Registered M. 91 October 1923

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.

CONTENTS

	PAGE
Frontispiece	
On the Watch-Tower	1
Our General Secretaries: X. Germany	9
Ad Matrem Nostram (Poem). E. A. W.	11
Universal Brotherhood:	
I. Brotherhood and Education. G. S. ARUNDALE	13
II. Brotherhood in Religion. F. L. WOODWARD	22
III. Brotherhood and Art. ALICE E. ADAIR	24
IV. Brotherhood through Science. YADUNANDAN PRASAD	28
V. Some Poets and Brotherhood. JAMES H. COUSINS, D. LIT.	29
VI. Brotherhood in Sociology. B. RAJAGOPALAN	31
VII. Womanhood's Contribution to Brotherhood. M. E. COUSINS	33
Brotherhood, the World's Necessity. WAYFARER	36
Opening Address of Mr. C. Jinarājadāsa	41
Religious Life: An Address translated by HENRI BOREL.	48
The Federation of Nations: A Moral Problem. MARGARETE MIKLAU, M.A.	53
Theosophists and F.T.S. T. C. HUMPHREYS	69
A Chant (Poem). D. H. S.	78
The Karma Yoga of Rudolf Eucken. KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW	79
Universal Religion: Part V, VI & VII	88
Metamorphosis (Poem). JAMES H. COUSINS	98
The Twelve Signs of the Zodiac: As a Key to *The Secret Doctrine*. J. KRUISHEER	99
Ghosts in Shakespeare. G. HILDA PAGAN	111
Some Thoughts on the Congress. S. M. S.	118
Brahmavidyāshrama, Adyar. JAMES H. COUSINS	119
The Theosophical Field. J.	120
Notice	124
Correspondence	125
Reviews	129
Supplement	i

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA

Price: See inside of Cover

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.

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.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Post Free:

India: Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India.

Great Britain and Europe: 15s. (Agent: T.P.H., Ltd., 9 St. Martin's St., London, W.C. 2.)

U. S. and Canada: $ 3·75 (Agent: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Australasia: 15s. (Agent: T.P.H., Cathcart House, Castlereagh St., Sydney, N.S.W., Australia.)

Dutch E. Indies, etc.: 10 guilders (Agent: Minerva Bookshop, Blavatskypark, Weltevreden Java.)

Other Countries: British Dominions 15s; Non-British Rs. 11-4; payable to Adyar, or nearest agent.

Single copies, India—As. 14, Foreign 1s. 4d. or $0·35 or Re. 1 post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, *never to individuals by name*, and all communications relating to subscriptions should be addressed to him.



87th ANNUAL CONVENTION

VOL. XLV No. 1

THE THEOSOPHIST

ON THE WATCH-TOWER

WITH this number *The Theosophist* begins a new year of life, and we open our Forty-fifth Volume. It finds the Theosophical Society in good case: the United States, which was so much disturbed three or four years ago has just held the most numerously attended and most harmonious Convention it has ever had, the highest number of delegates ever reached before being, writes Mrs. May Rogers in *The Adyar Bulletin*, "around three hundred," while the Chicago Convention attracted no less than seven hundred and fifty, while a public meeting packed another two hundred and fifty people into the hall, which seated eight hundred. The presence of Bros. Krishnamurti and Nityānanda was the special attraction of the happy gathering. The Australian troubles of 1922 have practically ceased, so far as the T.S. is concerned, and the splendid success of the Blavatsky Lodge, founded last year, and the great amphitheatre founded by the Order of the Star in the East, show the great forces which are being poured out into the two allied movements. Most hopeful sign of all are the numbers of young people who are coming into the Society, giving it new vitality and abounding enthusiasm, and creating a joyous atmosphere delightful to see. The future is

with the Young, and they secure the Theosophical Society for the coming years.

***

Adyar had the pleasure of welcoming for an all too short visit, two of Bishop Leadbeater's Australian pupils, and they carried all hearts by storm. On their way to England, they broke journey at Colombo, came up to Adyar and crossed India to Bombay to proceed on their voyage. They seemed to come at once into the Adyar family, and to find themselves completely at home, as though they had been living with us for years. It is a joy to see such youths, deeply devoted to Theosophy, thoughtful and cultured, fitted to take their places as leaders in due time, who with others have consecrated their lives in the dawn of manhood to the service of the World-Teacher, and who will be ready to gather round Him when He comes.

***

I take, from the *S. Alban's Gazette*, the following prophecy from a Buddhist Scripture, read by Bishop Leadbeater during the ceremony of turning the first sod on the site of the Star Amphitheatre:

And Ānanda, suppressing his tears, said to the Blessed One: "Who shall teach us when Thou art gone?"

And the Blessed One replied: "I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable Leader of men, a Master of Angels and Mortals. He will reveal to you the same eternal truths which I have taught you. He will preach His religion, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim. His disciples will number many thousand, while mine number many hundred."

Ānanda said: "How shall we know Him?"

The Blessed One said: "He will be known as Maitreya, which means, He whose Name is kindness."

It is that Blessed One who shall comfort our sorrowful earth. In Christendom He is called the Lord Christ; in India, Shrī Kṛshṇa.

***

Since then, money has come in so rapidly, that it was possible to lay the Foundation Stone in the north-east corner of the future building, with full Masonic honours, on July 28, by Bishop Leadbeater, whose name was inscribed on the stone. I have received some good photographs of the ceremony. Dr. Rocke writes to me that the contract with the builder lays down December 25 as the day of completion. It seems very early for so great a piece of work, especially when we look at the pictures and see the rocks that have to be blasted to make room for the amphitheatre. But probably the contractor knows his own business. It will interest our readers to learn that a Theosophist, Mr. W. B. Rounsevell, who lately passed to the Peace, and who was one of the early settlers in South Australia, a founder of the City of Adelaide and one of its most eminent and highly respected citizens, has made the Adelaide T.S. Lodge his chief beneficiary, and has left £100 to the Rt. Rev. C. W. Leadbeater, and another £100 to the editor and proprietor of the Theosophical paper in Melbourne.

* * *

The Daily Herald, London, in a late issue, says:

While many people are lamenting the "failure of the churches," the recognition of the things spiritual by which men live is more widespread than the critics dream, and there comes evidence from unexpected quarters that "other world-lines" is as true a reality to-day as it was nineteen hundred years ago.

From Sydney, Australia, comes a striking proof that the widespread convictions of spiritual truth are both strong and definite. All over the world men and women are anticipating—in different forms—the return of the Messiah, and from Sydney comes a concrete manifestation of that faith.

Believing that Jesus Christ will come again "veiled in flesh," the people of Australia are erecting a great Assembly Hall in readiness for His appearance. It is to seat 2,500 people, and it is proposed to put in a wireless installation, to receive lectures and music broadcast from all parts of the world—carrying the faith of His return.

This large open-air amphitheatre, overlooking Sydney Harbour, is being built for Him—who once spoke to thousands from the Hills of Galilee.

Meanwhile those who wait have resolved to make devotion, steadfastness and gentleness the chief characteristics of their daily life.

When we remember that *The Daily Herald* is now the recognised Labour organ, and has a daily circulation of 250,000, Theosophists may be glad that it brings their ideas before the public.

***

The Sydney Morning Herald has the following, which reminds me of Samuel Butler's book, *Erewhon* (Nowhere), which had a great vogue in my early days:

Dr. Leonard Williams, a Harley Street specialist, made some refreshingly original comments upon illness while addressing members of the Aldwych Club on "Physiological Efficiency".

"If we get illness," he said, "we should not be pitied as victims, but condemned as fools. A 'martyr to rheumatism' is just as fantastic a phrase as a 'martyr to delirium tremens' would be. We must learn to divest ourselves of the idea that there is something heaven-sent and inevitable about illness. In a greater or less degree, chiefly greater, all disease is preventible.

"If one estimates the average life of the lower animals in relation to the time taken to reach maturity, the normal lifespan of man ought to be from 120 to 140 years. When a man attains maturity, it is his duty to maintain that physical state as long as possible. Instead, he generally sets out to impair it as fast as possible. When he has thus urgently summoned every imaginable microbe to reside within him, he seeks our sympathy."

Caustic, but true. In *Erewhon*, people who were ill were punished, ill-health being legally a crime.

***

The attempt made in Sydney to appropriate the name of the Theosophical Society for the Lodge, the Charter of which had been cancelled by me, has proved unsuccessful; the Society had to apply to the courts for an injunction, but it is now properly registered, and its name is legally secure. It would have been too absurd had a few hundred members had been allowed to deprive the Theosophical Society in Australia of its right to its name as part of the Society founded in 1875, and with nearly 40,000 members.

***

Mr. Charles Merz, in *Hurst's International* writes an interesting article with the somewhat startling title, "Is there a new Muhammad?" He writes:

There is a strange tale, galloping out of Africa on the heels of the wind, that somewhere in the desert Muhammad has been born again.

The Arab tribesman shrugs his shoulders. "Aye, sîdi, I have heard the tale. Believe it? Who am I, that I should believe or disbelieve? In the desert it is told He comes again to preach the surahs of the Prophet. Naught else have I heard save that. Inshallāh. As God pleases."

It is a new story—a legend travelling with caravans. But here and there, in some odd corner of the Muslim world, where brass bazars begin to line The Street Called Straight, you find a rider from the desert who swears the Prophet has returned to earth again.

The desert keeps its secrets. Arabia is a land well made for that. A million square miles of sand and gravel, crisscrossed with rock-mountains, remain as inscrutable to all the outside world as they were a thousand years ago. It is a remarkable fact that even in this twentieth century of the explorer's triumph, no man has mapped the interior of Arabia.

The story, however, as it goes on practically merely asserts the arising of a new Musalmān Reformer:

He is, so the story has it, a Muhammad come to age, a tribal chieftain who proclaims himself the heir-presumptive of the Prophet's mission. He bids his followers turn back to first principles, purify their religion of its foreign importations, revitalise it with a new flood of faith. Like the Prophet he is preaching Reformation. And like the Prophet he is preaching Reformation with the sword.

Credit these tales you hear at Arab cross-roads, and you can picture this successor of the Prophet on his waste of yellow sand. He is wrapping the white kuffiyeh of the desert horsemen round his head. He muses, as he buckles a saddle on his restless mount, upon the wide world of True Believers who await the coming of a renaissance. He turns to the little army of new converts who will ride the desert with him. He lifts his hand: Allāh yisellimak—May God guard thee! —and gives the word to start.

Mr. Marz then goes on to describe various Reformers who have arisen in Arabia, and it is clear that he uses the phrase "a new Muhammad" as a picturesque and arresting title. His idea is that whenever the Muslim world is restless, irritable, eager for change, then a new Reformer arises. He

is not thinking of a re-appearance of the Lord Muhammad Himself. These words, he thinks truly enough, "describe the present moment. From one end to the other, the Homeland of the Muslims rumbles like a volcano about to blow off steam"; along the north of Africa there are five Muslim countries: Morocco, Tunis, Algiers, Tripoli, Egypt, "all of them are mutinous". Egypt has first gained her independence, and the others are "mutinous" because they are under foreign rule. Cross to Asia, and we have Arabia, Syria, Palestine, Mesopotamia, and Persia, the latter nominally free, and Afghanistan independent.

***

The Khilāfat has been the bond of union among these Muslim Peoples, including those of India, and Constantinople the capital, where the Khalifa has been seated as Sovereign. Since the Khilāfat Committee arose in 1920, the name of the Khalifa was the name with which to conjure, and he was the Sovereign Ruler, under whose protection, according to Al Qurān, we were continually told, must be the Holy Places of Islām. Then Angora stepped upon the scene, and in India, at least, was passionately supported. Mustapha Kemal was the hero who won back for Turkey her independence, and cleared Constantinople of foreign troops. Then with a sudden change, like that of a cinema film, Angora became the capital, the Khalifa was stripped of his sovereign power, the Sultanate was abolished, and the Turkish Empire disappeared. A new Khalifa has been appointed, but without temporal power, and he can no longer be regarded by the Muslim Peoples as a Sovereign Ruler; he cannot any longer protect the Holy Places, nor discharge his traditional duties. He is no longer a bond of union, save as the Pope is a bond of union among Roman Catholics, for he no longer rules the Muslim world from Constantinople.

***

Mr. Merz points to three uniting factors in the Muslim world, the simplicity and directness of the Prophet's teachings;

the Khilāfat; the Pilgrimage to Mecca. The first remains. Of the Khilāfat and the Pilgrimage he writes:

> For twelve hundred years the spiritual leader of the Muslim Church, the Khalifa, has served Islām as a magnet, drawing its component parts together, around one focal point. Often the Khalifa himself has been a weak man. But the prestige of his office helped him through. Muhammad IV was broken, tired, ill, I talked with him one day last summer. His courtiers had built a fence around him. His knowledge was a child's. But in far-off villages along the Ganges and over the Himālayas in the Vale of Kashmir, I have heard this weak man called the Great Protector.
>
> Again, like the Khilāfat in its unifying power, and probably more effective, there is the Muslim institution called the Hajj. This is the pilgrimage to Mecca—the Holy City of the Prophet, the City from which all infidels are barred. The pilgrimage is a binding force in Islām. Not only does it bring together ninety thousand pilgrims every year, and send them home with a new sense of unity with other Muslim peoples; but for those who go and those who stay at home, alike, it sets a concrete standard of perfection—makes it possible for the humblest layman to rise to glory, brings the outer fringes of a far-flung Faith into easy contact with the centre.

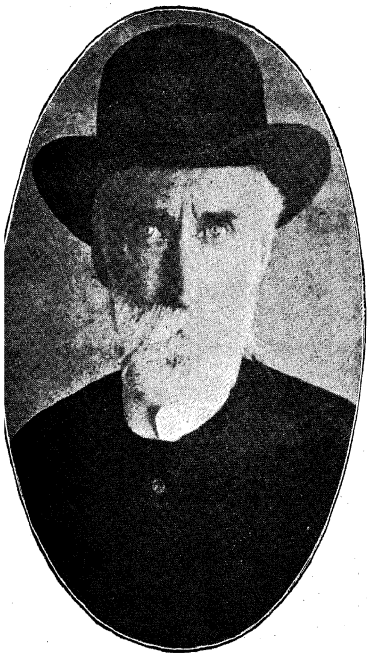
Such is the problem as seen by a keen American observer, who for the last two years has been travelling in six Muslim countries. His question is: In the Muslim world what would happen if "a new Muhammad" appeared? If the question were put in a less picturesque but more reasonable form, it would be: "What would happen if a great religious Warrior-Teacher arose, who carrying the banner of the great Prophet"—there can be no second Prophet for Islām—"should be a true Khalifa, such as was Omar, and rally round him the Muslim Nations?" The non-violence of Mr. Gandhi wins no real response from the Muslim; indeed Moulanas Muhammad Ali and Shaukat Ali always frankly said so. The alliance between an essentially militant Faith with its centre of allegiance outside India, and the Non-violent Non-Co-Operation of the Hinḍū ascetic has always been an un-natural one, and was confessedly a temporary one. It has come to an end amid the terrible riots of the present year and the Muslim claim to dominate in the Panjāb. Hinḍūism is essentially a non-proselytising and non-aggressive religion; Islām is essentially a proselytising and aggressive religion. If Hinḍūism is

to imbibe the latter spirit, no peace in India is possible. Can Islām unlearn the aggressive spirit and learn tolerance—the splendid tolerance of Akbar? That is the religious problem which faces India to-day, for only if she can establish religious peace can India be politically strong. Can the Theosophical Society in India become the peace-maker? There are two atrocious wars which threaten the world with devastation—the war between the white and coloured races, which the white policy of Britain and her Dominions and the United States are stimulating, and the religious war between Christianity and Islām.

* * *

An important step forward was taken by twenty-six of the thirty Nations represented at the eighth Congress of the European Federation, which met in Vienna in August. They formed a Theosophical League for the Federation of Nations, and the United States are represented in this, though not in the bigger League. Everything that makes for peace and international brotherhood is welcome in these sad days of underground hostility, due to jealousy and competing interests. It is good news that our General Secretary of the T.S. in Brazil, Colonel Seidl, has proposed that all soldiers and sailors, on recruitment, "should make a solemn promise never to cross the frontiers of their countries, for the purpose of carrying on war in any other Nation's country". Yet a third sign that religion is speaking out against war is the statement that at the next Conference in 1925, His Holiness the Pope will issue an Encyclical, making it part of the law of the Roman Catholic Church "that every soldier who crosses a frontier with arms in his hand is liable to excommunication". If this were carried out, Europe, the most quarrelsome of the earth's continents, would cease from troubling the world's peace.

GERMANY



W. HUBBE-SCHLEIDEN
1912—1913



HERR AXEL VON FIELITZ-CONIAR
1919—1920. 1921 TILL NOW

OUR GENERAL SECRETARIES

X. GERMANY

THE German Section owed its starting to Dr. Rudolf Steiner, an eminent literary man, known as an exponent of Goethe and an eloquent speaker. Before his advent, the seeds of Theosophy had been sown in Germany by Dr. Hübbe-Schleiden, a devoted pupil of Mme. H. P. Blavatsky, who—when he had retired from the public service, as an explorer and geographer—had devoted himself to the preparation of an encyclopædic work on Theosophy in his mother-tongue, thinking that Theosophy would appeal to the German mind more, if it were introduced by a scientific work of the character which he had planned, than in the more popular fashion proposed by Dr. Steiner. However the National Society was formed in 1902 and Dr. Steiner was elected as its General Secretary, and held the office for ten years. Dr. Steiner's view of Theosophy differed very widely from the teachings of Mme. Blavatsky, and he insisted strongly on a mystical Christian Theosophy founded largely on German Mysticism; Germans, he declared, would never be satisfied with what he deemed to be "Eastern Theosophy," and like many of the Germans of that time, he considered German Literature and German Culture not only as immensely valuable, as they are, but as the highest form of Truth. He might have added largely to the breadth of the Theosophical presentment, if he could have persuaded himself to be tolerant of views other than his own. Unfortunately, he refused charters and diplomas to applicants who did not share his ideas, and the complainants appealed to the Constitution of the Society. He would not yield, but formed another Society, and the

charter was transferred to the Lodges who stood for liberty of thought within the T.S. Dr. Hübbe-Schleiden was elected General Secretary, and he held office for a year only, owing to his rapidly failing health. His successor, Mr. Lauwericks, served for a similar brief period, and then the Great War forbade all communications. A few faithful members held together, and Dr. Von Kapff guided them for a few months, and there followed a gap of over four years. In 1919 an effort at re-organisation was made, but public life was so shattered that little could be done. Herr Axel von Fielitz-Coniar and Fraulein M. Kamensky tried to draw the scattered remains of the old organisation together, but matters were so unsatisfactory and parties so divided that in 1921, the President asked Herr John Cordes, the Austrian General Secretary, to act as her Deputy, and called a Convention, inviting all parties and all who belonged to the old organisation to attend it, and to elect a Chairman after the Convention met, and Herr Cordes had explained the circumstances. It promptly elected him to preside, and all went well. The members re-organised the T.S. in Germany, and elected Herr Axel von Fielitz-Coniar as General Secretary. He proved to be so acceptable a leader, that he has been re-elected in 1922 and 1923. The German Convention of 1922 proved to be a veritable Festival of Fraternity, no less than eight General Secretaries of European Sections attending it, as well as one who was obliged at the last moment, by illness, to send a representative in his stead. Germany has resumed her old place in the Theosophical family, the more cherished for the temporary separation. There is a splendid movement among her youth, to restore her to her former high rank among the Nations as a leader in philosophy, science and art. She is among the countries which united at the Vienna Congress to form the Theosophical League for the Federation of Nations, mentioned in the "Watch-Tower". May peace soon pour oil on the troubled waters of her National life, and the sufferings of her people find an end.

AD MATREM NOSTRAM

KAL. OCT. MDCCCCXXIII

FESTUM revortens nunc iterum diem
Inducit annus; jamque iterum sonat
Totum celebrantum per orbem
Vox solita pietate Matrem.

Nunc frater Indus fratre Britannico,
Gallus sodalis Teutonibus preces
Conjungit, Atlanteaque ora
Vota Asia sociavit æqua,

Matrem salutans.—Unicum ab omnibus
Hoc nomen omni nomine dulcius
Donatur; hoc dignantur omnes
Te, tua progenies, honore

Ac rite; nam te non modo candidae
Ter quinque lustrorum hoc nivibus comae
Sancto coronârunt vocatu,
Celsius at tibi veriusque

Jus vindicavit. Quot pereuntibus
Vitam, quot aegris, quotque dolentibus
Fatoque defessis iniquo
Spemque animosque novos dedisti;

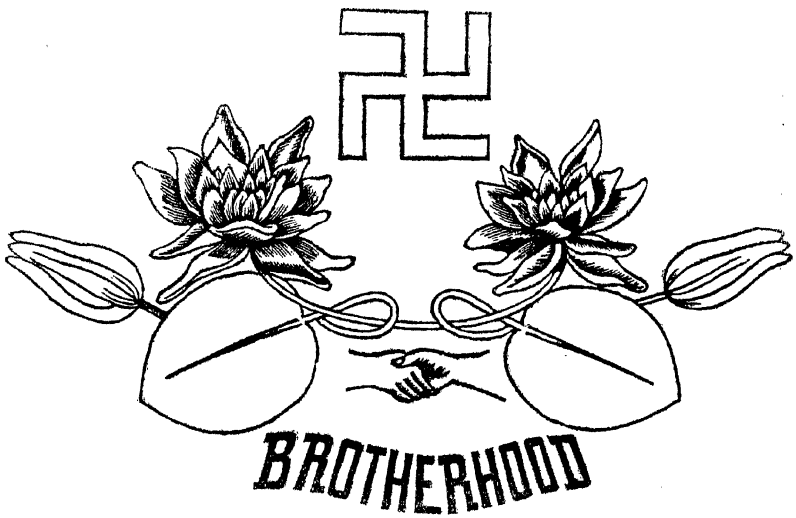
Quot sunt, tenebris heu! soliti diu,
Tota carentes laetitia, quibus
Illa aurea exaudita primo
Vox potuit reserare lumen;

Vel, matris instar, quot tenera manu
Caece vagantes avia per loca
Lenis reduxisti, salutis
Alma viam comes ipsa monstrans!

O, si quis altae vis sapientiae,
Si vita longis acta laboribus,
Si prompta et indefessa in armis
Pro misero invalidoque virtus,

Si totum amoris plenum animantium,
Cor semet ipso si vacuum valet,
O, rite maternos honores
Dat pietas celebratque Matrem.

E. A. W.



UNIVERSAL BROTHERHOOD

I. BROTHERHOOD AND EDUCATION

By G. S. ARUNDALE

UNDER this head I want to put down some features of Brotherhood which either lack recognition altogether in the average school, or at least lack the emphasis I consider to be their due. If they are given their proper place in our educational scheme of things the world will be appreciably nearer a practical realisation and expression of brotherhood. Left out, or inadequately treated, so much power is left unused, unexpressed, and the world remains spiritually the weaker.

First, inasmuch as Brotherhood is a fact and not a far distant objective, our task is to make this fact as complete as

we can in the life of the child. Wherein does it lack completeness in the average educational system? Primarily in missing its greatest constituent truth—the living existence of the Elder Brethren of mankind. We know that They *have* lived, but either we do not appreciate the significance of Their present existence, or possibly we vaguely believe that They are no longer within reach. The message remains, but the Person is gone. The new teaching must be that both the message and the Person live and serve the world to-day. And I would add to this that, in the case of a large number of great Teachers, They are with us as active Workers, dedicated to the service of the world. We should so teach that the child accepts as a matter of course the existence of a great company of Elder Brethren, the Inspirer of his own Faith among Them, who are the world's truest Friends, to whom he may ever turn in times of trouble, of doubt, of need, from whom he may ever draw the inspiration he himself needs for right living, as much as, more than, from the Scriptures They have inspired. The Christ must be a Person—a living Person—as well as a Message, to the youthful Christian. His prayer must be felt to be to One who is on earth to-day, as He was on earth in Palestine two thousand years ago. The young Christian must be so educated that his intuition declares the Christ to be an Elder Brother who can be reached and known actually as a Person, if sought in the spirit of service and of growing to be like Him in character. Similarly the young Hiṇḍū, the young Mussalmān, the young Pārsī, must be taught to know, and to long to strive to reach, the respective Inspirers of their various faiths. The young Buḍḍhist must similarly be taught to know the Lord Buḍḍha as the Supreme Object of his veneration and to look to the Lord Maiṭreya, the Boḍhisaṭṭva, as the Great Lord's Successor. And when I say "taught" I do not at all mean "have imposed upon him as a doctrine". I mean that the teacher should so live, teach,

inspire, that his pupils accept the truth gladly—their inner natures responding harmoniously to the truth-note from without.

The Elder Brethren must be given Their rightful place in the everyday life of the world, a place from which They are far too much excluded at present, not because the world actually rejects Them, though it is true that the followers of one Great Teacher often reject His Great Brethren who have inspired other presentations of the one Eternal Truth, but because the world knows but "in part," speaks as a child and understands as a child. Is it not time, however, considering the terrible experiences through which we have passed, that at least the youth of the world put away childish things, to become seekers after truths, ignorance of which keeps most kingdoms of Nature in darkness and in sorrow? We live too much alone, when we might live as a happy family with our Elder Brethren—Those Who have trodden before us the road we ourselves are now treading—among us in Their due place, known for what They are and have been. Has there not been enough of loneliness for the world since last They moved among men, or since last one or another of Them visited the world to give it fresh impetus towards the spiritual life? Is it not true that the acceptance of the need for Brotherhood involves in fact the completing of the circle by the conscious inclusion among us of the Super-Men? The spirit of Brotherhood is abroad, especially among the young. Does this not mean that the world, still, perhaps, more unconsciously than consciously, yet in definitely increasing consciousness, is approaching the knowledge that its present conception of Brotherhood is not enough, even as Nurse Cavell knew at the supreme moment of her triumph that patriotism was not enough? I hold that the world calls for the return of the Elder Brethren to Their rightful place in the waking consciousness of humanity, in a spirit of acceptance and of

that service which is perfect freedom; and I hold that the youth of the world is ready for this truth which humanity has had all too long a time to forget.

Sometimes I am asked how I know that the world's Greatest live, on what grounds I am prepared to assert that They can be reached. If I answer that my knowledge is from my own personal experience, then the question comes: How to gain such experience? And part of the reply is: Disencumber yourselves of all unbrotherly superstitions as to ways of life. If you do not recognise that they are superstitions, or if you regard them as conveniences you are not prepared, cannot make the effort, to do without, then there is nothing more to be said. To find truth we must tread the pathway to it. You may continue to live in ignorance so long as shadows remain congenial, but there will come a time when you will demand the sunshine, and you will say: Let me shake off the darkness which I now see has been caused by the shadow I myself have made by turning my back upon the sunshine. So shall you find yourself conscious of Their abiding friendship in exchange for the lower satisfactions which for so long you have thought indispensable. I contend that either a majority of the world's youth of to-day, or at least a not inconsiderable proportion, especially in India, is ready to turn its back upon superstitions to which older generations still cling. I contend also that no teacher is a true teacher, is competent adequately to serve the younger generation of the present age, unless he has the courage to disencumber himself of superstitions which are obstacles between those who are obsessed by them and the knowledge of the full implications of Brotherhood as I have stated them above. He must be young in heart and be at home in the world of youth.

My second point is that, just as we must extend our spirit of Brotherhood upwards, so must we extend it downwards,

though the words "upwards" and "downwards" are by no means happy. We must realise our oneness with the Elder. This definitely involves the realisation of our oneness with the younger. The former depends upon the latter. Without the latter the former cannot be achieved. This does not merely mean that we must feel sympathy with, understanding of, those who temporarily fall by the wayside. How elementary indeed that should be, for we all fall by the wayside. It means also knowledge that the life in us is in the animal, in the plant, in the mineral, making that wondrous unity so often ignored because of distraction in its rich diversity of expression. The animal is our brother, to whom we owe compassion. The plant is our brother to whom we owe compassion. The mineral, too, is our brother, to whom we owe compassion. Reverence to elders, goodwill to equals, compassion to those younger than ourselves in growth, whether spiritually or merely physically. I do not want to be impatient or to ask too much, but I cannot help wondering, for example, how soon the world will have the courage to rid itself of the unbrotherly—cruel—superstition that flesh is a necessary article of diet.

Brotherhood with the lower kingdoms of nature is a fact of most significant importance. Hardly less than the fact of the immanence of the Elder Brethren does it re-orient our educational view-point, but I have not the space to convey my conception as to that which these two facts involve as regards the re-orientation of educational principles, educational method, and the curriculum in all its parts. It may, however, be said generally that we are far too apt to consider education almost exclusively in terms of the mind, allowing to the emotions only a small and relatively insignificant place; and allowing the body, too, to be in subordination to the mind at a stage at which it ought to have first consideration. Let the contribution of brotherhood to education

be the consideration of education in terms first and fundamentally of the soul; and of the mind, of the emotions, of the body, as the means to the end of the increasingly unrestricted functioning of the soul in the outer world. For, by considering education first in terms of the soul we give the necessary preliminary foundation of unity, we discover the universal brotherhood of Life—"upwards" and "downwards," upon which the inevitable superstructure of individuality and diversity must be built.

Third, I would lay stress on the spirit of Supernationalism. Education must cease to be jingo, narrow, patriotic in the sense of being antipathetic to other Nations, narrow in the sense of provoking and encouraging a sense of National and racial superiority, mischievous in the sense of extolling one religion at the expense of other religions, petty in the sense of declaring that the habits and manners of one civilised country are better than those of another civilised country. We have the duty of inspiring the children of a Nation so that they love their Motherland, so that they are proud of her, thankful to be born as her sons and daughters, eager to work for her and protect her. We have the duty of inspiring the youth belonging to any particular Faith as to the essential tenets and principles of their Faith, helping them to be proud of their Faith and intensely reverent to its great Founder. We have the duty of helping them to conform to all good customs prevalent in the land, to be good citizens from all points of view. But we have not the duty of allowing love of country to grow into contempt for other countries, into any sense whatever of superiority. We have not the duty of allowing devotion to any particular Faith to grow into intolerance of other Faiths, into any sense of a superiority of one Faith over all the rest, its own Founder as the only true, or the greatest, Messenger from God. We have not the duty of allowing the young to be so much the slaves of their own customs that, by a curious

psychological process, they drift into contempt for those who are the slaves of other customs.

We must begin to supernationalise ourselves without losing the value of the spirit of Nationalism. Indeed, for most, Nationalism is a necessary stage on the road to Supernationalism, and has its continuous purpose and power. But we must learn to begin to live in the relatively Eternal which is Supernationalism, as well as in Time which is Nationalism. We must start supernationalising all National heroes, saints, martyrs. We must start supernationalising history. Our Brotherhood of Nations must begin in the school, in every school throughout the world.

Fourth, I urge the association of the young to all possible extent with those common ideals, truths, facts, ideas which declare, by their very existence, the essential unity of life, but whose places are to-day far too often taken by ideals—if I may at all use the word—and distortions of truth and facts which call for unbrotherly conduct such as we see around us as between individual and individual, and between Nation and Nation. We must substitute co-operative ideals and ideas for separative ideals and ideas, truth for illusion. For example, a school which has not sensed the spirit of Supernationalism is in danger of its Nationalism, expressed in terms of patriotism, becoming narrow, competitive, disruptive. Through common ideals, truths, facts and ideas in Culture, in Music, in Literature, in Science, in History, in fact in every subject of the curriculum, the existence of a Greatest Common Measure of Life must be perceived through all external differences, must be built into character, and fashioned into brotherly purpose, so that existing differences, instead of killing unity, cement it in the recognition and acceptance of the domination of a mighty Common Goal over all divergencies and distinctions. The new world summons its youth to proclaim and serve the common ideals and truths of the one Life, making these potent

harmonisers of those diversities which, among the older generations, have so often led to quarrel, hatred and war. Such common ideals and truths must be known and taught *as such* in school and college, must be declared the signs and manifestations of that universal Brotherhood which every school and college should strive in miniature to make explicit and active, to the end that the world as a whole may some day follow suit.

Let me recapitulate. The note of Brotherhood so far as regards education must, in my judgment, be sounded as follows:

1. The practical recognition of the living existence of the Elder Brethren of the world, and the various facts dependent thereon: as, for example, Their existence as a great Company of Elder Brethren—the true Rulers of the world; as, for further example, the existence of a Path to Them, known under various names, recognised as having various stages, in all the great religions; as, for still further example, an increasingly conscious co-operation with Them in the common task of doing God's will on earth as it is done by Them.

2. The practical expression of Brotherhood in (*a*) reverence for Those whom we are able to recognise as our Spiritual Superiors, (*b*) goodwill to all without distinction of sex, caste, creed, race, colour or kingdom, (*c*) compassion for all subhuman kingdoms to the fullest possible extent.

I include under (*a*), (*b*) and (*c*) non-human evolutions as well, though more on principle than as generally possible in practice.

3. The spirit of Supernationalism, which means the replacement of misunderstanding, and all that results from it, by mutual respect and understanding, and all that results from these.

4. The common facts of Life, as contacted through the various subjects of the curriculum, recognised as a Greatest

Common Measure of Life, and realised to be bonds of brotherhood as between individual and individual, Nation and Nation, Race and Race, Religion and Religion.

The method? Let TRUTH, not opinions, nor written words, nor traditions, nor conventions, nor customs, dominate in our schools from the very outset. Let both teacher and pupil be relentless seekers after truth, all these other things notwithstanding. Let COURAGE, not fear, nor weak-kneed amiability, nor lassitude, nor mental, nor emotional, nor physical slavery, prevail in our schools from the very outset. Let LOVE, not hate, nor cruelty, nor suspicion, nor contempt, nor selfish pride, nor might, brood over our schools throughout.

Let it be taught that God is LOVE, all-embracing and infinitely patient.

Let it be taught that all Life is LAW and JUSTICE, irresistible, yet infinitely compassionate.

Let it be taught that PERFECTION awaits us all, for God's great gift of time is with us to this end.

Let it be taught that there is ONE LIFE, ONE PATH, ONE GOAL. The One Life is from God. The One Path is through the four stages of Self-expression, Self-assertion, Self-sacrifice, Self-surrender, to the One Goal of Self-Realisation.

And let it be taught also by those whose eyes have been opened, whose ears have learned to hear, that once again in our history is an Elder Brother coming to live among His younger brethren in all the kingdoms of Nature, to the end that the ancient and eternal truths, some of which are expressed above, may gain increasing recognition, to the greater glory of God and to the greater peace of the world.

G. S. Arundale

II. BROTHERHOOD IN RELIGION

By F. L. WOODWARD

BROTHERHOOD implies parentage and brethren young and old. To Theosophists who accept the Wisdom Religion as the parent, each religion has come forth at different periods in the world's history to supply a need. We may call this the birth of the sons: but on the whole these brethren have not recognised either their parentage or their kinship: for religions develop by opposition. Eldest of these brethren in our era is the Hinḍū Ḍharma, to be traced in its growth through Veḍa and Upanishaḍ, the Six Systems, down to modern Veḍānṭa, supplying as it does the needs of the devotee, the philosopher and the man of action, and vigorous to-day in diverse forms of growth. Then came the teachings of "Moses and the prophets," the Magi and Zarathushtra, teachers of Jews and Pārsīs, now but a small band among the millions of the world. Next appeared, closing that cycle, the great ethical reform of the Buḍḍha, who, however, protests that He is but opening up an ancient way, long forgotten indeed, but preached as new by each Buḍḍha, each Jaina Superman, as absolutely essential for mankind. Thus He defines His mission to a questioning disciple: "The Goal-Winner, brother, who is Arahant, perfectly enlightened, He it is who doth cause to arise a Way which had not arisen before: who doth bring about a Way not brought about before: who doth proclaim a Way not proclaimed before: who is the knower of a Way, who understandeth a Way, who is skilled in a Way. And now, brother, his disciples are wayfarers that follow after him."

This way of Truth, Ḍharma, is common to all who seek: to the Egyptian, the Light; to the Pārsī, the Pure Fire; to the Greek the Beauty and the Gnosis; to the Mongol the Tao, to the Christian the Way, to the Moslem, submission to the Will. Treading as He did in the traditions of the Buḍḍhas, the

Christ repeats the words of the Buḍḍha who said "He who seeth me, he seeth the Ḍhamma. He who seeth the Ḍhamma, he seeth me."

The brethren, then, are those who follow by one or other of these Paths leading to the Goal, the Heart of things, which is Nirvāṇa to the Hinḍū, Nibbāna to the Buḍḍhist, the Perfect Peace to the Christian; and the ways they tread are the great arteries leading back whence they came, the heart of existence. The great heart beats always, purifying the system of the dross that gathers in it. Yet men may well laugh at the idea of brotherhood in religion, pointing to the endless warfare that goes on between the followers of different paths. Their first step to understanding a brother's religion must be the understanding of their own. Hence the value, for unity, of anything that contributes to such an understanding, such as comparative study of religions, conferences, comparisons, finding of common standpoints.

It is our privilege to be living in an era when definite attempts are made to harmonise the seekers after light. It is now thirty years since the Parliament of Religions was held in America, and in it sat leaders of discordant groups and tried to find a common platform of belief. Twenty years before that date the Theosophical Society was born, a feeble babe that nearly died at birth, but has now grown to vigorous manhood. Adopting as its motto the search for Truth the only religion or Ḍharma, and attracting to its banner all manner of beings, of all creeds and nations, discordant in their unity, which however, as said above, in itself makes for a more vigorous growth, it is a nucleus of the Religion that is to come.

That Parliament had for its object "To unite all religion against all irreligion: to make the golden rule the basis of this union: to present to the world the substantial unity of many religions in the good deeds of the religious life." It was, as

said at the time, "neither a Pentecost nor a Babel, though it had resemblances to both," for each brother naturally tried to show forth the excellence of his own particular creed, and there were shrewd and cutting things said, yet all parted friends. It was at least a landmark on the way towards unity of religions. Now how far can we expect to realise in this century what we aim at? Doubtless the fulness of such a union cannot be a fact until that period in our kalpa or world period when those unfit to realise Buḍḍhi, base of brotherhood, will be accounted failures and drop out of evolution for a time. But that is a far-off event. The religion of the immediate future must be one without the narrowness which is prominent to-day and indeed somewhat necessary. A realisation of brotherhood can only come through a recognition of a common parentage and the understanding that all men are at different stages of evolution, growing up under the law of action and reaction and evolution called karma, that there are elder brethren as well as younger, and that each man is in himself a path. Further this religion of the future must be in harmony with science which is divine, otherwise it will become a superstition. When the majority are sufficiently eager and awake for a fellowship in knowledge and ready to hail the Truth from whatever source it come, then we shall be wayfarers on the Path which leads to brotherhood in that religion which is pointed to in the motto of our society.

F. L. Woodward

III. BROTHERHOOD AND ART

By ALICE E. ADAIR

IN the history of these two words, Brotherhood and Art, is an illustration of the gradual change of the meanings of words—having their origin in simple natural facts—from their germinal

simplicity to a philosophical concept or an æsthetical ideal, as they reflect the expansion of the consciousness of the race. By brother men once meant a relationship between the children of one family—the tie of blood; the word now connotes the membership of the great human family—the tie of feeling, thought and common experience; it will one day mean for all of us the universal bond of the ONE LIFE in mineral, animal, human, vegetable kingdoms and angelic host. In the beginning the word Art meant the simple act of fitting one piece of wood to another; later it expressed skill in that particular action, then skill in any form of action; to this idea another was added, and a wider conception reached, which involved production, creation; and hence eventually the ideal of Universal Activity, fitting all things together in the perfection of Beauty.

The wise people who write dictionaries tell us that Brotherhood means a fraternal tie, companionship, association for mutual help, community of feeling; Occultism tells us that Brotherhood is a fact, a law and a power in Nature of which we have but grasped a fragment. Dictionary wisdom says that Art is skill, especially human skill as opposed to nature, and Fine Arts are those in which mind and imagination are chiefly concerned. Occult Wisdom shows us that Art is the reflection of Divine Activity; that there is no human skill opposed to nature; that Nature is one vast *atelier* in which Gods, angels and men work together fashioning the Universe after the Great Plan; building, by the power of that Mighty Will in every variety of medium, in number and sound and colour, forms of greater and greater beauty and more and more perfected detail of structure. The greatest artists the world has ever known are but younger pupils in this One School of Universal Creative Activity, which is ruled by the Love and sustained by the Power of the Solar Logos.

It will be seen then that, inherent in both of these words and their meaning, there is the idea of a union, a joining together,

a harmony—whether it be in the tie of blood, or of mind, feeling, and action as in the case of the craftsman and his craft. Naturally therefore one would expect to find that Brotherhood and Art are analogous. So is it, for though it may appear upon the surface possible to separate Art from Brotherhood, it is quite impossible to separate Brotherhood from Art. It is impossible for an artist to embody the idea of separateness, for in so doing he would cease to exist as an artist. Nature compels him, perhaps more than any other type, to feel the unity of the ONE LIFE. Only by his own identification with that LIFE can he create. Only by his study of the laws of that LIFE can he give coherent form to his creative activity, and only by understanding that LIFE in the human heart in all its varying moods can he convey his message of Beauty to the world of men.

Artists are not more faultless than other men, but they are a natural brotherhood. Their calling necessitates an acknowledgment of "otherhood" which finds its way of least resistance in the practice of brotherhood, brotherhood among themselves, brotherhood in general. Because they are creators, life urges them to protect life. Because they must give of their own life in the act of creation, their instinct is giving. Because they love Beauty—the perfection of balance of Life and Form—Nature compels them to seek, to find, to establish Harmony everywhere. LIFE above, below, around them; Life within and without; Life in stone, in insect, in bird and beast and flower; Life in individual, in type, in race, in humanity—it is for this the artist lives, works, and sometimes, in a very special sense, dies. Japanese sculptors have on occasion so identified themselves with the creation of a masterpiece as to have literally put their own life into it; and have prophesied their own death on its completion. And the prophecy has been verified.

Mr. Lethaby (*Art and Workmanship*) gives as his test of a work of art; "*Every work of art shows that it was made by a*

human being for a human being. Art is the *humanity* put into workmanship, the rest is slavery. The difference between a man-made work and a commercially-made work is like the difference between a gem and paste." When it is also understood as he further says: "Most simply and generally art may be thought of as the *well-doing of what needs doing.* If the thing is not worth doing it can hardly be a work of art, however well it may be done. A thing worth doing which is ill done is hardly a thing at all." Then it is seen that Art is the ideal expression of the Service of Humanity, than which there is no more perfect expression of Brotherhood realisable by us at present.

Taking all these things into consideration, it would seem that the fostering of the Arts would be by far the simplest method of spreading the ideal of Brotherhood; and it is to be expected that the Guardians of Humanity will use every effort we put forth in that direction. Already the signs are, not in the heavens, but on the earth. In America we find Roerich the great apostle of the Unity of Art and Brotherhood circling the globe with his message; in India we have the great poet, Rabindranath Tagore preaching the same gospel; and in far Japan one of the foremost of the Bolshevist leaders has been advocating cultural union between nations that shall be more lasting than political treaties.

Brotherhood and Art, Brotherhood in Art, and Brotherhood through Art—these we must work for. Brotherhood in Art means the linking up of the crafts with the so-called Fine Arts, the linking up of the Arts with each other, and the linking up of the Arts and Crafts of all peoples. Brotherhood through Art means the spreading of the ideal of the Service of Humanity, of the Reality of the ONE LIFE and the adoration of PERFECT BEAUTY.

Alice E. Adair

IV. BROTHERHOOD THROUGH SCIENCE

By YADUNANDAN PRASAD

THE rapid progress of Science has had a twofold effect on mankind. It has on the one hand annihilated space and time; thus bringing nations and races nearer together, in so far as they are separated by these fundamentals of existence, on the other hand it has created a new outlook on life, which has taught us that all nature, be it mineral, vegetable, animal or human, is linked up in one web of life and its various phases are expressions of one mighty brotherhood. It has also taught that law reigns supreme and that there is no injustice in this universe. All phenomena are the expressions of inviolable laws and every effect has its antecedent cause. By a close study of these laws, mankind has not only learnt much of their nature, but has, by the proper application of the knowledge of those laws, harnessed the energies of nature for the benefit of mankind, and alas! in some cases, due to the instrumentality of some, who should not bear the honoured name of votaries of science, for the destruction of one's fellowmen. But the latter course carries in its bosom its own destruction, and it can truly be said that the conquests of science, as distinguished from the conquests of war have tended to benefit mankind. By the achievements of Science, "man's inheritance has increased, his aspirations have been uplifted, and his destiny has been ennobled," beyond all power of prophecy.

Although art is the great unifier, Science has its own contribution towards that consummation. Perfect understanding is perfect union. Science by the flood of light it throws on the problems of existence, by its passionless valuation of things, by its recognition of the immutability of all natural laws, by its inductive processes of arriving at generalisations in apparent contradictions, by recognising law in outward disorder, unity

in diversity, and above all by its recognition of the universal web of life, it has given understanding which is union and has thus helped in the promulgation of Brotherhood on earth. Science has found out by its own methods what the Poet Francis Thompson discovered by intuitive methods, and put down in the following sublime words :

All things by immortal power
Near or far
Hiddenly
To each other linked are,
That thou cans't not stir a flower
Without troubling of a star.

Moreover the conquests of science are not for the aggrandisement of one country or race but for the benefit of all mankind. The warriors of science all over the world have common enemies and they thus form a brotherhood in their fight against ignorance and death both mental and physical. They carry on a continuous and a co-ordinated campaign in search of truth and recognise all as comrades irrespective of caste, colour, sex or creed. An intellectual brotherhood already exists among scientific men and it is but one step for them to realise universal brotherhood.

Yadunandan Prasad

V. SOME POETS AND BROTHERHOOD

By JAMES H. COUSINS, D. LIT.

IN the great eras of poetry, when the impulse to song is powerful and emphatic, the characteristics of the impulse are carried over to the song, and certainly prevail to the point of dogma.

Between these eras of assurance are eras of transition, when cross purposes prevail in substance and method, and pre-occupation with details obscures interest in the great vital concerns of life.

We are in such an era of transition in English Poetry to-day. A large amount of energy is being spent on questions of technique (verse or no verse? rhythm or no rhythm?); and there is a repugnance towards the finer idealistic and abstract qualities of thought and feeling. "Truth to life" is demanded of the modern poet; but the truth demanded is not the *ver-dict* (true assertion) of contemplation; it is an immediate identification of the poet with his environment. Theories of life are taboo; direct action is the fashion. Poetry, says modern criticism, must reflect life—but it may not reflect upon it.

One realises these characteristics of present-day poetry when one sits down to a study of it with a view to gathering wisdom on such a topic as the achievement of human brotherhood. The human units seem solid and separate; we are among the cellular particularities of flesh and nerves, and away from the great luminous generalisations of the Spirit of Humanity. From W. W. Gibson (as the single example that space permits), in his verse-representation of English industrialism and its victims, comes the subtle illusion that industrialism is "life" and its facts "truth". We are impressed in such modern poetry with the harsh unbrotherliness of that frenzy which usurps the large sanity of true life; but we are brought no nearer the achievement of brotherhood than whatever advance may lie in blind protest. Spiritual timidity acquiesces in the dictum that to have a philosophy of life, and to act on it, is poetically *infra dignitatem.*

The poets of the great eras were not timid in assertion. Coleridge saw as clearly as any Vedāntist the only stable basis

of human brotherhood, the realisation of the Divine Life in all creation, and action accordingly; and he sang:

'Tis the sublime in man,
His noontide majesty, to know ourselves
Parts and proportions of one wondrous whole.
This fraternises man, this constitutes
Our charities and bearings. But 'tis God
Diffused through all that doth make all one whole.
This the worst superstition, him except
Aught to desire, Supreme Reality!
The plenitude and permanence of bliss!

Shelley, when he asked the question, "Can man be free and woman be a slave?" uttered the subjective truth that the individual or community that harbours a slave has slavery within its own being. He saw the attainment of brotherhood as possible only when humanity allowed its inner divinity to assume command in affairs, and thus became:

Man, one immortal soul of many a soul,
Whose nature is its own divine control,
Where all things flow to all as rivers to the sea.

This is the message also of the great affirmative poet of to-day, Tagore, who sees "the way to unity" in the free and harmonious relationship of the groupings of humanity on the basis of essential spiritual unity. All else is instability.

James H. Cousins

VI. BROTHERHOOD IN SOCIOLOGY

By B. RAJAGOPALAN

THE world is just emerging out of the throes of an exaggerated individualism. The law of separation, which in evolution marked the next stage in the animal growth before individualisation, has almost spent itself and God's plan for men is

rounding in the refractory human agencies which were trying to lead individuals along a line of self-sufficiency, through the elusive phantasms of efficiency, science, struggle for existence and natural law. It can be clearly seen, from the present, how individualism has always been fighting a losing battle, how even in the day when it was rampant, it was checked by *human* feelings, religion, sympathy and the like. For, the law which governs man is brotherhood and not separation.

For long, philosophers were searching for that law which would thread together human beings as a genus in sociology, as the law of the survival of the fittest formed the basis of biology, and the Newtonian law of gravitation (till the advent of Einstein), that of physics. For long, that law eluded them, so that there was every gradation in the interpretation of human nature, from that of Hobbes, which degraded man to a selfish, brutish, ugly animal stage, to that of Hegel where human nature is exalted. Rousseau succeeded where the other philosophers had failed before, when he discovered that the law of human growth was freedom. It is that Freedom which we are here translating as Brotherhood. For the freedom of Rousseau was no more the freedom of the savage to rob and to slay, but that educated, cultured, chiselled freedom, which thinks only of the social good as the greatest individual good. But, even after Rousseau, individualism was shifted only to a higher sphere, for to Kant and to Fichte the individual still formed the centre of the world, and these were the leaders of thought to a considerable number of followers. But with Hegel, we come to the threshold, to the realisation of the doctrine that society is but the individual writ large, and that only those acts of the individual are free that lead to the community's advance, and that the others, those intended to pander to one's lower nature only restrict the individual's growth.

It is this philosophy that has considerably affected human activities in the sociological world. In the field of economics which touches man more closely than any other social science (as most men only live in the physical), co-operation, socialism, trade-unionism and the guild-system are slowly taking the place of individualism and "enlightened self-interest". In politics, laws are getting more civilised, one instance of which is that many countries have abolished capital punishment, and are revising their penal laws, so as to allow of a different treatment of the so-called criminal class. The franchise is being extended, in spite of heavy opposition in die-hard circles, to women, coloured races, and the hitherto submerged classes. A League of Nations is trying to bring the Nations of the world into a big family. In citizenship, the laws of activity for the common good, social service, and developing of common-sense for the good of the whole are being widely disseminated and practised in schools and colleges where the citizens of to-morrow are in training.

The success of all these however is only in the future. The present only comprehends them as mere possibilities indicated by the history of the immediate past. But, the mainstay of the hope lies in the fact, that if these are held as ideals to-day, then, surely, they will become *un fait accompli* to-morrow.

B. Rajagopalan

VII. WOMANHOOD'S CONTRIBUTION TO BROTHERHOOD

By M. E. Cousins

THE term "Brotherhood" must not be taken literally. It is a word that grew up to express the extending consciousness of

unity amongst sections of people who were at a stage when they could organise themselves into groups. In the past that consciousness was developed only in groups of men. Womanhood as a conscious entity had not then been born. Women then were secondary, uneducated, unorganised. The result was that societies for promoting brotherhood were comprised of men only. This is most noticeably seen in the ancient order of Free Masonry. One also finds it in the terms of the French Revolution "Liberty, Equality and Fraternity," where the "fraternity" has excluded, ever since then, the women of the French nation from the political life of the country. It is also existing still in the "Brotherhood" movement in England which is meant only for male members. But the brotherhood, which Theosophists are aiming at establishing, is bigger than the word into which we are seeking to squeeze it. There can be no true "brotherhood" without "sisterhood". Our future brotherhood has to burst the bonds of its traditional masculinity. It will have to become "brother-sisterhood"—I dare to coin the word "bristerhood," though every reader may smile on seeing it!

Men seek to be brotherly to the men of other nations; women are seeking to be sisterly to the women of other nations, but this is not all. Men need to be brotherly to the sisters of other nations, women need to be sisterly to the brothers of other nations. First these relationships must be established between the men and women of the one nation. In India for instance, men and women need primarily to break down the present barriers of sex-consciousness that prevent true "bristerhood". In this very country I know Indian men who are scared to go amongst a number of their own country-women. The Indian women are frightened to appear amongst men or to attend a public meeting because men are there. The first necessity of world-brotherhood is to establish a real kinship, irrespective of sex, unconscious of bodily form

amongst units of one's own race; each seeing in the other only the sexless soul.

The building up of world-sisterhood will be less difficult than the building up of world-brotherhood for the interests of men are rooted in *things*, which are separative in their very being, whereas the interests of women are in Life, which is One. Women are essentially the creators, the givers, the nourishers the care-takers of *life*. Their *dharma* groups itself round birth, food, children, sickness, the care of the aged. They know the cost of life; they are attached to living creatures; rather than to inanimate objects; they fight against disease and death in all its forms. But the day of the creation of true womanhood is not yet accomplished. Woman has not yet fully realised her responsibility and her power for maintaining inviolate *the sanctity of life*, but it will surely be in *preserving life* from the ravages of *disease* and *lust* and *war* that woman will make her contribution to that state of universal kinship, towards the realisation of which men and women are now beginning to strive together.

M. E. C.

BROTHERHOOD, THE WORLD'S NECESSITY

By WAYFARER

THE world has come to an impasse. There was more brotherhood in the world during the great war than there is to-day. It may seem strange that I assert this but I believe it to be true.

It is true there were two parties: all countries joined one of the two parties, the neutrals had their own ideas and joined in thought. A magnificent spirit of unity developed in each of both parties, old scores were forgotten, class distinction was laid low. In the trenches man and man fought together, ate together, slept together, communed together, suffered and died together. That seemed a sure foundation-stone for brotherhood.

The time came when peace was talked of and a paper signed that could never bring peace. A paper, that, in centuries to come, (perhaps sooner) we shall look back upon with shame and heartburnings for we shall have learned that the time had been a great opportunity to the so-called victors. Has it been an opportunity altogether missed?

We have not suffered enough in the war to be ready to shake hands and be as brothers.

Since the signing of that paper there has been no peace, there has been a condition, in many ways worse than open warfare and now all the world is at loggerheads. The countries that were allies during the war are on the verge of war amongst themselves, nearly all the countries are ruined;

distress, suffering, starvation, unemployment, crime, are rife in all lands. It will be a deadlock if we go on in the old way, yet many want to go on in the old way, as is shown to-day.

It seems that a death-knell to brotherhood has sounded throughout the world. A new war is beginning, a war between colour and colour, race and race. This is, in fact, a world-wide war, greater than the great war in one sense. The great war was a war for material gain and was of the earth, earthy, physical, but what shall we say of a war of colour and race? That is a war against God, it is a direct war against His plan of Evolution.

Who has given any man the right to say that one race is better than another, one colour superior to another? Do we not remember that great Leaders as World-Teachers have come only from non-white races and that, so far, no white race has produced a World-Teacher or Saviour.

Kenya is a small district, unimportant from one point of view. The greatest Empire that the world has ever known has issued a mandate which, unless repealed, must inevitably bring about a colour warfare. Those responsible for that mandate, men, blind to the New Age, have not realised that a great issue is at stake. Only a few years have passed since Britain was asking help from the coloured races to protect her in the war and now she openly declares that they are inferiors. Equal in death but not in life, good enough to die for the country but inferiors otherwise.

The day has come when a great decision has to be made. Are we working for Peace and Brotherhood or for warfare and destruction? This question has to be faced and answered by every individual; none can escape. The fact of the matter is that the world has not yet realised that the Life of Brotherhood is the Life of the Spirit. Can it be that our several religions have not touched us? All teach Brotherhood, the followers have not been able to live it.

The day of choice is *here* and *now*, to help evolution forward or to delay it.

It must be that the great war brought us together in the land of realities, that this sound from Kenya is not a death-knell but a very solemn warning; a warning to show us where the aftermath of the war may lead us if we have forgotten to keep our eyes fixed on the ideal with which we entered the war. Only with eyes fixed on earth and forgetting the existence of a heaven could Britain have made that decision in Kenya after all her professions, promises and struggles after freedom.

I believe that it is a warning, a clarion note sounded to remind us that the Day of Choice *is here*. Should it be that we disclaim brotherhood then the road leads to destruction, many scientists to-day are helping us along that road by using their knowledge to invent that which will destroy and bring suffering, instead of working for that which will save, uplift and aid humanity. Knowledge is sacred. Woe to those who desecrate it!

And if so be that only a handful of people desire Peace and Brotherhood, Progress and Upliftment and thereby choose the Path of Spirituality and the rest of the people are not prepared to do so, then I say, with all my heart, emphatically, may the Lords of Light give us, the majority, our due, more suffering, more pain, everything and anything that we may learn now, that our eyes may be opened, that we may know the Truth and so be qualified to help in the evolution of the world and aid in the sufferings of humanity. I believe that no one in his heart disclaims brotherhood, and the fact, that during the war we saw the spirit of unity foremost in men's minds, shows us that it is there, possibly buried but *it is there*. We know it is, for God dwelleth in the heart of man, and where God is, there is unity; only we forget, and the light is hidden by our selfish desires and almost unending

love of self. Everything that helped to bring us together during the war cannot be lost, as well say that a seed is lost because it is buried in the earth and hidden for a while.

The millions that have given their lives, some in death and some in a living-death of suffering, cannot have been for naught. No land can be free except as a land of brothers, no world can be free so long as any are slaves or so long as any are looked upon as inferiors. Nay, it must be a land of people who recognise the One in all the forms who count into its Brotherhood all life; who speak and act and dream as if all were one family. The elder brothers, the ones who know more, who have gathered wisdom in the long ages of many lives, who should care for, watch, tend, teach, rule and be responsible for the well-being of the others; and the younger brothers who look up to the elders, serve them, knowing that their welfare is safe in the elder's keeping, that justice will be meted out and help given as to weaker and younger brothers; and the brothers of the lower kingdoms, lower only because again younger; all of these are part of that great family because the One Life is in all and these are each one of His Forms. Then the time will come when all fear will have vanished, swallowed up by the great love that we shall feel for each and all.

For this ideal Brotherhood Campaigns [1] are being started in many countries, in Asia, America and Europe. A Campaign that will speak of Brotherhood, that will write of Brotherhood; papers will be distributed so that people may read of Brotherhood, all with the great aim that the Truth of Brotherhood may be spread so that with one heart and one mind, with one spirit we may all make greater efforts to live the life of Brotherhood. Then will the Light of Brotherhood shine throughout the world. Brotherhood alone can save it.

[1] See "On the Watch-Tower" (June), pp. 242-3, and "The Brotherhood Campaign," p. 337.

We believe in the Elder Brothers, the Brothers of the Great White Lodge. We aspire to become some day a member of that Brotherhood, that is well; but only as the hand learns to get in touch, to stretch out to all life, as a guide and helper to the younger, can it hope to reach out to touch the Hand of the Elder Brothers. The distance is as great, probably greater to most of us and only in proportion to the help we give others will it be meted out to us. Our entrance to the Sacred Portal depends on the numbers we have helped and the way in which we have handed a "cup of cold water". It is in the helping of others, in the art of making others feel as brothers, in the possession of a heart that will love and be at one with all life that we shall find bricks wherewith to build a Universal Brotherhood, the cement that we must use is love. It is for each to decide whether or no he will help or hinder on this great day, a *day of reckoning in the world.*

A Saviour of the world is waiting to come, wanting to come because He loves so much :

> He knows Himself in each. He can joy with the joyful, and feel sorrow with the sorrowful. He is weak with the weak and strong with the strong—all are parts of Himself. Alike to Him the righteous and the sinful. He feels no attraction to the one, nor any repulsion from the other. He can see that in every stage the One Self is living that Life, which is Himself. He knows Himself in the stone, in the plant, in the truth, in the savage, as in the Saint and the Sage, and He sees one Life everywhere and knows Himself that Life.[1]

Wayfarer

---

[1] *The Laws of the Higher Life*, by Annie Besant, D.L., page 64.

OPENING ADDRESS[1]

OF MR. C. JINARĀJADĀSA

Vice-President of the Theosophical Society

MY BROTHERS,

I bid you all welcome to this gathering, in the name of our President. Though she is not with us visibly, yet all of us who have been inspired by her sacrifices for the Theosophical Movement and by her idealism and dedication, know that she is with us as we plan for the welfare of the Society of which she is President.

The growth of the Theosophical Society, from its commencement in 1875, is phenomenal. There is no other Society which includes within it men and women of all faiths and nationalities, who yet are united in a dedication to human service, and are inspired by the unifying ideal of Brotherhood. Our meeting together is not for any purpose of self-development or personal happiness, but rather that we may understand, by working together, what Brotherhood means as a spiritual fact, and as a practical principle to be applied to the daily life of mankind. One testimony to the intrinsic truth of Theosophy is the way that, year by year, we have understood Brotherhood in more far-reaching ways of application. To us, steadily, the problem of humanity becomes one of greater dedication to mankind, and of utmost consecration to hasten to

[1] At the Eighth Congress of the Federation of T.S. National Societies in Europe, July 21—26, 1923.

success the Plan of God. Each nation and people is required in this work, for each people has some special phase of Theosophy to discover and to give. Our Theosophical work comes to its final success only when all the peoples of the world are Theosophists and the truths of Theosophy are presented in hundreds of ways and forms.

There is one aspect of the Theosophical Movement to which I want to draw your attention. Let me here make a distinction between the Theosophical Movement and the Theosophical Society. Our Society is a great centre of thought and effort, but our work spreads beyond the limits of the Society. It will be within the experience of each of you that, as you understand Theosophy more fully, you are impelled to go out of yourself to serve mankind. Similarly is it with regard to the Society as a whole. The development of the Society has meant that Theosophists have engaged in many lines of activity which are outside the strict limits of the Constitution of the Society. Theosophists have worked, not only to purify religions, but also to inspire education with new ideals, to explain the hidden meaning in symbolism, to link political thought with spiritual conceptions, and in many other ways which I need not mention. Our work as individual Theosophists has been to *theosophise* activity after activity, which men do not ordinarily consider as allied to spiritual life. But to us no activity is a real and true activity, unless through it there shines the light of dedication, and unless it is definitely linked, as a part, to the development of the Great Plan. I call the Theosophical Movement that forward movement of Humanity towards Idealism, fostered by Theosophists generation after generation, who work in every type of activity, mental, moral and social.

As an international body, which is unsectarian in its Constitution, our Society cannot, without infringing the liberty of members, proclaim any dogma as obligatory upon all to believe.

The sole exception is the belief in Brotherhood as the fundamental basis of mankind. We cannot, as a Society, commit all the members even to a belief in Reincarnation and Karma; much less can we proclaim as a Theosophical dogma the existence of the Masters of the Wisdom. While from the beginning we have had a definite body of teaching, which is to be found in our Theosophical literature, the Theosophical Society cannot endorse such teachings and impose them upon members as necessary for their membership in the Society. Liberty of belief is inseparable from our development as an international and unsectarian organisation. While the utmost freedom is given as to belief, this freedom implies that those members who desire to believe in a particular form of Theosophy have the right to do so, so long as they do not impose it as a creed upon the Society as a whole. A large number of Theosophists believe in the existence of the Masters of the Wisdom. Such members further believe that there exist within the ranks of the Society pupils of these Masters, and that they can best help the Theosophical Movement by working under the direction of such pupils. The Theosophical Society cannot make any declaration as to who the Masters are, or who are Their pupils. Each individual member must decide such a matter for himself out of his own judgment.

Yet I would have you note how, from the commencement of the Society, all those who have served the Society most devotedly, have been profound believers in the existence of the Masters and in a definite Theosophical philosophy as ultimate truth. It is important to remember this, especially in view of the recurrence of an old misunderstanding that those who believe in the Masters of the Wisdom and are working together under definite teachers, are aiming at dominating the Society and at imposing their will upon members who do not so believe. Here let me point out what probably is not known to many of you. When the Society was begun, there were

several grades in it. There were three Sections of the Society. The first—or highest—Section was composed of the Masters of the Wisdom alone. At the beginning, no members were admitted to the second Section, and an applicant was admitted only to the third Section and only to its third and lowest division. It was the plan of the Founders that, after a member had proved that he had made Brotherhood the living fact of his life, he could be passed on to be a member of the second Section. From the beginning, then, the Society's chief workers recognised the existence of the Masters, and that our great founder, H.P.B., was Their mouthpiece. In the early years, the whole policy of the Theosophical Society was shaped by advice from the Masters, given either to H.P.B. or to Colonel Olcott. It was only about 1884—5 that many members raised the cry of occult domination of the Society, and so H.P.B. and the Colonel acquiesced for the time, and the Society's development was managed without any reference to the wishes of the Masters.

But H.P.B. saw, in 1888, that the Society was losing its real force. For its real force from the beginning has always been the intense dedication of a few to serve the hidden Leaders of the Society. She saw that unless an esoteric basis underlay the active Theosophist's life, and unless such a basis was recognised by an appreciable number of members, the Society would become merely like any other philanthropic body, working for Women's Suffrage, the protection of animals, and so on. Hence, therefore, her action in reviving the old second Section of the Theosophical Society as the Esoteric School of Theosophy.

All who know the history of this time, know how even Colonel Olcott was somewhat suspicious of the E.S.T., which was to be under the sole direction of H.P.B. He was afraid that the affairs of the Society, which must be managed by its General Council, might be secretly controlled by an inner

group of members, who would be in no way responsible to the members at large. He was adverse to any *imperium in imperio*. It was only after a great deal of difficulty that H.P.B. obtained his final consent to the establishment of the E.S.T. Indeed, the crisis was so great that the Master K.H., in August, 1888, directly wrote to Colonel Olcott on the matter, in a letter which I have published as Letter XIX in the little book, *Letters from the Masters of the Wisdom*. The Master there definitely lays down that there are two aspects of the Theosophical Movement—the Exoteric which is to be under the direction of Colonel Olcott and his "most prudent associates jointly," and the Esoteric which was to be under the sole direction of H.P.B. I quote you His words:

> In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control, and that of your most prudent associates jointly; *leave the latter to her*. You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate, when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which, beginning on the practical, tends to beget consequences on the spiritual plane. As to the former, you are the best judge; as to the latter, she.

Ever since the formation of the E.S.T. most of the work that has been of the greatest service to the T.S. has been given to it by members of the E.S.T. who have looked upon the Society not as a mere philanthropic association but as a definite cup or vessel into which spiritual force was being poured by the Elder Brothers of Humanity. While no member who believes in occult ideas or in occult direction must claim any special weight in the affairs of the Society because of his membership in an occult body, nevertheless it is the fact that the best workers have been those who have taken Theosophy as a spiritual call to tread a path of renunciation to find the Elder Brothers of Humanity.

I do not intend in the least to say that no one who does not believe in the existence of the Masters cannot be a good

worker for the Society; indeed he can, and the Theosophical Society is large enough to include within its ranks all who will work for human welfare. But, on the other hand, it is no disparagement to such a member to say that, while his work is beautiful and ennobling, he is not effective to his fullest extent, till he commits himself to occult philosophy and to the search for the Masters.

I do not think that, because the best workers in the Society believe that they are working under definite guidance in the service which they offer to the Society, therefore they will dominate the Society. The Society has a democratic Constitution, and the majority direct the policy, both in each National Society and in the T.S. as a whole. Speaking as one who, before my membership in the Society, knew of the existence of the Masters and was dedicated to Their service, I can say that during all the years of my service to the Society, there has been no thought of directing its affairs. I have been an exponent of Theosophy, and I have been content to serve the Society in that capacity, and, if now I am its Vice-President, it is the result of events which are outside my control. On behalf of thousands throughout the Theosophical Society in its many lands, who believe in the Masters as I do, I have no hesitation whatsoever in affirming that our membership in the Society is only to serve the Society, and, if any other group of members can strengthen the work of the Society and bring to it a greater effectiveness, we shall ourselves be the first to give them every support that lies in our power, as soon as they give proof of their effectiveness.

We have met together to discuss the methods of giving Theosophy to all the millions who still need it, and if we but make our dominating theme during this Congress the search for Truth and how to give it to others, then surely not an hour will pass but that the spirit of compassion and encouragement of the Elder Brothers of the Race will brood over all our

deliberations. They founded the Society in order that They might give Themselves to a suffering world. If only we will but remember that world first, and our own personal affairs afterwards, then not only shall we become more effective in service for the Society, but we shall also find that, as we serve the Society in the name of a great Ideal, there is flowing through our service the Service of an Elder Brother who is giving His light and love and strength to His younger brothers in the world.

C. JINARĀJADĀSA

RELIGIOUS LIFE[1]

THE importance of the Twenty-seventh Annual Meeting of the Theosophical Society lay in the fact that the Eastern philosopher and artist, Mr. Jinarājadāsa, the Vice-President of the T.S., from Adyar, India, presided. This philosopher and scientist represents in the Theosophical Society the artistic element, the element of beauty.

To see him is practically to know him, for it is to feel him; that serenity, that wise tranquillity, together with a quiet distinction which are his characteristics, we, in our nervy, hurry-scurry Europe meet and know very exceptionally. How entirely different such a quiet Eastern philosopher, full of inner balance, is to our—mostly nervy—Western famous men! One feels behind his high wisdom, seemingly unruffled, a fount of inner concentration, the ancient culture of ages.

That afternoon the subject was Brotherhood, the great Brotherhood-Campaign that is being started in Europe. Mr. Jinarājadāsa introduced the subject. In a very melodious, gentle, quiet voice he said: Before everything, the world wants Brotherhood. When once that is there, all the rest must needs follow. Everywhere, in all spheres, also among the people, the idea of the Brotherhood of all men ought to be spread. It is a pity that so very few good lecturers are available. Training classes for lecturers ought to be formed, as they exist already in India, where summer-schools are held for that purpose. It is not necessary that these

[1] Translation of an Address, published in *De Telegraaf* by Henri Borel, given, at the Annual Meeting of the T.S. in Amsterdam, by the Vice-President, July, 1923.

lecturers should tell anything new—for he added smiling, there is nothing new in the world—but if they bring a full conviction of the idea of Brotherhood to the hearts of men, then they have done enough. We must not think that one has to be old and learned for that. Jesus spoke of the wisdom that we learn from the lips of babes. He who understands Brotherhood is also on the way to understand art and beauty.

Brotherhood must also be extended to the criminal, whom we look on as our younger brother, and to the animals as well, our still younger brothers. Penal reform is a form of applying Brotherhood. In England a Brotherhood-Campaign is now being started, in India as well; and it has been told us how Brotherhood has to be applied in all the great problems of Life, on the League of Nations as well as in the lessening of the suffering of the criminal. A radical reform must be brought about in education. It is not important to give the child as much knowledge of facts as possible, but it is important to train his character. The young Krishnamurti once said: "Practically nothing in the world matters but the bringing of light and happiness to those who suffer."

Only by the feeling of Brotherhood can Europe's needs be helped, can capital and labour be brought together, can foe be turned into friend. Not by political rights; though such things are important, but the only thing that matters is, to bring light into the life of those who suffer and are in darkness. We are all brothers, because, in our innermost being, we are all one. With an extraordinarily beautiful voice Mr. Jinarājadāsa finished his address by reciting the prayer for meditation that Dr. Annie Besant has written down as an inspiration for this Brotherhood-Campaign:

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in Oneness;
May each, who feels himself as one with Thee,
Know he is therefore one with every other.

After that, some members of the T.S. in Holland spoke, also Mr. Bienfait, who pointed out that Holland has already a Brotherhood-Federation with forty-five federating Societies as members, and an official organ, "Brotherhood," and that these Societies also work for anti-vivisection and the protection of animals, as well as for penal reform.

TRACES OF SPIRITUAL AWAKENING IN EUROPE [1]

After the public part of the Congress of the Theosophical Society was finished, I had an interview with Mr. Jinarājadāsa. I began by telling him how very often I had written about his works and his published lectures on Art and Life, so that now I was specially glad to meet him and to speak with him. He, on his side, told me that he knew me by the English translation of one of my works; so the ice was broken at once!

Resuming very shortly (I do not like to reproduce interviews precisely in questions and answers) I can tell that his standpoint is the following: Art does not and may not exist for itself (*l'Art pour l'Art*), but we ought to realise that there ought to be: *l'Art pour l'Humanité*. Art ought not to be a thing that is kept out of our daily life, for Life in itself is an Art; but artists should acquire a higher understanding than nowadays of the realisation of Art *in Life*. Religion—with great emphasis he added: not the *formal* religion but the *real* religion of humanity—and Art are inseparable, every true artist is religious.

In the East this goes without saying, for all mighty Eastern works of Art are born, not from the desire to go to work and make something beautiful, but from what is called by the Hindū "bhakṭi," religious devotion. This is no longer realised in the West: art here is without its innermost being.

[1] An Interview with Mr. Jinarājadāsa.

I asked him what he thought about *Der Untergang des Abendlandes* and if he, as some people in Europe do, thought it possible that old Europe is going to her destruction.

His answer to this question corresponded to what Duhamel has already said in many pamphlets and in his book full of life-wisdom *La Possession du Monde*. Very soon there should come, not an economical or political but first of all, a spiritual change; without that Europe will go to destruction as did ancient Rome. It is absolutely necessary to simplify life. In Europe they confuse happiness with amusement and luxury. Nowhere is there such a high standard of spending as in Europe. Competition, this struggle for life, to earn money, money and money again is all that Europe has as its poor ideal: to spend as much as possible on things that are wrongly counted for happiness, while they are for nothing but pleasure, and what kind of pleasure? Religion must come into the inner life, he said, that is the only way to get out of this impasse, but, first of all, spiritual organising is needed.

The League of Nations is a splendid phenomenon, he said, but only something good can be born from it, when diplomatists no longer govern it, and cease talking about political rights, as they are doing at the moment. They talk only about "rights," but in the first place they should speak about "duty" to humanity. If, beginning with the individual, a spiritual awakening does not come, they will go on in the old way and war will follow war. The ordinary diplomacy which at present governs all policy has shown a great lack of understanding on this point. This League of Nations is only a League of white Nations, and this fact is its doom. There will be no real League of Nations until all coloured Nations are taken into it, and until the finest and noblest spirits among those Nations lead; not necessarily diplomatists by profession, who possibly lack a deeply human inner culture.

Europe has to choose between total destruction like that of ancient Rome, and a spiritual awakening ; there is no middle way. Unless the League of Nations is entirely re-organised as suggested, nothing will result from it. It is absolutely necessary for every Nation to lessen the speed of living, and to cease from the insane spending of so much money on things utterly worthless for the welfare of Humanity. When we see a wise, serene man from the East like Mr. Jinarājadāsa and hear him speak quietly, sitting in perfect repose, a sphere of serenity surrounding him, we feel how utterly ridiculous is our nerve-racking speed of living. While he was speaking about unnecessary expenditure I remembered how once I read an article from his pen in *The Herald of the Star* on the endless, exaggerated series of toilet and other knick-knacks he once saw exposed in London shops. What a throwing away of capital and of labour on such utterly worthless things for Humanity! he wrote then. It is not individual wealth we want, but social wealth. Mr. Jinarājadāsa is not one of the *Untergang des Abendlandes-pessimists*, on the contrary, he discerns traces of spiritual awakening everywhere in Europe. He told us that he had had an interview, some time ago, with Mussolini and found, with great joy, that the idea that he (Mussolini) was working for was that *duty* should take the first place and *rights* a second place, and that this was his idea for the regeneration of the people.

About Gandhi (of whom Romain Rolland wrote, so full of enthusiasm, in the new magazine *Europe* some time ago) Mr. Jinarājadāsa did not speak with much sympathy. He recognised the purity of his motives and the great love in his heart, but he said that in his opinion Gandhi had done a very dangerous thing by consciously or unconsciously arousing the hate of the Indian Nation against England. For it can never be hate that will help the world, but Brotherhood.

THE FEDERATION OF NATIONS

A MORAL PROBLEM

By MARGARETE MIKLAU, M.A.

A vital problem confronting the world in this period of reconstruction, " Die Götterdämmerung, the Twilight of the Gods and of the Kings," as Charles Sarolea, Belgian Consul in Edinburgh and professor in the University of Edinburgh, speaks of it in his *Europe and the League of Nations*, is the conflict of ideals. This has resulted in what Professor Jay William Hudson in the *Truths We Live By* calls " moral scepticism ". The old moral standards have been overthrown, and no new ones have been found to replace them.

Nowhere is the conflict of ideals so patent as in the field of international relations. That things cannot go on as they are is clear, but there is no unanimity of opinion as to what course should be pursued in order to remedy existing conditions. The question before the powers of the world is: can we remedy the present international conflicts by entering into an international federation, or is it probable that they will resolve themselves if we continue as independent nations each pursuing our ideals without reference to those of other nations?

The old plan of each nation for itself, as well as of the plan of maintaining a balance of power by the alliance of several countries to offset the power of another group similarly united, has proven inadequate. We have only to read the history

of the past in order to find ample testimony to the fact that "each nation for itself" has been the cause of some of the greatest social evils.

The same is true of the present. We need not be reminded that the recent war was the outcome of this doctrine of "each nation for itself". It is true that there was an Entente and an Alliance, but what was their purpose? Merely to ensure the safety within each by maintaining a balance of power. Each nation was purely individualistic in its ideals. When power became overbalanced, war resulted.

We who experienced the effects of that war need not to have brought to our minds the fact that it took

> the best men first, those in the prime of life, the strongest, the ones who in the light of eugenics are needed to perpetuate the best in the nation; that it necessitated the raising of taxes and loans to meet the enormous expenses incurred; that city and state improvements were halted; that trade was greatly disturbed thereby; that prices went soaring; that labour troubles resulted, leaving out of consideration the cruelties, privations, hardships, and heartbreaks endured.

War is the natural outcome of individualism among nations, even though self-defence is the pretext on which it is begun —frank avowal of the desire to extend a boundary or to accumulate wealth being no longer an acceptable excuse in international ethics.

Short-sighted people saw in the signing of the Peace Treaty a settling of the difficulties, but internal and international troubles have continued uninterruptedly since, and will continue until the cause, of which the war was but one expression, has been removed. The problems which were making themselves felt before the war are reappearing now that the great conflict is over—in fact, some of them seem to be appearing in a greatly exaggerated form.

What is the cause of these international dissensions? The fact is that modern inventions have brought nations into such close communication and so quickly, if we compare the length

of time elapsing since the invention of the steamboat, with the whole sweep of time from the beginning of history down to that invention, that there has not been sufficient time to get adjusted to the new conditions. As James Harvey Robinson says in *Mind in the Making*:

> . . . there are more numerous, deeper and wider reaching contrasts between the world of to-day and that of a hundred, or even fifty, years ago, than have developed in any corresponding lapse of time since the beginning of civilisation.

Greater facilities of communication have brought increased commercial intercourse and increased interdependence. These nations with different ideals have been thrown into close contact at a time when the idea of the individual as a vital part of society and the unification of petty states into nations had reached some degree of perfection. It had taken years of unification to awaken national consciousness. For this reason it is not at all surprising that the thoughts, the wills, and the feelings of the rulers of the nations of the world have come into conflict, and international strife has resulted. It will take some time and training for mankind to become adjusted to the new international consciousness, just as it took time for it to become adjusted to national consciousness.

International consciousness is to be the next step in the evolutionary progress, which J. Arthur Thompson discusses in his *Control of Life*. He defines progress as

> a well-balanced movement of a social whole toward fuller embodiment of the supreme value (the true, the beautiful, the good) in conditions which increasingly realise the fundamental, physical and biological pre-conditions of stability and persistence, and in lives which are increasingly rewards in themselves, individually and socially.

Our problem, therefore, is to find

> the conditions which realise the fundamental physical and biological pre-conditions of stability and persistence,

and to live:

> lives which are increasingly rewards in themselves, individually and socially,

History shows that this will not be accomplished by each nation for itself nor by the maintenance of a balance of power. There must be some sort of League of Nations in which the international consciousness can be developed, in which the international conflict of thoughts, wills, and feelings will be integrated. Organisation is felt to be necessary by nearly all the statesmen at the present time, but the question is: to what principles must a League of Nations conform in order to make it possible for a nation to become a member of it without sacrificing (1) the individuals in it, and (2) the national characteristics which each nation has so laboriously developed during the past?

In order to find a solution of the problem, let us first see whether science has not some light to throw on it, and then whether there are any examples of a successful inter-race organisation which embodies the principles provided by scientific study. George Thomas White Patrick in *The Psychology of Reconstruction* points to the fact that science has distinguished itself in the art of war above all other arts, and inquires whether it would not be well for it to direct its attention to the problem of preventing war. He suggests that such a study lies in the field of biology, psychology, sociology and education.

It will be well to study the psychological processes by which nationality is built up, and in the light of these ascertain, if we can, the best method of building up internationality.

The old idea that society is made up of a number of individuals, each separated from the other and independent of every other, is a fallacy which a careful study of social psychology has pointed out. The individual is threefold, at least—father, mother, and child. The unit of society is not the isolated individual, but the threefold one. Such a threefold individual is not a spontaneous creation, but is the result

of a long line of development. S. F. Shaler in *The Individual* has traced this process, beginning with the physical, and James Harvey Robinson in *The Mind in the Making* has traced his mental growth.

But the threefold individual is not fulfilling his purpose when he remains within the family and does not reach out to other families. The more experiences he has with the members of other families in such institutions as the school, the church, the occupational group, the state, the greater will be his usefulness, the more civilised he will become. Miss M. P. Follett in *The New State* says:

> We find the true man only through group organisation. The potentialities of the individual remain potentialities until they are released in group life. Man discovers his true nature, gains his true freedom only through the group. Group organisation must be the new method of politics because the modes by which the individual can be brought forth and made effective are the modes of practical politics. (Page 6.)

She says further (page 7):

> Democracy . . . is the bringing forth of the collective will, one in which every single being must contribute the whole of his complex life, as one which every single being must express the whole of at one point. Thus the essence of democracy is creating. The technique of democracy is group organisation.

She sees in the group process

> the secret of collective life; it is the key to democracy, it is the master lesson for every individual to learn, it is our chief hope for the political, the social, the international life of the future. (Page 23.)

She develops the idea of group organisation as follows:

1. The *collective idea* is produced by (1) the full contribution of every member, and (2) an eagerness for what others have to give. The result is the collective thought, a synthesis of ideas into a collective idea. In his discussion of dialectic in *The Great Society*, Wallas enumerates among the advantages its being the best means of discovering new truths. This complex reciprocal action is the social process.

> This is the process of evolution. Social progress is, to be sure, co-adapting, but co-adapting means always that the fresh unity becomes

the pole of fresh difference leading to again new unities which lead to broader and broader fields of activity. (*The New State*, page 35).

Progress depends upon the similarity which we achieve. We attain unity only through variety. Differences, not used in the sense of antagonisms, must be integrated, not annihilated, nor absorbed. The object of every associating with others should be to bring out a bigger thought than any one alone could contribute.

The group process, if carried to its ideal conclusion, would probably provide the disinterested third party, the Recommender, which William Ernest Hocking discusses in *Human Nature and Its Remaking*. The integrated ideal, which is the result of group thinking, would fulfill the requirements for the ideal Recommender.

He must be no member of society, either in its capacity as impressing ideals or in its capacity as receiving and using them. He would nevertheless have to know human nature to the bottom, and the necessities of social order. He would have to understand all parties, all social conflicts, and all occupations, and yet participate in none of them.

The "professional Re-commender" of whom Hocking writes was, no doubt, one who recognised and used the integrated ideal. This integrated ideal is what makes it possible for society to comply with what he calls "the postulate of identical ideals"; "What others wish me to be must be identical with what I myself wish to be."

2. The *collective feeling*: only from the group comes the genuine feeling *with*—the true, vital, balanced sympathy. In order to feel this sympathy we must live the group life.

3. The *collective will*: in the group also arises the social will which is the creative will. We must create the collective will with our neighbours and fellow-workers. The essence of democracy is the creating of the collective will.

The will to will the common will is the core, the germinating centre of that large, still larger, ever larger life which we are coming to call democracy. (*The New State*, page 49.)

Just as the collective idea, feeling, and will are born within the social process, so, too, is the individual born within it.

The relation of the individual to society is not action and reaction, but infinite interactions by which both individual and society are forever a-making.

Freedom is the identifying of the individual will with the whole will. When we are the group in thought, feeling, and will, we are free. They are free who win freedom through fellowship. This does not mean that the individual is not important.

The development of the truly social life takes place at the same time that the freedom, power, and efficiency of its members develop. The individual on the other hand can never make his individuality effective until he is given collective scope for his activity.

The question is no longer, "What is best for you?" or "What is best for me?" but "What is best for all of us?"

The group is not a crowd, the actions of which are based on emotion which often deadens thought, nor a mob in which the crowd emotion is carried to extreme, nor a herd in which the "comfort" of fellowship is felt, nor yet numbers with different purposes. Association in the past has been mostly crowd association, but conscious evolution means giving less and less place to herd instinct and more and more to group, imperative, therefore, now that association is so rapidly increasing, it is necessary for us to provide for its becoming group instead of crowd association.

Progress depends on our capacity for geniune cooperation, and the old idea of evolution as the struggle for existence and the survival of the fittest is no longer tenable. The great man who "survives" is really the outcome of "mutual aid". Robinson pointed out how dependent on the past we are. Biologists tell us that "mutual aid" has been a strong factor in evolution, and that species which attained the greatest development in the practice thereof, was the most numerous and prosperous.

"The progress of society is measured by its power to unite into a living, generating whole its self-yielding differences." We think now of the survival of the group rather than of the individual. In order that the group may survive, the stronger members of it must not crush the weaker ones, but must cherish them. Then the spiritual and social force of the group will be of far greater strength, being an organised group with greater solidarity and strength, than a crowd of strong men. Progress also implies that the created thing is always being left behind, therefore our institutions must not be rigid, if they would express the life of the people.

Miss Follett's book may be summed up in her closing paragraph of Chapter XIII.

> Conscious evolution is the key to that larger view of democracy which we are embracing to-day. The key? Every man sharing in the creative process *is* democracy; this is our politics and our religion. People are always inquiring into their relation to God. God is the moving force of the world, the ever-continuing creating where men are co-creators. "Chaque homme fait Dieu, un peu, avec sa vie," as one of the most illumined of the younger French poets (Arcos) says. Man and God are correlates of that mighty movement which is Humanity self-creating. God is the perpetual Call to our self-fulfilling. We, by sharing in the life-process which binds all together in an active, working unity are all the time sharing in the making of the Universe. This thought calls forth everything heroic that is in us; every power of which we are capable must be gathered to this glorious destiny. This is the True Democracy.

The state will come to be a true state when it is a true group made by the integration of the thoughts, wills, and feelings of the organised groups in ever ascending scale, the neighbourhood, the district, the city, the state, the nation, and the world groups. Just as the individual is greater in usefulness, and more truly a civilised man the more relations he has with other multiple individuals in organised groups, so, also, the group finds its greatest expression, its greatest usefulness, only as it reaches out to other groups. These larger groups in turn must attain their greatest usefulness by reaching out to other similar groups, and so on until the nation is

formed by the law of interpenetration and by the representation of the multiple man. The end of labour troubles will come when capital and labour are made into one group. The end of war will come when the nations of the earth are made into one organised group.

Stable international relations must be founded on the creation of an actual community of nations. An international organisation must not be formed merely for the protection of each individual nation, nor to preserve its rights. Genuine union can only be brought about by interdependence. When nations give up their sovereignty they will be freer than ever, just as the individual finds the greatest freedom when his will is identified with the will of the whole. International law must, therefore, be based on nations as members of society and not on individual nations regarded as sovereign powers. A sovereign nation is as unthinkable as an isolated individual.

International organisation of the nations of the world into an actual community affords the only solution to the problem of international conflict. The new and true sovereignty must be defined as interdependence, made up, at the same time, of interdependence which is the result of the interdependence of its members, and of the interdependence which looks out to other interdependences.

Such sovereignty would result:

(1) In the abolition of neutral nations. Every nation must be a member of the League of Nations or it will not be a complete world community expressing the composite thought, will, and feeling of all.

(2) Diplomatic relations will greatly change. There will be no further need for diplomatic deception if all are members of the same community instead of, as now, members of alien groups.

(3) One nation can not injure another without injuring the whole of society, because the injury is to the community,

which in an international organisation will include the whole of society.

(4) There will be no further thought of balance of power, because it is opposed to the idea of interpenetration, to a unified community. We must have diversity, not continually competing, fighting, and balancing, but unification. Co-operation —organised co-operation is to be the basis of international relations in the future. There must be a correlation of interests, the development of international ethics, the creation of the international will, self-evolving of a higher loyalty, and a full responsibility of every nation for the welfare of every other nation. Concession and compromise will not be adequate as the basis of an international agreement. Treaties will not do for such a basis. The only true basis will be a constitution which is the expression of the collective thought, will and feeling of the nations of the world. The higher loyalty will mean a patriotism that is not complete when a member of a national group works with all his heart for his nation alone, but a patriotism that is only complete when he is also working so that his nation may take its place worthily and helpfully among the other nations of the world.

As to the importance of an international league as a peace plan, peace cannot be an end in itself. It will come about naturally when the conflicting wills are integrated, when wills have been joined so that they have become the will of the whole. When ideas and interests compete, we have war; when they join, we have peace. In the family it is far easier to have "war" by each member's asserting his "rights" than it is to preserve peace by an integration of wills. The family which can reach an integration of wills—not one in which each member silently and stubbornly adheres to his own opinion, however—is one in which the individuals have had some practice in integration. The same is true of the neighbourhood. It takes tact to remain on good terms with all of the neighbours.

So, too, fighting between nations is the easy way out in a conflict of wills. To keep the peace is far harder, and requires more effort. Peace is far from the stagnation, which some would have us believe. Maintaining the conditions which preserve peace is a strenuous work, and will engage all of our faculties and talents, require our highest efficiency. War is not by any means the only " punching bag " whereon to strengthen our mental and emotional natures. The preserving of international agreement, for which trained minds and disciplined characters are necessary, will tax to the utmost the ability of the world citizen.

Peace hath her victories no less " strenuous " than war. Peace comes through the conviction of unity, war through the conviction of separateness. It is the conviction of separateness which has to be conquered before civilisation can proceed. Community must be the foundation stone of the New State.

The above principles based on social psychology are those on which the League of Nations must be built. A lasting league will not spring into being, full-fledged, but will be the result of a gradual growth as the nations learn better and better how to integrate their thoughts, wills, and feelings. It will probably never reach perfection. If in time it does, owing to the progress which humanity has made in its school, there will be no further need for it, and a far better institution will be found to replace it. In the meantime the way to form a lasting league is not to talk about it only, but to learn to do it by doing it.

The best way to prepare for the international interdependence necessary and for the training of the multiple individual who is to find his highest expression in the world community, will, no doubt, be in the smaller groups. The training for such world democracy cannot be begun too early in the life of the child, and it should continue every hour of every day throughout life. The school can use the principles presented by group psychology. Its object must be to train the child to fit into the life of the community, to work with others, not by himself.

This can be done by the use of the group method. Each child can be encouraged to make his contribution to the recitation, and be anxious to hear what every other child has to say, so that the result may be a better thought than each one alone could have created. Collective thinking can be taught through group recitation.

Difficulties in discipline can be met, or rather, will adjust themselves by the use of the group. A good example of this is the experience of the teacher of a sixth year class. She has an especially trying class made up almost entirely of boys, several of whom were retarded. Owing to unfortunate circumstances which occasioned its having six teachers during the previous term and to the fact that the one who handled them the longest seemed to have brought out a vindictive spirit in them, although there did not seem to be any innate meanness, that is, fundamental meanness, in any of them, the teacher in question had her hands full in breaking their habit of fault-finding and the attitude of having to fight for their rights. When a feeling of fellowship had supplanted this combative spirit, by means of group recitations, group study, and group activities whenever possible, there was still a disposition to exchange side remarks—though these had lost their former unfriendly tone toward one another—especially when they were interested in the subject under discussion, and the remarks were not always so "aside" as they might have been, and the lesson was often halted until peace was restored. The teacher came to dread the science and civics periods which were conducted as conferences, and during which enthusiasm reached its height, and she brought the matter up at the Good Citizenship Club which the class had organised, named, and conducted, pointing out how their interest, while being a good thing, was not resulting in collective thought as it should, but in the loss of time instead. The Club was asked to consider the matter, and to find the remedy if possible.

It was interesting to see with what earnestness the subject was discussed, and to watch the process of integration going on. The greatest offenders were the ones who had most to say. One suggested that the one who did not interrupt the lesson all week should be given a half hour off on Friday. This was objected to on the ground that it was bribery and not good citizenship. One suggested that a pupil be appointed by the president to take the names of the ones who gave an opinion out of turn, and that the list be presented to the Club for action at the following meeting. One boy objected, asking, "How would you like to be the one who had to take the names?" So this was decided to be too much like "tattling". And so the discussion went on with the result that a motion was duly passed that each pupil keep his own record and pass the record in at the close of the day. No miracle was wrought, and we cannot record that the habit of months was cured in one day, but there was an appreciable diminution in noise during conferences, and the whispering at other times when silence was necessary showed marked lessening.

After a few weeks' collection of the autographic records of the failures to consider the welfare of the group above individual inclination, the slips of paper were returned. The inference hoped for "got across"—there was great surprise evidenced by some as to the number of slips, but these, being in their own handwriting, were not to be repudiated. But far more important for that group of children than the mere fact that the order of the class was improved thereby, is the fact that each was made to feel his responsibility for the welfare of the group and that he had a part in the legislation which made for the betterment of the conditions under which it worked. Collective thought and collective will were used for collective happiness.

Group athletics, dramatics, and music will also help in preparing children for the neighbourhood, community, national,

and international life. Group activities teach solidarity, responsibility, and initiative.

Not only during childhood but also during adult life must the training for democracy go on. Adult education must mean an assimilation of new ideas. Because of the constant progress of life, it is necessary to adjust ourselves constantly to the changing conditions. The growing demand for University Extension courses shows that the public is beginning to recognise this fact. School Centres and Community Centres can be made the training ground for democracy, also.

We have outlined the principles of group organisation, and have endeavoured to apply them in working out principles on which a Federation of Nations should be built. It remains for us to consider whether any organisation in the history of the world has used any of these principles and has ever approached the conditions necessary for the ideal League of Nations.

Many see in the United States of America the nearest approach to a successful League of Nations. International leagues in the past were always accomplished by force, by the conquest of the weaker nations by a stronger which forced them to do as its rulers wished, but those who entered the United States did so voluntarily. It includes people of all nationalities, of all temperaments. It was not a nation at first, not even after the constitution was drafted and adopted. It gradually grew into a nation after many years of integration of thought and will. It has not by any means reached perfect nationality, but this is being worked out. When party politics have been replaced by group organisation, improvements are likely to come about. The United States is in the process of becoming, just as is the rest of society as well as the individual.

Let us examine the results of this experiment in integration. Professor Sarolea says:

> For one hundred and thirty years America was set apart and was dedicated to a political experiment untried in any other country or any

other age . . . She has overcome obstacles which elsewhere could not have been overcome. She had not to contend against reactionary traditions, or against vested interests . . . She was able to start with a clean slate. And now in the fulness of time, Europe, taught by her own tragic but purifying ordeal, is at last ready to benefit by the American experiment.

To Europe the League may be only an abstract theory. To every thinking American it is a living inspiration, and a concrete reality. In order to bring about a League, European nations will have to submit to radical changes in the methods of their government, in the very texture of their thought. They will have to break with their past. But America has only to be true to her ideals, to her traditions and to her institutions. By their whole history, by their temperament, by their faith, the American people have been prepared, and consecrated for the work which is to receive its consummation in the coming generation. . . .

America has been the most consistent, the most genuine, as she has been the most successful, democratic experiment that has ever been attempted. . . .

In an incredibly short space of years the alien becomes the citizen, the Jew loses the badge of servitude, the Russian, and the Pole, the Hungarian and the Serbian forget their hereditary fueds and are merged in a larger citizenship. In the old world nations seem to have lost the power of assimilating peoples of other origin. Neither Germans nor Russians nor Austrians in a hundred years were able to assimilate the Poles. The English cannot assimilate the Irish or the French-Canadians. On the contrary in a few years the spirit of America assimilates men of every race and language, it assimilates men of every religion and no religion. It transforms and transfigures them. It almost defies the laws of biology and ethnology, and manages to create a new physical type. Surely here again we are witnessing what I would call a moral miracle, here again there happened what never happened before on such a scale in all human history. Surely never in the entire annals of the human race has the magic of freedom and generosity been so gloriously revealed. . . .

. . . No casuistry and no oratory can disguise the fact that the federal convention from which the United States was born was a compact between free and sovereign states. . . . At the beginning the United States *was* a diversity and not a unity. To-day a century of common political existence has integrated the diversity into one commonwealth, and grammar itself, by using the words "United States" as a singular noun, has sanctioned the transformation of this plurality into one compact unit.

Miss Follett agrees with the last paragraph:

From 1789 to 1861 the idea of a divided sovereignty—that the United States was a voluntary agreement between free sovereign and independent states, that authority was "divided" between nation

and states—dictated the history of the United States. The war of 1861 was fought to settle this question. The two ideas of federalism came to a death grapple in our Civil War and the true doctrine triumphed. The war decided that the United States was not a delegated affair, that it had a "real" existence, and that it was sovereign, yet not sovereign over the states as an external party, for it is composed of the states, but sovereign over itself, merely over itself. You have not to be a mystic to understand this but only an American.

There has been an international experiment in which the principles based on social psychology have been tried out, partially at least—the United States—and this experiment has not been a failure, in fact it has been the most successful one of its kind in the history of the world. This would seem to indicate that a League of Nations based on the same principles would be one which would be more likely to prove adequate than any other.

If a League of Nations, as above outlined—a true thought organisation, will organisation, and happiness organisation—were an accomplished fact, illimitable possibilities for world progress would open up. With the disputes alone, which are likely to result in wars, settled, the vast sums of money now expended in armament and for war purposes of all kinds could be spent in educational work, in providing suitable recreation for the citizens of the world, the poor could be fed, and employment be guaranteed to all who need it, in such work as the making of parks and roads and the tearing down of slums. Of course this millennium will not come about in a few years, but only after many years of education of the citizens of the world in international citizenship. Only when it does come about will Burke's definition of the state be truly applicable to our World State—only then will the Federation of Nations be a

> partnership of the dead, the living, and the yet to be born in all virtue, all science, and all art.

Margarete Miklau

THEOSOPHISTS AND F.T.S.

By T. C. HUMPHREYS

IT must be increasingly clear to all thinking members of our Society that the gulf between a Theosophist and an F.T.S. is a matter worthy of serious attention. By Theosophist I mean here one who honestly endeavours to live the Truths in which he believes.

The purpose of this article is not an attack on the T.S. and all therein, but a sincere effort to point out certain unpleasant facts that are worthy of notice, on the ground that frank recognition of a flaw is half way to mending it.

There is, at the moment, far too much ignorant, but none the less outspoken criticism of our Leaders, and too little examination of our own shortcomings. Anyone conversant with the elements of Comparative Religion will admit that every earnest student who intelligently studies, learns and lives the ethical doctrines of any great religious movement, will arrive ultimately at the same stage, that of a very highly developed being. For the difference between a perfect Buḍḍhist and a perfect Christian is negligible, but there is all the difference in the world between a genuine Theosophist and a man of average development who happens to be a F.T.S. For it is the beliefs you live and not the beliefs you hold that matter, and in failing to recognise this fact many excellent people make their first fundamental error. There is no virtue in signing a membership form, unless the acquiring of fresh

and grave responsibility be termed a virtue. The mere right to place the letters F.T.S. after one's name does not imply that one becomes "one of the elect," as far removed from the ruck of humanity as humanity is from mud. Far from it. In many cases it merely means that someone too lazy to work out his own salvation hopes to find in Theosophical circles someone to do it for him.

Entrance into the Theosophical Society implies an opportunity for added knowledge. If this opportunity be ignored it may be many years before it comes again, but if it be taken and utilised to the full, that added knowledge implies a corresponding liability. For it must never be forgotten that knowledge and responsibility are inseparable. It follows that those whose sole motive for joining the Society is idle curiosity, or any motive other than a genuine desire to study and apply the truths therein to be found, had better keep away, rather than incur an obligation they are not prepared to perform. For the T.S. to-day is "stripped for action". Action is the watchword of the day, and while every honest worker is doubly welcome, there is no room on deck for those who, not content to do nothing themselves, would seriously impede the efforts of the hard-working minority.

What the Theosophical Society needs at the moment is a few more Theosophists. This is not sarcasm but Truth. Such as there are stand out like stars at night, and I for one bow down in reverence to them. There is more loose thinking, hypocrisy, emotional "slush," and unpracticable idealism in our Society to-day than ever before in a movement with equal opportunities. It is for this reason that thinking people have so little respect for Theosophy as represented by the Theosophical Society, and why so many of the best intellects in the Society are leaving it in disgust.

The T.S. in England (I cannot speak for other countries) is kept moving by a few sanely enthusiastic members of the

older generation who have the wisdom to ally their experience to the driving energy of youth. For it is on the younger generation that the continued outer existence of the T.S. ultimately depends.

Now there are two main difficulties which this nucleus of Theosophists has to face. Practical Idealism is a fine cry, but before it can be realised the Society must accustom itself to "Practicable Idealism". It is on earth and not in the clouds that reform is needed. Before we can spread what we hold to be the Truth we must establish contact with the outside world, and the only way of bringing this about is by presenting sane, carefully thought out schemes for solving the problems of the day. To this end Propaganda Lectures serve an excellent purpose in leavening and preparing current thought. But when all is said and done, the finest and the only lasting method of propaganda is that of personal example. If every F.T.S. really *lived* the ethical doctrines he is so busy teaching to other people, the world would leap forward in evolution, in a few years, a distance that it will at present take centuries of effort to traverse. For while the potentialities of the T.S. are stupendous, the actualities are in comparison pathetically small.

But apart from the vague, unpractical idealism of most of our members, the few genuine Theosophists in our midst have also to contend with the hopeless inertia displayed by many of the older generation. Let it be clearly understood at once that the rising generation have a respect amounting to veneration for that splendid band of pioneers who ploughed and sowed in early days that we might reap to-day. But the cry of youth is just. "You have borne the heat and burden of the day and earned your rest. We in our turn are about to go into the fields and labour. Yet we have our own way of working, our own ideas and way of carrying them out. We want to experiment, to break

new ground, to put our theories to the test, and try to realise our own ideals." Is that unreasonable? And yet everywhere are to be found these "limpets," motionless and immoveable in the council chambers, not only not moving forward themselves, but blocking the pathway into the future for those who still retain the driving energy of youth. Every Lodge knows, or has known, what a millstone round the neck of progress these few "older members" can be. As a result of this "dead wood" far too many Lodges present the same appearance. The same monotonous programme of Lectures, usually neither sufficiently elementary for chance visitors, nor sufficiently advanced to be of interest to those with some knowledge; an occasional series of Public Lectures, badly chosen and badly advertised; the same spiritless Question Meetings and moribund classes; and the same polite snub to the ingenuous suggestion of more youthful members that the Lodge should "get a move on" and break new ground. This snub is not only discourteous but impolitic. For it must never be forgotten that it is on the younger generation that the continued outer existence of the T.S. ultimately depends, and if they are not given a hearing, nor their legitimate demands considered, there will be none to carry on the tradition in days to come, when the present generation have passed on to another sphere of activity.

For, as soon as any person or body of persons gets into a rut, the life at once leaves the form which has proved itself no longer sufficiently plastic to contain it. Truth is too big to be confined within limits of human making, and if the Society is to fulfil its office in the world there must be no rigidity in the form in which the indwelling life is to find expression.

Those Lodges to which the above remarks do not apply are to be congratulated and imitated.

There is another point in connexion with Lodge work that is sometimes forgotten. It is quality not quantity that is

needed in the T.S. A few keen workers are of more use in a Lodge than a hundred drifters. It is a pity that so many people, whose sole qualification for membership is an idle curiosity, should be dragged into the Society by well-meaning but unthinking enthusiasts. The public have a habit of judging a Society by its individual members, and the criterion of judgment will be what they are rather than what they teach. It follows that such apathetic, if not actually unwilling members, inevitably lower the standard of the Society, and consequently its reputation in the outside world.

Time is short, desperately short, and while the amount of work to be done in the next few years is tremendous, the workers are all too few. By its very nature Theosophy can never be a "popular" movement, and the fact that the Society will always be comparatively few in numbers makes it all the more imperative that its members should supply in quality what they lack in quantity. But that quality can only be obtained by shere work. When a few more F.T.S. realise, as apart from placidly believing, that one may only become a Theosophist by work, hard, unremitting *work*, there will be some hope of genuine progress, both for themselves and the Society of which they are component parts. Take for an example the first Object of the T.S. The realisation and working out of Brotherhood needs character, not mere sentimental belief, and how much more does this apply to "developing the powers latent in man"?

Theosophy is not a hobby, nor is it an interesting topic of discussion over the dinner table, to rank with free trade and the progress in wireless telegraphy. But it is an attitude of mind, the very essence of which is that it differs widely from that of the man in the street. Now true originality, which implies deliberate divergence from the herd, needs courage, a very necessary quality in the search for Truth. For Theosophy, taken seriously, is the hardest proposition that

any man can face, as the very few who do take it seriously will testify. But a true Theosophist is above all things a pioneer, as distinct from the "drifters" in the stream of evolution.

Nor must it be thought that Theosophists are only to be found within the small circle of F.T.S. Many true Theosophists, men and women who are testifying by their lives to the truth of their beliefs, have never heard the word Theosophy. It is a useful word, but only a label, and of no intrinsic importance. Conversely we suffer in our midst the same collection of insincere, narrow-minded hypocrites that strangely enough invariably settle like a blight on every such movement.

Before one can be a Theosophist one must be a gentleman, a platitude that is curiously enough consistently overlooked by many well-meaning students of Theosophy. They apparently fail to recognise that an average gentleman, of whatever nationality, has travelled no inconsiderable distance up the ladder of evolution, and that his standard is a sound starting point for further development.

A definition of a Theosophist would be presumptuous and almost impossible; individual progress depends on the individual, and no two Theosophists are quite alike. But there are some qualities common to them all, qualities which should, but do not, distinguish every F.T.S. Perhaps the most notable feature about the average true Theosophist is his ability to ignore the call of opposing extremes, and choose instinctively the ideal Middle Path. He is strong with an unassuming strength, yet very gentle, and possessed of an unfailing courtesy to great and small alike. He makes no effort to enquire into the affairs of others, but reveals a sympathetic understanding of their troubles when related to him, and a willingness and ability to help when help is asked. He has an intuitive understanding

of his fellow men, and a wonderful capacity for appreciating alien points of view. He has learnt to recognise Truth when he sees it, and to seek it in whatever form it be hidden, with a sincerity born of conviction, and a courage that is the product of an indomitable will. He welcomes difficulties as tests of growth, and in the face of his cheery attack they melt away. He puts his Master's work first, his daily duties second, and his private ends nowhere at all. In politics his aim is Internationalism, in daily life the realisation and practice of Brotherhood. Finally he may be known by his unswerving loyalty to Those to Whom he has dedicated his life. Their work, the carrying out of the Plan, is his work, and in Their Service only can he find freedom and content.

Only the great can recognise the great, and such a man, having no pretensions, is not immediately noticeable in a crowd. Yet in a very short time his self-control and impersonal attitude to those around him, together with his quiet, unobtrusive dignity, have a marked effect on his environment. Nor is a Theosophist a prig, far from it, he has a keen sense of humour, without which he could never have reached the stage he has attained. In fact the few I have been privileged to meet have been the most charming, unassuming, loveable people I know.

In a word, they have acquired that elusive, indefinable quality of "bigness" which has characterised all the greatest men of history, and it is that quality of bigness that is so badly needed in the rank and file of the T.S. to-day.

We are living in an age of competition and therefore, to be respected, we must not only be efficient in our knowledge of Theosophy but a little more efficient than anyone else in whatever field of activity we are trying to influence. In these days the most highly trained applicant for a post usually gets it. Therefore we too must be highly trained, both as to intellectual efficiency in our knowledge of Theosophy, and

spiritual efficiency in carrying it out. With regard to the former it may be said in parenthesis that no one to-day can claim to possess even an elementary knowledge of his subject unless he studies the periodical magazines in which the latest discoveries and theories are put forward. For though Theosophy, being eternal, knows no progress, our knowledge of it increases every year. But this efficiency is useless if we expect the public to come to us. We must go to the public, and only where intellectual and spiritual efficiency go hand in hand shall we do the work for which our Society was founded; to bring back the Ancient Wisdom to a materialistic, and spiritually apathetic world.

One more point. The T.S. is painfully like a flock of sheep. Yet it is independent thought and courage to experiment that are so badly needed at the moment, and both are implied in that essential quality of leadership. For a Theosophist is above all things a man of action and a leader of men. By action is meant positive work of any kind. Intellectual leadership is as rare, precious, and necessary to-day as leadership in the sense of pioneer activity on the physical plane. But the time is past for dreamers, and action, as has been said before, is to be the watchword of the day. Yet much of such force for progress, as we have, is being wasted. If some of the energy at present spent on destructive criticism of people who know their own business, and are trying to do it, were spent on frankly examining ourselves, we should probably find that the task of eliminating our own shortcomings would leave little time for emphasising those of other people. The motto of our Society is—"There is no religion higher than Truth." This implies that every F.T.S. is essentially a seeker after Truth, and this is the fundamental link that binds him to his fellow-members, quite apart from the Objects of the Society. But it must ever be remembered that no two persons seek Truth along the self-same Path, for,

as the Buddhist says—"The ways to the Goal are as many as the lives of men." Unity as to the end, diversity as to the ways of reaching that common end, that should be our attitude towards our fellow-pilgrims on the way.

Be big. That, it is submitted, is the message of the times. But greatness is only acquired by years of ceaseless work, nor can it be attained in one life, or in two.

Yet the fact remains that in the life of every man and woman there comes eventually a time when nothing else seems "worth the wear of winning," and after all, as the task must be faced *one* day, why not now?

Around us lie the ruins of an outworn form, that served its purpose in a bygone day, but proved too rigid and too narrow to enshrine the evolving life. On those ruins will arise a new and finer form. But it must be plastic and adaptable, not prejudiced and hard. Its keynote will be Brotherhood, and greatness will be its aim, and we, we F.T.S., are entrusted with the task of laying its foundations, guided and controlled at all times by Those whose work we have undertaken to perform. This is at once an opportunity, a privilege, and a responsibility. He will be foolish who lets that opportunity pass him by.

Let us then try to live what we believe, and so in time be worthy of that proudest of all titles—A Theosophist. And when the Masters have at Their disposal a Society whose Fellows are all Theosophists, the dawning of a New Era on this weary world will shortly become a living Reality, rather than a splendid, but a mere Ideal.

T. C. Humphreys

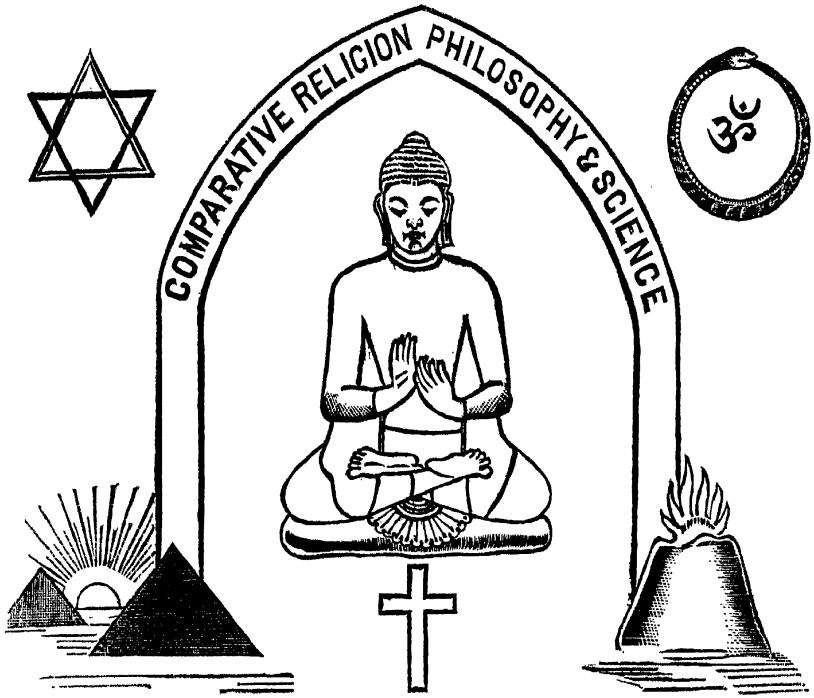
A CHANT

I AM filled with a great hunger; my heart cries out for union;
As I pass along the streets I long to take the wayside children in my arms;
I see the young mother bearing wearily her babe, and my heart aches for her;
I see the agèd women from whom all beauty has fled away, and tears leap to my eyes;
As the workers pass by me I see the lightlessness of their dull faces;
And the rich in all their power harden their hearts and dwell in separateness.

But why is this hunger in my heart?
What avails your yearning, O my soul?
Can your arms embrace all the children?
Can *you* bring back the light into weary eyes?
Can *you* soften the hard hearts of the arrogant?

No, but He comes whose arms are all-embracing;
He comes whose light dispels the deepest gloom;
Like candles in the windows of the village,
Lit one by one as daylight slowly fades,
Will kindle once again those earth-dulled faces;
Hope will light up their eyes, and Love reborn
Will walk the streets with gentle mien and kindly,
Shedding on all His beauty's quickening rays;
Hearts will sing once again like birds in spring-time,
And all the world rejoice in friendliness.

D. H. S.



THE KARMA YOGA OF RUDOLF EUCKEN

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

(Continued from Vol. XLIV, Part II, p. 684)

V

MAN, therefore, is the salvation of the universe. What is his nature? His nature is at once spiritual and material; "two worlds meet together in him". His psychical

functions must, however, be regarded as an extension of matter, a sublimation of it, if you will. The spiritual life

> bears a totally different character from that of the psychical life which forms a mere continuation of nature.

Speaking of the spiritual life, Eucken says:

> It is obvious that the new life is not an embellishment or a continuation of nature; it would bring with it something essentially new. . . .

The spiritual germ lies slumbering in each one of us. So long as it is lying dormant, the material nature has full sway, its undisputed sovereignty. The man is dominated by matter and his values and standards are of the world of the flesh. But when once the germ bestirs itself, that glorious irresponsibility, that chartered libertinism is no longer possible. It has shaken off its torpor and it must be the master of its own house. It has its own values, its own standards, and it will order its habitation according to them.

The first stage which marks the spiritual life in man is the negative movement.

> He now stands at the junction of two stages,

that is to say the *Pravṛtti* and the *Nivṛtti Mārgas*, to interpret Eucken theosophically. The negative movement is a movement of continuous repudiation and denial. Many a time will the tide of material forces rush in upon him, many a time will he be overwhelmed. But he must hold on; he must continually repudiate the hosts of *Māra*, no matter in what guise they come.

The negative movement marks the commencement, as it were, of the *Nivṛtti* Mārga, the upward ascent of life. It represents a definite break from the old standards and values. But the endeavour must still be ceaseless, for

> only through ceaseless activity can life remain at the height to which it has attained.[2]

[1] *Life's Basis*, p. 134.
[2] *Ibid.*, p. 255.

Life is action and not contemplation, and it is by action that the further opening up of spiritual life becomes possible.

But the endeavour must be of the right kind. It must be "right exertion," as the Lord Buḍḍha says. No deed that is impulsive, that has the taint of the flesh in it, or that originates from the "natural ego" of man, is genuine activity. The spring of action must be the spiritual life which is the habitat of the True, the Good, and the Beautiful. In the right kind of action, which is a sacrifice of the lower on the altar of the higher, one becomes oblivious of the petty interests of the lower self, and one's heart begins to beat in unison with the mighty heart of the One Worker. In pure action, one works in the one great workshop of the universe; then, for a brief moment of time, the individual spark slips into the Flame, as it were.

It is thus by "ceaseless activity" that man acquires "personality". And the personality continues developing more and more, appropriating more and more of the life of the Spirit, for we must remember that

> even when the best is achieved, it is only approximate.

So, by slow degrees, the negative movement becomes positive when nature is as clay in the hands of the personality. He is lifted far above the possibility of any surprise attack from the forces of evil; he transcends the limitations of time and space and gains immortality; he has not only "entered the stream," but he is now perhaps a pillar in the temple of God, a man made Christ. Those who have not developed personality, whose lives are lived wholly in the world of sin, they have evidently nothing that can persist. There is not the Kingdom of Heaven but the prison of the flesh. Immortality is not their lot. They are "lost souls".

The man who has reached the highest state of spiritual personality is

> in entire accord with the absolute, indeed becomes himself divine.

He and the Father in Heaven are one. He is master of life and death. But he is not spirited away to some region far away from

this dim spot, which men call earth

to enjoy for aye ineffable bliss. He is still a warrior as before, whose business or rather self-appointed task is to spiritualise society, to establish "the kingdom of reason and love" down here. "All walls of partition and all differences" have fallen away. His life is constant worship, his presence a benediction, he works without stint that God be glorified among men. Along with him society also is spiritualised. And more and more, in continued streams, will his rank be refilled from the men of the world. And society catching reflection from them will become transfigured like the grey cloud touched by the setting sun.

VI

One of the most conspicuous signs of the times is the emphasis laid upon the individual. Man is glorified above all things and beings. Modern philosophy is strong against making the individual subordinate to the Absolute, a mere aspect of it, a mere appendage. Is he merely a facet or a single manifestation of one universal mind, as idealism maintains? The complaint of the personal idealist and the pluralist is that absolute monism annuls and abolishes the individual. Hence Ward, for instance, asserts that finite selves are not merely modes or factors of an absolute mind but have reality and freedom of their own as distinct or separate from and independent of God.[1] The position of pragmatists like James and others is not far removed from Ward's. The spirit is in the air, and hence instead of making the individual depend upon the One, the

[1] See Preface—*Realm of Ends.*

dependence, at least in the case of Eucken, is sought to be made mutual. His existence does not depend upon God's whim or impulse of love. Man is not an arena but a fighter himself.

> Nor is man merely the theatre in which the drama is played out. His own action is essential to the movement; he plays, indeed, a decisive part in it.[1]

His individual endeavour does not concern himself alone. When he is fighting the battle for spirit the whole Cosmos is looking on with bated breath and feverish expectancy. For, his fight is of universal moment.

> Our labours and struggles have a significance which reaches beyond our finite sphere: they affect the welfare of the whole.[2]

VII

> No one doubts that human life forms the highest point of development that comes within our experience.[3]

But have we ever come across even a highly developed personality? Is not that a concept, and a legitimate one at that? Eucken has boldly gone outside experience on so many occasions. His system bristles with postulates. The Universal Spiritual Life itself is a gigantic postulate. We have indeed no quarrel with him over it, for postulates are absolutely necessary when without them no satisfactory inference can be drawn or when, with their aid, things obscure become clear. His "concentration points" are men and women. But why not supermen (*Jīvanmuktas*) also? Can we not posit their existence? There are men who are still living in their natural egos; there are some who have developed personality to some extent; there are, perhaps, a few who have developed it to the fullest possible extent. The man made

[1] *The Meaning and Value of Life*, p. 86.
[2] *Ibid.*, p. 90.
[3] *Life's Basis*, p. 110.

Christ may be regarded as the culmination of human evolution, though by no means as the summit of all evolution. You cannot draw the line and say: "thus far and no further" for, as Eucken himself says, "the best is only approximate". Nor can we ever think of a time when there is a complete cessation of activity. Even the most developed personality must be active in some way or other. But activity, howsoever impersonal, can never be fruitless. It will lift the world but it will lift the doer also. Thus the great sages who are सर्वभूतहितेरताः (ever intent on the welfare of all) are ascending higher and higher in the scale of evolution. So must also Eucken's "personalities".

Besides this, may we not go further and posit the existence of different orders of beings, like angels and Ḍevas. The spiritual life is surely not so poor as to be exhausted in only one mode of manifestation. It is so inconceivably rich that even for a partial expression in nature, other modes than men, and that a whole host of them, may without violence to reason be postulated. Surely, there is nothing in Eucken's philosophy to bind the Universal Spiritual Life to only one mode of manifestation. The objection that we cannot "experience" them is puerile. We cannot experience so many things on account of our limitations. But failure to respond to an impression cannot argue non-existence of it. We may conclude that as a postulate higher and different kinds of existences are not quite fantastic.

VIII

The ideal that Eucken has set before man is very high indeed. But is it possible for man to attain it within the brief period of one life? No matter how bold the spirit, how intrepid the heart, how ceaseless the endeavour, even an approximate realisation of such a lofty ideal in a single

life-time (from which the periods of infancy and boyhood and dotage must be excluded) must be beyond the dreams of any. Eucken complains that Idealism is aristocratic. But is his system any less so? His philosophy sounds the note of a perpetual fight with the lower nature. But the fighter must be a man of grit and stamina. He must be a person of determined will who will hold on to his ideal with his fist clenched and teeth firmly set. The majority of mankind, alas, prefer to follow the line of least resistance. Therefore, reincarnation also must be postulated, for it alone can sustain the magnificent superstructure of his philosophy.

IX

Eucken's philosophy is one of *Karma Yoga*. As Gibson says:

> Indeed of all philosophies extant there is none so saturated with the spirit of battle as is the philosophy of Eucken . . .[1]

This great emphasis upon *action* alone cannot satisfy all temperaments. Christianity has mostly failed to appeal to the intellectual man, because, taken out of its philosophical setting of the great gnostics, it has dwindled into a system of precepts and commandments. Those, therefore, who are devotional will find much spiritual food in it, and so also the practical man, for the dominant note of Christianity is Service. Now, Eucken also caters for one type of man—the practical. And so one need not wonder that his system has been treated with scant courtesy by philosophers. Bosanquet was of the opinion that Eucken's contribution to philosophy is not much. Prof. Radhakrishnan thinks that

> Eucken is more a prophet than a philosopher,

[1] *Rudolf Eucken's Philosophy of Life*, p. 87.

because

> he skips over the many metaphysical problems which are puzzles to philosophers of the present day.[1]

Aliotta does not notice him at all in his capital book—*The Idealistic Reaction against Science.* Perry thinks that Eucken's romanticism is irrelevant

> if philosophy be the attempt to think clearly and cogently about the world, and lay bare its actualities and necessities . . .[2]

Ruggiero voices the opinion of many philosophers when he says that

> there is something unpalpable in his theories; . . . over everything there hangs a certain vague and nebulous atmosphere which very often betrays an internal void.[3]

There is undoubtedly lacking in his philosophy that compactness, that mental robustness, that necessity which characterise a sound metaphysic. His metaphysic "expresses a state of aspiration," the characteristic peculiar to the prophet.

X

Besides this, Eucken (along with so many other philosophers in the West) gives a very narrow connotation to the word "action," by which he means liberation of energy, spiritual or otherwise, on the physical plane alone. But "action" has an all-embracing signification, including all possible and conceivable kinds of activities carried on in this world or in the inner reaches of being. Thus a man of contemplation or a great thinker is as actively working in the inner planes of being as the so-called "practical" man. He is letting loose forces, beneficent or otherwise as the case may be, but forces as real as any that we know of. Only the

[1] *The Reign of Religion in Contemporary Philosophy*, p. 329.
[2] *Present Philosophical Tendencies*, p. 154.
[3] *Modern Philosophy*, p. 114.

"action" to be a spiritual action must be असक्त (without attachment) and for लोकसंग्रह (the welfare of the world).

XI

There are many difficulties in Eucken's philosophy, but it must be conceded that it is of supreme value, the more so in a continent which has witnessed such sudden and swift shiftings of moral and spiritual values in recent times. For a long time it was a veritable oasis in the desert of Germany. And although, in the words of Perry,

> it is simply not, in the strict theoretical sense, a philosophy at all,

yet if philosophy means barren intellectualism, a divorce from actual human life as lived in the world, a sort of exaggeration of merely one aspect of life, an utter helplessness to raise man and society, and an aristocratic disdain to live with man in the mart and in the slum, then so much the worse for philosophy. Eucken's system, it cannot be denied, has a great inspirational power. His fervour, his earnestness, his downright sincerity permeate his works. And if, as a sort of discipline, one has to meander through the profuseness of his writings and to endure the almost exasperating repetitions and reiterations of the same thought, in different guises (which marks the prophet rather than the philosopher), one has always the consciousness of being in the presence of a thinker, who is professedly not a system-builder, but has a mission to the world—and that is that "man is not the theatre but the actor," and that his is the kingdom of Heaven if only he will claim it.

Krishnanandan Prasad

UNIVERSAL RELIGION[1]

(*Continued from Vol. XLIV, Part II, p. 706*)

PART V

IT is surprising what a very different (and more reasonable) story the Bible relates when revelation is treated in the manner we have suggested. It runs to this effect:

Jehovah *designed* the Universe and left creation *literally* to the Only-Begotten (the ONLY Being He ever created personally), who is therefore very correctly known as "the Son" and who, subsequently, became the Redeemer of man. The design for the "species man" was—A finite representation of the Infinite—GOD: Man was created in "the Image of God". Obviously, the quotation must mean that the expression was to be in the abstract of divine Attributes. Thus, feet express divine Omnipresence; hands express divine Omniscience; and so on. The actual construction or form of organs and limbs themselves play no part in the representation.

The animal part of the species man might have taken countless ages to evolve (as far as the Bible goes), for the point of the narrative is that the human type was set at the moment that man received his spiritual pose, when "God breathed into his nostrils the breath of life". It was *then*, *not* before, that man became "a living soul". This point is clinched when we remember that "life" in the ordinary sense is an *effect*, when certain material conditions are

[1] The Author's name has been withheld by request.—ED.

established, and not something super-added as was this "breath of life". The ordinary life must assuredly have been present from the time when the first superior species of the stone kingdom fulfilled the conditions of life and immerged into the vegetable kingdom of creation. The life alluded to in the Bible account of the creation of man then must have been the germ of another species—the lowest order of the Spiritual kingdom of creation?—which would account for man's dual nature.

We might imagine that, when giving effect to design, there arose a "difficulty" (if we may be permitted to use that word in connexion with divine Omnipotence) when it came to express divine Omnipotence in finite form; and the necessities for a free-will in man and for a dual-natured species will probably dawn upon us. A free-willed agent must, of course, actually realise what is "good" and what is "evil," and innately choose one or the other. Hence we can understand why it became necessary to place the possibility of evil within man's reach at the commencement of his career, and then to permit of his suffering the consequences of evil to the fullest limit; so that man might, eventually, eschew evil and prefer good, deliberately and naturally, and thus express the Image of the great Source of Morality.

The exact channel through which evil entered the human career is of the least consequence to man, however interesting the details might have been to some of us. What is absolutely necessary for man is to discover the specific meaning of evil so as to recognise it wherever it exists; and the Bible record reveals it to perfection. For instance, it would have served no useful purpose to an overwhelming majority of the race if it had only been satisfactorily described in scientific terms just how speech was conveyed by the serpent and to have given less prominence to the facts that evil (sin) is giving preference to a material (an apple) over the spiritual

(the Will of Jehovah), and that sin is associated with what an animal nature (the serpent) suggests in opposition to a spiritual demand (Jehovah's order). Looked at in this light we cannot fail to observe that the Bible account of man's fall is absolutely in keeping with our case.

With the approval of the Almighty, man's free-will was temporarily altered from a neutral to a biased position as a consequence of sin, in order, probably, that man might learn from experience eventually to adjudicate correctly through free-will, so as to express divine Omnipotence and Holiness. We say "temporarily" advisedly, because with the sentence went the proclamation of redemption. This would account for the period of divine Grace we noticed the species enjoying in the material kingdom of creation.

It may be noted that there is no distinct statement in the Bible that the divine Injunction not to eat of the forbidden fruit was received direct (as in Adam's case) by Eve, and it would appear that her act was not a deliberate depreciation of a spiritual value; for Divine Justice demanded but *one* perfect life (in the plan of man's redemption) in return for *one* (Adam's) perfect life that had been forfeited by sin. Thus, as the whole race had been contaminated by the sin of *one* man, so might that complete species be restored (on equitable grounds) to Divine Favour by the sacrifice of *one* man. Thereupon, Divine Justice being satisfied, free-will may be restored to its natural pose and the species permitted to proceed on its career, eventually, to exterminate sin, when Divine Holiness can again permit of direct communion between man and his God.

The problem must have arisen whence the ransom was to be provided. The Almighty could have certainly arranged for the creation of one; but the consequences of such a course are too palpably derogatory even to our finite idea of Divine Dignity and Resource to need comment. It would have been

playing at the game of creation. The solution, nevertheless, is an eternal display of boundless Love. Out of Love for the outcasted human race the Only-Begotten offered himself, and for the same reason the Father accepted the offer. The Son became a man for thirty-three years, showing the species how to appreciate spiritual values, and gave up his life as a perfect MAN for Adam and his progeny: a replica of the criminal, no more. There is then no "mystery" after all in the simple Bible story from beginning to end, and it is within the grasp of the most ordinary human intelligence (as it should be).

Having offered Himself as man's ransom, Jesus Christ has virtually purchased the race, and He has therefore a perfect right to prescribe who shall and who shall not benefit by His own act, as He does. His conditions are,

(1) "Come to ME that ye may have life";

(2) "Love the Lord thy God with all thy heart and with all thy soul and with all thy might; and

(3) Thy neighbour as thyself".

This is the sum of the doctrines of Jesus Christ, the Redeemer of man, upon which re-generation of free-will depends. Baptism, Confirmation, Fasting, Celibacy, Confession, Holy Communion, with all the elaborate ritual we see in the Christian Church, form absolutely no condition to the *full* participation of any human being in the benefit of the ransom paid for Adam.

Observe how even the Omnipotent respects free-will and does nothing to coerce it in this Bible account of the plan of man's salvation, exactly as we see Him work in Nature. Free-will is positively free, and therefore to have it re-born man must, on his own initiative, come to the Redeemer. It is imperative that the act should be deliberate and voluntary, and whosoever will not come THUS to HIM must perish, for very natural reasons. This is the crux of the matter to-day; yet consider how practicable is the stipulation to every one. Who

is it realises that free-will is biased towards the animal within and that nothing else can possibly restore it to the normal position? Let that one apply the acid test of experience to Jesus Christ's proposal and await the result.

PART VI

Having disposed of what is comparatively easy of assimilation, and which is vitally necessary to our case, we may now attack some of the more indigestible morsels of our viand.

It is surprising to notice the slenderness of the evidence upon which the Christian Church bases its doctrine of the Trinity. Jesus Christ is considered the second Person because it is stated that "God was in Christ reconciling the world unto Himself". But was He not doing so, it may be asked, through Manu, Buḍḍha, Confucius, Aristotle, Zoroaster, Mahomed and many other worthies since? If not, whence came their Light? *That* certainly could not have been inherent.

Then, in the matter of the third person—the Holy Ghost or Spirit: without going deeply into an analysis of the "astral body" Occult science, there are surely few thinking human beings who have not at some time realised the possibility of influencing another a distance away—in spirit—without being actually present in the flesh? How much more perfectly then must the Almighty (in Whose Image man was created) be able to do the same thing by His Spirit? But nobody thinks of declaring that for this reason the human being evinces a second personality. Why then attribute such an agency to the Lord of the Universe? The use of a personal pronoun by some obscure copyist in reference to the Holy Spirit is certainly not evidence, as the Christian Church affirms, that God has three Personalities.

Observe how Baptism has developed into a serious bone of contention in the Christian Church, to such an extent that

some deluded "Baptists" go the length of imagining that the rest of the species, who do not baptise in the manner they prescribe, are to be spectacles throughout eternity of an outrage to Natural law; *living* in one of the most destructive agencies known on earth—burning brimstone and of diabolic cruelty—eternal torment. To the unbiased mind, however, it must be apparent that, whatever the reason for this Baptist doctrine, Baptism does not affect the rebirth of free-will one iota; and to be consistent, if Jesus Christ is the Baptist's model, every human being should be immersed at the age of thirty years, *not* before, after every male has been circumcised on the eighth day in babyhood. On these lines, the doctrines which cannot be traced directly to Jesus Christ, such as Confession, Absolution, Confirmation, Apostolic Succession, etc., cannot be countenanced, no matter what holy apostle or holy synod may have to say on the subject. On the other hand, Jesus Christ most emphatically declared repeatedly that salvation depended solely upon transformation of the *spirit* in man and he denounced in no uncertain terms every tendency to place reliance instead upon ritual in this matter. The only reasonable course, then, one would imagine, would be to drop ritual altogether; but no, the Christian Church glories in the burning of candles and incense, the use of holy water, pictures, images, vestments, and the assumption of various attitudes in the form of worship, not one of which has the sanction of Jesus Christ. With such conspicuous disregard for consistency, is there any wonder that the Christian Church has failed in its mission? It may rather be wondered at that it has been so long tolerated; but the Bible furnishes the reason—it is on account of a *few* faithful followers of the "Lamb that was slain" for man. Let us remember that Jesus Christ, on His own assertion, came "to fulfil the law and the prophets" as well as to save man by regenerating his free-will. Man is directly concerned with the

latter object *only* and therefore, in the matter of re-birth, he has *not* to do what Jesus Christ (who did not require to have free-will re-born) did, but he must comply with what Jesus Christ prescribed as the cure for man's ailment.

The only ceremony instituted by Jesus Christ was the Last Supper. Since proclamation of the Almighty's intention to provide a ransom for man, the idea of a sacrifice for sin was thoroughly grounded into the Jewish nation (and through them into the rest of the species) as an antetype of what was to follow on Calvary. The Last Supper appears to be a commemoration service of this event, and the practical benefit to man thereby is only too apparent. For, how conducive to moral strength must it be thus to recall to remembrance, the boundless Love of the Father and of the Son in the plan of man's redemption; the fact that, as the material body depends for sustenance upon solid and fluid, so must man's spiritual body derive strength and life from man's Ransom; and the common ground of brotherhood upon which stand all who take part in the ceremony. It is a unique, complete and most practicable method of perpetuating at once the kinship between the Father, the Son, the human species, and man and man.

The Christian Church generally loses sight of the fact that the principle of evolution has not come to a full stop at man. Just as, for instance, a percentage of the Simian species is seen to have evolved by selection into the higher human species, so a select company has been foreordained to evolve into a higher spiritual species (divine nature the Bible calls it) from the animal-spiritual species man. Jesus Christ repeatedly made it clear that His mission was to declare His philosophy in parables, so that only those at the time "who had ears to hear and eyes to see"—pebbles of the required grade, by virtue of heredity and environment, for cutting and polishing by a special process of self-sacrifice into lenses of the first water—the "predestined"

could immediately benefit thereby. It was really the application of the principle discernible elsewhere throughout Nature: the survival of the fittest. And His command to this "little flock" was that *after* His departure they were to spread the glad tidings of salvation to every nation. Obviously, the restriction He had previously imposed would then be removed. So that there are two "calls": one, to the "household of faith," to be evolved into the "divine nature," and the other, to "whosoever will," to express the Image of the Father by the judicious use of free-will, as the species, man. The Christian Church has ceased to discriminate between these "calls" and the consequence, of course, is that every Christian expects to evolve into an angel some day, even if he repents on his deathbed or on the gallows (after perhaps depriving his victim of the eleventh hour repentance which he takes full advantage of).

It was just this fact of evolution of some of the species to the Spiritual kingdom of creation that appears to have been imperfectly transmitted by the earlier human mediums of moral Light (indicated in ancient Eastern philosophies) as the transmigration of man's soul.

Here then, at last, we can breathe a deep sigh of relief! Here is our desired haven—the Universal Religion *as taught by Jesus Christ*, in keeping with Natural law and meeting the most crying need of our species in all respects.

PART VII

We may now in conclusion sum up the results of our studies. Let us scrupulously avoid in the first instance the animal habit of conserving our faith within a fence dubbed with a name—like the votaries of Brahmā, Buḍḍha, Christ, etc. The faculty of worship in the human species is akin to hope, love, etc., in the spiritual kingdom of creation, and to

breath, sight, etc., in the animal kingdom. It is therefore just as absurd to break up the species into castes and denominations according to the manner in which men love or breathe, as to do so in the manner of worship. Man MUST worship, and worship ONLY the Lord of the Universe—his heavenly Father. Let him do so in the manner most suitable to environment—whether in a temple, pagoda, joss-house, church or under the vault of heaven. Let him eat, drink and clothe himself as environment suggests. Universal Religion is a natural constitution which does not entail a levelling of habits resulting from natural causes, so long as spiritual values are respected.

Man must "stay" his mind upon the Lord of the Universe for the supply of all his animal and spiritual wants and for the arrangement of his environment. Prayer is the only spiritual channel through which (what pertains to the animal kingdom of creation) man may communicate with the Spiritual kingdom; and therefore man must pray "without ceasing" to remain in touch with the invisible kingdom to which he belongs. Prayer is also a force, but its true element being the Spiritual kingdom it is misapplied when resorted to, to obtain purely animal (material) gain. Consequently, man may not pray (but work) for the supply of his animal wants, although they may be made known in his prayer. In order, then, to "stay" the mind upon the Father, the correct attitude in prayer would appear to be to commune with Him, laying bare all spiritual and animal wants and then leaving it to His Love and Wisdom to devise ways and means out of every difficulty.

Man must "rest" in his Redeemer by prayer (since that is the only channel of communication with him now that he is no longer a man) by seeking guidance for the judicious use of free-will in every thought, word and deed. The more frequent these appeals, naturally, the quicker will maturity

of the re-born Will be attained; and the more complete this "rest" the earlier will result the subjugation of that detestable animal instinct known as self.

Lastly, man must ever be on the "watch" to lose no opportunity (in every thought, word and deed) to express the Image of his heavenly Father, in the ordinary course of that state of daily life in which he finds himself.

Thus, man may launch out by faith (as he must in any case do) into the ever-present future, keen on carrying out his responsibilities as circumstances arise before him according to his heavenly Father's plan, with his vision cleared by promptings from his Redeemer. Life then will surely be worth its trials and man cannot help but love his brother.

What of the future? "It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is"—that, obviously, does not apply to man as a species, since the type has been set. But, we may confidently affirm on the same authority that the race will be resurrected with perfect material bodies; for "so in the resurrection of the dead . . . there are celestial bodies and bodies terrestrial". Man will be resurrected with a material body "sown in corruption" (death) and "raised in incorruption" (a perfect body), and the same spiritual body—character—since it is quite evident from the Bible that man is to be judged after death, and therefore his character alone (which was built up in the previous life) can be so treated. Thus, the whole human species will have ample opportunity (if never before) to secure re-birth of free-will at the hands of the Redeemer. They will live on probation for a fixed period (known as the millennium), when those who fail to comply with type will be finally rejected as unfit for existence as man.

It is quite possible that this forecast lacks pungency to be readily palatable to animal taste generally; but let us remember that we are not out for sentiment and we are adhering

strictly to facts. If there are members of the human race who will take advantage of the conditions and indulge their animal appetites the more in this life, it is because such characters have atrophied to an alarming extent; but these unfortunates (in addition to suffering the effects of evil causes now) will have to come back, step by step, undoing then what they do now, and we may be sure from experience that "climbing down" in this fashion will be by no means enjoyable.

"Then cometh the end," when the Redeemer shall have completed His task and will hand over the human species to the Lord of the Universe according to specification—a finite expression of the infinite, divine Image.

METAMORPHOSIS

IF those shape-changings yet may be
That Ovid and his kindred sing,
Make me a broad bird-haunted tree,
Earth-rooted, but with heart to spring
So heavenly high that, when the glades
Hold it as truth that all is night,
I may assert above their shades
The flouted legend of the light.
And when the dark is dark indeed,
And jungle voices round me jar,
I with such scrutiny would read
The promise of a single star,
That instantly my nested tongues
Should scatter news of darkness gone
When slowly down my thrilling rungs
Should step the golden feet of Dawn.

JAMES H. COUSINS



THE TWELVE SIGNS OF THE ZODIAC

AS A KEY TO *THE SECRET DOCTRINE*

By J. KRUISHEER

(*Continued from Vol. XLIV, Part II, p. 730)*

Capricornus.—In order to understand Capricornus we must again first turn to the Samskṛt name of this sign, *Makara,* which is to be translated as five-sided or pentagon, which immediately indicates the Hierarchy of the Manas, the five-pointed star, the image of man, in which Kāma-Manas is united with the higher Manas. The five-pointed star is therefore the symbol of the "Master".

Makara may be compared with the Kumāra, and the Kumāras—also the Dhyan Chohans—are the fifth order, the soul of the five elements, one might say. (There are really seven elements, but here again the two highest are still concealed from us). In India and in Egypt the Ḍhyānis (of the sixth order) were associated with the crocodile, and their dwelling place is Capricorn. These expressions can also be located in Indian Astrology, for *Makara*, the tenth sign of the Zodiac, is also translated "crocodile". He is the Dragon of Wisdom or Manas, the intellectual and fifth principle. The crocodiles in the Sacred Nile are also five in number and the original Godhead—the God Toem, establishes this in his fifth creation.

It has already been remarked that Capricorn is the symbol of the Master and we also see that this is the sign under which the Saviour of each great religion is born, and that during this period the Sun, on December 21st, enters this sign. This explanation of all the previous signs—by which it has been shown that the Zodiac is the symbol of evolution—leads naturally to the conclusion that this tenth sign must be that of the birth of the Sun-god.

In man also is the mystic birth of Christ possible only when he is no longer governed by matter, but on the contrary has himself matter under his control. When Virgo and Scorpio are again united in one, then only is it possible for the Holy Child to be born. After man has again united in himself the double creating power—represented in Virgo and Scorpio—he creates in his heart that holy image, the true spiritual Being.

Makara is sometimes translated as "Dolphin" and sometimes also simply as "Water-form," the Chariot of Varuṇa. With the Greeks, the Dolphin was also the chariot of Neptune-Poseidon. Under several names—in Egypt again as the Fish of the great Horus—we find this animal time and again, also with the Chinese, symbolising this tenth sign.

It is related of the first known Chinese Emperor Fohi—one of the World Saviours, the Founder of the original religion and philosophy of the Chinese—that, while he was meditating by the water over the secrets of nature, an animal, half horse, half dragon appeared before him. This animal had four legs yet its body ended in a snake. On its back were scales and on each scale glittered secret signs, smaller at the tail and larger on its breast and back. This dragon reflected itself in the water, and its reflection showed the image of the same signs. Thereupon, according to tradition, this Dragon instructed Fohi in the Secrets of Nature.

Besides its connexion with the word Kumāra, *Makara* is also associated with the number five, as we have already found. Of this number five, *The Secret Doctrine* says that it is the symbol of the Spirit of the Everlasting Life, and includes in itself earthly love and human constitution, as well as divine and demoniacal magic, just as the Universal is contained in the Individual Heart of Being. It is the Star, the Majestic, the Magnificent.

Aquarius, in Samskṛt *Kumbha,* literally Waterpot, is dedicated to Indra. Indra is one with Bṛhaspati, born into the universe out of heaven and earth; his dwelling-place being in the highest heaven. Of all the gods Indra is placed highest by the Indians. The loka over which he rules is Svarga (heaven), whence also called Indraloka, and his city Amarāvati, is situated on mount Meru, which mountain, according to an esoteric explanation, applied to man, is the organ of spiritual clairvoyance; when this organ comes into operation, the hidden secrets of nature lie revealed before his spiritual eye and man becomes like unto the gods, which can happen only when Manas and Buddhi are united.

Pisces will finally elucidate the explanation of the previous sign, Aquarius. This last and twelfth sign of the Zodiac always appears in connexion with the Saviours of the world.

Among the early Christians, Jesus was continually depicted as a fish. With the Hinḍūs, Vishṇu took the form of a fish in order to find the Veḍas again, as they had gone astray during a flood. The fish therefore is clearly the symbol of the Avaṭāra.

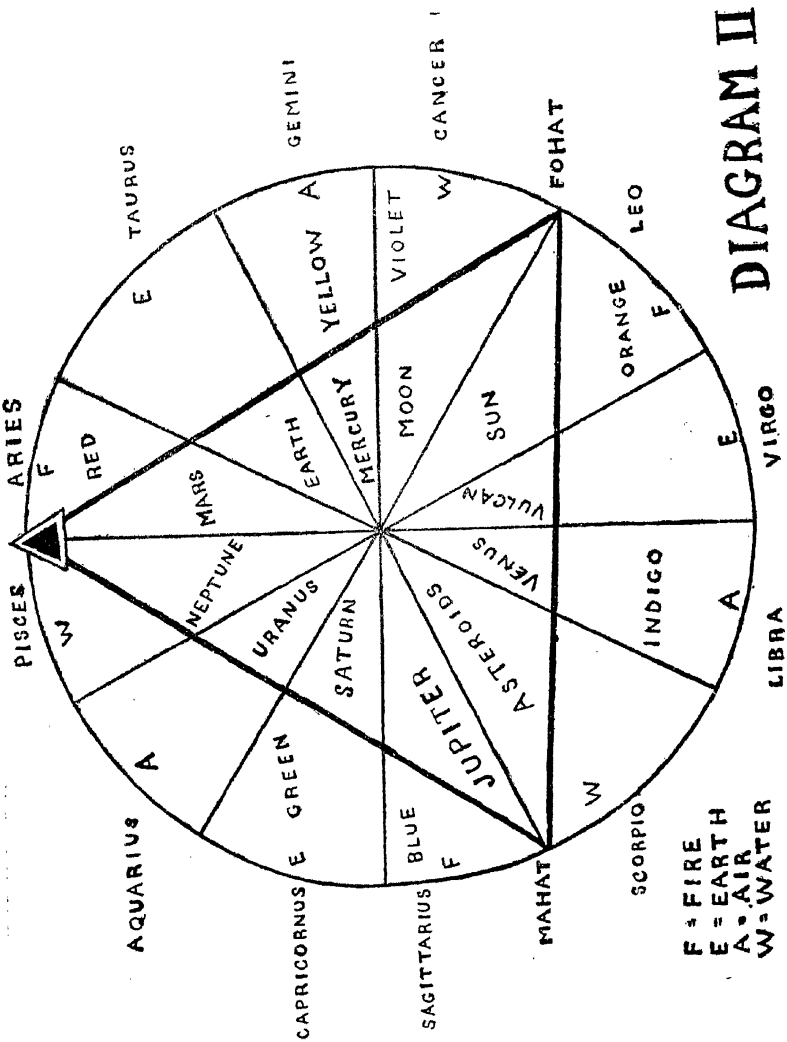
The Samskṛṭ name of this sign is Mīnam and transferred to numbers, it gives us five, referring to the five elements, according to Subba Rao. The principal of these is water, not H_2O, but the universal solvent of the alchemists, the liquid in which, according to them, everything could be dissolved. It is really very remarkable that these last three signs of the Zodiac, which have to do with the evolution of the real, reborn man, are associated with water, and that all the envoys of this Hierarchy appear out of water.

We can again illustrate the connexion between the last three signs as follows, when we consider that we said already that Capricorn represents Āṭma-Buḍḍhi, gifted with Monadic individuality. Capricorn is then the image of the perfected man, who saves humanity by throwing himself in the water of Aquarius, or material incarnation, and there becomes Pisces. We can also see the last four signs as a picture of the Manas development and the final result of this. In this connexion Sagittarius—dedicated to Gaṇesha in the Brahman Zodiac—gives us the key, as the sign is the synthesis of the three following ones.

According to the legend, Gaṇesha lost his head in the battle, and obtained in its place, an elephant's head. Gaṇesha is therefore always represented with an elephant's head. Now the elephant is the symbol of Initiation (think of the Sacred White Elephant) and then Gaṇesha becomes the symbol of Esoteric Wisdom. The three last signs can therefore be depicted as the representation of Initiation.

We shall now first of all follow the already mentioned division of the Zodiac into three sets of four: (1) Aries-Taurus-Gemini-Cancer; the Unrevealed: (2) Leo-Virgo-Libra-Scorpio;

the Creating: and (3) Sagittarius-Capricornus-Aquarius-Pisces; the Manifested Logos. In all three cases the first sign forms



the synthesis of the three succeeding ones, thus Aries, Leo and Sagittarius respectively.

In studying the signs separately we saw why the point Aries is always taken as the beginning, and that it represents "that which gives birth". It is therefore the Unborn, Eternal, Self-existing—the One without a Second—the One Everlasting Original Cause. With the Egyptians, it was Ammon, the god with the ram's head, the hidden Uppermost Spirit. (Ammon-Ra was the Producer, the Creating God and the second aspect of the hidden Godhead, symbolised as such in the following four signs, with Leo as synthesis). Also, according to Subba Rao, the word Aja (the Hindū synonym of this sign) refers to the everlasting Brahmā, as Aja means "without birth". Here therefore we have the "starting-point" and the point in which everything returns, at the same time—the Central Heart, from which all life-streams are sent out.

It is also remarkable that the first sign is also always associated with power, and the ruler of this sign is Mars, the colour red. Here therefore is the synthesis of the three following signs, Taurus, Gemini, Cancer, which we found represented respectively the Word, the Double (Androgyne) and the Tetractys.

For "in the beginning was the Word" and all things are made through It, and without It is nothing made that is made. Through the Power of Taurus—the Word (Sound)—the Androgyne is created, the double Principle, Spirit-Matter, and out of the mutual working of these Two comes the Tetractys, the threefold aspect of Praṇava (Word). We therefore see here, as it were, the gradual development of the One Unmanifested, until a new point is formed, in which the powers again concentrate—Leo. In the point Aries these first four signs lay hidden or asleep; they were present therein in potentiality and we see them coming to development in the other three.

In the same way we find the signs Virgo, Libra and Scorpio represented in a dormant state in Leo. Leo—the synthesis of the three—we found to be the symbol of the

Jīvātmā in the Microcosmos, being the same spiritual essence which animates the universe, a ray from it and the Life-Principle. In the Macrocosmos it is Fohat. The Ruler of Leo is the Sun—the colour orange.

In the three signs which follow Leo we find the symbol of the lowest manifestation. To facilitate the study, it must first be pointed out that the point Libra is the lowest point of manifestation; it is the opposite pole from Aries, the point where the down-going or out-going power of Aries turns back and becomes up-going or in-going power; involution becomes evolution. In Libra the most material point is therefore reached. The Life-Power—Prāṇa—going out from Leo, is reversed in the three following signs into the world of phenomena—Nature.

As it seems easier for us to understand this in the Microcosmos than in the Macrocosmos, we shall take this as our guiding-line. Leo, as we have said, is the life-giving Power in man, Prāṇa, which gives life to the three following principles (in Macrocosmos, Fohat). We also observed in our study that the earlier double sign Virgo-Scorpio (Libra was inserted between and as a point and is not counted) was the symbol of the division in the manifested world of the Androgyne into male and female, with the therewith associated possibility of the mistaken application of creating powers—the distinction therefore between good and evil (Libra)—and therewith the development of choice in evolution, of the power of distinguishing between good and evil. I therefore associate this double sign Virgo-Scorpio with the two poles of the etheric double, while Libra would thus be the material body (which is not counted in the esoteric arrangement of "principles"). This sign represents then at the same time the mysterious "ring pass not".

We also know that with the division into the two sexes out of the Androgyne—in the Third Root-Race—the Lords of

Venus descended to endow the Race with Manas ; the sign Libra has therefore the planet Venus as ruler, and its colour is indigo. At the same time that the Spark of Manas was stirred up, the brain and nervous system came into working and the " third eye " disappeared.

Pluto sometimes is said to be the ruler of Scorpio and this planet is the chief one of the Asteroids, the group of very small planets (probably one planet broken into pieces) which lie between Mars and Jupiter. This group—the Asteroids —could therefore very well be the symbol of extreme division.

From this group of Four, we see then the Creating Logos turn again from the lowest point upwards (or inwards), forming the Essence of the third group of Four, the Manifested Logos (Mahat) symbolised in Sagittarius, with Jupiter (blue) as ruler. This sign is thus associated with Manas in the Microcosmos. The Cosmic Mahat is the Demiourgos, the Great Builder, who represents the activity of the creating Thought-power (the four preceding signs) on this higher level. We thus find again that it comprises in itself the three following signs—Capricornus, Aquarius and Pisces. All these four —as we already saw in studying the signs separately—have to do with Initiation. They also represent human evolution, the raising of spirit out of matter, and indicate the last half of a period of manifestation, in which everything gradually moves back towards its origin.

Bearing now in mind what we have till now discovered, we can yet take another division, which will give us a fuller insight into the meaning, namely to divide the twelve signs into four groups of three, called after the four elements—Fire, Air, Water and Earth.

The first and principal group of three (or the first △) is that of the Fire-Signs—Aries, Leo and Sagittarius—which represent Life, the Life-side, (Brahmā, Vishṇu, Shiva or in

man Aṭmā, Prāṇa, Aura) and which are the origin and core of all the others, a point we have already repeatedly remarked.

The following group of three (or second △) symbolised by the most mobile element—Air—is that of Spirit; Gemini, Libra, Aquarius or in human principles Buḍḍhi, Manas and Buḍḍhi-Manas. In this connexion it is noteworthy that these three signs all refer to a double. Buḍḍhi (Gemini) comprises in itself the double aspect Spirit-Matter in one; Manas (the two scales of Libra) can move towards both sides, going over either to the spiritual or to the material side. Aquarius represents the Waters of the Universe and is generally shown as two undulatory lines, also referring to the inseparable double—Space and Time.

Then we come to the element water, which is also represented by three signs (or the first ▽)—Cancer, Scorpio, Pisces. In these three signs we find the secret of Form. Cancer expresses the Primitive Representation, called by H.P.B. in *The Secret Doctrine* the Chaya or again the Sūkshma Sharīra; Scorpio, the Liṅga Sharīra (etheric double), after which the human body is formed, and Pisces, the Kāraṇa Sharīra, the Mystic Form, which will be the aim of human evolution.

Finally we have still to mention the three earth-signs (or the second ▽)—Taurus, Virgo and Capricornus. We see herein the Kāmic principle, by which Taurus would represent Kāma; Virgo, Kāma-Manas, and Capricornus the connecting link between Spirit and Matter—the Antaḥkaraṇa—the Way, the Path, the Saturn principle in us, represented by the colour green.

Fire	Aries	Ātmā
or	Leo	Prāṇa
Life	Sagittarius	Aura
Air	Gemini	Buḍḍhi
or	Libra	Manas
Spirit	Aquarius	Buddhi-Manas

Water	Cancer	Sūkshma Sharīra	(Chaya)
or	Scorpio	Liṅga Sharīra	(Etheric double)
Form	Pisces	Kāraṇa Sharīra	
Earth	Taurus	Kāma	
or	Virgo	Kāma-Manas	(Ego)
ract Matter	Capricornus	Antaḥkaraṇa	(Ākāsha)

In this division the mobility of the symbol of Virgo-Libra-Scorpio must be continually born in mind and for the sake of clearness we can recapitulate what we have discovered, grouping it anew.

The three Logoi—the Unmanifested, the Creating and the Manifested—each rule one successive sign of four Elements. The Unmanifested, symbolised by the first four signs, thus represents each of the four Elements "in germ or in capacity"; the second or Creating—the following four signs —represents each of the four Elements in "being"; the third or Manifested—the last four signs—represents the four elements in "reality" or rather in "activity".

The First is the Essence or Centre (Will), the Second is the Moving or Radiating (Wisdom), the Third is the Manifested Reality or the Circumference (Activity).

If we classify them thus, the three fire-signs, giving life, refer respectively: Aries to Life in Germ or Essence (Jīvāṭmā), Leo to Life in Being (Prāṇa), Sagittarius to Life in Activity (Aura).

Of the three earth-signs Taurus refers to matter in essence, matter as an abstract, thus without form (Kāma), Virgo to matter in being (Kāma-Manas) and Capricornus to matter in activity (Antaḥkaraṇa).

The three air-signs, symbolising Spirit, represent then Gemini, Spirit in Essence (Buḍḍhi); Libra, Spirit in Being (Manas), Aquarius, Spirit in Activity. (Buḍḍhi-Manas).

And finally the three water signs represent the Form side of the universe; Cancer, Form in Embryo (Sūkshma Sharīra, called by H.P.B. in *The Secret Doctrine*, the (Chaya)

the Original Form or Primeval Image; Scorpio, Form in Being, the temporary reflection of the first-named (the Liṅga Sharīra or Etheric Double) and Pisces, the final result of the whole Path of evolution, that transparent Chariot, Form in Activity, in which the fully-developed Adept remains in His own Plane and through which He is placed above the lower forms—and also above the human evolution. (Kāraṇa Sharīra.)

An important fact must be observed here, namely, that on our present standpoint, we are situated in the full stream of evolution, that, in other words, the four elements in embryo and in being are fully represented, but which is not the case with the four elements in activity. As they are in activity, this activity is not yet finished, so that the four last signs also represent the not yet reached goal of this Cycle of Manifestation. Thus we could also say that they predict the future, as when Sagittarius, Capricornus, Aquarius and Pisces respectively represent Life, Matter, Spirit and Form as they will do with man when he has reached the end of his course as man, that is when reincarnation will be no longer necessary and when other fields of activity will lie open before him.

Regarding these Elements and their relation to "The Beginning" we find a reference in *The Secret Doctrine* II, p. 185, and specially about the most difficult one: Earth and her relation to Kāma.

Kāma is the personification of that feeling which leads and propels to creation. He is the *First Movement* that stirred the One, after its manifestation from the purely Abstract Principle, to create. Desire first arose in IT, which was the Primal Germ of Mind; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.

Absolute, everlasting Movement—Parabrahma—in this motion throws off a "fleece" and that is Energy, Eros. And so it changes into Mūlaprakṛti which is still Energy. This Energy changes still more in its irrestrainable movement and becomes the Germ of the Atom and is then on the third plane.

And Mars, Eros is Kāma-Ḍeva. H. P. B. says regarding Kāma:

> Kāma (according to Atharva-Veda) was the first-born. Neither Gods nor Pitṛs nor men have equalled him. In That first arose Desire which was the Primeval Germ of thought-power (as philosophers have discovered) which is the link which binds Being to Non-Being, or Manas with pure Āṭma-Buḍḍhi.

In *A Study of Consciousness* Mrs. Besant gives an explanation of this.

> With the birth of Consciousness, its position can only be described as one of "feeling".
>
> Expansion is the feeling of pleasure.
>
> Contraction is the feeling of pain.
>
> This original state of consciousness does not reveal Will, Wisdom and Activity; feeling precedes them and belongs to Consciousness as a whole.
>
> Feelings belong to the Will-Desire aspect, which is the first which shows itself as a splitting up within Consciousness.

Feeling thus splits into contraction and expansion of feelings, and so reveals the three aspects:

Memory (of pleasure and pain)	...	Thought-aspect
Longing, etc.	...	Desire-aspect
Clutching, etc.	...	Activity-aspect

Here also we see feeling or desire (Kāma) described as that which existed first and we can understand the words of H.P.B. "Kāma is above all the divine desire for the creation of happiness and love"—the First Cause of Manifestation. Kāma (desire) is therefore the first movement (Power-Energy) which becomes the Germ of the Atom. Primeval Matter, the symbol Earth.

J. Kruisheer

(*To be concluded*)

GHOSTS IN SHAKESPEARE

By G. HILDA PAGAN

SOMEWHERE in the early dramatic *critiques* by Mr. G. Bernard Shaw, he refers to a period of his youth during which the characters in Shakespeare's plays were a great deal more interesting and attractive to him than any of his own nearest relatives. I daresay a good many of us have experienced something of the same mood. For one thing, the average people one meets with in daily life do not speak in words of compelling beauty or rhythm, nor enlarge one's ideas of human nature in a few concentrated scenes and acts.

I cannot truthfully say that these charming characteristics of Shakespeare's people are to be found in the company of his ghosts. They are, after all, a very small company numerically, but they make an exceedingly instructive subject for study all the same.

The ghosts occur in four plays: *Richard III*, *Julius Cæsar*, *Hamlet* and *Macbeth*. The first of these, his earliest original tragedy, gives us little more than an instance of dream ghosts, and we should also note that in the same year the young author was writing his fascinating play of fairy life, *A Midsummer Night's Dream*. From then onwards, we shall clearly find, his knowledge of the supernatural was progressive, as was all his grasp of life and skill in craftsmanship. By the time of *Macbeth* he was thoroughly versed in witchcraft, necromancy and so on.

Perhaps one should just mention that the two latest plays of all, both produced after he had retired to Stratford, each contains a vision, the one in *Cymbeline* in pagan times of gods and ancestors; the other, in *Henry VIII*, of angels. Both are very bad, so it is satisfactory to know that they were interpolations by other people. Probably the theatre had new lights, or something like that, or wanted to cater for some craze for pageantry. In the previous year *The Tempest*, from Shakespeare's own hand, had included a masque of the goddess Ceres and others, delightfully done.

But to return to our subject of ghosts proper. How, we must ask, were they stage-managed in the days of Elizabeth and James? The stage was then, as Mrs. Charlotte Carmichael Stopes, among others, has described it:

> A proscenium which projected into the pit, with uncovered wings. At the back was the players' house, through the doors of which the performers made their entrances and exits, and the upper windows served for balconies, castles and palaces. Above was a projection acting as a partial roof over the stage, technically called "the Heavens". The front of this was generally supported on pillars rising from the stage, which were utilised for various purposes by the actors. . . . There were also mechanical contrivances by ropes and pulleys to raise gods and spirits to "the Heavens" . . . The stage was also evidently furnished with trap doors. In Ben Jonson's Poetaster (1601) *Envy rises from the ground.* Marston in his *Antonio's Revenge* (1602) uses the same device, and doubtless (continues Mrs. Stopes) *ghosts entered in this way from beneath the stage.*[1]

In those days the imagination of the audience was much more alert than it is now. Being good listeners, they "collaborated" more with the actors (as Mrs. Stopes puts it) and, as Shakespeare himself once requested in a prologue, *pieced out the imperfections with their thoughts.* The public was highly educated in music, and accustomed to good verse, but pictorial art was almost unknown in England at that time. We, on the other hand, are apt to be somewhat passive spectators—quite passive indeed if accustomed to cinematographs, for generations we have also been treated to pictures,

[1] *Shakespeare's Industry*, by Mrs. C. C. Stopes, pp. 204 and 213.

photographs, stage scenery and so forth, but the Elizabethans expected no such aids to their enjoyment. And another point, known from diaries and letters of the day, is important to take note of: *the acting was superb.* Shakespeare himself played the Ghost in Hamlet and it has been described as his highest achievement on the stage. We know him to have been *excellent in the quality he did profess—i.e.*, in the calling that he followed as an actor.

But let us first take the apparitions in *Richard III*, Act V. The King, after a long series of villainies is confronted, the night before his defeat and death in battle, with the ghosts of all those whom he had murdered in order to gain the throne or to keep himself safe upon it. He is asleep in his tent, after a scene in which there is some evidence of his nerve at last failing him. "I will not sup to-night," he tells his friends.

> Give me some ink and paper.—
> What, is my beaver easier than it was?
> And all my armour laid into my tent?

Various anxious questions follow, and he calls for wine.

The poet—still, as already said, a young author—rather naïvely lets us also see the righteous "Richmond" who has come back to save England from the usurper if he can (and who, after the next day's victory takes the throne as Henry VII, thus ending the Wars of the Roses). On the stage the two tents are both set up, and the spirits, rising in turn between them, address first Richard and then his rival, with words of doom for one, and good cheer for the other. The little princes smothered in the Tower are of course among the long series of victims, and their speech runs:

> Let us be lead within thy bosom, Richard,
> And weigh thee down to ruin, shame and death!
> Thy nephews' souls bid thee despair and die!—
>
> (*To Richmond*): Sleep, Richmond, sleep in peace and wake in joy:
> Good angels guard thee from the boar's annoy!
> Live, and beget a happy race of kings.

Buckingham is another familiar figure from the play who thus appears, and bids the tyrant king:

(*To Richard*): Oh! in the battle think on Buckingham,
And die in terror of thy guiltiness.
Dream on, dream on, of bloody deeds and death:
Fainting, *despair*; despairing yield thy breath![1]

(*To Richmond*): I died for hope ere I could lend thee aid:
But cheer thy heart, and be thou not dismay'd.
God and good angels fight on Richmond's side;
And Richard falls in height of all his pride.

The audience is allowed to see first one dreamer, and then the other, awaken in his tent after this—Richard in abject terror and, for the first time in the play, crying out with a prayer for help. He has mocked at religion all along, and definitely set himself to do evil, and he soon comes to his ordinary waking self again,

Soft! I did but dream.
O coward conscience how dost thou afflict me!
The lights burn blue. It is now dead midnight.
Cold fearful drops stand on my trembling flesh.
What, do I fear myself? there's none else by;
Richard loves Richard; that is, I am I.
Is there another murderer here?

Richmond, on the contrary, speaks of:

The sweetest sleep and fairest boding dream
That ever entered in a drowsy head
Have I, since your departure, had, my lords.
Methought their *souls*, whose *bodies* Richard murder'd
Came to my tent, and cried on victory;
I promise you, my heart is very jocund
In the remembrance of so fair a dream.

The play ends after the battle next day, and even if these dream ghosts be but fantasy, one must admit they have thoroughly prepared the audience for the outcome of the fighting. It may be noted, that in Act I of the same tragedy, the Duke of Clarence, before his murder—famous for the butt of Malmesey wine, is afflicted with terrible dreams, prophetic of his speedy end.

[1] The italics are mine.—G. H. P.

After this early tragedy, Shakespeare made no excursion into the supernatural for a period of eight years. There is nothing in the lyric Tales of *Romeo and Juliet*, *Richard II* and *King John*, however sad they are, to favour ghostly visitations; and in the histories in which Sir John Falstaff bulks large—in both senses of the term—no ghost could possibly assert itself. The same thing applies to the many brilliant comedies of this busy period. But when we get to the central portion of Shakespeare's creative output, another period of eight years begins, in which one magnificent tragedy after another was written, unrelieved by comedies of any kind. The first of these, in 1601, was *Julius Cæsar*, and in it—chiefly a drama of thought, Brutus, who is the real hero of the piece, is haunted by the dead Cæsar whom, for state reasons, he had killed. We are told *how Cæsar loved him*, and we see, in the early acts of the play, Brutus' mental struggle as to whether it is his duty to join the conspiracy or no. Brutus is a fine type of Stoic philosopher, generous-hearted, balanced and unselfish. He is given to thinking out life's problems and to meditation. He would have all men *swayed* by *reason*, and we know from his own lips that *no man bears sorrow better*.

In the early parts of the play there are various references to the superstitions of the time. *A Soothsayer* warns Cæsar, in the street, against *the Ides of March*, *i.e.*, the date of his assassination; and when the day approaches, the common people are terrified by an earthquake and thunder and lightning—always considered to be evil portents. Calphurnia, the wife of Cæsar, has a warning dream which almost persuades him, for her sake, to stay safe at home. Exaggerated accounts of the storm are brought to them—blood had been dropped on the Capitol from *fierce fiery warriors fighting in the clouds*,

And ghosts did shriek and squeal about the streets.

There is an uncanny message, also, from *the augurers* to whom Cæsar had sent a servant, telling him to

> bid the priests do present sacrifice
> And bring me their opinions of success.

The catastrophe occurs, as prophesied, and a long war ensues. We see the end of it in Act V, when Brutus and Cassius alike, in ancient Roman fashion, kill themselves rather than fall into the hands of their conquerors. This is at the battle of Philippi, and during the night preceding it, Brutus is visited by *Cæsar's ghost*. This is no dream, for Brutus is awake, reading by the light of a single taper in his tent. His boy Lucius has just sung to him, and like the other servants, fallen asleep.

Enter the Ghost of Caesar

Brutus: How ill this taper burns!—Ha! who comes here?
I think it is the weakness of mine eyes
That shapes this monstrous apparition.
It comes upon me.—Art thou anything?
Art thou some god, some angel or some devil,
That mak'st my blood cold and my hair to stare?
Speak to me, what thou art.

Ghost: Thy evil spirit, Brutus.

Brutus Why com'st thou?

Ghost: To tell thee thou shalt see me at Philippi.

Brutus Well;
I shall see thee again?

Ghost: Ay, at Philippi.

Brutus: Why, I will see thee at Philippi, then.—*Exit Ghost.*
Now I have taken heart thou vanishest;
Ill spirit, I would hold more talk with thee,
Boy, Lucius!—Varro! Claudius! Sirs, awake!

Brutus is terribly shaken, hardly credits his senses, and accuses his attendants of having *cried out* in their sleep. From this, and from his words *monstrous apparition*, I think we may conclude that the Ghost of Cæsar must have been almost unrecognisable with wounds, besides having difficulty in speech and an unearthly sort of voice. It most likely

represented that part of Cæsar's nature that had lingered near earth-life, conscious of hardly anything but his murder and the words he himself had last pronounced—*Et tu Brute.* Brutus, we must also notice was worn out by the campaign and the news of his wife's death had just arrived, adding an almost unspeakable grief to the sorrow that he felt for Rome; and on the evening of this very night he had been subjected to the severe emotional strain of the quarrel and reconciliation with his best friend and fellow-general, Cassius. All these facts are evidence of Shakespeare's understanding of the circumstances that most "naturally"—if we may so employ the word—lead to the seeing of ghosts. Next day, shortly before his own death, Brutus confides to Volumnius, an old schoolfellow, that:

> The ghost of Cæsar hath appeared to me
> Two several times by night: at Sardis once:
> And this last night here in Philippi fields.
> I know my hour is come.

It is exceedingly interesting to note that in *Plutarch's Lives*, from which Shakespeare took his story, it is Brutus' own evil genius that haunts him. For dramatic purposes—perhaps anticipating the murdered King Hamlet in his next play—Shakespeare altered this spirit to Cæsar's Ghost, and, to his last moment, its baneful influence lingers in the mind of Brutus. Thus, over the dead body of Cassius, he exclaims:

> O Julius Cæsar, thou art mighty yet!
> Thy spirit walks abroad, and turns our swords
> In our own proper entrails.

Brutus then also gets a slave to hold a sword that he may *run on it*, and dies with the words,

> Cæsar, now be still;
> I killed not thee with half so good a will.

G. Hilda Pagan

(To be continued)

SOME THOUGHTS ON THE CONGRESS

By S. M. S.

TRANSPORTED within three days of the closing of the Congress to a village far away in the mountains, one is tempted to ask oneself why it is that we seem often to seek for God in the midst of crowds.

Yet the strange thing is that often we find Him there; and many must have proved it to be so at our Vienna Congress.

The occasion was unique: it was the first time since the War that most of our members in Central Europe had been able to meet together; large numbers had never attended a Congress before, nor had met any of our leaders; while, in the interval since the holding of the last European Congress, the face of the world has changed, and peoples have changed with it.

It was a marvel to me how so many from widely scattered parts of the world had found their way to Vienna. It is computed that at least 1,100 members were there, while thirty nationalities were represented. Many had come at great sacrifice; but, as our Vice-President said, in his speech closing the Congress, the difficulties and the sacrifice were all worth while. There are few whose hearts would not echo these words.

We had six crowded days of the Theosophical Congress, followed by two full days devoted to the Star Congress, and another day, the last given to the Round Table. We all agree that nine days in succession are far too many, and do not enable us to get the best out of the opportunities offered, or to be quite at our best. But the circumstances were unusual, and anyhow the experiment was made, and experiments are always useful.

I am not going to try to record the numbers of the lectures and meetings or their subjects; there were of course many extra meetings put in, business and otherwise, that were not in the programme; many valuable suggestions made, and several significant beginnings, which we believe the future will justify. Some there are who think that these impromptu meetings and discussions, sometimes among large groups, sometimes among groups of two or three, were the most fruitful part of the Congress. Certain it is that they brought many people previously unacquainted with each other together in a quite special way, and the links thus formed will not be broken.

The great Concert House, in which all our meetings were held, in one or another of the three halls or other rooms, is a very dignified building and is of an immense size, so that we had always plenty of space, and this is a very great advantage.

The thought must have come to some who are keenly interested in the League of Nations that here in this Congress was indeed the living nucleus which it so badly needs, if only the units composing that nucleus could realise it, and take the League of Nations into their hearts. I could not help feeling also, if these representatives of so many peoples and tongues could have done so three years ago, how different the world might have been to-day.

For, at this Congress there was a real warmth of brotherhood, which melted all differences as the sun melts the snow on the nearer hills. And I am bound to add that this was immensely contributed to by our Vice-President, Mr. Jinarājadāsa, who in his beautiful little speech at the opening of the Congress asked us all to make a point of shaking hands with as many as we possibly could, no matter whether strangers to us or not, as that in itself would make a link. He was the servant of all, responding to every call, performing graciously both greater duties and smaller duties and some which one might have thought were not duties at all, from the beginning to the end.

And over all, also from the beginning to the end, the spirit of our President.

S. M. S.

BRAHMAVIDYĀSHRAMA, ADYAR

THE second session of the Brahmavidyāshrama will open on October 2 at 9 a.m., when it is hoped that the President's engagements will permit her to give the opening lecture.

The curriculum of studies of last session will be followed, with some modifications. There will be two lectures daily (excepting Sundays and Wednesdays) from 9 to 11 a.m., in the reading-room of the western section of the Adyar Library. The afternoons from 3 to 5 will be given to library research and the expressional side of the students. New students are on the way from England, Holland and America. A busy and inspiring session is anticipated.

Grateful thanks are tendered to the American Theosophists who have sent a balopticon electric lantern for illustrating lectures without slides. Unfortunately a bulb was broken in transit, but it is hoped that it may be replaced in time to dedicate the lantern early in the session. Thanks are also tendered to the Carnegie Trust for a number of valuable books on oriental exploration and research. Will some poetry-lovers furnish our library with a set of the most recent books of the new English and American poets?

JAMES H. COUSINS,

Principal.

THE THEOSOPHICAL FIELD

DURING last month we heard of the Japan disaster, so perhaps it is not strange that we have also received the following two accounts; one of a recent great change, the other referring to an ancient one. All these changes make one think and ponder, so that we may be alert and not "set" in our ways and thus prepare for the future.

The birth of an island is described in a report received by the hydrographer's office from Capt. George B. Genereaux, master of the steamship Jacob, who declared he was an eye-witness to at least part of the phenomenon.

Recently,—while he was on his usual route from Singapore, the captain said that a violent disturbance was noted on the surface of the sea at latitude 10 07 north and longitude 109 00 30 east, where a mass "dark in colour, with straight sides, about 100 feet in height and between 2 and 3 miles in length" had risen above the water.

"There were breakers along the entire length," the report said, "where the sea was washing away loose material. Repeated explosions were noted, causing large waves. These continued at intervals of about one minute for more than an hour."

The island has been officially named Tagawa, but on most charts is designated "New Born".

The second account comes from the scientific periodical "Discovery".

This brings us to the borders of our "lost Atlantis". Whatever caused the disappearance of this huge land mass, and whether or no we accept Kober's theory of subsidence owing to corrosion as a reasonable explanation, certain it is that Atlantis did once exist. We have not only geological, but also botanical and zoological, evidence in support of its existence. It was more than an island, and it stretched from Brazil to Australia, even including a vast portion, if not the whole, of Africa in its extent. Geologists call it Gondwana Land and calculate that it existed some 20,000,000 years ago!

The *Australian Association of Psychology and Philosophy* should prove a most useful society for those who desire to keep abreast of the times in these great avenues of knowledge. This association has been formed

for the purpose of promoting in Australasia in such ways as are possible and desirable the study of and research in Psychology and Philosophy in all their branches.

One of its first steps has been the inauguration of a quarterly journal called *The Australasian Journal of Psychology and Philosophy*, the first number of which was published in March of this year. This journal will constitute a local medium for the discussion of all questions

relating to Psychology, Philosophy and Social Science. It will record new developments in these subjects, and will endeavour to stimulate local research by publishing original work of Australasian students. This journal is edited by Emeritus Professor Francis Anderson, with the co-operation of representatives of all the Australasian Universities. All members receive free and without further charge the *Australian Journal of Psychology and Philosophy*. The opinion is expressed that,

> whatsoever be the degree of success which attends the exhibition of Australian Art in London, the one thing that seems tolerably certain is that Heysen's work will create a great and lasting impression, for it will give the Londoner a clear idea of what this vast continent of ours is like

It is a foregone conclusion that Norman Lindsay's work will make a great appeal to all those who are capable of understanding it, and needless to say it should be better understood there, than it is here. His water colours, his pen drawings, his etchings—all are alike exquisite, and all alike bear the imprint of his remarkable personality of his rare and astonishing genius.

* * *

The Christian Healing Mission conducted in Australia by Mr. James Moore Hickson has reached Western Australia, where the same features may be noted as have been chronicled in all the other states, namely, a certain number of definitely reliable cures of illness and disease of long standing which have responded to no medical treatment, extreme reverence and simplicity at the services, which, to those who have been privileged to attend them, have been the experience of a lifetime. In an interview granted on his arrival, Mr. Hickson was asked whether the Missions in Australia had been as successful as those elsewhere, and, whether the attitude of the people here differed in any material way. He replied:

> If I were to compare Australia with India, there is a great difference. In India, people are essentially spiritual—the spiritual comes first in their lives They did not want to be convinced at all by any reasoning or arguments. From the highest caste to the outcaste, they all say. "We know that this is from God, we feel the Power." You see they were spiritually awakened to deserve the power and get behind the messenger. I don't make any difference between Australia and England. In such countries a man looks at the thing more from the intellectual standpoint and wants to reason it out

Prof. Franz Cizek's Art School in Vienna gives a young, self-conscious, strong art. For most of us it is not attractive and the first impression does not give us the idea of beauty. A determination to understand will give the senses an intimation of the hidden beauty of this complicated and yet simple expression of modern art.

Cizek's device is "nothing artificial, taught and learned, but an unfolding from within". This art has no tight compartments, no

fixed rules formed by past centuries; the way is free, all senses must be able to receive and express the impressions of the outside world. In this school of art the student must look out for himself, must find his own way of expression.

There is no hoary tradition, his own talent, great or small, must be his guide, and will show forth in his works. Prof. Cizek divides these art-expression in two groups : an internal and an external.

The internal art is based on religion : the contact of the soul of man with the cosmos. The external art is a new-born art, without parents, without relations. In the Art school of Cizek you see for the first time the spiritual basis reflected, renewed in the rhythmic new movement. No part of Cizek's school is to be found where the life-force of modern times is not expressed.

* * *

The Lodge in Tokio was formed in 1920 by Dr. James Cousins Professor Teitaro Suzuki is President of the Lodge, he is now living in Kyoto and works at his remarkable researches in Eastern Buḍḍhism. In his review *Eastern Buḍḍhism* he publishes his researches and those of Mme. Suzuki and other collaborators.

Prof. Sylvain Lévy, an eminent Sanskritist, recently travelling in Japan, congratulated Prof. Suzuki on his arduous work in a field of research so little cultivated, the different Buḍḍhist Sects in Japan; and for throwing so much new light on the subject. He is ably seconded in his researches by his wife, Mme. Suzuki. It is a great pleasure to the Theosophical Society to have this distinguished pair among its members.

During her visit to Japan Mme. Manziarly met Mr. Barbier St. Hilaire, F.T.S. of France, who is doing all he can to help the Theosophical Movement in Japan.

* * *

August Bethe writes an article in the official organ of the German and Austrian Section, *Theosophisches Streben*; on the necessity of using German expressions for the innumerable Sanskrit terms in Theosophy, as the foreign words repel inquirers and newcomers to Theosophy, and gives them the wrong impression, that Theosophy is too difficult to master. We got Theosophy from India through England, so it is given us in Indian-English language. For us Germans, it is necessary to give Theosophy in German language, to make it attractive and comprehensible to the simplest German student. The Sanskrit terms are the greatest stumbling-blocks and we have to eliminate them, if

ever we want to make Theosophy a world-religion. Luther's translation of the Latin Bible into German had such a far-reaching influence, because Luther spoke to the people in their own language.

In *The Secret Doctrine*, Vol. I, page 50, H.P.B. says:

> As this work is written for the instruction of students of Occultism and not for the benefit of philologists, we may well avoid such foreign terms.

Argentina is such a big country that it includes all climates, the torrid, the temperate and the cold. The population is growing fast by immigration; it is now about 8 millions and a fifth of them live in Buenos Aires.

At the time when Mrs. Gowland came to Argentina, 1919, there already existed 6 Spanish Lodges, but no English Lodge. Mrs. Gowland formed the first and only English Lodge, "The Beacon" in March, 1920. It has 63 members of which 52 are very active. The English colony consists of fluctuating members; so it is very difficult to get hold of them.

In December, 1922, a French Lodge was formed in Buenos Aires. It has 9 members. Just now there are in this big country, with its widely dispersed population, 10 Spanish Lodges, 1 English Lodge and 1 French Lodge.

At the General Convention held July, 1922, Mrs. Gowland was elected General Secretary of Argentina (including Bolivia, Paraguay, Uruguay). The number of Lodges of this Federation is 14. The ideal for which Mrs. Gowland is working is to unite all the States of South America in this Federation, to prove the possibility of spiritual Brotherhood in South America.

It is a remarkable fact in Argentina, that a woman was elected General Secretary, Mrs. Gowland manages the affairs of the Section with infinite tact and intelligence. Her great enthusiasm and strong faith in the cause rouse the members to great activity.

In these notes from the Dutch East Indies, reference is made to some of the activities there. Batavia Lodge is the possessor of a fine lecture Hall well lighted and ventilated and with ample accommodation, and courses of lectures are given throughout the year either in this Hall or in the adjoining study class room, both to students and to the general Public. A syllabus is printed and issued each month giving particulars of the various activities, lectures, study classes, meditation groups, etc., to be held during the month.

Several magazines are published by the T.S. in Java, the official organ being *Theosofie in Ned.-Indie* which appears on the 1st of each month. Others are the *Theosofisch Maanblad* in Dutch, *De Gulden Keten* for children in Dutch, and *Pewarta Theosophie* in one of the vernaculars, generally Malay.

The office of the General Secretary is in the main group of buildings of the Headquarters. In the Dutch East Indies there are 45 Lodges and centres scattered over some of the Islands, and, when it is remembered that the area of these Islands is together equal to about half the size of Europe excluding Russia, while the greatest geographical distance is greater than the distance from the West coast of Ireland to Constantinople, it will be realised that the work of keeping in touch with the various Lodges is no light task.

In *The Daily Telegraph*, London, we read that:

Mr. Thomas Edison, the "electrical Wizard," is applying his genius in trying to discover where souls abide after death, he admitted this to newspaper reporters yesterday. He declared that in the search for truth he had made much progress. Mr. Edison is not a believer in spiritualism, as generally understood, and so far he has not found it possible to demonstrate the existence of life beyond the grave. He is proceeding on scientific lines, however. He has already convinced himself that the human body is made up of entities, which are intelligent. He believes that when a person cuts his finger it is the intelligence of these entities that heals the wound. The entity that gives life and motion to the body is finer than all the others, and lies infinitely beyond the finest scientific instruments. Mr. Edison has faith in the Supreme Being who looks after the destinies of the world. All his thoughts and energies now, he said, relate to life after death—where the soul goes, what form it takes, and its relations to those now living.

J.

NOTICE

THE Manager of the T. P. H. will be glad if any member possessing the Reports of the Annual Convention of the Theosophical Society for the years 1889—1907 (inclusive) will kindly give them for reference. Address: Manager, T. P. H., Adyar, Madras.

CORRESPONDENCE

MR. LEADBEATER REPLIES TO MR. LOFTUS HARE[1]

DEAR SIR,—My attention has been drawn to an amazing attack upon me, made in the February number of your magazine by a certain Mr. Hare. He disinters from an old number of THE THEOSOPHIST an account of the life of a contemporary of Zoroaster, and finds fault with the date assigned to him, the spelling of the names incidentally mentioned, etc.

On these matters he has, of course, a right to his own opinion; but when he proceeds to insinuate that I copied the story from some Persian book he commits a gratuitous impertinence.

I have never asked Mr. Hare or anyone else to believe in that story or in anything else that I have written. That which I see I put on record when it seems to me of interest; whether people accept it is exclusively their affair, not mine. It is open to any man to doubt whether I have observed correctly, or to suppose me to have been in error in my deductions; but he has no possible right to accuse me of bad faith because he does not agree with what I have seen.

To fix dates in ancient history is no easy matter; I do my best, and I have often taken an amount of trouble, of which my carping critic can have no idea, to establish the accuracy of even an unimportant point; but I make no claim to infallibility.

For the spelling of the Persian names I can take no responsibility. What I heard I tried to reproduce phonetically; but the result was so weird and uncouth that I appealed to my Pârsî friends, and either accepted such spelling as they suggested, or endeavoured to indicate their pronunciation as closely as I could.

I have never pretended to be a leader in the Theosophical Society, and I hold no office therein, though I have been a member for forty years.

We are but at the beginning of the study of the science of clairvoyant investigation; surely better work can be done by quiet and temperate comparison of results than by the gross rudeness of unwarranted accusations of deceit. Can we not at least begin by the ordinary courtesy of crediting one another with common honesty and good intention?

Sydney, Australia C. W. LEADBEATER

---

[1] This letter was written to the Editor of *The Occult Review*, September, 1923.

SCIENCE, OR GOD MANIFESTING AS KNOWLEDGE

THE undersigned is of the opinion that some sentences in Dr. Annie Besant's exquisite study about science[1] may be apt to lead to misunderstandings and not quite correct notions; he therefore asks you kindly to publish the following:

According to the Article western scientists seem to be trying to make science national. I want to lay special stress on the fact that to-day science cannot be and is not anything else but international. The Science of the civilised world, especially that of Europe cannot be mistaken for the War-Technic of all the great powers in the East and West, although it is, of course, worked on a scientific basis. One branch of technic can never discredit our real Science, and only that branch ought to be discarded. Fear and imagination are, however, exaggerating and it is said by money-greedy authors of sensational novels that German chemists and physicists are "working" eagerly to discover all sorts of destructive poisons, it is also said however that America is in possession of the most devastating poison that ever existed, and that this poison was already on board of ships to be brought over to Europe just before the end of the War.

A more serious, and rather sad symptom, however, consists in a sort of boycotting of German University men and Institutes, which fact forced the "Neutral" Sven Hedin to his well known step in order to counterpoise this psychosis.

It is certainly true, that some Nations, owing to circumstances, *do* specialise themselves in some branches of science and their technic shows decidedly national characteristics, for instance: French and German railway bridges and railway systems; but science, science itself, remains the blessing and common good of all nations, that are spiritually and culturally equal to it.

I want to emphasize that Science does not know any kind of patents or monopolies. These are used and unfortunately needed by technic only, because the materialisation of technical ideas needs capital, which according to its nature wants to be secured, and must be so. As long as the world will not be brought to an ideal Communism and as long as private capital has its right of existence, the patent has its right just as well. True, every discoverer can and ought to give away his ideas—as every owner of an orchard ought to open its gates to all the children in its neighbourhood and every rich man ought to share his money with the poor.

Now, the real discoverer of the electro-magnetic wireless telekinesis was neither Bose nor Marconi, but Prof. Herz. He gave us also its precise theory, and he, though of western origin, did not patent his discovery, which is the real basis of all that came after him. Marconi was only the technicist, who came after Herz the great scientist, and who applied the latter's method in a more practical way. All the rest was capital's affair which, by the way, does not only

[1] THE THEOSOPHIST, May, 1923.

recognize owners of material goods, but owners of spiritual goods as well as in the cases of " copyright ".

Just to show that the West and western Science have also in themselves the pledge of true spiritual development and knowledge of God, I want to remind the reader of the last pages of Kant's : *Allgemeine Naturgeschichte und Theorie des Himmels* (each page of which is mystic) and of Kant's whole philosophy as well as of Spinoza, Leibnitz, and leaving unmentioned all German pantheistic philosophers I want to quote one of the greatest living physicists, Max Plank, discoverer of the Quanten Theory, who closed his public lecture (February, 1923, at the Prussian Academy of Sciences in Berlin) with words that are, so to say, the answer to the wish expressed by our President, when she says at the end of her article :

Once let Science again be the material side of Religion, once let the School of Science be again a part of every temple . . .

Let us hear Max Plank :

Science and Religion are in truth not opposed to each other, but need one another in every seriously thinking man, to complete each other. Surely it is not by mere chance that the greatest thinkers of all ages were at the same time of a deep religious bent, although they did not make a show of their holiest of holies. Only through co-operation of the powers of Intellect and those of Will grows Philosophy's ripest and most delicious fruit : Ethics. For Science also heaves ethical values to the surface ; it teaches us above all love of Truth and Awe. Truth throughout ceaseless to attain more and more precise knowledge of Nature and of the spiritual world around us, Awe by our wondering gaze at the ever Unfathomable, the divine Mystery in our own bosom.

JOSEF NEMCSEK

LETTER TO MR. ERIK CRONVALL[1]

I am sorry that I have not replied to your letter before this, but circumstances have prevented me. I thank you for your letter. I have recently received the President's answer to this, published with your letter in brochure form.

In my opinion the one fault in your letter is that you have not spoken quite plainly enough. This has given an opportunity for a vague reply to certain vague statements, whereas if you had, so to speak, given chapter and verse, a definite reply would have been the result.

I am inclined to agree with you that the original broad platform of Theosophy is in danger of not being maintained. It cannot be maintained, in my opinion, as long as any one person cannot state his or her opinion frankly and freely without fear of being considered disloyal. Personally, I do not like the word " loyalty " and the personal devotion it has come to imply in the T.S. We have been told, over and over again in the past, that we need believe nothing which does not appeal to our reason, it matters not how poor our reason may be

[1] General Secretary, T.S. in Sweden.

nor who says we ought to believe. This has been always to me the very basis of all Theosophical teaching. I wish that there was not this talk of disloyalty in the T.S. directly anyone disagrees with a statement made by any one of our leaders. The President has no more willing follower than I am, but I reserve the right to disagree with her if my reason tells me she is not right in any one thing. I joined the T.S. on that spirit of freedom and absolute individual development which it promises. I understood that in the T.S. personality counted for nothing. But I find, as you have evidently found, that personalities count a great deal with some people.

To conclude this argument, it seems ridiculous to me that because we do not agree with all certain leaders say or teach we should be counted as outside the pale of true Theosophy. And as I do not wish to have the charge of being vague levelled at me, my only cause for complaint, in this connection, is the Liberal Catholic Church being, or almost being, considered an off-shoot of the T.S. I am willing to admit that I have a prejudice against the very word Catholic, and that this prejudice is wrong and intolerant, but it is there, and is of as much importance as any other belief I have, to me. But why should my bias against the L.C.C. be considered disloyalty to the T.S.? That is really what it has come to, as far as I can see. And it is not right. Let the L.C.C. flourish, it is doing its own work in its own way, but that is not my way, and I want to have the right to say so!

As for the stream of occult literature you talk of, personally I think this is a sign of the times, for ours is not the only Society which is producing such literature. You may read mystic books from all pens. The trend of thought is that way, and in my opinion, all this "occult" literature is good. It arouses interest in people who otherwise would never think of occult subjects.

The President, in my opinion, has not replied fully or revealingly to para 4. I do not consider that you "pillory" the writers you mention in para 24, and in para 17 I do not read into it a criticism of only one book or one or two persons, but a general statement, the truth of which I have found myself. For there is a tendency to move in a circle, claiming that the person who is an Initiate must be believed, and that he must be believed because he is an Initiate. If what we first learned in the T.S. is true, it is a serious draw-back for occult students to have their attainments common knowledge. I must and do agree that it is matter for joy that "Gods walk with men" and that it is still possible for a disciple to reach the feet of his Master. But too much stress can be laid on the personal factor in such statements.

I am afraid I cannot do your letter justice, but thought I must reply as best I could. I think you are brave to have written it, and hope that there are many like you in the T.S.

M. FRASER,

General Secretary, T.S. in Burma.

REVIEWS

The Philosophy of Humanism, by Viscount Haldane. (John Murray, London. Price 12s.)

The volume under review is a companion one to the author's *Reign of Relativity*, and the subject is dealt with the same thoroughness as in the earlier volume; but the main concern of *The Reign of Relativity* was to show how knowledge enters into and fashions reality, while the purpose of the present volume is "to bring out the relations of certain sciences to each other and to knowledge, relations which depend on the principle of relativity, in its most general form".

The first three chapters give a brilliant exposition of "Humanism" or the standards of value in the domains of Literature, Music, Art and Religion. The distinguishing feature of humanism in Literature is touched upon, an appeal is made to lay greater stress on the entirety and the relativity of all knowledge rather than the isolated particular and the concrete. The Upanishads are mentioned as essentially humanistic, and as displaying an intense desire to grasp and realise the inherent unity of knowledge. Modern specialisation, if carried to its logical conclusion, will make us intellectual islands with no communion with each other, and it is well that a movement has been started in Germany to combat this tendency. Humanistic Faculties have been established, for the purpose of bringing specialised subjects into organic relation to one another and as standpoints within the entirety of knowledge. It is interesting to note that a similar effort is being made to synthesise knowledge at Adyar under the auspices of the recently started "Brahmavidyāshrama".

The remaining part of the book is concerned with disclosing the relativity of reality to knowledge, from the standpoint of Mathematical Physics, Biology and Psychology, each of which is examined with his characteristic genius for getting to the very root of mere external phenomena. It is a valuable addition to the literature of our times and of special interest to those who are interested in the universal demand for a synthesis of all knowledge and a readjustment of the relative values of things.

P.

The Meeting of Extremes in Contemporary Philosophy, by Bernard Bosanquet. (Macmillan, London. Price 8s. 6d.)

In this valuable treatise, Dr. Bosanquet essays the truly Theosophical task of disclosing "some fundamental features shared by the groups of thinkers most strongly opposed to one another to-day". He bases his enquiry on the rough division of Idealist and Realist, and proceeds to demonstrate "that each of them, if he follows his primary clue freely, with an open mind, and his eye upon the object, may, or rather must, be led to investigations and appreciations which will carry him to seek completeness in regions within his opponent's spiritual home". The author then makes a synthetical analysis of historical philosophy, which he illuminates by his own acute intellectual imagination, leading up through a most valuable survey of scholarship and criticism to a set of concluding chapters on the Unity behind universal diversity. Here the modern philosopher becomes the ancient Vedāntist by pushing back nearer the Absolute certain fundamental concepts of Divine Power which narrow religious interpretation makes grotesque and contradictory by identifying them too grossly with personalities. Nor does his criticism touch only narrow religious interpretation: it strikes equally at the narrow types of philosophical thinking. The following paragraph is indicative of the author's fine power of combining critical and constructive thought:

> I think that a reader who has followed my survey of the progressive doctrines which prevail to-day throughout the philosophical world, in all its camps and quarters, must surely have been startled by the extraordinarily restricted and arbitrary type of evolution with which the ultimate self-alteration of reality is identified by them. It really rests on what we call the world-movement of a certain epoch and complex of peoples, concentrated and represented in the spirit of humanistic positivism. Such philosophy has ceased, we might almost say, to speak about the universe or to be interested in it as a whole. Even those among its votaries who stand nominally in the idealistic succession care, as we have seen, rather for the massive and gigantic fact of thinking in its actual process and aggregate, than for the affirmed unity and ultimate totality without which its life has no centre or mainspring, and amounts to nothing, but contradicts its own essence.

Dr. Bosanquet is, it will be observed, an admirable helper of western philosophy out of the dark jungle of particularity towards the clear peaks of universal Truth that the Sages of Asia saw and declared millennia ago, and that Theosophy has reaffirmed for half a century.

J. H. C.

A Criticism of Einstein and his Problem, by W. H. V. Reade, M.A. (Basil Blackwell, Oxford. Price 4s. 6d.)

The book under review is an attempt to reinterpret the famous Michelson-Morley experiment which was the starting point of the tide of Relativity, which has well-nigh over-whelmed the domain of Physics. A good deal has been made of the illustration of the swimmer and the stream which is generally given to illustrate the experiment, but whatever argument there may be to support the view of the author is vitiated by useless verbiage and an effort at humour. The author adds a speculation on the nature of gravitation, but it cannot be said that the style of the author, though admittedly popular, is particularly helpful in understanding the strength or weakness of Einstein's theory.

P.

Religious Thought in the East, by Purnendu Narayan Sinha. (Theosophical Publishing House, Adyar.)

This book consists of four lectures given lately by the General Secretary of the Indian Section of the Theosophical Society—the last lecture may be described under the sub-title as "The Effect of the Theosophical Society upon religious thought in the East". The author roughly divides religious thought in India into two cycles, that ending with the *Gīṭā*, and that beginning with Buḍḍhism and now closing. In the first two lectures he deals with the ancient philosophical systems, and shows how Theosophy has done a great service in emphasising the sevenfold constitution of man and the universe—how it came to re-affirm the fact of the latent powers of man, then in danger of being forgotten or regarded as a myth. "It has made it possible for the educated Indian to regain his soul and follow the trend of religious thought, which was so peculiar to the East." He then deals with *Ḍharma* or Religion, explains the teachings of the Veḍas as manifesting the one Brahman; shows how Shrī Kṛṣhṇa throws new light on the old teachings and by the Gīṭā built up a new spiritual life for India. The second cycle, in Buḍḍhism, strikes a new note, that of self-reliance. A new importance is given to the ancient Path and its stages clearly outlined. The Buḍḍha brushed aside metaphysics and emphasised the moral life—but after 500 years, as He himself predicted, Buḍḍhism "degenerated into a lower order

of metaphysic" in India and eventually died out from its ancient home. Buḍḍhism, too, was revived by the Theosophical movement, and it is a significant fact that its two Founders professed Buḍḍhism in its higher sense.

The fourth and last lecture is of great interest, as it gives a short sketch of the state of things in India in the author's youth, about 1882, when Theosophy was beginning to be an influence. He says, "the greatest thing the Theosophical Society did was to change the attitude of mind which was driving the soul of India outside herself . . . by placing all religions on a common platform and by creating a sympathetic attitude towards the study of each." There was, however, a backward influence in all this, a sort of re-action to the old rut: "the orthodox Hinḍûs . . . , jubilantly dwelt upon the light thrown by the T.S. on some of the old teachings, which used to be looked upon as superstitions, and used that as an argument for a blind following of all orthodox customs and institutions." He goes on to show how the belief in the existence of Masters threw light on the Purāṇas and was in turn established by them, how it was realised by many that we must ourselves find the light within ourselves, as the Buḍḍha maintained: finally, he shows the great value of Dr. Besant's teachings, which "have thrown a flood of light on the Paurāṇika literature". Thus Theosophy has led to a mutual understanding of followers of the great religions: "its greatest service to Humanity will be the moulding together of Eastern and Western thought." The book is one of the greatest value, especially for Indians who are unaware of the early history of the Society in India and of the state of religious belief before 1880, and it is written by one who is himself a sound scholar with the gift of speaking clear and excellent English and explaining his knowledge to others.

L. O. G.

Political Christianity, by A. Maude Royden. (G. P. Putnam & Sons, London.)

This is a book of nine addresses or sermons which are political in the broad sense. They are concerned with the "application of the Christian principles to our problems as citizens" as the Preface says. Miss Royden is always interesting as far as she goes. This book makes one feel, as indeed most of her speeches do, that she is tied by certain codes and traditions and is not free; but when one comes

across some of her ideas one hopes that as time goes on she will look at World Problems from a universal standpoint.

> How proud those of us who belong to any Christian church would be, if we could have claimed that they had always spoken for those who cou.d not speak for themselves, for those who were exploited and destroyed by civilisation! The church did not do it for the most part and everyone says how unreal the churches have become.

The book is well worth reading and to the orthodox may be helpful on many points.

W.

Is Christianity the Final Religion, by A. C. Bonquet, B.D. (Macmillan & Co. Price 10s. 6d.)

The writer says: "I take my stand with those who believe in a Personal God." He quotes Dr. Inge who says:

> Progress is neither necessary nor uniform. It is quite possible, though it would be a blow to my faith to have to believe it, that humanity may come to a stand, and live for the future in a fixed stationary condition, like the polities of bees and ants, which have a real civilisation, but apparently an absolutely unprogressive one.

It is difficult to find this book helpful for its outlook is really summed up by these two short quotations. It is inevitably limited in vision because the writer does not seem to have realised that the world has evolved, he does not appear to believe in evolution. I feel myself unable to grasp his point unless it is that he is bound by the belief of one life and seems a little uncertain of any Life beyond.

C.

Christ and Labour, by C. F. Andrews. (Ganesh & Co., Madras. Price Re. 1-8.)

> Of all the labour problems in the East, whether in India or China, this problem of village agriculture and reconstruction appears to me to be the greatest. On its solution depends, in a very large measure, the peace of the world.

Mr. Andrews is always trying to solve problems and struggling to bring peace and to relieve suffering.

Christ and Labour is well written and he tries to interpret many things from the Christian scriptures. He himself answers a supposed question of one of his readers, the question is, "What has all this (referring to many instances related by him in the New Testament)

to do with the Labour Problem?" The answer given by the author is as follows:

My answer would be, that I have done this because I have found by personal experience that these hard sayings of Christ contain wonderfully illuminating hints and suggestions concerning the ultimate meaning of the events which have been reverberating down the corridors of the world and exhibiting an explosive power of terrible intensity in our own day. It is in the light of Christ's eschatology that I have been thinking out, as far as facts have been available, the events in Russia and in China and in Western Asia . . . and it will be understood with what deep anxiety I have watched the gathering storm-clouds of revolution in India itself.

This small book is interesting and, as a simple study from the Christian standpoint, it may be a help to many.

W.

Life Eternal, Past—Present—Future, by Barthélmy Prosper Enfantin, translated by Fred. Rothwell. (The Open Court Publishing Co., London. Price 6s.)

The author is one of the founders of Saint Simonism, he died in 1864.

The volume, now offered to English readers in its present abridged form, was published about three years before his death. It represents the fruit of his ripest thought on purely philosophical and moral, as apart from political, subjects.

The translation is good and the book in may ways striking, for it gives the reader much to ponder over. It represents a Christian line of thought, but it is in no sense narrow; its broad outlook is its value.

I quote the following striking passage and would like to draw your attention to many others, therefore I add: "Read it, for you will find it useful, helpful and inspiring."

I maintain that I live as certainly without as within myself: I feel this both in what I love and in what I hate; in what attracts and in what repels me; where I love, I feel myself living; in what I disapprove, I am absent or dead; what I love, magnifies my life twofold; what I hold in horror, robs me of life or pollutes it. I also maintain that all those with whom I am brought in contact, who see or touch or speak to me, are also living in me as I am in them; that I am the compliment of their life as they are of mine; that they could not see or hear or touch me had they nothing more than eyes, ears and feelings; I too, must have in myself that which is capable of being seen, heard, and touched by them; that is to say, half of their life, or rather, their passive life, their negative electricity which is without, whereas active life or positive electricity is within them and *vice versa*.

W

The Lightbearer. An Outlook on Life and World-Problems. Year-book of the SCHOOL OF WISDOM, edited by Count Hermann Keyserling. (Otto Reichl Verlag. Der Leuchter. Darmstadt. 1923.)

Modern science teaches us one thing, namely that absolute rest, a state free of motion, does not exist; movement is the one and only characteristic of actual existence, of reality. The solid, an apparent firm compact body, is in reality a system of particles moving with inconceivable velocity. Even the movement, which is not translatory, is a movement in a closed circle, *i.e.*, tension. All apparently erratic movements must in the last instance be reduced to rhythmic movement or chaos would ensue. Duration is rhythmic movement. The atom, the molecule, the crystal, the solar system is the resultant of chaotic movements reduced to rhythmic movement in a closed circle. All eccentric movements must in the last instance be converted into concentric movement; all contrary movements must become rhythmic movement to get stability, to make a cosmos out of chaos. Absolute rest is death; life is "Tension and Rhythm".

This idea applied to the solution of the principal world-problems and life-manifestations, forms the basis of the nine lectures given at the Convention of the Philosophical Society at Darmstadt during September 24—29. This booklet gives only the two lectures of Count Hermann Keyserling, "Tension and Rhythm" and his closing lecture. In "Tension and Rhythm" he works out the idea that tension and rhythm are the basic characteristics of reality; of life, and existence; each organism from the single cell to the complex organism, from man to the social structure of this world is a special system of gravitation. He explains gravitation as "tension in a closed circle, *i.e.*, tension and rhythm. The periodicity of history, the revolution of the Stars, the seasons, the force of leadership, the contending forces of nations, the conquering force of ideas, all these things are the resultant of tension and rhythm. This idea, applied to our ideals of life and progress, shows us that only moving ideals are living ideals, leading to higher evolution. All static ideals as eternal peace, eternal happiness, etc., are not ideals of life and progress, but ideals of death and extinction. Every step in our progress is based on the introduction of a new life-rhythm disturbing the stable equilibrium of the moment. It must be a forceful and eccentric power to be able to disturb an established order of things, just as a comet shooting in a well-ordered solar system may disturb its motion and shatter the old order of things.

The same may be said of politics: the extreme Left, at first disturbing the party-equilibrium, in becoming powerful and stable

ends in deadening routine or equilibrium, if no new impulse from the Left pushes the old Left into the extreme Right. The rational "Moderate Party" was never a creative power. The average man has ideals, instinctive ideals, which lie between the extremes of right and left and he may be considered to represent the moderate party in ideals. How can we solve this eternal problem of opposites? We can only find a solution for it by the construction of an ideal of higher tension, in which the contending opposites are harmonised in a higher unity, as counterpoint does in music. All life, the historic life of nations, the spiritual life of man, the life of a solar system, while being apparently in stable equilibrium are in reality instable equilibrium where a principle of higher order keeps the *un*solved opposites in harmonious solution, in counterpoint, so to say. Progress lies simply in counterpointing all the opposite forces, which are continually coming up in the evolution of the world and mankind. Every movement calls forth its opposite movement, radicalism calls forth conservatism goodness, badness, gentleness, harshness; therefore do the underworld and the upperworld form an indissoluble whole, as all mythology told us, as psycho-analysis now declares as the highest truth.

If that is so then we must try to get a higher rhythm, where the opposite forces are counterpointed; but such an all-encompassing tension, wherein all the partial tensions are harmonised, is only possible when perfection is attained. And spiritual manhood is just now still in the chaotic state of evolution, as our solar system was before it was condensed. So the time has not yet come for perfect manhood. The few exceptions who reached in historical times perfect manhood represented rhythms which were eccentric and not encompassing. Christ was in highest degree eccentric and one-sided. He stood in conscious opposition to all that was best in Paganism. The same can be said of Buḍḍha in relation to Brāhmaṇism, not to speak of the much greater one-sideness of Luther, Loyola, St. Francis, Muhammad and the Prophets of Israel. Thus far we have not had an all-comprehensive civilisation, could not have it, because the human organism and the social organisation are still in its infancy. Paganism perished under the rude attacks of barbarous hordes because her civilisation did not embody the ideal-tension of all-comprehension, but had reached the dead level of equality of contending forces. The same doom will reach our Western civilisation: we also will reach the dead level of equality and disappear. In the given circumstances we must not try to reach all-sideness (comprehensiveness) but start one-sideness, as the shortest way to perfection. As long as we are in a state

of chaos, only an energetic and one-pointed movement can force the whole, by action and reaction, to reach the higher unity of rhythmic action. It is true that only youth and intellectual blindness can give us one-sideness, but history teaches this lesson. The existing national animosities must lead us to international solidarity, to international stability. The West in its feeling of superiority over the East cannot base her superiority on the universality or perfectness of her civilisation, but can do that only on the extreme one-sidedness, the keen one-pointedness of movement which we are representing in the East. Our Western civilisation is really the most one-sided, the most unliberal civilisation that has ever existed. But at the same time it is the most dynamic, the most forward-moving civilisation on earth. That is its distinction. We shake the whole world by the most powerful tension the world has ever known. Our forceful rhythm throws the whole earth out of gear and must give birth to the solidarity of humanity. To summarise this extraordinary theory of life and progress: The world as a unit is kept together and in eternal movement by tension and rhythm; no absolute rest (absence of movement) is possible; existence is eternal movement, the highest expression of existence. Life is eternal movement, variation, transmutation to reach perfection.

M. G.

The New Japan, by Dr. James H. Cousins. (Ganesh & Co., Madras. Price Rs. 4.)

This well-printed and liberally illustrated book represents Dr. Cousins impressions and reflections during the ten months which he spent in Japan, 1919-20, as English Professor at Keio University, at whose hands he received the degree of Doctor of Letters early in the present year.

It is one of the most interesting books we have read on Japan, not a book for globe-trotters or impressionists, not statistical or propagandist, nor yet written to grind an axe or point a moral; nor does it pretend to be a study exhaustive in any degree. It claims our attention by its simplicity of description, by its many human touches and its author's characteristic humour of word and phrase.

His deepest interest is seen to be in the underlying relations of the different races of man and his desire to bring these races to a mutual understanding. This purpose runs throughout the book. We are of course led chiefly along the paths of poetry and art, and we

come across literary men and women, not merely of Japan, but a cosmopolitan crowd which seems to have gathered in Japan conveniently for Dr. Cousins' visit there. Thus we are given a glimpse of the poet Noguchi. We get apt illustrations of the inability of the Japanese to pronounce the letters *l* and *v*, instance the "bathetic" utterance of the poet himself, which an hour of practice could not better:

O my berubbéd,
We shall fry in hebben !

Dr. Cousins points out, as Lafcadio Hearn and others who knew China and Japan have done, the great difficulty he had in getting any response of an abstract nature from the Japanese—a fact explained in Theosophical writings by saying that the Fourth Race people, or the Atlanteans, developed the concrete, not the abstract mind—this latter being the goal, still unreached in the main, of the Fifth or Āryan Race. This fact comes out strongly in the religious-irreligious nature of the people, and especially in the case of the moderns who have come in contact with Western civilisation. They do not seem to care to think about or discuss philosophy and religion. Our author remarks (p. 107): "I had begun to perceive that the absence of the abstract quality in the mentality of my students, which I have already mentioned, was not a defect of youth or of a new generation, but was common to professors as well as to students, and to professional and business men whom I met . . . *everything mental seemed to be immediate, small, clear* . . . (resulting in a union of) *a visual, non-abstract mentality with a keen sensibility to a limited range of manifestation of beauty.*" We have italicised this passage as being a very just and comprehensive criticism of the Japanese mind. This is brought out again on p. 213. Noguchi, the poet, himself admitted this: "We, Japanese," he said, "lack in curiosity, therefore we are not inventive, creative, but merely imitative." Dr. Cousins would qualify this rather sweeping statement by saying that the Japanese temperament leads rather to "a marked restriction in invention and creation".

It is to be remembered that it was India who sent her Buḍḍhism and Buḍḍhist art to China and Japan. They welcomed the presents. Then Japan isolated herself for a time and specialised, and became inimitable in her own limited way, but "she has failed in her modern attempt to attach herself to the Western continent of art, because of that self-same inimitability". "We look to India for ideas," said a Japanese artist to our author, who claims that Japan's way of escape from her artistic insularity lies in a return to India, that is, to the

spiritual life of her own which thrilled when touched by the hand of India long ago.

As a foreign professor in a University, our author had a peculiar position, and he throws an interesting light on the relations of such professors to their profession and their attitude towards the institution which paid and engaged them. How he lived in his paper-house after long residence in the tropics, how he shivered and devised expedients to keep his feet warm, of his daily risk from "the flowers of Tokio"—as the countless daily and nightly fires of that paper-furnished city are called—of his musical life in the company of Mr. and Mrs. Eicheim, known to those who were at Adyar at the 1922 Convention, of his literary leisure spent with poets and artists, both eastern and western (and of especial interest is his meeting with the Japanese widow of Lafcadio Hearn, who averred with enthusiasm that Dr. Cousins was the first man that reminded her in appearance of her late husband), of his difficulties with the language and in travel, together with the many opportunities he seized of cementing the friendship of man and man, regardless of size, shape and colour, caste, religion and nationality—of all this we will leave our author to discourse in that intimate state of relationship with the reader which can only be approached and entered into by purchasing a copy of this book, to have and to hold and to read and read again.

L. O. G.

The Horse in Magic and Myth, by M. Oldfield Howey. (Rider & Son, London. Price 10s. 6d.)

We have here a sumptuous well-illustrated quarto volume containing almost all that has been written about the horse, as an object of worship, symbolism, in myth, dreams, fairy-tales and mysticism. This friend of man and advanced outpost of the animal world, developing intelligence and gradually becoming domesticated, has naturally held a strong place in the imagination of all times. We go back at once in thought to the myths about the centaurs, those half-horse half-man creatures whom Greek mythology endowed with all sorts of divine faculties, especially in music—and located in Thessaly, the home of magic in ancient days. They were said to be the offspring of Ixion (famous even in hell) and Nephele, the Cloud-goddess, and we find the same name of horse given in Indian mythology to the clouds that career across the vault of heaven. Then we pass to the unicorn, the hyppogryph, the horse-sacrifice of the Veḍas; to sea-horses, wild huntsmen, fairy horsemen, and so come down to the famous Trojan

horse of wood, then to the hobby-horse, so popular in Elizabethan England, and back again to the white horses carvan on many a chalky hill of Albion, as mementos of some victory, or as object of worship, as others maintain : and we touch upon the humble horse-shoe nailed to the door and warranted to keep out " the devil," if it be right way up—" the all-embracing arms of the Motherhood of God," as our author puts it. Well! in symbolism one may let one's fancy run riot and see anything. There is a large bibliography of this subject, and Mr. Howey has spared no labour in verifying his references and producing a most interesting work for the student of symbolism.

F.

Magnificat, by S. I. M. (C. W. Daniel, Ltd., London, E.C. Price 1s.)

This slight poem, as the name implies, is a song of praise by woman, singing of her closeness to Nature, her affinity to a soul-lover, of the joy of motherhood. It has many lines of great beauty.

Between the Sun and Moon, by Cecil French. (The Favil Press, London. Price 3s. 6d.)

Another slender book of verse written before 1914 and choicely printed in 1917; both poems and wood-cuts being done by the author. The book is dedicated to W. B. Yeats. Of these we like best " Roses and Ivory," " The Bathers " and " The Woodland Dwellers ".

F.

A Poetry and Prose Medley.

(*a*) *Increasing Dawn*, by Lord Charles Kennedy. (Orpheus Publishing House, Edinburgh. Price 1s.)

This is a slender booklet of " deductions from the corpuscular theory of matter " in " free " verse of no particular merit. We cannot see why it was not printed as prose. Take an example :

> Now in the domain of matter
> A Russian chemist stated that
> " The properties of elements
> Were a periodic function
> Of their atomic weights "
> And by virtue of this law
> He predicted the existence
> Of three metals then unknown.

In such case the book, which numbers nineteen pages, might have been contained in twelve—a great saving of space.

(*b*) *London Inspirations*, by E. V. Thomas. (C. W. Daniel & Co., London, E.C. Price 1s.)

A little essay by a hopeful cheery soul who can see beauty even in London fogs, sermons in stones and fairy bells in the Strand.

(*c*) *The Real Earth*, by W. W. L. (*The Path* Publishing Co., London.)

A little book of musings and dreams after the fashion of "Towards Democracy". The chief feature of it is the excellent paper and type, the most beautiful we remember to have seen.

(*d*) *Shepherd's Crowns*, by Pamela Grey. (Basil Blackwell, Oxford. Price 7s. 6d.)

A volume of essays, beautifully printed, on dreams, folklore and fables, the story of Joan of Arc retold, Chaucer, Symbolism and so forth—all "the fruits of a quiet mind". We like that on "Salisbury Plain" and "William Barnes". There is a paper on "The Aspects of Higher Spiritualism" which is of interest. We have referred to this subject in a recent number where a book by Pamela Grey was reviewed. The article on "Symbolism" includes much: symbolism is very open-armed and, like charity, "covers the multitude of Sins". F.

A "Handful" on Spiritualism.

(*a*) *Startling Revelations from the Heaven Worlds*, by John Lobb. (Fowler & Co., London. Price 6s.)

(*b*) *Spiritualism, True and False*, by A. W. Garlick. (Daniel & Co., London. Price 1s.)

(*c*) *Spiritualism, its Ideas and Ideals*, by David Gow. (Watkins, London. Price 2s.)

(*d*) *The Secret of Life: a Story of the Heavens*, by "the Lesser Spirit". (Stockwell & Co., London. Price 2s. 6d.)

(*e*) *Is Modern Spiritualism based on Facts or Fancy?* by James Coates, Ph.D. (Fowler & Co., London. Price 2s.)

(*f*) *Is Spiritualism based on Fraud?* by Joseph McCabe. (Watts & Co., London. Price 3s.)

(*g*) *Spiritualism Exposed*, by J. A. Fawkes. (Arrowsmith, Simpkin Marshall. Price 2s. 6d.)

(*h*) *The Case against Spirit Photographs*, by V. Patrick and W. W. Smith. (Kegan Paul, London. Price 2s.)

There is just now a perfect deluge of books of this sort. Of those noticed here, some defend, others attack the different phases of the

acquaintance with things not generally sensed, which is called "spiritualism".

(*a*) proclaims the coming of a "Mighty One in man form. He will be seen and heard by mortals. For the past two years He has been moving about on this planet, making preparations for this manifestation in human form and the inauguration of the new dispensation. This great event is not the Second Coming of our Blessed Lord Jesus Christ, as some believe, but the descent of God the Father, and God the Son, and God the Holy Gost, the Trinity, in Unity. His descent upon the earth is to give light on our relationship to Himself as His children, and to remove all darkness and evil, and to establish a closer union between the two worlds, Heaven and Earth, which are now bridged over, that the so-called dead may meet".

(*b*) is a short essay dealing first with "spirit" communications coming spontaneously, which the author claims to be reliable, whereas those sought by a medium are often false or only partly true: secondly, it deals with the expansion of consciousness and the Fourth Dimension.

(*c*) is a selection of articles, sketches and fables, originally contributed to *Light*. One is specially notable, a humorous description of a visit to a medium, written in the style of Samuel Pepys.

(*d*) is hardly worthy of being classed with (*b*) and (*c*). It is a series of automatic writing messages, describing the various planets, among them Murcury (*sic*) and Mars, "perhaps most advanced of all planets". We are told here that "Christ went to Mars before coming to earth and was well received, and He left in the same manner (?)". Other planets are Ionia, Veronica, Uptiaca, etc. It is a curious fact that all the planets have Greek and Latin names. The people on Mars are fond of salads, but (sad to say) "heaven records with some regret that there is far too much indulgence of the Weed (tobacco) on earth. Other planets have found tobacco or similar weeds, but none who have gone to the excess (? in tobacco use) brought about by your war. This is a topic which Heaven will endeavour to instil on the minds of men and women". We are glad to learn that notice is being taken of these horrible facts by those of the more spiritual planes.

(*e*) This little book of pp. 95 is by a well-known writer on the subject. It is designed to give tangible evidence about the *bona fides* of "spirit photography," by one who has had forty years' experience of it. He would prefer to call it "psychography," for the plates are acted on by a psychic "force" which is certainly not that of the light of photography. Stress is rightly laid on the fact that, given proper or

favourable conditions, certain events will happen. In spite of many cases of fraud it remains true that unaccountable events do happen at séances. But to explain all on the basis of "personality" or personal survival, is for the scientist of occultism a deeper problem than might appear to the general public, ignorant of "nature's finer forces".

(*f*) is similar in scope and form to the last. It consists of the evidence of Sir A. Conan Doyle and others drastically examined, and claims to be "a damning indictment of spiritualism, in its history and as it is known to-day". The chapters are on "mediums, black, white and grey": "how ghosts are made": "the mystery of raps and levitations": "spirit photographs": "the subtle art of clairvoyance": "messages from the spirit-world": "automatic writing": "ghost land and its citizens": these give a brief history of the whole movement. Stainton Moses and Home are singled out as "snow-white lambs" and "two of the arch-imposters of the movement". The art of ghost making is exposed. Sir W. Crookes gets a few slashes. Mrs. Guppy, Dr. Russel Wallace, Eusapia and others are hauled over the coals. H. P. Blavatsky and Mrs. Piper are dumped together in the penny box of commonplaces. A very one-sided book.

(*g*) This covers the same ground as the last two mentioned. It has an introduction by Nevil Maskelyne, and quite rightly attacks the present craze for "communication" phenomena, the credulity of mankind, the prevalence of superstition. The author pertinently quotes Shakespeare.

Glendower: "I can call spirits from the vasty deep."

Hotspur: Why, so can I: or so can any man! *but will they come when you do call for them?*

Undoubtedly a large proportion of so-called messages are not what they pretend to be. We turn to see what is said of H.P.B. We find the usual "exposure" and learn that in 1891, when she died, she was the acknowledged leader of one hundred thousand adherents! We have quotations from Miss Maud Collins: references to the Colombs, to Thibetian Mahāṭmas, to letters released from clips fastened to trees and falling on the heads of wondering recipients. So many inaccuracies in two or three pages make us regard the whole book as an equally valueless record of truth.

(*h*) There are different sorts of "spirit" photographs. They are: (i) Thought-forms, psychic auras, etc.; (ii) visible spirit-forms, *e.g.*, those taken by Crookes; (iii) Those which are developed unexpectedly, generally when a medium is present; (iv) cases where plates are not exposed at all, but submitted to "spirit influences". The

different fraudulent ways of getting these results are enumerated, *e.g.*, double exposure, faked plates, trick slides, prepared studios, darkroom methods, etc., etc. Experiments in these methods have shown that it is hard to prove the *bona fides* of these photographs. Certain deliberate frauds are shown. Then we have the examination of the late "fairy" photographs. Anyone who has seen these must confess that, while some are apparently genuine, others are very dubious indeed, and look like fakes. Our author considers them one and all fakes. Lastly the reliability of witnesses is examined, and the conclusion is arrived at that the evidence of the untrained observer is useless, taking into consideration the "will or wish to believe," the attitude of expectation, the readiness to be gulled, etc., etc.

To conclude; the reading of the whole body of spiritualistic literature of many years in general, and of these eight books in particular has driven the present reviewer to the conclusion that the whole business is most unsatisfying and unsatisfactory, while admitting that it is meat and drink for those whose inclinations lie that way.

L. O. G.

The Evolution of Modern Germany, by W. H. Dawson. (Fisher Unwin, London. Price 21s.)

The first edition of this book appeared in 1908, since when many things have happened to Germany. In fact, as the author, remarks in the preface, "the book, as originally written, was no longer faithful to facts," and to forecast the future would be hazardous. Hence in this revised edition (the seventh) the chapters have been revised, with especial reference to statistics.

The general aim of the author has been to follow the footsteps of Germany during the last fifty years—an economic change of a great trading nation which has applied itself wholeheartedly to science, education and concentration on one aim—supremacy. He points out that how that Germany has no colonies for her overflow population her industrial struggle will be still keener. At the same time the old simplicity of life has gone; Germany is no longer a cheap country: salaries, wages and profits are continually increasing. The events, however, of the last few years, since the appearance of this new edition have been such that it is impossible to do more than duly appreciate the thoroughness and extent of the author's labours, which of course do not go beyond the year 1918.

L.