Registered M. 91 January 1924

4478

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	421
The Prodigal Son (Poem). I. R.	429
The Brotherhood of Man: Its Scope and Limitations. MD. HAFIZ SYED, B.A., L.T.	431
The Civilisations of the West and of the East. DR. WELLER VAN HOOK	445
The Bedrock of Education. G. S. ARUNDALE, M.A., LL.B.	461
Druidism: Selections from Barddas. D. JEFFREY WILLIAMS	469
Isolation (Poem). DUDLEY C. BROOKS	482
Nietzsche and the Old Philosophy. CHARLES WHITBY	483
In the Woods (Poem). I. R.	494
The Sex Problem. CHELLA HANKIN, M.B., B.S.	495
Occultism and Magic. JOSEPHINE RANSOM	508
Creative Construction: The Rebuilding of the Human Temple. LEO FRENCH	517
The Atheism of Buddhism. BHIKKHU SĪLĀCĀRA	524
The Faithful Lover. ENID LORIMER	530
The Visit of the Vice-President to Scandinavia. E. C.	536
For Self-Examination. DR. JACOB BONGGREN	539
The Theosophical Field. J.	541
Correspondence	543
Our Exchanges	548
Reviews	549
Books Received	[illegible]
Supplement	vii

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.

VOL. XLV No. 4

THE THEOSOPHIST

ON THE WATCH-TOWER

A new year opens to-day in the world at large, for January 1 is New Year's Day and the New Year is 1924. In one of the many prophecies of the future, 1924 is to see the beginning of another War; let us hope that the prophecy will be falsified. But come War or come Peace, the Will that guides the world along its upward path sends it by thorn-strewn path, or path strewn with roses. Let it be what it will, it is the path chosen by Power, Wisdom and Love Supreme for His world's treading, as the best way Home, so all is well. To all our readers I send a message of joyous serenity to greet the new-born Year. For: "The Lord sitteth above the waterfloods, the Lord remaineth a King for ever. The Lord shall give strength unto His people."

***

The most notable event of the month to us at Headquarters was the successful Convocation of the National University, held in the Headquarters Hall, very beautifully decorated, and fully filled. It began with the chanting or reading of a prayer from each of the great religions of the world, all of which are represented in the Indian Nation, and should be honoured in any University which claims the name of National,

and would educate its students in a human and religious atmosphere, and in which is cultivated a spirit of reverence for all religions, recognising the truth of the Sūfī saying: "The ways to God are as many as the breaths of the children of men."

***

The Convocation Address was given by Mr. G. S. Arundale, and it made the deepest impression on the audience. It was a really fine performance, full of inspiration. Dull, indeed, would the heart be which did not respond to its clarion-call. It is published by the International League of Youth, and is No. 5 in its series, entitled *The Path to Greatness*. Neither our Chancellor, Dr. Rabindranath Tagore—who is away in Kathiawar—nor our Pro-Chancellor, Dr. Subramania Iyer—who is confined to the house by an outworn body—was able to be present, so I had the honour of presiding. We had a fine variety of hoods among our officiants, M.A.'s and B.A.'s of Oxford, Cambridge, Allahabad, Bombay; Dr. Cousins' D. Litt., of the Japanese University of Keiogijuku and my own red gown and hood of the Benares Hindū University.

***

The Theosophical Society is losing—so far as the physical plane is concerned—some of its best and most useful members. We recorded lately the passing of our Indian General Secretary, the admirable and devoted Purnendu Narayana Sinha. Now, we hear from Paris that the Comte de Gramont, Doctor of Science, his special line being spectrum work, a member of the Academy of Science and Vice-President of the Institut Metapsychique left his physical body on October 30, after a short but severe illness. He joined the Society twenty-five years ago, and the E.S. in 1900, and was a member of the French Executive for ten years. He was profoundly devoted, and was never in the least shaken by any of the storms arising in the Society. But we do not lose our faithful workers, for they

enter into the Peace, and prepare for their next term of service here by devoted service on the other side of death.

***

Some ingenious ways have been devised here for pressing on people's attention the great fact of Brotherhood. One of these was by pictures on lantern-slides, illustrative of some phase of Brotherhood, that were thrown on the screen at cinemas between the films. "Barb" has drawn some pretty ones; the last one I saw—the drawing not the lantern-picture—was on Brotherhood with Animals, and showed a lady carrying a little dog whose foreleg was broken and had been taken to the hospital to have it attended to. Another was a Brāhmaṇa helping along a crippled worn-out outcaste, with the words: "Come home, Brother." These pictures reach a class which might not otherwise be touched by the great ideal.

***

Now and again a whale or seal is stranded on an inhospitable shore, and we read in the newspapers of its slaughter. How different is the spirit of Brotherhood shown in the following delightful story, given in an advertisement put in *New India* as a part of the Brotherhood campaign. Here it is:

> A seal about five feet long, and weighing about 1,000 pounds, entered Otago Harbor, and found herself shut off from the sea in water over land that was being reclaimed. So she started going back to the sea over land.
>
> Presently she reached a bank three feet high which she could not mount, and after trying several times she lay panting, while about 100 people watched her. She cast friendly looks for help towards them, and a man fetched a pick and shovel, and levelled the bank so that she could climb it. She seemed to understand what he was doing, and the crowd gave a cheer when she surmounted the bank. The man went before her, smoothing difficult places with the pick or shovel, and the crowd followed till, with a last look at them as if she understood their friendliness, she plunged into the sea.

The change of feeling was shown also in the case of a kitten hurt by a passing motor. Some boys gathered round it, and instead of leaving it to die, or even stoning it, in the old

cruel way, a boy picked it up and carried it off to the nearest hospital. The feeling of duty towards animals *is* spreading, despite the woeful cruelty still seen so sadly often in our streets. Even in regard to such cruelty as that to pit ponies and in the worn-out horse traffic, right feeling is awakening, and numbers of the humane are endeavouring to awaken the public conscience.

***

I do not often give such a long extract as the following, but it is so splendid a testimony to the unity of persons of different creeds and races that it is a sign of the advance towards Brotherhood, that I print it here :

Extracts from the speeches of delegates to the First World Conference on Education at San Francisco, at which sixty nations were represented, as reported in the various issues of *School and Society*, New York.

"The world is one. Science, invention, industry, commerce, communication, transportation, contemplate and act on this view. Government, imperialism, diplomacy, militarism, have all tried to unify and hold in subjection the life of the world. Human nature is more powerful than any external form of institutional control that society has produced. The one outstanding possibility that has never been given a fair and full trial is education. Why not try it? This is the reason for calling this conference. We would not belittle or ignore the unifying and fundamental function of government, nor of diplomacy in its place, nor of a system of national defence in the world of present reality. But, while we utilize other traditional forms of social control, we want to try what can be done through education."—WILLIAM B. OWEN, America.

"If we can't educate for peace, it isn't worth while to educate at all."—DAVID STARR JORDAN, America.

"If the program outlined for us can be put into operation among the nations of the earth, we shall surely have moved one step nearer the goal longed for by mankind. We believe that the children of one country do not hate the children of another country unless they are taught to do so, and we are resolved that we, as teachers, shall not furnish to them that kind of instruction."—MISS CHARL WILLIAMS, America.

"We are ambassadors of peace, sent on a mission to promote friendly relations, one with the other. Our common and only aim, therefore, should be to consider how we can, through education, turn the nations that are enemies into friends, and make more friendly

those that are friendly. We must teach the nations of the world to realize that true greatness and nobility in a nation does not depend upon its bigness, nor upon its military power, nor upon its wealth, but upon just dealing and unselfish service to others. We must remove through education and other effective means all selfishness, pride, hatred, revenge between nations, and cultivate in their place the spirit of goodwill, of sympathy and of mutual confidence. I share with others the belief that if the five millions of teachers and educators of the world are fully convinced of the evils of war and the necessity for peace and are willing to dedicate themselves to the task, they can make a great contribution to the cause through the various educational agencies at their command. Their greatest service will naturally be the bringing up of a new generation of people possessing the right kind of ideals of international relationship."—P. W. KUO, China.

"We are optimistic because we believe in education, which will solve most of our problems, if not all."—TASUKU HARADA, Japan.

"It is the American message 'to appeal to all peoples to perform the miracle of sterilizing all inherited prejudices of race and religion'". —A. E. WINSHIP, America.

"Give the child or the advanced student a fair and correct idea of neighbouring peoples, their industry, their civilization and culture, and you have furnished him a solid basis on which to build that world-wide tolerance of the rights and privileges of all nations, regardless of race or creed, that sympathetic appreciation among all nations that is the goal of the world conference on Education."—FRANCISCO J. YANES, of the Pan-American Union.

"Every nation is entitled to do its best for its own prosperity and development but the means of attaining this aim must be sought in a totally different direction than through military force. Peace is just beginning to stand by itself without outward support. I consider this the great change in human history, foretelling the birth of the new order of the world . . . nationalism which does not harmonize with internationalism should not be tolerated, nor patriotism not in accord with humanism."—DR. SAWAYANAGI, Japan.

"Teachers have a strong desire for peace and for some more rational method of insuring it. Our duty is to create a good understanding between the nations, and the schools offer the most complete opportunity for doing this. We should regard any efforts made for the cause of peace and goodwill as duties imposed upon us in the common cause of humanity, and these duties can be excelled in value and importance by no others."—E. J. SAINSBURY, England.

"More and more we are coming to appreciate the school and to assign to it greater values and require of it a larger service. Leagues of Nations, World Courts, Peace Treaties, Conferences have desirable elements and help the world to live together, but before we can establish them in the fullness of their service to mankind we must

have the proper fundamental and spiritual values, and those spiritual values must await the longer processes of education."—A. O. THOMAS, America.

"In the past the opportunity for women to do a public service in education and political life has been confined to the few. The modern task is to extend this opportunity for women to the masses; to give every woman the chance to be a queen. Between the two functions of women there is no real conflict. In social organization we move from the family to the community and from the community to the state, the nation and the world. It is just as right and natural for woman to play her part as an educator in the world outside as in the home."—PRINCESS BORGHESE, Italy.

"Youth should no longer be taught that the world is made up of a loose aggregation of parts, but that it is an organic whole with all of its parts knit together in vital relationship. They must be taught to think in terms of the whole world and not in terms of one of the lesser parts. Through education and through education alone can entrance be gained into that growing group of kindred spirits of whatever race, known as citizens of the world."—FRANK BUNKER of the Pan-Pacific Union.

"The truth of the matter is that the teachers, rather than the manufacturers, financiers or members of other learned professions, are the real creators of our material and spiritual wealth. As compared with the children of our cities, bales of purple merchandise and golden-crowned temples of commerce are as worthless tinsel."—WILLIAM L. ETTINGER, New York City.

"The educational system of England is at present, no doubt, in a sort of chrysalis state; but within the cocoon there are going on important organic processes that will have a powerful influence in determining the sort of *imago* that will in the immediate future fight its way out into the sunshine."—JOHN ADAMS, England.

"In international relationships a university of a given country should stand for international justice and equity, no matter whether or not her own country is involved. If the international behaviour of the country conforms to the highest moral ideals, well and good; on the other hand, if the national behaviour does not conform to the highest moral ideals, the university should stand for the right and speak the truth if she is to fulfil her highest mission."—P. W. KUO, China.

"No program of world peace nor of world education can hope to succeed until we can fit the human being in any given part of the world into his environment and give him the opportunity for normal healthy bodily development there. . . . I see no way out of the present tangle in which the human race finds itself, because of its inability to co-operate and its failure in mutual understanding, except through the education and physical care of the child. . . . If we are to have a future world peace it must come through the efforts of

the children of to-day when they are grown men."—RAY LYMAN WILBUR, America.

***

I have read with much pleasure the accounts in the London papers of Mr. J. H. Foulds' triumph in his oratorio, " A World Requiem," given before an audience which crowded the huge Albert Hall, London. Mrs. Foulds is the Maud McCarthy, who, as a young girl, created a furore by her playing on the violin. I have received the words of the Requiem, stately, and worthy of the sublime idea which underlies the whole. *The Daily Graphic* has the following, with its touch of comedy in the Bishops' refusal, one of whom frigidly replied; " The Church of England does not pray for the dead ". That is a sad dereliction of duty, and shows that the Church has forgotten her Lord's words: " God is not a God of the dead, but the God of the living, *for all live unto Him.*"

The Young Composer's Requiem.—Much more suitable for such an occasion was the majestic solemnity of last night's sacred concert in the Albert Hall. It proves the great advance that has been made in the last year or so in our English toleration—the toleration of which General Smuts is the voice.

It was possible only because J. H. Foulds, a young composer, felt moved by " a force outside him," he says, to write his great piece of music. The words, he declares, were " inspired ". The music came from outside himself.

It cost him months of effort; but he went on, assisted by his wife, who organised the concert and led the orchestra herself. Indeed, she had so much to do with it that, at the first rehearsals, she sang alone the chorus part.

Her husband obtained the help of the British Legion, and, through them, the patronage of the Prince of Wales.

Now, they have formed a World Requiem Choir, which, on every Armistice Day, and on other great occasions, will sing the Requiem which, like yesterday's Cenotaph ceremony, will help to remind us of the great debt we owe.

Prince and Premiers.—The Prince of Wales was in his box at the Albert Hall. Two Dominion Premiers sat there, too, and listened, and nearly twenty foreign countries sent diplomats.

Even the French Ambassador was on the official list of those who were present, a significant thing when you realise that the requiem prayed for " Rest eternal for men of all countries who died for their cause."

There was no narrowness of nationality about it, as J. H. Foulds' wonderful music echoed triumphantly across the vast auditorium, and over twelve hundred men and women, orchestra and choir gave being to a great volume of reverent sound.

Absent Bishops.—The Churches were absent, though, from this requiem. Many bishops had been asked, but none accepted the invitation.

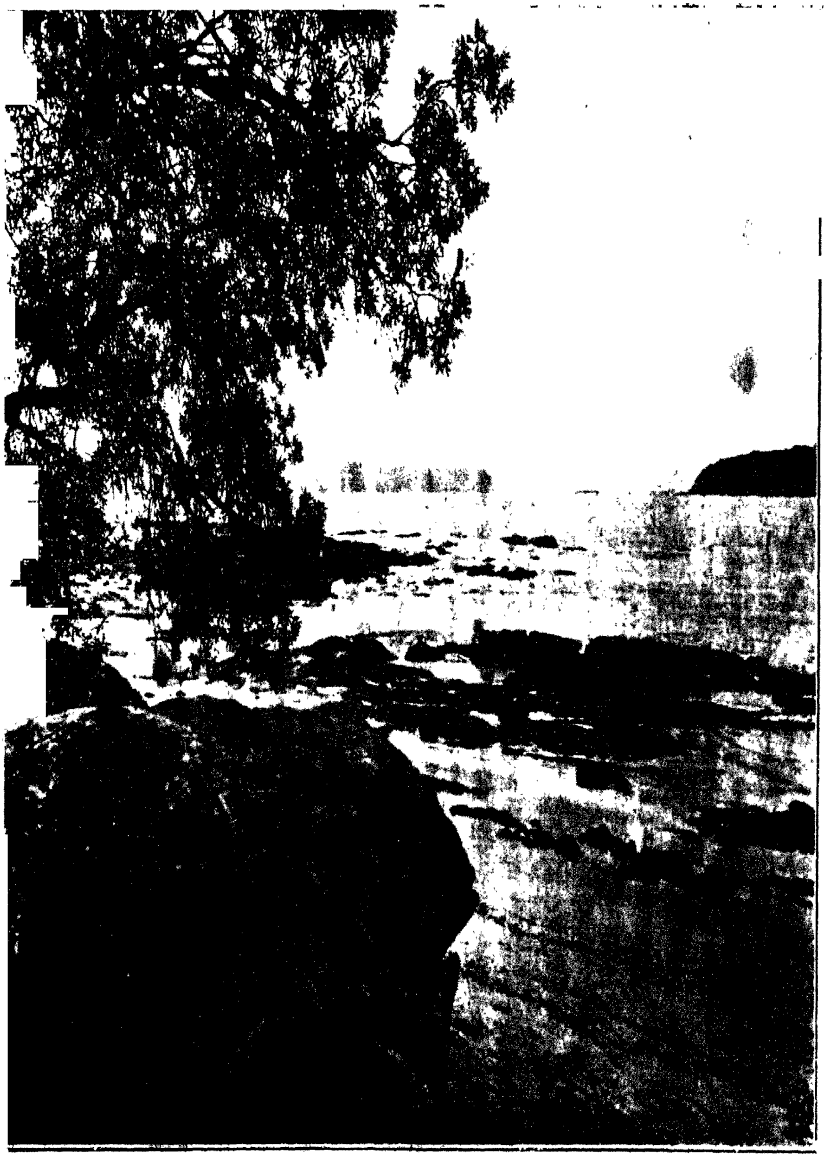
" The Church of England does not pray for the dead," said one bishop, replying. And yet the words of the requiem merely went as far as:

Lord, grant them rest eternal,
All those who have fallen in battle—
Grant them rest.
All those who have fallen by pestilence and famine—
Lord, grant them rest.
Men of all countries who died for their cause—

Lord, grant them Thy rest eternal, and Thy light perpetual shine down upon them. It did not seem very far to go, since, in the Abbey itself, yesterday morning, there was the prayer:

May the Lord, of His mercy, grant unto us, with all the faithful departed, rest and peace.

I suppose it was the word " requiem " which frightened some clerics away. It is a Latin word.



A VIEW OF THE BALMORAL BEACH

THE PRODIGAL SON

I WILL go from my Father
For the sake of returning again.
I will leave His joy
For the sake of feeling His pain.
I will leave this rest
To enter the wonderful strife.

Wilt thou go into death
And forget that thyself art life?

I will!

Heaven's wisdom forgetting
For the love of learning to know;
Forsaking my greatness,
For the bliss of having to grow.

Wilt thou enter the mire
Of the blackest and foulest sin
Not feeling the fire
Of thy purity burning within?

I will!

And our world soul fell
From heaven's unspeakable light
To the darkness of hell,
To the dream of an endless night.
In a million parts
Was divided the Only One
And separate hearts
Lost sight of *The Father's Son*

From choice.

It is crucified
In the stone, the tree and the beast,
In humanity, by the greatest pain and the least,
Through the greed of gain
It is reaching the joy of loss ;
It is crucified,
But learning to love the Cross,

Its choice.

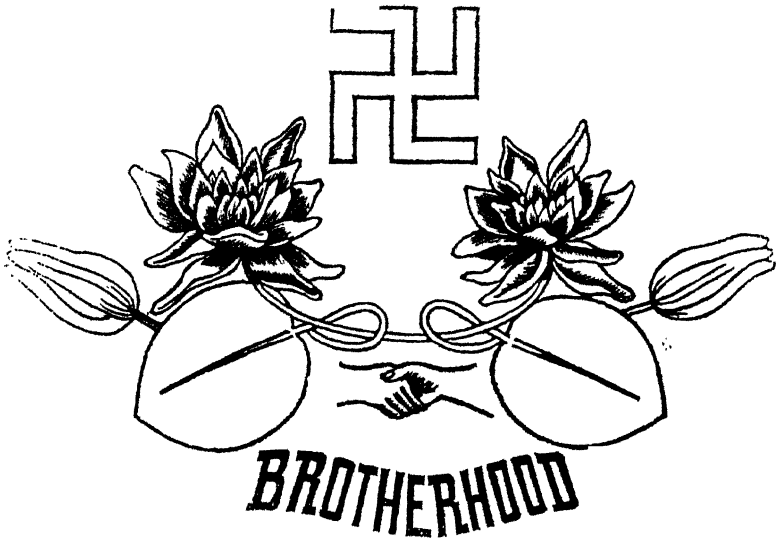
When the morning breaks
The son will no longer roam,
When the dreamer awakes
He will find he was ever at home ;
That the endless years
Of night, were a single day,
And the bitter tears
A blessing, on dreamlands' way

In Life.

I went into sin
To be drawn by Thine utmost Love,
That the Fire within
Might join the Fire above.
I am crucified
Forever, in Pain and Bliss.
I am glad I died
My Father, to join in this

Thy Life.

I. R.



THE BROTHERHOOD OF MAN: ITS SCOPE AND LIMITATIONS[1]

By MD. HAFIZ SYED, B.A., L.T.

IT is the common and well-known truths that are generally ignored and passed by, and it is the obvious, the patent and almost indisputable verity of life that is not kept in view; and so the brotherhood of man, although intellectually recognised by all just and thoughtful people, is yet one of those subjects that is hopelessly ignored in ordinary life. There are many people existing in this world, to whom the idea of the brotherhood of man has no meaning or foundation. Some of the leading men of the world with all their culture and enlightenment, have done incalculable harm to, and brought untold suffering on,

[1] A paper read before the Theosophical Society, Poona, on the occasion of the inaugural ceremony of the Brotherhood Campaign.

their fellow beings by acting in a thoughtless manner and deciding the fate of the people under their charge in a way that has completely disregarded this deeply significant yet simple fact of our being. Religious dissensions and racial rivalries being the order of the day, some people still doubt whether the brotherhood of man has any basis in reality. On the other hand there are some who believe that the brotherhood of man is a fact in nature: and in all human relations, be they social, political, economic or religious, this fact should never be lost sight of, if we wish to make steady progress and live in concord and harmony. It is necessary that such an all-important proposition should be carefully examined and its merits ascertained.

The cry "I am an Englishman first and a Christian afterwards" or "I am an Indian first and a Hinḍū afterwards" is not unoften heard; but it is rare to hear a man declare that he is a human being first and everything else afterwards. With all our advanced scientific ideas we are more fond of laying greater stress on the unessential features of our lives than on the essential and fundamental ones.

During the last two centuries scientific knowledge of every description has made rapid strides and every department of human knowledge has been thoroughly verified and systematised. Thus the finality of the verdict of science on a topic that lies within its scope, is hardly denied. It will be well if we refer this subject to it.

The physical structure of man, with the exception of his outer skin, epidermis, is common to all mankind. No man has two noses or three feet or a dozen hands. Modern physiology has indisputably demonstrated that the organs of the human body have common functions in all human beings, be they Africans or Indians, English or Negroes. The modern science of psychology also points to the same end and teaches that man's mind has many characteristics common to all.

The three aspects of consciousness, namely, cognition, emotion and volition, are shared by all in varying degree and according to the stage of evolution that an individual may have arrived at. All men have a tendency to think, to feel and to act. The three laws of thought of the logicians have a common bearing on all minds. The laws of development and evolution apply equally to all men, high or low, dark or white.

All human beings are subject to the same biological laws of growth, decay and death. Thus, physiologically, psychologically, logically and biologically, all humanity is one.

Turning to the contending schools of various philosophical thought, we find that none of them have denied the solidarity of the human race. A thorough-going agnostic, in spite of his inability to understand and explain the why and the wherefore of the material phenomena, has not, so far, underrated the value of social service, nor has he disregarded the unity of man. A rationalist believes in the supremacy of reason and nothing else, and cannot therefore consistently disavow the rational and fundamental unity of mankind. Of all the philosophical thinkers, August Comte, the founder and exponent of positivist philosophy, has greatly emphasised, and even made much of, the religion of Humanity. He says:

> Humanity is our highest concept, whatever the foundation of things may be in itself, however indifferent or hostile to human progress things may at least, up to a certain point, be compelled to enter the service of man.

In England men like Herbert Spencer and J. S. Mill, though never disciples in the strict sense, were greatly influenced by him.

Men like Charles Bradlaugh and Ingersoll, who declared themselves atheists, were in no degree anti-humanitarian; on the contrary the former always held up before himself and others a very high standard of social service. Philosophically those who believe in monism or in the divinity and unity of all that lives, cannot but recognise the need for cultivating

Maitreya, friendliness towards all. The brotherhood of man has a deep spiritual basis. Its practical realisation constitutes the first and the last word on the path of spiritual enlightenment. We might go to any highly advanced man of any faith or creed, we should find him tolerant, loving and saturated with sympathy and good-will for all. Brotherliness for all is a *sine qua non* of spiritual development according to ancient and modern mystics. Says Arthur Schopenhauer:

> After all, it is only phenomenally that I differ from my neighbour. In reality, each man must say to himself with reference to other things: This art Thou. Down beneath the appearance of differences which the space and time forms give, it is the same unitary will which constitutes your life and mine; and so our interests are not different but identical.

In the last century, Joseph Mazzini, the true apostle of human liberty, the terror of principalities and powers, the champion of republicanism, figured as a most outstanding personality and did not spare himself in proclaiming the holiness of humanity and in living up to its highest ideal. He says:

> The unity of the human race could only be admitted as the consequence of the unity of God. The time has come to teach men that, as humanity is a single body, we are all of us, as members of that body, bound to work for its development, and to make its life more harmonious, active and strong. The time is come to convince ourselves that we can only rise to God through the souls of our fellow-men, and that we ought to improve and purify them even when they do not ask it of us themselves. Generally speaking you cannot, even if you would, separate your life from that of humanity; you live in it, by it, and for it.
>
> Free men and slaves, you are all brothers. Origin, law and goal is one for all of you. Do not say: "The language which we speak is different"; tears, actions, martyrdom form a common language for all men, and one which you all understand. Do not say humanity is too vast and we are too weak. God does not measure powers, but intentions. Love humanity. Ask yourselves whether you do an action in the sphere of your country, or your family; if what I am doing were done by all and for all, would it advantage or injure humanity. Be apostles of this faith, apostles of the brotherhood of nations, and of the unity of the human race—a principle admitted to-day in theory, but denied in practice.

How very true and inspiring are the words of this apostle of human love and freedom! The European nations do not

seem to have taken these words to heart, else there would have been no war.

Let us turn now to the testimony of religion. As it begins by declaring the Unity of God, so it ends by proclaiming the brotherhood of man. In fact the two truths are inseparable, the second being implied in the first. If there be but one life, then each form it animates must be linked indissolubly with every other form similarly animated. All forms make but one body, of which the life is God.

> As an injury done to any organ of the body injures the whole body, so is a wrong done to one member of the body of humanity done to the whole race. None may separate himself from this intimate union; none may stand apart and seek to live alone; born into the human family, we must all live in it. Brotherhood is a fact in nature and from it there is no escape,—

says the editor of *The Universal Text-book of Religions*. All religions without any exception believe in the Fatherhood of God, as the Creator and Source of all beings. If that be so and it is so, then the only logical conclusion that we can draw from this faith, is that all men are equal in the sight of God. As Shrī Kṛṣhṇa says:

> The same am I to all beings; there is none hateful to me, nor dear. They who worship me with devotion they are in me and I am in them.

Brotherhood of man is only a necessary corollary of the Fatherhood of God. The source and origin of mankind is one and the same, differ as much as we may in our outer form, features and temperament. We cannot however deny our common origin and destiny. Some people ejaculate "Well! whatever else religions may be, most certainly they are not brotherly". And it is unhappily true that if we look into the religious history of the immediate past, we find therein very little brotherhood; religious wars have been the most cruel; religious persecutions have been the most merciless; crusades, inquisitions, horrors of every kind, blot with blood and tears the history of religious struggles. We generally forget that

each religion speaks one letter of the great Name of God, the One without a second.

God is so great, so illimitable, that no one brain of man however great, no one religion, however perfect, can express his infinite perfection.[1]

The religions of the world aim at purifying the human heart and bringing it nearer God, but people, in their indifference, do not study their own faiths. This is why they act against them. I dare say there is no religion in the world which has preached against the brotherhood of man: and as a proof of this statement, which might perhaps be doubted by some sceptics, I take the liberty of quoting from the various scriptures of the world-religions.

The oldest of all the religions of the world is Hinḍūism. All the sacred scriptures of this sublime faith, contain clear and unmistakable references to the brotherhood of man. In the sixth chapter of the *Bhagavaḍ-Gīṭā* we read the following striking verse:

He who regards impartially lovers, friends and foes, strangers, neutrals, foreigners and relatives, also the righteous and the unrighteous, he excelleth.

In the third chapter, we read the following:

Having an eye to the welfare of the world also, thou shouldst perform action. I, O Conqueror of Sleep, am the self, seated in the heart of all beings.[2]

There are many other such slokas.

In the Manusmṛṭi we read the following:

He who befriendeth all creatures, his name is Brahman . . . He who thus seeth the self in all beings, by his own self, he realises the quality of all, and attaineth to the supreme state of Brahman.

In Katha-Upanishaḍ[3] we come across the following:

This one universal Inner Self of all beings becometh one separate individual self for each form.

[1] *Brotherhood of Religions*, by Dr. Annie Besant, p. 8.
[2] III, 20-25.
[3] V, 10.

Again in the Īsha-Upanishaḍ we read:

He who seeth all beings in the self and the self in all beings, he hateth no more.

In the Shānṭi Parva of the Mahābhāraṭ the following verse is most significant:

He who is the friend of all beings; he who is intent on the welfare of all with act and thought and speech—he only knoweth Religion.

Vishṇu Purāna:

Knowing the Supreme to be all beings, the wise extend love to all creatures undeviatingly.

The next religion in order of historic sequence given to the world is Zoroastrianism. We read the following in the Patel Pashemani:

If I have committed any sin against the law of brotherhood in relation to my father, mother, sister, brother, mate or children, in relation to my leader, my next-of-kin and acquaintances, my own townsmen and my servants then I repent, and pray for pardon.

Buḍḍhists in the Ḍhammapaḍa are taught the following:

Let us live happily then, not hating those who hate us; among men who hate us let us dwell free from hatred.

In the Meṭṭasuṭṭa, 7, 8, we read:

And let him (every one) cultivate good-will towards all the world, a boundless (friendly) mind, above, below and across, unobstructed, without hatred and without enmity.

In the Christian Scriptures we read:

One is your Master, even Christ, and all ye are brethren.[1]

God hath made of one blood all nations of men for to dwell on all the face of the earth[2] . . . We are also His offspring.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.[3]

Peace be to the brethren.[4]

[1] *Math.*, XXIII, 8.
[2] Acts, XVII, 26, 29.
[3] *Galatians*, III, 28.
[4] *Ephesians*, VI, 23.

The holy Koran teaches:

To your parents show kindness, and to kindred, and orphans, and the poor, and the neighbour who is a kin and the neighbour who is a stranger and the companion who is strange and the son of the road and what your right hand possesses (slaves). As for the orphan, oppress him not; and as for the beggar, drive him not away.

The sayings of Muhammad:

No man is a true believer unless he desireth for his brother that which he desireth for himself. . . . He, who is not affectionate to God's creatures and to his own children, God will not be affectionate to him. . . . Who is the most favoured of God? He from whom the greatest good cometh to His creatures. . . . The best of men is he from whom good accrueth to humanity. All God's creatures are his family; and he is most beloved of God who trieth to do most good to God's creatures. . . . Feed the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any person oppressed, whether he be Muslim or non-Muslim. God enjoins you to treat women well, for they are your mothers, daughters and aunts. Do you love your Creator? Love your fellow-men first.

From these quotations it is abundantly clear that none of the great religions of the world ever taught anything anti-humanitarian or encouraged intolerance or persecution.

The followers of a religion and not the religion itself, are to be blamed for any offence that they may have committed against their brother man. At times the noble truths of religion were misunderstood and perverted, and this gave rise to dissension and quarrel among the faithful.

If the common ideal of human unity were universally recognised and accepted by all the civilised nations of the world, they would try to extend a helping hand to those of their fellow nations which are weaker, less equipped, less fortunate and more backward than their own, in the name of humanity, good-will and fellow feeling. They would not then be actuated by any racial feeling, nor would they be guided by the time-worn and almost primitive consideration of the so-called national prestige, power and glory; but they would be mostly influenced by higher and more lofty ideals of human unity and consider it a privilege rather than pride and false

glory to uphold the cause of truth and justice and stand by those peoples which are in distress or in a fallen condition.

As an elder brother, being more qualified, stronger and better equipped in life than his younger brothers, never hesitates to support and succour them when necessary, so the more fortunate peoples should assist the less fortunate ones.

Amelioration and elevation of the condition of women and of the submerged tenth—the suppressed classes—not the depressed but the oppressed ones, are direct corollaries of intelligent and willing realisation of the ideal of human unity.

War must also, on the same ground, cease to exist as an instrument of self-aggrandisement, selfishness and terror.

The idea of war and bloodshed should be a veritable *bête noir* in the eyes of the civilised people who base their noble cultural ideals on the eternal verities of truth, justice and humanity. In an advanced state of a truly civilized and human society where people are very largely guided by reason, and conduct their affairs in the light of past human experience, settlement of serious political problems by means of mutual strife and internecine war savours of nothing short of savagery and barbarism and shows a low state of moral development of the people who become mainly instrumental in bringing about such conditions. It was with reference to such a state of affairs that Kant declared, long before the Titanic War broke out in Europe

> We are civilised to the point of wearisomeness, but, before we can be moralised, we have a long way to go.

Schopenhauer also expressed the same idea in other words but more strongly. He says :

> Since the dawn of humanity mankind has made progress in every thing except morality.

That war has no moral or economic justification has been amply proved by such eminent thinkers as Norman Angell in his book *The Great Illusion* ; by Christian Collins in *The War*

against War; by Paul Richard in *To the Nations*. Only a mind devoid of imagination would fail to realise vividly and picture to itself the truly horrid, most devastating and utterly ruinous consequences of war. In the fit of temporary insanity —this is the only way in which such a criminal and inhuman motive can fitly be characterised—the contending nations plunge themselves into deadly warfare and thus cause untold suffering and incalculable harm to each other; from the effects of which it takes them no little time to recover and recoup.

It is said that individuals and nations learn severally from their bitter experiences in the school of life and thus become wiser and more thoughtful in reorganising their affairs. I wish it were so in bigger concerns of life. Were not the western nations of our time, who pride themselves on their scientific achievements and superior type of civilisation, aware of the history of the world whose pages are written with human blood? Was not that knowledge, of the past and of the ancient times enough to prevent them from rushing headlong into a disastrous course of action? Has experience been of any use to them? Was it not humanly possible to devise some harmless and civilised method to adjust their affairs and settle the contentious problems which gave rise to their mutual difference and strife?

The true causes of all war are thoughts, feelings, and actions that directly or indirectly deny the brotherhood of man.

While the present inequalities between man and woman remain, many a social and economic injustice is bound to persist. We have the new conception that woman is not the lesser man, and that it is not true about man and woman that they exist, "he for God only, she for God in him," as Milton said. In India the wife is expected to look upon her husband "as a God," but the husband must look upon the wife too as a God, for we are beginning to realise that there is the same Divinity in the woman as in the man, not less in

one than in the other. Because of this recognition of woman's true position, there are vast, sweeping changes beginning in every nation, and women are being associated in all the activities of men, especially in political activities.[1]

The very word, brother, signifies inequality; as the sons of the same father differ in age, mental and moral growth, size, stature, often in colour, form and features, yet they are the offspring of the same parents and have equal right to inherit their property, similarly we all are brothers, inasmuch as we have a common origin and destiny and are subject to the same natural law of growth and development.

People seem to be divided on the score of language, country, race, colour, taste, talents and tendency, and have various grades of moral and mental development because they have started on their evolutionary journey at different times and periods of their lives. They are the outcome of various evolutionary waves. So they should naturally differ in age, size, moral standard and physical forms. These dissimilarities are only external and therefore unessential. Strictly speaking they are not of much vital consequence. It is a matter of mere accident that a person is born in a particular clime or country and thus has a dark or fair colour. Does it in any way make any fundamental difference in the constituent parts of a man's physical structure or moral stamina? A Japanese, a Chinaman or an Indian is as brave, upright and noble as a Frenchman, German or Italian.

Similarly language and race have no very deep significance in so far as a man uses a language only as a vehicle of his thought and emotion, which in many ways are found to be alike in men of different nationalities; and his race or clan is determined only by an accident of birth. Does racial difference in any way alter the essential unity of mankind? The difference between ancient and modern, East

[1] *Theosophy and Higher Civics*, pp. 141, by C. Jinarājadāsa.

and West, dark and fair, and between people of different castes, creeds, sex or colour, so much exaggerated and so much spoken of, has no deep foundation or essential grounds of cleavage. To quote Bhagavan Das' words:

> They are both spirit of the same Spirit and flesh of the same flesh.

There is indeed no other insuperable and ineradicable difference.

The whole purpose of the caste system is misconceived, when it is regarded as setting up barriers which intensify personal pride, instead of imposing rules on the higher classes, designed to forward the good of the whole community.[1] As Manu said:

> Let the Brahman flee from homage as from venom: let him ever desire indignity as nectar.[2]

A man who did not show forth the Ḍharma of his caste was not regarded as belonging to it, according to the teachers of the ancient days. We have already seen that ignorant Brāhmaṇas were mere ashes, unfit for the discharge of their duties; and even more strongly Manu says:

> As a wooden elephant, as a leathern deer, such is an unlearned Brāhmaṇa, the three bear only names.[3] . . . The Brāhmaṇa who, not having studied the Veḍas, labours elsewhere, becomes a Shūḍra in that very life together with his descendants . . . The Shūḍra becomes a Brāhmaṇa and a Brāhmaṇa a Shūḍra (by conduct); know this same (rule to apply) to him who is born of the Kshaṭṭriya or the Vaishya.[4]

There is no social institution so much misunderstood as the caste system. It is based on a sound principle not only of division of labour and various grades of the law of evolution to which every human being is subject, but also on inherent psychological facts of undifferentiated consciousness, emotion, volition and cognition to which the four *Varna* (castes) severally correspond.

[1] *An Advanced Text-book of Hinḍū Religion*, p. 244.
[2] *Manusmṛṭi*, ii, 162.
[3] *Ibid.*, ii, 157.
[4] *Ibid.*, x, 65.

There is no country in the world where the manual labour class, proletariat, the organisers of industry, the merchants, bankers, agriculturists, legislators, warriors, teachers, savants and the spiritual leaders, occupying various grades of position and functioning according to their taste and temperament, are not found. The Varna and Āshrama system, therefore, by no means outrages the sense of the brotherhood of man. All students of history know that no nation, however great, has ever survived, if it has outraged the brotherhood of man. We are all aware how Spain carried on a fierce persecution against the Moors and the Jews, and how she burned them by thousands, tortured and mangled them; weary of slaughter, she exiled them, with the result that at the time of exodus the streets of Spain were strewn with the corpses of old and young, infirm and babes. Those who were pitilessly crushed, became the avengers who hounded her to ruin, and Spain, which at one time was the mistress of Europe, became a kingdom of little importance, as she is to-day. Similarly in India the doom of the Moghul Empire rang out in the cries of those who were slaughtered for their faith by Aurangzeb.

If we take a bird's-eye view of the whole civilised world of to-day we find that in spite of certain sharp and yet essentially minor differences of power and prestige, race and colour, all the nations of the world are being drawn together; international conscience, based on common humanity, is being gradually awakened.

The scientists of modern times do not give their message to one nation alone, but to humanity as a whole. There is no nationality in art. There are many articles of manufacture and parts of machinery that are being standardised; the post, the telegraph, wireless telegraphy, steam and electricity and various other new inventions have played no little part in unifying the human races of various countries. Not long ago serious

attempts were made to help numerous nations of the world to understand each other by establishing two international languages Ido and Esperanto. The attempt of the inventors may not have been crowned with complete success, but the desire, (natural and genuine as it certainly is) to bring together the outlying and distant countries of the world, is a positive proof of the fact that humanity is gradually advancing towards its common goal, namely the realisation of the brotherhood of man.

Dr. Annie Besant has summed up this ideal in her inimitable style in *The Text-book of Religion and Morals* in the following words:

> So long as man knows himself as a body rather than as a spirit, so long must brotherhood remain unrealised; for matter grows by taking, by constantly appropriating that which is without and incorporating it with that already possessed; all material things diminish and finally perish in the using, and as their available quantity is limited and would-be possessors are multitudinous, strife arises for their possession; grasping and holding is the condition of material success . . . But when man begins to know himself as a spirit rather than as a body, he realises that sharing and giving is the condition of growth and power; spiritual riches increase in the using, they do not perish; as they are given away they multiply; as they are shared they are more thoroughly possessed and assimilated. Hence brotherhood must have its roots in spirit, and spread outwards through the intellectual and emotional realms, until it finally asserts itself in the material; it can never be made by legislation imposed from without; it must triumph by spirit, out-welling from within.

Md. Hafiz Syed

THE CIVILISATIONS OF THE WEST AND OF THE EAST[1]

By Dr. Weller Van Hook

THE people of the West often criticise those of the East as impractical and neglectful of the obvious and the near at hand. The people of the East tend to look upon Westerners as greedy materialists, lacking in spiritual insight. And in the extremes of these judgments both are in error.

As Atlantis cherished the far-flung outposts of the fourth root-race in that long past epoch in which the destiny of that mighty race was wrought into cold history, so to-day Europe and America are the lands in which the new ḍharma, the new, advanced and ever-developing philosophy of the fifth root-race and its growing civilisation are being wrought into the splendour of those final forms that shall mark forever the attainment of another great epoch of the Logos' world expression. This newness, this progress, make the puzzle for western and eastern men that stands in the way of the proper understanding each of the other.

It was the ḍharma of the fourth root-race to make strong contest upon the astral plane, to learn ways by which its difficulties might be met and overcome.

The ancient religions and mysteries—such as the Egyptian—taught methods by which men, leaving the physical body might win their way through the astral plane by applying a rather exact and detailed knowledge of the life-conditions of

[1] Read before the Convention of the American Section of the Theosophical Society, 1923.

the entities encountered there and of the methods by which they can be dealt with. The wonderful mystery instruction of Iamblichus later taught the invocation of the astral and lower mental plane ḍevas and the modes of holding intercourse with them. The ancient philosophies and religions of India taught that, while we may go down into materiality in incarnation, the descent, as Plato also later insisted, was difficult, painful and dark, and was a sort of death for the soul, the true life being found in his return to levels of consciousness nearer his origin. Yet this descent would not be like death if the consciousness, with fulness of power, were able to endure that descent without wavering. It was the fourth root-race ḍharma to gain the powers of the astral world.

It is improperly an offense to the western mind that Orientals find a way of escape from attachment to desires by minimising their reality, exaggerating the thought of their brevity of existence, their interest and their value, in the general scheme of things. It is by this denial that Orientals have contrived the detachment of their desire-natures from the enthralment of these realms. The sacred and philosophic writings of the ancient Indians are full of this phase of philosophic thought. The method fills a great need in the development of man and in his training for the higher planes of existence to effect this detachment. And it was distinctly a fourth root-race phase of ḍharma that progress should be made by this philosophical device of minimising interest in the lower realms and attempting to leave them as soon as possible.

Our eastern friends, on the contrary, should recognise that the ḍharma of the fifth root-race, as it has developed in Europe and America, demanded a pronounced advance in ḍharma and that this advance had to be directed further downward to carry on the conquest of materiality. This progress had to be characterized by the usual crucifixion, spiritual darkness and mental suffering in the outwearing of world karma, by struggling for

the light of knowledge and the freedom for action that comes with hard-earned opportunity and added power for new and additional expression.

This further descent into new and profounder phases of materiality necessitated the Hierarchy's driving new longings or desires through the people. At the fifth root-race level of development this meant, concretely, the heightening of desire for the things of the astral and especially of the physical levels. It meant the conquest of the physical plane. Hence its men have been given the greed of footing upon the soil, for wealth, the hunger for the means wherewith to construct, to multiply complex objects, to rush hither and thither like ants, mad with the lust of physical, astral, and mental plane action, conquest and attainment.

With this greed for gaining for the sake of the lower self they were given, are given and will be dowered with, the marvellous inner ḍharma of aspiration for the development of these lower planes to the greater glory of God! Action, struggle, contest with the earth, the sea and the air have been theirs, so that they may develop the divine possibilities latent in evolving physical prakṛti. The materiality of the western rage for action is sanctified by its consecration to God through the requirements of the Manu and the mighty Lord of the Cultural System. The latter differentiates and specially dispenses the forces that fill western men's hearts with devotion to the mighty order of the common plan for civilised life, which is the orderly array and the interlocking action of labour for the continuous good and the general progress of men living in world-wide interdependent association.

Through the long centuries of darkness that have passed since Roman decadence these men have been led, the Christian church giving great aid, to the outwearing of much of the heaviest karma of the world. With the Renaissance, the return to light, hope rose anew and fresh in the hearts of the

western men. They were shown by initiates of the Occult School of the Great Venetian, functioning in the guise of ordinary men, how they might proceed to realise the great opportunity before them. They were told by many outer and inner voices that they must study Nature in friendly ways, in loving spirit, with utmost intimacy of contact and with the deep meditation that discovery and invention demand, in order that the secrets of Nature may be won.

And these secrets have been won and will be won more and more. Almost fiercely western men now refuse any road other than the one they have been taught—the road of material study for the development of an exact knowledge of objective things and the laws by which they are affected. They demand that their knowledge be gained through the ordinary senses so that all men may know, and so that the simple ratiocination that each normally constituted mind can command may be the common road to conviction.

With the success of this effort, sprung rationally from certain phases of the Greek philosophy and life, the men of the fifth sub-race of the fifth root-race feel that success in the construction of their tower of Babel is assured. They march forward from the observation of phenomena, and the reasoning that they can utilise as rationally based upon it, even to a little comprehension of the fourth dimension and the astral plane life to be found where it is a factor! They conceive that they may thus almost force entry into that realm, into the nature of the atom and the electron and even into the fulness of the astral plane.

Philosophically they have gone so far as to refuse further to study the old systems and, in the so-called pragmatism, they adopt an agnosticism which is but a poising until an anticipated solution shall be vouchsafed through the methods that satisfy the primary and postulated requirements as to the senses and the Aristotelian logic.

While we cannot hope that full satisfaction will attend these efforts alone (for we feel that new senses for man must be accepted hereafter as having just place in our western scheme of consciousness-evolution), yet we are in strong sympathy with the effort of western men to make glorious the study of Nature in grossest materiality. The Universe in great is reflected in the universe in little. Beyond vision with the microscope is the realm of the atom, the so-called electron, quite as the systems of star-constellations are beyond common vision above.

Our western philosophy must be rewritten to accord with this view of objective science. Students of the Divine Wisdom should aid in revising it. New and truer values must be accorded the common life in which we live. The mighty Adepts who for centuries have wrought in the western world, under conditions which They Themselves have set for the life of western culture, have taught western chelas how to live among the men of the world without condemning their ways, but rather sharing them and, as They have led them into them, They have shown how the life of this contact with materiality is co-ordinated with and is consecrated to the purposes of the Most High. They have taught a new and deeper philosophy which does not deny but exalts the value of the lower planes and all that in them is. To the Greater Glory of God must all be consecrated. The lowliest life and form must be accepted and studied as holy. And this acceptance of the values of the things of the lower planes must be held in consciousness even while the struggle for æonian, though not absolute, detachment from the desires centring about material things is carried on with an equal sincerity of warfare.

It is this conscious, joyous and sacred exaltation of the values of the material world that makes the living germ of that true greatness of our root-race which is yet to be fully realised.

The pitfall of desires that are opposed to idealism is most difficult to avoid. Yet the struggle gives opportunity for the workers to grow by the inauguration of new methods of study and new ways of teaching and leading the children of men.

Glorious the contest; glorious the reward for those that will not be driven away from the recognition of God in all His Works, ever preparing new and more advanced ways of approaching Him even by probing into the secrets of lower Nature and into the Path to God that must lie there just as it is to be found in those other paths of asceticism that bear a more ancient stamp.

The West, then, gives us the new ḍharma of the practical, which will not be despised if we recognise that it means the exaltation of the search for God and His mysteries in, down through and beyond, objective forms. The new fifth root-race philosophy glorifies God manifest, sees no evil in objective Nature, finds the conservation and the balancing of prakṛṭi in the very soil under our feet. In averse that life to the very dregs is true and is susceptible of comprehension, is worthy of consideration in meditation and of a just philosophic setting in the universal scheme of life.

Taking a root-race stride beyond the recluse attitude of the Oriental devotee of jungle retirement, the fifth root-race philosopher would live in the world, be of the world and yet maintain his spirit in the Olympian clouds above materiality.

Now the worldly western philosophers and scientists have not yet emerged from their borings into Nature. They are immersed in the matter, the very materiality in which they are delving. The occultist may see and understand their position and its difficulties and may look beyond and behold their future triumph. Some there will be, pushing forward along these lines, who will make the leap to those generalisations that will give the synthesis to their small philosophy, joining it with

the universal philosophy. Doubtless the majority will fail to pass through; but the beginning will have been made and something of that difficult way will have been trodden.

Furthermore, it must not be forgotten that there are two planes below the physical plane that we know. These planes have inhabitants almost unknown to us. Yet eventually these planes, like those above, must be opened to us and studied. And further modifications of applied Divine Wisdom must then be made. *These advances, like those of the fifth root-race, also shall temporarily seem like regressions or failures*, and will belong to the life of the sixth and seventh root-races. No doubt practical magic will be in successful vogue in those days. And this will be as it should be. Why should not magical methods become as legitimate as those we now have? If the animals and the birds of the physical plane co-operate with us or serve us, why should not the same principle hold good between the planes for their respective denizens. Why should not nature spirits serve us, and why should not we co-operate with the angels and the gods? And what recriminations will descend upon the heads of those pioneers who first shall publicly make use of occult methods for practical personal ends! Only the strong and those well supported may venture on such efforts. In future ages the world must return to its former status of co-operative, intelligent symbiosis with all nature spirits and devas. The present ignorance of the simultaneous life upon the other planes and the antagonisms between their denizens is intolerable. And as we have said, the pioneers in this work will be misunderstood as are the men of the material West to-day.

It is the duty of occultists equally to tolerate the apparently errant philosophy of the West, and the esoterically more comfortable philosophy of the East, endeavouring to guide their progress toward agreement. For we may be sure our civilisation is founded on a rock and that it will grow into that

worthy fruition which we long to see it attain. It is the gravest of errors to imagine that it is outworn or broken down, that it needs reconstruction or replacement, that it is inadequate or that it is fundamentally erroneous.

The western philosophy of action must be accepted by the East. The West may well study the presentation of the Divine Wisdom given us by the East; but both should also endeavour, in humility and with great effort, to gain that help which will enable them to understand why western men have been driven forward into an intense spiritual darkness of life which is, however, only apparent.

The consequence of adopting the philosophical idea of accepting the three lower planes as of full validity in all respects, of uncompromisingly attacking their problems, conquering their difficulties and sanctifying every phase of the life enmeshed in them involves the most far-reaching practical consequences. As a matter of fact the Lord of the Cultural System, Who is the chief protector of this philosophical modification of the Ancient Wisdom applied concretely to human life, has Himself led lives in recent centuries that show a determination to grasp uncompromisingly the nettle of the inner spiritual life lived with gross outer contacts. His pupils, now composing a mighty School of Occultists, live in the world and share its life with especial directness and boldness of attack. Not a little of Their method and of the practical nature of Their occultism has been exposed to the world more or less openly and publicly. Their labours and self-sacrifice through centuries have made it possible for the people of the Theosophical Society to live in the joint observance of some occult activities and to teach occultism openly.

Certainly Their philosophical attitude has opened new vistas, new possibilities, and previously unproclaimed possibilities with reference to the purpose of our practical life of occultism. For the older occultism taught as a central thought

the possibility and the desirability of attaining Nirvāṇa, each man finding and following the Path until Nirvāṇa was reached and its powers acquired. It was and is taught by these philosophers that, by attaining Nirvāṇa, the possibilities of utilising that supreme vantage ground for effort, with powers beyond mortal dreams, are the guerdon of the worker. He in turn might or may then apply himself to the task of His predecessors to bring along others, individually or collectively, to attain the same liberation and similar powers. The western occultism lays stress on service to humanity at all times with Nirvāṇa less prominently in thought.

This view-point and its logically associated effort are distinctively those of the fifth root-race ḍharma and philosophy. Their acceptance places the occultists in an entirely new relationship to the Logic Plan, to the life that he will lead in trying to aid in its unfoldment and to his attitude to the world and its life. His purpose, maintained strongly in the foreground of consciousness, is the attainment of the perfection of human life upon the earth, the Kingdom and Will of God realised here. He does not so much preach Nirvāṇa and its attainment, as the end and purpose of endeavour, as inculcate the thought that the occultist, while finding the Path in the pursuit of the Ancient Wisdom as it has been reduced to practical expression by the Great Lodge for thousands of years, will make the redemption of man more and more synonymous with the progressive redemption of prakṛti itself. He would, therefore, distinguish the planes from one another less and less on the basis of their individual values for the advancing occultist, and would more and more give them importance and status for themselves. Less and less would he withdraw from the practical problems of life. More and more he identifies himself with the World and feels the World's problems as his own. He does not see the World as so alien from himself; he lives the life of the World without more aloofness than is absolutely

necessary. He does not see Utopia the remote goal of his dreams, but conceives of an ever-increasing perfection of the World, following his immediate leadership to practical attainment. He shares the joys and to some slight extent the sorrows of the world. *The man of this school on the path of holiness lives the life of the world and endeavours to sanctify it and carry it with him.*

The practical application of this recognition of the intrinsic value of the lower planes has necessitated and, in logic, supplied the basis of a new life for men. It has supplied a moral, and an objective key-note for the associative action of humanity, demanding attentiveness to the actualities and the requirements of everyday, common life. It sanctifies and idealises the lowliest labour as well as the highest human endeavour. And, obviously, it demonstrates to the humblest mind the indispensable value of civilisation as the associative activity of a vast body of men labouring for a common good, each gaining for himself while he piles up gains for all the humanity involved in the scheme of civilisation.

For the first time in the life of humanity the driving force of hunger and cold is added to the attraction of desire to heighten, unify and co-ordinate the labours of men. And we have gone far enough with the life of our fifth root-race civilisation to see the acceptance of the demonstration presented. It is recognised as a practical fact that not a single large people of the great family of leading nations of the world can be cast out of the scheme of co-ordination without inharmony resulting for the entire body. And the drill that will be applied to men, life after life, will drive home deeper and ever more deeply the fact that work for the Lord of the Cultural System has an equal place with labours in other departments, an equal sanctity in the eyes of Him Who maintains, in due order, the labours of imperfectly developing men for civilisation. The sanctity and worthiness of human life are realised in practice.

The basic Āryan people, the present stock of the first sub-race of the fifth root-race, entitled to great privileges in leadership, have transmitted to later sub-races of that root-race many new phases of rulership and culture. They have given much of philosophy and law to other peoples.

But it does not seem that they have been able, themselves, to take full advantage of that wisdom which they could transmit. And again they seem to have failed at times to grasp the words of the still small voice that would guide them further in ways of root-race ḍharma. Certainly that ancient people of India has failed to seize the ḍharma of giving the World the potent and drastic lessons of physical and chemical science. It seems to have fallen to the fourth and fifth sub-races of the fifth root-race, to the Latin and, as to details, especially to the Anglo-Saxon peoples, to bring to practical effectiveness the analysis and synthesis of the material elements.

The cry of "Wake up, India" raised by the President of the Theosophical Society has meant, for one thing, the rousing of the Indian Āryans as well as the other races of India to the realisation of the utter necessity of grasping the materially basic facts of our root-race life. It has been, therefore, the fourth and fifth sub-races of the fifth root-race that have accepted and are now forcing on India the ḍharma of going down intellectually into matter—a ḍharma that she should have recognised long ago under the appointed Āryan leaders of the Indian peoples.

If we are willing to admit the gross materiality of the western life, while insisting that its grossness is more apparent than real, we must turn to the alleged spirituality of India, of the Orient and contend for the superficiality and the practically unreal nature of the spirituality of the common people. For that spirituality belongs to the intense life of the higher worlds; the brutality of its undeveloped peoples is glossed over by

the māyā of reflections from the purity that blazes from above.

The occult atmosphere of India, we are often reminded, is an easy medium in which to work. There are several reasons for this. Its proximity to Shamballa, the greatest centre of the world's inner life, and to the āshrams of many members of the Hierarchy assures constant intense activity of the vibrations from the loftiest planes. Moreover that great land possesses a multitude of ascetics and students of the divine wisdom who are more or less familiar with occultism and who practise it upon the lower planes. And the esoteric students of such religions as Buddhism and Hinḍūism help greatly to distribute the forces of the mighty Leaders of the Hierarchy who labour upon the formless planes. No doubt the devas there are trained, in great numbers, for occult co-operation. Imagine the effect produced through the frequent sounding of the sacred word of thousands of worshippers throughout India.

For the occult atmosphere of the western world it must be said that the conditions are not so easy. But in Europe there are several highly potent centres, and the Head of the hierarchy for the western world, the Master the Venetian, has an organisation the knowledge of which, as to power and usefulness, makes the heart rejoice. Its centre is in southern Europe where the conditions for work are favourable. Most elaborate and effective methods the details of which we cannot dream of, are used to associate it with the force centres of our Earth, the remainder of the solar system and even of the stars, whose influences are especially studied, accepted and reciprocated by the Master who is at the head of the ceremonial ray.

The power of the Rosicrucians is active and effective, though its centres are concealed; its influence has been continuously exerted for centuries; its power and its refinement draw forces from the stars. The occult atmosphere of Europe

is almost wholly that of Rosicrucianism; that of America is tinged by it. But America will have more of that influence in the future.

The Christian religion is a potent influence for our western world. It is easy to feel its massive action upon the world when crises of tragedy demand discharges of power to sustain human hearts, to provide sympathy in grief, to give courage to endure or to add power for the unity of men in the just rejoicings of peace and of resurrection from the batterings of fate.

The growing power of Masonry, an institution of western significance, may be noted by students of the facts of our civilisation, in which it is of measureless value. Exerting its influence in a non-partisan way, it engages many of the choicest spirits of America and of Europe in a fraternal activity that deeply affects and steadies peoples, rulers and nations. The growth of this power to extreme usefulness only awaits a little time and much effort into which we are invited to enter. This is a labour of extreme profit.

The dead, false, industrial quiet of India, with the vision everywhere of the emaciated bodies of an almost starved mass of humanity, its stunted races and its pathetic misery due to the inadequacy of the Oriental mechanism of civilisation to provide the bread-and-butter or boiled-rice requirements of humanity, is not agreeable to the ears of some of us western students of occultism. Far more comforting is the roar of the American five-ton trucks that carry provender in abundance to the millions of mouths of well-fed children, men and women, rampant with health and vigour, who are clamouring for the opportunity to build greater and more glorious, the physical body, our western collective human organism. Who of you but would gladly sacrifice something of quiet and peace of the outer or even of the inner senses to know that we forbid hunger and utter want to exist openly in America?

Who of you but willingly accepts a situation of some present crudity and unrefinement for the sake of the fact that we can rescue at a stroke a starving Chinese province or can alleviate with power a famine in Bolshevik Russia? Americans feel in this that they are the favoured dispensers of God's bounty.

But the crudity, the roughness, of our occult atmosphere must pass; it shall not long endure. The finer, quieter vibrations of the loftier planes must overcome the coarser, more brutal ones of the boisterous lower levels. Our thoughts, our plans must muffle the trucks and make them travel on isolated roads. Electricity instead of steam must move our trains of cars. Education in our universities must be trained away from brutality. We must and we will have, ere many centuries, a civilisation that will satisfy the stomach first—so that children shall not fall dead of starvation before us as we take a promenade—and later, yet a very little later, we will have the refinements of the arts and of widely discussed philosophy.

Occultists ought to know that it is they who to some extent are responsible for the occult atmosphere. It is they who help to make it. The man of the street does not know that there are occult spheres. You who know it can aid and can rejoice in a warfare so well fitted to your stage of development and your powers. And once you have committed yourself to the life of white occultism you are not likely ever to abandon it.

Let us summarise our argument and conclusions.

It is as if, on a day long past, the Lord's Angel of the Flaming Sword had said to the Egos of the coming fourth and fifth sub-races:

"Go ye forth to live much and labour long in bodies of a new type, far in space from Shamballa, for many thousands of years returning again and again at birth to western conditions. For many of the Kali Yuga centuries ye shall be of the

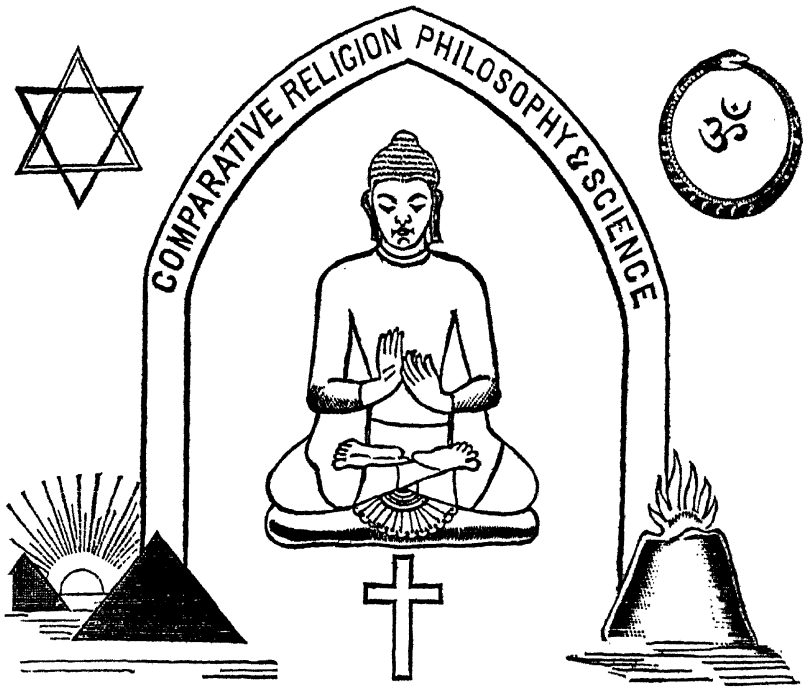
earth, earthy. Ye shall not know your true lineage; ye shall have forgotten your glorious destiny. For ages ye shall outwear your own and the world's karma as ye delve in the soil for sustenance, with the glory of Heaven blazing just above your blinded eyes. Ye shall find a childish joy in the small successes of material life, and exaggerated pain in the ills of the flesh; the tenure of the physical body shall be a keen delight, its loss a poignant grief. But, on the other hand, prizing the life of contacts with earthly things, ye shall have that glorious resurrection that shall a thousandfold compensate you for such pains as ye will have out-lived. The Lord will send His ministers to sustain and guide you and ye shall bear with success a heavy load. Ye shall know Nature in a new way. New powers will come to the world through you; a new civilisation shall be your offspring. And, out of your travail shall be born a new respect for the One God who wills that your ḍharma shall bless the world and glorify Him by your descent into matter and your return with the fruits of labour and with your discovery of the Divine Wisdom in the very matter of our globe!"

What western man does not rejoice in this ḍharma assigned to him? Ours the heavy task of men—not weaklings. Ours to be the endurance of a strenuous day. But, if we can hold out without fainting, following in the footsteps of Those Who for many centuries have led this way of the western life, the reward for the Great Cause will be ample; the power of the leaders of men will be heightened to aid in the æonian struggles of the God; the experience of mankind will be infinitely enriched, to the lightening of the difficulties to be encountered when we must drive into the two planes of matter yet lower than our own physical plane. And we shall lay solid foundations for the future refinements of men's lives and the perfection of the next wave-crest of spirituality that shall be the acme of our fifth root-race life.

Let us rejoice in the boisterous gaiety of the burly life round about us, let us see God's plan wrought into physical fact when we join Europe in wiping out her erroneous philosophy with the blood of our own citizens, even as we strive in meditation to soothe and to quieten the unnecessary astral din that accompanies the rough warfare which has chiefly spiritual purposes lightly concealed under an apparently hopeless materiality.

Much do we prefer the helpfulness of the battle-field to the fancied security of the unearned sanctuary. Centuries must pass before the western world is refined and its burden made light and easy. Those who would serve in this western world must feel it a privilege, not longing for the delectations of older lands, doubtful for them. Spirituality and a restful spiritual setting we may long for when we have earned them. And when that time comes we will even find them wherever we may be upon the globe!

Weller Van Hook



THE BEDROCK OF EDUCATION

ACCORDING TO GEORGE S. ARUNDALE

I have often been asked to set forth what I regard as the basic principles of universal education, whether for one country or another, whether for girls or boys. The task is a difficult one, especially when it is added that these basic principles should be set forth in as simple and connected a manner as possible. However, I will make a tentative statement, with the proviso that the more one learns the more one adds and modifies; so that I am not so foolish as to assert that I have reached my final presentation of the basic principles.

So far as I have experienced and studied, those which I set forth suffice, and, in my judgment, are of world-wide application.

1. The object of education may be said to be the attainment of complete living. And by complete living I understand the complete fulfilment in the fulness of time of God's plan for His world, as we increasingly understand it through our growing perception of evolution—the working out of His plan.[1]

2. Education is Life, and Life is Education. Hence education proceeds through the four great divisions of life as given in the ancient Scriptures, and which I consider operative throughout the world.

Hence the object of education so far as regards the human kingdom, is complete living in

(*a*) The Student division;
(*b*) The Householder division;
(*c*) The Elder brother division;
(*d*) The Service division.

In the elder brother stage, there is semi-detachment from the dominance of worldly life. In the Service stage proper, there is entire detachment from the dominance of worldly life.

Complete living in each of these stages means the complete fulfilment of the ḍharma attached to each stage. And by Ḍharma, a Samskṛt term, I mean that which Dr. Besant sometimes defines as the perfect reaction of man to his environment. Naturally, it is possible to conceive of exceptions to the general principle this division involves, namely, that up to a certain age people are in the student stage, that thence they enter the householder stage, that thence they pass to the stage of the counsellor, semi-detached from worldly life, having fulfilled the Ḍharma of the householder, finally taking up the duties of the true servant of the world who, while

[1] Compare Kant: "Behind Education lies the great secret of the perfecting of human nature—the amelioration of the race."

living in the world and working for it, has transcended its binding power. A student may quite conceivably omit the intervening stages and become, what the age of his soul has made him, a selfless worker for his country and the world. Similarly, an individual may remain a householder all his post-student life, never passing on into the Ḍharma of the later stages. Or again, two people living in the householder stage may yet be to all intents and purposes servers of the world. Where possible, education needs modification to suit these abnormal persons. But the general principle applies in the case of the average individual, who, for the most part, remains attached, after passing the student stage, to the householder's Ḍharma for the rest of his life. This is specially true of Western countries which, for various reasons, do not in general include the two last stages as part of the ordinary envisagement of life.

3. To understand the nature of complete living for members of the human kingdom, we must know of the nature of complete living as exhibited in the various kingdoms of nature, and also, though infinitely vaguely, of the nature of the complete living of God.

Education is taking place at all times and everywhere, in the mineral, in the vegetable, in the animal, in the human, in the super-human, kingdoms of nature. Evolution is a ladder. Each kingdom is a rung on the ladder. Education is the means whereby we proceed from one rung to another, and learn to place our feet firmly on each rung in turn.

4. What is education in the mineral kingdom?

To prepare the sleeping consciousness to dream of God's life.

What is education in the vegetable kingdom?

To prepare the dreaming consciousness to feel God's life.

What is education in the animal kingdom?

To prepare the feeling consciousness to know God's life.

What is education in the human kingdom?

To prepare the "knowing" consciousness consciously to identify itself with God's life.

And we need not, cannot, go farther than this at present.

5. We are Gods in the becoming, therefore. God's Fire throws off sparks, and evolution, which is education, is the process of fanning these sparks into flames unto the likeness of that Eternal Flame whence all life has sprung.

6. And now about the nature of God. We can know but in infinitesimal part. We can but guess, aided by His revealing and our own growing consciousness of Him.

For the purposes of education, let us assume three fundamental principles of God's being:

(*a*) God is Love.

(*b*) God is Wisdom.

(*c*) God is Will.

Hence these are the basic principles of education in all kingdoms of nature. Let us apply them to education as we have it in the human kingdom, to our educational institutions. I may add that true Love and true Activity are interchangeable terms. Hence we may say: God is Will; God is Wisdom; God is Activity. Thus are the attributes of God sometimes expressed.

7. What does Love mean? It means

(*a*) The casting out of fear; and with it all fear's concomitants—despair, depression, doubt, hatred, suspicion, distrust.

(*b*) The casting out of all unbrotherliness and all sense of separateness. The development of understanding, sympathy, mutual respect.

(*c*) Reverence to the elder. Goodwill, gradually expanding into positive affection, towards equals. Tenderness, Compassion, to those younger than ourselves, whether from the standpoint of knowledge, of years, or of evolution.

(*d*) The transmuting of selfishness into selflessness. The stages are: (i) feelings dominated by personal pleasure-pain,

(ii) emotions dominated by personal pleasure-pain, (iii) feelings and emotions dominated and permeated by love. In other words, there grows in intensity the need to be happy *with others*, and the impossibility of being happy *at the expense of others.*

8. What does Wisdom mean? It means

(*a*) The casting out of ignorance and doubt; whereby by degrees, too, we cast out unbrotherliness, as we acquire an insight into the true purpose of wisdom, through its use and its abuse in the lower form of intellect.

(*b*) The increasing use of discrimination as between right and wrong, and as between the less important and the more important. The dev lopment of conscience—God's gift to humanity.

(*c*) A growing understanding of God's plan as applied

(i) To the individual

(ii) To the surroundings in ever-widening circles, until we come to the world as a whole.

This means the spiritualising of knowledge, thus intensifying its practical application to every-day life. The facts of knowledge, as presented to us through education, as we generally have it in schools and colleges, are far more regarded as means whereby we may gain advantage over others than as evidences of the working out of God's plan for His world, and as means whereby we may serve others.

9. What does Will mean? It means

(*a*) The casting out of indifference; whereby by degrees, too, we cast out unbrotherliness, as we acquire an insight into the true purpose of Power through its use and abuse.

(*b*) The development of exalted purpose, that Love and Wisdom may work to their appointed and perfected ends. Forcefulness—Purposefulness—Determination—Courage—Relentlessness—Perseverance—One-pointedness—Resistlessness;

All of these wise and loving because based on Love and Wisdom.

These are my basic principles of education as I see them at present. In education as we have it to-day, Love's place is taken by fear; Wisdom's place is taken by self-seeking knowledge; Will's place is taken by pride expressing itself in terms of competition and aggression. What is the way out? The way out is the ancient way out, laid down in the ancient Scriptures, the way out given to us by the Father of the Āryan race—the Lord Vaivasvaṭa Manu. God's Love, God's Wisdom, God's Will, are to be expressed, so far as regards the human kingdom, in terms of Service, Study, Simplicity, Self-Control. These specifically form the Ḍharma of the Brahmachari (student) stage of life.

1. Service is the background of education and its objective, and represents the Love-Activity aspect of God. It must express itself in terms of reverence, goodwill, compassion, as Love, which is the heart and soul of Service, expresses itself.

2. Study is to the end of wise service, and represents the Wisdom aspect of God. It has a certain background, basis, which the teacher at least should understand, gradually bringing the pupil to relate facts to this background, making them the foreground of it, and finally constructing one homogenous landscape. This is the background :

(i) The Fatherhood of God.

(ii) The existence of Universal Brotherhood, including all the kingdoms of nature. In other words, the universal brotherhood of life.

(iii) The fundamental unity of all Faiths.

(iv) Justice as the supreme fact of life, working through Karma and Reincarnation.

Every fact in each subject of the curriculum has direct relation with, and is expressive of, one or other of these aspects, just as every fact is simultaneously expressive of God's Love, *i.e.* Activity, God's Wisdom, and God's Will.

3. Simplicity and Self-Control are to the end of fruitful Study and wise Service, and represent the Power aspect of God. Without them there may be anarchy, licentiousness, there may be power, but there will not be God's Power.

Simplicity of life, of food, of dress, of manners, of habits. Regularity of food, of sleep, of habits, simplicity of outlook. Childlikeness, and not childishness. Self-Control as to the thoughts, as to the emotions and feelings, as to speech, as to the movements of the body. Self-Control involves self-restraint and the accumulation of energy, force, will, power, for their Divine purposes.

I would add to the above that from knowing God to becoming God, from the seed to the unfoldment of the perfect flower there are five great stages—stages which should be noticeable, at least as to three of them, the three first, in the expansion of the human soul under the process of education. These stages are: Self-Discovery, Self-Assertion, Self-Sacrifice, Self-Surrender, Self-Realisation. We must learn about ourselves. We must express ourselves. We must give ourselves in part. We must give ourselves utterly. We find our Selves —from knowing God we proceed to consciously being Him.

Let Self-Sacrifice be the objective of education in the case of the many, and Self-Surrender the objective of education in the case of the few.

Let us also remember that the greater includes the less. Hence education will not fit youth the less for work in the

outer world if it be spiritualised to great ends. Our lawyers, our doctors, our teachers, our merchants, our clerks, our business men, our legislators, our diplomatists, our priests, our carpenters, our builders, our artists, our sculptors, our musicians, our philosophers, our soldiers, our sailors, our cultivators, our printers, our craftsmen, will not be the less efficient, the less capable of earning their livelihoods, the less able to bear the strain and stress of life's storms and tribulations, because they are educated in the essentials of life rather than in its non-essentials, because the growth of character in terms of Love, Wisdom, Power, is made education's objective. The greatest man of action is he who is at the same time a mystic, as has often been declared; he who seeks to know God and lives in the outer world to that end. So skill in action, in the affairs of daily life, is increased by education to high purposes, as we are gradually, though all too slowly, finding out.

I have not examined the nature of the education suited to the Ḍharma of the stages beyond that of the student, because we shall have enough to do to re-orient (I use the word literally as well as in its common sense) education to basic principles in the student stage itself. In any case there is nothing repugnant to the Ḍharma of the later stages in the principles above laid down. These will gain fulfilment in the later stages. Nor have I gone into the question of temperamental divisions. These are highly complicated matters, not to say controversial. I have rather sought to enunciate fundamental simplicities, likely to be accepted by most educational thinkers and others competent to examine with vision, and not merely with intelligence, the field of education.

G. S. Arundale

DRUIDISM [1]

SELECTIONS FROM BARDDAS
BY D. JEFFREY WILLIAMS

DISCIPLE AND TEACHER

THIS is the Druidism of the Bards of the Isle of Britain, with their opinion respecting God and all living beings, of whatsoever grade or kind they may be. It is rudimentally taught as follows:

Question. What is God?

Answer. What cannot be otherwise.

Q. Why cannot it be otherwise?

A. Could it be otherwise, we should have no knowledge of any animation, being, existence, or futurity, in respect of anything now known to us.

Q. What is God?

A. Complete and perfect life, and the total annihilation of everything inanimate and death: nor can any species of mortality concur with Him. And God is life, full, entire, imperishable, and without end.

God is perfect life which cannot be limited or confined, and, in virtue of His proper essence, is possessed of perfect knowledge, in respect of sight, sufferance and intention, having His origin in Himself, without communion with anything else whatsoever, and wholly free from all participation in evil.

God is absolute good, in that He totally annihilates all evil, and there cannot be in Him the least particle of the nature of evil.

God is absolute power; in that He totally annihilates inability, nor can power and will in Him be restrained, since He is almighty and all good.

[1] See December number, p. 315.

God is absolute wisdom and knowledge, in that He totally annihilates ignorance and folly; and therefore no event can by any chance happen, which He knows not of. And in view of these qualities and properties no being or animation can be conceived or contemplated other than coming from God, except natural evil, which annihilates all life and goodness.

What would utterly annihilate and reject God and life, and therein all goodness, is absolute and natural evil; which is thus in complete opposition, and of a contrary nature and essence, to God, life and goodness.

And by means of this direction may be seen two things existing, namely: the living and the dead; good and evil; God and Cythraul, and darkness in darkness, and powerless inability.

Cythraul is destitute of life and intention—a thing of necessity, not of will, without being or life, in respect of existence and personality; but vacant in reference to what is vacant, dead in reference to what is dead, and nothing in reference to what is nothing. Whereas God is good with reference to what is good, is fulness in reference to fulness, life in life, all in all, and light in light.

And from what has been said, it may be seen that there can be no existence of original nature, but God and Cythraul, the dead and the living, nothing and occurrence, issue from what is issueless, and existence from mutual union.

God, mercifully, out of love and pity, uniting Himself with the lifeless, that is, the evil, with the intention of subduing it into life, imparted the existence of vitality to animated and living beings, and thus did life lay hold of the dead, whence intellectual animations and vitality first sprang. And intellectual existences and animations began in the depth of Annwn, for there is the lowest and least grade, and it cannot but be that there and in that state intellectual life first began, for it cannot be otherwise than that the least and lowest grade of every thing should be the original and primordial one. The greatest cannot exist in intellectual existence before the least;

there can be no intellectual existence without gradation, and in respect of gradation there cannot but be a beginning, a middle, and an end or extremity—first, augmentation, and ultimate or conclusion. Thus may be seen that there is to every intellectual existence a necessary gradation, which necessarily begins at the lowest grade, progressing from thence incessantly along every addition, intervention, increase, growth in age, and completion, into conclusion and extremity, where it rests for ever from pure necessity, for there cannot be anything further or higher or better in respect of gradation and Abred.

All intellectual existences partake of good and evil, and that, more or less, according to their degree in Abred, from the dead in the depth of Annwn, to the living in the extremity of goodness and power, even so far as it would not be possible for God to conduct them further.

Animations in Annwn are partakers of life and goodness in the lowest possible degree, and of death and evil in the highest degree that is possible compatible with life and personal identity. Therefore they are necessarily evil, because of the preponderance of evil over the good; and scarcely do they live and exist; and their duration and life are necessarily short: whilst by means of dissolution and death they are removed gradually to a higher degree, where they receive an accumulation[1] of life and goodness, and thus they progress from grade to grade, nearer and nearer to the extremity of life and goodness; God, of His merciful affection for animated beings, preparing the ways along Abred, out of pure love to them, until they arrive at the state and point of human existence, where goodness and evil equiponderate, neither weighing down the other. From this spring liberty and choice and elective power in man, so that he can perform whichever he likes of any two things, as of good and evil; and thus is it seen that the state of humanity is a state of probation and instruction, where the good and evil equiponderate, and animated beings are left to their own will and pleasure,

[1] Augmentation, additional measure.

In every state and point of Abred, that is below humanity, all living beings are necessarily evil, and necessarily bound to evil, from utter want of will and power, notwithstanding all the exertion and power put forth, which vary as they are situate in Abred, whether the point be high or low. On this account, God does not hate or punish them, but loves and cherishes them, because they cannot be otherwise, and because they are under obligation,[1] and have no will and choice, and whatever the amount of evil may be, they cannot help it, because it is from obligation,[1] and not willingly, that they are in this condition.

After having arrived at the point of humanity in Abred, where evil and good equiponderate, man is free from all obligation, because goodness and wickedness do not press one upon the other, nor does either of them preponderate over the other. Therefore, the state of man is a state of will and freedom and ability, where every act is one of project and selection, consent and choice, and not of obligation and dislike, necessity and inability. On this account man is a living being capable of judgment, and judgment will be given upon him and his acts, for he will be good or bad according to his works, since whatever he does he could do differently; therefore it is right that he should receive punishment or reward, as his works require.

BARDIC APHORISMS

Thus says the Bard:

There is no advantage but what can in no ways be dispensed with, that is, God;
There is no want but the want of God;
There is no enjoyment, but the enjoyment of God:
There is no loss, but the loss of God;
There is no sufficiency but God;
There is nothing immeasurable but God;
There is nothing knowing but God;

[1] Of bondage.

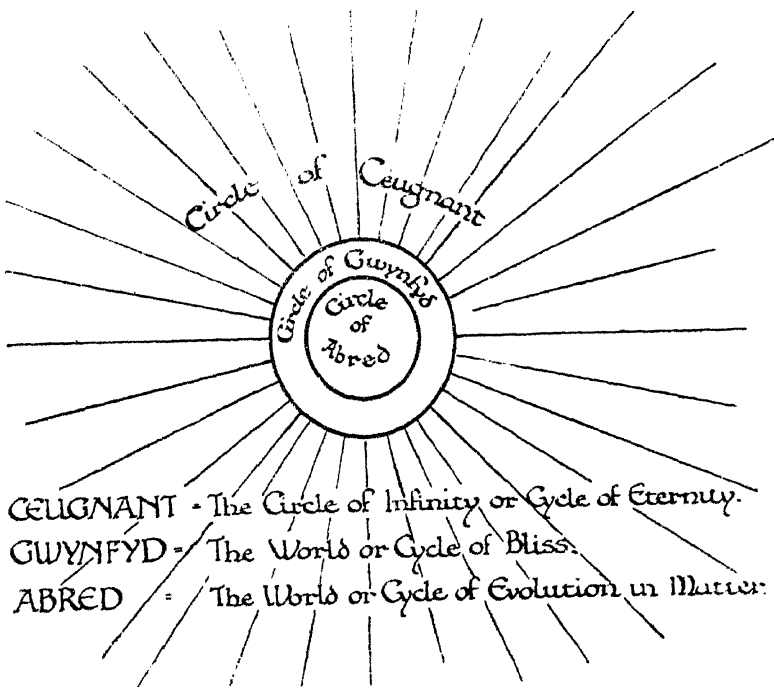
There is nothing in every place but God;
There is nothing powerful but God;
There is nothing in everything but God;
There is no whole but God;
There is no God but what is whole.

THE CIRCLES

The Circle of Abred, in which are all corporal and dead existences.

The Circle of Gwynvyd, in which are all animated and immortal beings.

The Circle of Ceugnant, where there is only God. The wise men describe them thus, in three Circles.



Q. Prithee, who art thou? and tell me thy history.

A. I am a man in virtue of God's will and the necessary consequence that follows, for " what God wills must be ".

Q. Whence didst thou proceed? And what is thy beginning?

A. I came from the Great World,[1] having my beginning in Annwn.

Q. Where art thou now? and how camest thou to be where thou art?

A. I am in a Little World,[1] whither I came, having traversed the Circle of Abred, and now I am a man at its termination and extreme limits.

Q. What wert thou before thou didst become a man in the circle of Abred?

A. I was in Annwn the least possible that was capable of life, and the nearest possible to absolute death, and I came in every form, and through every form capable of a body and life, to the state of man along the circle of Abred, where my condition was severe and grievous during the age of ages, ever since I parted from Annwn from the dead, by the gift of God, and His great generosity, and His unlimited and boundless love.

Q. Through how many forms didst thou come? and what happened unto thee?

A. Through every form capable of life, in water, in earth, and in air. And there happened to me every severity, every hardship, every evil, and every suffering, and but little was the goodness and Gwynvyd before I became a man.

Q. Thou hast said that it was by virtue of God's love thou camest through all these, and didst see and experience

[1] There are two poems attributed to Taliesin, entitled respectively " The Singing of the Great World " and " The Singing of the Little World ". The former referring to the creation and the latter to the maintenance of the world . . . Iorworth Vynglwyd (1460-1500) bears his testimony to the fact that man was described in the creed of the Bards as a little world; " Saith the sublime Barddas (Bardism): 'A *little world* is *man* in his vigour, under the light.' "

all these. Tell me how can this take place through the love of God? And many were the signs of the want of love during thy migration in Abred?

A. Gwynvyd cannot be obtained without seeing and knowing everything, but it is not possible to see and to know everything without suffering everything. And there can be no full and perfect love that does not produce those things which are necessary to lead to the knowledge that causes Gwynvyd, for there can be no Gwynvyd without the complete knowledge of every form of existence, and of every evil and good, and of every operation and power and condition of evil and good. And this knowledge cannot be obtained without experience in suffering, in every evil and in every good, as that they may be respectively known from one another. All this is necessary before there can be Gwynvyd, and there is need of them all before there can be perfect love of God, and there must be perfect love of God before there can be Gwynvyd.

Q. Why are the things, which thou hast mentioned, necessary before there can be Gwynvyd?

A. Because there can be no Gwynvyd without prevailing over evil and death, and every opposition and Cythraul, and they cannot be prevailed over without knowing their species, nature, power, operations, place and time, and every form and kind of existence which they have, so that all about them may be known, and that they may be avoided, and that wherever they are they may be opposed,[1] counteracted,[2] and overcome, and that we may be cured of them, and be restored from under their effect. And where there is perfect knowledge, there is perfect liberty,[3] and evil and death, cannot be renounced and overcome but where there is perfect liberty;[3] and there can be no Gwynvyd but with God in perfect liberty,[3] and it is in perfect[3] liberty that the Circle of Gwynvyd exists.

[1] *Ei gwrthryw*, their species be opposed by contrary species.
[2] *Au gwrthrym*, their force opposed by contrary forces.
[3] Note "perfect liberty" as compared with "liberty" in Abred.

Q. Why may not perfect knowledge be obtained without passing through every form of life in Abred?

A. On this account, because there are no two forms alike, and each form has a use, a suffering, a knowledge, an intelligence, a Gwynvyd, a quality, an operation, and an impulse, the like and complete uniformity of which cannot be had in any other form of existence. And as there is a special knowledge in each form of existence, which cannot be had in another, it is necessary that we should go through every form of existence, before we can acquire every form and species of knowledge and understanding, and consequently renounce all evil, and attach ourselves to every Gwynvyd.

Q. How many forms of existence are there? And what is the use of them?

A. As many as God saw necessary towards the investigation and knowledge of every species and quality in good and evil, that there might be nothing, capable of being known and conceived by God, without being experienced, and consequently known. And in whatsoever thing there may be a knowledge of good and evil, and of the nature of life and death, there is a form of existence which corresponds with the attainment of the knowledge required. Therefore, the number of the kinds and modes of forms of existence is the sum that could conceive and understand with a view to perfect goodness, knowledge and Gwynvyd. And God caused that every living and animate being should pass through every form and species of existence endued with life, so that in the end every living and animate being might have perfect knowledge, life, and Gwynvyd; and all this from the perfect love of God, which in virtue of His divine nature He could not but exhibit towards man and every living creature.

Q. Art thou of the opinion that every living being shall attain to the Circle of Gwynvyd at last?

A. That is my opinion, for less could not have happened from the infinite love of God, God being able to cause,

knowing the manner how to cause, and continually willing every thing to exist that can be conceived and sought in His own love, and in the desire of every animation whilst opposed to evil and death.

Q. When will this condition happen to every living being, and in what manner will occur the end of the life of Abred?

A. Every living and animate being shall traverse the Circle of Abred from the depth of Annwn, that is, the extreme limit of what is low in every existence endued with life; and they shall ascend higher and higher in the order and gradation of life, until they become man, and then there can be an end to the life of Abred by union with goodness. And in death they shall pass to the Circle of Gwynvyd, and the Abred of necessity will end for ever. And there will be no migrating through every form of existence after that, except in right of liberty and choice united with Gwynvyd, with a view to re-experience, and re-seek knowledge. And this will remain for ever, as a variation and renovation of Gwynvyd, so that no one can fall into Ceugnant, and thence into Abred; for God alone can endure and traverse the Circle of Ceugnant. By this it is seen that there is no Gwynvyd without mutual communication, and renewal of proof, experience, and knowledge, for it is in knowledge that Life and Gwynvyd consist.

Q. Shall every man, when he dies, go to the circle of Gwynvyd?

A. No one shall at death go to Gwynvyd, except he who shall attach himself in life, whilst a man, to goodness and godliness, to every act of wisdom, justice and love. And when these qualities preponderate over their opposites, namely, folly, injustice and uncharitableness, and all evil and ungodliness, the man, when he dies, shall go to Gwynvyd, that is, heaven; from whence he will no more fall, because good is stronger than evil of every kind, and life subdues

death, prevailing over it for ever. And he shall ascend nearer and nearer to perfect Gwynvyd, until he is at its extreme limits, where he will abide for ever and eternally. But the man who does not thus attach himself to godliness, shall fall in Abred to a corresponding form a species of existence of the same nature as himself, whence he shall return to the state of man as before. And then, according as his attachment may be either to godliness or ungodliness, shall he ascend to Gwynvyd, or fall in Abred, when he dies. And thus he shall fall for ever, until he seeks godliness, and attaches himself to it, when there will be an end to the Abred of necessity, and to every necessary suffering of evil and death.

Q. How often may one fall in Abred?

A. No one will fall once of necessity, after it has once been traversed, but through negligence, from cleaving to ungodliness, until it preponderates over godliness, a man will fall in Abred. He will then return to the state of man, through every form of existence that will be necessary for the removal of the evil, which was the cause of his fall in Abred. And he will fall only once in Abred, on account of the same ungodliness, since it will be overcome by that fall; nevertheless, because of many other impieties he may fall in Abred, even numberless times, until every opposition and Cythraul, that is, all ungodliness, shall have been vanquished, when there will be an end to the Abred of necessity.

Q. How many have fallen in Abred? and for what cause have they fallen?

A. All living beings below the Circle of Gwynvyd have fallen in Abred, and are now on their return to Gwynvyd. The migration of most of them will be long, owing to the frequent times they have fallen from having attached themselves to evil and ungodliness; and the reason why they fell was, that they desired to traverse the Circle of Ceugnant, which God alone could endure and traverse. Hence, they fell even

unto Annwn, and it was from pride, which would ally itself with God, that they fell, and there is no necessary fall as far as Annwn, except from pride.

Q. Did all who reached the Circle of Gwynvyd after the primary progression of necessity from Annwn fall in Abred from pride?

A. No; some sought after wisdom, and hence saw what pride would do, and they resolved to conduct themselves according to what was taught them by God, and thereby became divinities, or holy angels, and they acquired learning from what they beheld in others, and it was thus that they saw the nature of Ceugnant and eternity, and that God alone could traverse it.

Q. Does not the danger of falling in Abred, from the Circle of Gwynvyd, exist still as it did formerly?

A. No; because all pride and every other sin, will be overcome before one can a second time reach the Circle of Gwynvyd, and then by recollecting and knowing the former evil, everyone will necessarily abhor what caused him to fall before: and the necessity of hatred and love will last and continue for ever in the Circle of Gwynvyd, where the three stabilities, namely, hatred, love and knowledge, will never end.[1]

Q. Will those who shall return to the Circle of Gwynvyd after the fall in Abred be of the same kind as those who fell not?

A. Yes; and of the same privilege, because the love of God cannot be less towards one than towards another, nor towards one form of existence than another, since He is God and Father to them all, and exercises the same amount of love and patronage towards them all, and they will be all equal and co-privileged in the Circle of Gwynvyd; that is, they will be divinities and holy angels for ever.

[1] Hence perhaps the old adage—"Annwn will be visited but once,"

Q. Will every form and species of living existence continue for ever as they are now?

A. Yes, in virtue of liberty and choice, and the blessed will go from one to another as they please, in order to repose from the fatigue and tediousness of Ceugnant, which God only can endure, and in order to experience every knowledge and every Gwynvyd that are capable of species and form; and each one of them will hate evil of necessary obligation, and know it thoroughly, and consequently of necessity renounce it, since he will perfectly know its nature and mischievousness—God being a help, and God, being Chief, supporting and preserving them for ever.

Q. How are these things to be known?

A. The Gwyddoniaid,[1] from the age of ages, from the time of Seth,[2] son of Adam, son of God, obtained *Awen* from God, and hence knew the mystery of godliness; and the Gwyddoniaid were regulated according to privilege and usage, in order that unfailing memory might be kept of this knowledge. After that, the Gwyddoniaid were called Bards of the Isle of Britain according to the privileges and usage of the Bards of the Isle of Britain, because it was after the arrival of the Cymry in the Isle of Britain, that this regulation was made, and it is through the memorials of Bardism and Awen from God that this knowledge has been acquired, and no falsehood can accrue from *Awen* from God. In the nation of Israel were found the holy prophets who through *Awen* from God knew all things as described in the Holy Scriptures. And after Christ, the son of God, had come in the flesh from Gwynvyd, further knowledge of God and his will, was

[1] Sages, philosophers. The root *gwydd* stands for knowledge and oak, the wood of which was used to make the symbols and sacred letters of *Burddas* (Bardian or Druido-Bardic wisdom).

[2] Iwan du'r Bilwg refers to Seth as a Bard:

Seth was the youngest son of Adam—
He was a dreamer and *Bard*.

obtained, as is seen in St. Paul's Sermon.[1] And when we, the Cymry, were converted to the faith of Christ, our Bards obtained a more clear *Awen* from God, and knowledge about all things divine beyond what had been seen before, and they prophesied, improving *Awen* and knowledge. Hence is all knowledge concerning things divine and what appertains to God.

Q. How is *Awen* to be obtained, where it is not, so that a Bard may be made of him, who would be a Bard?

A. By habituating one's self to a holy life, and all love towards God and man, and all justice, and all mercy, and all generosity, and all endurance,[2] and all peace, and practising good sciences, and avoiding pride and cruelty and adultery, and murder and ambuscade, and theft, and covetousness, and all injustice; that is, the things that will corrupt and destroy *Awen*, where it exists, and will prevent the obtaining of it, where it does not exist.

Q. Is it in the way it was first obtained that *Awen* from God is still obtainable?

A. It is in this way that *Awen* is obtained, that the truth may be known and believed. Some, however, are of the opinion that the way in which the truth was first known was that the divinities, or holy angels, and the saints or godly men, who went to heaven, and especially, Jesus Christ, the Son of God, who came down from Gwynvyd, in order to teach, warn,

[1] This passage and the following sentence is very clearly a late addition to the text. It would be interesting to quote the opinion of a great student of Barddas, Myvyr Morganwg, in his book on *The Amazing Antiquity of Bardism* (published in 1875) as yet not translated (as far as the writer knows) into English, on this point: "The Bards were obliged to keep their Druidism secret from fear of the Romans who were so antagonistic to it; and Judaic Christianity, after that, came in our country to be an enemy to it. And if anything was written by our Ancient Bards on Druidism, the monks were careful enough to destroy and modify such things. Again, however, much of the sway and pomp with which the foreign Juggernaut car Judaic Christianity, was driven forward in our land, some Bards in Glamorgan resolved that the Stone and its sublime *Barddas* should not be left behind and forgotten; and they were happy enough to hook the Stone to the car, with the motto: 'Good will be the Stone with the Gospel' and 'The Truth will find its place,' in order that the system of our greatly prized Druidism be handed down to future ages" . . . Myvyr Morganwg—[Evan Davies], who was Arch-Druid of the Isle of Britain.

[2] Or "designing" "planning".

direct and inform those who seek to be divine;[1] that is, they came in the capacity of messengers sent by God in His infinite love, and in virtue of their great love co-operating with the love of God, and as His obedient messengers. And we shall have what of *Awen* from God is necessary for us, by attaching ourselves to the good and godly with sincerity, and out of pure love for all goodness.

D. Jeffrey Williams

ISOLATION

O storm of love and agony of doubt,
Defeated mind, hunted from hill to hill,
Circling and panting, finding no way out,
Doubling and stumbling, trembling at the shrill
And boisterous chorus bounding toward the kill !
O whither shall I run when it is I
Who bare the teeth and howl the hunting cry ?

O storm of doubt that wipes out every trail
And snarls like half-tamed wolves behind the heels,
A sinister patter of relentless hail
That beats upon the skull that bows and reels
Finding no refuge from the blows it feels !
What hiding-place is left to cower under
When I myself let loose the ice and thunder ?

DUDLEY C. BROOKS

---

[1] Or divinities.

NIETZSCHE AND THE OLD PHILOSOPHY

By CHARLES WHITBY

I

APART from the revolutionary character of his results, Nietzsche's method of philosophising differed so fundamentally from that of his predecessors that conservative students are fain to deny him the right to be called a philosopher at all. He seems to have lacked the architectonic faculty: not only has he no system, but most of his books consist of a series of disconnected and apparently independent paragraphs or "aphorisms", dealing with any subject which happens to enter his mind. I have little doubt that historians of the future will regard his work as the initiation of a new era in the perennial philosophical enterprise, and its tentative form as mainly necessitated by the circumstances of his time. His immediate predecessors, Hegel and Schopenhauer, had in their widely different ways brought to a logical consummation the process initiated by Descartes, the founder of modern philosophy. It was a pet theory of Hegel's that the fundamental thoughts of the systems elaborated by the great philosophers succeed one another in a logical order; and in his own system of "absolute idealism" he claims to have gathered into a concrete notional unity the principles of all his predecessors. This claim was so far conceded that for a good time after his death it was customary to characterise the

Hegelian system as the final term in the History of Philosophy.[1] Broadly speaking, with all respect to Laotze, Eucken and Bradley, the third an avowed disciple, Hegel may be called the last of the great systematists; and when I speak of the "Old Philosophy", it is to contrast their work and method with the "hammer philosophy" of Friedrich Nietzsche, iconoclast, and snarer of stray truths.

Credibly enough to his contemporaries, Hegel asserted that no philosophy ranks as a scientific product unless it forms a system. If we, on the contrary, should agree that the more "systematic" a philosophy the graver the presumption against it, our scepticism is in great measure due to Nietzsche's destructive criticism of metaphysical reveries and insistence upon a far higher standard of veracity. It is not so much that he endeavoured to improve upon the methods of the older philosophers, to introduce a stricter dialectic than theirs, but rather that as a profound and subtle psychologist he distrusted *all* dialectics. He denied their authors' pretensions to impersonality. He complains, that:

> They all pose, as though their real opinions had been discovered and attained through the self-evolving of a cold, pure, divinely indifferent dialectic . . . whereas, in fact, a prejudiced proposition, idea, or "suggestion", which is generally their heart's desire abstracted and refined, is defended by them with arguments sought out after the event.[2]

This is of course the defensive process familiar to psychotherapists to-day under the technical title of "rationalization". Thus, referring probably to Hegel, who came of a long line of petty officials, he says:

> There are philosophers who are at bottom nothing but systematising brains—the formal part of the paternal occupation has become its essence to them. The talent for classification, for tables of categories, betrays something; it is not for nothing that a person is the child of his parents.[3]

[1] *Vide* Schwegler's *History of Philosophy*, trans. by Stirling, pp. 343 and 446.
[2] *Beyond Good and Evil*, pp. 9—10.
[3] *The Joyful Wisdom*, p. 288.

On the other hand, the great problems, he says, demand *great love*, possible only to strong well-rounded spirits. True enough: but one cannot, in my opinion, fairly deny this qualification to Hegel. In another passage Nietzsche thus criticises the systematising philosophers:

> Those thinkers in whom all the stars move in cyclic orbits are not the most profound. He who looks into himself, as into an immense universe, and carries Milky Ways in himself, knows how irregular all Milky Ways are; they lead into the very chaos and labyrinth of existence.[1]

Nevertheless, Nietzsche was undoubtedly influenced to a considerable extent by Hegel, as I shall presently demonstrate, and as he himself virtually acknowledges. He was not indisposed to concede to such men their humble uses, and he says:

> The philosophical workers, after the excellent pattern of Kant and Hegel, have to fix and formalise some great existing body of valuations—that is to say, former determinations of value . . . It is for these investigators to make whatever has happened and been esteemed hitherto, conspicuous, conceivable, intelligible and manageable . . . *The real philosophers, however, are commanders and lawgivers*: they say: "Thus *shall* it be".[2]

Later, in the same volume, in the course of a diatribe against Hobbes, Hume, Locke and Carlyle, as typical English thinkers, he says that:

> In the struggle against the English mechanical stultification of the world, Hegel and Schopenhauer (along with Goethe) were of one accord; the two hostile brother-geniuses in philosophy, who pushed in different directions towards the opposite poles of German thought, and thereby wronged each other as only brothers will do.[3]

In another passage Nietzsche, censuring Schopenhauer for his unintelligent rage against Hegel, whom he never wearied of reviling, attributes to the influence of the former the disdain of young German scholars for philosophy in general, their consequent severance from the main stream of German culture and the impoverishment of their historical sense.

[1] *The Joyful Wisdom*, p. 249.
[2] *Beyond Good and Evil*, p. 152.
[3] *Ibid.*, p. 210.

II

A word must now be said as to Nietzsche's final attitude towards the doctrines of Kant. It amounts to this, that he accepts only their negative elements, the results of Kant's destructive criticism of pretensions to real as opposed to empirical knowledge; and even these he considered too self-evident to stand in need of such elaborate and clumsy demonstration. That there are in mind and intuition factors logically prior to experience and by which alone our experience is possible, he did not deny; still less that these factors, being purely formal, have no application except to the *data* of sensation. Granted that we can add 7 and 5 together in our minds and decide that 12 results, it is no explanation of the possibility to attribute it to a "faculty of synthetic judgment a priori". The passage in which this criticism occurs is too long to reproduce in full, but as a specimen of Nietzsche's talent for malicious banter, it compels quotation.

> How are synthetic judgments a priori possible? Kant asks himself—and what is really his answer? *By means of a means* (faculty)—but unfortunately not in five words, but so circumstantially, imposingly, and with such display of German profundity and verbal flourishes that one altogether loses sight of the comical *niaiserie allemande* involved in such an answer. People were beside themselves with delight over this new faculty, and the jubilation reached its climax when Kant further discovered a moral faculty in man—for at that time Germans were still moral, not yet dabbling in the "Politics of hard fact". . . . All the young theologians of the Tübingen institution went immediately into the groves—all seeking for "faculties". And what did they not find? . . . Above all a faculty for the transcendental: Schelling christened it intellectual intuition . . . A time came when people rubbed their foreheads . . . People had been dreaming, and first and foremost—old Kant . . . How does opium produce sleep? "By means of a means (faculty)", namely the *virtus dormitiva*, replies the doctor in Molière . . . But such replies belong to the realm of comedy.[1]

Nietzsche is equally severe in regard to Kant's ethical doctrine, as enunciated in his *Critique of Practical Reason*. According to Kant, Man as a natural being is not free, but by

[1] *Beyond Good and Evil*, pp. 17—18.

adopting the moral law as a maxim governing his will, and adopting it so intimately that the maxim is thought to be the utterance of his own higher self, he may approximate to or even achieve autonomy and freedom. In so far as he does this, Man, according to Kant, raises himself out of the phenomenal into the noumenal sphere; and in so far as the realisation of ideal ends postulates God, freedom and immortality, none of which can be rationally proved, he is justified in the act of faith which assumes them. This doctrine of the "categorical imperative" makes morality depend on the *form* not the *content* of volition, demanding that the *principle* on which one acts shall be of universal validity.[1]

In criticism of this, Nietzsche flatly denies the existence of a trustworthy and generally available criterion of right and wrong actions or of the principles determining them. He denies the infallibility and points to the complexity and ambiguity, of conscience. He finds the categorical imperative too funny for words, and he continues:

> Old Kant, as a punishment for having *gained possession surreptitiously* of the "thing in itself"—also a very ludicrous affair!—was imposed upon by the "categorical imperative", and with that in his heart *strayed back again* to "God", the "soul", "freedom", and "immortality", like a fox which strays back into its cage: and it had been *his* strength and shrewdness which had broken open this cage! What? You admire the categorical imperative in you? . . . This absoluteness of the feeling that "as I think on this matter so must everyone think"? Admire rather your selfishness therein! . . . For it is selfishness for a person to regard *his* judgment as universal law, and a blind, paltry and modest selfishness besides, because it betrays that you have not yet discovered yourself, that you have not yet created for yourself any individual, quite individual ideal: for this could never be the ideal of another, to say nothing of all, of everyone! —He who still thinks that "each would have to act in this manner in this case", has not yet advanced half a dozen paces in self-knowledge: otherwise he would know that there neither are nor can be similar actions—that every action that has been done has been done in an entirely unique and inimitable manner, . . . that all precepts of conduct . . . apply only to the coarse exterior—that by means of them, indeed, a semblance of equality can be attained, *but only a semblance*—that in outlook or retrospect every action is and remains

[1] *Kant*, by William Wallace, pp. 212—218.

an impenetrable affair . . . To sit in judgment morally ought to be opposed to our taste![1]

There is obviously a good deal of force in these contentions. It is unquestionable that our hasty and confident judgments regarding the actions and motives of our neighbours are too frequently condemnatory rather of our own presumptuous ignorance than of anything or anybody else. But when in the next breath, demanding " three cheers for physics ", Nietzsche invites us to become students and discoverers of mundane laws and necessities, he really indicates the answer to his objection to ethics. Not only volition, but *every natural process whatever* is essentially unique and impenetrable: the existence and value of natural science is nevertheless an incontestable fact: Nietzsche's a priori objection to a science of human conduct therefore, falls to the ground. And if we are bound to admit the truth of his assertion that the average conscience is but a smoky and flickering lamp to steer by, the remedy would seem to lie rather in the direction of improved methods of illumination and guidance than in the scrapping of all sense of obligation, or its abandonment to the vagaries of subjective caprice. It is not for every ignoramus to challenge the wisdom of the ages, and, on the remote chance of becoming something portentous, to set up brand new " tables of value of his own ". The right of each to an individual ideal is one thing, the monstrous claim that its alleged manifestations be exempt from all restriction or criticism is a vastly different affair. The suggestion that Kant prescribes a rigid uniformity of conduct is an obvious misinterpretation of his doctrine, which expressly limits the ethical prerogative to the *form* of volition. On the other hand, to claim, as Kant does, that a moral action must involve a moral principle, is so far from being extravagant that it almost amounts to an identical proposition. The only controversial point is the question of universality: not all obligations by

[1] *The Joyful Wisdom*, pp. 261—262.

any means can be binding for all. There are many types of morality, corresponding to as many types of humanity: as Blake says: "One law for the lion and ox is oppression."[1] To this objection Kant might reply that specific moralities deserving of the name will harmonise with the precepts of universal morality. This cannot be considered a self-evident conclusion: it may or may not be so. Examples of harsh conflict between rival codes are only too easy to find; they all *speak* in the name of universal morality.

That perfervid Nietzschean, Dr. Oscar Levy, objects to Kant's gospel, because in his opinion it forbids egoism, whereas he says:

> The highest types are always egoistic. Greatness loves itself . . . and what is great must will to do more than its mere duty; it must give, make others happy, and, be it at the cost of itself . . . must will to pour forth its blessings over others, to the extent even of self-sacrifice—but not, as Christianity demands, from unegoistic motives; the impulse must come from a sense of pleasure, from overflowing energy, . . . to unburden the full heart. All acts then derived from conscience and duty, or done with a wry countenance out of obedience to the categorical imperative, seem to the great man from his point of view, through this very fact contemptible.[2]

If, as I think we may, we accept this account of it, Nietzsche's main objection to Kantian ethics was their tendency to substitute prudential calculation and wire-drawn scruples for free and generous impulse. One may share his preference without necessarily endorsing his condemnation.

Nor was Nietzsche the first German thinker to throw formal ethics overboard. Max Stirner's *Der Einzige und sein Eigentum*, published when Nietzsche was only four years old, is not a whit less drastic, as the following quotation from the author's introduction shows:

> Away with every concern that is not altogether my concern! You think at least "the good cause" must be my concern? What's good, what's bad? Why, I myself am my concern, and I am neither good nor bad. Neither has meaning for me. The divine is God's

[1] *The Marriage of Heaven and Hell.*

[2] *The Revival of Aristocracy*, p. 81.

concern; the human, man's. My concern is neither the divine nor the human, not the true, good, just, free, etc., but solely what is *mine*, and it is not a general one, but is—unique (*einzig*), as I am unique.[1]

Von Hartmann's contention that Nietzsche, who read everything, was not unacquainted with Stirner's revolutionary book, certainly does not lack plausibility.

III

Most men of genius owe to contact with some kindred mind that primary impulse which evokes and releases their powers. In the case of Nietzsche this impulse is certainly traceable to his first reading of Schopenhauer's *The World as Will and Idea*, a copy of which he chanced to buy at a curiosity shop in Leipzig. He says:

> Here, I saw a mirror in which I espied the world, life and my own mind, depicted in frightful grandeur, and the need of knowing myself, yes, even of gnawing at myself, forcibly seized me.

But for the fact that Schopenhauer was already dead, Nietzche would have sought him out immediately to greet him as a friend and a father. His intimacy with Wagner, an older man than himself, already famous and an avowed Schopenhauerian, no doubt reinforced Nietzsche's enthusiasm for the great pessimist. He himself had entertained the idea of devoting himself to music, and in the dedication of his first book [2] to Wagner, acclaimed as the successor of the Greek tragedians, he speaks of art (Wagnerian art) as "the highest task and the metaphysical activity" *par excellence*. This estimate is obviously based on the unique status assigned by Schopenhauer to the art of music, as an *immediate* (not merely symbolic) objectivation of will, that is, of reality.

In a general way the powerful and lasting impression made by *Die Welt als Wille und Vorstellung* upon the youthful

[1] *The Ego and his Own*, trans. by St. T. Byington, p. 6.
[2] *The Birth of Tragedy*.

mind of Nietzsche is intelligible enough. Temperamentally, the two had much in common: above all, perhaps, a negative bias in regard to accepted opinions, and a determination to confront and proclaim the harshest realities. The latter tendency was ultimately carried by Nietzsche to a morbid extreme: it became for him almost axiomatic that the more unwelcome a given conclusion, the more likely it was to be true. He writes in *Ecce Homo*:

> How much truth can a certain mind endure; how much truth can it dare? these questions became for me ever more the actual test of values. Error (the belief in the ideal) is not blindness; error is cowardice.

Highly significant are the words quoted above as to the first effect of his reading Schopenhauer:

> The need even of *gnawing at myself* forcibly seized me.

Violently as the mature Nietzsche repudiated the ascetic, self-mortifying ethic of his predecessor, he never in fact fully emancipated himself from its bondage. There was in both minds a strain of cruelty; Nietzsche himself would have been the first to avow it; for without cruelty to oneself and others nothing great, he held, was ever to be accomplished.[1] He was in far greater measure than he cared to acknowledge the child of his age and the disciple of Darwin, in that he defined life as:

> *essentially* appropriation, injury, conquest of the strange, and weak; suppression, severity, obtrusion of its own forms, incorporation, and at the least, putting it mildest, exploitation.

But this was much later: the first impact of pessimism did perhaps little more than awaken his mind from a state of comparative acquiescence, kindling new ardour for its own voyage of discovery. Very significant in this connexion is a passage in *The Joyful Wisdom*, in which Nietzsche likens the effect of Schopenhauer's philosophy upon German readers to that of the contact of civilised peoples with barbarians. The

[1] Cf. *The Joyful Wisdom*, IV, 325. "What is Greatness?"

lower civilisation begins, he says, by imitating the vices and ends by assimilating the culture of the higher. Similarly, the German followers of Schopenhauer, attracted by his

> mystical embarrassments and shufflings in those passages where the matter of fact thinker allowed himself to be seduced and corrupted by the vain impulse to be the unraveller of the world's riddle,

arrived much later if at all at an appreciation of what Nietzsche considered really valuable in Schopenhauer, namely his clearness, rationality, intellectual courage and integrity, his atheism, and "his immortal doctrines of the intellectuality of intuition (perception), the apriority of the law of causality, the instrumental nature of the intellect, and the non-freedom of the will." We shall probably not be wrong in surmising that this describes the course of events initiated in *his own* mind by contact with Schopenhauer's; here, as with Kant, Nietzsche ends by rejecting practically all the affirmative and approving only the negative results of his predecessor, or those available for negative uses. It is true enough that there are mystical, as well as Platonist elements in Schopenhauer. It is unfair, for example, to call him, *sans phrase,* a determinist; metaphysically speaking, we are held responsible for what we *are*—hence, for what we do. Nietzsche, too, can be mystical when it suits his purpose, but he will tolerate nothing of the sort in others. He says:

> Mystical explanations are regarded as profound; the truth is that they do not even go the length of being superficial.

The most revolutionary, as it was also the fundamental, doctrine of Schopenhauer was that briefly indicated by Nietzsche as "the instrumental nature of the intellect". Believing that in the blind will to live, that is, conation, he had identified the Kantian thing-in-itself, "the inmost nature, the kernel of every particular thing, and also of the whole", he regarded knowledge or intelligence as a mere tool developed to serve the individual organism in its struggle to subsist and to propagate. It is only as a rare sport or monstrosity—what

we call "genius"—that minds unenslaved by self-interest, capable of seeing things not as we wish them to be but as they are, occur. There can be no doubt that this doctrine made a lifelong impression upon the mind of Nietzsche, and is largely responsible for his inveterate mistrust of ratiocination, his contempt for claims to impersonality, objectivity, "immaculate perception". It was thus that he was led to champion instinct as against reason, to denounce the demand for reason at any cost as a dangerous, life-undermining enterprise, and Socrates, the representative of this demand, as a typical decadent. Even in science, with its fundamental assumption that everything can be explained and rationalised, he sensed something falsely optimistic, sophistical—an attempt to veil the tragic and inscrutable reality, as it were, with a web of light.

Charles Whitby

(To be continued)

IN THE WOODS

" BE still, my heart, these great trees are prayers."
TAGORE

Prayers of the earth, rising to thee,
Christ of the sun.
A longing in every woodland tree.
Tall and silent, all stand as one,
Waiting for thee.

Shadowy stems, and rays of light
Shining between;
Fairy flickers, golden and bright,
Illuminating the leaves of green,
Coming from thee.

The great wind passes, a rushing voice,
And soothingly blows;
And my heart is silent and can rejoice
In the soft, cool touch, as it comes and goes,
A blessing from thee.

Prayers of the earth, by thy power drawn,
Are the silent trees.
Perhaps a longing created me——
Perhaps I too am as one of these,
A prayer of the earth, rising to thee,
Christ of the sun.

I. R.



THE SEX PROBLEM

By CHELLA HANKIN, M.B., B.S.

MAN'S early progenitors lived close to Nature, and instinctively followed those laws which governed their species, therefore in those early times there was no sex problem. But as the doubtful blessings of civilisation became man's heritage, living in a highly complex and artificial state, he immediately became involved in a sex problem, which, for hundreds of years, has defied all solution.

When even a cursory survey is made of the social laws, regulations and taboos, which have, more or less, regulated

this problem in the past, it is at once obvious that these aimed not as much at solving the problem for the individual, as for the race. The collective conscience realised that the paramount necessity for the race was to attempt to produce conditions in which a healthful propagation of offspring was possible, and which moreover would as much as possible allow such offspring to be reared in security, and protected from every adverse influence. Hence arose the institution of marriage, and the strict moral code demanded from, and the protection afforded to, that class of women to whom the community entrusted the task of producing and rearing the children, who alone made the continuation of the race possible. Very properly the sanctity of marriage and the sanctity of the family became part of those absolute values which were embodied in the religion which guided the destinies of the race.

But as these laws were made for the race and not for the individual, and as civilisation was and is far from that perfection which at the same time satisfies both the collective and individual demands, countless individuals suffered injustice and hardship as the result of these laws. The majority of humanity, when the institution of monogamy was legalised, were still really only at a polygamous stage of evolution; moreover it was an age when the muscularly strong and mentally form-producing, dominant male influence was in the ascendant. The time for woman's own specialised contribution to the social unit had not yet arrived; therefore, unless she was particularly protected, because destined for a specialised purpose, by the dominant male, she became his slave and was exploited for his own purposes. Socially, and economically inferior, she easily adapted herself to the racial polygamous tendencies; thus the history of European civilisation presents us with the spectacle of a very large class of the females of the community dedicated to satisfy the polygamous appetites of the race. Moreover, as the collective

conscience realised that, above all things, it was necessary to preserve the integrity of the women segregated for the continuation of the race, it condemned, despised, and pushed down into degraded conditions, that other part of the woman population which it had called into existence, for fear that the segregated women might be infected with the spirit of licence.

It is a sorry spectacle this degradation of countless members of the community, and one which arouses the militancy of those advocates of "Woman's Rights" who are not contented to live protected lives at the expense of countless of their sisters. But this is a question which will not be solved by the wholesale condemnation of one sex by the other; it can be solved only by the understanding of the complex racial, social, and economic factors which have produced it—factors indeed by which the majority of men and women are ruled, and into the social conditions produced by which they are born: and, in consequence, the majority are as unable to question them, as a member of a herd of cattle is to disobey the collective instincts of the herd to which it belongs.

However, at the present time, the laws and conventions which have regulated the sexual instincts in the past are undermined at their foundations, and this is due to a variety of reasons. Let us attempt to briefly review the same. The Great War, coming into a conventionally ordered world, held together by forms and traditions, from which for the greater part the life had retreated, broke up and dissolved these forms, and mankind was, and still is, in consequence, made to face and understand the fundamental forces playing through the race, which erstwhile these said forms held in conventional check. Lying in man's subconscious self are his still untamed instincts. Man, it is true, is a "god in the making," but his vehicles have a long line of animal ancestry behind them; the instincts which lead to the propagation of his species, and to self-preservation being the chief. There, deeply buried, lies

also his savage forbears' desire to murder in pursuit of self aggrandisement, or the Great War could never have come about.

With the liberation of this primitive desire, there was opened a door for the liberation, as of an avalanche, for other primitive instincts, and lust and crime of all descriptions asserted themselves amongst the primitives of the European peoples. With the breaking up of the old conventional forms, even the more evolved began to ask why they were not allowed greater freedom in matters of sex. They recognised that the old forms were no longer binding, or in any way a solution of their problem, and so, flinging convention away, they essayed to find solutions for themselves, but so far with no success.

This brings us to another of the reasons why all the old sexual valuations are "in the melting pot". With the advent of the War the standard of the old collective values and taboos passed away, and there was born "The New Age" in which individual values appear likely to become more and more predominant. No longer is man content to be led by a collective or herd consciousness from without: he demands the right to solve his problems from within: and so is born a new era in the annals of morality. In fact, the only true morality, from the standpoint of the individual, is being born. Man has reached that stage in his development when the foremost of his kind can be satisfied with no law that "The God Within" does not sanction and approve. He seeks, albeit at first somewhat blindly, to discover his own "inner nature, and the law of his next unfolding". This development of individual values is a factor which must be taken into consideration by any who would attempt to solve the sex problem.

It undoubtedly has its dangers which will have to be guarded against. Perhaps the greatest of these is the danger of the deification of that false individuality, which imagines it

can seek its greatest good apart from the rest of the humanity of which it forms a part. We are indebted to the Zurich or Yung school of Psychology for a scientific solution of this problem, where it is pointed out that the true individuality can only appear in that process which is called "individuation". In "individuation" man accepts willingly from within those limitations in relation to his own individual expression, which unite him to, and enable him to help forward, the collective unit to which he belongs. Indeed, as man is, by reason of his essential nature, part of that collective unit in the process of "individuation," he is forced to acknowledge this great essential fact. This is an important principle to remember in relation to the sex problem, for its non-recognition has led people to demand satisfaction for their "natural instincts" without any consideration for the biological, and, in consequence, racial meaning of sex.

Indeed, so great has been their anxiety to solve this problem for the individual, that they have lost sight of the fundamental fact, that physical sex exists solely for the continuation of the race, and that any expedient which would cause humanity to imagine otherwise is a sin against the race, and breeds abnormalities of all descriptions, which make for the annihilation of the race, and the nervous disintegration of the individual. It is a thousand times better that the individual should endure some physical limitations, and maybe suffering, in this matter, than that despite should be done to the laws which preserve the integrity of the race. Indeed, these very limitations and sufferings, if understood and accepted from within, will enable the individual to reach that true individuality which realizes its unity with that Greater Life, of which it forms a part.

Still another factor, which has made the old sex-morality impossible for the present day, is the rise of woman's influence. Socially and economically she is asserting herself,

and, in consequence, is beginning to contribute her own specialised quota to the race's problem. Man's contribution is predominantly the making of laws and forms for which the special nature of his mental development particularly fits him. Woman's is the drawing together, and uniting, in a spirit of living unity, the scattered units bound by these forms and infusing life into the same; and for this her specialised feeling values predominantly fit her. It is therefore obvious that woman's influence in the creation of the forms through which the new social conscience will assert itself will be of paramount importance. More and more, in this matter, as in all others, it will be realised that men and women are complementary and compensatory to one another, equal, yet very different, and that an entirely man-made legal or social code, or that an entirely woman-made legal or social code, are both absurdities, and affronts to natural law and progression.

Finally, another factor, which undoubtedly is of the greatest importance in the breaking up of the old forms, is the loss of that absolute guiding value of religion which alone makes it a reality. When the present religious forms were new, they were able to express and contain the evolutionary urge of the people, to whom, in consequence, they had an absolute and binding value. But with the lapse of centuries, the life departed from them, and crystallised forms and dogmas took the place of the living forms of old. So religious observance became not a living thing with absolute binding values, but a perfunctory performance of rites and ceremonies, which were unable to survive the liberation of, and demand for, real values brought about by the social cataclysm of the late war. No longer therefore is religion able to dictate or control those moral values through which humanity's sex life could be regulated.

Such is a brief statement of those disintegrating forces, which have all contributed to cause people to demand a new

light and a new guidance in matters of sex. Let us therefore attempt, keeping in view the facts already discussed, some solution of this most difficult and important question.

It is at once obvious that for the forefront of humanity, the solution will have to be an individual one, that is, the solution will have to be apprehended and agreed to by every man from *within*, and not imposed on him from *without*. Undoubtedly, there will be those who will still need to be ruled from without, and who will require definite laws and regulations, which will help them to express that stage of evolution to which they belong.

For these, the solution is likely to be reached along the lines of bringing about such social conditions that early marriages will be possible for all who wish for them. Moreover, it would seem expedient to allow a relatively unevolved human being the right of another choice, if he finds that he has bound himself to such an incompatible partner, that the conditions of marriage become repugnant, and in consequence, immoral. Such relief, which, with due safeguards, ought to be easy to obtain, would ultimately lead to a much higher morality, and happier families and homes.

If a certain section of the community is still at a polygamous stage of development, it seems rational to devise laws enabling this tendency to be expressed, without the degradation of a large class, as occurs at the present time.

Let us however return to the problem as it confronts those who are on the advancing evolutionary wave; those who demand an individual solution.

To bring about this solution, it will be necessary to foster and develop the individual values, in relation to the solution of this problem, from the youngest years. It therefore initially becomes an educational problem; and so it may be helpful to interpolate here a few practical remarks on the sex education of children. Indeed, when this part of the problem

is practically understood, the problem itself will be, for the greater part, solved.

The modern schools of psychology have recognised the enormous importance of parental influence in this matter. Hence the necessity for happily mated parents, with no sex repression, and with a clean sensible outlook in all matters of sex. Once let the sensitive child-psychic, which tends to identify itself so strongly with the parents, perceive that its elders regard sex as something unclean, or with fear and repression, it will start to repress also, and all normal development, in relation to the understanding of sex, will be at a standstill. Moreover, these repressions which will certainly occur, coming up from the subconscious, will be the foundations for neuropathic conditions.

It is a safe rule never to enlighten a child on matters of sex, until it asks for such enlightenment: but it is certain, if the child is surrounded by a normal psychological atmosphere in such matters, it will as certainly ask for information, when it is necessary for it, as it would ask for bread, if it were physically hungry. Up to the age of puberty, the perfectly normal child ought to have no sex problem, for sex lies latent in the young child, and any manifestation of the same is abnormal. Unfortunately, so many children are brought up in an abnormal sex atmosphere, that many, even quite young children, become neurotic. If this occurs, it is important to realise that any sex manifestation at this early age, is a neurotic symptom, and must be treated as such by someone who undertands such matters scientifically. To treat any such manifestation as something requiring punishment, rather than understanding, is to lay the foundations for subsequent sexual neurosis.

The child must be taught to view the sex function from the scientific side, as intensely interesting and wonderful and from the religious side as something intimate and sacred; and that to rule and control this wonderful apparatus from within

is, not only possible but imperative, if he intends to develop his possibilities for happiness and growth. Such an education, if begun from the earliest years, right up to the end of adolescence, will do much to dissipate all the miseries and abnormalities through which now so many unfortunate children have to pass, and lead to normal balanced men and women, in full control of their powers, instead of, as is now too often the case, neurotic, anxious, half developed human beings, full of repressions and fears.

In the education of the child, as in the subsequent right understanding in the adult, there are two main points always to be remembered, if the right solution of the sex problem is to become possible. They are :

1. The dangers of repression.
2. The possibility, and desirability, and the manner of bringing about, transformation or transmutation of the energy which otherwise would flow into the function of sex.

Let us first deal with the subject of repression.

Modern psychology has impressed upon us the fact, that, if through ignorance, fear and cowardice, or just laziness we refuse to face, understand, and overcome any difficulty or problem which may confront us, we bring about a "repression". That is we push the difficulty down into that region of consciousness which is called the "unconsciousness"; there we get a mass of thought and emotion concerning the problem which has been called a "complex". This "complex" is charged, as it were, with the anxiety, the fear, or the shame involved in the original problem, and this coming up, devoid of its original mental setting, into our waking consciousness, brings with it these unpleasant affects which in turn produce neurotic symptoms.

It is at once obvious that, as the average person's outlook in relation to the sex question is likely to produce a good deal of repression and abnormality, it is important to remember in

this connexion that a person can academically hold enlightened mental views on this subject, whilst his personal feeling in relation to it are far from sharing the same enlightenment. Therefore, before anyone can satisfactorily deal with this question, it is necessary for him frankly, humbly, and simply, to face the fact of sex in himself.

Let them first rid themselves completely of the idea that there is anything disgraceful in the function of sex. Humanity has for so long associated with this subject so much that is dirty and disgraceful, that the subject is only seen through an unpleasant miasmic fog which distorts all reality. Indeed this is so much the case, that there exist many people who attempt to make themselves and others believe that sex is non-existent in them. They have refused to face the fact that a normal human being must possess a physiological and psychological sex mechanism, and so they suffer from repression. There are others who, with the best intentions in the world, imagine that in repressing sex, they have transcended the same, and such as these have sometimes an unpleasant awakening. There are still others who, being unable to repress, are continually bothered by their instinctive nature and go about full of fear, abasement and an intense desire to conceal what they consider to be their unique condition from their associates. All these classes of individuals must be brought to realise :

That every normal individual must possess the potentialities for sex expression.

That sex, far from being disgraceful, is a biological necessity, and if viewed aright, wonderful and beautiful.

That practically everyone has or has had, to face his sex problem, if normality is to be maintained. If any have not done so, it behoves them, at once, to start on the task, fearlessly and courageously, in the light of their highest intuitions; being assured that, if they will do this "the

god within them" will bring to them a solution of their problem.

Do not let them imagine that this facing and understanding of the problem in themselves has anything evil about it, or will bring about that morbid dwelling upon moral failings which is so destructive to mental health and progress. In the first place, there is nothing evil in the fact of sex in itself, and in the second place, any abnormal manifestation of the same which they may possess, ceases to be evil, if viewed in the right light. This right light is not to look upon a fault with morbid and selfish horror and apprehension, but as so much crude material out of which a finished and beautiful form can be fashioned; as something which contains so much valuable energy, which, when controlled, can be applied to the purposes of evolution. From this standpoint, our "sins" and "failings" can be regarded as the store house of that energy which shall accomplish for us our evolutionary task.

This leads us to discuss the possibility of transmutation, or the direction of energy attached to undesirable useless forms of expression along the lines of evolutionary growth. Now energy cannot be transmuted, unless it can, so to speak, be "*got at*"; and, to do this, it is very necessary to bring into full waking consciousness, and *then keep there*, those undesirable forms which contain the energy to be transmuted. This fact being *practically* grasped, the problem of how to transmute becomes much easier: for, having obtained access to the energy, it will naturally begin to flow along that living, and in consequence, ever expanding path which Theosophy calls a person's *dharma*, if that path be rightly apprehended. Let everyone, therefore, try to understand what is his "inner nature, and the law of his next unfolding" and the liberated energy will begin to flow in this direction. Do not let any make the mistake that they can impose upon themselves a hard, rigid, ascetic, mental unliving process from without in this

matter; for it should be a living organic process, and part of the law of their being. No one can force his life's energy into any path until he himself has become part of the same.

It is further important to remember that humanity being where it is in evolution, a certain amount of energy must remain attached to the instinctive processes, even after the individual concerned has experienced the possibility of transmutation. But, even if through circumstance, or through individual decision, it is decided that it is impossible to apply this for the purposes of physical creation, this residue need give little relative trouble; for by the understanding of the problem, *the repressed thinking and feeling constituents which originally gave the instincts their overwhelming power will be under the control of the waking consciousness.* If however, the existence of this residue be denied, it will sink into the unconscious, and attaching itself to primitive remnants in the same will act as a dead weight to evolution. Many will have to go through a considerable amount of suffering, and be physically upset in relation to this instinctive residue, but they can always take heart in the thought that through their sufferings they are bearing in their own bodies, and transmuting in the same, that over-sexualisation of the race, which has been brought about by the abnormal use of man's mentality in the satisfaction of the instincts.

To everyone, finally, must come a time, if not in this life, then in another, when having transcended his instincts he can perfectly use them in the service of the One Life.

This frank acknowledgment of the instincts, moreover, has further good results. It makes for humility, and, in consequence, true brotherhood, and moreover does away with that very grave, yet all too frequent, psychological danger of becoming detached from reality. If this takes place the person becomes lost in one of the "pairs of opposites," and so the possibility of uniting them into a third something, which

will contain them both and so allow of being "in" or above the pairs of opposites, can never occur.

All these remarks are little more than hints in relation to a subject about which a great deal more could be written. But if readers will elaborate and apply them for themselves, they will undoubtedly find that they contain the possibilities for the solution of this difficult question; the hints which have been given are not only based on a sound psychology, but a psychology which has been put to the test of experience by a large number of people. Finally, it is important to realise that this specie of transmutation can only be brought about through patient and continuous endeavour. Let none be cast down because the process, like every organic process, is a slow one; so let none become impatient and angry with himself. As well might a gardener become impatient, when he has to wait for the sun and air and natural forces, to open a rare flower, and so in defiance of nature attempt to open it by force. However many falls there may be on the way, to everyone who whole-heartedly attempts the solution of this question, the result is sure.

And what is the result? A balanced and harmonised human being, in perfect control of his mechanism of consciousness, and so, in consequence, able to use it in conformity with natural law, instead of being used by it. Harmonised, controlled and free, able to create on any plane, for he has been willing to pay the price, which makes of him a free man, and a controller of natural law.

Chella Hankin

OCCULTISM AND MAGIC

By JOSEPHINE RANSOM

THERE is still a good deal of confusion in the popular mind between Occultism and Magic. These are often looked upon as being the same thing. Through the persistent efforts of Theosophists the word "Occultism" is being redeemed from dark meanings and is coming to bear its true definition—"the fullness and content of the Eternal Wisdom". Magic should really bear the meaning "the practice of the Truth". Here I am going to use it in contrast to Occultism, and let it carry its lower meaning, not its higher.

To the Chaldeans magic was the knowledge of Natural Laws and the practical effect of these laws upon the physical world, including minerals, plants, animals and human beings and their relation (mathematical and precise) to the planets.

"Occultism is not Magic," said H.P.B., and she defines Magic as:

a. Black Malignant Magic—sorcery and

> tricks of spells, methods of using the subtler but still material forces of physical nature; the powers of the animal soul in man are soon awakened, the forces which his love, his hate, his passion, can call into operation are readily developed.[1]

b. White Magic or Divine Magic. This means that there is no selfishness in the operator, "the intention is entirely unalloyed," the powers and forces of animal nature are used unselfishly and all-forgivingly, the powers and forces of the spirit sending themselves only to the perfectly pure in

[1] *Practical Occultism*,

heart. This it is that Theosophists would call Occultism. The greatest difference of all lies in the motive alone:

> For it is the motive . . . which makes any exercise of power become Black (malignant) or white (beneficent) magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator.

Then H.P.B. adds significantly:

> For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic and act on the astral plane, and dire results may be produced by it.[1]

Occultism is the sun; magic the shadow it casts; therefore are they linked, even though the latter in its lower sense is but the negation of the former. Occultism is the search for the Self in terms of everything that is fine in nature; magic is the indulgence of the desire of form to blend with form, of desire to quell form and bend it to the will for selfish purposes. H.P.B. indentifies magic, with the Occult Arts. These, she says, are: Alchemy, Astrology, Occult Physiology, Cheiromancy, Hypnotism and Vivisection, and Sorcery. These may be studied in more detail to appreciate what H.P.B. meant when she identified them with magic.

ALCHEMY, in its widest meaning, is to be interpreted as a transmutation. It was, when a living art, interpreted in two ways: As the search for the Elixir of Life by those who sought the Divine Life; as the means of finding out how to transmute the base metals into gold, and thus gain untold wealth. Genuine alchemists were pure mystics who spoke of their art as a Divine gift, and who invariably taught that the right mental attitude towards God was the first necessary step towards the achievement of the *Magnum Opus*, (great work). Said Basil Valentine:

> First there should be the invocation of God, glowing from the depths of a pure and sincere heart, and a conscience which should be free from all ambition, hypocrisy and vice, as also from all cognate faults, such as arrogance, boldness, pride, luxury, worldly variety, oppression of the poor, and similar iniquities, which should all be

[1] *Practical Occultism*, p. 11.

rooted out of the heart—that when a man appears before the throne of grace, to regain the health of his body (Soul), he may come with a conscience weeded of all tares, and be changed into a pure temple of God cleansed of all that defiles.

This kind of alchemist used a strange but exact terminology to express his knowledge of the growth of the soul towards perfection. He used the facts of the mineral world to cover his occultism. These facts were taken literally by the lesser kind of alchemist who wanted physical and not spiritual wealth.

It was seen that the actions of metals on one another could be taken as analogies for changes taking place in consciousness and due to certain regular experiences; but such things could not be spoken of openly in the past centuries as they are to-day, so the Alchemist developed his peculiar terminology, based on:

An analogy existing between things spiritual and things physical, the same laws operating in each realm.

Sendivogius said that:

This natural world is only an image and material copy of a heavenly and spiritual pattern, and the very existence of this world is based upon the reality of its celestial archetype . . .

Gold, being the highest developed of all metals was taken to represent the regenerate man; lead, the basest, the unregenerate man. One of the special reasons why metals were chosen to represent states of consciousness was because they were regarded as alive and growing, and that they had in them the life-giving spirit and were each under the influence of one of the heavenly bodies. Gold has a certain arrangement of atoms (as have all metals) and if any metal could have its atoms dissociated they could perhaps be reformed as gold. Such was the theory.

The true alchemist meant that, if the baser qualities were transmuted, the higher nature would be found to grow by means of the process. This transmutation takes place in that part of the mind which H.P.B. called *Antahkarana*, and

which is now described as the "mental unit". In it discrimination takes place, the selection of what will pass to the higher mind as character and what will be relegated to the lower and become personal karma.

To bring about the result aimed at by the alchemist-magician all sorts of apparatus were devised. Possibly will was used by the true Alchemist really to dissociate and reform metals, but the pseudo-alchemist had to use mechanical means. He had all sorts of devices and retorts, mixtures and furnaces. He found it extremely difficult to get heat great enough to raise metals to the desired state of heat and instability and even more difficult to apply the correct means of precipitating the mixture as gold. This required the famous "Philosopher's stone" which many sought and few found. Lully said:

> Metals cannot be transmuted in the minerals unless they be reduced into their first matter.

By which he probably meant into the atomic state. Many, of course, spent all their lives in a fruitless endeavour to make gold, and came across many strange secrets.

The way of the alchemist was strewn with the wreckage of those who sought the secrets of nature for personal gain. And it was this kind of alchemy that H.P.B. included in the occult arts.

Paracelsus distinguished between the investigations and experiments of the chemist and the alchemist, and through the work of the former started the modern movement of "medical chemistry". After him followed many, both good and bad, the latter employing fraudulent methods, the former coming to include in their ranks all the finest of modern chemists. The mystical alchemists remained true to type, such as Boehme, etc.

ASTROLOGY has long suffered from being classed as a quack scheme for making money out of the credulous, and it only now beginning to get clear of the ban put upon it. It

was indubitably a science in the ancient days and brought to perfection in Chaldea, but it was a science that depended upon the inner development of its devotees and upon their insight and occult knowledge. Gradually, however, its higher knowledge concerning the interaction of the subtler bodies of the planets upon one another and the influence of their Regents upon interplanetary evolution was either lost or withdrawn and the mere outer shell of knowledge remained. A few of the facts were left but they were distorted and made to serve the ends of the clever through the less clever—and so it came in certain directions under the classification of magic: an occult science selfishly applied.

The true secret of astrology was that which is now being revived in the T.S. in the teaching that mankind is divided into seven types, and each type is under the direction of the Regent of one of the planets. Knowing this some of the more learned of the community in Chaldea were allowed to prepare specially for departure to their "Father Stars" to continue their evolution. How far that is from the later Chaldean magic we can see from Lenormant's book where he shows that it consisted mainly of incantations, evocations, curses and cures, all carried out according to the positions and influences of the planets, and very like in procedure to the magic of the *Atharva Veḍa*. As H.P.B. says:

> It was divine astrology for the Initiates; superstitious astrolatry for the profane.

St. Justin asserts:

> From the first invention of the hieroglyphics it was not the vulgar but the distinguished and select men who became initiated in the secrecy of the temples into the science of every kind of astrology, even into its most abject kind: that Astrology which later on found itself prostituted in the public thoroughfare.

Much of so-called modern astrology unhappily took its cue from

> the miserable charlatanry of the quacks called Chaldeans who degraded the Divine knowledge under the last Emperors of Rome.

Indeed we may fairly describe the two as "high ceremonial astrology" and "astrological astrolatry"! The former

depended on the knowledge by the Initiates of those (to us) immaterial Forces or Spiritual Entities that affect matter and guide it, called by the ancient Philosophers the Archontes and the Kosmokratores. They were the types or paradigms on the higher planes of the lower and more material beings on the scale of evolution, whom we call elementals and nature-spirits, to whom the Sabeans bowed and whom they worshipped, without suspecting the essential difference. Hence the latter kind, when not a mere pretence, degenerated but too often into Black Magic. There is the physical and physiological influence, that of exotericism; and the high spiritual, intellectual and moral influence imparted by the knowledge of the planetary gods. There is white and black astrology, and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but on the astrologer himself. Thus Pythagoras found and studied (in the book of Hermes) the whole Science of divine Theogony, of the communication with and evocation of, the world's Rectors—the Princes of the "Principalities" of St. Paul, the nativity of each Planet and of the Universe itself, the formula of incantations and the consecration of each portion of the human body to the Zodiacal sign corresponding to it.

The order of degradation of astrology from its high place is traced thus:

> From the astrologers the noble primitive science passed to the Theologians and the Magicians of the lower class and from these to the Jews during their captivity. Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and astrologers of Chaldea. Modern judiciary astrology. . . began only during the time of Diodorus.

Astrology fell very low indeed and has until recently been despised and rejected. It was largely due to the devoted labours of the late Alan Leo that it has become tolerated once more. It will rise again and be respected and the wise will study it for the sake of the Ancient Wisdom it reveals.

OCCULT PHYSIOLOGY. The matter composing the human body has in various parts different rates of vibration, and these

vibrations are also in sympathetic accord with the matter that composes the planets. The living currents of consciousness that pour through the body as vitality, as magnetism and electricity, pour also through the tissue of the planets. Because of this, the body has its attunement to the planetary bodies, and consciousness its attunement to the Regents of the planets. This is the basis of Hatha Yoga. It suggests a deep and significant possible fact as underlying what seems to be a fanciful, fantastic method of classifying parts of the human body with the various planets. But upon such a knowledge turned the great teachings of the Kabala—which is one of the mediums (though now much distorted) of the transmission of the Ancient Wisdom to the world. The correlations between the human and the planetary system are of deep interest.

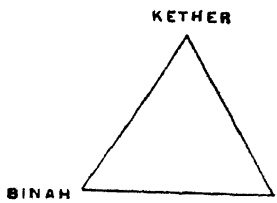
First comes the prototype, the Adam Kadmon.



The triangle represents the head; the left-hand line represents the left arm and left leg; the middle line the trunk; the right line the right arm and right leg.

BOAZ JACHIN

Kether is the first Logos, the root of all, the point in the circle. Binah is usually given as Intelligence, the second Logos or Wisdom. Chochmah is universal mind, the third Logos or activity and Love, Kether is the "concealed light" and, since Binah is given as blue and Chochmah as yellow, it should be pure red—the three giving white light. These three are the crown, the head of Adam Kadmon, the Zlogoi, the eternal spirit.



PAHAD TIPHERETH HESED

These are the pillars—Boaz and Jachin to left and right and the temple Tiphereth in between. The left-hand pillar is usually called Fear, but should be Justice, it is the left arm of the Heavenly Man, wherewith he protects. It represents equilibrium, stability, its planet is Jupiter, its metal tin, its colour blue. The right-hand pillar is Love, the right arm of the Heavenly Man wherewith He combines and sustains. It represents attraction, grace; its planet is Venus, its metal copper, its colour indigo. The centre, the Temple, is Beauty, the trunk of the body, or the heart. It typifies harmony, proportion; its planet is the sun, its metal gold, its colour orange-violet. These three are the universal soul, the vehicle of the spirit.

HOD YESOD NETZAK

These three are the reflections of the higher. In Adam Kadmon, the Heavenly Man, Hod is the left leg and represents splendour or radiance, its planet is Mercury, its metal mercury, its colour yellow. Netzak is the right leg and represents firmness; its planet is Mars, its metal iron, its colour red. Yesod is the generative organs and means the fountain. It is creative power thrown downwards; its planet is Saturn, its metal lead, its colour green (generally given as black). These three are Nature.

There is of course a secret significance in all these things, which are merely curious to those who have no clue to them, but are of practical importance to those who seek the key to the mystery of life. H.P.B. made secrets as much open secrets as she dared, and *The Secret Doctrine* is incredibly rich in just the very knowledge which people seek but are two hurried to stop and extract from the mass in which she buried it.

What we have to understand is that life is simple at its source and complex in its embodiments. The demand for embodiment has swung down from the sublimest spiritual heights to the very lowest of physical bodies and their functions. Through space the spirit of man has passed, cherished by the mighty Regents of the planets, watched over by the great gods, served by the lesser denizens of plane after plane, and because of it all there abides in him in all parts of his vehicles the sympathetic relation to the greater and lesser hosts of time and space. This enables him to contact them afresh consciously as he grows out of the darkness of ignorance into the light of knowledge.

For instance: Sight (Ātmā) demands a means of advancing to the object seen, which is usually food: the stomach is built gradually to hold the food: this needs support and a spine slowly forms; also a means of approaching the food is needed, hence feet.

The activity that dominates this series of processes is red, and red is distinctive of the planet Mars. Therefore any plant or animal also coming under the category of Mars would have a special effect upon these parts of the body, a helpful effect: anything under opposing planets, a baneful effect. Here we come upon the basis of much dangerous magic and see why H.P.B. says that Lunar cults were closely associated with physiology. All this can be worked out in greater detail, and the weird methods of many magical cults will be understood and the influence of the planets on human beings gain a new significance. Much curious and direct information about all this is to be found in *Isis Unveiled*.

Josephine Ransom

(To be continued)

CREATIVE CONSTRUCTION: THE REBUILDING OF THE HUMAN TEMPLE

By LEO FRENCH

I. THE BIRTH-HOROSCOPE AS THE INDIVIDUAL CONTENT OF CONSCIOUSNESS

The image of the Sun in the heart is the image of deity.
The dreaming clay
Was lifted by the thing that dreamed below
As smoke by fire.[1]

As fire passes through an iron stove, so do the stars pass through men with their properties, and go into him as the rain into the earth.[2]

SCIENTIST, poet, occultist, all bear testimony to the existence of this secret clue to the mysteries of life.

The language of the correspondences is the great universal reservoir, whence flow supplies of thought to every thinking mind, according to its need, with images appropriate to its individual imagination.

To the musician, man is a symphony; to the poet, a poem; to the mathematician, the perfect geometrical man corresponds to "the unknown quantity," predicated existent, awaiting justification by future discovery.

The position of the Sun, in every nativity, in sign and house, together with each geometrical relationship found to

[1] P. B. Shelley. From *Epipsychidion.*
[2] Paracelsus.

any other Planet, declares and interprets the *spiritual* essence, tone, quality and ḍharma, of the native. The life-side declares, the form-side interprets, Solar Science, philosophy, art and religion being universal on the life multiversant on the form-side, æsthetic and organic, in the most inclusive significance of both terms: for the life side of astrology, in common with all arts and sciences, is progressive—*i.e.*, unfolds itself successionally, from within outward, and from without inward, each according to its own kind, *i.e.*, spiritually from above and within, downward and outward; physically from below and without, upward and inward.

It is the function of the astrologer who aspires to perform individual creative work to "divine," by virtue of the faculty of intuition (lacking which, "no astrologer is made that ever was made") the individual nature and character of the genius of every man, "the God in the car," whose chariot is the Sun. Within the Sun-Sign will be found the temple of the God; within the Planetary centre governing the Sun-Sign the individual spiritual destiny, "the ḍharma as history," must be sought and studied: for the solar body, though fundamentally one and indivisible, "has many members".

Solar divination must be followed up by solar synthesis, while the joining and crossing of threads in the life-web must be wrought by analysis as an indispensable preliminary, for, until the creator knows what he has to deal with, his efforts cannot be aught but fortuitous!

Solar divination is in truth a great and sacred art, and should be practised as such, in all reverence and humility. To enter the sacred temple of individual life is to tread holy ground. There stand the statues of the spirit's gods, with garlands hung, or there meet the student's gaze some ruined shrine, images defaced or defiled, awaiting realisation of desecration or ruin, ere restoration can begin.

The following example of spiritual constructive research will show the trend and methods of this practical solar alchemical work:[1]

A given Native's Sun occupies Aries, in eighth house, where it conjoins Neptune, trines the Moon, sextiles Mars. The Native's spiritual individuality for the present incarnation is affiliated with and related to Mars, Planetary power and principle working through direct action, and the sublimation of Kāma as Shakṭi of Buḍḍhi.

"Life in heaven" will present a series of transfigurations, culminating in the apotheosis of Eros as Anteros, the loves giving place to Love, finally, Venus to Urania.

"Life on earth," will prove a series of campaigns, "divine adventures," indeed, for the mortal warrior, whose determination to "put on immortality," will include and involve counting the cost, paying the price, enduring the cross, despising the shame, ere the Martian investiture and enthronement proclaim that "the strife is o'er, the battle won," and the Native enters into "the kingdom provided before the foundations of the earth".

The rest of Arian[2] warriors is "glorious," but ever their earthly path is strewn with the trophies and terrors, of fiercest warfare.

Aries, as Mars' positive, fiery, masculine energy and vehicle, proclaims a life of continuous active service as the outward and visible sign of the inner grace, and indeed, the pledge that assures them thereof!

Scorpio, ruler of this Sun's house of occupation, the eighth, being a sign specially and directly connected with practical experimental occultism, will not fail to afford support from within to the Arian genius, for personal self-regeneration is the tribute of Scorpio to the Martian Over-lord, the drowning

[1] *Portrait from the life.*

[2] A word apparently coined for the use of modern Astrologers.—Ed.

of the old man, and the birth of the "new Adam," in the mysterious fixed-waters which serve as "oubliette" for that which must be "lost," consigned to oblivion, as the next step in the working out of individual salvation.

The whole duty of Martian service, therefore, devolves on this warrior-aspirant. Aries the attacker, Scorpio the resister, both will hear and both must answer the call-to-arms in fulfilment of their high destiny and calling.

Chivalry, that splendid "old-fashioned virtue," is an integral attribute of the perfect solar man here depicted.

Sans peur et sans reproche, yet one whose mortal frame will not escape that marring and scarring price of godhead at war with the materialising pressure and natural resistance from "the body of this death," to the divine investiture with fire's robe of glory.

Aries will give invincible power to enter in and take possession of new territory, land needed for enterprise and colonisation by the body politic, the state as one.

To Arians in every age is committed the right and privilege of pioneer-prospecting work, the conquest and acquisition of each new country, destined to constitute the area of occupation for the army of each succeeding nation.

Scorpio will provide that indomitable basis, that refusal to acknowledge defeat, which from time immemorial has set the seal of the god of war ("the blood of the martyrs is the seed of the church militant") on the Martian human document. For Scorpio gives power of resistance unto death, as Aries that of triumphant overcoming of all that interposes between purpose and achievement. Philistia, recruited from the ranks of Mediocrity, nourished on precedent, fortified by custom, brought up on the small beer of acquiescence in whatever is, "goes down" before this terrible army of pioneers, rough-riders, crusaders whose inspiration is "the rapture of pursuing," whose oriflamme the danger and difficulty of each cause espoused!

The triumph over Philistia, the reception by Edom of the foot-wear "cast" by the conquering Arian hero, together with the "cosmic laundry" activities symbolised by Moab, in the person of the conquered, these constitute lawful spoils of war, to the Arian and Scorpionian heroes. None but a churl grudges the victor his war-song and dances!

Superior strength, in all realms. This is the National Sovereign lord of every representative Martian, who will never bow the knee to Baal, but will serve the God of Israel with every sinew and muscle. Such is the innate chivalrous nobility of a true Martian, who will bow to his superior, and acknowledge his sovereignty, be it in the final death-struggle. Sun in Aries, in Scorpio's house, ensures a life of active enterprise, devoted to some "new," therefore more or less obscure and unpopular cause. A career, on the form-side, wherein one fiery and watery ordeal will succeed another: a life distinguished by fiery activity and burning sincerity, wherein faith once given will be held and kept inviolate, wherein honour will be paid only where it is due, by virtue of the true "inner ring" of red Arian gold, whose very reality confers power to detect real from counterfeit metal, in all realms.

Aries makes, Scorpio keeps, the Martian warrior true and loyal to cause, liege, and guns.

The three aspects from the Sun are extraordinarily favourable, and equally significant, with regard to the gradual triumphant emergence of divine perfection from the mortal weights and hindrances which will exert their distressing and distracting power on this Native, no more exempt from his share of imperfections than any other Son of God and foster-son of earth.

The conjunction of the Sun with Neptune gives that touch of universality, perhaps the greatest compensating aspect that could be given, in a horoscope of this type.

Personality is emphasised, in every Martian, and the stronger the inner, so much the more forceful the outer urge; here however Neptune's cool waters will calm the troubled breast, and perforce the sacred rite of baptism into the universal church, thereby enabling this Native to take very much wider as well as higher views, as life advances. The horizons of inclusion will extend immeasurably, as the Neptunian vibration of cosmic consciousness incorporates itself more and more permeatingly into the hidden but most real individual spiritual " awareness " of the Native.

The time between the Sun and Moon-Sun in Aries, Time Moon in Leo, proclaims a fire-harmony wherein the Martian war-music of the genius is transmitted through a mortal instrument keyed to no less a measure than the rhythm of life, a noble translation for the spiritual unheard harmonies, and one, moreover, which will gather into a focus, " set " and " fix " the restless Arian " flux " of sound.

The sextile between the Sun and Mars, spiritual ruler, (added to the latter's position, in Gemini and tenth house, conjoining Uranus the occultist) completes a chord of inner life-expression full of potent possibilities, fraught with that mingled tragedy and comedy which alone enrich life's picture and make of life music, as distinguished from thin melody or mere technical harmony. This sextile provides a series of golden opportunities for self-unification, invaluable to all Martians, whose impulses are tangential rather than self-stabilising. The position of Mars, spiritual Ruler, in Mercury's Sign and Saturn's House, adds to the super-dynamic quality of the Martian-Uranian conjunction overhead, the plastic adaptability of the mental messenger, with the final " clinch " of that staying-power and " counsel-keeping," political faculty of Capricorn, tenth house ruler. Thus, to the Martian fire the Sun will lend his tempering, less explosive heat, while Mercury will give finesse, and Saturn power " to make haste slowly ".

Into the remaining Planetary positions of this typical practical occultist, this is not the place to go, for the solar centre and the planet ruling the Sun's sign are the special features of the present enquiry.

When to the right of Mars are added the staying power of Saturn, the spiritually-attempered life of the Sun, and the saving grace of Mercury, planetary Ariel, no explosion can shatter this house of life; though it will be subject to detonations, and is girdled by tempestuous winds, yet it is founded on impregnable rock. Severe shocks "electric" experiences, on many planes, those are in the normal order of the day here, they will be expected and allowed for. Yet Aladdin has but to rub his lamp, some genii will appear, and save the situation!

Those who search for hidden treasure bring upon themselves secret opposition, this is but natural gravitation, working through the correspondences. The image of the Sun in whose heart is stamped that of Mars the Conqueror, "the victorious, the faithful," leader of the Church Militant, that glorious company whom no man can number, because,

One army of the living God,
To His command they bow.
Part of that host have crossed the flood
And part are crossing now.

Leo French

(To be continued)

THE ATHEISM OF BUDḌHISM

By BHIKKHU SĪLÂCĀRA

THE first thing to be said about the Atheism of Buddhisn is that it *is* a-theism, that is, in plain, if inelegant Anglo-Saxon, not-god-ism: it is not, and it does not need to be, anti-theism, against-god-ism. It is a doctrine which is simply without God; it stands outside of and apart from all beliefs for or against God or gods. It is a doctrine of salvation, of salvation from ill, from evil; and the indication, the promulgation of a method whereby such salvation may be definitely and positively achieved, in which method God or gods play no part at all.

This naturally follows from its manner of conceiving the salvation it seeks, for that salvation is salvation from every shape and form of conditioned existence, nothing less. And can any god assist any mortal towards such a goal? How could he? He is himself involved in conditioned existence, and finds himself fairly comfortably off there! He occupies one, or maybe more, of the finest furnished rooms in the House of Life. How should he want to change his state? still less help any other creature to get out of, to him, such a splendid house? Nothing wrong with it from his point of view! Why! he has made the house himself, or had a hand in its making. How should he feel inclined to help any inmate to leave it? To do so would be in effect to pass a sort of vote of censure on

himself for having made it! And no God of any reputation could be expected to do a thing like that.

And as a matter of fact, no worshipper of gods or a God expects them or him to do anything of the sort. All they want of them or him, the object of all their prayers or oblations to them or him, is only that they may be transferred to another and better furnished room in the house of conditioned existence, something with a grade of fittings superior to that of their present apartments, what constitutes this superiority varying with the tastes of the individual prayer and offerer of oblations. Some only want rooms fitted out in the best style of a good high-class house-furnishing firm; others want something very ethereal and sublimated in the way of sights and sounds and so forth, so ethereal and sublimated indeed, that they have a difficulty in saying exactly what it is they want. But to all of these alike, to those who will be quite well pleased with merely a sort of glorified pawnbroker's store-room, and to those who will only be satisfied with the most refined objects of refined senses, the teaching of the Buḍḍhas has simply nothing to offer. That teaching, in its ultimate aim, has nothing to do with the satisfaction of even the most exalted and rarified senses; it is concerned only with the passing beyond all sense, and so beyond any God or gods who may offer to provide even the most exalted and sublimated satisfaction of sense. In brief, as already said, it does not take the trouble to oppose God or gods; it simply passes them by in pursuit of an aim of which the gods know nothing, and did they know it, did they come to hear of it, would be horrified, and revolt at the very idea of helping to achieve it. No! in this business of passing beyond all ill there is no help for man save in man, in those crowns, those supreme summits of the species man, the Buḍḍhas. These can show, for they know, the way to the high Beyond. Neither gods nor God can show it, for they do not know it.

It lies altogether outside the possibility of their conception. They are of no use here; and so Buḍḍhism regards them as of no use and therefore void of all claim to esteem from any whose aim, greatly daring as it sounds, is the same as that of the Buḍḍhas. "Buḍḍhism," the teaching of the Buḍḍhas just leaves the gods or God alone. It is simply without them: in the old and original meaning of the term it is atheist.

Ample proof that an identical atheistic attitude is adopted by at least one of the two invisible founders of the Society which this magazine, well or ill, represents to the world at large, is to be found in a volume lately issued from the T.P.H. Press entitled *The Early Teachings of the Masters, 1881—1883.* From many of its pages there rings out a tone of virility, of masculine vigour, as inspiriting as the call of a bugle, as refreshing as a breath of cool mountain air wafted from afar to the dweller in some close jungle. It seems as an echo, not too distant, of the famous "lion-roar" of the Master of Masters, the Buḍḍha, that for some ears makes a welcome change from the—may it be said without offence?—by contrast, rather feeble, bird-like twitterings to which in recent days they have had to listen from this quarter and that. We may quote a few of the more pregnant passages. It is "K.H." who speaks:

> I do not protest at all, as you seem to think, he says, writing to Mr. A. O. Hume, "against your theism," or a belief in an abstract idea of some kind; but I cannot help asking you: "How do you, or how can you, know that your God is all-wise, omnipotent and loving, when everything in nature, physical and moral, proves such a being, if he does exist, to be quite the reverse of all you say of him?" Strange delusion, and one which seems to overpower your very intellect.
>
> And now to your extraordinary hypothesis that evil, with its attendant train of sin and suffering, is not the result of matter, but may be perchance the wise scheme of the moral Governor of the Universe. Conceivable as the idea may seem to you, trained in the pernicious fallacy of the Christian that the ways of the Lord, are inscrutable, it is utterly inconceivable for me. Must I repeat again that the best Adepts have searched the universe during millenniums and nowhere found the slightest trace of such a Machiavellian schemer, but throughout the same immutable, inexorable law. You

must excuse me, therefore if I positively decline to lose my time over such childish speculations. It is not the ways of the Lord but rather those of some extremely intelligent men, in everything but some particular hobby, that are to me incomprehensible.

Not the "vice of intellectual pride" which Mr. Jinarājadāsa mentions in his preface as "Mr. Hume's great weakness," seems here to be the target of K. H.'s raillery, but quite simply the childishness of his speculations.

He writes again, in notes to an article on "God" by Mr. Hume:

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H. Our philosophy falls under the definition of Hobbes; it is pre-eminently the science of effects by their causes, and of causes by their effects. Your whole explanation is based upon one solitary admission, made simply for argument's sake last October. You were told that our knowledge was limited to this our solar system; *ergo*, as philosophers who desired to remain worthy of the name, we could not either deny or affirm the existence of what you termed a supreme, omnipotent, intelligent being of some sort beyond the limits of that Solar System. But if such an existence is not absolutely impossible, yet, unless the uniformity of Nature's laws breaks at these limits, we maintain that it is highly improbable. Nevertheless we deny most emphatically the position of Agnosticism in this direction; and as regards the Solar System our doctrine knows no compromise. It either affirms or denies, for it never teaches but that which it *knows* to be the truth. Therefore we deny God, both as philosophers and Buddhists. We know that there are Planetary and other Spiritual lives; and we know that there is in our System no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law; and Īshvara is the effect of Avidyā and Māyā, ignorance based upon the great delusion.

There is much more of the same interesting sort in the four pages of the book that follow this, already too extended, quotation, from which therefore we shall cite only a few scattered phrases, sufficient to give a sample of their quality:

The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them.

The idea of God is not an innate but an acquired notion. . . . The God of the theologians is simply an imaginary power. . . Our chief aim is to deliver humanity from this nightmare. . . . Therefore

the God here offered to the adoration of the nineteenth century lacks every quality upon which man's mind is capable of fixing any judgment.

It will be seen from these quotations that an atheistic Buddhist stands at least as close in his thought to the original founders of the Society as does any other member, and may claim therein at least an equal place with the latter. Few Buddhists would wish to claim more in a Society which is meant to form a common meeting-place for men of all faiths, or even of none, if only these latter are willing to concede the right of others to hold one or none as they please. Yet when one considers the general characteristics of the Society, its membership drawn by no means from the ranks of the "babes" of mental and spiritual growth in the human family, but from the "grown-ups," from those who to some extent have come, or are well on the way to coming, to the stature of the man, not the child, it does seem as if the Society in its general tone should place a higher value on those who hold the grown man's doctrine taught by the Buddhas, than on those who require, can only digest, a milder diet. It is surely not gross, vulgar conceit, or spiritual pride, but simply a recognising of facts, to make such a suggestion. Let those who feel inclined to traverse it, read with care this volume of the Master's writing closely, and, if only they are candid, they must surely agree that their Buddhist fellow-members, far from deserving to be looked on askance as persons of dubious orthodoxy in the Theosophical household, ought rather to be admired as those who in these latter days have least departed from the true Theosophical faith once delivered to their forebears of that household.

But in sooth there can be no serious talk of such pestiferous things as orthodox or heterodox in a Society which has no creed, no other article of belief save this, that men are fellow-travellers, fellow-voyagers on board one same ship

wondrously whirling on its way through the blue seas of space towards what destiny only a comparative few of the older, more learned and experienced voyagers yet definitely know. One thing only all of us younger and more ignorant travellers on the world-ship know, or ought to know is, that we share with our fellow-travellers a common destiny, that we all sail together for a common port on board the one same craft that carries us all, bound on the one same grand voyage, all shipmates, all brothers on the one same quest.

Sīlâcāra

THE FAITHFUL LOVER

By ENID LORIMER

I'M not an imaginative woman.

I haven't the time. I am the manageress of the Hotel-Pension de Luxe in Cromwell Road, South Kensington; and, glorified boarding-house though it may be, you can take it that both my hands and my mind are much too full for me to waste my time over a pack of fantastical nonsense. That's how it was that I never really quite took to that Miss Baxter. A pleasant enough girl, she was, and always most anxious not to give trouble: though of course one expects a certain amount of bother with food-faddists, and she was a vegetarian. Wore her hair short, and no corsets, and art-serge, and all the rest of the silly things that seem to go in sets where cranks are concerned. I've no patience with such stuff. Still, as I say, she was a pleasant enough girl, and now and then, when I'd nothing much to do for the moment, I didn't mind hearing her talk, though I never could make head or tail of a lot of it, any more than I could of some of her books she lent me. I haven't much time for reading, but I do like a nice book just occasionally, on a Sunday afternoon after tea, for instance, when the supper's going to be cold and you've nothing but the soup to think about. A hotel manageress has to be ready to fill up any gap in the staff: and cooks *will* take their Sunday afternoons and evenings. Not that I blame them! I'd be the same if I were as independent as a good cook can afford to be. But there are plenty of manageresses on the market, and

though I've been in the hotel business all my life and had the best of references for thirty years, still I can't afford to insist on Sunday or any other evenings as a regular thing. But there, how I do run on! It's about Miss Baxter's books I was telling you. She saw me looking at them one day, and offered to lend me anything I liked: and I did borrow a couple. On the whole, I must say, they were beyond me. Still, once you got behind a few of the long words, I did find there were some bits of good sense. As a whole, though, it was all too up-in-the-air for me. As I say, I've no imagination. That's what made it such a queer thing for me to have that dream—I suppose it was a dream.

What must have set me off, I think, was the little silver charm she gave me when she left. She said I'd been so kind to her. Goodness knows I'd done little enough beyond seeing that she got her salads and things she fancied instead of the meat dishes—the management charged her extra for them, but of course that had nothing to do with me. Anyway she wanted to give me a little present, and she saw I had a few trinkets on my watch-chain, so she gave me something to put with them. It was made of silver, about the size of a shilling: a circle, and inside it a cross, quite plain. A friend of hers had made it by hand, she said, and it had a lot of meanings, but I couldn't fathom half of what she was talking about when she began to explain them. But it was kind of her to think of it: and though I didn't altogether take to her, for her cranky ways and a funny something about her that you couldn't explain, I—well, I rather like to feel I'm wearing her little silver charm. And I know I had been holding it in my fingers, playing with it in an absent-minded sort of way, as I sat by the open window that hot evening. It had been a close, airless day, and the work and worries had seemed even more trying than usual. I must have been over-tired, and dropped off: else how could I have begun to dream?

You know that queer state when you're just going off or else just waking—you're asleep and you know you're asleep, and yet you're conscious of being among the familiar surroundings. It's like a half-way house between really awake and really sleeping. That's where I was: in such a lovely restful way, and yet perfectly aware of sitting in the wicker arm-chair by my bedroom window, with the traffic rumbling up and down Cromwell Road. And then there was a change, and suddenly I was myself no longer, but someone else. Not just momentarily: the actual background of my life was different. Ada Sanders, Manageress, no longer existed, there or anywhere, as far as I was concerned. I was a woman, I was young, I loved, I was torn with such conflicting and poignant emotions as I had never known to be realisable.

Walls had broadened out, and I sat with many others in a vast hall, its height unroofed, open to the sun. Westerly rays fell in such a way that, with but a few moments more, they must presently strike the altar which stood in the midst of us. A wide space separated our rows of raised seats from the altar stone: upon the temple floor none might walk save the priests.

And of these there was, in this solemn moment while we all waited for the sun's last ray to take its appointed place, but one present. He was making the prescribed paces around the altar, and with the short wand in his right hand was drawing in the air the magical designs along which the forces would flow when the sun's rays brought their magnetism. We all watched, holding ourselves in readiness to participate in the magic ceremonial. I watched him, the priest: and thought of, and achingly lived again in my torn heart, the moments that had been ours alone two hours ago.

We had been lovers, he and I. Lovers: that little word, that holds in its tiny compass the heights of heaven and the deeps of hell, all sweetness and great bitterness. Love comes

and Love goes, and a million years ago none knew why, and a million years to come they will be no wiser. Ours had not been otherwise. It had come to both of us: it had left him: it had stayed with me.

In the earlier days he had said—I remembered it now—"If ever you change, Sweet, my life is ended."

Now he had changed: but my life was not ended. I watched him perform the ceremonial rite, in the hush of the thronged temple His noble head and rapt face, eyes glowing and mystical, passed before me. That head had lain on my breast, I had kissed those eyes closed in rapture, and now that would never be again. My heart throbbed till it seemed as though the very walls of the temple must burst in pain. Still the ceremony continued. And now the sun's last ray fell upon the altar stone: and the most Holy moment arrived.

It was as though the sun awoke to a new life the tiny glimmer of fire that was barely seen upon the altar. It glowed, it shone: ever more and more resplendent, it presently blazed in a great mass of light, while the music of hidden gongs and clanging instruments swelled in stately chords in company with it. Then, in the midst of the blaze, came the Sign.

Slowly a circle defined itself in the light over the altar, till it glowed, sharply blazing, upon the paler mass of light. Dully my thoughts harked back to the time of my initiation into those mysteries, when the hidden knowledge of the Sign had been made known to me. The Circle, the First Symbol: the undefined, unconscious, unawakened field of Being. Across the circle came the Second Symbol: a line of fire, drawn from side to side, dividing it into equal parts. So is the passive Being ever made active by duality; Good and Evil, Joy and Pain, the clash of which alone show Life. And then, to a great triumphal strain, came the Third Symbol: another line of fire, coming from top to bottom, intersecting the first line. So does Will, Strength, Conscious Volition, cut across

both Joy and Pain, and by taking the nature of both becomes Lord of both.

But O, to me, agony-filled with the vision of a life empty of love—to me, what consolation in the Eternal Truths? The three great Symbols were but symbols and emptiness to me. I was a woman, I loved, I was alone. The very knowledge of Eternity was a yet bitterer grief to me, for how should I find forgetfulness—and without forgetting, how could I live through a life alone, who had known Love and lost it? It is a wonderful thing to know great truths, to thrill to the unfolding of pure abstract Knowledge within. But life is not only knowledge, life is living and loving and suffering. Burnt into me was the memory of his kisses, his low sweet voice, his dear companionship. The sense of loss was raw and quivering. The Symbols seemed to mock me.

The music ceased: for what was now to come must be in silence. Slowly the circle of fire faded away, and slowly the blaze of paler fire faded also. The hush was so great that it was like a Voice, speaking to each hearer according to his inmost need. To me It spoke most tenderly.

"Have you so loved, and yet think that Love can lose or be lost? O foolish! There is but one faithful lover: and that is Love. Whether It clothe Itself in a beloved form, or whether It remain free and unmanifest, It is ever the same. Look, and Know."

I looked. There was no blaze at all above the altar, but two lines of fire that made a Cross. There was no other light in all the temple. Nor did there seem to be any other person present, save myself. I no longer saw my lost love: yet the presence that had been most dear to me in him was about me more closely, more fully, than it had ever been. Unutterable Peace descended upon me, enfolded me like a cloak. I knew then that all Life is one, all Love is one, all Being is one. I saw many lives past, many lives to come, but all were but

tiny parts of a great whole, just as I myself was but one spark of a mighty Flame, and any separation from it was but illusion. Then, as I still looked upon the Cross, presently it faded, each arm diminishing slowly, till at last, of the Circle and all it had contained, there remained only a Point, a Point of fire.

Queer sort of dream, wasn't it? I suppose what really happened was that I'd got Miss Baxter's silver charm and some of her books all muddled up in my head, and what with the warm day and being tired—Still, there's something rather nice about it, you know, if you come to think about it. Life's a tiresome, worrying business: but it makes it a lot easier if one is able to think of it as just a suit of uncomfortable unbecoming clothes that one has had to put on to do one's particular job at the moment, and things have been better before and will likely be better again. And though I am not, as I said at the beginning, an imaginative woman, I do like to think of a Cross meaning all that, long before any of these Churches were about. I often go in to an Evening Service when I can, since I had that dream, just to look at the Cross. But I like best to remember how it dwindled to a Point.

Enid Lorimer

THE VISIT OF THE VICE-PRESIDENT TO SCANDINAVIA

SELDOM has the visit of any of the official leading personalities of the T.S. been looked for with so great an expectation as when it became known that Mr. C. Jinarājadāsa was to visit Scandinavia. Above all, the fact that he was to be present at our Annual Convention on the 9th of September caused the expectation of some people to be rather high, while perhaps others regretted his visit on this occasion as an illegitimate interference in the inner affairs of our Section.

It is difficult to judge to what extent the expectations on the one side and the fears on the other side were fulfilled. As the writer was at this visit, perhaps during a longer time than anybody else, in direct personal contact with our Vice-President and his amiable wife, who accompanied him on the tour, it may be permitted for him to give a few personal impressions.

First it was very striking, considering that he was a person of a foreign race, to how great an extent his manners and way of thinking were characterised by a brightness of conception and a liveliness, which we are rather accustomed to consider as belonging to a thoroughbred European. No circumstance in connexion with the places he visited or the persons with whom he came into contact was beyond his interest. He had as keen an eye for the characteristics of Swedish art as for our political and social conditions or for the picturesque in the Northern landscape with which he came into contact during some motor tours. It was a profitable task to be the guide of Mr. and Mrs. Jinarājadāsa whether we visited the Exposition at Gothenburg, the charming Tyrifjord in Norway or the pride of our capital Stockholm or the Town Hall of Ragnar Östberg, where every detail was carefully studied and appreciated. The travellers from afar certainly left our country with a strong impression of what the modern Swedish spirit has achieved in the different domains of civilisation.

What then was his impression of our T.S. in Sweden and of how we have performed the by no means easy task of carrying the colours of the Theosophical ideals high in the Northern countries? The question is perhaps difficult to answer without a direct appeal to himself. Yet I think it would be possible, from statements made at different occasions, to draw the conclusion that he has noticed the intellectual liveliness and strength in our way of dealing with the Theosophical

problems. He could certainly not help noticing our tendency to debate thoroughly every problem and rather to seek independent solutions than to accept the ready-made opinions of other people. He has certainly also seen how this laudable tendency to debate sometimes can go to an excess and find expression in non-parliamentary forms. It was under this impression that during our Annual Convention he caused to be put on the notice-board the one little word "Lagom" (moderately, neither too much nor too little), a word which says so much and which could be taken as a direct greeting from him to the Convention.

After the Congress in Vienna Mr. Jinarājadāsa made a short visit to Hungary, he also presided at the Annual Convention of the German Section at Weimar and then held a few lectures in different places in Germany. The Scandinavian tour began in Copenhagen, where he stayed a couple of days. In Malmö he delivered a lecture on the 27th of August to a large audience on "The Masters of the Wisdom". The following day he lectured at the University in Gothenburg on the subject "The New Basis of Civilisation" and spoke in the Lodge room to the members on "The Masters of the Wisdom".

The departure from Gothenburg took place in a motor car in bright sunshine. After a visit to the Power station at Trollhättan and a late evening tour in the moonlight the night was passed at Uddevalla. The following day was rainy and the motor tour was, for different reasons, not without inconveniences (only to mention a slip into the ditch and several mistakes about the way), but all this was borne with equanimity. The ride along the Idefjord was, in spite of the rain, enjoyable on account of the beautiful scenery. In Fredrikshald the Jinarājadāsas took the train, and the company again united, late at night, in the comfortable Star Colony at Blommenholm outside Kristiania.

The days in Norway were filled by work, but also by pleasant social gatherings and profitable tours in the beautiful surroundings. Two public lectures were held at the University on "World Problems in the Light of Theosophy" and "Spiritual factors in Nation-Building". The Order of the Star in the East had arranged a special programme including a public lecture on "The New Basis of Civilisation".

The visit to Stockholm was started on the 6th of September, with receptions for members and for reporters.

The first public lecture in Stockholm at the Grand Hotel dealt with "The New Basis of Civilisation". As an introduction there was a demonstration of Indian music by professor Harteveld. Both Mr. and Mrs. Jinarājadāsa were dressed in Indian costumes. The lecture, which was received by a nearly full house with the greatest interest, was afterwards translated into Swedish. The second public lecture was delivered in the same hall on the 10th of September, on the subject "The New Psychology and Man's Higher faculties," and attracted the greatest attention through the clear exposition of modern conceptions about the psychology of man.

On the 7th of September was held the regular meeting of the Stockholm lodge and on the 8th a social gathering with the members present at the Annual Convention. On both these occasions Mr. Jinarājadāsa spoke on topics touching the T.S. and its work. He also answered questions on actual matters. One must acknowledge his patience in answering the not always easy questions.

Of particular interest was a series of "At Homes" at Stocksund when he was asked to speak to a small circle of members on varied topics belonging to Theosophical knowledge. The visit to Stockholm was filled up by meetings of several organisations connected with the T.S. such as the E.S., the Star, Co-masonry, the Round Table, etc., and by visits to Skansen and to museums and collections.

In Stockholm and Kristiania, Mrs. Jinarājadāsa was asked to deliver lectures to women's organisations on the "Emancipation of Indian Women," a movement in which she has taken active part. She won, through her unaffected and friendly way, the sympathy of everybody. On the evening of the 13th of September, a small circle of Theosophists had gathered in order to take leave when a genuine Swedish fourfold cheer was called for the Vice-President and his wife, those present felt as if they separated from really good friends, whose memory will long live among those who had the good fortune to meet them during this tour.

Another public lecture was delivered on the 21st of September, when returning from Finland to London, dealing with: "A voyage of discovery in search of the child".

E. C.

FOR SELF-EXAMINATION

By Dr. JACOB BONGGREN

Do you believe in one-sided or in mutual benefit? One-sided benefit is that of a robber or a beggar,[1] and both belong to the Downward Path. Mutual benefit is the result of faithful co-operation, which belongs to the Upward Path.

Do you come to get or to give? If you come not to give but to get, do not enter; only robbers and beggars come for such a purpose. If you come to give whatever you can of that which is needed for mutual co-operation of your time, your money and your work, then enter; and as you do, so it shall be done unto you. As the LOGOS eternally gives Himself in co-operation with all the separate lives which belong to His world system, thereby sharing in the mutual benefits within His sphere of activity, so we should give ourselves in His work.

Do you come as a pupil to learn that which is good, or as a teacher, a parent or an elder brother to teach, to command, but in particular to criticise, to find fault? If you come to learn, then enter; if you come unwilling to learn, but eager to command, to criticise, to find fault, then stay away from the place of pupils.

To learn is to put yourself in the position of a child, and to look on the teacher as your parent or your elder brother. The actions of a parent, an elder brother, a teacher, have nothing to do with the teaching, unless they are directly connected with it.

A teacher is selected as such for his ability to give such information as he can transmit, not because he is an expert in other things, nor because he is perfect. The Masters of Wisdom have repeatedly said that They use for Their work the best instruments available at a certain time and place, not because those instruments are perfect, but because they can be used for a certain kind of work. There are many kinds and many degrees of teachers. Any and everyone who teaches us anything is our teacher in connexion with the teaching he gives us. What he is besides has nothing to do with that fact.

To criticise your parent, your elder brother, your teacher, is to put yourself in the place of your parent, your elder brother, your

[1] A professional beggar. Does not refer to religious mendicants.

teacher, and to make of the criticised the young child. The teacher you criticise is by your criticism no longer your teacher, for you have treated him as your subordinate.

"Know thyself," was the inscription over the entrance to the Delphic Oracle. To know ourselves, our own abilities, to enable us to use them, and our own shortcomings, so that we can avoid and eliminate them, is the first and foremost thing in seeking knowledge. Self-knowledge does not include the work of a spy and a detective to find out the faults of our superiors, our parents and our teachers, nor those of our fellow students. Mark this well. Your teacher is responsible for what faults he may have to *his* Master and Superior, but not to you. It is the faults and shortcomings of ourselves, and of our pupils, as parts of ourselves while we are teaching them, that we must learn, and correct kindly and lovingly; for this we are responsible. Harshness and unkindness are unworthy of human beings on the Upward Path; harshness and unkindness are the great barriers to those who want to serve the God of Love.

The admonition of the Christ to His disciples: "Judge not, that ye be not judged" is not obsolete, and it means just what it says, neither more nor less. The reason why we should not judge others is not difficult to understand. Whenever we judge, we make of our own personality the true measure, we use ourselves as the standard. What *we* perhaps would have done in a certain case under certain circumstances, that we might be able to tell; in the case of any one else it is different, because we never can know all the facts, all the circumstances and all the reasons. If we are wise, we shall be silent and postpone our accusations, until we ourselves become perfect. "Let him who is without sin throw the first stone," said the Christ. Yes; and let everybody else abstain from it.

You can to some extent judge about your own duty and that of your temporary inferiors (children and pupils). Do that which you look upon as your own duty; guide as the temporary superior your children and your pupils according to your own experience. You can do no more; it is up to them to follow your advice or to disregard it. Difficult it is to know the duty of another, and most difficult it is for children and pupils to know the duty of a parent and of a teacher.

Duty is not merely what we *should* do, if we could, but more especially what we *can* do at a particular moment. The fulfilment of duty depends not only on demand, but on supply. To demand of ourselves the payment, down to the last farthing, of our own debts is right; and all our obligations, of whatever nature they are, should be duly fulfilled as fast as our supply permits; to demand of others more than this is unworthy of those who want to enter the Path of Universal Love and of unselfish, non-demanding service.

Jacob Bonggren

THE THEOSOPHICAL FIELD

THE Youth movement goes strong! During the last month, Youth Lodges of the Theosophical Society have been founded, largely through the influence and enthusiasm of Mr. V. K. Krishna Menon, at Calicut, Badagara and Palghat (Malabar), and centres at Cochin and Cannanore.

Mr. G. S. Arundale, while touring in the North, was able to inspire the youth there, with the result that the following Youth Lodges were founded at Bombay (with 16 members), Indore, Baroda, Ahmedabad, Shuklatirth.

We were very glad to hear that the Youth Lodge at Coimbatore is very active and they are doing an excellent social work. The Youth Lodge at Komaleswarenpet is taking a special step in and about the Pettah by arranging regular lectures every week. They have also made an excellent beginning by visiting slums once a week and helping their poorer brothers in many of their difficulties.

We are very happy to note that most of our Youth Lodges in Madras and elsewhere are keenly emphasising the athletic and social side of life which they feel are quite indispensable for the healthy growth of youth.

* * *

At Mülhausen, Alsace, a public lecture was given by Mr. Eug. Tozza on the subject: "What is Theosophy?" to counteract the misrepresentations of Father COUBÉ, who tried to demolish Theosophy and Spiritualism by declaring the superiority of "Anthroposophy". The Theosophists of Mülhausen found it necessary to give a rational explanation of the law of Karma and Reincarnation.

* * *

The Ānanḍa Lodge is giving a series of lectures on the History of Art, Symbolism, and the Rites of the Great Religions. The lectures are given by experts on the subject (non-Theosophist), followed by a talk given by a Theosophist to present the esoteric aspect of the subject. Lantern slides, classic dancing and sacred hymns are the other features of the meetings. They began in November with India and Indo-China; in December it will be China; then Japan, Persia, Egypt, Greece, etc.

* * *

The French and German Theosophists present at the Vienna Congress have formed a "Franco-German League for Mutual Understanding". The first object of the League is to establish friendly relations between the French and German Theosophists by correspondence and otherwise. Our Brothers who are in sympathy with our work are asked to send us daily a strong thought of sympathy to make it easy for the powers who work for harmony and peace in the world to establish International Peace.

* * *

"ORPHEUS; a Society for Reproducing Spiritual Music." In Paris this Society has been formed with the object of giving concerts where only music of high spiritual value will be performed to counteract the general trend of modern civilisation towards the ugly and depraved. Eight concerts will be given during the season, by the best artists, under the direction of the well-known *chef-d'orchestre* M. Ed. Barraud, Choirmaster of the Church of St. Gervais. The programme of the year will gradually lead up to the highest spiritual music, and will, as we hope, give us unforgettable moments of spiritual uplift.

* * *

L'Abbé E. Fournier has written a pamphlet, *L'Occultisme au XX Siècle.* The sub-title is: "Théosophie, Franc maçonnerie, Kabbale et Martinisme, Spiritisme, Divination." (Occultism in the twentieth century: Theosophy, Masonry, Kabbalists, Martinists, Spiritualism, Divination.) Half of the pamphlet is used for an attack on Theosophy. To give our members an idea of the extraordinary liberty he takes in his quotations, we will give some taken from the pamphlet. He has the audacity to quote title and page while distorting or ridiculing the original. The reader will do well to verify the citations with pages 130, 134, 136 of *Esoteric Christianity*, by Mrs. Besant.

All living beings, vegetable, animal, human, are subjected to the law of Karma, Christ Himself has not escaped it: not the Christ of the Holy Scriptures—A. Besant denies the historical value of the Scriptures—but the Christ which the Theosophists have adopted is from the Talmud, "that ludicrous and obscene legend" as Rénan called it. The Jewish child named Jesus, was born in the year 105 B.C.; at 19 years of age he enters the monastery of Mount Serbal, where he found a magnificent library of occult lore. He travels through Egypt and joined the Esoteric Lodge from which every great religion received its founder. At 29 a Buddha of Compassion and Wisdom incarnated in him. Killed by the Essenes, he continues to visit his disciples during fifty years in his astral body and sustained them by his *nirvânic* presence.

J.

CORRESPONDENCE

TO THE PRESIDENT OF THE THEOSOPHICAL SOCIETY,

I have to thank you most sincerely for your comments on my letter to the President and to the members of the General Council.[1] As my letter, and still more the "Extract of Programme" which was added to my letter, seems to have been subject to some misunderstanding concerning its general tendency and the purpose of sending it out, I should therefore like to give some supplementary explanation.

First, I want to express my sincere appreciation of the fair and generous treatment which my letter received by the members of the General Council present at Vienna on the occasion of the European Congress last July. The meeting of the General Council came to the conclusion that it recommended the President to issue the statements, which she might consider to be required by the situation. A modification of the declarations proposed in my letter para 12 under (*a*), (*b*) and (*c*) was drawn up by the chairman of the meeting, the Vice-President of the T.S. Mr. C. Jinarājadāsa, with the intention of sending those to you. I am sorry that through adverse circumstances the report of the Vice-President evidently had not yet reached you when you wrote your comments.

I have to thank several members of the General Council, and especially Mr. C. Jinarājadāsa, for kind advice concerning the difficult matters touched upon in my letter. I think that a personal exchange of views, which is possible only at such meetings as the one held in Vienna, is even more valuable than written statements. When the interchange of personal visits between the different sections will, as I hope, in the future become more frequent, the difficulties in many cases might be more easily straightened out.

I also want to thank Mr. M. Fraser, General Secretary of the T.S. in Burma, for his letter, published in THE THEOSOPHIST for October this year. Mr. Fraser seems to have grasped the ideas, which I have been able to express only in a very short and imperfect way. My purpose has been not to criticise in a personal and offensive way any person or any ideas expressed within the T.S. but only to state in a general way certain principles. I think there is too often a tendency among Theosophists not to tolerate frank statements of differences in opinion. In a general way this may have its cause in the idea of some people,

[1] Published in the Supplement to THE THEOSOPHIST for September, 1923.

that they are the only holders of the truth, an idea which has always proved to be in the way of the earnest seeking and finding of truth.

It is true that there is a difference between the "Letter" and the "Programme". The former is an official document, written by me in my position then of being a member of the General Council. On the other hand the "Programme" is only an expression of my personal opinions, and has served as a contribution to a discussion which has for some time been going on among the members of the T.S. in Sweden, and in which I have taken part as any other member. This may account for your closing remark: "It hardly seems possible that the Letter and the Programme can be written by the same person."

At the discussion which took place in the meeting of the General Council at Vienna I had occasion to point out that at the bottom of this whole question lies the fact that we have among our members so many different types. We may think of the seven rays, or, if this division is not sufficient, of the sub-rays, making in all 49 rays or any other number. Generally those who are interested in Theosophy belong to one of two great classes, which we, for greater simplicity, might call the *intellectual* and the *devotional* type. There are also of course those who represent any shade of variety between the extremes. The difficulty lies in bringing these two main types to work harmoniously together. In order to accomplish this, we must use all our good-will and all our wisdom, as this is really a difficult task.

We may trace practically every trouble within the T.S. back to this division in types, though the conditions might differ at different times and in different sections. Of course every section, every lodge and every individual has to solve this problem for himself.

The suggestions contained in para 12 of my letter to the General Council are based essentially on experience gained during my work in my own section, and therefore to some they may seem not to be to the point. They are in themselves so evident, that they hardly need to be emphasised. Yet principles which are self-evident are often very difficult to apply in practice.

When formulating these propositions I have felt it to be so entirely in accord with the admirable principles over and over again declared by the President of the T.S., that the only objection seems to be that the same things have been said a hundred times before.

When examining the details in my "Programme" it is easy to see that I speak mainly as a representative of the type I called "intellectual". If in certain parts my expressed opinions differ from those of the President, I have only used the freedom which every member has to hold and express his own opinions. It certainly is an exaggeration to say (see Comments para 29): "I would ask the writer to extend these admirable principles so as to include the writings of those whom he pillories in para 24, Besant, Leadbeater

and Jinarājadāsa." I have consulted my dictionary to see whether the word "pillory" can convey my thought, but, as far as I can see, it cannot. I value many books written by the authors named as being splendid text-books of Theosophy, certainly easier to study and more popular than, for instance, *The Secret Doctrine*. I only have pointed to the fact that, from my own experience, many Theosophists, especially of the younger generations, have made the more recent literature their main or exclusive study, thereby cutting themselves off from the equally splendid older literature. This may be corrected by time, as there is now a certain tendency to take up the study of other books.

The problems of occultism are immensely interesting even to people who like myself only can approach them from the intellectual side. But I have always disapproved of the way in which some people study occult books, when they take all statements as literal truth, thereby introducing a spirit of dogmatism.

The "claims" I speak of in para 17 have been made rather by the followers of the occultists, than by the occultists themselves, though in a certain sense the mere giving out of occult statements constitutes in itself a claim that the statements are correct.

When in para 15 "I point at the generally known fact, that the characteristic feature of the latest phase in the evolution of the T.S. is the great importance ascribed to a number of 'occult' statements," I speak from my own experience of the attitude of members towards the occult literature. I have got the impression that the occult statements take the main part of the interest of large groups of members. Of course they are in their perfect right when doing so, but other members are also in their right, when they say that they do not care so much for occult statements, but study Theosophy more from the philosophical, scientific or ethical side.

The intellectually bent people are also in their right, when they apply their power of reasoning in exercising a sound criticism on all kinds of Theosophical literature, even on the occult literature.

The fault with people who have certain preferences in studying Theosophy is always when they show lack of tolerance. I think that a certain amount of criticism may well be compatible with tolerance, especially if it applies to principles more than to personalities. The great difficulty in all criticism is that it so easily arouses bad feeling. If we were greater than we are, we should tolerate criticism more than we do. The most difficult of all is when somebody touches our belief. We only need to study the history of religion to see to what an extent people are sensitive, as soon as there comes up a question of belief.

I think that the General Secretary of the T.S. in Australia, Dr. J. W. Bean, has done good service in trying to formulate the belief of certain groups of members (see *Theosophy in Australia* for April, 1923) in the following words:

> Admittedly the T.S. imposes no creed, save Universal Brotherhood: nevertheless, consider what *the great majority* of the members of this Section and of the T.S. earnestly

believe; that the Christ will start His world mission as a man among men in quite a short time now and that our T.S. and the Star are the chief instruments to prepare the world for Him. *We, the great majority,* believe that Mrs. Besant and Bishop Leadbeater are His two chief heralds and the greatest spiritual teachers of the world until He comes. We believe that Mr. Krishnamurti, the head of the "Star," is in some special way associated with that coming and is to prepare the world for it. We believe that the world stands in its supreme hour, and that these great souls leading our movement are the servants of the great Hierarchy, charged to make the T.S., and other movements which have budded off from it, mighty instruments of world-healing. Mrs. Besant, above all, we believe, is the official representative of the Masters for the outer world.

This is an attempt to formulate in an unequivocal way the belief of certain members of the T.S. and as such it is no doubt valuable. Now there are other members, not few in number, who do not accept this belief. I do not know of any attempt to formulate the beliefs of such other members, probably because there are so many shades of belief, that it hardly can be grasped in one formula.

The only objection against the formula of Dr. Bean seems to be, that he lays stress on the circumstance, that this belief is said to be accepted by a majority of the members, as if from this the inference could be drawn that the belief of a majority has a greater right within the T.S. than the belief of a minority.

Now, our great question for the present moment is: what can we do in order to give within the T.S. room enough for all? Personally I think that, as a practical expedience, it is better that people with strongly marked differences in belief do not try to work together in such a way that they may interfere with each other's feelings. If in a lodge there is felt a strong division among the members, it would be better to separate in all friendliness and to form separate lodges, each to pursue the course of study and of action, which will best suit its members. This will certainly not be considered to be an unbrotherly action, but simply a way of making each member or group of members most effective in their work, thereby avoiding unnecessary interior friction.

Those who profess certain beliefs generally also make propaganda for them. But this propaganda ought rather to be directed towards the outside world, than towards fellow members. This is the best way of keeping up the standard of brotherhood among members.

It can never be avoided that members of different types meet on certain occasions, such as annual conventions or congresses; but then the free intercourse among all should serve to promote understanding instead of misunderstanding, and inspire mutual respect for the feelings and the beliefs of other members.

In this way we certainly best serve the ideals of true Theosophy and make ourselves and our T.S. a mighty instrument for the welfare of the world.

FRIK CRONVALL

II

I have just read Mr. Erik Cronvall's programme in the September issue of THE THEOSOPHIST, likewise Dr. A. Besant's dignified reply. Frankly, the article seems to me nothing more nor less than a veiled attack upon the present heads of the T.S. and the L.C.C., couched perhaps in courteous but somewhat dictatorial language. What is the T.S. if not an Occult body, dealing with occult truths? In the third object of the Society it is distinctly laid down and reads thus, "To study the unexplained laws of nature and the powers latent in man." Is it possible, I ask, to conduct the Theosophical Society on the same lines as an ordinary body, social, political or otherwise? I think not. Remembering that the T.S. was really founded by the two masters, M. and K.H. for the purpose of breaking down the barriers of a materialistic world and bringing the light of the Ancient Wisdom through their messengers, our Beloved Heads (who had laboured with them for thousands of years) to the Western World. A corner of the veil had been lifted, the veil which had hidden the mystic light through the dark ages. The masters had permitted it to be so—blessed be Their names. But, alas! I am afraid that for a good many members too much has been given out, and the sayings of a Great One of old still holds good when He said: "I have many things to say unto you, but ye cannot bear them now." As our President truly remarks, how can we explain the *modus operandi* of occultism to the public? All earnest members should by now have passed beyond the mere intellectual stage where they judge things by the concrete mind only. They should have developed their intuitive faculties to some extent at least, and have realised the reality of the unseen planes of nature and the great Spiritual Hierarchy. If Mr. Cronvall is consistent he should make the same innuendo charges against H.P.B. as against our other T.S. Leaders, for she perhaps above all others was essentially an Occultist, performed wonders and miracles. (See *Occult World*, by Sinnett.) The whole of *The Secret Doctrine* deals with the various planes of our Kosmos, was written in an Occult manner, and written through her rather than by her. With regard to the more recent writings that Mr. Cronvall seems to take exception to, they really contain nothing which was not given out by H.P.B. with the exception of some details in connexion with some special Occult research work. I mean that all these writings whether by H.P.B., C.W.L., A.B., C. Jinarājadāsa or others, are only giving out a part of the Ancient Wisdom. It is true that *The Secret Doctrine* was written under somewhat peculiar circumstances and written in rather cryptic archaic Eastern fashion—see *Old Diary Leaves*—whilst the later works were written in modern style, best suited to present day conditions.

I must confess that I could better understand Mr. Cronvall's attitude had he been a young member just come into the movement, but that a General Secretary should show such ignorance with regard to Occult matters, I cannot for the life of me understand. If members of the T. S. cannot appreciate true greatness when they come into touch with it, then the fault does not lie with the highly developed,

advanced people in our midst, but the fault lies within ourselves. Verily he that hath ears to hear, let him hear. Fortunately most of the T. S. members have ears to hear.

Coming to the L.C.C., over which so much has been made by a few members of the T. S.—the L C.C. is composed of people who really mean business, who meet together for the purpose of worshipping in an intelligent manner, and who thoroughly understand the meaning and symbolism of the rituals. They do not go there simply and solely for the purpose of saving their own miserable souls. However, it is needless for me to enter into a long detailed account of the significance of the Christian Sacrament as performed in the L.C.C. For full information can be obtained by reading that illuminating work by Bishop Leadbeater *The Science of the Sacraments*.

H. ARNOLD

OUR EXCHANGES

We acknowledge with many thanks the following:

Bulletin Théosophique (November), *The Canadian Theosophist* (October), *De Theosofische Beweging* (November), *El Mexico Theosofico* (September), *Isis*, No. 11 & 12 of 1923 (1 No. only), *The League of Nations* (Monthly summary of October), *Lights* (Nos. 2233—35), *Modern Astrology* (November), *Mysore Economic Journal* (October), *Norsk Teosofisk Tidskrift* (October), *O Theosophista* (September), *Revista Teosofica* (October), *Theosophia en el Plata* (August), *Theosophisches Streben* (No. 3 & 4), *Theosophy in Australia* (November), *Theosophy in England and Wales* (November), *Theosophy in India* (October), *Theosofie in Ned. Indie* (November), *Theosophy in Scotland* (November), *Teosofisk Tidskrift* (October), *Vedānta Kesari* (November), *The Vedic Magazine* (November).

We have also received with many thanks:

Espero Teozofia (September-October), *The Harbinger of Light* (November), *The Light of the East* (October), *Lotus* (No. 6), *Museum of Fine Arts Bulletin* (October), *Occult Press Review* (November), *Revue Theosophique le Lotus Bleu* (October), *Theosofisch Maanblad* (October).

REVIEWS

Hindū Ethics—A historical and critical essay, by J. Mackenzie, M.A. (Oxford University Press. Price 10s. 6d.)

This book is one of the "Religious Quest of India" series, the editors of which seek to study life and thought in India by examining "the real impact of the faith upon the life of the individual"—to "set each form of Indian religion by the side of Christianity in such a way that the relationship may stand out clear". This volume studies the ethical side of Hindū teaching—and presents it especially to the notice of the educated Indian. The work is in three divisions—*Early Ethics*; *Ethics of the Philosophies and Theologies*; *The Weightier Elements of Hindū Ethics*. We may briefly notice a few sections only—so much of Indian popular ethic is to be found in *Mahābhārata*, with its great episode *The Bhagavad-Gītā*, which is in fact the text-book of Hindū Ethics *par excellence*, that we look for what Mr. Mackenzie has to say about it. We must confess that he says very little—on p. 121 we have an examination of the ethical teaching of the *Gītā*:

> Works in accordance with *dharma*, done without attachment, are those without sin.

This he considers a great advance—to do works according to one's own *dharma*—*i.e.*, an advance on the belief that action *according to ritual* was the one thing necessary for salvation. This dependence on ritual is, of course, one of the main causes of the Buddha's strictures on Brāhmanism, the fetter of rites and ceremonials. However, our author calls the morality of the *Gītā* "cold and lifeless," and complains that "the passive virtues are most prominent" (p. 134). He gives the list, a most comprehensive one. We wonder what virtues he would suggest as active if none are contained in this list. He frankly states (in the Preface) that Western ethics suffer from insularity, but, unable to dissociate himself from what are regarded as Christian virtues, he says (p. 136):

> The injunction to perform works without attachment to their fruits amounts to a denial of the value of all acts performed with purpose.

This shows a complete misunderstanding of the Hindū (and Buddhist) ideal of *Karma*. The ideal is this same detachment in action—without which selflessness is impossible: for the goal of the devotee

is to lose his selfishness and even his self, as that of the Buḍḍhist is to lose his ego or any thought of it—the Arahaṇt or saint on earth being one whom action cannot touch, because he acts with disinterestedness or *upekkha*. Naturally, to the Hiṇḍū and Buḍḍhist, action with a view to fruit of action or with an eye to personal immortality (which is that of the Christian) in the heaven worlds is considered earthy. It may lead to a happy rebirth here or in heaven, but not to liberation. The question arises: Is it possible to present a high ethic for the multitude? Perhaps not. Still it is attempted in *Karma Yoga*—"union by action" the form of devotion which is most suited to the practical western mind. It is useless to hope, as our author seems to do, that Hiṇḍūs will in time come round to the Christian point of view. On the other hand Christians will never embrace the eastern ideal of life so long as the basic and reasonable theory of Karma and rebirth is repugnant to them. It is the disbelief in this that causes them to misunderstand the view of life taken by the Hiṇḍū and Buḍḍhist. Rather are we in need of an ethic which shall reconcile these two ideals—that of the western, earthly and practical—and of the Eastern, detached from and amazed at much of what the western man values—such, for instance, as shall satisfy the lively American and the contemplative fakīr. Thus far then we agree with Mr. Mackenzie when he writes (p. 202):

> If her ancient systems of philosophy are to furnish the basis for a new ethical structure, they will be able to do so only if re-interpreted in a far more thorough way than has been done by thinkers up to the present. We can no longer live according to the Mosaic law or the Veḍas, and a new or enlarged purview is necessary.

The treatment of Buḍḍhist Ethics in chapter 3 is rather scanty, considering that above all Buḍḍhism is an ethical system. The author quotes a verse of Dhammapaḍa "hatred ceases not by hatred *but by love*"—which we notice because it is a mistranslation often quoted. The world is *a-verena* "by not hating"—a negative term—and the real meaning of the words is the "a soft answer turneth away wrath" of the Bible. He does not notice the importance of the active *Meṭṭeyya-bhāvana* or practice of disinterested love to all beings that exist.

We look for some reference to Sikhism, but find none. Possibly it was thought beyond the scope of the work, as being a religion based on the truths common to Hiṇḍūism and Islām. Book III contains a careful analysis of "the outstanding features of Hiṇḍū ethical thought" —Here interesting examples are given of how Christian ethics have permeated or affected Hiṇḍū life and thought. One thing however may be said here in conclusion. What Christians call "Christian" ideals are not due to Christianity entirely, but rather to Roman characteristics and Stoicism—and we maintain that the practical western peoples have a Norm or dharma due to the far-off influences

of Greece and Rome and in many cases antedating those of Christianity. Just in the same way many of the admirable ethical qualities of Hindûs are due to the influence of Buddhism—so that it is useless to set up one religion against another or to lay stress on the superiority of this or that: rather should we recognise that all have their use in the grand mixing.

L. O. G.

Life Beyond the Grave. Six Sermons by the Rev. W. A. H. Legg, M.A. (Nisbet & Co., London. Price 2s. 6d.)

These sermons are a typical exposition of the modern Christian Teaching based on the Bible. The author believes in a life after death, passed first in an intermediate state (Hades) and secondly in Heaven. He does not believe in Eternal Punishment, because it is inconsistent with the goodness of God, but he does believe that there is a possibility of "Soul Suicide". He discusses Spiritualism in a sympathetic manner, but considers it as entirely unnecessary. The Bible is quite enough for him. He does not mention reincarnation. He tacitly assumes that it does not exist. In this connexion we should like to refer to an article headed "Mathematics and the Spirits" which recently appeared in Popular Science Siftings. It is so good that we think we must quote some of it.

> Let us assume that the average death-rate in a civilised community is 10 per thousand, which is low, and that the average death-rate in an uncivilised community is from 20 to 25 per thousand. The population of the world is stated to be sixteen hundred millions, making the total deaths per annum twenty-four millions, or twenty-four million spirits per annum. Let us take the age of man from his first appearance and estimate the time at one million years, multiply the above twenty-four millions by one million, and we have a total of twenty-four billion spirits, (a figure too stupendous for our imagination) since the birth of man, assuming that spirits are immortal.
>
> Now questions arise. What is the position of spirits in space? Are they in our immediate vicinity? They must be or they could not be photographed. Do they occupy vacant space, or all space? When we move, do we push them aside? Do excrescences such as are built by man, buildings, etc., displace them? Do fast-moving vehicles run over them (horrible thought) or push them aside? Do spirits have length, breadth and thickness, or just length and breadth, exhibiting only the face? Is the entire body spiritised?
>
> Does each spirit have a separate place or are they in a confused jumble? Now let us add the query, does man alone have a spirit? Or, has every living thing a spirit? If so, the total number of spirits since life began makes the question of spirit photography (to me) ridiculous; as there would not be room on the face of the earth or in our atmosphere for such a vast number of spirits.

It seems to the reviewer that the case for reincarnation could hardly have a more forcible argument in its favour. Since the spirits incarnate over andtover again, the same lot will do for eternity, more or less, and the other world will not become "crowded out".

O. M.

Bahai the Spirit of the Age, by Horace Holley. (Kegan Paul & Co., London. Price 7s. 6d.)

In the words of Abdul Baha:

> The Bahai movement imparts life. It is the cause of love and unity amongst mankind. It establishes communication between various nations and religions. It removes all antagonisms. And when this Cause is fully spread, warfare will be a thing of the past, universal peace will be realised, the oneness of the world of humanity will be manifested and religion and science will work hand in hand. Then this will become one family.

This book gives a very clear idea of the Bahai movement and is well worth reading. It shows the attitude of the Bahaist and the Bahai message to Christianity, Judaism, to Science, to Politics and Economics, to Christian Science, New Thought and Theosophy. The writer evidently feels that Bahaism is the religion of the future and claims for it the consummation of the Sermon on the mount.

A very beautiful illustration shows the Bahai Temple as completed in Chicago:

> The conviction of each Bahai is that this Temple, when completed, will so manifest the power and inspiration arising from unprejudiced universal worship that the world's consciousness will never again be able to return to any form of division in the expression of the soul's life. That which is not for all to-day, can never be of benefit to a single one.

This book has much that is very beautiful in it and the writer writes with love, sympathy and a beautiful expression of oneness which is attractive in its rareness.

> May we indeed become mirrors reflecting the divine realities, and may we become so pure as to reflect the stars of heaven!

To all I would add: read *Bahai the Spirit of the Age*, mark and learn.

W.

Zoroaster the Great Teacher, by Bernard H. Springett. (Rider & Son, London. Price 1s. 6d.)

The aim of this little book is "to present what is known of Zoroaster, his religion, and his times" in a condensed form "that it may contribute to a more general knowledge of this Sage of the Past" as the average man knows so little about him. It is based on larger works on Zoroastrianism by Western scholars, and gives in brief outline the life and work of Zoroaster and the gist of his teachings. This is done in a masterly fashion and in simple and clear language. It is strange to learn that Zoroaster was a saint and a sage, and then that he had three wives at once. Perhaps it is a misinterpretation even if it be in the works of great scholars. The author calls Zoroastrianism "the purest religion next to Christianity"—a compliment

but a queer one, as it implies little regard for other great religions which in our opinion are equally good. However, he is quite Theosophical in the way he compares various details with corresponding ones in other religions, and deals with his subject dispassionately. Three little things are interesting as they are not very much known: (1) that according to tradition "Zoroaster descended from Heaven in a five-pointed star," (2) that besides the Pārsis there is another sect called the Faithists who follow Zoroaster's teachings, and (3) that Zoroaster is known to have visited India. The book serves very well the purpose for which it has been written.

D.

The Eternal Wisdom, by Paul Richard. (Ganesh & Co., Madras. Price 2s.)

We opened this book with very great pleasure. It is a collection of teachings compiled from all the religious teachers of the world (except F.T.S.) gathered together under certain main heads. To explain further, the first part of this volume is divided into 13 chapters, the headings of which are such as . . . The Sole Essence. The Unknowable Divine. God in All. God in Each. To Become God in order to Know Him.

Under each of these heads are gathered thirty or forty short quotations from great religious teachers. It is a veritable anthology of Religion. Nobody can fail to be impressed at the way in which all the Great Teachers of the Earth have all said the same things in almost the same way. Mr. Paul Richard is doing a great piece of valuable work for the coming unity of all religions.

This book is only the first volume. The second will be entitled "The Conquest of Truth" and the third will be called "The Practice of Truth". Both these are also headed "The Discovery and Conquest of the Divine in Oneself". The fourth volume will be "The Union of All in the One in All". One would have thought that the compilation of so many sayings from such a vast number of authors and teachers was almost a life work.

However, it is by far the boldest and worthiest scheme of this nature which we have yet seen. Great emphasis is laid, not so much upon the dogmas, but upon the *practical application of the moral teachings.*

W. I. I.

The Early Teachings of the Masters, 1881—1883. (Price Rs. 2-4.)

Four years ago, the Theosophical Publishing House, Adyar, Madras, brought out what I should call an epoch-making volume entitled "Letters from the Masters of Wisdom". In those letters written by the two Masters who form the spear-head of the Theosophical Movement, to their chelas or disciples they indicate the main currents into which the Theosophical thought should run. It is for the first time in the history of the Theosophical Society that such publicity has been given to the direct teachings from the Masters as culled from their writings to their pupils.

Four years after, the same enterprising House has brought out another splendidly edited and produced volume dealing with "The Early Teachings of the Masters" from 1881—1883. The Theosophical Society was established in 1875 and it could not make much headway owing to the suspicion cast on the Founders. At a stage in the early life of the movement the Masters thought it worth their while for the success of the Society to interest a few Anglo-Indians in the cause of Theosophy, since Anglo-India then constituted a potent political force in India. In their abundance of love to instruct humanity in the path of Evolution, the great Adepts came out of their centuries of seclusion to take charge personally of the instruction of Mr. Hume, a very highly placed civilian and of Mr. Sinnett, the then editor of *The Pioneer*, the leading Anglo-Indian daily. The volume under review contains answers by the Masters to the questions asked of them by these two gentlemen. It deals with the knowledge from the birth of the electron to the dissolution of the Universe, including all the processes of devolution, involution and evolution in the intervening stages. This mass of intricate subject matter has been very wisely classified under six sections: (1) The Planetary Chain, (2) Conditions After Death, (3) Races and Sub-Races, (4) Cosmic Origins, (5) Science, (6) Ethics and Philosophy (with a number of sub-sections). As one reads the book one is gripped with the enthralling idea that the Masters have at their disposal an amount of detailed information on any conceivable subject. The patience with which the great Teachers answer the queries of their pupils is something extraordinary. The humility with which they excuse themselves if unable to convey a piece of knowledge to the dense brain of the pupil is again a characteristic that stands out in bold relief as one peruses these pages.

We must confess our inability to review a book of this kind. One thing we have learnt from our reading of the book is the fact that we are picking pebbles on the shore where the knowledge remains hidden

in the Ocean's bosom. We feel, apart from failing to understand the abstruse nature of the subjects dealt with, that to read for ourselves the words of the Masters is indeed a great help. We shall yet live to unlearn much we prize and take pride in as our knowledge of men and things grows and increases. If one desires to know what Masterhood means, there seems no better way than a perusal of this book. It is well worth the money and more : it shows you that you are a Master in the making.

R. R.

Studies in Tasawwuf, by Khaja Khan. (Hogarth Press, Madras. Price Rs. 2.)

To the reviewer of books one question : " Did you *buy* it ? "

I will reply with " yes " to this question when asked it of *Studies in Tasawwuf*, for all illumination on the thought processes of Islām is very welcome, especially to Theosophists whose aim it is to disclose the Light hidden within all religions : and Islāmic Philosophic thought is perhaps the least known of any. As Christ spake in parables to His disciples of old, so the Islāmic sages speak in poem and imagery. The ring of the words echoes through the mind as a music, alluring in its wisdom and beauty, listen :

> Infidelity to an infidel and piety to the pious
> An atom of ache to the heart of Attar. . . .

There is difference between a man whose beloved is in his heart and one whose eyes are expectant on the door . . .

He is the perfect man who with his perfection and in spite of his mastery, does the work of a slave.

E.

Numerology, by Clifford W. Cheasley. (W. Rider. Price 2s. 6d.)

This is a text book of the science of numbers as applied to daily life. Instructions are given for finding the numerical value of names, and their meanings are explained. Towns and countries also have their name values, and the applications of numbers apparently extend into every walk of life. The author is very enthusiastic as to the correctness and efficacy of his theories. The reviewer has never yet been convinced that anybody knows very much about the science of numbers. They are undoubtedly very important, but a great many of the modern theories are merely wild speculation. However, as these books go, this one is probably one of the best.

O. M.

A Dictionary of the Sacred Language of All Scriptures and Myths, by G. A. Gaskell. (George Allen & Unwin, London. Price 42s.)

This book may be called a history of symbolism. We have a Foreword, a Preface and an Introduction. The author states that his work is due to Max Müller's forecast that a metaphorical language would be found to underlie all sacred scriptures of the world. This is undoubtedly true in some cases, for all language is a symbol of thought. The many errors made by symbolists would seem to arise from interpreting what is merely literature as "inspired". Anna Kingsford, as is well known, rewrote the Bible in a way to prove this occult meaning. But we may find the occult anywhere. We remember an occult version of "Humpty-Dumpty" in which it was conclusively proved that Humpty's great fall typified the descent of the monad into matter: that he is the Orphic Egg, from which is born the Divine Winged Thing. However, we have the authority of Porphyry, the Neo-Platonist adept, for saying that occult truths are concealed in parts of Homer, *e.g.*, in *The Cave of the Nymphs*. But Mr. Gaskell interprets every word in this sense. Thus Homer's *beaked ships*, we learn, "are symbolic of directed aspirations from the mind". *Ships' hawsers* "are a symbol of means of attaching the lower self to the higher" and so on. Though primitive beliefs of savage races undoubtedly do veil truths which they could not yet understand, we cannot agree that truth is of universal application, as our author maintains. One can squeeze a mystery out of anything. For instance, when S. Paul says "take a little wine for thy stomach's sake"—how should we interpret this symbolically? Moreover, there are "sacred Scriptures" which are compilations made at different times and are certainly not occult, *e.g.*, The Buddhist *Tipitaka*. It may be true of books like *Genesis*, the Vedas and the parables of Jesus, which are intentionally mystic and conceal wider truths than the audience of the day could grasp. The pushing of this belief in an underlying mystic meaning at times leads our author into extremes. For instance we find under the word *Achaians*, whom Homer describes as "great-hearted"—"this is a symbol of the higher mental qualities," whereas it is merely a stock epithet. He goes on to say that "the sons of the Achaians" is a symbol of "the sons of Mind, spiritual egos brought forth," etc., etc., and compares them with the *Agnishvattas*, *Monads*, etc. We find that *Nazareth* is a "symbol of progress in the path to perfection": *Jesus' shoe-latchet* is "symbolic of spiritual power through love"; but best of all *Fat is a symbol of the love-nature*!! and so on. There are several errors in Greek and Samskṛt words, *e.g.*, we have several times *Plato's Phoedo*, *Plato's Phoedus* and *Buddha-Karita*,

Pragāpaṭi (where the writer has misunderstood the method of transliteration of Samskṛṭ), also Gk. *Arēte*, to quote a few. The writer draws largely on the sermons of Rev. R. J. Campbell, Phillips Brooks, Stopford Brooke, Canon Liddon, A. Maclaren and other preachers. The book is well printed and the subject matter well arranged, but a general index is required, though the book is itself a dictionary.

F. L. W.

The Rational Basis of Belief, by C. F. J. Galloway, B.Sc., F.R.C.S., F.R.C.I. (W. McLellan & Co., Glasgow. Price 6s.)

The object of the following pages is not to point out a course to anyone, but to show how each can find his own course for himself.

A book which sets out with such an object must command a respectful hearing from anyone, and should be welcomed with gladness by those who are perplexed and doubtful about the path which they should follow, and can see no reason for trusting any one more than any other of the many guides who would fain persuade them that the path they can show is the only true one.

The trend of the book however is hardly so wide as this introduction and the title would lead one to expect, and resolves itself into a plea for occult research along rational and scientific lines. And is a very satisfactory answer to the common belief that Science is absolute proved knowledge, while Occultism is entirely unreal and unsubstantial.

The main line of the argument is that, while scientific methods are on the whole right, the scientific attitude is generally wrong, because, while it quite rightly deprecates any bias towards the religious or occult, it quite wrongly considers a bias towards materialism a sign of an open mind; and it is also very clearly shown that the attitude of mind that rejects a theory because it contains unproved assumptions, in the very act of rejection, often assumes other statements equally unproved and less probable.

The conclusion—"Relative Probability is then our only rational basis of belief: 'it is useless to demand proof' is a counsel of despair to those who desire intellectual conviction, but is, as the author points out, a completely satisfactory starting-point for the development of intuition, for those who will act out their faith and prove again the age-old maxim "If any man will do, he shall know".

E. M. A.

The Forging of Passion into Power, by Mary Everest Boole. (C. W. Daniel & Co., London. Price 6s.)

In many ways this is a remarkable book, it is written in a bold style without aggression, it is written with a broad mind without conceit, it contains many truths and it touches on subjects which are difficult to write of in plain language, and here the author has caught the way of speaking plainly and simply and she does not jar.

I do not think any short review can give an idea of what this book contains, nor can it pass on any of the help which the book can give. I can but say; Read it if you are interested in "forging passion into power".

It is a book

I. For those who do not understand themselves. . .

IV. For those who have made the worst of their best, and who would make the best of their worst.

I quote from the cover, there are six more "fors".

In reading the book I agree with all these "fors" and find that the author has really supplied some very helpful replies.

A chapter on "Teacher-Lust" has its amusing side as well as its helpful one.

Mrs. Boole has evidently suffered from the dominating attitude of teachers as also has the reviewer. This chapter describes this attitude very realistically.

> Lastly, he (the teacher) acquires a sheer automatic lust for telling other people "to don't". . .

This is the amusing side. Read the book for the helpful side and pass it on to others, for the idea at the back of the whole book is the need for the transmutation of the greatest of powers, which we all possess. Also she gives many hints of how to use that power and not waste it as is the custom all the world over to-day.

The publishers claim that *The Forging of Passion into Power* contains very much that is true in Psycho-analysis and some things that it lacks without any of the kind of matter that makes so many modern psychological works objectionable.

W.

The Soul of Sweetness, by J. Mangiah Esq., B.A., L.T., (Dakshinasyan Co., Hyderabad. Price Re. 1.)

This little book is full of suggestions. The writer, who is evidently a lover of beauty and music, pours out his Soul to his readers and fills them with a great desire to express themselves through something that will also pour beauty into a dusky world and joy into a sad one.

Music can minister to the purposes of love.

If Sweetness is divine, its (Music's) Soul is primarily so. The author speaks of Shelley as "ever chanting the hymns of the sweetness of his ideal". He speaks of beauty in very many of its forms and to read the book is to be filled with the Spirit of Sweetness.

C.

Leprosy in India, by T. S. Krishnamurthi Iyer. (Price As. 8.)

The Political Philosophy of Mr. Gandhi, by M. Ruthnaswamy Esq., M.A., L.L.C. (Price Re. 1.)

The Philosophy of Non-Co-operation and of Spiritual-Political Swarāj, by Bhagavandas. (Price Re. 1.) (Publisher: Tagore & Co., Madras.)

These are of great interest, each in its way.

The first deals with a difficult problem and is well worth reading as it is written in a constructive way and gives many useful suggestions.

The second is written in a very balanced and moderate way, and may be a help to many.

The third merits a longer review than the space allowed us in this Magazine for political books. It is well put together and should prove its usefulness by a large sale.

C.

Booklets:

The Practical Value of Ethnology, by A. C. Haddon, M.A., F.R.S. (Watts & Co. Price 1s.) A lecture delivered at South Place Institute, one of a series in memory of Dr. Moncure Conway.

Don't Worry or Spiritual Emancipation, by Theodore F. Seward. (Thos. Y. Crowell Co., New York.) The 8th edition of this work, one of the "what is worth while" series of "New Thought" publications.

Immortality and Other Essays, by Alban G. Widgery. (The College, Baroda.) This is No. 15 of the Gaekwad Studies in Religion and Philosophy.

An Essay on Prayer, by W. Loftus Hare. (Theosophical Publishing House, London.) This essay received an honorarium for excellence in the Walter Trust Prize Competition.

The Social Expression of the Spiritual Life, by Gilbert T. Sadler, M.A. (C. W. Daniel Co., London. Price 3s. 6d.) Here the spiritual vision is turned to the creation of a new social order based mainly on Christian teachings.

The Leasts of God, by Zeso. (Panini Office, Allahabad.) The realisation of God by science, learning from the seeing of God in all, and a conclusion built upon the facts discovered. God is to be realised by little things as well as by great things.

Cold Light on Spiritualistic Phenomena, by Harry Price. (Kegan Paul, London.) An experiment in "spirit-photography," by which apparently fraud is discovered in the way of substitution of camera-plates.

Ramadas, by C. Ramakrishna Rao. (Thompson & Co., Madras.) A sketch of the life of Ramadas, the Āndhra Saint.

The Real God, by T. Herman Randall. (L. N. Fowler & Co., London.) A short essay describing the universal mind and the divinity of man.

The Pilgrim's March—Their Message. (Ganesh & Co., Madras.) These are messages from imprisoned non-co-operators introduced by a foreword by D. G. Upson.

The Temple of Silence, by H. A. Curtiss. (Curtiss Philosophic Book Co., San Francisco.) A little book of mystic meditations in the temple of the heart.

The Divine Mother is another of the same series.

A Resurrection of Relics, by H. D. A. Major, B.D. (Blackwell, Oxford.) This is a modern churchman's defence in a recent charge of

heresy. Mr. Major, Principal of Ripon Hall, Oxford, was accused by the Church authorities of "importing the teaching of a heathen mystic (Gauṭama) into the Christian religion". The charge was dismissed, the thesis here presented by the author being taken as clearing him from the above-mentioned charge and another of denying the "Resurrection of the Body"—which he takes to mean "the survival of death by a personality which has shed its physical integument for ever".

A Synopsis of Horoscopy, by H. N. Subba Rao. (G. T. A. Press, Mysore. Price Re. 1.) A useful manual of Indian astrology.

The Avadhūṭa-Gītā of Dattātreya, by Kannoo Mal, M.A. (Murthy & Co., Triplicane, Madras.)

The Art of Thinking, by T. Sharper Knowlson. (T. Werner Laurie & Co., New Bridge St., London.) This is the fiftieth thousand issue of a well-known book, first published in 1899—invaluable to those looking for guide-posts pointing to mental study.

Quatrains of Omar Khayyam, by O. A. Shrubsole. (Marlborough & Co., Old Bailey, London, E.C.) A new translation of this well-known work. The metre adopted is different from that of Fitzgerald, we quote one as an example:

> I passed by the potter's one day,
> And thought how Death levels our lots.
> The King and the beggar make clay
> For tankards and pitchers and pots.

The author thinks that Fitzgerald's version fails to represent the real character of Omar. Of this scholars alone can judge.

Personal Psychic Experiences, by Maud M. Russell. (Stockwell & Co., London.)

Walter, by Mrs. Walter Tibbits. Contains a portrait of Mrs. Tibbits and by her side a dim figure which she thinks is a "spirit-portrait" of her dead husband. It may be a thought-form, but anyhow we do not think it resembles the portrait of her husband (also given) when alive.

A Kipling Anthology (Prose). (Macmillan & Co., London.) Needs no introduction. *Poems and Verses*, by Robert Lutyens. (Baltic Review Office, Chelsea.) Mostly love poems, light and grave; some of considerable merit. *The Simple Truth*, by Ernest C. Wilson. (Harmonial Publishers, San Diego, Cal.) The founder of the "Harmonial Philosophy" was Andrew Jackson Davis, the Poughkeepsie Seer. The aim of the book is "to awaken within you, who read, the power to discover your own inward Teacher". *Heaven's Fairyland* (Ancient House Press, Ipswich), purports to be communications from the sphere of the

children written down by E.F.W., and W. R. B., with a foreword by the Rev. G. Vale Owen. A beautifully printed book with several landscape illustrations, and an appendix on the "Messages of the Flowers". *The Fight for Peace*, by H. Spaull (G. Bell & Sons, London) consists of stories of the work of the League of Nations, designed to be used as a school reader, and has a foreword by Dr. C. W. Kimmins, of the Education Dept., London Co. Council. *In the Power of the Infinite*, by Rev. J. F. Sanders (G. Bell & Sons) is addressed to those who have withdrawn from the orthodox Christian church, being dissatisfied with her teaching. Part one maintains, in the Indian fashion, the doctrine of *Māyā*, and, in that of Christian science, the unreality of matter and of evil—two things which, nevertheless, we cannot explain away. *On Values*, by K. B. Bamefield. (C. W. Daniel, Tudor St., London.) A study in reality—a question which, however, has occupied all thinkers for ages untold, and will always be solved by each in his own way. *The Venetian Virgin*, by Guill. Postel (J. Keys, Pub. Plymouth), is translated from the Italian into French, thence into English. It professes to be "first news of the other world," after the fashion of Swedenborg. *Tales from the Indian Drama*, by C. A. Kincaid. (Oxford Univ. Press.) Some of these are translations from Kalidasa, and *Meghaduta* is included, *The Toy Cart*, *Sākuntalā* and other well-known tales. *On the Sand-Dune*, by K. S. Venkataramani (Ganesh & Co., Madras), is a series of musings of a philosopher by the sea-shore, and will be welcomed by those who have already read the author's *Paper Boats*. *Vasilisa the Wise*, by A. V. Lunacharski. (Kegan Paul & Co., London.) A dramatic fairy-tale translated from the Russian by L. A. Magnus. *Socialism, Its Fallacies and Dangers*, edited by Fred. Millar. (Watts & Co., London.) This is a fifth edition of this well-known book which ably exposes the fallacies of Socialism and Communism of the Labour Party. *India of To-day*, by C. F. Strickland, I.C.S. (Oxford University Press.) This book is an introduction to co-operation in India and is No. 1 of a series under the general editorship of the Central Bureau of Information. The economic problem may be solved by India, thinks the author, if she follows the examples of co-operation set by England and Italy. Especial stress is laid on the value of education and the abolition of litigation. *Impasse or Opportunity?* by Malcom Spencer (Y.M.C.A., Madras), describes the situation after Lambeth. The author seeks a spiritual fellowship of all Free Churchmen, a co-education not of the *sexes* but of the *sects*, more sympathy among all Christians whatsoever, towards gaining a higher conception of the One Holy Catholic and Apostolic Church.

Our Widening Outlook, by G. G. André (John Watkins, London) a series of lectures on religious and social questions such as, The Democratic Spirit, The Practical Religion of To-morrow, Telepathy, Other-world conditions, etc. *The Healing Power*, by Helen Boulnois. (William Rider & Son.) The force of healing is within us, not in the physician. Chapters on power in forgiveness, help in pain, healing by the checking of sin, etc. *The Archetypal Man*, by G. Gaskell. (Fenwick & Wade, Newcastle.) The author tries to show that cosmic mental action or life-force was the originator of organic life on our planet as soon as it became suitable for habitation.

The Heritage of India Series (Oxford University Press). In this series we have here *The Karma-Mimāmsa*, by Dr. Keith: *Kanarese, Literature*, by E. P. Rice: *Hymns from Ṛg-Veḍa*, by A. A. Macdonell: all of them scholarly and sympathetically treated works by acknowledged authorities. The books are published by the Association Press (Y.M.C.A.) Calcutta.

Psychic Phenomena in the Old Testament, by Sarah Tooley. (Philpot Ltd., Gt. Russell St. Price 2s. 6d.)

The object of the author is "to group together scenes and occurrences from the Old Testament, dealing with the communion of men and women with the Unseen, Materialisations, and Dreams and Visions, and to describe them pictorially".

The Disadvantages of being a Woman, by Grace Ellison. (Philpot Ltd. Price 2s. 6d.)

The writer examines the blunders made of late years by feminist leaders, their unwise haste, legislation for the élite, hostility to man, who is regarded as the enemy, not the associate. In brief, she thinks that women have "set up a fighting corps before the average woman had learned how to march". She concludes by saying: "'Male and female created He them: and a little child shall lead them.' There, in a nutshell, is the truth."

The Ideal of Swarāj, by N. C. Banerji. (Ganesh & Co.)

The book has an introduction by C. F. Andrews, and is dedicated to Dr. Tagore. In the far-off future "the most respected profession will be that of teaching"—we shall have women legislators, drink-abolition, no prostitution, human solidarity and love: we may expect "an Asiatic Confederation, of which India and China will be the inspirers of the ideal social order and Japan and Afghanistan the symbols of material power".

Village Education in India. (Oxford University Press.)

This is the report of a Commission of Inquiry into the work of Christian missions in India, and has reached a second edition. It deals

with the best methods of Christian education on lines best suited to the areas where missions are working, and aims at advising the home missionary societies as to the disposal of their funds.

Mr. Montagu's Failure, by T. S. K. Iyer. (Ganesh & Co.)

We have here an introduction of 54 pages, and papers on "The Causes of the Present Discontents," "Reverse Council Bills," "Madras Politics," "Increase of Salaries". Some of these papers were printed six years ago in different journals.

The Law of Development, by John Coutts. (Hutchinson Prop. Co., Melbourne.)

Deals with the growth of mind; science is not sufficient; there must be recognition of and obedience to, the Law-giver. Moral regeneration according to Christianity is to be the way of growth.

Amourism, by R. S. Taki. (Murdishvar and Joshi, Grant Road, Bombay.)

The author has invented a word for his title, which is misleading and gives a wrong and sensuous or sensual conception of *Premāmitra*. The book is too closely packed with Samskṛt quotations to make it acceptable to any but the expert follower of *Bhakṭi-Yoga*.

L. O. G.

BOOKS RECEIVED

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

From Luther to Steiner, translated by Agnes Blake (Methuen & Co.); *In Tune with the Infinite*, by R. W. Trine (New Edition) (G. Bell & Sons); *Annual Report of the Smithsonian Institution, 1921* (Washington Government Printing Office); *Is There a New Race Type*, by A. G. Pape (Fyall & Maine); *Mahāyāna Doctrines of Salvation*, by Dr. S. Schayer (Probsthain & Co.); *The Birth of Psyche*, by Ch. Baudouin (Kegan Paul); *A Scientific Investigation into Vegetarianism*, by Jules Lefèvre (John Bale); *Infinity in the Finite*, by G. R. and Agnes Dennis, and *The Raisin Cure*, by J. Oldfield (The C. W. Daniel Co.); *Making Yourself*, by O. S. Marden (W. Rider); *An Ideal Happy Life*, by Khushi Ram (Author).