are at the end of the article.

rather the visual translation or externalization of information received psychically. A cradle may presage a birth; a man's head on a girl's shoulder (or vice versa) a marriage, if the visionary head looks toward the living person—or in older times a cap over a girl's head had a similar meaning since unmarried girls went bareheaded; then, best known of all, the appearance of a shroud swathing either the wraith of a person or appearing to cover the body of an actual person before the eyes of the seer. In the last case the time of death is "indicated by the height of the winding-sheet: when it is only up to the knees death will be some years off, when it covers the mouth it is imminent, and when over the eyes a matter of a few hours . . . Sometimes it is said that the appearance of a wet shroud indicates death by drowning, a gory shroud death by wounds, etc., but it is only the most highly gifted seers who seem able thus to discriminate."²

Tradition asserts that it is possible for another to share a seer's vision. The method of doing this was described by Lord Reay in his letter to Samuel Pepys (1699)³; he says: "A seer with whom I was reasoning on this subject, finding me very incredulous in what he asserted, offered to let me see as well as himself. I asked whether he could free me from seeing hereafter: whereto he answering me, he could not put a stop to my curiosity. The manner of showing them to another is this: the seer puts both his hands and feet above yours, and mutters some words to himself: which done you both see them alike."

Sensations of the Seer

The late J. W. Brodie-Innes of Forres, one of the earliest Scottish Theosophists, made a study of the phenomena of second sight. He says: "I have watched seers during these visions. The face pales, the lips grow bloodless, the eyelids turned up and out, away from the eyes, the pupils distended and dull in appearance, slightly convergent and rather turned upwards, with a glassy stare."

Mr. Brodie-Innes obtained the subjective aspect of the experience from an old gentleman who was a seer of considerable power and whose description was corroborated by several others:

"The vision, he said, was quite involuntary; it came unbidden and unexpected: by no process that he was aware of could he induce it, though he said he had heard of those who could. The first sensation was a sudden rigidity, something like paralysis of all the limbs; if he resisted it and was able to walk on, the sensation vanished and no vision came; but if it continued, a peculiar tightness in the centre of the head occurred, which seemed to ray outwards and seize and fix the eyeballs. Then came an intense strain and tension of the eyelids which was followed by an appearance of grey mist enwrapping everything, only the most prominent objects remaining visible, and these wavering and unsteady. Suppose, for instance, he were looking at a person and saw the winding-sheet above referred to, the sensations would be first a feeling of rigidity of the limbs, then of the eyeballs, then the grey mist which would blot out everything except the

figure of the person looked at, and this would become thin and uncertain, and unreal-looking, the spectral shroud gradually gathering round it; but both shroud and figure alike looking phantasmal; then suddenly the mist would clear and the figure without any spectral shroud appear real and solid as usual. Occasionally, however, without any rigidity or grey mist, or any of the usual preceding circumstances, a semi-luminous spectral appearance of a shroud forms around some plainly-seen living person.

"Clairvoyant visions, according to the account of the same seer, grew in the same way, the grey mist forming into pictures much like the images thrown from a magic lantern on smoke."⁴

Inducing the Visions

Of the methods for deliberately inducing second sight we know little except that they consist in staring, posturing, and muttering of charms, and that this is usually done at night. It would seem, in fact, that it is the process referred to as "outsittings" in the Orkneyinga Saga and other sagas. But the difference is that in the saga stories knowledge of the future or of hidden things was obtained at outsittings from the dead or other invisible beings, while in second sight proper the dead are never seen. In the outsittings the would-be seer sat out at night under the open sky and by magical rites and incantations summoned the dead to consult them. Some accounts tell us that the seer went to a lonely spot, often by a waterfall, and was fastened up except for his head in the fresh hide of a cow, and so

passed the night. Martin tells us of one Erach who had been a night in this situation in North Uist and declared that he felt and heard such terrible things that they could not be expressed, that the terror he was in had disordered his mind, and that "for a thousand worlds he would never again be concerned in the like performance."⁵

The Phantom Soldiers and the Arrow

The first Lord Tarbat, a Scottish jurist, wrote a long letter to Robert Boyle, a founder of the Royal Society, on his personal experience of second sight.⁶ On one occasion (it was in 1653) he was walking with a military officer named Monro on a little plain at the foot of a rugged hill near Lochbroom. He noticed a labourer working with a spade and facing the hill. "He took no notice of us though we passed by near to him, which made me look at him, and perceiving that he stared I conjectured he was a seer; wherefore I called to him, at which he started and smiled. 'What are you doing?' said I. He answered, 'I have seen a very strange thing—an army of Englishmen, leading of horses, coming down that hill; and a number of them are come down to the plain and eating the barley which is growing in the field near to the hill.' This was on the fourth of May, and it was four or five days before the barley was sown in the field he spoke of."

Although the whole thing seemed very improbable even as a vision of the future, the exact scene was enacted in the following August, and Tarbat's friend Monro, who

saw it, remembered the vision and sent Tarbat an express message to tell him about it.

Tarbat also relates a curious story from the Island of Harris regarding a man whom several seers had seen with an arrow in his thigh. It was a matter of positive belief among the Islanders that this would be the manner of his death, and the sequel is a good illustration of how perfectly accurate clairvoyance may have wrong conclusions drawn from it. This individual eventually died a normal death, and it seemed that for once the mysterious gift had misled the seers. The body was being carried uncoffined on a bier to be put in a stone coffin in the church of St. Clement when the funeral party met another cortege close to the church. A wrangle began as to which party was to enter the church first, and the argument developed into a fight in the course of which someone discharged an arrow which lodged in the thigh of the corpse, and so the seers were vindicated.

The Fairies and Second Sight

In some cases the hereditary character of the second sight is stressed, and there is an old belief that both men and women of the surname Manson have the faculty.⁸ Curiously enough, the only Manson known to the writer has often seen "the little people"—the fairies—and he relates that his grandfather saw them too, and used to sweep them out of his garden with a broom when they annoyed him.

There is considerable evidence that one type of second sight is associated with contact with the fairy people. One Walter Ronald-

son was examined before the Presbytery of Aberdeen and confessed that twenty-seven years before a spirit came to his door and thereafter had visited him twice every year. In 1601 it awakened him from his sleep calling "Wattie! Wattie!" and he saw it sitting on a chest near his bed "lyk ane litill bodie, haifing a scheaven berd, cled in quhyt being lyk a sark" (like a little person, having a shaven beard, clad in white, being like a shirt), and the elf told him to go to a certain place in Stoneywood and dig and he would find silver and gold and goods. He went with three men who dug, but he himself was powerless to assist. They did not find the treasure, but Walter was sure it was there.⁹

Thomas the Rimour

Associated with the fairies was the most celebrated of Scottish seers, one whose rhyming prophecies are current to this day. He was not a Highlander but a Border man: Thomas of Erceldoune,¹⁰ or Thomas the Rimour (Rhymer). His life period, so far as can be deduced from ancient charters, lay somewhere between 1189 and 1296. The first occurrence of his name is as a witness to a deed whereby Petrus de Haga (or Haig) de Bemersyde (on the Tweed) binds himself and his heirs to pay half-a-stone of wax annually to the Abbot and convent of Melrose. The motto of the Haig family was "Tide what may," and the prophecy is ascribed to Thomas:

Betide, betide, whate'er betide,
Haig shall be Haig of Bemerside.

And not only has the Haig family continued through the centuries,

but a peculiar point has been given to the rhyme from the adoption of the title, Earl Haig of Bemersyde, by the dour Scots Field Marshal of the Great War.

It is characteristic of this type of prophetic seer that the flashes of insight into the future are sometimes of a trivial but unusual detail, and sometimes of a major event, and that they show also a mixture of short and long-range prophecy. The Rhymer could foresee a bridge over the River Tweed:

At Eldon tree if you shall be,
A brigg ower Tweed you there may
see,

or a historic battle:

The burn o' breid
Sall rin fu' reid,

—that is, Bannockburn, the “bread-burn shall run full red” (a bannock being a kind of bread, the Scots version of the chupattie). His surname is said to have been Learmont, and he referred to the fate of his own estate in the couplet:

The hare sall kittle [litter] on my
hearth-stane
And there will never be a laird Learmont again.

A Mr. Currie wrote: “I saw it with my own eyes fulfilled in 1839, as it may easily have been many times before. The rumour spread in Earlston that one of the Rhymer's most celebrated prophecies

had been fulfilled, and I well remember running with all the rest of the town to see the hare's nest; and sure enough, there it was—two young hares in a nettle bush in the fireplace.” Popular tradition ascribes to Thomas Rimour familiar intercourse with the fairy people, and assures us that he spent seven years in Elfland where he was given “the tongue that can never lie.”

REFERENCES

¹ Macdougall, *Folk Tales and Fairy Lore in Gaelic and English*, ed. by Calder.

² J. W. Brodie-Innes, *THE THEOSOPHIST*, July 1890, p. 561.

³ *The Diary and Correspondence of Samuel Pepys*, Braybrooke ed. London, 1871, p. 790.

⁴ *THE THEOSOPHIST*, July 1890, p. 563.

⁵ James Logan, *The Scottish Gael*, Inverness, n.d., vol. 2, p. 350.

⁶ Pepys as above, p. 792.

⁷ It was an old Scottish belief that the shade of the last person buried in a churchyard had to keep guard at the gate until relieved by the arrival of another, and so when two funeral parties simultaneously arrived, each was anxious to gain first entry and save the deceased from having to perform this duty. Other instances are on record (in Aberdeenshire, for instance) of the dead being laid down while the parties fought it out!

⁸ Lord Reay in his letter to Pepys.

⁹ Dalrymple, *Darker Superstitions of Scotland*, Glasgow, 1835.

¹⁰ *The Romance and Prophecies of Thomas of Erceldoune*, (Early English Text Society), 1875, p. ix.

A Visit to a Scottish Druid Circle

BY C. NELSON STEWART

Recording a clairvoyant vision of a Druid ceremonial; and the sacrifice, at another epoch, of a human victim.

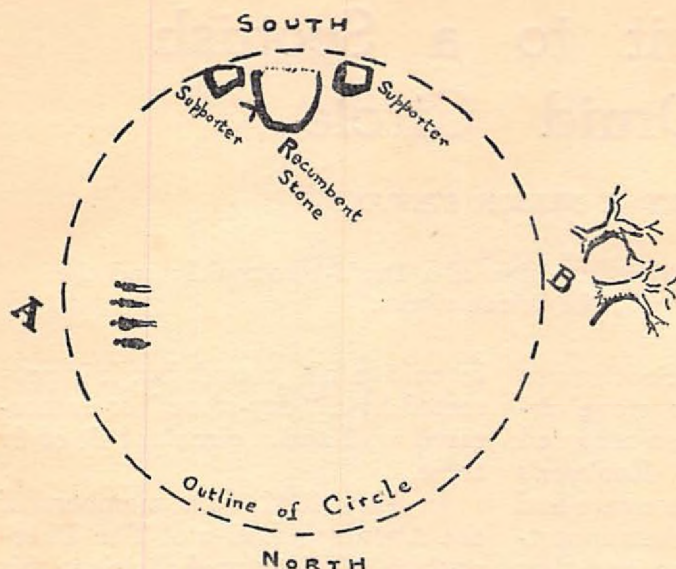
THE north-east of Scotland is peculiarly rich in stone circles: over 170 have been recorded in Aberdeenshire alone. Lockyer's opinion was that immense care had been taken in planting the supporters and recumbent stone, and that there are no circles of which the astronomical use is not perfectly obvious. Students of the occult tradition believe that the first circle-builders were White Occultists, who fled from a corrupt Atlantis and tried to plant the seed of esoteric wisdom amongst the barbarous peoples living on the land which later became the British Isles. But as their descendants died out, the light of spirituality and true knowledge faded until at last, the Druidical tradition having passed entirely into the custody of the primitive race, it was extinguished except in a few enduring centres; and in its place came a crude and bloodthirsty parody of the old serene ceremonial.

At Dyce, a few miles from the famous granite city of Aberdeen, there is a well-preserved circle with a huge sloping recumbent stone and two tall pointed supporters, one on either side. The circle stands on a hill on the 500-foot contour line

in cultivated ground, but it is protected by a "dry-stone" or unmortared wall and a circular belt of fir trees.

In May 1932, four members of the Aberdeen Lodge of The Theosophical Society paid a visit to this circle for the purpose of studying its psychic atmosphere, and the account which follows is from a record made on that occasion. Let us call the four people Margaret, Sylvia (a psychic), Keith and Nelson, and note the point that the two ladies were visiting the circle for the first time.

The party arrived at the circle shortly after four p.m., and the weather was sunny and warm, with a gentle southerly breeze. They took up the positions marked A in the diagram, spread out overcoats, and lay down to relax in silence and contact the atmosphere. All agreed on the peaceful conditions; Keith stated that these did not impress him so vividly as on a former occasion; Margaret thought it just the same as the peaceful atmosphere of the adjoining pine-wood; Nelson did not agree, but claimed there was a definite *focus* to this peacefulness which gave it greater effect—it was more positive.



Sylvia said there were ceremonies of fire-kindling associated with the circle. But how was the fire kindled? They waited for a sign. It seemed to be got from overhead; possibly when a star reached a certain point. This is a significant remark and bears out the genuineness of Sylvia's vision. For Sir Norman Lockyer, the astronomer, studied the alignments of 28 Aberdeenshire circles in 1907 and found that of these fifteen were clock-star circles, five May-year, three solstitial, four true North, and one West, and this Dyce circle was one of the true North alignments, indicating, he says, an advanced period of astronomical knowledge when the time at night was fixed by circumpolar stars.

Nelson sensed a kind of dome with a central focus over the circle, many feet above. He had a visual impression of fretted lines of light rising in a shape that he could only liken to the wires of a very graceful parrot-cage meeting in a small

horizontal ring or circle at the top. Then he had curious impressions of the supporter stones as white and luminous.

Afterwards Sylvia remarked that there were times in the moonlight when the circle seemed somehow transformed into a kind of fairyland. She also saw night skies studded with stars.

Then she found herself standing at A (see diagram), and

peeping between two white-robed men at a ceremonial. Two massive trees stood at B. She could not say whether they were oaks. The Chief Druid had two principal assistants. They were all in white, but some of the assistants had sleeveless tunics showing bare arms, and the skirt was about knee-length only, showing bare legs and sandalled feet. Some of the figures wore a kind of plumed helmet—it looked as if it might be silver. A good many articles of silver appeared in the picture.

The Druid mounted the tree, holding a peculiarly-shaped knife: it was crescent or sickle-shaped, and looked like gold or polished brass. She noted this particularly by contrast with all the silver ornaments. The trees seemed rather bare. The Druid on the tree cut mistletoe with his golden sickle and dropped it into a white cloth held by another Druid below; then the mistletoe was carried away. There seemed then to be a

few moments of silence or meditation, then the assembly burst into a chanting hymn which had a triumphant sound. (Sylvia had asked Nelson during the quiet receptive period whether he did not *hear* something: this was at the point when she was listening to the chant). Then a fire was lit and other ceremonial followed.

There were moments when Sylvia felt a tension of fear that she would be discovered looking on. Amongst other minor points she gathered that the Chief Druids were elected.

Another scene was described by Sylvia. She confirmed Nelson's idea that the only evil magnetism in the circle radiated from the neighbourhood of the recumbent stone. This had been Nelson's constant impression on all his visits to the circle, and also that it was more recent and superimposed upon the ancient pure magnetism. Nelson had two further impressions about this evil magnetism: that the first colouring of this kind was priestly, and the second military and associated with battle and bloodshed.

This second scene of Sylvia's showed a young man laid on the sloping recumbent stone with his ankles bound, and his arms bound behind his back. The gathering

included a number of men who wore helmets or dull-coloured caps—not shining like the helmets seen earlier—and a long tunic made of rings, greyish-looking; she supposed it was iron or steel. This chain-shirt reached a little way down the thigh. The chief priest in this case was a different-looking man with a shock of bushy grey hair. He wore no headdress and was six feet tall and very broad. There was a short time of waiting for some sign or signal and then he plunged a dagger into the victim. Horrible things were done. Then a fire was lit and the rites went on.

There was afterwards an impression of fighting and bloodshed and the capture of the circle by soldiers.

Sylvia thought there were metals buried near the recumbent stone. They had been buried there for safety because it was a sacred spot where no one would dig. She did not know whether they were still there, but they had been at one time—shields and things made of silver.

She said there had been many changes in the appearance of the circle. Some of the stones now in place were later substitutes, but the supporters and the recumbent stone were the originals. The supporters had been a good deal taller, but had suffered from weathering.

A NATURAL POWER

A constantly growing minority of fairly intelligent people believe clairvoyance to be a fact, and regard it as a perfectly natural power, which will become universal in the course of evolution.

—ANNIE BESANT

Brotherhood as Taught by Robert Burns

BY W. D. FISHER

Robert Burns, national poet of Scotland, has come to be recognized as one of the world's teachers. Always deeply interested in the life around him, he was above all an enthusiast for Friendship and Brotherhood. He gave the world its most popular medium for the expression of friendly and brotherly emotions—the parting-song of friendship: “Auld Lang Syne.”

THESE simple verses have been everywhere adopted as the appropriate conclusion of happy social gatherings; and there is little doubt of the solid good resulting from the custom, now so universal, of joining hands and singing in harmony this paean of friendship and goodwill:

There's a hand, my trusty fiere,¹
And gie's a hand o' thine;
And we'll tak a right guid-willie
waught²
For auld lang syne.

Taking Burns as our teacher and guide, let us explore this subject of Brotherhood. Some readers may have difficulty with the Scots tongue, in which the best of his work was written, but they will find the effort to understand his message fruitful in results.

Brotherhood Includes Woman

It is hardly necessary to ask a modern reader to dissociate from the word “brotherhood” any idea of its exclusive application to the

male half of humanity. In the Book of Genesis we read that God created man “male and female.” Together with the idea of the Fatherhood of God, taught by Jesus Christ, there comes naturally in the New Testament a corresponding idea of the Brotherhood of Man. In the writings of Burns the word “brother” (or as in Scots, “brither”) is almost always used in the wider sense. He adopts the word to express all kinds of sympathetic human relationships, widening even to the universal.

Mrs. Browning, referring to a personal friendship, has said: “How do I love thee? Let me count the ways.” If we similarly endeavour to count the ways Burns sought to love his fellow-men, the study will lead us into an exploration of all the fields of Brotherhood. We will work from the centre to the circumference.

The Family Relationship

The bond of family relationship is the original meaning of brotherhood. Burns both taught this and

¹ Mate or companion.

² Goodwill drink.

practised it. The scenes in "Cotter's Saturday Night" are drawn from his own childhood home :

With joy unfeigned brothers and
sisters meet,
And each for other's welfare kindly
spirs,¹
The social hours, swift-winged, un-
noticed fleet ;
Each tells the uncos² that he sees
or hears.

Of the family Robert Burns was the eldest, and he fulfilled the elder brother's part on many occasions, seeking to settle a younger brother in a suitable occupation, and when financial difficulties arose giving from the proceeds of his authorship, to his own hurt, to deliver his brothers and sisters from impending bankruptcy. His letters to them breathe the true brotherly spirit. But for each time Burns uses the word "brother" in the family sense, there are ten examples of the wider meaning.

The Bachelors' Club

When twenty-one years of age Burns gathered round him in the Ayrshire village of Tarbolton a number of youths of his own age, and made his first essay in forming a brotherhood. The qualification for membership was "a frank, honest, open heart, above anything dirty or mean," and it was decreed that "no haughty, self-conceited person, who looks upon himself as superior to the rest of the club; and especially no mean-spirited worldly mortal, whose only will is to heap up money, shall, upon any pretence whatever, be admitted."

¹ Inquires.

² Tidings.

Although this was a bachelors' club, it was provided that each member "must be a professed lover of one or more of the female sex." The humble house in which the club met has recently been acquired for preservation as a memorial to its founder.

While Cain asked, "Am I my brother's keeper?" and the lawyer asked of Jesus, "Who is my neighbour?," seeking to excuse themselves *out of* the brotherly responsibility, Burns finds excuses for bringing himself *into* it. Examples abound illustrating the strong attachments he formed, and the value he placed on social friendship. To a much-esteemed friend in a neighbouring town he writes :

For me, I swear by sun and moon,
And every star that blinks aboon,³
Ye've cost me twenty pair o' shoon⁴
Just gaun to see you ;
And every ither pair that's done
Mair⁵ ta'en I'm wi' you.

What higher human attribute exists than this genius for friendship ?

For thus the royal mandate ran,
When first the human race began,
The social, friendly, honest man,
Whate'er he be,
'Tis he fulfils great Nature's plan,
And none but he.

Freemasonry

Immediately following upon the Bachelors' Club experiment, Burns at the age of twenty-two was received into the St. David's Lodge of Freemasons at Tarbolton. The only time Burns used the word "brotherhood," and the single

³ Sparkles above.

⁴ Shoes.

⁵ More taken, or attracted.

instance of the expression "brotherly love" in his poems is in relation to Freemasonry :

Within this dear mansion may wayward contention,
Or withered envy ne'er enter ;
May secrecy round be the mystical bound,
And brotherly love be the centre.

There is no question of the feelings of enthusiasm which attached Burns to this great Brotherhood. In his farewell to the Tarbolton Lodge he sings :

Oft have I met your social band,
And spent the cheerful, festive night ;
Oft, honoured with supreme command,
Presided o'er the sons of light ;
And by that hieroglyphic bright,
Which none but craftsmen ever saw,
Strong memory on my heart shall write
Those happy scenes when far awa' !

And in the language of the Craft he thus expresses his desires for the Brethren :

May freedom, harmony and love
Unite you in the grand design,
Beneath the Omniscient eye above,
The glorious Architect Divine.
That you may keep the unerring line,
Still rising by the plummet's law,
Till Order bright completely shine,
Shall be my prayer when far awa'.

His Brother Poets

Another "brotherhood" which all his life Burns assiduously cultivated was that of his brother poets. There was nothing of jealousy in Robert Burns. Although surrounded by doggerel rhymers, he was ever the generous appreciator and

kindly encourager. Because of their kindred desires and aspirations, however far removed in accomplishment, they had his warm sympathy. He addresses one William Simpson as "my rhyme-composing brither"; David Sillar is his "brother-poet," and to John Lapraik he writes for the same reason inviting his acquaintance. In this epistle he again urges brotherliness :

Ye whom social pleasure charms,
Whose hearts the tide of kindness warms,
Who hold your being on the terms,
'Each aid the others,'
Come to my bowl, come to my arms,
My friends, my brothers !

"Milkmaid poet" Janet Little may somewhat ill-naturedly depreciate in her rhymes the efforts of David Sillar, both amateurish rhymers ; but the big-hearted Burns has kindly help and praise for both.

Burns also expressed this brotherly feeling to poets who had gone before him. Chief of these was Robert Ferguson, who died aged twenty-four, in Edinburgh, while Burns was a youth. Burns modelled on him on various occasions.

O thou, my elder brother in misfortune,
By far my elder brother in the Muses,
With tears I pity thy unhappy fate.

When Burns, owing to the success of his "Edinburgh edition," found himself in funds—for the first and only time in his brief life—he provided out of his earnings a memorial stone for Ferguson's neglected grave whereon is recorded :

This humble tribute with a tear he gives,
A brother Bard, who can no more bestow.

Brothers in Affliction

There has been preserved a bank-note on the back of which Burns apostrophised the "cursed leaf," saying :

I see the children of affliction
Unaided thro' thy cursed restriction.

The poet cherishes the belief that in the sympathy of brotherhood, even lacking the means to relieve, there may be consolation. But the joy is doubled when the power to relieve goes with the sympathetic heart :

Affliction's sons are brothers in
distress ;
A brother to relieve, how exquisite
the bliss !

These lines are from a "A Winter Night," and Burns completes that vision with these memorable verses :

Deep this truth impressed my mind—
Thro' all His works abroad,
The heart benevolent and kind
The most resembles God.

This brotherly sympathy with misfortune in Burns has no limits. When his plough unwittingly uproots the daisy, and ruins the nest of the field-mouse, even this humble sufferer draws words of commiseration. He is its "poor earth-born companion and fellow-mortal" :

That wee bit heap o' leaves and
stibble
Has cost thee mony a weary nibble !
Now thou's turned out, for a' thy
trouble,
But house or hald, ¹
To thole ² the winter's sleety dribble,
And cranreuch ³ cauld !

¹ Without house or home.

² Endure.

³ Hoar frost.

"God knows I am no saint," he says: "I have a whole host of follies and sins to answer for; but if I could, and I believe I do it as far as I can, I would wipe away all tears from all eyes."

This survey of incentives to brotherliness in the writings of Burns would be incomplete without reference to his sympathy for the erring. Looking down from a pedestal of superiority was not his viewpoint. "Their dunsie tricks, their black mistakes, their failings and mischances" touched his heart. He begins a poetical epistle to Tennant of Glenconner: "Auld comrade dear and brither sinner"; and to another friend, Major Logan, he writes: "But come, your hand, my careless brither." Whatever their weaknesses, still they were brothers.

With a fine appeal to the "unco' guid, or rigidly righteous" on behalf of the erring ones, he says :

Then gently scan your brother man,
Still gentler sister woman :
Tho' they may gang a kennin wrang,⁴
To step aside is human.
One point must still be greatly dark
The moving why they do it ;
And just as lamely can ye mark
How far perhaps they rue it.
Who made the heart, 'tis He alone
Decidedly can try us ;
He knows each chord, its various tone,
Each string its various bias.
Then at the balance let's be mute,
We never can adjust it ;
What's done we partly may compute,
But know not what's resisted.

Ignoring class distinctions, the poet finds in the aristocracy the genius for friendship. After being

⁴ A little bit wrong.

the guest of a Scots nobleman, he writes :

Then from his lordship I shall learn
Henceforth to meet with unconcern
One rank as weel's another ;
Nae honest worthy man need care
To meet with noble, youthful Daer,
For he but meets a brother.

But Scotland is not a large enough parish for Burns. He proclaims that a patriotic nationalist may be a truehearted internationalist. Is not this a reason why his works have been translated into the language of every civilized people ?

Clouds of selfishness, fear and hatred gather thickly round us and

the Sun of Universal Brotherhood would seem to have suffered eclipse ; but this Scottish Prophet, scanning the horizon of the future, assures us that the Sun of Brotherhood will yet shine with healing beams on our troubled world :

Then let us pray that come it may,
As come it will for a' that,
That sense and worth, o'er a' the
earth,
May bear the gree ¹ and a' that ;
For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that.

¹ Prize.

THE WORLD'S INSPIRERS

Poets are the unacknowledged legislators of the world.—SHELLEY.

The Clarsach: the Celtic Harp

BY CHRISTIAN MURRAY FISHER

MUSIC, of all the arts, has the most general and most profound appeal. Each race and tribe has its own form of rhythmic and musical expression, ranging from the compelling monotony of the tom-tom to the music and magic of stringed instruments. To the primitive hunter or warrior with a dawning sense of musical vibration the twang of his bowstring as the arrow sped would be a pleasant sound, and we can imagine there was a new light in his eye as he experimented with the ringing gut.

Ages pass, and "blind Homer's lyre" is heard, the lyre that gave immortal fame to the Achaians. This Grecian lyre had seven strings, and is sometimes said to be the forerunner of the harp, but if we inquire into ancient records we find that its origin goes further back than Homer's time (about late twelfth century B.C.). Records in stone, for example, show that the harp and pipe were played by musicians of early civilizations in Persia, Babylonia and Egypt, and were it possible to trace the origins of those ancient peoples—as no doubt we shall at the proper time—we might find that the harp was derived from Atlantis.

Certain it is that it was known in the fourth millennium B.C. in the sacred city of the Moon-God—Ur of the Chaldees—as modern excavations have disclosed. In a tomb said to be that of Queen

Shub-ad of Sumer a harp of eleven strings was found, decorated with a calf's head in lapis and gold. Such an ornament would be a fit symbol of that age, when the Sun by precession was passing through the zodiacal sign Taurus; and this is confirmed in the date given by the archeologist, namely 4600-3100 B.C.

Buried with the Sumerian Queen were the ladies of her court. The bodies were in two rows, and at the end of one of these were the remains of the Queen's harper, the player's arm-bones lying across the harp. This has been restored, and is to be seen in the British Museum. The strings are not placed as those in the modern instrument, but are stretched across the angle formed by an upright rod mortised to the wood at the base which carries the sounding-board.

Coming to a less remote age—to the reign of Rameses the Third (1260 B.C.): there was found in the tomb of this King a beautiful harp of more than twenty strings. Compared with these in use today, those of ancient Babylonia and Egypt were peculiar in that there was no forepillar nor harmonic curve or bar, but they were of exquisite construction, "affording proof that every art necessary to use and ornament was in the highest perfection." They were of various sizes, some as high as six feet; and for decoration, especially

in the Egyptian type, the lotus-flower design was employed. A dirge entitled "The Lay of the Harper," Herodotus tells us, was a favourite song of the early Egyptian. The Greeks do not seem to have played the harp as much as did the Egyptians, the lyre already referred to being perhaps the more favoured instrument. That it was well enough known in ancient Greece, however, we conclude from the reference in Plutarch to Themistocles (520 B.C.), who, when taunted with his lack of social accomplishments, said: "I never learned how to tune a harp or play upon the lute, but I know how to raise a small and inconsiderable city to glory and greatness."

The stolid Romans were apparently even less interested, law claiming most of their attention when they were not engaged in war and conquest. The Emperor Trajan (A.D. 56) said he preferred swords to harps.

From the foregoing we may assume the great antiquity of the harp, and also the high state of culture of those who made and played it, and in the light of records so far discovered may conclude that it was brought direct from Egypt to Ireland, and thence to the Western Isles of Scotland by the Irish-Scots, said to have come to Britain from Phoenicia about 400 B.C.

Clarsaich, the Gaelic name for the harp, has direct reference to the form and material of which it is made. The word is derived from *clar*, that is, wood fashioned and smoothed to a certain shape. In the old *clarsaich* a block of wood or portion of a tree was

hollowed out to form the belly and sounding-board; in poetry it is sometimes referred to as a tree: "That sweet-sounding tree that banishes grief!" *Clar* means also a stave in music. *Ach* refers to the one who plays, the "s" having crept into usage between the syllables perhaps for euphony. Besides *clar* and *clarsaich*, the Gaelic poets use the word "*cruit*" (pronounced crootch)—an Oriental word—for the smaller harp, one more portable than the "heroic" *clarsach*. The *cruit* was slung on the belt and carried about by minstrels in olden days, and by the clergy, who beguiled with its music their long journeys on foot. A certain abbot is said to have carried one at his girdle from Clare to Cashel—a distance (gauging it on the map) of some seventy miles. That must have been a *Cruit mo Cridhe* ("Harp of my Heart") as the song has it. And a *cruit* such as this was doubtless the "wild harp" of Moore's "Minstrel Boy."

There is a famous *clarsach*—the Irish harp in the Library of Trinity College, Dublin—said to have belonged to Brian Boru, supreme Monarch of Ireland, who in the hour of victory was killed in battle against the Danes at Clontarf (A.D. 1012). Some authorities, however, hold that this harp is of more recent date.

Of Scottish *clarsachs*, the best-known are the "Queen Mary" and the "Lamont" harps, both in the Museum of Antiquities in Edinburgh. The latter bears evidence of harsh usage during its travels in Eire, in the Highlands and the Isles, when for centuries successive bards possessed it. In an early

Gaelic poem the poet addresses a very old harp, asking what has become of its former lustre! The harp replies that it had belonged to a King of Ireland and was played at many a royal banquet; that long afterwards it passed into the keeping of Dargo, son of the Druid of Baal, then to Filan; Oscar and Diarmid and the bards played upon it, until eventually it came into the hands of priests and other lovers of the Muse. Whether the poem refers to the "Lamont" harp or that of Brian Boru—we must leave that to conjecture.

The "Queen Mary" harp, on the other hand, has not suffered from rough handling. Although much of the original elaborate ornamentation has been removed, the harp is remarkable for its beauty and the exactness of its construction, and while its association with Queen Mary has been questioned, it will ever be looked upon as the queen of clarsachs. The most cultured of the Stuart Kings, James IV, an ancestor of the Queen of Scots, was an accomplished musician; a contemporary of this Sovereign relates how he charmed his Court with wonderful singing while he accompanied his song with the clarsach.

Some of the old clarsachs were strung entirely with brass wires, and harpers' finger nails were trained to resemble, somewhat, the jacks of the harpsichord; but some players used a plectrum. Recently there has been a revival of this type by Mr. Arnold Dolmetsch, who has built several harps strung entirely with wire.

Contrary to the modern manner of resting the clarsach on the play-

er's right, the fingers of the right hand playing the upper strings, pictures of the sixteenth to the eighteenth century show the harp on the left shoulder, and today we occasionally see a harpist playing the treble strings with the left hand.

The modern Irish and Scottish clarsachs are strung with gut, except for four or five strings in the bass, which are of copper. The C strings are dyed red and the F strings are black. The compass of the Caledonian clarsach is over four octaves, and it is ordinarily tuned in the key of E flat by pegs on one side of the harmonic curve to which the strings are attached; these are regulated by a harp-key. Modulation is effected by little "blades" on the opposite side, each of which, on touching its corresponding string, raises the sound one semitone. This is done with finger and thumb of the left hand. In this way a player tunes in to any key required.

The first-known Celtic harps were formed in the ancient manner; at a later period the forepillar was added to give greater strength to the frame and allow more tension in the strings.

The esteem in which the harp was held in Ireland is shown in the Book of the Brehon Laws, a code of law called the *Seanchus Mor*, compiled in the fifth century A.D. It is interesting to find there special legislation relating to the non-return of a harp-key. For this "crime" a heavy penalty was inflicted—and justly so, for of what use would a harp be without a key to tune it!

Harpers in the days of old had their idiosyncracies. They did not like to be called bards: there was a

sharp line of demarcation between poet, musician and bard. Bards were sometimes poets—minor poets—but many of these used the harp to accompany tales and songs not of their own composition. They were not the players who had undergone the long training that was necessary for the true harper. "Seven years go to the making of a harper," say the old tales, and even then it was not everyone who could pass the severe test of complex modulations, which required great skill and technique. Many of the runs and trills practised in the old days were used also on the bagpipe. But in Scotland, as in Ireland, long before the bagpipe was in fashion, the clarsach was our national musical instrument.

The long-submerged though undying Celtic spirit is reawakening to its heritage of Beauty and Goodness: Beauty personified in Deirdre, and Goodness in Bride and Columba who, with the Heroes of the Fayne, were the subjects of folk-song and story throughout Gaeldom. For many years the clarsach has been silent, but our ancient harp is once more taking its place as the true accompaniment of the old songs, and the old tales too. This welcome resurgence of interest in the things of the spirit cannot, however, be regarded as a purely Celtic renaissance but as part of that general cultural activity which is finding expression in every phase of Scottish life. On the Celtic side it is a movement

which is difficult to assess. The urge of a new enthusiasm reveals a tendency in many towards an uncritical acceptance of all things Gaelic as of value. Wise leadership will therefore be necessary to guide the movement in the direction of discrimination and just appreciation of all that is finest in Celtic achievement. A hint at the method of approach will be found in one of Kenneth MacLeod's tales:

One day long ago three galleys put into a creek in one of the Isles. The three crews with their harpers met in a cave at the greying of night. Shortly before dawn the harping ceased and the listening ones asked softly but eagerly whence the itch for music? Each of the harpers gives an answer, and here is what the third one said:

"It was a boat that came to our creek. There was a woman in her. And she sang a strange tune, something from another shore. My fingers will always be feeling now for the other shore."

"Which makes you a harper," said the listening ones.

"Which makes me a little child," said the harper.

The important fact is the response of Gaeldom to the vibration of the New Age into which we have entered, the Age of the Humanities, when by God's grace through His returning children all discordant things will be resolved into harmony and beauty.

Rest springs from strife,
And dissonant chords beget divinest harmonies.

1. *The Green Harper*

His harp the Great Magician played,
The music rang in golden glee :
On endless night of densest shade
Blazed forth the Sun in majesty,
Whose Flames Divine made worlds to be.

Again the Dagda's harp-strings sang,
Most bitter-sweet the melody ;
Then conscious Life, with rapturous pang,
Earth, fire, air, water's harmony,
Rose in their mingled symphony.

His harping done, the Dagda smiled,
Seeing His tune's creation fair ;
Then Faerie, His most wondrous child,
His youngest born, above compare,
Showed forth His joy in Beauty rare.

Note by Mr. Aldhouse : The Green Harper's creation is derived from the *Shencus Mor*. It is found in the Elder Edda, but the Druid scripture is much more poetical. The description of the making of Faerie from the Smile of God is unique. I believe this particular account of creation was never before in print : I unearthed it quite lately. The Druids said : " The Green Harper, He who is the Dagda Mor (the Great Magician) made all the worlds by His music. The Fairies are the embodied joy of Nature. In the end, God will burn up Nature with a kiss, and recreate it for His perfect pleasure."

2. *Song of the Trees*

The Druids claimed the power both of seeing and hearing the messages of Nature. Armergin was the Archdruid of the Clann Mille, and another title of this song is "The Clairaudience of the Archdruid." The song is taken from the Book of Kilsallaghan in the Library of the Royal Society of Antiquaries, Dublin.

Armergin the Druid stood
By the sacred Hazel Tree.
All the foliage in the wood
Larch, oak, elm, and ash, said he,
Has its own sweet minstrelsy.

Through their fronds the breezes play.
Weaving an enchanted tune,
Carolling a mystic lay
In the leafy hours of June,
Crooning all the sunny day.

Roundelays of birth they sing.
Buds re-born, they touch their prime,
Verdant youth of leaf in Spring,
Autumn is the fading time
When the frosts begin to sting.

Now the sap will be withdrawn,
What was then their life has passed,
As the husks which strow the lawn
Disintegrate and crumble fast;
Life back to the trunk is gone,
Yet Life in Spring renews its task.

Therefore, Re-embodiment
Is the song of every tree.
Life which sleeps and wakes anew,
With the Year's young gaiety
Reincarnate, let us sing—
Greenness flecked with golden gleams.
So for mortals all is Spring
The glad fulfilment of their dreams.

F. H. ALDHOUSE

Saint Bride of Scotland

BY BESSIE A. FORBES

The Harvest Festival

NOT so many years ago, in many parts of Scotland, had we chanced to be near a harvest field at the end of the harvest, we might have seen the reapers all rushing with shout and laughter towards one part of the field. Every one wanted the honour of lifting the last sheaf. This sheaf was known as the "maiden," and the people of a district were always interested to know who had lifted it. When the farmer had safely gathered in the harvest, it was the custom to clear out the granary, hang up the last sheaf, decorated perhaps with coloured ribbons, and invite as many as the place would hold to a dance—also called the "maiden"—which lasted from dusk till dawn. Many explanations could be given for these celebrations, but it seems quite certain that the Goddess of the Crops was being honoured.

In all agricultural countries, we find these deities worshipped, who took a special interest in the land: Ceres in Greece, Keridwen in England, and St. Brigit in Ireland—or, in Scotland, St. Bride. Bride had all the qualities of a more ancient Goddess.

If we look to the Hebrides, which seems to mean the "Isles of Bride"—although this has been questioned—we find that her special day is the first of February. On that evening a sheaf of corn is dressed up as

a "maiden," and honoured by a merry crowd. As the fertility of the soil enables men to give away part of the gift of Mother-Earth, so does this honouring of Bride mean the giving—or sacrifice it may have been considered in earlier times—of part of the garnering.

The maidens of the Hebrides used to visit every dwelling within reach, to collect gifts for the Bride Feast on the day of St. Bride. Butter, cakes and cheese were given freely, or flowers to decorate—which were not too plentiful in that northern land—and although a small part of these offerings were used for the feast, yet the larger part, almost all, in fact, were afterwards given to the poor folk of the district. The maidens, carrying the decorated sheaf and the Bride-offerings, would make a procession to the house selected for the rejoicings, and having shut all the doors and windows they would place the sheaf in a basket crying out: "Bride is come. Bride is welcome."

This was called spreading the bed for St. Bride. Then the young men of the district would knock at the door and ask for permission to honour St. Bride, which they did by dancing until morning. This custom has a very beautiful story behind it, and one can imagine the tale being told by the mothers of Skye to their children on dark winter nights, when the wind raved, and the rain rolled down the thatched

roofs of their dwellings, or when the mist darkened their world. Sitting by the peat fire, one would tell this story.

The Nurse-Maid of The Christ

One early dawn long ago, on her birthday morning, Bride climbed to the summit of Dunn-I, in Iona. At last she came to the Fountain of Eternal Youth, which is hidden there, and stooped to drink. As she drank, she saw reflected in the pool a most beautiful woman—even more beautiful than herself. She turned quickly, but no one was there. Looking round, however, she saw two rowan trees—or quicken trees they were called in the story—interlace their branches and together make an arch in the form of a crown. Slowly she walked towards them, and found herself lifted up as she passed through, and borne in their shade by angels far across the sea.

On hot Eastern sands she was gently brought down, and there she saw her father coming towards her dressed in the manner of the East. He told her he was an innkeeper at Bethlehem. Bride must have wondered if she were dreaming, or if the cool slopes of lonely Iona were but a dream. There had been a terrible drought in this land, and no water was to be had near, so the innkeeper had to journey far to get water for his household.

Maybe he went away with a very hopeful feeling in his heart this time, because it had been foretold that after a terrible scarcity of water there would come a sudden plenty, and the Christ-child would be born. We can imagine the innkeeper leaving his home, looking into the

distance of blue sky and hot, burning sand with a world of longing in his eyes.

But before he went, he had to look after his young daughter, and he gave Bride a bottle of water, and a flat cake of bread to eat while he was away, telling her to share it with none, and to admit none to the inn. Soon a man, with a very beautiful woman, arrived at the inn. They were both tired, hungry and thirsty, and weary with travel, and Bride's heart was wrung with compassion for both. But she was filled also with an eager joy, for she had recognized the beautiful woman whose reflection she had seen in the fountain in Iona. So tired and wayworn were these pilgrims, that she gave them of her little store of bread and water, feeling happy to be able to help them. She watched them go on their way, but was astonished to find as she returned to the inn, that the bottle was still full of water and the bread was unbroken.

When the innkeeper returned in the evening, he heard the sound of rushing water. The drought was ended. He asked Bride if she had seen any strangers, and Bride told him all. Feeling sure the strangers were Holy Ones, they both went out to look for them, and passing the stable door Bride saw a light gleaming. She pushed open the door, and looked in, and there were the two travellers—and a third—a little child newly-born. Rushing forward, Bride lifted the babe in her arms, embracing it lovingly, and for this she was called ever after in the Hebrides "the Nurse-Maid of the Christ," or "the Foster-Mother of the Christ,"

because, except for the Holy Mother Herself, she was the first to hold the child in her arms. It is said that she spread a bed for the babe, and so it became a very beautiful custom in the Isles, on St. Bride's Day, to spread a bed and to have it ready for any stranger or homeless wanderer who might pass, for the people say that perchance the Christ may come that way as he came to the inn at Bethlehem. There is a very majestic old Gaelic rune, discovered by Kenneth MacLeod, which describes this custom :

I saw a Stranger yestreen,
I put food in the eating place,
Drink in the drinking place,
Music in the listening place,
And in the sacred name of the
Triune

He blessed myself and my house,
My cattle and my dear ones.
And the lark said in her song,
Often, often, often, goes the Christ
in the Stranger's guise.
And the lark said in her song,
Often, often, often, goes the Christ
in the Stranger's guise.

It is called the "Rune of Hospitality."

Bride was kept for a year and a day at the inn, and one evening she found again an arch of the rowan tree, and once again angels carried her back to the cold northern Isle of Iona, with its slopes all covered with the homely heather, and her father met her as he had ever been, a tender keeper of sheep.

A Daughter of the Fire

One of the greatest qualities of Bride was charity. She could withhold nothing which was asked of her—which is also one of the at-

tributes of Mother Earth. The soil gives us back abundantly what we give to her. Many stories are told of the prodigality of St. Bride. All she had, she gave, whether it belonged to her or not. Indeed, she seemed able to give more than she had. We are told that a leprous old woman came to her one day and asked for milk to drink. Bride had none, but gave her a cup of water. As the woman drank it, the water turned to milk, and she was immediately cured of her leprosy.

Another story is told. Bride was left in a house alone, one day, except for a boy who was blind and paralyzed. Some people came to the door and asked for alms. She asked the boy where were the keys, and when he told her, she told him to go and get the food and distribute it to the people. This he did without difficulty, and he was cured of his infirmities.

Still another story of St. Bride comes from the Island of Eigg. It shows how she was supposed to guard all motherless children. Three orphans were playing on the sand long after all the other children had been mothered to sleep. At last, one of them caught sight of a small boat, or coracle, tied to a rock. As children will, they set it adrift, they clambered in, and it sailed away out to sea. As night came down, and the hills of the Isle of Rhum began to appear, the children became afraid, but Bride came softly over the water, hushed them to sleep with a lullaby, and guided the coracle safely home.

She was regarded, too, as the guardian of all young things: "St. Bride of the Kine"; "St. Bride of

the Blue Brat"—"brat" meaning "mantle"—but she is always the same gentle Saint.

Legend has it that Saint Bride—or Saint Brigit in Ireland—was the first to found a religious order for women. She built a cell, or church, at Kildare in Ireland, and of course Kill-dara means the cell of the oak, where she and her maidens kept the fire always alight. All who study these ancient personages find that the new is often grafted on the old, and that new people are endowed with the old attributes, and perhaps some additional. She was supposed to have come from Ireland to Scotland—a "Daughter of the Fire," in fact a Druid.

In Ireland until recently, no one would blow out a candle without whispering a prayer that the light from Heaven would be renewed to him. Fire was absolutely necessary for the life and comfort of all in these northern climes, and for that alone it would be revered. It is certain that the recesses of the lower Grampians in Scotland were long a stronghold of fire worship, and perhaps it is not strange to discover in that district an old church and churchyard called "Logiebride." The name means "The Opening of the Valley of Bride," and in this glen many relics of fire worship may be found.

We are told also that Bride went to Llanbride, near Elgin, where she taught Christianity. But "Llan" means "Grove," so she seems to have been wise enough not to try

to root out Druidism, but to add the Christian teachings.

At Abernethy, a small town in Perthshire, there once was a church dedicated to St. Bride, and a fellow Theosophist tells me proudly that her garden was the place dedicated to the Saint. It is said that Bride actually visited Abernethy. Obviously there is some link between Abernethy and Ireland, because we find at Abernethy one of the two round towers in Scotland, such as are fairly common in Ireland. Bride is said to have been buried in Abernethy, but it is more likely that some relics of the Saint were kept there. Pilgrimages were made to the Shrine of St. Bride at Abernethy up to the time of the Reformation.

There are many places in Scotland associated with Bride, and many wells and churches are dedicated in her name. Possibly it was to try to inculcate the virtue of charity among the early Christians of Scotland that this noble woman went there, and while giving them the sacred fire for their hearths at Beltane and Hallowe'en, she would teach them many other things as well. There seems no doubt that the St. Bride of these later days was a Druid who taught Christianity, and it is quite plain that her qualities endeared her to the people, and that the help she gave them, whether as a Christian Saint, or their Druid Helper, brought her very near to their hearts—especially to the women of these early and rougher times.

Problems of Anthropology

BY E. W. PRESTON

II. THE RACES OF MEN AND THEIR DISTRIBUTION

In three chapters Miss Preston discusses the approach of Science to the Occult Theory. How near Science is to the solution of the problem of man's ancestry—this she showed in our June issue. In the article below she traces the development of the races. The final article will treat the adjustment of the world's population according to laws inspired by the Manus.

Human Geography

AS students of the Plan as it shows itself in world history, it is useful for us to attempt to unravel to some extent the tangled skein of the races of men and their distribution. This subject is studied today by science from many points of view, a comparatively new approach being that of human geography.

"Since man, seeking an outlet for his energies and satisfaction for his wants, is one of the forces which have contributed powerfully to the modification of the 'pattern' of the Earth's surface as we know it today, modern geography has extended its scope to include human activities in relation to the physical environment."¹

In Theosophic literature we need not only maps such as those by Scott Elliot, which show something

of the physical configuration of the Earth's surface at certain epochs, but a series giving the world distribution of races at successive periods according to Theosophic history. Something has been done in this direction by Mr. A. Schwarz² and Mr. Drinkwater and myself in maps showing the migrations of the Atlantean and Aryan races, but much remains to be done.³

This article includes one such map dealing with the distribution of the subdivisions of the White or Aryan Root Race.

Although, as was pointed out in the preceding article ("Man's Family Tree"),⁴ the separation of man from the common mammalian stem probably occurred as far back as eighteen million years ago, yet our actual records, for example

² *Vade-Mecum to Man: Whence, How and Whither*, by A. Schwarz.

³ *Corroborations of Occult Archeology*, by G. N. Drinkwater.

⁴ See June THEOSOPHIST.

¹ *The March of Science*, p. 24. Art. "Geography," by G. R. Crone, M.A.

flints, fossil remains, etc., go back no further than the early Pleistocene period, some half million years ago. As yet, science has found no definite earlier record of Homo Sapiens, though this half million of years is a great extension of time compared with that previously accepted. Neither is science by any means yet in full possession of the details of what occurred during those half million years.

Mr. R. B. Bean, in *The Races of Man*, says: "We may place the time period from the earliest chipped flints to the present day at somewhere in the neighbourhood of 300,000 years in all probability."¹ His dates are on the whole shorter than those given by other authorities, but he points out that "the exact calculation of the ages of man are still rather indefinite."

We may quote the following table which was published in *Nature*, 20th June 1936, p. 1040:

TABLE 1: PLEISTOCENE CHRONOLOGY

Homo Heidelbergensis	500,000 B.C.
Acheulean (Culture) about	182,000 B.C.
Mousterian (Neanderthal) about	140—105,000 B.C.
Aurignacian "	95—69,000 B.C.
Solutrean "	67,000 B.C.
Magdalenian "	65—18,000 B.C.
Mesolithic "	15—7500 B.C.
Neolithic (Postglacial)	
Atlantic phase)	7500—4000 B.C.
Historic Period	4000 B.C.

¹ *The Races of Man*, by R. B. Bean (1936), p. 120. This book is an excellent summary of what is now known, and is commended for study.

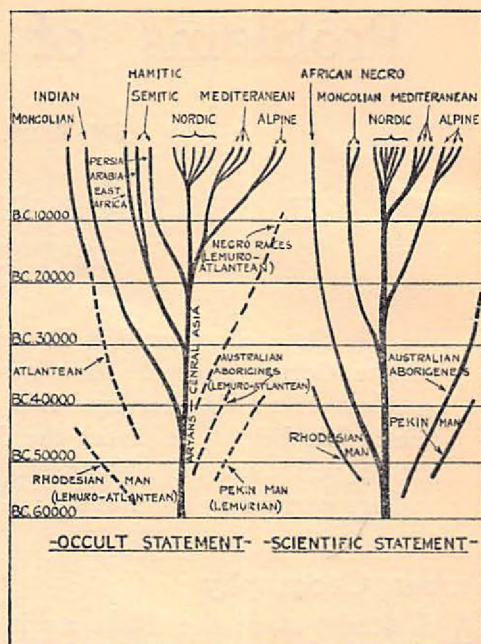


DIAGRAM 1

Trees of Races

Occult and Scientific Presentations

At the dawn of the historic period, science finds recorded three, and some authorities would say four experiments in race production:

1. BLACK. Pre-Dravidian—Bushmen, Negroes.

2. YELLOW-BROWN. Mongolian, Malay, North American Indian.

3. WHITE. Hamite, Semitic, Alpine, Mediterranean, Nordic.

Occult history recognizes these three types as predominantly Lemurian, Atlantean, and Aryan. (See *First Principles of Theosophy* for some pictures of the types of men of these races.)

In Diagram 1 we give a comparison of the "trees" of the races of man according to science and according to occultism.

The Dispersal of Man

Bean suggests that about 100,000 B.C., towards the end of the Ice Age, Neanderthal man spread from Europe into Asia and Africa and became altered into the many racial types. Later on the Aryan races spread back again into Europe.¹

We should not agree that the Black races spread from Europe, but rather from their own continent Lemuria, in the Pacific Ocean. But we may well agree that the Yellow-brown race did, about 100,000 B.C., spread across Europe and North Africa and through the Mediterranean into Asia.

The White race, then a mere nucleus, passed through North Africa about this time and established itself about 80,000 B.C. in

¹ *The Races of Man*, p. 8.

its home in Central Asia. Thence it spread into Europe again and finally through almost the whole world.

This racial movement first eastward from Europe into Asia and back again, makes it difficult for the scientist to interpret his data, and it is not surprising that, being unwilling as yet to accept the existence of the continent of Atlantis, he places the home of man in Europe about 100,000 B.C. rather than in Ruta and Daitya.

MIGRATIONS OF THE ARYAN RACE

A map showing the movements of the Yellow-brown (Atlantean) Race has been published in *Corroborations of Occult Archeology*.

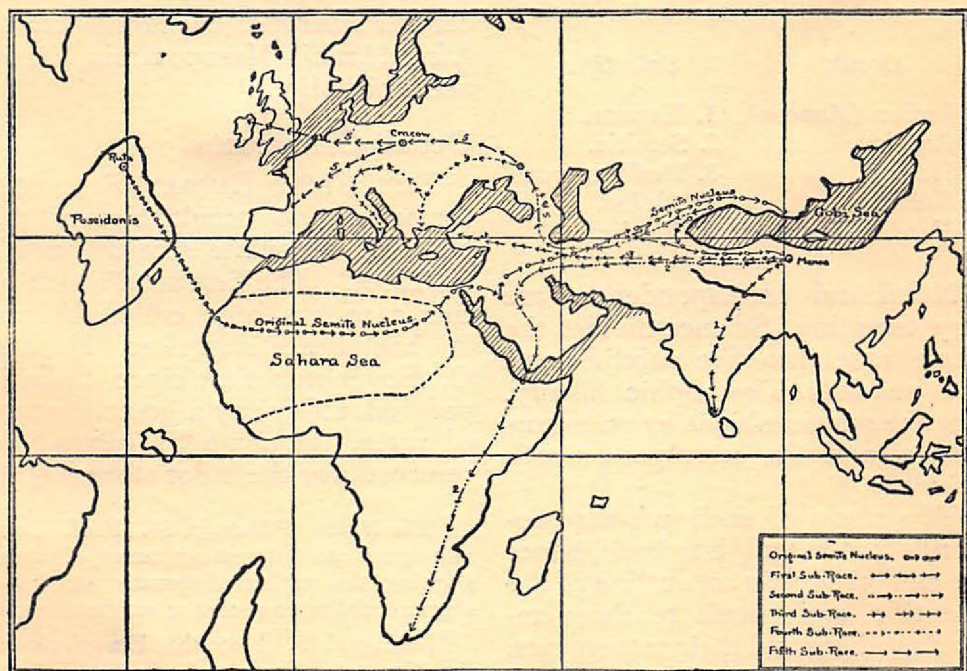


DIAGRAM 2. MIGRATIONS OF THE ARYAN RACE

Diagram 2 is from this book, showing the dispersal of the White (Aryan) Race from their home in Central Asia, according to occult history. We may note that most of these migrations passed through Mesopotamia, thus giving ground for the belief that this portion of the world, and especially the Iranian Plateau, was a very ancient centre of civilization.

Modern scientific opinion divides the White, sometimes called the Indo-European Race, into five main types. This race contains peoples of varying colour of skin, from Scandinavian blondes to Hindus and Abyssinians. Notwithstanding the deep pigmentation, these latter have the quality of skin characteristic of the white race.¹

TABLE 2: SUB-DIVISIONS OF
THE WHITE (ARYAN) RACE

Occult	Scientific
1. Indian (Manoan).	1. Hamite.
2. Arabian.	2. Semitic.
3. Iranian.	3. Mediterranean.
4. Keltic.	4. Alpine.
5. Nordic (Teutonic).	5. Nordic.

Numerical correspondences are very tempting. Science divides the whole race into five subdivisions, and so does Theosophic history. But the relationship is by no means simple, and the correspondence is *not* exact.

The study of each sub-race demands a monograph to itself, hence we can give only an outline of the scientific and occult teaching regarding them and their movements. Some aspects have already been

dealt with by Mr. Drinkwater in *Corroborations of Occult Archeology*.

Scientific Statements

(1) THE HAMITIC TYPE. This type was the first to be realized and "spread to Egypt over northern Africa and southern India as the Dravidians, and into the Pacific. Also into South Africa, where they mixed with the Bushmen and Hottentots. When they moved up the Nile they established the great dominion of the Pharaohs."² Today the Dravidians, Nubians, Danakils, Negroes and Galla are predominantly Hamitic.³

(2) THE SEMITIC TYPE. The homeland of this race is thought to be Arabia. They include the ancient Akkadians and Canaanites and Hebrews; also the present Arabs, Amhara, Jews and Moors. Their present habitat is eastern and central Europe, including North Africa, Arabia, Mesopotamia, Persia and Asia Minor.⁴

Occult Statements

THE FIRST (INDIAN) SUBRACE. According to occult history the home of the white race was north of Tibet. The first subdivision of this race has been called Indian. It has been suggested by Mr. O. Bovenkerk that since India is peopled today by a great mixture of races, the name "Manoan" be reserved for the Root stock. The

² *The Races of Man*, p. 64. Prof. Bean also gives an interesting series of maps showing the various dispersals and invasions according to recent scientific thought.

³ *Ibid.*, p. 106. Note that Bean includes the Negroes. Some authorities would not do this.

⁴ *Ibid.*, pp. 73, 74, 107.

¹ *The Races of Man*, p. 89.

first migration of the Aryan Race is said to have occurred from about 60,000 B.C. onward, when a section of the Manoans descended into India, established there a great empire and spread thence into the Pacific. It is possible that the intermingling of this first subrace (called in *Man: Whence How, and Whither*, the Indian) with the Atlantean races still in possession, produced what science recognizes as part of the Hamitic race, the Dravidians, and some of the inhabitants of the Pacific.

Wave after wave of Manoans passed down into the plains of India, so that the Indian peoples, especially in the north, became increasingly Aryan in type. These invasions continued till comparatively recent times, when the last of the Manoans left their home. Thus the "Indian" race contains representatives of very early as well as late Manoans.

In addition we know of the invasions of India in historic times by Nordic, Mongol and Semitic races. India, then, is a great mixture of Aryan races, but is predominantly Manoa, the South Indians—the Dravidians—being what science calls Hamitic.

THE ARABIAN (SECOND) SUBRACE. About 40,000 B.C. a wave from Manoa passed through Mesopotamia and spread thence into Asia Minor, Arabia, Abyssinia and South Africa.

A mixture of these with the existing Atlantean races may have produced the type now considered, as in the Nubians and Galla, to be Hamitic:

The occult story of Egypt includes a late Aryanization of Egypt by Manoans via India. Possibly

this was an addition to the Hamitic (2nd subrace and Atlantean) race already in occupation.¹

THE IRANIAN (THIRD) SUBRACE. This race also came from Manoa and established itself after 30,000 B.C. in Mesopotamia (Persia, Iran and Irak). It would seem to be predominantly identical with the race which science calls Semitic.

EUROPE

Scientific Statements

THE MEDITERRANEAN RACE. "When the Ice Ages passed away, genial conditions set in first round the Mediterranean. Into this area waves of migrants entered. They were people of the Mediterranean type. Gradually they spread into northern France and the Netherlands and eventually entered Britain about 5,000 B.C."²

"The Mediterranean race originally occupied Sumer, Syria, Palestine, Egypt, Crete, and parts of Asia Minor, which during Mesolithic times had been partially occupied by the Semitic race. About 4000 B.C. or earlier they spread westward, distributing themselves over the Aegean, peopled Italy and Spain, and passed northward into France and thence to England."³

"The first of the Mediterranean migrants into Greece were the Pelasgians."⁴

¹ See *Man: When, How and Whither*, also *Corroborations of Occult Archeology*, and a further article by G. N. Drinkwater on this subject.

² Prof. Swinnerton. *The Listener*, 21 Oct. 1936.

³ *The Races of Man*, pp. 72, 73.

⁴ *Ibid.*, p. 11.

They are described as being a brunette type with dark hair and deep brown eyes. They are short

and Cornwall, and the west coast of Scotland.²

THE ALPINE TYPE. "Another wave of migrants followed the retreat of the glaciers, into the mountain regions. These people came from the East into Central Europe along the flanks of the mountain axes. These were the *Alpine race*. They settled in Switzerland about 4000 B.C., and their culture spread over into France."³

Bean considers this race to have been the first modern people in

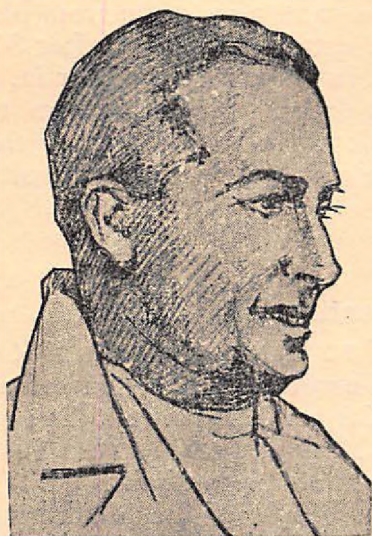


DIAGRAM 3
Mediterranean Type

and slim, the head is long and narrow, and the face oblong with fairly well marked features and sallow complexion.⁴

Diagram 3 gives an impression of this type.

In ancient history the civilizations accredited to this race are the Sumerian, Phoenician, Cretan, Greek and Roman. Today the Mediterranean race occupies in general the Mediterranean coasts from the Azores and the Canaries to the Levant, and part of north and east Africa. Their purest representatives today are the Spaniards. They are well represented in Italy, France, and in South Wales

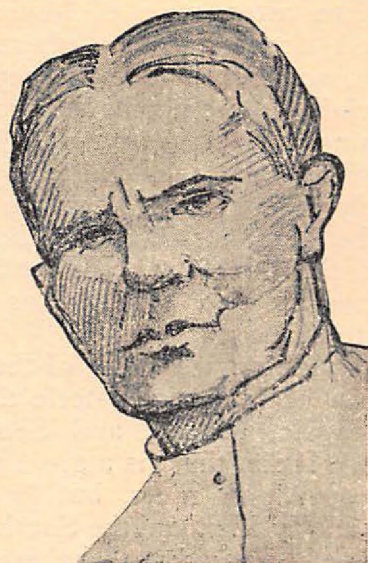


DIAGRAM 4
Alpine Type

Europe.⁴ They were known as Thraco-Phrygians and founded the Mycenaean culture and influenced ancient Greece.³ They are described as round-headed and as

² See map, diagram 6.

³ Prof. Swinnerton, *The Listener*, 21 Oct. 1936.

⁴ Bean, *The Races of Man*, p. 11.

¹ Swinnerton, *The Listener*, 21 Oct. 1936, and *The Races of Man*, pp. 98, 99.

having medium hair and eyes, medium height and broad shoulders. "A sturdy, stocky man with a tendency to tubbiness in middle life and a round cheerful face."¹ They are good followers, but not leaders.

Today the Alpine race, mixed more or less with other groups, forms the predominant part of the peoples of the Russian nation, of Central Europe and the Balkans. It also forms a large proportion of the peoples of Switzerland and France. (See map, diagram 6).

THE NORDIC TYPE. Some thousands of years ago a shepherd people, "Horsemen of the Steppes," lived on the grasslands of Eastern Europe. Slowly they moved westward, intermarrying with the Alpine race and forming the Beaker people. They were born leaders and possessed great fighting abilities and power of organization. Accompanied by followers of the Alpine type, they passed over north Germany and Scandinavia, reach-

ing Britain about 2000 B.C.¹ These were the forerunners of that dominating race which is now known as the Nordic, and which has spread from northern Europe into North America and Australia. In its purest form it is found round the Baltic Sea, and Sweden may probably claim to be the oldest State in Europe.² They are tall in stature, have light wavy hair, blue or grey eyes and prominent features. They have a nicely coloured complexion and blush easily.³

Occult Statements

About 20,000 B.C. the Keltic and Teutonic subraces left Manoa together and passed through Mesopotamia and Asia Minor. The Keltic (fourth) subrace about 10,000 B.C. spread round the shores of the Mediterranean, one branch passing up the Balkan States into Central Europe, forming the Albanians. Early subdivisions included the Pelasgians, Phrygians and Armenians. Later representatives are the Spaniards, Italian and French.

The Teutonic (fifth) subrace remained for a long period in a centre near the Caucasus. After about 8500 B.C. they moved into Europe and again settled in a subsidiary centre in Poland, whence they gradually overran the whole of Europe, passing into Scandinavia, North Germany and Britain.

It would seem at first sight that the Keltic³ subrace might be identified with the Mediterranean type.



DIAGRAM 5
Nordic Type

¹ Prof. Swinnerton, *The Listener*. Oct. 1936. and *The Races of Man*, pp. 13, 103.

² *The Races of Man*, p. 77.

³ See *Corroborations of Occult Archeology*, pp. 56-59, for some further discussion of the Keltic race type.



DIAGRAM 6. APPROXIMATE DISTRIBUTION OF RACES IN EUROPE

It must be remembered, however, that the races round the Mediterranean have been mixed for many thousands of years. The Hamitic and Semitic Races, as well as the Mediterranean, have passed along the shores of that sea, and the type cannot be by any means pure. One might suggest further that the branch of the Keltic race which occult history describes as passing northward from the Balkans into Central Europe might have some connection with the Alpine race. It is equally possible that this race was an early migration of the fifth race from the centre in the Caucasus.

Ethnologically, the Alpine may be allied to the Nordic, and the Mediterranean to the Semitic, but the characters of the Nordic and the Alpine races, as described above,

are so distinct that on psychological grounds it seems more likely that the Teutons, or fifth sub-race, may be considered as Nordic, while the Alpine is the Keltic race, and the Mediterranean is Keltic modified by Semitic, Nordic and Hamitic, and even Toltec.

Occult history includes the Russians (Slavs) in the Nordic race, but it is likely that this applies to the leaders, the peasants being Alpine. The Russian language is closely allied to Sanskrit, and one wonders if there was ever a direct migration from Manoa, northwest into Russia.

The map, diagram 6, is an attempt to show the distribution in Europe of these three later races. Actually the situation is even more complex than the map shows. It is based on a map by L. C. Stoddart in *Racial Realities in Europe*.

Of the Aryans as a whole, Professor Bean writes: "In Irania the Aryans imposed their speech and culture on other people, but kept their racial characters distinct. Thus we read of noble rulers as Darius, of such great heroes as Rustum; of poets and mystics such as Omar Khayyam. . . So also from the Indo-Aryans we inherit a rich legacy of a copious and varied literature—the Veda, the sacred literature of Hinduism; the Ramayana and the Mahabharata, the two great epics of India; and endless theosophic writings. The Ancient Aryans of the East and West possessed some of the highest ideals, and the impress of their ideals upon the thought of the West and of the East is clearly visible."¹

Looking toward the future, it would seem that the time of purity of race as imposed by caste or taboo has passed away. Racial purity does not exist in Europe except in small sections of the community. Consciousness of race has been replaced largely by national consciousness. This is something very real, and is best understood and studied from a psychological point of view. It does not mean national aggrandizement, but something

which is an inevitable prelude to international consciousness. As Dr. C. G. Seligman says: "Anthropology and psychology studied together may lead to a deeper understanding of the life of . . . peoples, as well as illuminate some hidden springs of human emotion and desire."²

The work of the Manu in the future would seem to be concerned more with changing the subtler bodies of His group of people than with physical racial purity.

² Quoted by Dr. A. C. Haddon, Art. "Anthropology" in *The March of Science*, p. 80.

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¹ *The Races of Man*, p. 13.

Extra-Sensory Perception :

A NEW METHOD OF INVESTIGATION

BY G. N. M. TYRRELL

Mr. Tyrrell is no way associated with The Theosophical Society. He is on the staff of Bedford College, London, and is one of the group of investigators connected with the University of London Council for Psychical Investigation. The following account indicates the painstaking and cautious investigations which he and others are carrying out in order to establish indubitably the fact that extra-sensory methods of perception do actually exist. It is a useful commentary on the methods of Dr. Rhine, described in our April issue.

THERE is a vast amount of evidence for telepathy in the record of dreams, impressions, mediumistic phenomena and the like; but in all these cases the evidence is not experimental but spontaneous, and it is difficult to say how likely or unlikely are spontaneous cases to have been due to chance. To deal effectively with the chance question, one must use events which are amenable to measurement, such as the events provided by the cards in a shuffled pack. One can then say that the chance expectation of successes is just so many, and if these are greatly exceeded, that some other factor besides chance must have been at work.

Many experimenters have used packs of playing-cards because they are easily come by; but, in fact, these are too complicated for telepathic experiments, there being no less than eight degrees of success and one of complete failure in guessing a playing card, when suit, colour, denomination and court

rank are taken into account. Simpler cards bearing diagrams have recently come into use.

But cards of any kind have this disadvantage, that if the subject is allowed to see or handle them, it is difficult to be sure that slight indications or marks on the backs or edges may not have been picked up subconsciously and have acted as a guide to the percipient. Those subjects who score best are probably not quite in the normal state of consciousness when they are doing so, and it is just in this state that hyperaesthesia of the senses sometimes occurs. Cards, too, require continual and thorough shuffling and constant renewal of the pack.

In the work here briefly described, cards were dispensed with, and an apparatus was used instead which eliminated their drawbacks and offered other advantages as well. Five small boxes with hinged lids, each containing an electric pea-lamp, were placed in front of the percipient; and five silent keys

were placed in front of the operator, the two being separated by suitable screens. The operator, giving an electric signal and simultaneously pressing a key, lit one of the electric lamps; while the subject, hearing the signal, opened one of the boxes.

This constituted one trial, and the result was arranged to be automatically recorded on a moving strip of tape. If a box with the lamp alight in it were opened, the record was a success, shown as a double mark on the tape. If a box with an unlit lamp were opened, the record was a failure, shown as a single mark on the tape.

Of normal sensory clues, there was risk of only one, namely light leakage from the box, and that was dealt with in the most effective way possible by arranging a relay to be used at will, which caused the act of opening the box to light the lamp, although the lamp to be lit had been *selected* when the operator pressed his key beforehand.

Since there are five boxes, one fifth of the total number of trials will be expected to be successes by chance; and any considerable excess over this number will indicate a non-chance factor.

With this apparatus, Miss G. M. Johnson, as percipient, attained a remarkable amount of success. Between March and July 1936, she carried out 7,809 trials, of which 1841 were successes. The average rate of scoring which this implies may seem low, being in fact 23.5 per cent; but, continued over so many trials, the odds against the result being due to chance attain a colossal figure, and are somewhere about a hundred million million to one.

In all these experiments, the order in which the operator presses his keys was not that of his own choice, but was determined by a machine giving a purely random series of numbers. Thus the possibility of scoring by a coincidence of number-habits or preferences was eliminated.

These experiments have been published in full in the *Proceedings of the Society for Psychical Research* for July 1936, vol. xlv, p. 99, and so far no criticism of them has been brought forward. They seem to have dealt effectively with the chance question in regard to an extra-sensory faculty of perception.

This machine can be used for many other things, including the test of precognition. But one of the most useful things which can be done with it, and which cannot be done with cards, is the sudden changing of the conditions in the middle of a series without the knowledge of the subject. The advantage of this is twofold. It eliminates the inhibition which often results from a knowledge on the part of the subject that something which she thinks is more difficult is about to be tried; and it also provides some basis for comparison of the rates of scoring with different conditions. Rates of scoring change so rapidly that there is scarcely any chance of comparing them unless in the same series of trials.

Many quantitative experiments in extra-sensory perception have been tried on a collective or mass scale, sometimes by the wireless broadcast and sometimes by issuing forms to a large number of

percipients. These have nearly all been failures. Nor has much more success resulted when subjects have called by appointment to carry out tests with an experimenter who was relatively unknown to them. Experience indicates that there is a tendency for the path of emergence of the extra-sensory faculty to be easily blocked by elusive psychological resistances which reside in the unconscious, even in the case of good subjects; and that to allay these resistances, the path must be kept open. This, it would seem,

is best achieved when close and continuous contact is maintained between subject and experimenter, and when a *rapport* is established on the basis of a personal understanding. This has probably been a factor accounting for the present success. In the case of Dr. J. B. Rhine's successes in America, recorded in the April THEOSOPHIST, this personal link was also a prominent feature.

More *individual* work in the subject of extra-sensory perception is urgently needed.

EDITORIAL

The Science Group of the Theosophical Research Centre, London, have constituted themselves an Editorial Committee for THE THEOSOPHIST for Great Britain and Ireland. This will greatly facilitate the dispatch of articles for THE THEOSOPHIST by English members, and every article sent through them to Adyar will have the imprimatur of the Group. This will be an invaluable aid, as the forty members of the Group are nearly all university graduates, experts in some department of science, and able to relate contemporary findings with the occult basis in the Secret Doctrine. There is moreover a fine spirit of co-operation in the Group, and members rigorously check each other's work in order to give it greater validity and usefulness. Thus the symposium on Science in the June issue of THE THEOSOPHIST was the work not only of the individual writers, but of the Group as a whole. Our June issue, we believe, has made a distinct contribution to contemporary scientific thought, and opened vistas in various departments. It is an experiment worth repeating—to review periodically the March of Science in the light of occult research.

Notes and Comments

THE BROTHERHOOD OF LIFE

IN a communication to the President, Mrs. Maude M. Foote writes from New York:

"I wish to thank you most fervently for your proposed suggestion to change the wording of our First Object to include the brotherhood of the sub-human kingdoms. That indeed is the real brotherhood, the Brotherhood of Life. The old wording perhaps implies it, but the time has come when it should be boldly stated.

"I have a report in my hands, entered in the Congressional Record at Washington by Elizabeth Butler Howry, President of the Animal Defence and Anti-Vivisection Society (Inc.) of the District of Columbia, and constituting the evidence presented at a hearing of a Bill to prohibit vivisection. This evidence is unbelievable and haunting in the terrible cruelty it discloses.

"Added to that, the humane workers of this country have been deeply stirred by the 'President's Birthday Party,' the funds from which are to be used for a Foundation for Infantile Paralysis. We have official information from Dr. Wall, of Washington, that the major portion of the immense sum raised is to be used for scientific research. This means only one thing, unrelenting cruelty, for which monkeys have already been procured from India. A protest from humane societies here has already

gone to India asking that this be no longer allowed. The governmental ban protecting the monkeys was raised at President Roosevelt's request.

"Thus the horrors go merrily on and the public are misled into thinking that they are really helping children. This would be possible through institutions giving pediatric care and other treatments which enable stricken children to become normal again—but the bulk of the money is not for that purpose.

"So a clarion call to recognize the brotherhood of life in its entirety is most timely. I pray that it may be so recognized in our First Object."

Reaction in India

The following item appeared in the *Hindu* (Madras) on 28 May 1938:

EXPORT OF MONKEYS TO U.S.A.

APPEAL TO PRESIDENT ROOSEVELT

(ASSOCIATED PRESS OF INDIA)

HYDERABAD (Dn.), April 26

An emphatic protest against the export of monkeys to the United States from India for experimental and vivisectional purposes in connection with President Roosevelt's campaign against poliomyelitis, has been addressed to President Roosevelt by Dewan Bahadur S. Aravamudu Iyengar as the President of the Deccan Humanitarian League.

In the course of his protest Mr. Iyengar says: "We believe that such an outrage is inexcusable, unnecessary

and degrading to humanity, having regard to humanitarian considerations. Experience has proved that the excessive use of serums, drugs and vaccines is mainly responsible for the poliomyelitis scourge. It is most unwise to add the horrors of vivisectioning animals in the attempt to rectify the effects of careless living and improper sanitary control on the part of human beings. We, in India, who hold all life as sacred, view this attempt as a great affront to our religious sentiments and therefore request you to use all your great influence to prevent the adoption of any policy degrading to public morals and offensive to other nations."

JUSTICE AMONG NATIONS

In the relations between nations spiritual laws are working as actively as amongst individuals, the Law of Karma for instance.

It was the Dutch lawyer and philosopher Hugo Grotius, who in the seventeenth century laid down the fundamental principles of International Law in his famous treatise, *De Jure Belli ac Pacis*. He was the first to proclaim the truth that the nation which starts an unprovoked war is committing a crime which has somehow to be punished. Rousseau and Voltaire ridiculed the ideas of Grotius, but three centuries later these same ideas have been accepted as the fundamental principles of modern international law.

The difficulty, however, in applying these principles lies in the imperfection of international relations. As the situation of the modern world shows clearly, nations live in a state of lawlessness. There are indeed laws, but how many nations have the honest intention to keep these laws as soon as they

fail to coincide with their own selfish ambitions. International pacts and treaties have become mere scraps of paper. We need not cite recent examples.

In international affairs the law of the strongest and the principle of "sacro egoismo" still reign. But, as the late Professor Dr. C. van Vollenhoven, Dutch expert in international law, has pointed out, an International Society of States is slowly growing, and it must inevitably come according to the law of evolution, perhaps on the lines of a Confederation of Free States conceived by Dr. Arundale.

I am thinking also of Dr. Besant's prophecy of the birth of a great Federation of Teutonic and Anglo-Saxon races: Great Britain, the United States of America, Germany, Scandinavia and some other nations which will form a tremendous bulwark against the brutal forces of war.

In some history books the "great bad men" of the past are spoken of: great soldiers, great leaders, but full of their own ambition. When shall there come the great good men, who will be real leaders working for the welfare of the world and creating goodwill amongst nations instead of hatred and distrust?

But let us not be depressed; we find already signs of co-operation among some of the nations which love freedom, justice, peace and progress. And despite signs and prophecies of war, and the pessimism of people of narrow vision, the nations are being drawn together by the bonds of Brotherhood.

WILL BURGER

Soerabaya, Java.

Adyar Publications

PUSHING ON WITH "THE SECRET DOCTRINE"

JUDGING by the large number of advance orders received for *A Short History of The Theosophical Society*, Mrs. Ransom's book is already popular. It is less a commentary and more a dramatic story in which the actors on the Theosophical stage speak for themselves, thus revealing their influence on the trend of events. Notwithstanding that it is only a short history, no essential fact has been omitted, and it is the fullest account of The Society's progress since its inception. Orders should be sent in now—post-free: Ten shillings, three dollars, rupees 6-8.

The Secret Doctrine (Adyar Standard Edition) is scheduled for release in August. Three volumes out of the six are off the press. It is a herculean job to produce so massive a work, with essential notes and indexes, in so short a time. Mrs. Ransom, the Editor, is working sixteen hours a day checking proofs, etc. Among the special features intended to help the reader will be several pages devoted to modern scientific theory in the light of the science expounded by the Adepts half a century ago. Prices per set: 18s. 6d., \$4.75, Rs. 12, post-free.

The Eternal Wisdom: A Theosophical Treasury, lately issued by the Theosophical Publishing House, Adyar, could be made indeed the basis of a Theosophical encyclopedia. No fewer than one thousand key words in Theosophy are defined or elaborated in the 270 pages of this most useful book. For a lecturer or a writer needing quotations or a student needing passages for meditation this Treasury is invaluable. It should be by everyone's

side, with other books of reference. The President, in "unreservedly commending" the book, says the quotations set him thinking for himself; its second value lay in a quickened link between himself and a larger number of books dealing with the meaning and purposes of life. The price is Sh.2/10, or \$0.75, or Re. 1-8, post-free.

In Peace and War in the Light of Theosophy, the emphasis is on the goal of Peace. The book is a message from Dr. Arundale to the world based on the universal Brotherhood of Life. Extracts are gleaned from the President's books, his editorials, his public addresses, and from official statements on Theosophy and The Theosophical Society. It touches abstract questions and practical questions, with a view to bringing about a Golden Age of Understanding. It stimulates thought on vital issues: Leagues to abolish war, Super-nationalism, Inter-human and inter-kingdom warfare—on lines of constructive idealism. Published price, As. 11, Sh.1/4, \$0.35.

The Theosophical Publishing House has just released a reprint of Dr. Besant's *Study in Consciousness*—one of the most illuminating books in the whole field of psychological literature. It is in fact the summit of an Everest to which all students of psychology are climbing. The price is Sh.3/10, or \$1.00, or Rs. 2.

The Chakras, a pioneer work of C. W. Leadbeater's in clairvoyant investigation, will be out by the middle of July—a reprint in much handier form than the original book. Price Sh.10/-, or \$2.50, or Rs. 5-8, post-free from Adyar.

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"SON OF ENGLAND"

Miss Veale's story, "Son of England," has been discontinued as from our May issue.

Who's Who In This Issue

Alfred Garbutt PAPE (Capt.): Anthropologist, who announced new race type to Anthropological Section of British Association 1923; Hon. Sec. Edinburgh and Lothian Branch of the Royal Anthropological Institute; founded the Scottish Section of the New Education Fellowship; author of *The Preliminary Draft Education Memorandum for Scotland*, and works on politics and anthropology. Theosophist since 1918.

Arthur Leask HENRY: Frequent writer to the Press on Scottish affairs; one of the first members of the Scottish National Party Council, he seeks a reconstruction of Scottish national life. Mr. Henry adds the following note to his article on "Scottish Nationalism": "Scots or Theosophists in any part of the world, who have any opinion to express on the problem facing Scotland, let them write to me, and in the pages of the *Scots Independent*, when space permits, their contributions, if they have no objection, will find publicity." (Address: Westerton, Bearsden, Dumbartonshire).

Isabelle Mary PAGAN (Miss): Educationist and lecturer in many countries on Theosophy, Astrology, the world's major poets; interprets Theosophy through drama; author of *From Pioneer to Poet* and other works on Astrology and Theosophy.

Bessie Arnot FORBES (Mrs.): A prominently active Theosophist in Perth (Scotland); a founding member and President of the Fair City Lodge; student of Highland life and folklore and lecturer on Theosophy and literature.

Christopher GALE: Retiring General Secretary for Scotland, having served five years in that capacity; joined Blavatsky Lodge, London, in 1907, and continuously supported Theosophical Movement.

Annie Macdonald CLARK (Miss): Though hampered by failing sight, is a writer of great ability, and a highly gifted artist in decorative design and illumination; is resident in Edinburgh, where her writings have from time to time been published privately.

Charles Nelson STEWART: A founding member and President of the Aberdeen (Scotland) Lodge; is a civil servant and M.A. of Aberdeen University; author of *Bulwer Lytton as Occultist* and articles on occult subjects; gave his first Theosophical lecture when eighteen, and except for the period of the Great War, when he was in France as an R.A.M.C. man attached to the Field Artillery has since lectured frequently.

William Duncan FISHER: A former President of the Scottish Burns Club. His chief interest is the Burns cult; has published *Burns and the Bible* and other works.

F. H. ALDHOUSE (Rev.), M.A.: Fellow of the Royal Society of Antiquaries, Ireland, well acquainted with the ancient MSS. in the Society's Library; member of the Folklore Society, Ireland; graduated at Trinity College, Dublin; wounded in the right arm when chaplain in the Great War.

Elizabeth W. PRESTON (Miss), M.Sc.: see June issue.

COMING FEATURES IN THE THEOSOPHIST

THE INNER GOVERNMENT AT WORK: The Destinies of Nations.
THE PROBLEM OF POPULATION. E. W. Preston.
A SIMPLE APPROACH TO THE SECRET DOCTRINE. Josephine Ransom.

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OUTSTANDING ARTICLES IN RECENT ISSUES

MAY

ADEPT INFLUENCES IN AMERICA.
A Mystery of the American Flag.
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A CLAIRVOYANT VIEW OF THE CORONATION. Phoebe Payne.
H. P. BLAVATSKY. C. W. Leadbeater.
INDUSTRIAL UNREST IN THE UNITED STATES. J. D. Houser.
THE SCIENTIFIC SPIRIT IN THEOSOPHY. Uuno Saarnio.
HOW "THE SECRET DOCTRINE" WAS WRITTEN. Josephine Ransom.

JUNE

THEOSOPHY AND THE MARCH OF SCIENCE. George S. Arundale.
THE EXPANDING UNIVERSE. W. T. Pugh.
SCIENCE AND THE MAHATMA LETTERS. G. Nevin Drinkwater.
A FOURTH STATE OF MATTER. Gerard Reilly.
BIOLOGY AND REINCARNATION. H. Muirson Blake.
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THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching

man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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World Federation of Young Theosophists: Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta, Adyar, Madras, India.

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