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THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. 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 the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. 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 is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide 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, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, 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 civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise 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 T.S. 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.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

VOL. XLV No. 10

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes:

I have received from Mr. Gardner, the newly-elected General Secretary for England, the following:

It was with very great pleasure that I cabled you on Monday, conveying the Resolution passed by the Special Convention, which was in the following terms:

"That this special Convention of the Theosophical Society in England affirms its complete confidence in the Administration of the Society and its beloved and revered President, Dr. Annie Besant, the chosen leader, of whom it is justly proud."

I am grateful for the confidence expressed, and trust to continue to deserve it.

***

Mr. Perez, the General Secretary of the T.S. in Egypt, with Mr. Suarez, came on board the *Macedonia* at Suez, and travelled with us as far as Port Said. We had several hours of pleasant conversation on things Theosophical. It is one of the utilities of travel for the member of the Theosophical Society, that he meets brothers at every port.

***

In addition to the cables received from the Annual National Conventions mentioned in "On the Watch-Tower" of the June number I must add Egypt, for which my grateful thanks.

***

I am pleased to see that a circle of Danish Theosophists are issuing a periodical in order to carry on a more effective propaganda. Such a magazine should be most useful. Finland, at its seventeenth Annual Convention, held at Helsingfors on April 18—20, met me in London with a message of loving thanks for my work in the T.S.

***

It is interesting to know that, outside the London Lodge—no longer led by Mr. A. P. Sinnett—there were only 78 members in the Lodges who put the T.S. in England to the great waste of money and time involved in the Special Convention. Only two Lodges outside London were among the seven. Less than 30 persons voted for the most important resolution of the whole. There were about 1,000 members present, so one can judge of the amount of unrest and dissatisfaction in the Society. The London Lodge has 76 members, but few of them seem to have taken part in the proceedings.

***

The following beautiful description of Miss Arundale's visit to England has been sent to me:

She may be said, I think, to have given her life for her friends. She put all she was, and every atom of strength she had into that mission of hers over here, thinking never of herself, always, all the time of you who sent her. And I am sure it was a crowning of her life that that should be her "last work" here. No one will ever know how much she suffered physically in the doing, or how terribly ill she was all the time. A few of us guessed a part of it. But she was always brave, always cheerful, always patient, always courteous, with an old-fashioned courtesy that is now so very rarely seen. She was not

one of the "showy" people, never spoke of her own achievements; so her reward perhaps was not here. But I am sure it was somewhere, and perhaps she has it now, she would never have admitted the word "reward," of any kind, of course.

***

An experiment is being tried in New Jersey, U.S.A., says *The New York Times*, embodied in the "League of Neighbours". Mr. Ellery Rand thus describes it:

> While the drawing up of peace plans has developed into a popular pastime, Mr. and Mrs. Charles Frederick Weller of Elizabeth, N. J., have conceived the idea of putting a peace plan into practice. They have established a League of Neighbours to promote friendship and co-operation among the elements, sometimes discordant, that make up the labouring population of Elizabeth. They believe that if they can bring harmony into one small heterogeneous community, small communities throughout the world can profit by their example.
>
> The League of Neighbours can point to tangible achievements. It is, primarily, a personal affair, and deals not so much with theories and ideas as with individual needs and problems. Elizabeth is full of people who have definite reasons for being grateful to the League. To one person it has brought medical aid; to another, legal aid. To one, a job; to another, the desire and the chance to learn English. To hundreds it has brought a sense of confidence and security, a faith in their own potentialities, and a feeling of kinship not only with America and Americans, but also with people from other lands who are struggling to become Americans.

This seems a very good idea, and carries out the principle: "Sweep your own doorstep." If everyone in a street did that, the whole sidepath would be clear. Elizabeth has become a factory town, attracting many immigrants, Armenians, Poles, Lithuanians, and so on. They brought their race-hatreds with them.

> No sooner is one lot assimilated into some sort of tractability than another group arrives. Always the newest group has a hard struggle. It has to combat not only the poverty and distress that almost invariably has sent it across the sea, not only its ignorance of America and Americans, but also the resentment of the foreigners who preceded it and want America to themselves.

If in such a town peace could be made, surely no other town could be hopeless. Here is an instance. The Wellers

called several times on a Polish leader but he was always "out to them".

At last when they came in one day to invite him to attend one of their meetings, he received them; but he scoffed at their idea. "Why do you want us to come to your meeting?" he asked. "You tell me there will be Jews there. For centuries there has been hatred between my people and the Jews. Are you fool enough to think you can get them together in one hall?"

"I'm just that kind of a fool," was Mr. Weller's response.

Mr. Charles Weller sends a useful little leaflet on *Prejudice or Foreigners*. League of Neighbours, Elizabeth, New Jersey, U.S.A., will find him.

THE PRESIDENT'S RETURN

The actual date of the return of the President is still uncertain. She has been repeatedly asked by anxious friends to tell them exactly the date of her return, but she refuses to be "rushed". Her answer is that the date of her return depends upon circumstances. She must accomplish her mission, or at least set it well on the road to accomplishment. But it is probable that she will return to India not later than the end of August.

THE VICE-PRESIDENT'S TOUR

We are sorry that we have not more details to hand with reference to the Vice-President's Tour, but as at present arranged they intend to be in the United States until about the end of October, crossing to England and probably reaching Bombay in time for the Convention, at which Krishnaji and his brother are also expected.

DR. AND MRS. ARUNDALE'S

EDUCATIONAL AND YOUTH MOVEMENT TOUR IN EUROPE

DR. AND MRS. ARUNDALE leave Bombay on Tuesday, July 1st, by the Lloyd Triestino, S. S. "Cracovia," for a six-months' Educational and Youth Movement Tour in Europe. They expect to be back in India about December 20th. *All correspondence*, etc., should thenceforward be kindly addressed to them

c/o MESSRS. THOMAS COOK & SON,
Ludgate Circus,
London, E.C. 4,
England.

Reach Venice—July 19th.

„ London— „ 23rd.

July 30th: Lecture at British Empire Exhibition.

August 1st—8th: International Fraternity in Education Summer School at Letchworth.

9th—12th: International Star Conference, Arnheim, Holland.

13th—16th: International Star Conference at Ommen, Holland.

18th & 19th: In Camp with the Practical Idealists Association (Holland).

20th: British Commonwealth Labour Conference in London. Prime Minister presides.

21st—30th: Germany. To study educational and Youth movements.

September 1st—14th: Sweden, Denmark, Norway. To study educational and Youth movements.

15th—25th: Belgium and France. To study educational and Youth movements.

27th & 28th: Preside over Northern Theosophical Federation in England.

October (?) : London and near by towns to study educational movements, and allied matters, *e.g.*, prenatal and post-natal care of mothers and children, sanitation, milk supply, etc.

November 1st—14th: Touring England, Scotland, Wales and Ireland to study educational and Youth movements.

Nov. 15th—Dec. 3rd: Switzerland, Austria and Italy to study educational movements.

December 4th: Embark at Brindisi for India, probably with Mr. and Mrs. C. Jinarājadāsa, reaching India about the 20th.

My lectures will be on Theosophy, Star, Greatness, Youth and Education generally. I am taking with me over 400 lantern slides and shall give special lantern slide lectures on "Great People in the World's Service" (about 140 slides), "National Education in India" (about 100 slides), "Adyar and its Workers" (about 90 slides), "Theosophical Workers" (about 60 slides). I hope to bring back many slides on educational and other activity in Europe.

Mrs. Arundale will of course represent the All-India Federation of Young Theosophists wherever she goes.

But I am not so much going to lecture as to study, and I hope to come back better equipped for service.

***

A correspondent sends the following interesting note:

It is sometimes assumed that the proclamation of the coming again of the World Teacher by the present leaders of The Theosophical Society is matter that originated with them, and belongs to some mysterious and suspicious phase called "neo-Theosophy" that bears some unpleasant distinction from Theosophy pure and simple. But the inference that the Co-Founders of the Society were innocent of so great transgression is not borne out by Theosophical history. In *Old Diary Leaves* (Second series, Chapter 3, fourth paragraph from the end), Colonel Olcott, recounting in 1899 (twenty-five years ago) his first public statement in India on "The Theosophical Society and Its Aims" in Bombay on March 23, 1879 (twenty years previously), writes (the italics are ours):

> It should be noted that the view taken then was . . . that, if the downfall of India was to be arrested, the inspired agent must be sought within her boundaries, not in foreign lands nor among aliens . . . I believe, after twenty years' Indian experience, that this is the sound view, and the only tenable one. *I also believe, as I then stated, that this necessary spiritual Teacher exists, and in the fulness of time will appear.* For, truly, the signs of his coming multiply daily. . . .

Thus the proclamation of the Coming Teacher, far from being a recent innovation, was made on a public platform forty-five years ago (four years after the foundation of the Society) by the President-Founder, and reaffirmed in a published book twenty-five years ago. And no one questioned his right to express his conviction, or suggested that his expressed belief disqualified him from acting as President of a Society whose root principle is freedom of individual expression—even by the President.

***

Interesting comments on our President come to us from the British press, some of them quaintly reminiscent. *The Halifax Daily Courier and Guardian*, for example, tells us that :

> On at least three occasions she has spoken in Halifax, each occasion being prior to her association with the Theosophical Society. On July 13, 1879, she lectured in Broad Street Lecture Room on "Should Halifax Have a Tory Member?" Her next visit was on April 26, 1885, when she delivered three lectures in the Oddfellows' Hall, her subjects being: "The War in the Soudan," "General Gordon Judged out of His Own Mouth," and "Woman's Position according to the Bible". She was here again on April 3, 1887, speaking in the Mechanics' Hall on "The Message of Socialism," "Does Christianity Make for Progress?" and "Morality without God".

The Glasgow Daily Record informs its readers that :

> The appearance of Mrs. Besant in the Gallery of the House of Commons the other day will recall to the older generation some of the angry passions aroused in certain ecclesiastical circles by that worthy lady's first visit to Scotland about forty years ago. She was in those days a co-worker of the late Mr. Charles Bradlaugh, and in several towns on both sides of the Tweed found it almost impossible to obtain a hall for her meetings. Her Glasgow friends, I think, had rooms of their own; but in Aberdeen every door seemed to be closed against her, and it was only at the eleventh hour that accommodation was found in a poky little room somewhere in Market Street. Since then Mrs. Besant has visited Scotland on several occasions, both in her Socialist days and after the mantle of the late Madame Blavatsky had fallen on her shoulders, but by that time most of the old prejudices against her had vanished.

G. S. ARUNDALE

The Manchester Evening News says:

Mrs. Annie Besant, I hear, is very busy calling on members of the Government. She has taken tea with Mrs. Philip Snowden and lunched with the Lord Chancellor, and has seen the Premier himself at Number 10, Downing Street.

Meetings, too, have been arranged in the Queen's Hall, at Liverpool, and the Manchester Free Trade Hall.

Mrs. Besant is a strong believer in the Anglo-Indian connexion. Information concerning India from her point of view would be extremely useful to members of the Government.

A Chequered History

A new generation has grown up since Mrs. Besant held a prominent place in the limelight. She is now 76, though her energy and vitality show no sign of abatement.

Many of us can recall her strenuous association with Charles Bradlaugh in various unpopular causes and her subsequent wholehearted conversion to Theosophy. It is to the latter cause that she has devoted the greater part of her life.

After becoming the pupil of the great Russian exponent of Theosophy, Madame Blavatsky, she travelled all over the world as a missioner of the cult. Of late years India has claimed the bulk of her attention. She has been an extraordinarily prolific writer, and in my view not the least interest of her publications is her autobiography in which the intensely human side of a multi-coloured nature is strongly revealed.

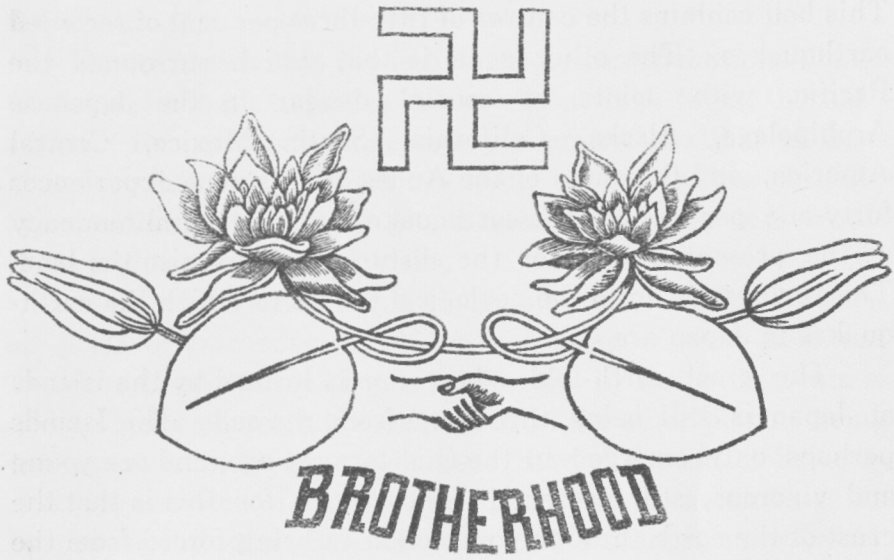
The London Mail asks:

"Whether Mrs. Annie Besant is still theosophising."

In her absence perhaps we may be permitted to speak of our Editor, the inspirer of our lives, the one who has shown us the Light, the one to whom we owe all for which life is worth living. She has directed us to the Divine Wisdom. She has pointed us towards the door of God's mysteries.

This is in reply to *The London Mail.*

W.



SOME GEOGRAPHICAL ASPECTS OF KARMA[1]

By J. H. COUSINS, D.LIT., AND L. E. TRISTRAM, B.A.

THE recent earthquake in Japan has caused many people to wonder why it should be the unhappy karma of the people of that island to be continually subject to such dreadful experiences. But Japan is by no means the only part of the world so affected. The zones of the earth's surface which are subject to earthquakes are very wide. Probably the worst area is that of the west coast of South America. Another dangerous zone is that of Italy, Spain, the north of Africa, and the plateau of Anatolia. In fact there are two broad zones of seismic disturbance. One runs from west to east along the Mediterranean through Persia and the South Himalayas to

[1] A paper read before the Adyar Lodge, April, 1924.

the East Indian Archipelago (Sumatra, Java, etc.), with a short branch running north-east from the Caspian Sea into Asia. This belt contains the centres of fifty-three per cent of recorded earthquakes. The other zone is that which surrounds the Pacific, with points of special danger in the Japanese Archipelago, Alaska, California, South Mexico, Central America, and the chain of the Andes. This zone experiences forty-one per cent of the earthquakes. The general tendency at the present day is for the disturbances to raise the land. This brings us on to the geological causes to which the earthquakes in Japan are due.

The great earth-fold whose top is formed by the islands of Japan is still being thrust up from the sea. The Islands perhaps only emerged in the Quarternary age, and are young and vigorous, still growing. The reason for this is that the crust of the earth through contraction is being forced from the direction of the Pacific towards the continent of Asia, where it is held fixed. The whole of North America is moving slowly towards Japan at the rate of several feet a year. It is as if we took a sheet of paper, held it firmly along one edge, and exercised a pressure from the opposite edge. The paper rises in a large fold near the fixed edge, and descends in a similar fold near the edge we are pushing. In the case we are considering, the Islands of Japan form the top of the raised fold, and the Tuscarora deep, which goes down for five miles below the sea to the east of Japan, is the descending fold. It is the Tuscarora deep that forms the centre of the earthquakes in this region, and it will continue to be such a centre of disturbance for a long time to come. It is this movement of the continent of America that is pushing up the land in the Pacific. When the pressure becomes greater, in a few thousand years, the process will become accelerated, until a time will come when the stresses are too great for equilibrium, and vast upheavals will

occur. Thus, perhaps, will the continent of the Sixth Root-Race be created out of the break-up of America and eastern Asia.[1]

Now whereas it is the individual karma of the inhabitants of these earthquake areas to be born into them, because seismic disturbances are necessary experiences either to them or to their friends, yet there are wider aspects to this question, for besides the effect of the earthquakes upon individuals there is the effect upon nations.

Some of us believe that there is an interrelation between all parts of our cosmos. From astrology we see how our destinies upon this planet are affected by the movements of all the other planets; the influences of the outer planets being perhaps even more important than those of the inner. Science, also, in its laws of gravity, shows us how all matter in space has some influence, however small, on things in our world. There is no particle of our Universe that has not some effect, however small, on every other part. All these influences create varieties of environment which produce constant and calculable effects. The Solar System is specifically one; everything has a meaning; nothing happens without a purpose; all things work together for good. It follows that the surroundings of every person and of every nation are exactly what are required for their evolution.

What national peculiarities do the nations in the earthquake regions possess? To what failings are they subject? What is the degree of their spiritual necessity? Nations vary according as they are predominantly Rājasic, Ṭāmasic, or Sāṭṭvic, that is to say, according as they are spiritually dull, mixed or awake. May not this division of the nations afford a clue to our problem? Nations such as Japan, Italy, Spain, and Peru would seem to be predominantly Ṭāmasic nations which have gravitated through kârmic

[1] We are informed that there is a geological fault under the City of New York.

necessity to regions of seismic catastrophe in which they may be shaken out of spiritual dulness.

The nations which are predominantly Rājasic are apparently dealt with in a different manner. They are thrown into contact with other predominantly Rājasic nations and left to gather wisdom among themselves. This is perhaps the explanation of the internecine, rather than externally imposed, chaos on the continent of Europe : a collection of peoples with too much of the lower aspect of Rajas which is left to discover, by bitter wars, that the Rajas that goes out to dominate another is not the best Rajas, and must be purified. The European nations are not shaken into evolution out of their present condition by seismic catastrophes ; they are left to play one against another, and shake themselves out, without the assistance of nature.

The nations that are predominantly Sāṭṭvic, such as India, maintain the even tenor of their life for thousands of years. Disturbances in India, natural or human, are small and superficial. Apart from famines, they only affect the topmost stratum of society, which is composed mostly of invaders (even the Brahmins are invaders), while the mass of the population remains unaffected. We have seen in the last few centuries how a nation of this kind is purified by coming under foreign domination for a period, and being forced in self-defence to develop a national consciousness and national self-respect. Ancient Egypt is a very good example of such a nation. In the period from 5000 B.C. to the Christian era she had three great periods of civilisation, each of which was followed by decadence and by petty quarrels between various districts and parties, as in India. Then came a foreign invasion, and rule by foreigners for a period. When they had done their work and unified the nation, they were driven out, and a new era of civilisation began. This process of renaissance did not cease with the Christian era. It was continued

by the temporary conquests of the Romans and the Turks; and now that the British have left Egypt, compelled to go by the unity of the people, history is likely to record a new resurrection of Egypt, perhaps as grand as any of those of the past.

It is interesting to observe that these Sāṭṭvic countries are the chief centres of spiritual initiation and attainment. There is no country in the world in which it is easier to gain the divine harmony, balance and liberation than in India. The Hinḍūs do not proselytise, they do not send forth missionaries. They say it is unnecessary. Sooner or later everybody will have to incarnate in India as a Hinḍū, in order to acquire the spiritual and other qualities that India can best give. Thus India is in a peculiar condition among the countries of the world, and although the masses respond largely to the lower vibrations of the country's characteristics, it is yet the easiest country in which to contact those higher vibrations that lead to the Everlasting Peace.

We know how Egypt, also, was a great centre of spiritual initiation. We must remember that all countries have their cycles. At the present time Egypt may perhaps no longer fully express her Saṭṭvic quality. Perhaps she may even be now a Rājasic nation. We must remember that there are various combinations and permutations of the three qualities, Saṭ of Saṭ, Rajas of Saṭ, Ṭamas of Saṭ, and so on, according to the proportion of the essential inner quality to the external quality. It seems probable that Egypt had Rājas as an undertone to her Saṭṭva, and that that was why she indulged in military campaigns in Palestine. But she was never really a great military nation. Her opponents were usually not of a very high calibre. When any really strong armies came against her, such as the Persian or the Greek, she succumbed at once. At the present day it would seem probable that Egypt is unable to respond to her highest—Sāṭṭvic—possibilities,

and is mainly actuated by the Rājasic influence. In the same manner India—or the great majority of her people—is unable to respond fully to the Sāṭṭvic influence, and is actuated mainly by the Ṭāmasic undertone.

To return to Japan, it is interesting to observe the effect which the earthquake had on the citizens of Tokyo. From the accounts which have reached us from Japanese sources it would seem that our theory that Japan is a Ṭāmasic nation is well grounded, as is also our theory that such natural disturbances as the earthquake are calculated to break up the heavy Ṭāmasic tendencies. We learn that the earthquake had a very great and immediate levelling effect on all the people of Tokyo. Even those among the rich who had not been affected by the disaster voluntarily deprived themselves of every means of luxury, and during the month following the disaster nobody wore anything but plain cotton clothes. People everywhere discoursed on the great moral effect of the earthquake, and there was an extraordinary outburst of *esprit de corps*. There was such an outburst of the community spirit, and such a wave of enthusiasm for the welfare of all, that it seemed as if a big programme of scientific reconstruction and town-planning along proper lines could easily be carried through. The people were temporarily raised out of Ṭamas into Rajas. But this excellent result of the disaster did not last. In a few months the scheme of reconstruction had been so dismembered as to be of no value; *esprit de corps* had turned into indifference; luxury had again made its appearance; and everywhere there was a scramble for individual interests. We read in the Japanese press that this scramble was particularly fierce in the places most affected by the fire, and that in consequence the new Tokyo is, as was the old, a confused and crowded array of houses made of the most combustible materials. This is no accident. The scheme of proper building could easily have been carried through if the

people possessed the ability to maintain the spirit that was temporarily evoked by the impact of the catastrophe. It is a great revelation of the essential tendency of Japanese psychology.

The Japanese are exceedingly optimistic, short-sighted, and inconstant. One might say that they tend to "trust to luck" and to let the morrow take care of itself. Instead of taking the lessons of the disaster to heart the people say: "What is the use of planning for the future, since it will happen again?" This race has been living in these conditions for thousands of years, accepting the fortunes of flood and conflagration and earthquake as a matter of course. Iron buildings, paved streets, safety zones, etc., are, after all, imported ideas, and are not indigenous to the soil. Planning for endurance and permanence is certainly not the genius of this race. Such is Japanese psychology as expressed by Dr. S. Washio in "The Japan Advertiser". We can see in this the predominant Ṭāmasic quality of the nation as we have seen the higher possibilities that were brought to the surface in the enthusiasm aroused immediately after the disaster. One writer, intuitively glimpsing the association of natural disaster with national spiritual necessity, prophesied that posterity would ultimately regard the earthquake as worth while. Unfortunately the good results were not permanent; all the same, while Japan has fallen back into Ṭamas, her shaking has broken the ground for seeds of evolution. The official attempt to stifle "radical thought" indicates that the forces of the future have obtained a lodgment in some corner of the national consciousness.

There is yet another factor that must be considered in connexion with National Karma, that is the existence of the three Paths to God, the three main lines of spiritual development. These are the lines of Karma, Bhakṭi and Jñāna or Action, Devotion and Knowledge respectively.

At a recent meeting of the Adyar Lodge of the Theosophical Society, Mr. Yadunandan Prasad demonstrated the fact that, at any one moment of the world's history, the majority of individuals were on the karma, or action, line of development. This was the line followed by the egos at an early stage of their development. At a later period they developed along the lines of Bhakṭi and of Jñāna. There were always very few Jñāna people in the world at one time, and there were much fewer Bhakṭi people than there were Karma people. The Karma people formed the vast mass of the population; the Bhakṭi people were used by the invisible spiritual authorities to establish new civilisations or to break down old ones; and the Jñāna people were used to carry civilisations to their highest points, after they had been once established by the Bhakṭas. The Jñāna path is the most dangerous path to follow, since it contains the greatest pit-falls, though perhaps also the greatest possibilities.

This view has several very interesting practical applications. Take the political parties in England. The Conservatives correspond to the Karma people, the greater part of the population, who like going along old and tried lines. Then the Labourites correspond to the Bhakṭi people, who are used to establish new conditions and to destroy old ones, the line of Devotion. The Liberals, the smallest party, are composed of those who at the present time are following the path of Jñāna. In India the Non-co-operators form the Bhakṭi part of the population, with the vice of fanaticism; the Moderates and Liberals are following Jñāna, and the vast undisturbed masses of the people are following the Karma-mārga. For the proper development of the nation these three constituents should be properly combined. The enthusiasm of the Bhakṭas must be directed by the intellect of the Jñānis, and the intellect of the Jñānis must in turn be inspired by the devotion of the

Bhakṭas. Each must contribute something to the other. Only then can the nation become truly great.

Is it not possible then that *Nations* also can be grouped according as they are following the Karma, Bhakṭi or Jñāna paths? Surely there are cycles in the life of the nation as in the life of an individual ego. In this case the earthquake zone may contain the Karma nations, and the earthquakes may enable them to change their path and develop along the other lines. Great Britain may perhaps be progressing along Bhakṭi, with all the faults of this line, such as fanaticism, which in this case has been transmuted into intolerance. Germany may be on the Jñāna line, with the fault of excessive pride, and the desire for isolated power that comes from pride. This, perhaps, was broken by the war, and Germany may now be becoming a Bhakṭi nation. Britain was a Rājasic nation before the war, but is now a Bhakṭi nation. This is why she has now to adopt quite a different attitude towards other nations and subject peoples from that which she assumed before 1914. The idea becomes clearer as we bear in mind the relationship of Saṭ with Bhakṭi, Rajas with Jñāna, and Ṭamas with Karma. India, the typical Sāṭṭvic nation, is the typical exponent of the spirit of Devotion, but clouded by inertia. Her need is not the shakings of nature, but the infusion of concrete intellectuality, which seems to be the reason why she has always come under the domination of Rājasic nations—and in turn has imparted to them (to Ancient Greece, to Islām, to Britain) something of her spiritual quality which they have needed. It is interesting to observe that Mr. Prasad believes that those who are approaching the Path always have a large element of Bhakṭi in them, and are developing along this line.

There is another interesting aspect of the doctrine of the Three Paths. If an observer on Mars were looking at the earth through a strong telescope, the world would appear to him to

possess three chief colours. He would see the green of the vegetation, the blue of the sky (reflected from the seas), and the yellow of the deserts. These three areas would correspond to the three lines; the green vegetation (which supports the active life of man) being Karma; the blue of the sea (are not all sailors said to be superstitious?) being Bhakṭi; and the yellow of the deserts (the regions that suggest the solitude of the contemplative soul) being Jñāna. It is interesting to see that the Jñāna area is much the smallest, as we should expect. It is also interesting to see that our earth is always surrounded by a loving atmosphere of Bhakṭi (the sky). Interesting results could be obtained from a study of the planets. Thus Mars has areas of red and green, with white Polar caps, the ruddy areas being those of the deserts. Venus is too obscured by clouds to enable us to see anything of its surface. Jupiter would make an interesting study: what, for instance, is the occult significance of the Great Red Spot?

The stars are divided by the Astronomers into three great classes. In the first are the white stars. In the second are the yellow stars, and in the third are the red stars. If we say "rose" instead of red, we can then see that the white stars correspond to the path of Karma, the yellow to the Path of Jñāna, and the rose to the Path of Bhakṭi. The white stars are by far the most numerous, as we should expect. The stars begin as white stars, and change to yellow and then to red. Thus we see that the evolution of man mirrors the evolution of the universe in little. Our sun is at present a yellow star, as are also most stars in His immediate neighbourhood. So from this we should gather that the Logos of our Solar system was at present following the Path of Jñāna, or what corresponds to it at His level of evolution, in company with His immediate associates. We must remember that we have no idea what these Paths really mean outside the limits of our Solar System and at such infinitely high levels. All

we can say is "As above so below," and we can rest in the thought that every stage in the evolution of each individual man on earth has some counterpart, however great, in the life of every Logos in our Solar system. This is a thought before which the brain reels, and which makes one bow in the humblest reverence before the greatness of such a Plan.

Many interesting aspects of the geographical distribution of Karma can be seen by comparing the evolution of the human kingdom with that of the mineral, vegetable, and animal kingdoms. There are certain parallels which run through the three lower kingdoms, and when this is the case there is every reason to suppose that the same parallels also extend through the human kingdom; for what right have we humans to place ourselves in a class by ourselves, or to assume superiority to the general laws that are found to run through the other kingdoms of nature? An example will explain our meaning.

Take the distribution of the fish in the world. It has been found that in cold climates, such as that of the North Sea, there are comparatively few distinctive species of fish, but that, on the other hand, these few species exist in countless numbers of individuals; whereas in warm climates, such as that of the seas on the equator, there are countless distinctive species of fish, but only a few numbers in each species. The same is true to an even greater degree of the vegetable kingdom. In the north of Europe one sees countless pines and firs, but few varieties of trees of any kind, whereas one has only to go to the Mediterranean to see any number of species, but few members in each. As regards animals and birds it is a common observation that there are far more varieties in tropical countries than in cold ones, and that in the tropical countries there are fewer members in each species. Thus in cold climates we have the huge flocks of

swans, swallows, etc., which have no parallel in warmer climates.

Now, according to Theosophical teachings, in the lower kingdoms of nature the forms are ensouled by group-souls. In proportion as the group-soul progresses, there will be fewer individuals in it and it will become more specialised. Thus a large assembly of swallows will be ensouled by one group-soul, but when that soul evolves to a particular degree it will split up into separate group-souls, each living its own life. Hence the groups of souls in any kingdom of nature which are the most evolved will necessarily contain the smallest number of individuals.

Applying this to what has already been said, we see that the most evolved parts of the vegetable and animal kingdoms are found in the warmest climates. The least evolved members of these kingdoms being found in cold climates such as Europe, where there are few species but many souls in each. May not this mode of distribution be true for the human kingdom too? The great civilisations of the past were in the hottest climates. The City of the Golden Gate was near the equator. Ancient Mexico and Peru were near the equator. India is a very hot country at the present day. Egypt and Chaldea were very warm.

It is only, in fact, at the present day, that there seems to be any sort of civilisation in a cold climate, the so-called civilisation of Europe and its offspring in America. But can a culture based on the crude spirit of competition (a degradation of Rajas) be really called a civilised culture? If the Universe is one, the spirit of competition, separateness, and domination of others is against the fundamental law of the Universe. If the characteristic of pure Sāṭṭvic culture is peace and harmony, then the impatience, hurry and disorder of the West stamps it as being the abode, not of a true spiritual civilisation, but of a veiled form of savagery. It is interesting

to notice that the climate of Europe is apparently getting warmer, so that by the time Europe is really civilised it may have a warm climate!

While we are on the subject of the influence of a warm climate it is interesting to consider the Planetary Chains. We are told that the Chain nearest to the sun, the Chain of Vulcan, is also the most advanced chain, being in its sixth incarnation, having now no physical planet. The Venus Chain is in its fifth incarnation, and but only one physical planet. The Chain of which Mercury, the Earth and Mars form a part, is the next in order, and is in its fourth incarnation. The greater the contiguity to the sun, the more evolved is the chain, the more stimulating are the influences, perhaps either for good or for evil. The Sun is the great Life giver, the great centre of the Evolutionary urge.

It is apparently the Karma of the world—this being the Kali Yuga—that it should pass through a period of darkness, when the old truths are obscured and civilisation to a large extent disappears. This would appear to be happening at the present day, since all the old civilisations have perished, even India being hardly recognisable as the great nation of former days. Perhaps, as we have said earlier, the masses of the Indian nation now only vibrate to the undertone of Ṭamas. In fact one would hesitate before declaring that there is any really civilised nation in the world to-day. Every nation has extremely ugly blots upon its life, which should have no existence in a properly ordered community.

It is said in the Bhagavaḍ-Gīṭā, in a passage often quoted, that when the world is at its worst, when its need is greatest, then God manifests Himself on earth anew, in the person of some Avaṭāra or some great Teacher. This period, with civilisation vanished, and materialism and competition rampant, would appear to be eminently suitable for such a manifestation. What period, indeed, could be more suitable? How can

evil attain any greater force, unless indeed humanity is to destroy itself? It is this horrible development of the gross spirit of competition that distinguishes the world of to-day from the world of the past. Egypt and India, Greece and Rome, knew it not, or at least contained only the seeds that have now grown into such an evil tree. It is the spirit of competition, the striving to "best" one's neighbour, that leads to black magic. Atlantis fell from her splendour through the development of this. In our age the civilised nations, out of their materialistic philosophy, denied the "superstition" of magic, but practised it. The results are before us: Europe is in ruins; America, though containing great possibilities, is at present socially and morally quaking with corruption in both high places and low,[1] and with true instinct the clearest eyes of the West are turning again for light to the East.

J. H. Cousins
L. E. Tristram

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[1] Witness the recent "Tea-Pot Dome" oil scandal, involving the Attorney-General, the Secretary for the Navy, and other high officials.

BROTHERHOOD IN LITERATURE

By CHARLES WHITBY

(*Continued from p. 308*)

IV

PERHAPS no one factor affects more strongly in the long run the world's regard for a great writer than the presence or absence in his work of this intangible yet unmistakable quality of geniality, this glow as of the sunshine of the heart, significant surely of some at least instinctive recognition of the basic truth of human solidarity. Coleridge in some of his critical essays employs the adjective "genial" as a *differentia* of works of genius, and one is tempted to jump to the conclusion that all such works must evince the quality I have tried to describe. A moment's reflection must convince one however that many writers of unquestionable genius manifest nothing that can be called geniality in the commonly accepted meaning of the word. They are, on the contrary, aloof and austere; and writers of this kind are upon the whole admired and reverenced, not loved.

Consider for example the case of Milton, as compared with Shakespeare. Milton was in my opinion in some important respects an even greater poet than Shakespeare. His imagination, though less capacious, was more exalted; he had a more consistent preoccupation with sublime aspects of

destiny and life; his learning was vastly greater, yet never embarrassed the free exercise of his genius, but on the contrary enhanced and adorned its effects; his verbal felicity was at least equal to Shakespeare's, and his sense of poetic form undoubtedly superior. Yet he has never held and will presumably never hold anything like the same place in the world's regard. I attribute this partly to the somewhat harsh Old Testament sternness of his religious outlook, the Puritan strain; but this, after all, is only another way of saying that he lacks geniality, evinces more of *gnosis* than of *agapé*, gives out more light than heat. Only love can beget love; but if Milton loved his fellow men—and I am far from denying that he did—his immortal poems afford few tokens of the fact. To speak frankly, I am disposed to regard Milton as a bit of an egoist, while Shakespeare gives me the impression of being too keenly interested in the spectacle of human life to spare much interest for himself. In the jargon of modern psychology, Milton was an "introvert," Shakespeare an "extravert," no doubt; but there is more in the distinction than that.

Let us take a few more examples of similarly contrasted types. Boccaccio, Rabelais, Montaigne, Sterne, Fielding, Burns, Dickens, Browning, are good specimens of that genial type of author who seems to buttonhole his readers and to talk to them with the easy familiarity of an old friend. On the other hand, poets like Dante, Racine, Baudelaire, Tennyson; romancers like Swift, Smollett, Flaubert and Hardy, are far more aloof and impersonal; and give on the whole the impression rather of soliloquy than of direct communication. Even Shelley, didactic as he was, and an impassioned advocate of all that is implied by the basic truth of human brotherhood, seems to my mind a less *friendly* poet than Keats or even Byron. He appears to have been totally devoid of humour, a point worth noting, since in everyday life as well as in literature humourless people have a knack of

keeping their acquaintances at a distance. But there is this also to be remembered, that an author who in writing forgets his audience, communes with his own inmost self, may light on truths too shy and sacred to come at the bidding of those who, even unconsciously, are forever preoccupied with the effect their words may have on other minds. It was so, I think, with Shelley, whose dream was of a golden age to come, when hate and fear and pain fleeing, should leave

> Man, oh, not men! a chain of linked thought,
> Of love and might to be divided not,
> Compelling the elements with adamantine stress.

It was so, too, with Goethe, whose principal work, the immense drama *Faust*, which occupied him at intervals for over sixty years, was certainly in the main a work of self-scrutiny and self-edification. Need I remind you that it culminates in the redemption of its hero by the joy of service?

It is not, however, always the man who has a smile and a kind word for everybody—the popular man—who proves the staunchest friend in the hour of adversity. And so let us beware how we embrace too easily the popular verdicts, even those of comparatively long standing, upon the relative merits of poets and authors. Let me illustrate my meaning by a brief examination of the current estimates of two quite recent novelists, Dickens and Thackeray. Dickens was of course what is nowadays called a humanitarian; that is, he was full of pity and anger at the obvious wrongs and sufferings of the poor, and in particular those of little children. His pen was a lance with which he attacked the Dragon of our merciless competitive system; and, as a reviewer eloquently puts it in an article I read the other day, that Dragon haunts his books.

> It is the formless menace that pursues Smike and dogs the feet of Oliver Twist, and sets Betty Higden pounding along the road in terror; it is the invisible grip that "moves on" Joe the crossing-sweeper through the inferno of Tom-All-Alone's and the putrescent

City graveyards, that binds in leather and miserable vice the limbs of Rob the "Charitable grinder," keeps David sobbing among his dirty bottles, and urges the flight of Nell with her crazy grandfather. The suffering children that fill the pages of Dickens are the bad dreams thrown on his soul by the industrial system.[1]

Add to this, that the characters of Dickens are so boldly drawn and gaudily coloured, so "very very good" or so entirely "horrid," that the most ingenuous reader is never in a moment's doubt whether to approve or condemn them; and it is not surprising that such readers feel themselves entirely at home in so congenial a moral atmosphere, and free to surrender themselves with an easy conscience to the inexhaustible delights of the great Boz panorama. Thackeray, on the other hand, offers none of these irrelevant inducements: irrelevant, I mean, from the point of view of the novelist's primary task—the portraiture of life. To begin with, he is no humanitarian. He may have recognised the need of reform; but he felt no call to become a reformer. His job was to hold up a mirror to contemporary society, that it might see itself as he himself saw it and believed he saw truly. His greatest novel (*Vanity Fair*) has, he frankly admits, no hero: certainly, a more ordinary young man than George Osborne it would be hard to find. His villains are not incredibly villainous, his good characters are by no means exempt from the little weaknesses, meannesses and follies which we notice with regret in our own friends and neighbours. On the other hand, his story instead of being as the "plots" of Dickens are, a tissue of inconsequent absurdities, has the naturalness and inevitability of life itself. Most of the evils against which Dickens fulminated, being largely of a transient and accidental nature, are either already abolished or in course of abolition; whereas, those exposed incidentally by Thackeray, being deeply rooted in the appetites and ambitions of our nature, are practically

[1] *Times Literary Supplement*, August 16, 1923, p. 539.

unchanged by the century or so that has elapsed since he described them.

Is it then so certain as is commonly assumed that in the long run it will be Dickens rather than Thackeray who will be appraised as the greater benefactor of mankind? To my mind, there can at any rate be no question but that Thackeray, if not the greater, was by far the more perfect artist. In short, my point is that, here as elsewhere, "all is not gold that glitters"; that apparent egotism is perhaps a necessary foundation of the high spirituality of a Dante, a Milton, a Wordsworth or an Ibsen; that solitary natures and seemingly cold natures may for aught we know be more deeply imbued with a true sense of racial responsibility than those who wear their hearts in their pages if not on their sleeves.

V

There is one great poet who demands our particular attention, as being the first in the history of literature of whom it may be said that the ideal of Brotherhood forms the conscious basis of his lifework. I refer to Walt Whitman, who for singleness of purpose, vocational conviction, cosmic range of imagination and spiritual significance, is unique to a degree by no means yet realised. The claims he made on behalf of poetry and the poet are comparable in grandeur only to those implied by the authoritative tone of the major prophets; and no higher praise can possibly be given than the assertion that, upon the whole, after all critical deductions, he himself by his own achievement justified those claims. The work of Whitman at his best—for of course he is one of the most unequal of poets—has a majesty, an oceanic sweep, which dwarf the effect of all poets of the elder civilisation, poets that is, of primarily æsthetic aim. For, as Whitman justly declares, he was no seeker *after* beauty, he was her

master, one whom she perforce follows, "longing, lovesick, fain". The secret of this mastery is quite simple: that Whitman in his inspired moments saw every material object, however gross or insignificant, every living creature, however lowly, every happening, however obscure or sordid, permeated and transfigured by the light of his own ecstatic vision. It was not merely that he glimpsed, as others before him have glimpsed, the splendour of a spiritual order beneath or beyond the phenomenal order; it was rather that he realised with an intensity which compels conviction the fundamental unity of that despised phenomenal order with the spiritual verities which, to sealed vision, it seems to caricature, or even to deny. In his own words:

> Strange and hard that paradox true I give;
> Objects gross and the unseen Soul are one.

Or, still more explicit:

> Will you seek afar off? You surely come back at last,
> In things best known to you finding the best, or as good as the best,
> In folks nearest to you finding the sweetest, strongest, lovingest;
> Happiness, knowledge, not in another place, but this place—not for another hour, but this hour;
> Man in the first you touch—always in friend, brother, nighest neighbour—Woman in mother, sister, wife.

But this, it may be objected, tends rather to support Whitman's general claim to spirituality than the special claim I made that he is in a predominant sense the poet of Brotherhood. And as against that special claim it may further be objected that Whitman by flaunting the shibboleth "Democracy" on his banner, shows himself in the guise of a political propagandist, a party man, rather than as the prophet of any universal ideal. This is a very specious criticism, but I hope to show that it will not hold water.

In the first place, it is to be noted that Whitman in his poems proves himself a consistent realist. Of course, he was

not merely that: he was also a determined spiritualist—I use the word in its philosophical, not sectarian meaning; but his spiritualism in no way prejudiced his realism; on the contrary, each reinforced the other; for, as he himself tells us,

> Realism is mine—my miracles—Take freely!
>
> * * * *
>
> To me every hour of the light and dark is a miracle
> Every inch of space is a miracle,
> Every square yard of the surface of the earth is spread with the same.

Now Whitman, when he looked out on the world of his day, could not but perceive that the dawn of a new era was at hand, and that the paramount facts indicative of this were a new spirit of restlessness and discontent on the part of the hitherto despised and oppressed masses, and a new sympathy with that discontent, a new social compunction, on the part of the privileged classes. To this world-wide upheaval, this democratic urge, Whitman could not possibly be blind, even if he had wished to be. It was a part of the reality he accepted with uncompromising allegiance, and a most conspicuous and portentous part. But he was far from desiring to ignore it: he adopted it with enthusiasm, gave it his blessing, believed with unflinching confidence that it was destined to transform and transfigure the world. He saw in it something vastly greater and more powerful for both good and evil than any mere political formula or party programme; he saw the culmination of a blind and instinctive revolt against wrongs as ancient as history itself; the release of powers fettered through ages; the necessary condition of the triumph of that New-World Civilisation to which he had devoted himself, heart and soul.

Whether we like democracy or loathe it, the fact remains that, up to the time when Whitman made it his battle-cry, the vast majority of the populations of all civilised countries

had, in spite of and in defiance of Christianity, been treated and regarded, and had even grown to regard themselves, as mere means to the welfare of their so-called "betters," rather than as responsible members of the body politic, co-partners in its glories and its joys. As against this degrading and outworn view of social order, Whitman insisted that every man or woman, however lowly-born, ignorant, or even vile, shall be regarded, and shall be encouraged to regard himself or herself, as a being potentially divine and therefore of incalculable worth. This is, in a nutshell, what Whitman meant primarily by "democracy," although, doubtless, he held further that only in a free republic such as that of the United States could it be fully and adequately realised. Rightly, too, he believed that only by the free and voluntary co-operation of all classes could a nation rise to those heights of achievement and enlightenment which would overtop those of past ages; and that the contribution of the hitherto despised and virtually outlawed "common" people, so far from being negligible, was of indispensable, fundamental, even paramount importance.

To denote his idea of the social unity thus to be created Whitman sometimes uses the term *solidarity*, looking for its emergence first in separate nations, headed by America, then in the world at large. Of its details, except that it was to be based on love and freedom, he prudently says next to nothing; but he does not conceal his conviction of the drastic changes involved. Democracy he regards as the spiritual dynamic predestined to clear the way for this new order; but he also frequently, and with more doubtful propriety, uses the same term to denote his ultimate socio-political ideal:

> For you these, from me, O Democracy, to serve you, *ma femme*!
> For you! for you, I am trilling these songs,
> In the love of comrades,
> In the high-towering love of comrades.

VI

There are many other poets and novelists deserving of attention in relation to brotherhood: Burns, for example, whose great heart, overflowing with love, not only had room for all humanity, but could greet a sister-mortal in the mouse dislodged by his plough-share, or burn with generous wrath at sight of a wounded hare; nay, even avowed a half-humorous compunction and hope of amendment for "auld Clootie" himself. Then, too, there are Charles Kingsley, the "Christian socialist"; Dostoevsky; Tolstoy—concerning each of whom it were easier to begin than to make an end.

But the temptation must be resisted; for I purpose to conclude with a brief glance at the various forms of literature, as indications and expressions of the social tendencies of their age. The nineteenth century, from Scott, Thackeray, Dickens, Trollope, to Meredith, Hardy and Henry James, was pre-eminently an era of great fiction. And it is surely no mere coincidence that it was also an era of individualism; broadly speaking, an unsociable era: when people generally preferred to take their intellectual diversions in solitary fashion, feeling no need to share them with others. Of the more social forms of literature, the drama attracted in this country no first-rate writers, and poetry comparatively few. It is hardly an exaggeration to say that the supremacy of the novel was unchallenged. If that is no longer the case; if the novel, though still supreme, feels its popularity menaced by that of the picture-house; if the novelists of to-day are tending more and more to follow Mr. Galsworthy into the theatre; if poetry is being extensively written, and to some extent read and even listened to, may we not interpret the change as indicative of a growing sense that a pleasure shared is a pleasure multiplied tenfold? Above all, I maintain, such is the case with poetry; much, though of course not all,

of the best of which is pre-eminently adapted for social appreciation. From this point of view, a most hopeful sign was the recent verse speaking contest, organised by Mr. and Mrs. Masefield at Oxford, an event with which two Professors of Poetry and the Professor of English Literature were associated; which, moreover, attracted five times as many competitors as were expected. In a leading article devoted to this event, *The Times Literary Supplement* aptly remarks that the love of poetry is part of a spirit of loving kindness; and that if we could more often feel it so, we should be better judges of poetry everyone. The rise of such societies as the Shakespeare Society, the Poetry Society, the Dickens Fellowship, and innumerable dramatic associations, is a further proof, if needed, that good literature of all forms is one of the most powerful of socialising agencies, inasmuch as it thus unites people of different sexes, ages and conditions by the sole bond of a common love of what is great, wise or beautiful.

Charles Whitby

PRISON DEVELOPMENT

By WAYFARER

MUCH has been done to relieve suffering in the slums, much has been done to extend education, much has been done to help the condition of the workers and in saying this we practically say that much has been done to alter the conditions that make criminals, that is criminals of a certain type, but there are many types. To take two very definite types; the ignorant man who does not realise what he is doing, untaught and born into surroundings that help him to remain what he is, a wastrel; the educated man, often a genius, one who uses his best wits to outdo and "do out" his neighbour, friend and foe, all alike. The first one is the one usually known as a criminal, the second is often left free to work his own sweet will, he is to be seen in high circles of society, even in the king's chambers.

It is mostly to our treatment of the first type that I would draw your attention very specially.

Have you ever entered a prison? Have you thought of our responsibility as to where we send the "offenders" and what we do to help them to become good citizens, and how they are cared for and treated? It is not a popular subject and it is a subject on which it is exceedingly difficult to gain information. If one is kept in the dark on any subject there is a tendency to grow suspicious. Our prisons and our whole penal system needs a lot of opening up to the daylight in more ways than one.

The last two years have been remarkable in the stride that the public has made in several countries to obtain information and to begin to improve conditions and those countries are chiefly, the United States, New South Wales, New Zealand, England and India and perhaps we should not leave Italy out for a great deal has been done there too. I do not want to limit the good that has been done to these countries for more may have been done elsewhere but I have not got the details to hand.

Our present system belongs to an age long since past for we seem to have made reforms in all other lines and left our prison system to the last. We are only just awakening to the fact that we owe to these unfortunates a debt of care just as much as to any other members of the community and it is strange that the public at large do not recognise this. It is the duty of the state to make and to keep good citizens whereas our treatment of criminals and offenders is to shut them up and to make practically no attempt to restore them to good citizenship. It is an extraordinary attitude and belongs to the dark ages of savages when if one man offended another he was killed. This is practically what we do to the offender, it is true that we do not always kill the body but we do worse, we kill hope, we kill his self-respect by our treatment; when self-respect is gone then hope is practically dead. Who has given any man the right to take away another man's hope? I am not exaggerating, we treat them as inferiors even before they are condemned, we keep them frequently shut up before we know that they are guilty, we give them no opportunity to learn nor to see "things" in another light while they are imprisoned and when they come out we mark them so that for several weeks, at least, everyone knows where they have been. We provide no work and they are to all intents and purposes outcasts, they have not a chance to turn over a new leaf nor to forget the past nor to start afresh. In the large majority of

cases work cannot be got, they come out with little or no money, often the home has broken up, what is the almost inevitable result? I know that there are "Aid Societies" but mostly they work on the system of "looking down" and not "raising up" for no one who looks down on his fellow has ever been known to help him up.

Why this superiority? Where does it come from? Not every sinner goes to jail, not every sinner is found out and who can throw a stone?

Sometimes I think that in the centuries to come that our treatment of criminals will stand out as the crying shame of our age and our callousness in this direction as one of the greatest cruelties in the world, ranking side by side with the persecutions and atrocities of the middle ages, possibly we shall be dubbed "children of the darker ages". I think that they will be right, for do we not count ourselves among the enlightened and even call ourselves civilised when we do not so much as know how to be civil to each other. The greater the wrongdoer the more he needs the help of the state for generally speaking he is a child in knowledge and more often than not is deficient in mental capacity or in some other way. Our attitude is that of a bully and a vindictive bully and this attitude must undergo a change if we wish to help humanity. There are signs that we are undergoing a change and then the prisons will become educational centres and the prisoners will be taught that crime is ugly but we must show them beauty to take the place of ugliness and we cannot do that so long as we bring them up in slums. It has been said: "No matter what city one visits one can find parts of it which are unfit for human beings to live in." The mentally deficient will be taught according to their capacity and many deficient in one line are almost geniuses along another line, only we have not had the sense to try to look for the other side. What a different world it would be if all were taught, if all could work in

some field of work or another, our prisons would be empty and the worst thing would be that some that we do not understand would have to be segregated until they could learn that they are part of a whole and that a duty exists each man to every other.

The signs of reform in all countries run pretty much on the same lines, in England we are ever slow to plunge. Lately there has been a deputation to Parliament to abolish capital punishment. I do not know how many of those deputations I have signed in my life but very many and this one is treated as if the subject had never been spoken of. The war has brought a new phase to capital punishment for a trial is being made in San Francisco to execute if so I may term it, by gas, a sort of lethal chamber. Side by side with this we read, not along ago, that, in England where to our lasting shame a woman was hanged, when the time came the victim was heavily drugged and carried unconscious to the scene of action. It would really be unbelievable if one did not know that it is all too true of our beloved country in the twentieth century.

The women's organisations are doing a great deal to further reforms especially in this direction, I mean in connexion with penal reform. Mr. Sheppard of St. Martin's Church, London, says: "There are ten women to every man supporting every decent cause to-day." This is probably true for the women, now organised, are working hand-in-hand to force many changes of which this is one.

Punishment seems to me to be for two reasons: To protect the state and to cure the offender. We take an infinite amount of trouble to do the first, the second is lost sight of completely. One very important factor comes in in connexion with the first that we appear to have lost sight of and that is that though we may shut up the man who offends and thus protect the state so long as he is shut up, we take no

precautions to see that he is pruned or prepared or taught not to be a menace when he is set free. Our only precaution in this line is exceedingly crude and is made solely by a " watch " or supervision system which is calculated to drive anyone to despair in a so-called free country.

We must not miss either this important fact that in our zeal to protect the state we should go to the root of the matter and leave no stone unturned that will produce other conditions for the bringing up of the children in the slums and do away with slums, for it is there that the chief number of this class of criminal is bred: here we prove ourselves very shortsighted.

In our prisons and in our slums we want more air, more light, more cleanness, better sanitation, more healthy work, work that inspires and that tends to development. We need colour, brightness, education for the whole body, if I may put it so, exercise of body, mind and soul. In speaking of Indian prisons Mr. Somerville said in *The Calcutta Review*:

> What are our prisons? They are makeshifts at the best. Colossal buildings of stone and iron which we have erected to shut out temporarily the evidence of our own weakness. But the prison is an open grave. It returns what we would conceal behind its great walls. Its misery and its isolation only foster the sins we would hide and return later to stalk in our midst more potent for evil than before. I say again it is a failure and a sign of our own weakness and cowardice.

We betray our utter lack of understanding and want of knowledge of human nature and we portray our callousness and harsh judgment of our fellow men.

I am writing this for THE THEOSOPHIST because I feel that it is to Theosophists that an appeal should be made to get the whole penal system revised. I cannot in a short article go into details you can get those, some of them, for yourselves out of the *Howard Journal* and from many books for England and in New Zealand some very excellent articles by Miss Baughan have just appeared in the *Otago Daily Times* in

which she draws attention to the hopelessness of punishing in the ordinary prison way several cases of mentally deficients who have no knowledge as to why they steal. They simply cannot help it and in many cases make no attempt to hide it as they have no conception why they should not do it. Fancy torturing a baby; they are babies in evolution.

Many books are being written now by doctors, chiefly, who are studying the psychology of vice and crime and of the criminal and gradually it is dawning on the consciousness of the different States that perhaps after all torture is not the best thing for these unfortunate "children" and that we might try to teach them and give them a chance some way.

When we consider young offenders (the age of these varies in different countries, is roughly under the age of 21, lower in England), we are in a still worse plight if we are amongst those that would defend anything of our present system. It was a shock to a few who had never considered what we are doing that at the old Bailey in London it came out that in the year 1916 a boy of 13 had been sent to prison for housebreaking and Judge Atherley Jones said when the same boy came up before him the other day: "I must confess that it is amazing to me that as late as the year 1916 any magistrate should have committed, to my mind, the gross act of sending a child of 13 to prison."

The whole question, grave as it is, hinges on our attitude to each other, on the responsibility that we hold one to the other; not an attitude imposed from without but an attitude imposed from within. By that I mean an attitude that is a part of our heritage that none can take away nor withhold, for we are sons of one Father and all are brothers.

The question needs our careful consideration and I should like to impress on all social workers and others to lose no chance of attending courts and visiting prisons and getting to know at *first hand* the methods that are used from start to

finish to see if they are what we consider justice tempered with mercy.

The type of crime has changed from the type that was committed, say a hundred years ago, and that changed from the type committed in the previous hundred years, in consequence the treatment must vary and the preventive schemes to prevent crime must also be guided by careful psychological study of the times, the individual and the progress or otherwise of the world.

The type of crime that is largely on the increase is that which may be classed under the sex mania of the day and comes therefore under the difficult problem that has to be faced, the sex question. We are all putting off the day when this whole question will have to be faced and considered publicly, not as now talked of with bated breath and as if it should scarcely be spoken of. The subject is one that affects education, social questions of all sorts and the problem of life in general; it affects our prisons, the number of inmates, the class of crime and the treatment of individual cases.

The large increase of the assaults on children is a ghastly revelation of the rottenness of our social and educational system. I am not talking at the moment of the assaults on girls of 14 to 16 but of the assaults on small children below the age of six. The increase in this type of crime is so great that homes have been established in the last few years where these unfortunate, ruined children can eke out their miserable existence and die as happily as may be.

It is obvious that the perpetrators of these crimes must be segregated from their fellows and in all considerations that may be put forward by those who are planning reforms I should very strongly urge that these be given hard and regular work that they be taught a trade in which they can take an interest and feel that they can be a benefit to humanity even though they be deficient along some lines or

"overbalanced" on another. It is absurd (pardon me) to suggest that a man is altogether hopeless because he is mad on one subject and that is how our present system works out, we do not give a man a chance to find himself or help him to find a balance, we practically throw him overboard in that we do nothing for him so that he may gain a balance.

A recent article on "Prison Reform in India" to which I have already referred is well worth reading.[1] Those who have a living faith in reincarnation will not find it difficult to take up the question of prison reform and will readily see the incongruous method that we now adopt which if we claim enlightened days are a crying shame on all of us, seeing that all citizens constitute the state, so all are responsible. It is a curious fact that in each country there are very great opposites in the methods of treatment, I mean by that that in part of the same country you will find that extraordinary cruelty (one can call it nothing else) goes on and in the same country a great effort is made to help and to carry out systems that will teach, I refer specially now to different states within the United States. In case some may read this who do not know of the many institutions that now are being started, I would add that there are many and in several countries for juveniles and adults. The United States is foremost in a system of transmutable sentences with a code of honour by which the offender is trusted and can win a shorter sentence by proving himself trustworthy and can add to his sentence if he betrays trust. This is certainly an attempt for the recovery of self-respect and seems a step towards humane dealing with those that have lost their tether, it is a step in the right direction. I have not space to tell of all the improvements that are going on, some of which are exceedingly belated and we are in any case very much behind the times and all hands and hearts are needed

[1] *The Calcutta Review*, March, 1924.

to mend and alter a system which has nothing in it to commend itself from any point of view except crudeness. It really only needs people to go and see for themselves the present conditions, nothing that can be said will satisfy the unbelieving but I say "see" do not be satisfied with being told. It is difficult as I have said to see and for that reason you may be sure that there is much to see and afterwards much to do.

We must insist on more publicity on this whole question and as I started by saying we want more daylight on the within and without, and more understanding of the reason that makes a man a dealer in crime. This last is to my mind our great hope for once it is recognised that the criminal is produced by deficiency in one form or another our attitude and treatment must inevitably change towards him and instead of condemning him we shall try to teach and change him, he will no longer be an outcast but a helpless, perverted (if you like) child; the change of treatment will be great and the chance of making him into a useful citizen increased. After all the best ruled state makes use of all the citizens and it is a confession of incompetence to just shut up those that offend and make no attempt to cure them. From the economic standpoint alone it is a bad arrangement.

At one time in the world's history one can imagine that all ill people were shunned and left, this is practically what we were doing with our offenders until we began the institutions that are to-day the beginning of another system. Quick development of this work is one of the crying needs of to-day in every country.

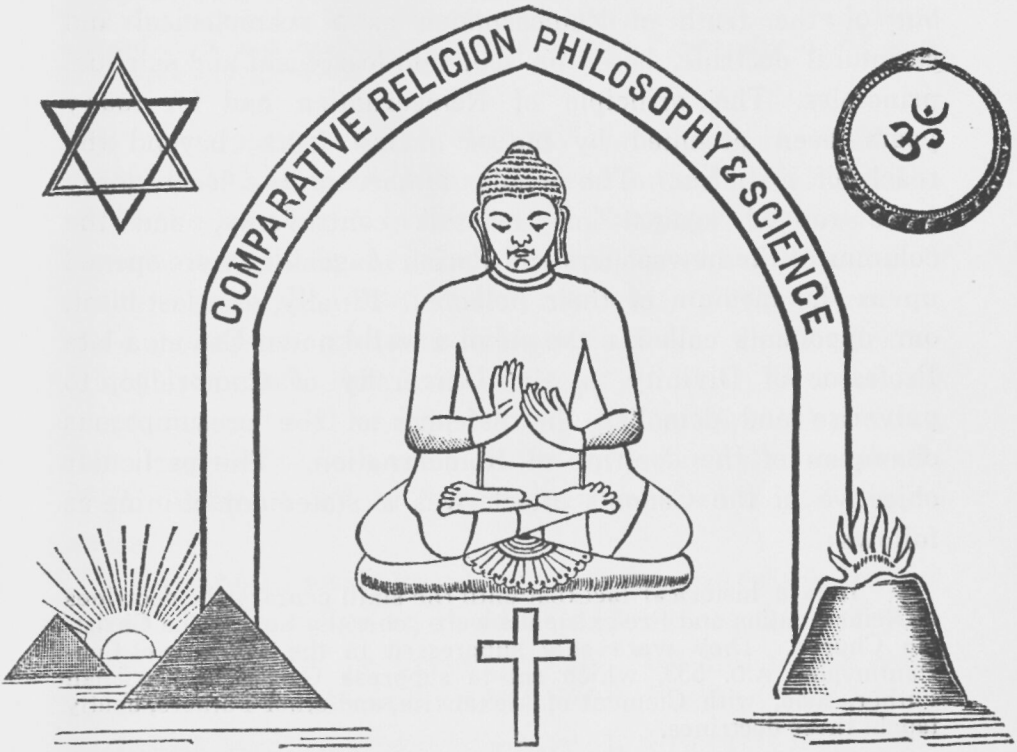
Wayfarer

REALISATION

DARE not thyself decry—The Self is God!
Through thee the Infinite is manifest.
What seemeth weakness, doubt, confusion, fear,
Is but the floodtide of their opposites.
Each task, performed in joy of conscious strength,
Is incarnation of unmeasured power:
Is help new born for each recurrent need
For thee and for a weary, waiting world.

Not for thyself alone is surcease won;
Thy moment's vision of the limitless
Is rifting of the veil for all mankind,
Blots for that span all lower consciousness.
The measures of the limitless are marked
Not by the flight of solar days. Glimpses
Of life are as a thousand years, and Life
Eternal but their vast continuance.

LUELLA FRANCES MCCOOL



THE DOCTRINE AND HISTORICITY OF PRE-EXISTENCE AND REINCARNATION

By THE REV. HOLDEN EDWARD SAMPSON

SOME years ago a controversy appeared in the local papers of the town in which I was a curate, in which certain of the clergy made an attack on the doctrine of Reincarnation, which was especially directed against the Theosophists, who had a strong and influential following in that town. The attack was of such an unfair and unreasonable character

that I entered into the fray, not in defence of the "Theosophists" (who were well able to take care of themselves), but of the truth of Reincarnation as a cosmological and scriptural doctrine, based on sound philosophical and spiritual principles. The principle of Reincarnation had for many years been accepted by me as a first truth, beyond the reach of criticism. The whole number of the local clergy were ranged against me in this controversy, and the columns of the newspapers and Parish Magazines were opened up as the medium of their polemic. Finally, as a last blast, our opponents called in the aid of a well-known Canon, a late Professor of Divinity at the University of Cambridge, to pulverise and demolish the defences of the presumptuous champion of the doctrine of Reincarnation. The particular objective of the Canon's attack was a statement of mine as follows:

> It is a historical fact that until the sixth century the doctrines of Reincarnation and Pre-existence were generally held in the Christian Church. They were only suppressed in the Councils of Constantinople, A.D. 553, which sat to suppress Origen, a Christian Father, who, with Clement of Alexandria, and other Fathers, boldly taught these doctrines.

In the Canon's reply he avers:

> There is not the smallest evidence, that I am aware of, that the doctrine of Reincarnation was ever held in the early Church. Origen expressly denies it so far as the Platonic (or Hindū) conception is concerned, in which the souls of men may pass into lower animals. He does not discuss the possibility of their reappearing in other men; but his whole conception of the stages of purification after this life is ended shows that he did not entertain such a thought. A "doctrine of Pre-existence" of souls was undoubtedly held by Origen and by Clement before him, and by others after him. But the previous existence was not an earthly existence; it was purely spiritual and supermundane. To say that they (the Fathers) "boldly taught" it would be an extreme way of putting it, as their method was purely tentative and suggestive; they never taught it as a part of the Christian Faith. It is true that the first express condemnation of this doctrine (not of Reincarnation, which was not in view) was at a Council of Constantinople. It is generally supposed that the condemnation of Origenistic errors took place at the Second Oecumenical

Council of Constantinople in 553 A. D. There is reason to suppose that the condemnation took place at an earlier Oecumenical Council of Constantinople of which it was the main purpose; and the condemnation was repeated in 553. Whether this opinion of Origen was widely shared it is not easy to say; that it was "generally held" is a grotesque exaggeration.

The correspondence had already been closed in the local papers, but the Canon's letter appeared in the Parish Magazine of the Parish Church in this town. No opportunity was open for me to reply to it in any journalistic organ, wherefore I wrote a pamphlet, entitled *The Historicity of Reincarnation*, the substance of which is contained in this thesis. It contained so much that was contrary to the Theosophical standpoint, as well as in refutal of the ecclesiastical position, that I won the deprecation of the former, and the anathema of the latter; I fell in "twixt deep sea and devil" or vice versa.

This reply was offered in all deference to the learned Canon and Professor of Divinity, and on questions of pure Divinity it would be presumptuous to call in question statements of his on most theological subjects. But on the particular point on which he essayed to write this letter there are reasons that justify me to point out certain discrepancies in his statements, which, but for those reasons, could not have occurred from so erudite a scholar.

It should be remarked that the subject of Reincarnation and Pre-existence has not been raised in current theology for many centuries past, not indeed since the final expungence of the doctrine from the Christian Faith in the year 538. So recondite and complex a subject requires, in these days, special research and study, resulting practically in a rediscovery of important scientific and cosmological truths, and historical facts, which the theologians and scholars of the Christian Church have forgotten, and are not likely to be anxious to revive, seeing

that they are on record as having been condemned as heresy. The disappearance of these doctrines from the tenets of the Christian Faith is, in history, not void of sad and discreditable memories, and of facts which Ecclesiastical History has carefully deleted.

The modern revival of the study of ancient Gnosticism, Neo-Platonism, and oriental philosophy, and the discovery and publication of many lost documentary records and teachings, have awakened ancient memories in many large and increasing circles of earnest thinkers, many of whom, in consequence, have drifted beyond the borders of the Christian Church. The movement has even penetrated some way into the fortified enclosure of the Church, and there are not a few in Holy Orders who are deeply interested in, and many profoundly convinced of, these interdicted truths. Of course, to profess this conviction, or to indoctrinate these truths, would be to place such under the ban of heresy, or, at the least, liable to the suspicion of heterodoxy.

Irresistibly, in these searching days, Christians are looking back to early Christian times, and primitive modes of thought, to the days previous to the hardening of the fiery fluid teaching of the Apostles and early Divines of the Christian Faith in its opening period. Intellectual flights are being taken over the concrete barriers of history and scholarship built up in post-Apostolical times of ecclesiastical apologetics and polemics, punctuated by Decrees of Oecumenical Councils.

So completely has the doctrine of Reincarnation and Preexistence dropped out of mind and memory, since early Patristic days, that it may be held excusable if the most learned post-Nicene scholars of Divinity and Ecclesiastical History should, till now, have treated those ideas as negligible and

grotesque, and be intellectually incompetent to meet the question with a ready and authoritative answer. The learned Professor of Divinity, on this occasion, showed traces of this incompetency.

It is sufficient evidence that until the years 381 and 553 the doctrine of Reincarnation and Pre-existence was taught as "Part of the Christian Faith," from the fact that it required two Oecumenical Councils, on these dates, to dispose of it as a heresy.

It is averred that the Origenistic conception of Pre-existence consisted, not of an "earthly existence," but a "spiritual and supermundane existence". But in the terms of the condemnation by these Councils it directly speaks of an earthly existence.

That the pre-existence of the soul implies Reincarnation, is shown in the fact that Reincarnation is included with Pre-existence in the condemnation of Origen.

That the doctrine of Pre-existence and Reincarnation was generally held in the Christian Church until these dates will be shown to be borne out by historical facts.

That Origen contemplated only a "spiritual and supermundane" pre-existence is contradicted by many statements in his own writings. If he did not teach an earthly existence, as well as a spiritual and supermundane existence, how is the fact explained that it was the Origenistic doctrine of earthly metempsychosis, or reincarnation, which was so strongly contested by Gregory of Nyssa, Tertullian, Gregory of Nazianza, Jerome and Cyril of Alexandria? And was it not this doctrine which found sympathetic defenders in Nemesius, Bishop of Emisa, Synesius, Bishop of Ptolemaeus, the poet Prudentius, and others?

But not only the actual tenor of the writings of Origen, and of those of his opponents and defenders, proves indubitably that Origen viewed Reincarnation as a cognate truth to that of Pre-existence; those who are familiar with the writings and traditions of those times will agree that the essence of Origen's conception of metempsychosis, educible from them, is that he viewed the earthly history of the human race as a series of interchanging states, extending back into past æons, and our human bodies as temporal and mutable habitations for the purification of the Divine and eternally existing soul, or microcosm. Owing to the exercise of free will for right or wrong, the soul passes to and fro from the earth in successive lives, of higher or lower grade (whether or no is included the passage into the lower orders of creatures, is ungermane to the question), each life bearing the impress of past lives in one or another degree of purity, or of impurity. Thus he accounts for the divergences of human character and experience in the earthly life. Some souls, he says, are clothed with bodies to expiate their past lives, and to regain what the past evil life lost to them, thereby preparing them for a future earthly life in ascending the grades of self-purification. This is the Law of Redemptive Evolution, leading, in due time, to the Path of the Divine Mysteries, and the attainment of Regeneration and Perfection. In each body in which the soul is reborn it experiences that earthly lot which most exactly is suited to it, in reference to his previously contracted habits. The earthly lot being excessively troublous, painful, and full of misfortune, suffering and tribulation, far from implying a presumably wicked past life, may generally imply the reverse; for the nearer a soul gets to Regeneration, the greater are his earthly tribulations, the less he is spiritually and physically capable of enduring or enjoying the earth-conditions of life, and the more will the environment bring antagonism. On the past lives of a soul depend the conditions of his present

life, and on his present life depend the conditions of his future earth-lives. It is the law of cause and effect throughout existence, life after life, until the Goal, the ultimate effect of all the past causes, is gained.

In this way could Origen only see how God could be consistent with His own intrinsic justice. According to his teaching, if men have kept themselves free from the contagion of sin and evil in their earthly life, and restrained the turbulent motions of sense and imagination, being gradually purified from the corruptions of the flesh, they ascend to the Higher Life of the Path of the Divine Mysteries, graduating therein to the Summit of Re-Generation and Perfection. They recover the Spiritual body, freed from earthly corruption. He taught that the necessity for purification through the processes of reincarnation in earthly bodies was due to the lapse of the human race from the pristine purity of their nature, occurring æons ago, from which the human race needed to be redeemed.

The above is a brief summary of the Origenistic conception of Pre-existence and Reincarnation. From it there can be no room for doubt that Origen contemplated in his teaching the dual idea of Pre-existence and Reincarnation.

But, apart from the general tenor of the Origenistic teaching thus summarised, there is historical evidence which places beyond dispute the question of Origen's doctrine, in the actual terms of the Decree ordered by the Council of Constantinople in the year 553, convened by the Emperor Justinian for the purpose of rooting up these doctrines, and of crushing their exponents, notably the followers of Origen. The Decree reads as follows:

> Whosoever shall support the mythical presentation of the pre-existence of the soul and the consequently wonderful opinion of its return. Let him be anathema.

This condemnation by high authority—Church and State, Emperor and Pope—of Pre-existence and Reincarnation, had the inevitable consequences of their rapid and complete disappearance from the thought and conceptions of Christianity. Until very recently they have lain in the limbo of forgotten truths, and every mention of them either meets with the smile of contempt or incredulity, as men receive a fairy-tale; or arouse the anger of the ultra-orthodox.

The history of Origen's support of the doctrine of Pre-existence and Reincarnation may be thus briefly stated.

Origen learned his Christianity in the Alexandrian School, which was steeped in the learning of Pythagoras, of Plato and the Greek philosophies, and of the oriental philosophies and mysticism. Alexandria was the centre of the Jewish, Christian, Greek and Oriental learning, and the rabbinical doctrines of the post-exilian Jews, framed in the Talmud, taught by the Hebrew doctors, found its home in the Alexandrian School. In the Talmud and the Kabala the doctrine of Pre-existence and Reincarnation are clearly enunciated, and were in vogue in the time of Jesus and the Apostles. St. Paul's doctrine of Predestination and Election is a direct version and application of Pre-existence and Reincarnation, which is the only logical and ethical explanation of this doctrine.

In the days of Jesus and the Apostles there can be no question that the doctrine of Pre-existence and Reincarnation was generally accepted, so much so that it needed no special indoctrination. The Essenes and Therapeutæ, who held and practised the Truth of the Divine Mysteries, believed and inculcated in their disciples this doctrine. There are *prima facie* evidences from tradition that Jesus Christ was accepted as Master by these devout communities, and that John Baptist

was an accredited messenger of God at the instance of the Essenes.

That the Lord Jesus Christ and His disciples accepted unquestioningly the doctrine of Pre-existence and Reincarnation is obvious from the direct allusion to it as a generally accepted and undisputed principle, in the disciples' question to the Master, "Did this man sin, or his parents, that he was born blind?" Had the man himself been the sinner, his sin must have been committed in a previous life. If the suggestion of Pre-existence and Reincarnation implied in the disciples' query was untrue, presumably the Master would have replied correcting their error. On the contrary, He conceded the point, tacitly assented to it, and dealt with the question on entirely other grounds. Indirectly (as in the doctrine of Predestination), and by logical inference, the Old and New Testament is full of testimony to the universality and veracity of this doctrine.

Orthodox Christianity enforces the belief that God is the Author and Maker of the human personality. But if this is the case, the natural father of every man must be God; otherwise the human father, and he only, can be the author and maker of the child. But the doctrine of Pre-existence and Reincarnation explains, logically and scientifically, how man is of eternal Divine Authorship and Makership, and the human father is only the earthly medium of his reincarnation; the human paternity and maternity applying only to each successive earth-life, and having no relation to the soul's eternal existence.

Pre-existence and Reincarnation, in fine, was of the essence of all men's thought and mentality in those days, throughout the whole world. None thought of it as a debatable point. It was regarded as a first principle of Nature, a

foregone conclusion, axiomatic, understood by all, and outside the realms of dogma, creed, or indoctrination.

Not until the Church formulated the innovating and novel doctrine of so-called "original sin," based on the equally innovating and unscientific doctrine, or assumption, of "special creation," which doctrines were diametrically opposed to the ancient doctrines of Pre-existence and Reincarnation; did these doctrines come under the ban of the Church. Origen revolted against these new doctrines undermining the ancient faith, of Jew and Gentile universally, seeing the dilemma into which these doctrines brought the reason and mind of men. He saw the dark shadow of doubt cast upon the eternal justice and goodness of God, evoked by the daily spectacle of the serious and insurmountable inequalities in the earthly destiny, environment, and heredity, in which mankind is born. He stoutly asserted the original righteousness and purity of a great part of mankind born in the world, but he declared that "the greater portion of these spiritual beings have nevertheless sinned"; and that all of earthly birth are begotten in an impure, corrupt and evil-engendered body of flesh, of which their Spirit, or eternal microcosmic being was innocent, but rendered guilty only by yielding to the carnal influences of the flesh, or earthly body. This guiltiness is practically universal in the world, because of the universality of evil environment and carnal heredity. Only those can be preserved from guilt who persistently "live in the Spirit," and not "according to the flesh". The first sin caused the souls of men to fall to the lowest depths of evil and corruption, through the consequent formation of the corrupt body of the flesh into which mankind is born in each Reincarnation; and, upon the earth, in the flesh, man alone can restore himself to purity and innocence, and to the state of original righteousness; firstly, through the stages of Redemptive

Evolution, and finally, through the regenerative processes of the Path of the Divine Mysteries. After various re-births and reincarnations on the earth, men may, by Faith and Obedience, ultimately attain to the state of Regeneration and Perfection, and the restoration of the Spirit, forfeited by sin.

Finding his opinions so vehemently disputed and condemned by the Church leaders, Origen desisted from open speech on the subject, and compromised by public utterances in a general way of purgation in the after-life, as a pacific concession to his adversaries. It is said by some that the Catholic doctrine of " purgatory " owes its inception to Origen, but Origen's real conception was not of purgation in Hades, but of the earth-life in succeeding reincarnations being the scene of purgation from sin, corruption, and the flesh. For there is no " purgatory " outside of the earth-life.

Though Origen latterly adopted the policy of prudent silence, yet the doctrine of Pre-existence and Reincarnation was still widely adhered to in the Church, insomuch that the Church, in two Oecumenical Councils, suppressed these doctrines, under threat of excommunication, and decreed its own inventions of " original sin " and " special creation ".

Since then Christianity, both in science and religion, has known nothing, conjectured nothing, of these interdicted truths, excepting in a few instances of isolated scientists of independent and progressive mind, who, for their temerity, suffered the pains of Papal intolerance. So great was the despotism of Papal Decrees and Anathema that, not only were the great scientists of mediæval Catholicism persecuted and slain for their espousal of the doctrine of Pre-existence and Reincarnation, but the entire principle, thus recognised by these scientific minds, is so obliterated from the scientific

mind of to-day, that the idea is foreign to their purview and speculation; an idea that had universal acceptance as an axiom of physics in past ages, for which Bruno, Copernicus, and other scientists of memorable repute, suffered by the hands of the Church that, to this day, would be as persecuting, if the administration of ecclesiastical laws was in force to protect their own creeds and dogma. To this day it is admitted that the doctrine of Pre-existence is "not orthodox," and the modernest of "modern" Churchmen have admitted, in set terms, that if it were not unorthodox to believe in Pre-existence, they would see their way scientifically to accepting belief in the Divinity and eternal existence of Jesus as the Son of God. But, the inference is, that if it is "unorthodox" to believe in the Pre-existence of the soul, it is, therefore "unorthodox" to believe in the Pre-existence of the soul of the man, Jesus; and, *a fortiori*, if it is "orthodox" to believe in the Pre-existence of the soul of the man, Jesus, it is equally "orthodox" to believe in the Pre-existence of the souls of all men.

In 1600 the great scientist, Giordano Bruno, suffered death at the hands of "Holy Inquisition," for his contumacy in asserting his belief in the doctrine of Pre-existence and Reincarnation. Yet the scientific followers of this scientist, in these days, ignore the scientific principle for which he died, and honour him only for other great discoveries, which happen not to be under the ban of "Holy Church". The Roman Catholic Inquisition, and the Papal records, have not a few names of victims in their dark annals, who were put to torture and death for adherence to the scientific doctrine of Pre-existence and Reincarnation. If these victims had been ignorant fanatics or irresponsible dreamers, modern science might reasonably ignore their propositions; but being men of science, of reputed and historical renown, it is strange that modern

scientists do not give them credit for greater knowledge of anthropology than has existed since the dark ages that ensued after the Nicene era. The dread of "unorthodoxy" is still as great in this century (though unorthodoxy is now visited with less violent reprisal) as it was in the sixth and following centuries. Men no longer fear "Bulls" and "Bans," but they shirk the decorous and urbane "cold shoulder" of prelates, priests, and pious people, and to be popularly regarded as eccentric and unfashionable.

Holden Edward Sampson

(To be continued)

THY GRACIOUS COMING

I CAN feel Thy gracious Coming,
O Thou Mighty, Mighty Master,
I can feel it in the west wind
As it breathes along the pathways,
I can see it in the sunset
As it paints the western sky,
All the air is softly pulsing
With a gentle loving longing,
And the perfume of Thy Presence
Fills the sunlight, glints the starlight,
O Thou Mighty, Mighty Master,
We are waiting, pass not by.

CHARLOTTE OLIN WILLIAMS

THE PROBLEM OF GOOD AND EVIL[1]

A ZOROASTRIAN SOLUTION

By I. J. S. TARAPOREWALA, PH.D.

THE solution of the problem of evil has been attempted by every great Prophet, and, though the ways of looking at it have been different in different lands and at different epochs, still there is a fundamental similarity of treatment. Zoroaster, too, has tackled this problem in His characteristic fashion. He had made the doctrine of Asha the very corner stone of His teaching. And to Him this Asha implied progress in a certain definite direction. To Him the life upon earth meant a constant endeavour to tread this Path. Life therefore was one constant endeavour, a continuous activity—what the Hinḍūs call *Karma Yoga* or the Yoga of Action. Of this more anon. The Prophet expected all His followers to be active partisans on the side of Asha; consequently all that helped such progress was good, all that tended to hinder it was evil.

Zoroaster preached about the two Spirits, but His philosophy was by no means dualistic. The idea of dualism did indeed creep into it during the later stages of the religion, but in the Teacher's own days, and in His own words, the idea developed is most emphatically not dualistic. It is not dualistic in the sense of conceiving two co-eternal, co-equal Powers, one good and one evil, who are for ever at war with each other. The concept of Zarathushtra is something essentially different. There are the two Spirits at war with each other—

[1] A lecture given to the Brahmavidyāshrama, Adyar, 1924.

the Spirit of Good (Spēntō-Mainyush) and the Spirit of Evil (Angrō-Mainyush). They are the antithesis of each other in every respect. But in two very important points they cannot be considered as forming a dualistic system. In the first place their conflict is bound to have an end. The books, even the later books, speak of the ultimate triumph of the Good Spirit and the hiding of the Evil One "underground". And the Prophet Himself categorically declares in His Gāthās that Evil shall ultimately perish.[1] Clearly, therefore, where one of the two powers in the so-called dualistic system is ultimately to end, we cannot in reason say that Zoroaster teaches about two *eternal*, co-equal powers.

But in yet another and perhaps a more fundamental respect is Zoroaster's system not dualistic. The two Spirits are not self-created as we may expect to find in a dualistic system. For both these emanate from, and are the creation of, Ahura Mazda. These twin Spirits first emanate from Him, the eternal Lord of all Life, and these Twain, working together create and maintain the whole of the manifested universe. Nowhere, however, is it stated in the Gāthās in so many words that these two were created by Ahura Mazda, or that they were emanations from Him. But as Professor A. V. W. Jackson has well expressed it, these twin Spirits

> do not exist independently but each in relation to the other; *they meet in the higher unity of Ahura Mazda.*[2] They exist before the beginning of the world, but their opposition only comes to its expression in the world that we see.[3]

Then again in Yasna, xix, 9, Ahura Mazda speaks of the two Spirits as His own, implying that they both emanated from Him. Thus though not explicitly, still by implication we may conclude that the two Spirits represent the double Emanation from the Eternal, when the Eternal

[1] Yasna, xxx, 10.

[2] Italics not in the original.

[3] *Grundries der altiranischen Philologie und Alterthumskunde*, II, 648.

"breathes out into manifestation". They may best be compared to Purusha and Prakṛṭi in the Yoga system, with Īshvara above and beyond them both. Īshvara in the very act of manifestation gives out these twain—Spirit and Matter, or Purusha and Prakṛṭi. These are the Great Twin Spirits of the ancient religion of Zoroaster. They represent the two poles upon which the whole of Evolution revolves. Apparently opposed to each other in every respect, they are *both* necessary to create and sustain the manifested universe. Their opposition is clearly and forcibly declared in the Gāthās[1]:

> When these twain Spirits came together in the beginning they established Life and Not-Life.

And in another place[2] Zarathushtra declares:

> I will speak of the Spirits Twain at the first beginning of Life, of whom the holier spake thus to the wicked one:
>
> Never shall our minds harmonise, nor (our) doctrines; neither (our) aspirations, nor yet (our) beliefs; neither (our) words nor yet (our) actions; neither (our) hearts nor yet (our) souls.

The first quotation given above, "they established Life and Not-Life," is extremely significant. This constitutes their fundamental opposition and virtually amounts to saying that they correspond exactly to Purusha and Prakṛṭi, or to Spirit and Matter. This quotation is in fact the clearest and the most categorical expression of the fundamental difference between the two Spirits, that is to be found in the Zoroastrian Scriptures. If we look upon them as in a sense representing two phases of the eternal work of God, *viz.*, creation and dissolution[3] we may better understand their true position. It is in this sense, it seems to me, that in later times to the Evil Spirit have been attributed such "evils" as the creation of extreme heat and cold, of plagues, of vermin and noxious creatures.

[1] Yasna, xxx, 4.

[2] Yasna, xlv, 2.

[3] There has been published lately a very suggestive article in the *Sānj Vartamān* (of the 10th September, 1923, by Khan Bahadur N. D. Khandalawala, entitled "The Complaint of Āhriman".)

As time went on, and as the true teaching of the Prophet receded further into oblivion a new and curious idea began to overlay this original idea of the two Spirits. The later Zoroastrian theologians seem to have forgotten that destruction also is part of God's activity, that one side of His work of renewal and progress in the universe must outwardly seem to us to be destructive, and hence evil. This led to a marked divorce between the functions of *Angro-Mainyush* (the Matter or Not-Life side of God) and in exact proportion as the Evil One got estranged from His Creator did Spēntō-Mainyush become identified with Ahura Mazda. And at last in the Sasanian times (represented by the theology of the Vendīdād) we find not the Good and the Evil Spirits opposing each other, but God Himself opposing the Evil one. How far was this view influenced by the doctrines of Judaism and Christianity (as well as perhaps Buḍḍhism, in its more popular form with its hosts of demons and evil spirits) would be an interesting question to work out. Here it must be sufficient to state that Angrō-Mainyush in the Vendīdād from being an angel of God has become the arch-enemy of God, very much as Satan did after " he fell from Heaven ". Thus we read in the first chapter of the Vendīdād that when Ahura Mazda created various fine lands for His people to dwell in, Āhriman,[1] " counter-created " various plagues in order to drive off the people of God from their homes. This later idea of Āhriman is distinctly unphilosophical and certainly opposed to the teaching of Zarathushtra, who, as we have seen, admitted none other at God's level. And assuredly this later conception of Āhriman has led to the belief among foreigners that the religion of Zoroaster is dualistic.

Whatever the subsequent history of the Evil Spirit may have been in Iranian Theology, there cannot be any reasonable doubt that the original concept as enunciated by the

[1] The later name of Angrō-Mainyush.

Master Himself in His Gāthās is the purest and the most philosophical explanation of the problem of the existence and the origin of evil. "Life" and "Not-Life," these two expressions convey the very essence of the whole teaching. It must, however, be borne in mind that the Gāthās of Zarathushtra do not contain any connected teaching. The separate verses are more like points jotted down for a sermon, and each verse contains one or more hints which have to be meditated upon in order that the whole may be presented as a connected system of philosophy. In the present case too we can only take up the hints scattered through the Gāthās and other hymns and carry them forward to their logical conclusion.

The first conclusion that we can draw from the very definition of the two Spirits as establishing "Life" and "Not-Life" is that both are as two poles of the same Eternal Source of all life, that both are (to vary our metaphor) the First Creation and the First Ministers of His Will. The Absolute wished to manifest; and from Unity became a Duality. Angrō-Mainyush is as essential for creation and manifestation as the Good Spirit. This point is very finely and poetically brought out in the *Sraosha Yasht* (Yasna, lvii).[1]

There in the very first verse, Sraosha is described as paying His homage to all the Beings who have helped to create the Universe:

> Among the creatures of the great Ahurā,
> He was the first to worship the Eternal;
> He first did worship the Immortals Holy,
> The six that stand around the Throne of Mazdā;
> He also worshipped first the Twin Maintainers,
> The Twin Creators, who create together
> The manifold creation all around us.

[1] Sraosha, the Guardian of Human Souls and their Judge after death, is one of the highest in the Angel Hierarchy of Zoroastrianism. In the philosophical allegory of the Gāthās He stands for Obedience to the Divine Will. Indeed, His name means "Obedience"

Sraosha (Obedience) here worships, in other words recognises as among the supreme manifestations of the Eternal the Twin Maintainers, the Twin Creators.[1] Evil is necessary in the universe so that Good may finally emerge triumphant. Spirit must unite itself with matter before it can realise the fullness of its stature. That Good shall ultimately triumph over Evil has been maintained by Zoroastrian Theology throughout all its long history. And when we characterise Evil as "Not-Life" we only imply that until Spirit shall return to the Eternal Life from which it has originally emanated, Matter only *appears* as Evil. In other words Evil in itself has a mere negative existence.

A second implication is with regard to human conduct. Evil is there in the world in order that we may strengthen ourselves by learning to overcome it. For life to a true follower of Zarathushtra is a constant and strenuous effort not merely in being good but also in fighting and overpowering evil. Evil has to be, so to say, a whetstone for a Zoroastrian to sharpen his determination upon. Evil is like Mephistopheles in Goethe's Faust,

> Part of that power which still
> Produceth good, whilst ever scheming ill.[2]

Another and perhaps a more remote implication from these ideas is that complete freedom is left to the individual to choose his own side in the battle. The strenuous Zoroastrian *must stand upon his own legs.* No Prophet, no Saviour intercedes for him or bears his burden. The Lord Zarathushtra points out the Path and stands a glorious example to all mankind, and is ready to help and to inspire. But every individual has complete freedom to choose his path in life and once

[1] That these Twin Beings are the Twin Spirits of the Gāthās is the opinion of the late Dastur K. E. Kanga, who edited and translated into Gujarātī all the important Zoroastrian texts. Other European scholars do not agree with this, but I think the last clause in the lines quoted above as conclusive.

[2] Compare also what Mephistopheles says elsewhere about himself, "The spirit I, which evermore denies."

chosen, every step upon it must be trodden by his own feet. The human being has in his making a principle called *urvān*, which is often translated as "soul". The literal meaning of this word, *urvān*, is "the chooser," for it is that within the human being which enables him to choose between the right and the wrong, the temporary and the eternal. Zarathushtra has given His Message, the individual listens, ponders and makes his choice.[1] And once the choice is made the Law of Karma steps in.

Thus we see that Lord Zoroaster has worked out a very satisfactory solution of the problem of the origin of Evil. He has taught that Evil is but a negative aspect of the Divine Life, for it establishes "Not-Life". Evil by itself does not, cannot, exist; but it is relative, depending upon the distance from God at which one stands upon the Path of Asha. Angrō-Mainyush is terrible indeed as long as He has power to tempt people with material and temporary happiness. He has tempted great Sages often quite successfully. He tried to tempt the Master Himself (as He in later times tempted the Buḍḍha and the Christ) and failed. When this last temptation was overcome,[2] the Master stood up in His full Glory as Jagaṭ-Guru, the Teacher of the World, as ZARATHA-USHTRA (He of the Golden Light). Then He explained to mankind what Evil was in reality—the Shadow of the Light Eternal, of God Himself. He had overcome Angrō-Mainyush, and assuredly He had the best right to explain to humanity the true nature of Evil.

I. J. S. Taraporewala

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[1] Zarathushtra himself has said (Yasna, xxx, 2): "Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two beliefs, each man for himself . . ."

[2] The story of this temptation is given in the 19th chapter of the Vendīdād.

ENVIRONMENTAL FITNESS

By R. F. GOUDEY

> From air and light, which begets heat, water is formed and the water is the womb of all living germs.
>
> —*Manu.*

> God is that mind which shaped and created all things from water.
>
> —*Thales.*

"ADAPTATION to Environment," "Natural Selection," "Survival of the Fittest," etc., have long been by-words in many scientific hypotheses of evolution. It is not the purpose of this article to belittle these or other theories, but rather to emphasise the fact that evolution would be impossible but for the complex reciprocal fitness in Nature which not only permits but controls the organisation, preservation and regulation of life in matter. A consideration of the properties of carbon, hydrogen, oxygen and their principal compounds, carbon dioxide and water, reveals startling facts proving that our environment could not have been made more fit and that a greater Guiding Power than we realise is at work behind all Nature.

The element carbon has the ability not only of combining in four different ratios with other elements, but also can unite with itself to form endless chains of compounds, which properties are combined in no other element. It also unites with

oxygen and hydrogen, in such ways that the three together can produce a greater variety, number and complexity of compounds than any other group of three elements. The carbon and hydrogen compounds number countless thousands, while the carbon, hydrogen and oxygen compounds exceed countless millions. These elements form the very basis of the entire structure of the organic world. It is also noteworthy that of the four-hundred and thirty-five known inorganic compounds, about 60% contain oxygen, approximately 30% contain hydrogen and only a few percent possess neither hydrogen nor oxygen. Moreover, all acids contain hydrogen and every base contains oxygen ; in fact it is the hydrogen or oxygen content in the most important inorganic substances which renders the other elements available to organisms.

Few realise our absolute dependence upon compounds containing only hydrogen, oxygen and carbon—such as alcohol, sugar, starch, cotton, camphor, olive oil, vanilla, wintergreen, glycerine, carbolic acid, lactic acid, ether, tannin, aphiotoxin, (poison of cobra venom), benzoic acid, oxalic acid, acetic acid, formaldehyde, acetone, etc. Our civilisation, as far as building materials are concerned, would be lost were it not for wood and steel, the chief properties of which are based on their carbon contents. Moreover, it is carbon which colours our landscape and keeps us warm.

The supremacy of the three elements above mentioned cannot be disputed, yet even more startling evidence proving the unique fitness of these elements is obtained in studying the properties of water and carbon dioxide. Water is the only known compound having individual chemical identity. It makes up only 0·2% of the volume of the globe, yet it covers three-fourths of the sphere's surface. Fish, oysters, apples, potatoes, lettuce, etc., contain 75-90% water. Water is required fundamentally by all physiological processes including eating, digesting and elimination. Without water man dies in a few days. Water

also plays many extremely important functions in regulation of cosmic conditions necessary for preservation of life. Carbon dioxide on the other hand, represents only 0·03% of the atmosphere and 0·01% of the ocean. It is one substance positively known to exist in evolving nebulæ before organic evolution could possibly start. Carbon dioxide is not a cosmic by-product, but a formative principle and an extremely important agent in our environment.

The vegetable kingdom in its wonderful leaf-laboratories synthesises from water and carbon dioxide all of its extremely intricate and stable substances for the storing of energy which can be reclaimed through complex physiological functions for the perpetuation of life. No other possible group of elements could be selected for this purpose.

In reference to thermal properties, water has maximal values: it is the only liquid which expands on freezing, it exceeds all other liquids, including ammonia, by wide margins in its values of latent heat of evaporation, thermal conductivity, and the product of its specific heat and its molecular weight; its specific heat is exceeded only by ammonia and hydrogen, and its latent heat of melting only by ammonia.

A consideration of these thermal properties shows a very intimate connexion with the adjustment of climatic conditions and with the process of animal metabolism. The high specific heat value enables oceans to moderate climate, rendering the greater part of the sphere habitable. This function is made more efficient by the high value of the latent heat of melting, which enables the ocean either to store or yield enormous quantities of heat without a marked change in temperature in the ocean. But for this property ice would be much more prevalent and seasonal contrasts would be greater. The latent heat of evaporation is such that as temperature tends to increase, the rate of water evaporation is increased in proportion. This not only retards sharp rises in temperature but

provides for the rains which cool the tropics, weather the continents, provides our drinking water and is the source of all water power energy. If water did not expand on freezing all water would gradually become permanently frozen and life would be intolerable.

While it is true that lower animals and man have somewhat adjusted themselves to the maximum thermal values of water, yet no other liquid could have been selected to advantage in its place. The average man at rest generates sufficient heat in one day to raise the body temperature to 150° F. If his body contained no water and the value of specific heat was comparable to most substances the temperature would rise 275°-365° F. in one day. At work these figures would be correspondingly higher. As a matter of fact should man's temperature exceed 102°-104° F. for any considerable period the tissues and cell protoplasm would coagulate and death ensue. Life is literally dependent on the removal of large quantities of heat without marked increase in temperature, which function could depend on no other liquid than water.

Plant cells are protected against rupture under freezing temperatures because the osmotic pressure of water in cells is such that the water before freezing automatically passes into intercellular space. During changes of temperature in plant and animal cells the high thermal conductivity permits instantaneous temperature regulation which otherwise would cause rupture.

The powerful and unique solvent action of water also has a wide significance. The dialectric constant of water is nearly the highest known, allowing ionisation of substances in water to a greater extent than any other solvent or transport. Water stands unique in dissolving acids, bases and salts. This property permits rearrangement of matter into complex structures required by living organisms and brings about the proper equilibrium between acids, bases and salts which is

positively essential to the life of protoplasm. It gives both blood and urine their remarkable solubilities, enabling prompt removal of quantities of waste products. Urine alone contains at times over fifty basic chemical compounds. Meteorologically water is one of the most important agents in transforming geological features of the earth, in transporting yearly over five billion tons of dissolved mineral matter to the ocean for remobilisation and in providing over three-hundred billion tons of calcium carbonate as food to sea-dwellers. The surface tension of water is the highest of any known liquid except mercury. It is this property which causes capillary action to elevate moisture in plant roots, and thus maintains vegetation. It is also important in the phenomenon called absorption which permits, as could no other liquid, the protoplasm to metabolise its physico-chemical stability and to organise physical complexity.

In passing it should be mentioned that sea water is a balanced solution having a relative and absolute constancy of chemical composition and a perfect food supply for the complex organisms living in it. The striking similarity of the analysis of blood and sea water indicates a profound relationship. For instance sea water is roughly composed of sodium, 31%; chlorine, 55%; calcium, 1·2%; whereas the chief constituents in blood are sodium, 39%; chlorine, 45% and calcium, 2·7%. The question may be asked, "Is our blood *aged* sea water?"

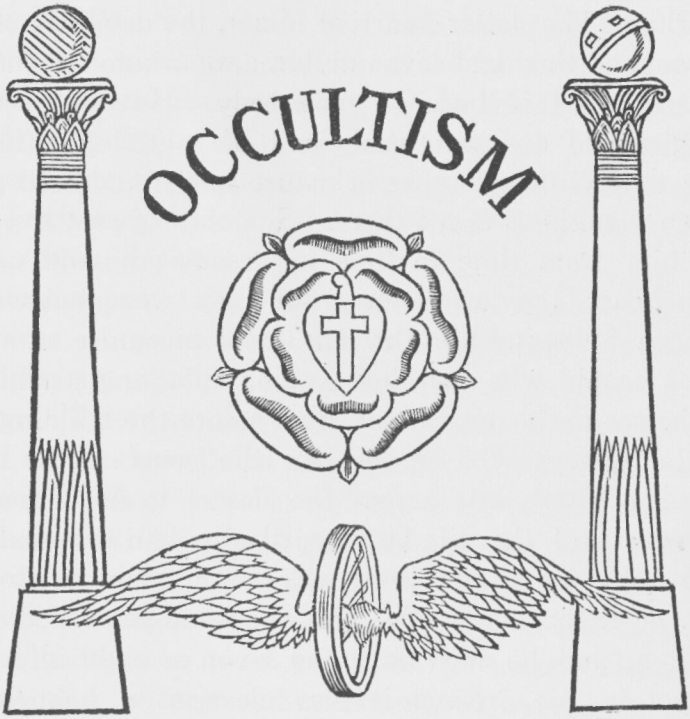
Carbon dioxide is the only universal and mobile substance. Its absorption coefficient is such that one half of all the carbon dioxide will always remain in the atmosphere and one half in the water of the globe. The ocean can never absorb all the carbon dioxide as it can all other substances. It is the only substance which can automatically maintain absolute neutrality. These two properties alone place carbon dioxide above all other gases as a possible fit substance in evolution. The human being produces over two pounds of carbon dioxide

daily, which must be removed. It is carried by the blood to the lungs and there released in the atmosphere which contains but little. If carbon dioxide were not gaseous its elimination would be an extremely difficult physiological task. The food which man and animals eat is usually neutral but the by-products are almost exclusively such acids as carbonic, phosphoric, sulphuric, uric, lactic, b-Isobutyric, acetoacetic, which would increase in one meal the hydrogen-ion concentration in the blood sufficient to cause death were they not accurately and quickly neutralised by reaction with salts, water and carbon dioxide. In the laboratory a solution neutral to carbon dioxide can be made only after hours of tedious labour yet Nature can do it naturally in but a few minutes. No other compound possesses this property. The very intricate reactions of carbohydrates, fats and proteins are controlled by the adjustment of acidity and alkalinity by carbon dioxide.

Carbon dioxide is the active ingredient in water which corrodes all elements and plays a most important function in geologic transformations.

The extreme uniqueness of carbon, hydrogen, oxygen, water and carbon dioxide in providing and controlling an environment fit for evolution cannot lightly be set aside. Perchance it reflects the intelligence and manifestation of the Third Aspect of Divinity which prepared the universe for subsequent evolution. If so, the question may be asked, "Would not correlation of other scientific facts with the First and Second Aspects of Divinity complete the mystery of evolution?"

R. F. Goudey



THE LIVES OF ALCYONE

(*Continued from p. 377*)

VII

IN the lives which have just been described we have seen glimpses of the work which the Manu did with and through His second sub-race. In following the fortunes of our hero we now find ourselves brought similarly into contact with the beginnings of the third. The plan of preparation was the same, though in a different valley—a valley of rolling downs which lent itself rather to pasture than to agriculture on a

large scale. The Manu was Himself ruling the city of Manoa at the time; He had married Mercury and had two sons, Osiris and Sirius. The latter married Mizar, the daughter of Mars and Siwa, and they had seven children, of whom Alcyone was the eldest, born this time in a male body. He was a sensitive child, given to dreaming and fond of solitude, sufficiently psychic to feel the presence of nature-spirits and dead people, and even sometimes to see them. Snatches of past lives came before him from time to time in dreams; he did not then know whence they came or what they were, but we (who have been following him through them) recognise at once the bands of people who marched singing up a long straight path from the sea to the mountains, ages before the building of the city; the envoys who set out for the court of the King of Persia, and afterwards across the desert to Arabia; and the weird events of the life last described, when in female form he had delivered a son (who was now his mother) from the horrors of Lemurian magic. Six thousand years had elapsed since then, and he must have had seven or eight intervening lives, yet in his dreams it was clear as a happening of yesterday; and he experienced once more the curious mixture of irreconcilable feelings—of repulsion and attraction, of fear of the unknown and yet the certainty of triumph.

The Manu's theories of education were still the same, and Sirius followed them devotedly, so Alcyone and Apollo were less harassed and misunderstood than the modern boy usually is, and consequently they retained through life a certain amount of their sensitiveness.

He talked often and eagerly of his dreams to his father and mother, but they had not his memory, though they often had a feeling that they were on the brink of remembering while they listened to his vivid descriptions, and once when Mizar was slightly feverish, she had a very clear vision of one of the scenes—an endorsement of his accuracy which

greatly pleased Alcyone. He also discovered that when he related one of his dreams in the presence of his younger brother Apollo, the latter was able to catch the thought-picture from his mind and to make a drawing of what he described, sometimes including details which he himself had omitted to mention. The younger brother had an intense admiration for the elder, and during their youth they were always together, living a life of great happiness and full mutual comprehension.

In due course they both married, and this introduced into their lives new interests which made their previous inseparability impossible, but caused no diminution in their affection. Their marriages call for no special comment, but that of their sister Orion caused a good deal of excitement in the family. This sister came between them in age—a handsome and striking-looking girl, beloved by both, and also by various other young men. One of the most passionate of these suitors was Gamma, the son of a neighbour in humble position, named Thetis, who was regarded as under a cloud in consequence of a wicked action committed many years before. Mizar had a sister Helios, who from an early age had been destined to become a priestess of the temple, and was receiving the somewhat rigid training which was imposed upon those who were aspirants for that office; and Thetis, having seen this girl, became the victim of an overmastering passion for her. Helios repulsed his advances with disdain; he swore to be revenged upon her, and made a determined effort to seize her and subject her to his will. Fortunately his scheme was discovered and the calamity averted; but the matter could not be kept altogether private, and Thetis became a social outcast in consequence. Later he married a woman of lower class, and had a son Gamma, who to some extent inherited his lack of control in these matters. Orion and Gamma had sometimes played together as little children without any objection on the

part of Sirius, who was disposed to think that Thetis had by this time atoned for his sin; but he would certainly not for a moment have contemplated the idea of an alliance so unsuitable for his daughter, so Gamma pursued his suit in secret, and even Orion herself, though feeling kindly towards him, did not regard it as serious.

About this time a dashing young foreigner arrived with a caravan from Mesopotamia, bringing a letter of introduction to Sirius, who at once received him as his guest, and put all his resources at his disposal. It was speedily evident that this handsome stranger was captivated by the graces of his host's daughter, and presently her watchful mother Mizar sounded Orion on the subject, and she blushingly confessed that her happiness was bound up with the life of this new-comer. Mizar communicated her discovery to Sirius, for he had felt strongly attracted to his visitor—as indeed might have been expected, for this was Herakles, who had been especially sent by the Manu Himself to take incarnation abroad in order that an infusion of the noblest Akkadian blood might be introduced into His projected sub-race. But in their physical bodies neither Herakles nor Sirius knew anything of all this, so the latter sought his guest sadly, and spoke frankly though delicately about the subject. Herakles at once admitted his strong affection for Orion, and explained the rank and wealth of his family, in order to show that as far as such qualifications went he was an eligible suitor. Sirius replied:

"Both of wealth and rank I have amply sufficient to leave my daughter entirely free to select her future husband where she will, and I desire above all things that she should be happy, as I clearly see she would be with you. Indeed I may confess to you openly that never have I felt towards any stranger as I do towards you—never have I thought it possible that I could so feel towards one not of our Aryan blood; you are to me as a brother, and nothing could please me better than

this alliance if it were possible. But it is unthinkable, because our race is a race set apart, a sacred race upon which many restrictions are laid; therefore it would be impious and unpatriotic of me to yield in this matter to the dictates of my heart, however deeply you and I and my daughter may suffer from my inflexibility. Do not think me unsympathetic in this; I know that to you I must seem proud and heartless, yet try to believe me when I tell you that I am doing at heavy cost to myself what I know to be a religious duty."

But Herakles could not be convinced of the necessity for this rejection of his suit, nor was Orion to be comforted by any suggestions of the heroism of the sacrifice required of her; so the lovers remained disconsolate. Now Alcyone also felt as a brother towards Herakles, and moreover he had recently married Achilles, who was the bosom friend of Orion; so naturally this newly-wedded couple felt deep sympathy with these unfortunate lovers, and desired very earnestly to find for them some honourable way of attaining the happiness which seemed at the same time so near them and yet so unreachable. At last Alcyone, greatly daring, went (without telling anyone of his intention) and solicited a private audience of his grandfather, and laid the whole case before Him, telling Him that he knew quite well the impossibility of the union, but that his beloved sister's life and happiness were at stake, and he felt that there ought to be some solution of the difficulty. And the Manu replied:

"Grandson, you have done well to come to me in this matter. Be of good cheer, for I can solve your difficulty, and bring happiness to all concerned. Go and tell this to your sister and to her noble lover, and bear to your father my command that he shall wait upon me without delay."

So delighted were they to hear this unexpected, this incredible news, and so eager to understand what it could

mean, that they all came at once to the palace, though only Sirius went in before the King. And the Manu then unfolded to His son part of His wondrous plan—how He intended now to start a new sub-race, and to put the preparations for it into his hands as His second son, the eldest being required to act as His successor at Manoa; how for the purposes of that sub-race He needed this slight admixture of foreign blood, and how therefore He had Himself planned and arranged for all that had happened, so that the seeming stranger was in reality no stranger, but a brother from ages long past to be admitted with rejoicing into what was truly his home—the home of his soul, if not this time the birthplace of his body.

Then Sirius, overcome with joy, understood and obeyed, and withdrew his opposition; and the lovers were called before the Manu, who repeated to them the explanation which He had given to Sirius, and, turning to Herakles, said:

"My son, you have followed me throughout the ages, although you know it not; will you follow me now once more, giving up for my sake the country in which this time you were born, and taking up instead the work that I shall give you?"

And Herakles bowed his head and gave his promise, feeling that in doing this he was returning to his true fatherland and accepting a religious duty, as well as entering upon a life of happiness. Then the Manu blessed them, and gave them permission to marry; but in order that His law might not be broken, He sent for His eldest son Osiris, and asked him whether he was willing to adopt Herakles into his family. Osiris gladly consenting, the ceremony of adoption was at once performed and duly registered, so that all formalities preliminary to the marriage might be complied with; and there was great rejoicing among those who had before been so sad, and all their friends were glad too, for Herakles had made himself universally popular.

That same evening, as Herakles and Alcyone walked together in the great garden of Sirius, talking reverently of what had happened that day, and of the plans which the Manu had disclosed, a man suddenly leaped forth from behind a tree, and struck savagely at Herakles with a knife. Herakles was not looking in that direction at the moment, and might have fallen an easy prey to the assassin, but to reach him he had to cross in front of Alcyone, who, seeing the gleam of the knife in the starlight, dashed himself against the man and hurled him to the ground, so that Herakles received only a slight scratch. Before the ruffian could rise both gentlemen had seized him, and Alcyone had twisted the knife out of his hand. When they dragged him to the light, they found him to be Gamma, who had been maddened by the idea that his adored one should thus be borne off by another—and not even an Aryan! He was handed over to the officers of justice, and the Manu sentenced him to be banished from the Empire of Manoa, telling him that he came from a bad stock, and was unworthy of the privilege of being an Aryan. So he was sent forth into what the Aryan poets called "the outer darkness," where the religion of the light was not professed; and his place knew him no more.

Sirius with his children moved into the chosen valley, and the history of ten thousand years before repeated itself. The same work of reclaiming the ground and bringing it under cultivation, of mapping it out into estates and gradually building palatial country-houses; even the very plan of terracing which Corona had adopted in the other valley was closely followed, for naturally all those who were doing the work had made a special study of the plan, and were familiar with its results and with all the improvements which later centuries had introduced. The character of this new valley rendered desirable certain modifications of the scheme, but Alcyone's cleverness at this work had not deserted him, and

results soon began to show. Herakles had joyously accompanied his brother-in-law, and threw himself into the pioneer work with his characteristic assiduity.

As the years rolled on stalwart sons and daughters gathered round them, many of our old friends appearing with new faces. Among the twelve children of Alcyone we find Corona, ready once more, as ever, to become a mighty leader of men, whether in the arts of war or of peace; and also a daughter Selene, destined to meet with a very curious adventure, which we must describe, since it brought about what is perhaps the most noteworthy incident of Alcyone's later life. Selene, like her aunt Orion, had two suitors, but in this case both were equally eligible, for both belonged to the highest families, and as regards courage and ability there was little to choose between them. Selene's decision was in favour of Viraj, and an engagement was announced; but as she was still quite young, it was thought best to postpone the marriage for a time. The other suitor, Deneb, felt himself ill-used; he declared that if Selene knew him better, she would not refuse him. He wanted nothing but fair play, he said, and equal opportunity, and somehow or other he meant to have them. Little attention was paid to his remarks, as they were put down simply as the expression of acute disappointment; but later they were remembered. The design which he formulated was old-fashioned enough; he wished to follow the custom of some of the Mongolian tribes, and carry off his future wife by force—not with the least idea of injuring her in any way, or even of compelling her to accept him, but with the conviction that all he needed was an opportunity of showing himself to her as he really was, and she must certainly succumb to his fascinations. A crazy scheme, truly; but disappointed love and overweening self-conceit are bad counsellors.

He managed the plan of abduction rather cleverly, choosing a time when Selene was about to pay a long visit to some

relations in the city. On various pretexts he got rid of the escorting servants, substituting some of his own, who were quite ready to assist him; and then he contrived to have false messages sent to the friends at each end of her journey—to her own family that she had arrived in safety, to the others that her visit was postponed for a time. Thus he gained a whole week's start before his treachery was discovered, and at the end of that time it was impossible to find any trace of his movements. Viraj was naturally furious, and Alcyone and Mizar exceedingly anxious; they all knew that Selene would not willingly have fled with Deneb, and they could not understand what had occurred. Several days were wasted in exhaustive enquiries, but no reliable information could be obtained. Then it occurred to Mizar that her sister Helios, the priestess, might be able to help them, as she was in the habit of going into trances occasionally and prophesying cryptically; so she paid her a visit and invoked her aid to discover the direction in which Selene had been taken. Helios was at once greatly interested, and promised to do her best for them; she threw herself into a receptive condition, and emerged with the reassuring information that the girl was safe and well, and in no danger of any sort; but that she was being carried far, far away to the south, and that her pursuers would have to cross the great sea before they would overtake her.

On this somewhat meagre indication Alcyone and Viraj set out southward with a small escort of faithful attendants; they enquired constantly whether any such party as they sought had been seen, but for a long time found no trace of it. The fact was that Deneb had taken special precautions as long as he was in the land directly governed by the Manu, but had somewhat relaxed his vigilance when he entered the tributary States; so when they had crossed the frontier the pursuers at last heard news of those whom they were following, and so

learnt that they were on the right road. That road, however, was no easy one, and many weeks had passed before they reached the ocean. There again some time was wasted in futile enquiries; but finally they ascertained that those whom they sought had embarked upon a vessel which traded to the great islands of the south—those which we now call the Dutch Indies. They took the next ship going in the same direction, and at each port of call they made careful enquiries, and at last, at a port in the island which we now call Sumatra, they heard that their predecessors had disembarked and gone up into the hills in the interior. Now the condition of that island differed little in those days from what it is at present; that is, the coasts were settled and civilised and occupied by a keen race of traders; but the hills in the interior were to a large extent in the hands of various savage tribes, who, though they had learnt by experience to let the coast people alone, were frequently at war among themselves; so that the country was distinctly unsafe for travellers.

However, there was nothing to be done but to follow, so Alcyone took with him an interpreter who understood the language of the tribes, and plunged bravely into the mountains. There was no semblance of a road and the party had much difficulty in making its way over the rugged country. Enquiring after a white fugitive, they were directed to a tribe in a peculiarly inaccessible region; but as they drew nearer to it and the rumours became more definite, they saw that they were on a wrong track, for the story was of a white man who came there alone many years before, and had joined himself to that tribe and eventually become its chief. So they turned aside from that valley and pursued their quest elsewhere, offering a large reward for information. Travelling round the same mountain at a lower level, they at last heard news which seemed unmistakably to refer to those whom they sought, for they were told that a small body of white people guarding a

lady had recently appeared among them, and had been attacked by a neighbouring tribe, but had contrived to make friends with its chief. The people were now living unharmed among the members of that tribe, regarded as semi-divine beings, or great heroes, with a wonderful power of fighting. But it was said that the lady sat always apart, and hardly ever spoke, but seemed enveloped in sadness, though treated by all with the most distinguished consideration.

On receipt of this news our party pushed forward rapidly up that valley, but about half way up they were received by a flight of arrows, which killed a servant and two horses, causing a momentary disorder. While they were hurriedly arranging themselves for a conflict, Deneb suddenly showed himself upon the top of a rock overlooking the position, and called out to them to hold their hands and retire. If they did this, he said, they would be left unmolested, but if they advanced further they would certainly all be killed, as he had posted his savages with the military genius of the Aryan. He told them that Selene was in good health and entirely unharmed, and that if she were left alone he was quite sure that he could presently prevail upon her to accept him as her husband; but that he intended to have fair play and would brook no interference.

Alcyone and Viraj would have none of this, but shouted back defiance to him, and ordered their followers to charge in open order up the valley. This they did in the face of another discharge of arrows, and as soon as they got to close quarters with the savages the latter broke and fled, for they were unable to stand before the better arms and greater valour of the civilised men. But though they would not fight man to man, they dodged behind rocks and trees and kept up a shower of Parthian shafts, and the small party of Aryans had suffered considerably before they finally put them to flight. Deneb had cheered on his savages at first, and some of his Aryan

attendants were among them trying to check their flight; but when he came down from his rock and Alcyone sprang to meet him, he lowered the point of his sword and said:

"Friends, I thought to withstand you, because it seems to me that I have not been treated fairly; but I find that I cannot fight along with savages against a nobleman of my own race."

Thus the indomitable pride of the Aryan blood told when a crisis came, and Alcyone understood and recognised the sentiment, even though he was angry at the unnecessary slaughter both of his own men and of the barbarians. He said:

"But you have caused the death of many men at the hands of these creatures; is that conduct worthy of an Aryan? Do you not know that for that alone you should be banished from the company of men?"

(For it was the custom of the Aryans to speak of themselves as 'the noble'—that indeed being the meaning of the word Aryan; of the highly civilised Atlantean races as 'men' or as foreigners; and of the savage tribes simply as barbarians, not using for them the term 'men' at all.)

"I know," replied Deneb, "that that is against good morals because it is not our custom; but it has happened because you have pursued me thus into far countries, and have not left me alone to carry out my plan."

But Viraj broke in: "Your plan is a wicked one, for none who is worthy of the name of Aryan would thus try to coerce a free-born lady; you know quite well that your father, your mother, your brothers disapprove of it and are much ashamed because of you; you know that you yourself would be full of anger if anyone thus treated your sister Aulus. I demand therefore that you shall at once yield the young lady to me whom she has chosen, and if you will not I shall kill you here and now."

"No," interposed Alcyone, "I cannot allow that; there has been killing enough, and it is a shame that the hand of an Aryan should be turned against his brother. But you must give up my daughter to me, and she shall be free to choose whom she will."

"I am willing to agree to that," replied Deneb; "for what he says as to my sister Aulus is true, though I had not thought of it in that way before. I thought only of giving the Lady Selene an opportunity of knowing me thoroughly, feeling sure that my devotion would win her; but if it will not, I am far from desiring her unhappiness. I will abide by her decision."

So they all climbed up the hill together, calling the scattered savages to them, and telling them that peace had been arranged. But the barbarians grumbled much, saying that many of them had been killed, and yet they had gained nothing. Their settlement was a collection of curiously-shaped wooden huts, surrounded by a defence of thorn-bushes, partly natural and partly artificial, but quite effective; and our party had to climb over this by a rickety bamboo framework. The chief came somewhat sullenly to meet Deneb, not understanding how he had made friends with the enemy, and (like his people) not seeing what he had gained by the fray. He could not understand why so much fuss should be made about a woman, and regarded the whole affair as incomprehensible, but if the white stranger gave him money with which weapons could be bought, he was willing to sacrifice the lives of his people up to a certain number.

Our friends gave him scant attention, for Deneb was conducting them to the hut in which he had lodged Selene; but when they called her to come forth there was no answer, and she could not be found anywhere. Their excited enquiries presently elicited the fact that the savage women set to guard the hut had left it to watch the fight in the valley below, and

meantime the prisoner had evidently escaped. The chief at once offered to behead the neglectful sentinels, and thought the Aryans less comprehensible than ever when they rejected his proposal with obvious disgust and horror. But the problem was, where could Selene have gone? The only way out of the valley was downwards, and she had not passed them as they climbed up; there was nowhere where she could hide, and the rocks above and at the sides were plainly inaccessible.

The chief attributed the disappearance to diabolical intervention, but Alcyone, though not entirely incredulous as to mysterious possibilities of that sort, was disinclined to accept the suggestion, and sought persistently for a more commonplace explanation. The end of the valley was but small in area, and lay open before them, and there seemed no possibility of escape from it, as it was surrounded by a wall of sheer rock many feet in height. At the end of the valley, as is so often the case in similar formations, a cascade fell from still greater heights, making at its foot a pool in which the bolder spirits of the tribe sometimes bathed, though with circumspection, because of a tradition that some sinister creature dwelt there, who at some remote era of the past had seized two young men and carried them away—at least, so it was supposed, for the young men had gone to bathe there and had never been seen again, nor could their bodies be found. Our friends were told that Selene, who had been allowed full liberty within the settlement, except when actual fighting was going on, had seemed attached to this pool and had swum in it daily, exciting the admiration of the barbarians by her courage and proficiency. No trace of her was now to be seen, however; but Viraj had gloomy suspicions that somehow her disappearance might be connected with this pool. He argued with some show of reason that there was absolutely nowhere else in the valley where a body could be concealed; he had been into every hut in the village and they were all entirely

without furniture. Alcyone had his suspicions of the savage chief, but could not accuse him, as it was impossible to formulate any reasonable theory of what he could have done with the missing young lady.

They returned to the hut which had been assigned to Deneb and his party to discuss the mystery; but Viraj prowled restlessly back to the cascade and its pool, muttering to himself that she might somehow have fallen in, in some wild attempt to climb the rocks (though that looked manifestly impracticable); that the mythical monster might after all be real, and might have carried her off; that her body might be entangled in some weeds; and above all that there simply was not anywhere else where she could be. He had with him a confidential servant Boreas, a young man who was Alcyone's special personal attendant; and this man offered to dive into the pool and make a thorough examination of its bottom if he could reach it. Viraj agreed, and Boreas threw off his clothes and jumped in. He presently reappeared, reporting that the sides of the pool were shelving, but that he had not been able actually to reach the bottom.

Twice more he tried, but without success, and Viraj told him that he was only risking his life uselessly by trying to penetrate to depths beyond human reach. But he craved leave to try once more, because as he came up the last time he had observed a curious rock formation that he did not understand, and he thought there might be a shelf there under which a body might lodge. So after resting a few minutes he jumped in again; but this time he did not reappear as usual. After waiting fully five minutes, Viraj became convinced that some accident had happened, and he was just tearing off his own garments to spring in with a vague hope of discovering what had become of the faithful fellow, when Boreas came to the surface looking none the worse for his protracted immersion.

Viraj pounced excitedly upon him, demanding an explanation; and a curious explanation it was. Boreas told him how he had investigated the shelf which he had noticed, and found that it overhung, and that there was an opening behind it. He had feared much that this might be the lair of the mythical beast, but nevertheless made up his mind to swim into it, lest the body which he feared to find might be concealed there. To his great surprise, a few strokes through the darkness brought him into a place where there was a faint but unmistakable light, so he struck up instantly to the surface, and found himself in another pool, evidently in some sort of cave. The faint light filtered down from a great height, and both the cave and the pool appeared to be of considerable extent. Boreas was greatly surprised and awed, and still more decidedly of opinion that he had chanced upon the dwelling-place of some destructive monster; but after a few minutes spent in nervous contemplation, he recollected that Viraj must be wondering about him, and so he dived back again through the passage into full daylight and told his story.

Naturally Viraj at once went to see this wonder for himself, and returned much impressed and convinced that Selene must undoubtedly have discovered this strange way of escape when bathing, and waited to utilise it until opportunity offered. He hurried back to the hut where Alcyone and Deneb were still occupied in profitless speculations, and unfolded before them his discovery (or rather that of Boreas) and his ideas, and announced his intention of following up this possible clue and thoroughly investigating the cave, in which he thought it probable that Selene might be hidden. He had called her and obtained no answer; but the extent of the fissure was unknown, and along this line there was at least hope and something definite to do. Alcyone and Deneb agreed with him, and decided forthwith to divide their party, leaving a considerable guard under a trusty subordinate to look after their horses and

other property, while the leaders, with a few followers who were good swimmers, were to follow the track so strangely discovered, and either find Selene or prove to themselves that she had not taken that very unusual road.

Deneb, horrified at the unexplained disappearance of Selene, was now thoroughly on the side of our friends, and begged to be allowed to accompany them in the adventure, so Alcyone accepted him with full faith that he would prove himself a loyal comrade. They could take but little clothing, but they armed themselves fully, in case the mythical monster should prove to have an unpleasantly real existence. They had not taken the savage chief into their confidence as to their intentions, telling him only that they meant to leave their horses encamped outside his village while they made some further researches; but some of his people undoubtedly saw the extraordinary spectacle of a number of warriors leaping one after another into a pool and vanishing utterly from mortal sight—which may well have been the basis for many a marvellous legend for centuries to come.

Viraj led the way, as one who knew it; Alcyone followed him, then Deneb, and then their men, Boreas bringing up the rear. Alcyone waited until all his men had emerged into the curious half-light of the cave, and then ordered them to swim straight out from the wall through which they had entered. In this way they soon came to the other side of the cavern, and landed on a sloping rock, at one side of which a small stream of water was running into the pool. Alcyone decided to follow this stream as far as possible, as in doing that he would be safe from falling into some bottomless crevasse—a danger which he apprehended because of the insufficient light which filtered through some crevice high above them. Presently they lost even that, for the stream flowed along a kind of tunnel, but by wading in it they made their way safely; and after what seemed a long time they emerged into another

cavern of different character—scarcely more than a grotto, but with much more light than the other. This time the opening through which it came was visible, and Alcyone resolved to abandon the friendly little stream, and try to climb to it. Finding the ascent possible, though hazardous, he called his men to follow him, and they emerged into daylight once more, at the bottom of a kind of cup or small basin among the rocks.

Climbing to the rim of this in the only place where it seemed feasible to attempt it, they found themselves on a little platform on the side of a steep rock. To go upwards was clearly out of the question; downwards the rock was smooth as glass, and sloped at an alarming angle, but only for about twenty feet, beyond which lay an ordinary rocky hillside, perilously steep but quite negotiable. As there was nothing else to be done, our party let themselves slide down one by one, and all arrived among the boulders without mishap. They did not know in the least where they were, but they had followed the only track that it seemed to them practicable for Selene to have taken; and at any rate, as Viraj remarked, they certainly could not return the same way! They had evidently come out at the head of a different ravine; and as they watched from among the rocks they saw men moving some distance below them, and presently they were able to make out the village, which seemed, however, to be without the usual defence of a thorn-hedge. They afterwards discovered that this settlement, into which they had found their way by an unsuspected back-door, was considered absolutely inaccessible, and was consequently never attacked by the surrounding tribes. The only way into its valley was by a narrow and giddy path running along a shelf half-way down a stupendous precipice—a path along which men could advance only in single file, which could be blocked in a moment by a few boulders, and defended by one man against an army if it

possessed only the savage's weapons. Its people therefore dispensed with the inconvenience of the thorn-hedge and for all-sufficient defence kept two sentinels watching always night and day at the nearer end of their path.

Our friends, from their nest of rocks, watched the life of the village below them while they discussed how they should advance into it. Advance it was clear they must, as they could not sit there and starve among the rocks, and they could not get back up that slippery slope. They argued that Selene must have found the way that they had found, because there was practically no other. She might have hidden somewhere in the cave, but there seemed no reason why she should, and besides they had shouted at intervals as they came through. So the probabilities were that she was in the village in front of them. But how would she have been received by the savages? For it is to be noted that many of these tribes had a decidedly unsavoury reputation, and a wandering damsel in distress might well excite in them emotions other than chivalry. She had already been missing for some hours, so clearly it behoved our friends to act without delay. It appeared probable that by making their way carefully among the rocks they could approach a good deal nearer the village without being observed, so they began to move cautiously forward.

No one in the tribe had the faintest conception that they might be attacked from above—from the sky, as they would have phrased it; so no sort of watch was kept on that side, and all the huts faced down the ravine. So our party, moving circumspectly, attained unnoticed a position hardly more than a hundred yards from the rearmost house. There they called a halt, and watched for an indication that anything unusual was happening; when suddenly their ideas were all upset by seeing a white man step out into the sunlight in a little open space in the town. The man wore the insignia of a chief, and was obviously not a prisoner; so Alcyone raised a great shout

in his own language, and the whole party broke cover and rushed downwards as quickly as the nature of the ground permitted. In doing this they lost sight of the white man, but they took it for granted that he would accept them as friends; yet there were wild cries of surprise and alarm, and a hurried beating of a drum, so they realised that they were perhaps acting too precipitately, and at the foot of the rocks they called a halt for a moment. It was time, for though they could not see a single person, there came from behind the huts a flight of arrows—fortunately harmless, but showing what sort of welcome they might expect. Alcyone walked forward alone, holding out his hand as a sign of peace, and calling out in his own tongue that he was a friend; but at that a figure with a white cloth drawn over its face, having holes for the eyes, stepped forth from behind a hut, and shouted in the same language:

"No friend, but an enemy ever! But for you I should have gained my revenge; but for you I might have won my bride!"

Shouting some word of command which brought forth another shower of arrows, and then a charge of a horde of savage warriors, he rushed upon Alcyone and attacked him furiously. Alcyone realised at once that this was a dangerous antagonist, and he had to employ all his skill to defend himself against this savage onslaught. A barbarian from the side struck at him with a spear; as he sprang back to avoid that, the savage, overreaching himself, stumbled for a moment between the antagonists. With a quick push and twist Alcyone threw him against the veiled man, and with one mighty stroke slew them both. A sharp hand-to-hand fight was by this time going on all round him, and he saw Deneb, at the head of a small band of his own followers, cutting his way heroically through the crowd of savages and driving them before him round the angle of the nearest hut. The fall of the

veiled man evidently dispirited the black men, and they began to give way in all directions before the determined rush of the handful of Aryans. As soon as the flight became general, and the largest group of huts was in the hands of the conquerors, Alcyone called back his men, and endeavoured to make the barbarians understand his pacific intentions by signs. The interpreter had been afraid to join the swimming party, so he had no ready means of communication with them; for the most part they remained in hiding, but at least they ceased to offer any resistance to his advance. Further shouting was heard in front, and at first they thought it betokened a renewal of the fight; but in a moment appeared Deneb, leading Selene by the hand (it was the first time during the whole of her adventure that she had permitted him to touch it) and he brought her to her father and said:

"There, sir, I restore to you that of which I had robbed you, with many regrets and apologies; for I see now that what I did was ill done, and that I was thinking of myself and of my desire only, and not of the wishes of her whom, nevertheless, I truly and loyally loved."

He would have said more, but at this point he fell in a faint, for he was sorely wounded, and it was over his body that Selene was clasped in her father's arms. But a moment later he turned her over to her lover Viraj, and raised the unconscious form of Deneb. They bound up his wound as well as they could, and sprinkled water upon his face, and presently he recovered somewhat. They found that Selene during her enforced stay in that country had picked up a few words of the language of the barbarians, and knew, among other things, their peace-cry; so she was able to call some of them from their hiding-places, and explain that no harm would be done to them.

They knew of a plant whose leaves when chewed made an excellent application for wounds, and they soon had a sort

of cataplasm of them prepared for Deneb and the other wounded men, and they cleaned out one of the largest huts sufficiently to enable them to use it as a shelter from the rays of the sun, and convert it into a temporary hospital. There was a point about which Alcyone had some curiosity, so he sought for the corpse of the first man who had opposed him, and dragged the veil off his head, to discover that this white chief of a savage tribe was none other than Gamma, whom long ago he had prevented from killing his brother-in-law Herakles.

Then Selene told them the story of her abduction, and of the intensity of her indignation and despair. She admitted that, except for the one all-important fact of thus carrying her off against her will, Deneb had behaved most chivalrously, and had done everything in his power for her comfort. Nevertheless, she would have none of him at any price, and she was always watching for an opportunity to escape. Deneb had expected pursuit, but thought that by burying himself for a time amidst the barbarians of this far-away island he would successfully conceal himself from it; and as soon as Selene had made up her mind to marry him he intended to return home and be forgiven for his escapade. Therefore he had made friends with the chieftain of the first tribe, and arranged to stay with him for a year and help him in his petty wars against neighbouring tribes in return for his hospitality.

Selene, when bathing and diving in the pool, had discovered the passage into the cave only on the very day of the attack, and had intended to make use of it that same night, as soon as she had got together the jewels that she was wearing when abducted. By leaving at night she hoped to secure a good start, and, she trusted that no one would guess the manner of her flight. When the attack came, and everyone's attention was attracted by it, she saw her opportunity and profited by it. She had no certainty that there was another

way out of the cave, though she hoped there might be; but if she could not find one, she had formed the plan of living in the cave, and diving out through the passage at night to obtain food, until such time as a chance might offer for escaping from the valley altogether.

That the cave should open into another territory on the other side of the mountain had not occurred to her, but she was not slow to take advantage of it. She also had slid down that smooth rock, and when she found a white chief who understood her language, she thought all her troubles were at an end. But Gamma, though he received her with great respect, evidently thought that providence had sent her as a mate for him, and was already dreaming of founding a white dynasty that should conquer all these barbarous tribes and unite them into one empire. He was at first perturbed to hear of a back-door into his impregnable valley, but on consideration begged her to keep the secret from his followers, as he saw that he might be able to use it to impress his people with an idea of his supernatural powers. Selene saw that she had escaped from one too persistent suitor only to fall into the hands of another even less desirable, and her situation would still have been very difficult if it had not been for the opportune arrival of her father.

But now the question was how to bring together the two halves of their expedition, and how to manage with their wounded men. It was manifest that these latter could not be carried back by the route which they already knew, even though the construction of a rough bamboo ladder enabled them to overcome the difficulty of the smooth rock, and an inspection of the only other way into the valley soon satisfied Alcyone that so large a burden as a helpless man could not possibly be conveyed safely along so dangerous a path. There was, then, no alternative but to stay where they were until their wounded recovered, and to try to bring the other section

of their party round by some other way. Such enquiries as Selene was able to make about the tribe on the other side of the mountain elicited only the vague reply that it lived in a different country at a distance of many days' journey. Viraj volunteered to return through the tunnel with a single attendant and bring the horses and the rest of the party round to the lower part of the valley where they now were; and after much anxious consideration Alcyone decided that there was nothing better to be done than to accept the suggestion. So the ladder was rigged up, and the two men went back to the valley they had left, and rejoined their comrades there.

By heavy bribes they induced two men of that tribe to go with them as guides to show the shortest way round the base of the mountain, but the country was so rugged, and such wide detours had to be made to avoid hostile tribes, that it was fully two weeks before Alcyone's sentinels at the other end of the rock-ledge announced the approach of Viraj. They regarded it as too great a risk to try to bring their horses along that impracticable path, so a camp had to be made at the other end of it; but that naturally lay open to attack, and they deemed it wise to take some trouble to fortify it. No one interfered with them, however, for curious stories of their strange powers were already beginning to circulate among the savages, who were at the stage of development at which witchcraft always seems the simplest explanation of any unusual fact.

As tribal affairs had been disorganised by the death of their chief, Alcyone temporarily took his place, and endeavoured to do simple justice as well as he could in circumstances which he often but partially comprehended. Gamma, it appeared, had taken a wife from among the savages, and had several children, the eldest being a boy of sixteen. Gamma had taught his children to speak the Aryan tongue, so Alcyone offered to take them to Manoa, but they all agreed in preferring to cast in their lot with the tribe whose customs and life they

knew; so Alcyone demanded from the people whether they were prepared to recognise Gamma's eldest son as their chief when he himself left, and they all agreed to this, being full of reverence for the white men, whom they regarded as peculiarly favoured by the gods. They had thought of Gamma as invulnerable, and even now held that he could not have been killed except by another white man, who, as they believed, came down mysteriously from heaven to execute upon him some divine decree.

So Alcyone took Gamma's son to live with him during his stay, and tried to give him some rudimentary education in the ways of the Aryan, especially inculcating principles of justice and gentleness, and emphasising the responsibility of the chief for the welfare and happiness of his people. The boy absorbed all this eagerly, and promised faithfully to observe this teaching all his life long, and to hand it on to his children in turn. With regard to this question of the succession, the boy spoke eagerly to Alcyone, begging him to send him from Manoa a white girl to be his wife, for he felt that the inspiration of these new ideas would fail him if his household became as that of the savages over whom he was to rule. Alcyone had gently explained that the conditions of life in far-away Manoa were so utterly different that no woman would consent permanently to leave them for the sake of sovereignty over a Sumatran tribe; but as he found that the customs of the tribe permitted and even encouraged the marriage of brothers and sisters, and as Gamma's eldest daughter, only a year younger than the boy, had the same deep-rooted repulsion against accepting a barbarian husband, it seemed to him that it would be the lesser of two difficulties to allow these two to follow the habit of the tribe, and so perpetuate a mulatto line of chiefs who might, he hoped, be trusted at least to try to carry on the traditions he was endeavouring to implant.

This, then, was the arrangement finally made ; and when, after some months, Deneb seemed sufficiently strong to make the perilous journey along the rocky shelf with safety, Alcyone himself celebrated the nuptials of these two strangely situated young people, and solemnly installed them as king and queen of the tribe, making a speech on the occasion (through the new king as interpreter) in which he gave the people much good advice, and promised them great prosperity if they followed it. He had previously exhorted them to refrain from useless attacks on their neighbours, and to make the most of their great natural advantages by cultivating their valley to the utmost, so that it should be entirely self-supporting.

So, with many farewells from the new chief and chieftainess, the Aryans at last set out on their homeward journey, which they accomplished without special incident. Alcyone had been away from home so long that there was great interest in his return, and he was asked to give a public account of his travels which practically amounted to a course of lectures. Sirius and Mizar were delighted to welcome back their son, and the wedding of Viraj and Selene was immediately celebrated with much pomp and rejoicing, the chief actors being popular public characters on account of their romantic experiences. During his recovery from his wounds Deneb had learned to reconcile himself to his fate, and after a year or two he married Castor, and settled down into a model husband and father.

This may be described as the principal adventure of Alcyone's life, which for the rest followed an even course of happiness and usefulness. It seems curious that in this incarnation, as in the last which we examined, one incident should stand out so prominently from the rest of the life, and that in each case these incidents should be connected with the rescuing of a damsel in distress. Elektra, who had been the centre and cause of that strange adventure six thousand years before, was born this time as Alcyone's nephew, the son of Herakles,

in order to obtain that infusion of Akkadian blood which the Manu required; but he married Alcyone's daughter Euphra, and was with him as much as though he had belonged to his family directly by birth.

Elektra and Euphra had a son Echo, who was a strikingly handsome and most promising boy, but nervous and highly strung. Unfortunately his eager yearning for information led him to over-study, so that his health broke down, and he became the victim of some obscure nervous disease. They gave him complete rest and set him to live entirely out-of-doors, and it was presently found that the superabundant sensitiveness which was part of his illness laid open before him the whole realm of the nature-spirits, who were greatly attracted by his wonderful beauty, so that he entered eagerly and unrestrainedly into their life, and absolutely lost interest in that of humanity. He became etherealised and spiritualised in the strangest way, yet from the physical point of view he was obviously losing strength daily, and drawing near to some unnatural euthanasia.

Euphra was in despair about him, and at last took him to her father Alcyone, who had a reputation for effecting mesmeric cures. Alcyone was deeply interested in the strange case of his grandson, for whom he had a strong affection; he took the boy to live with him for a while, and spent much time in the investigation of this unusual disorder. He did not in the least discourage his love for the woods and the company of the nature-spirits, but made a point of accompanying and sympathising with him, and asking him to describe and explain everything to him fully. At the same time he watched carefully for the slightest symptom of the dawning of any purely human interest, and one day he thought he detected it when his little granddaughter Ida paid him a visit. So he promptly borrowed Ida from her mother Herminius for a long visit, and let the two children be always together.

Little by little, by his wise direction, the influence of the human child replaced that of the fairies, and Echo gradually regained the physical strength which had so nearly left him forever. Alcyone laid great stress upon achieving this with the full and hearty consent of all parties concerned, especially the fairies; for if this had not been done, if they had resigned their playfellow unwillingly, they would always have been trying to draw him back and there would have been a perpetual danger of relapse, and an unceasing feeling of resentment and hostility which would surely have led to disastrous results. But it was only after many months that Alcyone pronounced the boy fully cured and restored him to his parents, advising them to marry him to Ida (since that was now the one dominant wish of his heart, and both she and her parents were agreeable to the match) as soon as ever they were old enough. This advice was accepted, and the young couple were ideally happy, all trace of Echo's nervousness having now completely disappeared, and his physical health being fully re-established, though something of the ethereality of aspect always remained to him.

When the Manu left His body, Osiris ascended the throne of Manoa, but Sirius, his brother, ruled the little community in the newly reclaimed valley, and after the death of Sirius, Alcyone succeeded to the charge. When he also passed away, at his special wish authority was vested in his nephew Viraj, the companion of his great adventure of many years ago. After him in turn followed Dhruva his son, who married Ajax; and the Manu Himself honoured them by re-appearing as their eldest son, and by His incarnation the new sub-race was definitely started on its way.

(To be continued)

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADĀSA

(Continued from p. 392)

XIV

THE ORGANISATION OF THE T.S. (*Continued*)

By H. P. B.

THE complaints—"submitted to *those interested in* the progress of *true* Theosophy"—which seems to mean "theosophy *divorced from the Society*"—may now be noticed in order and answered. They specify the following objections :—

I. To the language of the *Rules* with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence . . . The duties of the Council "shall consist in *advising* the P. F. *in regard to all matters referred to them by him*" may be easily construed as implying that on all matters *not* referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.

II. It is shown that many members *ex-officio* whose names are found on the list of the General Council *are not known* to the Convention ; that they are, very likely, not even interested in the Society "under their special care" ; a body they had joined at one time, then probably *forgotten* its existence in the meanwhile to withdraw themselves from the Association. The argument implied is very valid. Why

not point it out *officially* to the Members residing at, or visiting the Head Quarters, the impropriety of such a parading of names? Yet, in what respect can this administrative blunder, or carelessness, interfere with, or *impede* "the progress of *true* theosophy"?[1]

III. "The members are appointed by the President-Founder . . . it is complained; the Gen. Council only *advises* on what is submitted to it" . . . and "in the meantime that P. F. is empowered *to issue* "*special orders*" and "provisional rules," on behalf of that ("dummy") Council. (Rule IV, p. 20.) Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present, may, should it be found necessary *by the President*, decide upon any question of vital importance, etc., etc., etc.

Such an "untheosophical" *display* of authority, is objected to by Messrs. . . . , on the ground that it leads the Society to *Cesarism*, to "tyranny" and "papal infallibility," etc., etc. However right the two complainants may be *in principle* it is impossible to fail seeing, the absurd exaggerations of the epithets used; for, having just been accused on one page of "tyrannical authority," of "centralization of power" and a "papal institution" (p. 9)—on page 11, the President-Founder is shown "issuing *special orders*" from that "centre of Cœasarism"—*which no one is bound to obey, unless he so wishes*! "It is well known" remarks the principal writer—"that not only individuals but even Branches have refused to pay this (annual) subscription . . . "of . . . two shillings" (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus, it would seem it is not to a *non-existent* authority that objections should be made, but simply to a vain and useless *display* of power that no one cares for.

[1] Furthermore the writer of the complaints in "A Few words, etc.," is himself a member on the General Council for over two years (see Rules 1885) why has he not spoken earlier?

The policy of issuing "special orders" with such sorry results is indeed objectionable; only, *not on the ground of a tendency to Cæsarism*, but simply because it becomes *highly ridiculous*. The undersigned for one, has many a time objected to it, moved however, more by a spirit of *worldly* pride and an *untheosophical* feeling of self-respect than anything like Yogi humility. It is admitted with regret that the world of scoffers and *non*-theosophists might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain *European* Theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty—make a crime of what is at the worst a *harmless*, even if ridiculous, bit of vanity; a desire of giving importance—not to the Founder, but to his Society *for which he is ready to die any day*. One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his President, with his "special orders". Only the latter, remaining as kindly disposed and brotherly to the "individual Theosophist and even a Branch"—that snub *him* and his "order," by refusing to pay what others do—shows himself *ten-fold more Theosophical and true to the principle of Brotherhood*, than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their own eye, before they raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out *any* such *motes*.

The Society is bitterly criticized for asking every well to do theosophist (the poor are exempt from it, from the first) to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as "untheosophical," "unbrotherly," and the "admission fee" of £1, is declared no better than "a sale of Brotherhood". In this our "Brotherhood" may be shown again on a far higher level than any other association past or present. The Theosophical Society has never shown the ambitious pretension to outshine in *theosophy* and *brotherliness*, the primitive Brotherhood of Jesus and his Apostles,[1] and that "Organisation," besides *asking* and being occasionally refused, helped itself *without asking*, and as a matter of fact in a *real* community of Brothers. Nevertheless, such actions, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other's property and expect to be honoured for it—does not seem to have been an obstacle in the way of deification and sanctification of the said early "Brotherly" group. Our Society had never certainly any idea of rising superior to the *brotherliness* and *ethics* preached by Christ, but only to those of the *sham* Christianity of the Churches,—as originally ordered to by our MASTERS. And if we do no worse than the Gospel Brotherhood did, and far better than any Church, which would expell any member refusing too long to pay his Church rates, it is really hard to see why our "Organisation" should be ostracized by its own members. At any rate, the pens of the latter ought to show themselves less *acerb*, in these days of trouble when every one seems bent on finding fault with the Society, and few to help it, and that the President-Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

[1] Yet, the Theosophical Brotherhood does seem doomed to outrival the group of Apostles in the number of its *denying* Peters, its unbelieving Thomases, and even Iscariots occasionally, ready to sell their Brotherhood for less than thirty *sheckels* of silver!

IV. "There is no such institution in existence as the Parent Society"—we are told (pp. 2 and 3). "It has disappeared from the Rules and . . . has no *legal* existence". . . The Society being unchartered, *it has not*—legally; but no more has any Theosophist a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised *by law* or before a Magistrate—*as a theosophist*? Why then do the gentlemen "complainants" call themselves "theosophists" if the latter qualification has no better legal standing than the said "Parent Society" or the Head Quarters itself? But the Parent-body *does* exist, and will, so long as the last man or woman of the primitive group of Theosophist *Founders* is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T.S., as established under the direction and orders of those, whom they recognise—and will, to their last breath—as the real originators of the Movement, their *living*, Holy MASTERS AND TEACHERS.[1]

V. The complaints then, that the T.S. "has Laws without sanction," a "legislative body without legality," a "Parent Society without existence," and, worse than all—"a President *above all rules*"—are thus shown only *partially* correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe *philippic* against the T.S. by our eloquent Demosthenes.

[1] The members of the T.S. know, and those who do not should be told, that the term "Mahatma," now so subtly analysed and contraverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the "Adept-Brothers," the "Masters" etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition and the fitness or unfitness of the qualification, in the case in hand. As a *state Mahatmaship* is one thing, as a double noun, *Maha-atma* (Great Soul) quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

After six pages (out of the twelve) had been filled with the said charges, the writer admits on the 7th,—that they have been so modified!—"The above" we learn (rather late) "was written under *misapprehension* that the "Rules" bearing date 1885—were the latest. It has since been found that there is a later version of the Rules dated 1886 which *have modified the older rules on a great many points*". So much the better.—Why recall, in such case mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that nevertheless "it is *necessary* to examine the earlier rules to ascertain *the underlying principle*, which rules through the present ones as well". This reminds of the fable of "the Wolf and the Lamb". But—you see—"the chief point is, that the Convention *has no power to make any rules*, as such a power *is opposed to the spirit of Theosophy*," . . . etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this; no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found *necessary* to examine *his earlier life*, "to ascertain the *underlying principle*" which rules through the nature of the present man—ten to one, he would be found unfit to be called a theosophist! The experiment would hardly be found pleasant to the majority of those whom association with the T.S. has reformed; and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically *practical* advice. Not at all, and none is offered, since we have been already told (p. 9) that it would be "out of place to suggest any specific measures, as no one who has any faith in

Brotherhood—and in the power of Truth *will fail* to perceive what is necessary". The President-Founder, has *no faith* in either "Brotherhood," or "the power of Truth"—apparently. This is made evident by his having *failed* to perceive (*a*) that the Head Quarters—opened to *all* Theosophists of any race or social position, board and lodging free of charge the whole year round—was an *unbrotherly* Organisation; (*b*) that "the central office at Adyar for keeping records and concentrating information "with its European and Hindu inmates working *gratuitously* and some helping it with their own money whenever they have it—ought to be carried on, according to the method and principle of George Miller of Bristol, namely, the numerous households and staff of officers at Adyar headed by the Pres[t]-Founder ought to kneel every morning in prayer for their bread and milk appealing for their meals to "miracle"; and that finally, and (*c*) all the good the Society is doing, is no good whatever but "a spiritual wrong," because it presumes to call "a *limited* line of good work—(theosophy) Divine Wisdom".

(*To be continued*)

MY FRIEND FRANCESCA ARUNDALE

A TRIBUTE

ONE would wish in making a small contribution to the many garnered memories of the above that it should be above all things simple, tender, and yet possess dignity, since those three great attributes were hers in such high measure in her recent earth life. Looking back then over some thirty years I see myself a young girl listening to an address (I forget the title) given at the Old Avenue Road Headquarters by a pleasant faced elderly lady, to me then a stranger, but whose hair slightly waved and parted was brown as my own.

Ten years more however were to elapse before the friendship this life gave back to my husband and myself was first renewed, that period was marked by the Foundation of our now world-wide Co-Masonic Movement in which Francesca Arundale played as her comrades know so high a part.

But she will be also and perhaps more widely remembered by her unremitting labours in the education of the girls and women of India at the Benares school and elsewhere, thus playing a very great part in the moulding of the citizens of that ancient land.

Her devotion, her unswerving loyalty to her chief Dr. Annie Besant, her no less beautiful affection for relatives, friends and fellow workers is a treasure that one and all of these are glad to know they possess still and cannot lose. And while the human parting is indeed a bitter thing especially in these stormy days as one by one the veterans and pioneers leave us, yet it is ours to carry on the work in which they and we have been associated so long and into which we shall joyously return, and surely together!

But I cannot somehow think of her as far off, nor even as distant as she might sometimes appear "across the sea".

I like to remember in what particular mission the last months of her zealous undaunted life were spent, though this be but one of many "monuments".

And the giving of our friend was always unstinted, but she would seldom permit even her near and dear to lighten the strain as much

as they wished. All—even those she differed with—respected the high courage, the faithful service, the fine courtesy, dedicated to the one Ideal.

Here in the room where she sat for the first (and last) time in this incarnation I pen these words, glad for her that she has been able to lay aside her worn out body, proud that only ten days ago I received a little pencilled note from our old friend thanking me for the cable I felt so strongly impelled to send.

Lastly thinking of the farewell at Victoria Station and my smiling "au revoir" (for it is really "au revoir" you know) other words shine over me, whispered from another place,

> "Well done thou good and faithful servant,
> Enter thou into the joy of thy Lord."

EVELINE CHRISTINE LAUDER

THE ORDER OF SERVICE OF THE T.S. IN RUSSIA[1]

THE object of our Order of Service is not only to perform certain definite acts of Service, but to teach its members to serve in co-operation with each other, forming a collective channel of Karma-Yoga, of sacrificial surrender to the Will and Activity of the ONE SELF, manifesting equally through all separate selves. It is an attempt of passing on from the individual methods of activity of service of the 5th Race to the co-operative methods of activity and service of the Sixth. The motto of the Order is thus Mr. Jinarājadāsa's formula "As unto all," as symbolising an activity which does not produce separation, but includes all the world in its sacrifice.

All the work of the Order will thus be as far as possible performed not individually but in co-operation, and the different tasks will be entrusted to members not singly, but in pairs or groups, in order to make them learn to work together without bustle on the physical plane and without inner friction, co-ordinating and submitting their individual tastes, points of view, habits and ways to the needs of the common work.

[1] Started in January, 1923, in Moscow.

The work to be performed is given for a fortnight by the President of the Lodge of the T.S. to the Organising Secretary of the Order of Service and distributed to the members of the different sections by the Presidents of the Sections (Section for mutual help, financial section, translating, copying, etc.) The members of the sections meet once in a fortnight and give a report of the work done by them from the point of view of its accuracy, effectiveness and from the inner point of view of harmony and co-operative spirit. These reports are brought by the Presidents of the different Sections into the Presiding Committee of the Order, which is a group of seven members appointed by the President of the Order, a group for research of the methods of collective Karma-Yoga, which studies and discusses the report with the object of proper distribution of work between the members, avoiding their over-work, and of finding out the right methods and principles of collective activity. This group shares the results of its studies with the Organising Secretary and the Section-Presidents, meeting them once a month.

In order to help members in one-pointedness and self-recollectedness, they work out one common virtue each month, taking the qualifications from *At the Feet of the Master,* and working them out from the point of view of co-operation and social service.

These qualifications are to be worked out not theoretically and intellectually, but practically manifested in life and transformed into "skill in action". The leading principle of the whole work should be the golden words of C. W. L.: "It is far more important to keep perfect harmony, than to do the work in a certain determinate way even should that way be the best. It is better that the work should from the outer point of view be done in a second rate manner, but in perfect friendliness, than in a first rate manner at the cost of inner harmony." (These words are not the precise quotation, but the translation in English of the Russian translation.)

What must be aimed at is not a brilliant effective performance of the work by the few, excluding the less able, but a loving and patient welcome to the work of the Master of all His children.

The unifying thought is to be always "As unto all in the name of His Love".

* * * *

Referring to the First Report of Section Presidents, the research Group would like to suggest the necessity of a deeper and more exhaustive study of the idea of corporateness which in some sections had been interpreted in rather a superficial sense, as consisting merely in the simultaneous execution of the material task; whereas this simultaneity never can be regarded as object, but only as a means for creating conditions in which the co-operation of several different individual rhythms can result in an inner harmonisation conducive to real creative co-operation. Inasmuch as corporate work creates the atmosphere in which the experiment of corporate construction can be manifested, we must tend to a realisation of the greatest

possible variety of forms of such work. True corporateness, which is our goal, is created when each member is inwardly completed by all the rest; it consists in the personal effort of each individual to understand and to accept all the others, contributing his or her share to a common work, adapting him or herself to the rest. Such harmony in action can only be created in an atmosphere entirely devoid of criticism. The atmosphere of goodwill and benevolence which is the working method in the inner circles, must in the Order of Service be brought down from the mental plane to the physical, into the sphere of human intercourse in the process of active work.

No one must demand of another a better execution of the work or a fuller understanding and realisation of the principles of corporateness and co-operation, but must be content with the degree of co-operation which is natural to each one according to his level. Tolerance and disinterestedness as regards visible results will be the most rapid means of creating that atmosphere of inner harmony and rhythm which will naturally and gradually give birth to perfect co-operation and skill in action.

Absence of gossip and criticism of the work and action of others (excepting the necessary criticism of reports) is an absolute condition of membership and members have to account for its omission or execution to themselves or, should they wish to do so, to their respective Sections. It is incumbent on the Section Presidents of the O. S. to evolve new ways and characteristics of Sixth Race leadership; the latter does not consist in making people follow a leader, but in blending together in a higher synthesis all creative powers and forces existing in the body corporate.

Steadfast in inner firmness, true to the Higher Centre whose channel and servant he aspires to be, the President must at the same time be ready to respond to the slightest initiative of the circumference, encouraging a free manifestation of creative action in each member, finding out what is best in each and thus acting as a transmitting and synthesising link between Centre and circumference.

Such action is new and the possibility of its realisation lies in impersonality, in a complete extinction of one's self-will, in the perfect calm of renunciation of any coercion of another's will, even for that other person's good. The whole psychology of the President must consequently be modified completely; he must give up the idea that Presidentship implies a superiority over the rest whom he has to direct, keeping in mind that "whoso wishes to be first, must be the servant of all". President must be the servant of all. Presidents must create in their respective sections an atmosphere of harmony and simplicity, in which everyone should find it easy to expand. Any remark as to neglect or unsatisfactory execution of work may be made by the President regarding technical and external points; but when the failure pertains to some inner mistake regarding technical and external defect, all remarks should be avoided, as in such a case they do but hurt the person's feelings and arouse opposition, whereas

silence acts much more powerfully as a shock which leads to a recognition and amendment of one's failing. At section meetings members shall report as to their execution of the task allotted to them and may also communicate the results of their inner experience, in so far as the latter concern the problem of corporate action, at the same time avoiding any psychological analysis of personal experiences as well as every approach to " Public Confession ".

As regards the material side of the work it is desired that firstly there should be great accuracy and clearness in the instructions given, written instructions should mention the day for a written answer; secondly, without any special charge, no one should communicate anything to another, useful as it may appear to himself. Charges must be performed without meddling in other people's business through excess of zeal. If necessary personal conclusions may be communicated to the President or Organising Secretary.

* * * *

Regarding the principles to be used as a basis for the activity of the Mutual Help Section in accordance with the ideal of corporateness of our Order, the Research Group have come to the following conclusions:

The T.S. being a spiritual organisation, the help given by its members must not have a purely material object, *i.e.*, not simply aim at bettering material conditions of Theosophists, but must have the spiritual object of lightening their Karma in such a manner that they may serve Theosophy better and live a more spiritual life, never losing sight of the primal and fundamental object. Right and wise help must not be directed to what might be called " striking " results on the physical plane, *i.e.*, striving in special cases to remove kārmic obstacles *at any cost whatsoever*, for the limitations of a definite Karma may sometimes render final help on the physical plane impossible. An obstinate or self-willed rājasic concentration on isolated cases, losing sight of the ensemble, must be replaced by a sāttvically supple attention and a constantly watchful " renouncing all fruits " readiness to serve equally in all things, in order to become an obedient channel for the Master, who directs His help where it is needed and possible.

Bodily privations, however, and unfavourable physical conditions cannot be ignored which prevent a person from devoting himself to what is most important in life. But it is not possible either to give help to the form only, by trying to remove obstacles and privations. It must be remembered that the maladies of the body and disorganised outer circumstances are results of the man's disorders of soul in the past and very often in the present. And just as the fact of healing by suggestion or by some other occult method does not actually heal, but merely drives the illness inside, into the astral body; just so the fact of mechanically liberating a man from some kārmic burden, may sometimes be rendering him disservice by weakening his feeling of responsibility as regards his duties in life. True and

creative help can proceed only from a thoughtful, careful and wary consideration of a person's life in its entirety, of its outer form in relation to its inner meaning. In order that our service should indeed serve for "the healing of soul and body," it must be a constant endeavour of attention, not only a giving of *one's self* as an offering of undivided attention, which is more valuable and more curative for the soul than all earthly blessings. Only then shall we be able to give a man what he really needs and shall by our aid awaken in him gratitude instead of opposition—that gratitude of which H.P.B. says that it is of incomparably more importance for the one who feels, than for the one who evokes it, for it is love responding to love, life to life, and its advent opens up in the soul a source of creative energy, liberating and healing the soul from within. But if, not being accompanied by true creative inner attention of love, our gifts of service do not awaken a feeling of gratitude in response, then they do not alleviate the soul and its Karma, but render the burden heavier still.

Turning to the Sixth Race principle of corporateness, it is clear that our service to each other cannot express itself in the usual Fifth Race terms of contract and payment, but must be a true brotherly help, in a form of corporate reciprocal surety, as it were, cancelling mutual obligations and never forgetting the law of transmutation of energy, according to which help received on one plane may be returned on another.

But if in our midst we still happen to come across people who are only ready to take and for whom the absence of all outer contract or obligation will not prove a still greater incentive to the duty of offering, in one form or another, their own gift to the common cause, it is not for us to judge them, and it is not in accordance with the moral level accessible to such people that we are to build up the forms of service and help by which we wish to approach the spirit of the Sixth Race.

Similarly, in collecting the funds necessary for mutual help, there can be no compulsory contribution, proportionate or other, but ways must be found to make the care for our brothers in need a living and a common work for ALL.

The organisation of corporative producing groups to which one might give all one's work, employing one's share of the profits for oneself or giving it to the general fund for mutual help;—such an organisation of collective sacrificial work ought to prove the purest and most fruitful source of funds to supply the body brotherly help.

And if it is sometimes given to the individual soul to transmute another's suffering by an effort of love and to bring wonderful help to a brother, it may be that a sacrificial body, acting, as it were for all shall obtain the privilege of becoming a channel through which the Master will be able to effect the alchemy of transmutation and cancelling of individual Karma in the love and sacrifice of the rest.

N.

THE THEOSOPHICAL FIELD

ROUMANIA

THERE may now be said to be four centres of Theosophic life in this country: at Bukharest, the capital; Ploesti, a large and wealthy industrial town; Turda, in Transylvania and Chisinau in Bessarabia.

At Bukharest the meetings are held under the able direction of Miss Fanny Seculici, the President. At the semi-public Lodge meetings, held weekly, the general teachings are being slowly reviewed, so that members, scarcely any of whom are of over two years' standing, may gradually become familiarised with the main ideas of Theosophy.

One of the members has on his own responsibility brought out a monthly magazine dealing with telepathy, cheiromancy, spiritualism, magic, symbology and similar matters, besides containing articles on more specifically Theosophical subjects. This is not the official organ of the Lodge, but it is the first thing of its kind to be published here, and it has been the means of stimulating interest and enquiry.

In addition to the Theosophical meetings, a League of Nations study group is regularly held under the leadership of Miss Seculici. The group has been studying St. Yves d'Alveydre's book called *La Mission des Souverains*. This little-known writer was strongly imbued with the necessity of bringing nations together. Members supply cuttings from newspapers, which are discussed: thus any important happenings are noted.

Ploesti.—There is a small English-speaking group in this town holding regular weekly study meetings. The members are Dutch, German and English. Before Christmas Mrs. Besant's *A Study in Karma* was read and discussed. Now, *First Principles of Theosophy* is being studied with great interest. It is now proposed to make these meetings more widely known by advertisement.

Turda.—Here exists "The Transylvanian Lodge in Roumania," for which a Charter has just been received from distant Adyar. The President, Madame Helene Lazar, is at present travelling, visiting

Budapest, Vienna, and Paris, whence she will doubtless return with fresh inspiration. The Lodge, membership of which has doubled in the last six months, and which consists now of seventeen members, meets weekly, with every appearance of earnest and devoted work. An effort will shortly be made to interest the teachers of the town in the newer ideals in education : one or two lectures on the subject will be given there in a few weeks by Mrs. Bertram.

Chisinau.—Bessarabia (formerly Russia), here we have a group of about ten interested people, some of whom formerly belonged to the Russian Section, four of whom have applied for membership. Whilst, owing to local regulations, at present very stringent, no meetings are held, attempts are made to sustain the interest by books. From reports received the members of this group already possess a little literature in Russian, and they have also been supplied with some of the French books to which reference has been made. Enquiries have been made from here, and have been answered, concerning the League of Nations and the Order of the Star in the East.

All-Roumania Conference.—As scattered F.T.S. of different nationalities have as yet had no opportunity of meeting, it is hoped to arrange a Theosophical Conference in the autumn, when representatives from Transylvania and Bessarabia will be invited to Bucarest.

International Correspondence League.—A branch has started promisingly, with Miss Constance Martin as Secretary. Letters have been exchanged with Italy, Yugo-Slavia and Spain. Any F.T.S. who is Roumanian, or who knows Roumania, and would like to be put into touch with a member here, should write to Miss Martin, 42, Strada Regala, Ploesti.

In conclusion, it must be remembered that since the war Roumania has doubled her territory and population, and, though necessarily a few years must pass in readjustment and re-organisation, a good beginning has certainly been made.

E. F. D. BERTRAM,

Presidential Agent for Roumania.

* * *

BULGARIA

The Secretary of the Bulgarian Section writes me the following letter :

Theosophy begins to become popular in Bulgaria, and the interest of the public in whatever place it may be is certain. From Monday to Friday lectures are given in the provincial towns of Bulgaria where Mr. Nikoff lectures on Sundays he—who is a

priest of the L. C. C., says Mass in the morning, and gives 2 lectures in the afternoon, sometimes about the L. C. C., sometimes about Theosophy and other subjects.

Besides Mr. Nikoff there is the Vice-President, Mr. Ivan Groser, a very well known writer, who speaks almost weekly on Theosophical and literary lines, touching a special public of university and college students.

* * *

We have just received a few details of the "International Buddhist Brotherhood" from which we are glad to be able to quote:

We have the pleasure to inform you that at a public meeting of Sinhalese, Burmese and others held at Colombo, an Association called "The International Buddhist Brotherhood" has been formed for the purpose of attaining the following objects:

1. To watch and safeguard the interests of the Buddhist religion, and Buddhist worshipping places in Ceylon, India, Burma, and other parts of the world.
2. To take steps to restore Buddha Gayā to the Buddhists.
3. To render all possible help to monks, lay people and other Pilgrims coming to Ceylon, or other centres, for worship.
4. To establish a closer relationship and understanding between the Buddhists of Ceylon, India, Burma, Tibet and other parts of the world.
5. To take steps to remove all obstacles to the progress of Buddhism, and to help and encourage men and women to live according to the Doctrines of Lord Buddha.

The above are the chief objects of this Brotherhood. From the little experience and knowledge we have had we find that unless Buddhists of all Nationalities in every part of the globe, are united, we shall not be able to resist the forces of selfishness, hatred and ignorance, which at the present time are becoming a danger to the Progress of Buddhism. Also we find, through the negligence of Buddhists of all nationalities, that the most sacred place on earth to Buddhists, Buddha Gayā, is in the hands of a non-Buddhist community, and it is high time that all Buddhists from different parts of the globe, should be united to recover this sacred place. For this purpose we count that branches of this Brotherhood should be formed in all Buddhist countries of the world, and a conference of representatives from all the branches of the Brotherhood should be held at a future date, at Buddha Gayā, to further the above objects.

It is also one of the aims of the Brotherhood to bring back, to the Truth, the brothers and sisters of our own land, who have gone astray through the influence of other religions, and to send out missionaries to non-Buddhist lands for the purpose of propagating the Truth proclaimed by the Ṭathāgaṭa.

We are directed, by the Managing Committee, to request you to be so good as to render us all help and co-operation, in forming a branch of this Brotherhood in your own country, and also to take steps to establish similar Brotherhoods in other Buddhist countries.

FRED GOONISINGHE

* * *

PORTUGAL[1]

At the same time that the aeroplane "Patria" starts its flight towards India, my thoughts rise through space to you.

It is not a thought of farewell, not a feeling of longing for you, it is not an expression of sadness that induces me to write this letter

[1] Extract from a letter from Captain Aviator José Sarmento de Beires addressed to his brothers in the T.S. before leaving by aeroplane to India.

but it is because of the wish to expand to you and make an open confession of what I owe to you all. . . .

Above all we hope that this voyage will mean the beginning of a new epoch of peace, harmony and luck for humanity and, as a part of the whole, for the Portuguese Society.

We hope that the Theosophical mission which we intend to perform may awaken in the heart of the indifferent a desire for knowledge and a conviction that the Theosophical Ideal is the manifestation of a force so that in the end they will embrace our Ideals and find in them the value and the beauty that we have learned to hold and to revere. . . .

This then is our hope: That this voyage will strengthen the link between the National Society of the T.S. in Portugal and the Headquarters at Adyar.

That it will bring nearer that dazzling Light of Truth to the many who fly around it in doubt, disorder and fear.

That it will above all strengthen the vitality of the Theosophical Ideal in Portugal.

That from this voyage may result an extension of the Great Ideal to all lands.

This is our hope and at starting I send to all my brothers an intense thought of affection and a supreme wish for their happiness and may Peace be with us all.

JOSÉ SARMENTO DE BEIRES

* * *

AUSTRALIA

An interesting incident is reprinted in the *A. B. M. Review*, the organ of the Australian Board of Missions, Sydney. It occurred recently at the London Sessions in a case in which two women were charged with robbery from an Indian. The jury were long in considering their verdict, and on the Chairman inquiring whether they would like to ask him any questions, the foreman said that the "question of colour" had been raised. Sir Robert Wallace promptly declared that it was scandalous that such a point should be raised in a British Court of Justice, and ordered the juryman who had raised the question to leave the box, and another prior was sworn in.

J.

CORRESPONDENCE

SHORT BIOGRAPHICAL NOTICE

A SMALL error happened in the old sketch of my life: I was living abroad during my childhood with my mother, two sisters and my nurse, who was my god-mother (marraine), *not* my grandmother. She was so gentle and loving, that we used to call her our guardian-angel. That is the one correction I must make. Perhaps I must add a few words as to the later years:

During war and revolution, in spite of all difficulties, the T.S. movement continued to grow in a wonderful way. When, returning from Adyar, 1917, the Revolution seemed to have opened all fields of activity and we were full of great hopes and big schemes. But Bolshevism came and deprived us of all rights in such a way, as never had dared the cruellest czarism. We tried to direct our energies into social work and created a co-operative movement, which had great success, but was stopped also. Persecution began. Our Headquarters were shut and sealed.

I accepted the invitation of a T.S. member, village-doctoress, who invited us to form a colony on her estate. We went and settled there, an earnest little band of workers. The doctoress was much loved by the peasants. Her husband was the librarian of a people's palace, which he had built for the peasants. In this sympathetic *milieu* our community was born and lived nine months. It gave us much work, much joy and many an interesting experience. Perhaps I shall describe it later, but now I only mention that our activity ran on three lines:

The inner, spiritual life of the community, of which I was the head;[1]

The organising life on the physical plane, which Mme. Pagassy led and we all shared a part of its duties and labour;

The educative and artistic activity (lectures, talks, concerts), which we organised in the people's palace, and where Mme. Poushkine gave us so much of beautiful music. This was our service to the people.[1]

[1] It was the work of the O, Agni.

At the spring time we left the place, for we were eager to obtain permission to go abroad and attend the Paris Congress. We went to Moscow, where we had made our demand a year before. At last the answer came, it was *no*.

Being the three delegates of the T.S. in Russia (Mme. Poushkine, Miss Helmboldt and I), we resolved to go out in a private and illegal way. We went through the virgin forest near Finland and crossed the frontier. Karma did *not* allow us to attend the Paris Congress, but we came again in contact with the Theosophical Society all over the world and have been allowed to serve it.

We cannot yet go back, as the situation of our country has not yet changed and there is no liberty of thought, creed and work, but we learn the lesson that our country is everywhere and that our duty is where Master's work has to be done.

ANNA KAMENSKY

AN OPEN LETTER

MY BROTHER,

Your letter to Mr. Arundale which was quoted in the Watch-Tower notes of THE THEOSOPHIST for April,[1] impressed me greatly, but, while recognising that what you say is justified to a very large extent, I feel impelled to assure you that all Englishmen do not possess those qualities of hauteur and conceit of which you complain.

Further many of us look as eagerly as you do for the time when India and England will be united by bonds of mutual understanding and love, and regard any idea of superiority as the outcome of small-mindedness, ignorance and intolerance, and totally unworthy of the days in which we live.

I believe India has much to give to the civilisation of the world and I derive much of my inspiration from Eastern thought and literature. I love the writings of Tagore and I regard the Bhagavad-Gītā as one of the most wonderful pieces of sacred literature.

Do not be discouraged by the rudeness of some of my countrymen, but remember there are others of the same race who would esteem it an honour to be admitted to your friendship.

FRANCIS HOOKER

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[1] See p. 3.

THE CASE AGAINST SPIRITUAL HEALING

WHILE I do not agree with much that your correspondent has said under this rather Protestant title, I think that he has opened up a good field for discussion. Rightly or wrongly, he has taken up the attitude that it is ethically wrong to use super-physical means to heal the physical body. While I agree with some of his contentions, I find certain of his arguments are of very doubtful value. But my object is not to refute them so much as to point to what appears to me to be a danger quite as great as that somewhat hypothetical one of "tinkering with" karma.

That danger is the healer himself. And here let it be clearly understood that I do not refer to any person or group of persons; nor do I wish to be derogatory to those who practise the art. But I have seen and heard a number of things which have impressed upon me the fact that a would-be healer is sometimes a peril, not to himself only but (and this is more serious) to others.

The reason for this is that "spiritual" healers are prone to combine a degree of over-confidence in their methods with a traditionally dangerous small degree of knowledge.

We know, for instance, that some of the vital forces manifest, not only at the physical level, but also on the higher, and up to the spiritual. But we do not know in what way their use on the lower planes may repercuss on the higher, and what they may make or mar in the higher reaches of our consciousness. There are surely but very few of the many healers who can justly claim to have such knowledge.

If we add to this relative ignorance of things metaphysical, a lack of training in the methods of science, and an ignorance of the elements of physiology, anatomy and medicine, we see the danger magnified several-fold. Enthusiasts for what (to all intents and purposes) are new methods, tell us that the whole fabric of modern medicine is crumbling. This is partly true. But they fail to realise that this apparent decay is in reality a transmutation, and not a destruction: as medical science grows, so does it discard old knowledge for new. This happens gradually and strictly scientifically: when a new theory is presented, the true criterion for its acceptance is, "Does it help us in our Dharma, which is to cure, better than the old."

"By their fruits ye shall know them." If the new method proves its results, it is bound to be accepted, although it may be a long time before those who have undergone the petrifying influence of the stream of prejudice (which is a backwater of the river of tradition) may consent to it.

Unfortunately, the majority of "spiritual" healers have not *proved* their results. By this I mean that, from lack of scientific method, they often claim cures which may well be accounted for by

quite other means; and frequently, in their enthusiasm, they forget their failures (every medical man knows how much is learned from a failure) and give a false picture of continual successes, which cannot fail to impress.

There is a further aspect of the question, the possible results of which are terrifying: the inability of the unqualified healer to diagnose a disease. This may lead to disastrous results in cases (such as cancer) in which an early diagnosis may give a very good chance of a cure. The healer may or may not be able to cure a cancer; the surgeon may or may not. But the latter has, at least, proved his ability in a certain percentage of cases, and if he can hold out no hope, he is the first to recognise it.

I have dwelt on the dark side of the picture, and am prepared to be accused of prejudice, timorousness, or other things with which enthusiasts label the more cautious. I freely admit that much good has been and is being done, and that, with time, vastly more will be forthcoming. But it appears to me that the unjustified dogmatism of only too many healers, coupled with a smattering of medical knowledge and unintentional misquotation and misinterpretation of medical opinions, coupled with a degree of self-assurance which is calculated to impress the layman, may lead the latter to the edge of a precipice—and even over the edge.

Thus, at the risk of being unjust to some, and of doing temporary harm to a branch of work in which I am myself most interested, and for which I hope much, I feel it a duty to give a warning of the risks which may be incurred. To those who wish to try spiritual healing, at the hands of one untrained in matters medical, I humbly offer the following advice: take medical opinion first; make sure that you are not suffering from some serious complaint which, taken in time, may well be cured, whereas later it may be impossible.

This is a poor compromise, the substitution of the frailty of one human being for that of another. But it is the safest course, in that, on the one hand are methods which, unsatisfactory and crude as they may be, have evolved out of centuries of thought and experience, while on the other are methods of which perforce we know but little, and which have not yet been proved by science (in the true not the popular sense). But above all things, cling to common sense, and do not be led away by fancy. For common sense is God's greatest gift of safety, and that least used by us.

L. J. BENDIT

REVIEWS

The Science of the Emotions, by Bhagavan Das, Third Ed. (T.P.H., Adyar. Price : Boards, Rs. 5; Cloth, Rs. 6.)

This well known and famous book by the well-known scholar Babu Bhagavan Das has, in undergoing revision, expanded to double its former size and much new and interesting matter has been included. The author has brought to bear on his revision a full knowledge of the vast literature which has grown up in the last decade on Psycho-analysis and Psychology; and his brilliant analysis of Emotions gains added vindication in the midst of the gropings of modern scholars in their study of complex mental phenomena.

It is not needful to review the whole book as it has already been dealt with in its former editions. Among the new features, the chapter on complex emotion has some valuable additions : the author's exposition of the place of sex-emotion in human life will be read with particular interest now that psycho-analytic literature has brought this subject into such prominence. The chapter on Sublimation of Emotions is of surpassing worth ; on the question of Values Mr. Bhagavan Das rises to heights of utterance, uniting grandeur of thought to splendour of style, rarely met with in present-day publications.

Then there is an exhaustive treatment of the Subject of Emotion in Art. Drawing his material from Tolstoy's book, *What is Art*, the author expresses various views on Art and Beauty, and in the course of their examination evolves his own theory bringing it into line with the accepted canons of Samskṛt literature.

We have, thus, before us a book of very great interest to several tastes; to the psychologist it propounds a brilliant theory of the analysis of Emotions; to the student of Ethics it points the way of sublimation of undesirable emotions, and of the building of a sound character; to the æsthetician it presents a theory of Beauty ; to the metaphysician it brings out the bearings of this study in a complete theory of life ; lastly to the man of the world it points out a way to the highest ends of life.

A word should be added with regard to the valuable footnotes with which the book abounds. Any reader who overlooks these in his perusal of the book will miss a vital portion of the work. Mr. Bhagavan Das revels in footnotes; to him they form an essential part of the connotation of a book.

We heartily commend this book to all thoughtful readers.

D. G.

The Field of Philosophy, by Dr. J. A. Leighton, Ohio University. (Appleton & Co., New York.)

This is a valuable book for one who has a fair working knowledge of philosophy, but who has not time to delve deeply into any special branch of it. It is a very well-written book for the use of thinkers. It presents a historical sketch of Western Philosophy from its beginnings in Greece up to the opening of modern thought, in short from Thales to Spencer; also a more thorough examination of modern problems and the later development of thought; and lastly it is a brief survey of present-day systematic philosophy.

The opening chapter is introductory, and discusses philosophy and the crisis in civilisation, pointing out the importance of education and the necessity of combating the general ignorance of the historical continuity of civilisation. It shows that the "scholar and gentleman" type is passing away, lays stress on the errors that arise from the "scientific fallacy," and those arising from social and industrial changes. We have then to build up a fresh environment. We must beware of the misconceptions of the true meaning of "democracy," of a low mediocrity of taste and judgment, and we must be on our guard against the increasing influence upon us of the mechanical processes of life. "Our civilisation is in danger of disintegration, by the drifting apart . . . of its constituent members." We need more reflective life, sanity and sense of proportion. This was the Greek ideal, carried on by the Christian tradition. We must visualise the meaning of life as a whole, as interpreted best by philosophy: for "philosophy is the criticism of life: it is the application of ideas to life". Next, philosophy, its meaning and scope, are defined. Primitive thought is examined in Magic and Mythology, and the road traced by which we have developed the intellect. A very good, clear view is given of the chief schools of Greek philosophy, leading us through Scepticism, Euripides and Socrates, to Plato and Aristotle, whose teachings are briefly analysed. Then follows Stoic Pantheism, Mysticism and Neoplatonism. These are briefly but sufficiently dealt with.

Chapter 11 treats of early Christian, and Chapter 12 of mediæval philosophy and the Scholastics; and this brings us down to the consideration of the Problem of Reality, to Descartes and the Moderns, to Dualism, Materialism and so on to Kant. Then follows a chapter on Berkeley's Idealism, Spinoza's "double aspect theory," and "recent realism". Thus about the middle of the book we begin to deal with the present-day philosophers who have examined the views of the ancients—James, Bertrand Russel, Bosanquet and Bergson. James and Bergson are described as "the major prophets of a temporalistic philosophy". James' Pragmatism and Dewey's Ethics are then examined in detail.

Part 3 deals with the problems of a constructive philosophy. An examination of the problems of evolution and teleology shows that there is no reason to suppose that man, as he is now, is the goal of evolution. Human life must be transitional. Some space is taken to discuss Singularism and Pluralism, the One and the Many. It is pointed out that Bergson and Plato alike recognise that Life Force ever strives upwards, Matter ever pulls downward. Chapter 25 deals with the nature of the self, and the importance of the fact that the human self is educable, destined to the highest conceivable possibilities. There is an interesting chapter on the Status of Values, and lastly on the Philosophy of History and Epistemology. The writer concludes that

> the humanisation of industry and education and the civilisation or cultural uplift of democracy are the central problem of social philosophy in the new day.

F. L. W.

Indian Philosophy, by S. Radhakrishnan. (Allen & Unwin, London. Price 21s.)

Prof. Radhakrishnan is well known to the student of modern philosophy, as the author of two very valuable books, *The Philosophy of Rabindranath Tagore* and *The Reign of Religion in Contemporary Philosophy*. From these works we have already learnt to admire him for his charming style, his clear grasp of Western philosophy, courage of conviction and sober judgment. The present work greatly enhances his reputation.

Particular parts of Indian philosophy have been studied with great care by many European and Indian scholars, but only a few have attempted to deal with the history of Indian thought, as Prof. Radhakrishnan says, "as an undivided whole or a continuous development, in the light of which alone different thinkers and views can

be fully understood," and in this none has succeeded so well as the professor of Calcutta University. When we think of this present work we are irresistibly reminded of a similar work by another equally eminent Indian scholar, published not long ago. Dr. Dasgupta's book strikes one as the more scholarly work. The philosophical literature is treated very exhaustively and in a very scholarly fashion, but the exposition of philosophy is not very critical, nor does it show any originality of treatment. Everywhere Dr. Dasgupta seems to adopt without question the interpretation of Western scholars. There is evidence, in our opinion, of a lack of clear grasp of Western philosophy. This is comparatively speaking. Prof. Radhakrishnan, on the other hand, is as much at home in European philosophy as in Indian philosophy, and he is critical and independent. While Dr. Dasgupta is the better scholar, Prof. Radhakrishnan is the better philosopher.

Volume I deals with the Veḍas, the Upanishaḍs, Jainism and Buḍḍhism and the Bhagavaḍ-Gīṭâ. The more philosophical portion of Hinḍū thought, *viz.*, the Ḍarsanas or the systems of philosophy are reserved for the second volume.

The Introduction is in some ways the most interesting portion of the book. In his preface to *The Philosophy by Rabindranath Tagore* Prof. Radhakrishnan remarked "that there is neither East nor West in the realm of the spirit," and that in his work he was trying to interpret the Indian ideal of Philosophy, Religion and Art. A critic [1] found here a contradiction and wondered how the two seemingly contradictory statements could be reconciled. That the problems of philosophy are the same, whether of the West or of the East, is true, and that the trend of thought in India is different from that of Europe is also true. Prof. Radhakrishnan explains this in his own inimitable style. "Since philosophy is a human effort to comprehend the problem of the universe, it is subject to the influences of race and culture. Each nation has its own characteristic mentality, its peculiar intellectual bent . . . Individuality means independence of growth. It is not necessarily unlikeness. There cannot be complete unlikeness, since man the world over is the same, especially so far as the aspects of spirit are concerned. The variations are treaceable to distinctions in age, history and temperament." The author finds that Indian philosophy attempts vast and impersonal views of existence and is thus more idealistic and contemplative than Western thought, which is more particularist and pragmatic. Spirituality and reverence for the past are two other characteristics of Indian

[1] Prof. J. B. Raju of Morris College, Nagpure in *Shama'a*, July, 1920.

thought. The author has attempted to meet the various charges brought by Western critics against Indian philosophy, such as pessimism, dogmatism, indifference to ethics and unprogressiveness.

The divisions of the book are strictly historical. The first part entitled the "Veḍic Period" deals with the Veḍas and the Upanishads. The second part, called by the author the "Epic Period," includes Jainism, Buḍḍhism and the Gīṭā.

The significance of the Veḍic hymns for philosophy the author finds in their "attempt to explain the mysteries of the world not by means of any superhuman insight or of any extraordinary revelation, but by the light of unaided reason". They are also important as they form the basis of all subsequent thought.

The section on the Upanishaḍs is undoubtedly the most brilliantly written chapter in the book. Two points may be noted in the author's discussion of the philosophy of the Upanishaḍs. The Absolute of the Upanishaḍ is not an abstract beyond, as it is popularly held to be, but a concrete real. This is evident from the emphasis laid on Divine Immanence. The second point is the author's remarks on intuition, on which the philosophy of the Upanishaḍs is based. "Intellect need not be negated but has only to be supplemented. A philosophy based on intuition is not necessarily opposed to reason and understanding. Intuition can throw light on the dark places which intellect is not able to penetrate."

The "Epic Period" is characterised by greater freedom of thought. "Intuition was giving place to enquiry, religion and philosophy." The coldly logical systems like those of Sravākas, Buḍḍhists and Jainas and the highly devotional and theistic thought of the Gīṭā, all fall within this period. One point is noteworthy in Prof. Radhakrishnan's exposition of Buḍḍhism, the attempts to correct the deep-rooted prejudice that the Buḍḍhistic metaphysics is a mere negative construction of reality without a positive background. The author thinks that "Buḍḍha believed in an ontological reality that endures beneath the shifting appearances of the visible world". Whether this is a correct interpretation or not is for students of Buḍḍhism to answer.

Comparison with Western philosophy is a special feature of the work. The author is continuously drawing parallels between European and Indian philosophy. The comparison of Nāgārjuna with Bradley, of the metaphysical scheme of the Jainas with those of Leibniz and Bergson, of the idealism of Yogacāras with that of Fichte are some of the striking instances.

V. R. R.

1. *The Children of the Sun*, by W. J. Perry. (Methuen. Price 18s.)

2. *The Problem of Atlantis*, by Lewis Spence. (Rider. Price 10s. 6d.)

1. The characteristics of a people and the elements of their culture cannot be derived through the action of mere psychological principles, but are due to experiences and development gained through intercourse with other peoples, through travel, conquests, and so on. So says the new School of Anthropologists of which Professor Elliot-Smith and W. J. Perry are the leaders. The origins of the culture of any people can only be discovered through painstaking investigations of their history. Resemblances between nations living in different parts of the world can only be accounted for after a thoroughgoing research into their respective antecedents.

Thus W. J. Perry, remarking all the curious elements of culture concerning the sun, stone monuments, mummification, etc., which are found all over the world, determined to conduct a detailed investigation into the cultural history of all primitive peoples, paying especial regard to culture-periods, to the different types of civilisation which have characterised the world at different epochs. This is one of the most important scientific investigations which has ever been made, and will revolutionise our entire conception of Anthropology and of History.

Mr. Perry, by dint of great industry and originality of inspiration, has gathered together an enormous mass of most valuable evidence which is of the greatest interest not only to the scientist, but to the Theosophist. Mr. Perry has been lead by an overwhelming mass of evidence to recognise the existence in former days all over the world, of one great civilisation, which he has named the Heliolithic civilisation. This included such characteristics as the manufacture of stone implements; a very high valuation of gold and pearls; belief in the descent from the sun of the ruling race and its consequent divinity arising out of sun-worship; belief in a Great Mother, combined with matrilineal descent; division of each nation into the Dual Organisation combined with a totemic clan system and exogamy; a great belief in the magical value of certain substances as givers of life; with mummification, pyramids, stone monuments of all kinds, use of Tyrian purple, worship of the sun and snake, irrigation and terraced cultivation, cyclopean architecture, etc.

This civilisation was general all over the world until a few thousand years ago; and it was pacific in character. War was not a

frequent social phenomena. In fact it was the coming of the warriors that ended this old civilisation. The coming of the warriors led to the substitution of War Gods for the beneficent Sun-God; it led to the establishment of military Empires such as those of Assyria, Rome, and the Aztecs of Mexico; it led to the substitution of patrilineal for matrilineal descent, to the predominance of male over female deities and the consequent fall in the status of women.

Mr. Perry's evidence for the general existence of this earlier and happier civilisation is incontestable. Its existence has been suspected for long. But until now the detailed evidence had never been worked out with the extraordinary industry that Mr. Perry has shown.

The scientists call this culture the Heliolithic Culture. Theosophists call it the civilisation of Atlantis, which thus spread over the world. This is why we so heartily recommend this book *The Children of the Sun* to all Theosophists interested in Atlantis. There is no other book which brings forward a twentieth part of the evidence for Atlantis that this does.

The Anthropologists are endeavouring to find the place of origin of this widespread Atlantean culture. Obsessed as they still are by the idea that civilisation is only a recent phenomenon, they find the process rather difficult. Elliot-Smith, Perry, and their school place the origin in Egypt, this being the country which, at first sight, appears to have possessed this civilisation earlier than any other. But the majority of scientists cannot follow them here. There are hopeless discrepancies as regards dates. It is uncertain whether Egyptian Culture itself, or at least its elements, was not introduced from outside. To most anthropologists the Egyptian theory seems impossible. But there is only one alternative to Egypt, and that is Atlantis, a name that has too much bad odour in the scientific world at present for it to be mentioned in this connexion. But its time will come, it is the only explanation. Knowledge of its existence and of the antiquity of its civilisation makes the present tangle as clear as day. Perry's book remains a monument of historical research, a great achievement of a great intellect, and a vast symposium of Atlantean evidences.

2. Until the present day it has been the custom to approach Atlantis from the direct "European" point of view, instead of from the world-wide Anthropological point of view. That is to say, by way of evidences derived from Plato and other classical writers, by means of deep sea soundings and geological theories based upon the Azores, by means of botanical and other resemblances between Western Europe and America.

It has fallen to the lot of Lewis Spence to gather together all that is reasonable and accurate in the evidence for Atlantis as seen from this angle, without embellishment or exaggeration. Such a work is extremely valuable, and enables us to see how strong the evidence for Atlantis really is. As Spence himself says:

> It has been the misfortune of the Atlantean hypothesis that in some quarters it has not hitherto been approached in any logical or tolerable manner. Analogies of the wildest description have all too often alienated serious investigators and great disservice has been done to the study by the wholesale manner in which ill-equipped writers have drawn upon false and absurd archæological and philological resemblances to support the theory of the Atlantean penetration of European and American regions. The quest has indeed no need of such meretricious aids.
>
> It rests on a foundation of scientific truth as well as upon a great and well-defined world-memory, and that its legend is capable of scientific demonstration I shall endeavour to make abundantly clear. If the problem of Atlantis is at present obscure, it is as the science of Egyptology, or the archæology of Central America was once obscure. Painful research, painful endurance, have worked miracles of enlightenment in these fields. So will they do in the field of Atlantean study. But the same cautious and scientific spirit of enquiry must prevail, the same critical attitude be maintained, if success is one day to be accomplished and the wonders of the island continent which have haunted the dreams of mankind for so long are ever to be unveiled.

Mr. Spence's strongest evidence, it seems to us, is that which is derived from botanical and geological sources. All geologists now admit that there was once a vast continent in the Atlantic, but most of this continent appears to have sunk beneath the sea in the Oligocene period. The point which has to be proved is whether any land remained above water until comparatively recent times. It appears to be quite definite that some lava which has been dredged up from the floor of the Atlantic, is shown by microscopic examination to have crystallised under atmospheric pressure above water. It is known that lava when exposed to sea water will decompose in 15,000 years. Therefore this part of the Atlantic must have been above the sea less than 15,000 years ago. Moreover the depth of the sea at this spot is now nearly 10,000 feet. Such authorities as M. Termier, M. Lacroix, and Dr. Frederick Strong are quoted.

But besides proving the existence of a part of the Atlantic at quite a recent epoch, it also has to be proved that it was inhabited by intelligent beings, for scientists deny the presence of any high civilisation before 10,000 B.C. The chief reason for this denial is that no civilisations of this age have been discovered. This is no argument. The only region of the world where investigations into the remote past have really been carried out is western Europe, and for the last half million years Europe has been more or less experiencing the results of the Ice Age. What kind of people would be expected to dwell in Europe under these conditions, except primitive Eskimo-like people? If there were in the world any high civilisations, they would have

been elsewhere in places where the scientists have not yet conducted deep investigations. If it be objected that there were mild and congenial periods in between the European glaciations, it may fairly be said that at no time was the country readily accessible or attractive to evolved peoples. Moreover it was inhabited by savages, and the real Atlanteans would probably have had no inducement to go there.

Nearly all Mr. Spence's evidence for Atlantis apart from Geology and Botany is mainly circumstantial, and not direct, however reasonable it may be. This is inevitable in the nature of the problem. Moreover all the evidence here adduced has been available to the scientific world for many years, albeit in not so clear a form. Yet the theory is no nearer general acceptance now than it was twenty years ago. Therefore we think we are justified in concluding that the decisive arguments for the existence of Atlantis are more likely to arise out of the wonderful researches of Elliot-Smith and Perry than out of Mr. Spence's compilation, invaluable though this be, both for its own sake and for the favourable effect it will have upon public opinion. Besides being a very valuable book it is also an eminently necessary one as it is essential to collect all the evidence from all points of view.

L. E. T.

The Message of Aquaria, by H. A. and F. H. Curtiss, Second Ed. (The Curtiss Philosophic Book Co., San Francisco.)

The first edition of this book was not sent us for review. It seems to have been bought up upon issue. It appears to be an enlargement of the teachings given in a previous volume, *The Voice of Isis*, on Mysticism and Occult Science, especially in its interpretation of scriptural myth and folk-lore, and is addressed to Christian Mystics in the main. Reading the volume through we conclude that it would never have been written but for H.P.B.'s *Isis Unveiled* and *The Secret Doctrine*, to which so many later works owe their origin. The authors certainly quote these works with appreciation, but they give other teachings, which are to be found first clarified in the books of Sinnett, Bishop Leadbeater, Anna Kingsford, and Dr. Besant without any mention of these latter names. In short, we might regard it as an encyclopædia of occultism, built up on the labours of many predecessors. It explains prophecies and allusions in the various scriptures, which seem to point to the present or Aquarian Age, with the importance of which age we are acquainted, thanks to several

astrologers of the present day. Our authors call it the Woman's Age: "She (Isis, the Divine Mother) comes under the name of Aquaria. And, true to the promise of Jesus, she brings to our remembrance all that He has told us concerning the New Dispensation," when there "shall appear the sign of the Son of Man (the sign Aquarius) in heaven".

The book deals (to quote a few chapter headings) with "The Sign Aquarius which has now taken the place of the old Piscean Cycle, foretelling a new step to be taken by mankind". It is a synthesis of the face of the Man, the Lion, the Ox and the Eagle, as described in *Ezekiel* and *Revelation*. Here we may say that the authors show considerable skill and depth in esoteric astrology, and those interested in that subject will do well to read the book. Uranus governing this sign of Aquarius, the age may be called Uranian, and Uranus is not strongly aspected in any horoscope "until the student is ready" to take the sudden steps forward foreshadowed by these aspects. There are "three Johns" to this sign. Saturn is said to rule the first decan, Mercury the second, and Venus the third. In short, the ruler of this sign implies that humanity is no longer a child, but is entering on full manhood. Still, it is only the advance guard of the race which will respond fully to these new influences. It is, moreover, a feminine cycle, in the process of which woman will take her true place.

Another chapter deals with the question "Are these the last days?" "No," says the writer, quoting H.P.B. on Root Races and Cycles—for we have to run on more than a million years before the Seventh Root Race of this Round appears. The end of the world is not yet, as many simple folk imagine. Our aim to-day should be to "meet present-day conditions as they confront us"—"with an intelligent conception of the advantages now offered to us". Here, by the way, we may ask, on reading page 57, "How can the sign Virgo be on the horizon when Capricorn is rising?" It is of course in the mid-heaven.

Other chapters are entitled "Comets and Eclipses," "The Law of Growth," "The Birth of the New Age," and deal with the question of the coming of a Great Teacher, who "will not come to any one school of philosophy, sect, society, order or church, but to mankind. . . . We are specially warned against those who proclaim themselves to be the coming teacher, or who permit others so to proclaim them". "The Avatāra is not a mortal born of physical woman, but a phenomenal manifestation of a Divine Being." Nevertheless, in contradiction to all this, we read on p. 456 a dogmatic statement "it will

be the same Celestial Being we know as Jesus, who will manifest to all" . . . "we have only to determine whether or not the claimant be a mortal born of a woman" (a difficult proposition we should think) . . . and again, on p. 302 we find "The Order of Christian Mystics is the messenger who is to prepare for His coming". Apparently there is no message for Hinḍūs, Buḍḍhists or Muhammadans.

There is a useful chapter on "Masters and the Masters of Wisdom," the matter of which we seem to have read among Dr. Besant's writings. Another on "Life Waves," as expounded by Bishop Leadbeater; but he is not referred to. "The Day of Judgment" is a warning against rushing after signs and wonders, saying "Lo! here!" and "Lo! There!". "The Day" is taken to mean "four incarnations," in which a chance is given, but if neglected does not occur again till immense periods have passed.

"The sheep and the goats" forms a natural sequel to this chapter. The "goats" are apparently those born under Capricorn. They think for themselves; they are not like sheep, always bleating after a leader. They are "the best people" and not those, as generally believed, who are condemned to everlasting fire after a final sorting out on Judgment Day. The Second Woe or period is to end about 1940, "ere the Great One can come and gather his elect from the four winds". We are not quite clear, however, what is to happen to these elect ones. The ideas seem to be those of the Seventh Day Adventists.

In the chapter on Lucifer we note that H.P.B.'s old joke about the word Devil, *i.e.*, D'evil or The Evil or Debbil, is served up again in all seriousness. A little study of philology would simplify matters and a little knowledge of the Greek origin of the word. Another statement on p. 226 is to the effect that the Greek HU or Jupiter (? Zeu) is the Egyptian Hupiter, etc., etc. On page 281 the Samskṛṭ word *Āsana*, "seat" or "posture" is said to be "a branch" of Yoga.

The work ends with several prayers of the "Order of Christian Mystics". It will undoubtedly be useful to western people who are familiar with the Bible and who are ready to accept a mystic or occult interpretation of those sayings which have for so long been literally and illogically taken as statements of physical-plane facts.

F. L. W.

Grey Clouds and White Showers, by Harindranath Chattopadhyay. (Price Re. 1.)

Ancient Wings. (Same author and price.)

Where the majority of poets fail, especially those of an older generation, is that the thoughts expressed in their poems are not up to the standard of their technical or emotional achievement. Tennyson, for instance, was an absolute master of technique and of emotion, yet it cannot be said that the ideas enshrined in his poetry were generally of a very high order except when he was dealing with occultism. This is generally true of all Western poets, who are bound by ignorance as regards the real facts of life which still broods over the west.

This is a criticism that cannot be made of Harindranath Chattopadhyay, and the difference between his poems and those of the west is most striking in this respect. Here is a person who is full of the most sublime philosophy, knowing the great truths of Karma, Reincarnation, the Unity of Humanity and the Immanence of God, etc. This knowledge differentiates his poetry in a marked degree from most other poetry. Moreover his sublime thoughts have also a good technique in which to express themselves.

Many of the poems are of extreme practical value. Thus . . .

> The spider and the centipede,
> The thousand birds and beasts of prey
> That on each other pounce and feed,
> Hour after hour, day after day.
>
> The lightning fire that splits our roofs
> And whips the mountain and the tree,
> Are but the harsh perpetual proofs
> Of evil thoughts in you and me.

or again . . .

> A thread of rhythm runs through man,
> And blossom and brute and the body of God;
> But the critic, who oft is a lampless clod,
> Still comes with his little endless span
> A hollw phrase and a measuring rod.

We cannot say that we like the verses in *Ancient Wings* nearly so much as those in *Grey Clouds and White Showers*. When the poet turns his attention to less sublime thoughts, the poetry also seems to degenerate.

A. L. M.

Verses, by Carina Violet Maddocks. (Methuen & Co., London. Price 5s.)

This little book is, we believe, published posthumously by the author's widower. The little poems it contains are not only well worth publishing, but some of them are quite exquisite embodiments of beautiful conceptions. We are especially struck by "A Fantasy" which tells how the fairy dwellers in a wood, perturbed by the noise and destruction of battle, are reassured by the vision of a Presence standing there.

> They fluttered in joy towards Him, and clustered around His feet,
> While like a benediction fell His accents grave and sweet:
> "My little fairy children, all shall be well ere long;
> Fear not to grace the woodland with dainty dance and song;
> Play in the silver moonlight, spot with the drops of dew,
> And know that I, your Brother, am guarding the world—and you!"

Another entitled "On the Mountains of Lebanon" gives a beautiful imaginative picture of the Great One who dwells there. We have read with especial pleasure the poems entitled "A Meditation," "Peace to all Beings" and "In Him We Live," in all of which we find a spirit of devotion and spirituality very beautifully expressed in graceful verse. The contents of this book may not be great poetry, but it has a tone of its own which we find very refreshing and inspiring.

D. H. S.

International Aspects of Unemployment, by Watson Kirkconnell, M.A. (George Allen & Unwin, London. Price 6s. 6d.)

This book gives a graphic description of the economic crisis in Europe after the War; but we are in no way impressed with its suggestions for alleviating these crises. The author of this book is still a believer in the theory that money can be put out to compound interest indefinitely. The key-note of his constructive schemes is given by the following sentences:

> Everyone must save and pledge his savings to investment. Capital accumulation and its investment in Europe are essential to general recovery.

If the author would work out a simple little sum and would find out what a halfpenny put out at 5% compound interest at the time of Christ would now amount to, he would find that it would come to more money than the whole earth could contain. This shows that there is a fallacy in his reasoning. But he makes one most remarkable statement. He declares that:

> Unfortunately, there is less capital in the world to-day than ever before in modern times!

L. E. T.

Fragments of Truth, by Richard and Isabella Ingalese. (Dodd, Mead Co., New York.)

The book is dedicated to "those faithful students who are living the teachings of occultism". This dedication gives, by inference, an idea of the scope of the book. It is composed of fourteen chapters, seven by each of the Authors. They alternately take up some of the most important points in occultism and strive to throw more light upon them. This is done by correlating known facts and principles and by stating new ones. There is no doubt that the former method has ensured a good result; and the students of occultism who read this book may fill in many gaps in their knowledge, and clear up many obscure points; but it is impossible to accept certain statements of new facts until the authors give us further explanations.

We are referring especially to their statement about the Avaṭār who is said to have lived in the second half of the last century and laid down His body on Sunday, 24th June, 1900. The description which is given of Him and the work He is said to have done certainly fits in with the concept of the World Teacher any sensible person has or may have. But is this not the forcing on to us of an abstraction as a concrete fact? And how to judge, when this concrete fact is represented by a person of whom the date of His death is the only thing we are told?

We quite agree with Mr. Ingalese that the passage of the Avaṭār spoken of need not imply that the Nazarene Teacher will not fulfil His promise, although we disagree when he speaks of that Avaṭār as being *the* Avaṭār. Avaṭār is a vague term describing the partial manifestation of a Higher Soul through a Lower One which is liable to vary in many ways, sometimes even being contemporaneous, as we see from the Mahābhāraṭa, where, besides Shrī Rāma, Lakshmaṇa, Bharaṭa and Shaṭrugna who are styled as Khaṇḍāvaṭāras, there is Shrī Rāma who is said to have been a Mahāvaṭāra. Perhaps a similar correlation may be traced in respect to Jesus, John and Paul and to some other notable instances in the religious history of humanity. Is it not also probable that this same simultaneousness of manifestation may occur again?

A. U. M.

Old Creeds and New Needs, by C. A. F. Rhys Davids, D.Litt., M.A. (T. Fisher Unwin.)

Mrs. Rhys Davids on this occasion writes, not as the learned expositor of Pāli texts or of Abhidhamma philosophy, but as an independent thinker, viewing comparatively the various creeds existing in the world to-day, and their ability to meet modern needs. Among them is Buḍḍhism, and it is mainly with her independent views on that faith, which she has done so much to elucidate, that we are here concerned.

Her views will probably come almost as a shock to some, who are accustomed to think of her as limiting herself solely to expounding the Pāli texts, rather than as expressing her own views on the validity and value of the doctrines contained therein. In fact she says in her Foreword, "This book will not please anyone who is committed to any one of the old-established creeds. Neither will it please those who reject all creeds . . . It is not written to seek approval . . . We humbly seek what is true."

She says (page 101) concerning the reliability of the Pāli records and the "formula" nature of many of the extant teachings found therein :

It is a wonderful thing that the records have not done more to stifle the love of Goṭama. But this is because the memory of him is not really the work of the books. He lives in many hearts, but it is rather in spite of the records than because of them. Few Buḍḍhists know the whole of their Canon as the Christian Protestant knows his Bible. If they did, they would see how attenuated, how formula-ridden is the image and speech of the person they adore. He has lived down the ages as a precious and wonderful memory, clothed and decorated with all manner of wrong notions, yet not so utterly transformed that we cannot see, peeping out, the lovely, wise and loving man, devoted to the service of men. The love, the light, the life he shed about him lives on in spite of the poor stiff word-cases encrusting it all. His influence lived on as a guide in life in spite of the dreary monastic ideal associated with his teaching and taught as such in the Order for centuries.

One day we may come to know Goṭama as now we cannot, come to know that his teaching was for "thee" and "me" and not by formulas.

The Suṭṭas give bad versions . . . The original advice is plastered over with set phrases, with formulas that no teacher on earth, were he never so sympathetic or so wise, could ever hope to make a deep impression withal.

We think it well to emphasise this, for far too much stress has been laid upon the formulas in Goṭama's teaching. They are quite accidental to his real message. They are not of its essence. They leave us cold, because they do not come from the heart of the man to his brother men. They are not a little fusty from the effect of having been cloister-bred. They will not endure the light and warmth of real life. Let us bury them!

Concerning the Buḍḍha's ideal she writes :

He enjoined his missioners simply to teach the good life. He called it the God-life *Brahmachariya*. The word had ceased to mean all that it might mean. It was used for the time spent in learning under a teacher. It was sometimes used to mean a

celibate life. And so its true meaning had got degraded. It must, however, have gained in depth of meaning by the use Goṭama made of it. There can never be any term so fit to describe the really good life as the God-life or divine life. The Buddhist schoolmen said in later years that *brahmā* meant just "best," or "like the Brahma devas". They had lost that sense of things divine when they learnt to deny the Aṭṭa. They were in plain words the little atheists of the world. But we are inclined to think that, for Goṭama, the word held a sense of things divine. It was not just moral habits he was out to teach. It was to make men holy. It was to make them better than just good. It was to make them their best. It was to teach them the "eightfold path" of "samma" ("summa" or supreme) righteousness. It was to teach this that he sent forth his new brethren. And we read not a word of their being told to tell men that "we have no soul," or that the best life was to cast out all desire to live, and to give up all effort to make not themselves only, but the world happier.

Mrs. Rhys Davids is of opinion that the light of the old creeds is insufficient for modern needs, partly because modern needs are not the same as former needs, and partly because the existing scriptures of the old creeds are such very unreliable records of what the great Teachers ("Helpers" of mankind, as she calls them) have actually taught.

We see, then, that there may be, in this altered world, a need for more light and guidance than those old teachers gave to their world. It may have been sufficient for their world. We say "may," because we never feel really sure, as we read the old scriptures about them, that we have there what they really said. Indeed we are sure that we have not there all that they said, for not seldom we are told that they spoke, but not what they then said. And may we not have much that they did not really say?"

It seems sometimes as if nothing but a new, an even greater helper of men can ever raise the world to lay hold of the life that may save it from an awful relapse. But if we are to be perpetually looking backward at the pictures we have in scriptures of past worlds with past creeds, we shall not, we cannot be pressing forward to welcome new light, we cannot be mothering amongst us the germ of that lovely child who may one day come to birth and, as a man wiser than ourselves, draw all men after him.

F. G. P.

Medical Psychology and Psychical Research, by T. W. Mitchell, M.D. (Methuen & Co., London. Price 7s. 6d.)

This book is a detailed and painstaking review of some of the most interesting problems of psychical research, from the purely scientific standpoint. The first chapter is devoted to the appreciation of time by somnambules. The author hypnotised many people and told them to make crosses on pieces of paper so many days afterwards, or at a certain date, etc. These commands were all fulfilled. This gives rise to the thought how appalling it is that one mind can control another to the extent shown in these reports. In the hands of unscrupulous men it might become truly most disastrous. The remainder of the book is devoted to the problems of multiple personality. These appear very difficult to explain. Exoteric Theosophy

is certainly incapable of explaining them. The cases make very interesting reading. The main facts are that as a patient is hypnotised deeper and deeper different personalities make their appearance in him, sometimes six or seven.

The effect of hypnotism in curing diseases is also discussed. The evidence seems to be that it is very useful, only that it has a tendency to merely produce mental or moral defects in place of the physical ones which are removed. When Hypnotism is combined with psychoanalysis, however, then the mental and moral troubles can be removed first and the physical ones afterwards. But we must confess that we would strongly advise people to keep away from all this sort of thing. For the mass of sheep-like humanity it may be all right to have one's personality dissected in this kind of way, but we cannot but believe that it is dangerous. As yet so little is known about the whole subject.

O. M.

Scriabin, by Alfred J. Swan. (John Lane, The Bodley Head, Ltd., London. Price 6s.)

When Scriabin brought his "Poem of Fire" to London and in the Queen's Hall Programme spoke of himself as an avowed Theosophist with *The Secret Doctrine* as the inspiration of his composition it came as a bolt from the blue to English Theosophists. He was almost unknown save as a fine pianist. Yet so highly did Sir Henry Wood think of this work of his that he arranged to play it twice the same afternoon so that the audience might not spurn it forthwith on a first hearing because of its seeming dissonance and inexplicability.

That was nearly twelve years ago and Scriabin himself has lacked adequate introduction as a man and as a musical pioneer in new fields between then and now. However, there will be no need in future for Theosophists to plead ignorance of any sources of knowledge concerning one of the brightest stars in the artistic world, for Mr. Swan gives an account of Scriabin's life, work, ideals and passing away, that well repays reading, though the style is a little exaggerated. A genius is revealed to us; a man born before his time; a soul burning a passage through its body and forcing the pace of his musical evolution so far ahead of the world consciousness of music and its materials that he literally burnt himself out. Scriabin's is a life which will only be done justice to by an occultist and a Theosophist; the

author of this book merely skims the surface of his depths. Many incidents in his life remind one of the poet Shelley likewise born before his time, and none more then his relationships to two women who were his successive wives. Men like these are no product of ordinary human evolution; they are interlinked most closely with the deva evolution and bring to the world blossoms from a tree that grows in two interpenetrating worlds. His ideas were colossal; his personality was diminutive; he essayed the building of an art cosmos; his accomplishment was chiefly the introduction of a new scale—a gift of fire which may yet however burn up all the older musical material of the West. Theosophists cannot but feel thankful to Mr. Swan for the information he gives about our great Theosophical musical genius, and will follow the first half of the book dealing with Scriabin's biography with keen interest and the latter half dealing with the growth of his genius towards the consummation of his ideal "Mystery" with amazement. Those who want to have some conception of what a pure Seventh Ray being is cannot do better than read this book written as it is with enthusiasm and with devotion to a leader, though without the key of Theosophical understanding which would give it the spiritual tone which so underlay every thought and action of the noble Russian who died during the war at the early age of forty-four.

M. E. C.

In Tune with the Infinite, by R. W. Trine. New Edition. (G. Bell & Sons, London. Price 7s. 6d.)

This is yet another reprint of this book with its cogent setting forth of the wonderful promise of "fullness of Peace, Power and Plenty". We welcome the assurance of help it gives to those eager to find the true Path (already in 1901 it had reached the 49th thousand in England and America) for its pages show forth convincing evidence of the Divine sequence running throughout the Universe, the

> Divine current that will bear us with peace and safety, if we are sufficiently alert and determined to find it.

The two additional chapters at the end should prove very helpful to many readers to open out the Kingdom within themselves, to realise and use the higher forces and powers of the inner life in service to their fellow men.

M.

The Inner Teaching and Yoga, by Charles Wase. (William Rider & Co. Price 4s. 6d.)

A lifetime spent in the specialised study and the practice of the subject dealt with enabled the author to westernise the Eastern teaching regarding spiritual unfoldment. His own experiences taught him the form in which a western mind would be able to understand and live the doctrine. He has made it assimilable for many who would not otherwise have been able to grasp its real value, as he has crystallised it into some clear cut, precise suggestions for all who are willing to put them into practice.

This teaching is presented in its synthetic aspect and each important feature is particularly dealt with, though the excessive leafyness of the Eastern Doctrines has been removed.

The book is meant for people who have not much time to spend in abstractions and who need to see results from their work.

There is no doubt that by following the path traced by the author any western searcher, possessing already sufficiently the fundamental qualities would be enabled to cover a good distance on the way of attainment; but we are not so sure of what would be the results with a man of average development, in whom the initial purificative process of character-cleaning and character-building has not yet been sufficiently applied. However to the intelligent, one-pointed searcher this book may prove one of his best helpers.

A. U. M.

Name Analysis, by Ernest C. Wilson. (The Harmonial Pub., San Diego, Calif. Price $2·60.)

Pythagoras, H. P. Blavatsky, Balzac amongst many others, have all testified to the power and significance of numbers. Upon this belief a science is being slowly built up, more or less true, which will have for many a great fascination.

Leading up to the subject of the numbers in themselves and the numbers in personal analysis, the author touches first upon such subjects as the name of God, the origin of alphabets, Pythagoras, the origin of numbers, letters and numbers, symbols of ideas, etc., etc. and shows the relation between colours, sound, vibration, etc.

It is a very interesting study. The reader himself must spend time and thought on the presentations so as to decide whether for him this is truth or illusion, for each must decide this for himself.

E.

The Threshold, by M. W. A. (Constable & Co. Price 6s.)

This is an "account of the mental and spiritual experiences of a woman who is told that she is mortally ill, and who, while she waits for death, muses over the phases of her past life".

A morbid book which serves no purpose. God is love, optimism, and positivity, and He is not served by a negative book of this nature.

YOUTH

Sir J. C. Bose—His Life and Speeches. (Ganesh & Co., Madras. Price Rs. 2.)

Sir Jagadis Chunder Bose ranks with the foremost of modern scientists. His greatest achievement is that he has scientifically proved the oneness of life in metals, plants, animals, and man. His equally great discovery, that of wireless telegraphy, has been very much disputed and remains unacknowledged. His lesser discoveries have made valuable contributions to the sciences of agriculture, medicine and psychology. In India he is also known as a mystic. That is why he does not patent the instruments of his invention: they are for the world. That is why the Bose Institute, founded and equipped by him with the savings of his life, has been presented to the Nation. Here he carries on regular research work and also trains a few students to be like himself—scientists doing original researches and that for the service of the world, not for personal gain. He hopes that it is the beginning of a future international institute of science. All his speeches and writings, scientific and otherwise, are full of broad-mindedness and an optimistic outlook on life. He is at once patriotic and international.

In the first part of this book, the story of his early life, studies and work, his many inventions and discoveries, his travels abroad in the cause of science, the world-wide recognition and honours he received, and the founding of the Bose Institute, is simply and rapidly told. The various difficulties he had to put up with are also referred to. The remaining pages are given to accounts of some of his speeches in which his work and its usefulness are more fully described. It is interesting to note that all his very delicate instruments—one of them records a time-period of one-thousandth part of a second, another

magnifies the growth of the plant every second, ten million times, and so on—were made in India. And very fascinating it is to read how plants live, grow and die, how they feel most of our feelings—in a lesser degree of course—and how they have been made to write their own diaries. What a leaf feels like when it is plucked we will quote :

> The detached leaf, when placed in a nourishing solution, soon recovers and holds up its head in an attitude of defiance, and the responses it gives are energetic. This lasts for twenty-four hours, after which a curious change creeps in, the vigour of its responses begins rapidly to wane. The leaf hitherto erect falls over and dies.

It is a pity that this book is somewhat marred by numerous printer's errors.

D.

The "Mystics and Occultists" Series. (W. Rider & Co. Price 2s. each.)

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If there is room for criticism—or rather wonder—it would be at the inclusion of Zoroaster, not that he is less interesting than the others, but he can scarcely be described as "Mediæval" or "Modern".

We hope to see many more volumes in this series.

E. M. A.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

A Practical Samskṛt Dictionary, by A. A. Macdonell; *Citizenship in India*, by Captain P. S. Cannon (Oxford University Press); *The Problem of Atlantis*, by Lewis Spence (W. Rider); *The First Days of Knowledge*, by F. A. Kummer (Hodder & Stoughton); *Ancient Indian Fables and Stories*, by S. Rice, and *The Mystery of Joan of Arc*, translated by A. Conan Doyle (J. Murray); *The Religious Mysticism of the Upanishaḍs*, by R. G. Milburn (T.P.H., London); *Classical Samskṛt Literature*, by A. B. Keith, and *Bengali Religious Lyrics, Sakta*, by E. J. Thompson and E. M. Spencer (Association Press); *Bureau of American Ethnology, Bulletin Nos. 80 & 81* (Washington Government Printing Office); *The Garden of the Sun*, by A. E. S. Smythe (Macmillan); *Verses*, by Carina Violet Maddocks (Methuen); *Harbottle*, by J. Hargrave (Duckworth); *Mother and Daughter*, by R. P. De (Datta Bose); *Of Life and Love*, by T. H. E. A. (J. M. Watkins); *The Romantic Story of India*, by Lt.-Col. M. C. Nangle, and *Poems of the Empire*, by J. S. M. Ward (John Marlowe, Savage & Co.).

Our Exchanges

We acknowledge with many thanks the following:

Bulletin Theosophique (April and May); *The Calcutta Review* (April), *The Canadian Theosophist* (March and April), *De Theosofische Beweging* (April and May), *El Loto Blanco* (March, April and May), *The League of Nations*, Monthly Summary of April, *Light* (Nos. 2254—61), *The Madras Christian College Magazine* (March and April), *The Message of Theosophy* (April and May), *The Messenger* (April), *Modern Astrology* (April and May), *The Mysore Economic Journal* (March, April and May), *The New Era* (April), *Norsk Teosofisk Tidskrift* (April), *O Theosophista* (March), *Prabuḍḍha Bhārata* (May), *Revista Teosofica* (February, March and April), *Revista Teosofica Chilena* (February,

March and April), *Service* (April), *Teosofisk Tidskrift* (March and April), *Theosofie in Ned. Indie* (May), *Theosophy in Australia* (April and May), *Theosophy in the British Isles* (April and May), *Theosophy in India* (April and May), *Theosophy in Ireland* (January-March), *Theosophy in South Africa* (January-February), *Vedānta Kesari* (April), *The Vedic Magazine* (April and May).

We have also received with many thanks:

The Beacon (March and April), *The Beacon* (New York, March), *Espero Teozofia* (January-March), *The Harbinger of Light* (April and May), *Koinonia* (April), *Lotus* (Nos. 3 and 4), *Pewarta Theosofie* (April), *Revue Theosophique le Lotus Bleu* (April), *Rincarnazione* (March-April), *Servizio* (March and April), *Sophia* (May), *Teosofia* (March), *Theosofisch Maandblad* (May), *Theosophia* (April and May).

The Italian Section's Publications

The Italian Section publishes three magazines. The first is the official organ of the Section *Gnosi*. The second is a small monthly published by the Trieste Lodge under the title *Servizio*. The third publication has just begun in Palermo under the name *Rincarnazione*, a review of spiritual culture published by the Palermo Group of the Reincarnation Legion. The Sectional Organ *Gnosi* contains for November-December issue, besides translations of articles in other Theosophical magazines, an article, "The Philosopher's Stone," by N. Lico and "Notes on Parallelisms in Dante," by M. Ruspoli. The January-February issue contains "Evolution of Religious Values," by E. Maddalena, "Lights and Shadows of Christianity," by A. Miscio, and "Masonry as Philosophic Thought, Its History and Secret Tradition," by G. Gasco.

C. J.

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Mr. H. Lorimer, Winnipeg, Canada, Charter fee for "Wayfarer's Lodge" and Dues of 7 members, per 1924, £2-16-4	39	13	0
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T.S. in England, 267 members, per 1st to 30th April, 1924, £9-14-8	136	1	5
Netherland Section, T.S., per 1st May, 1923 to 1st May, 1924, £67-18-3	949	13	4
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