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THE THEOSOPHIST

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

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

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

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UNIVERSITY OF MINNESOTA APR 17

THE THEOSOPHICAL PUBLISHING HOUSE
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Price: See inside of Back Cover

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

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

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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

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VOL. XLV No. 7

THE THEOSOPHIST

ON THE WATCH-TOWER

ONCE more we are beginning the second volume of our year, Part II of Vol. XLV. Backwards we can look over a long span of life, and we may speculate as to the life which yet stretches ahead. Fearlessly we may face the future, for the work is not ours. We are servants only, happy in our service, since we serve Those who guide the destinies of the world. The little storms stirred up from time to time matter not at all, for our motion forwards does not depend on sails that have to be set to suit the varying winds of public or personal opinions. Our motor force is other than these winds, and drives us steadily through waves and winds, the eye of the helmsman being fixed on the Star, which shines ever in the East.

***

There is not anything surprising in the opposition to the occult centre of our work, that is the life of the whole, the chosen vessel into which are poured the forces of the Hierarchy, whence they are radiated to every part of the Theosophical Society. On these forces the Society depends,

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and while there are three persons worthy to receive and to transmit them, it cannot die.

***

Miss Arundale passed away just as the Watch-Tower was being put into type, and I can only write this brief paragraph. Her health was very broken when she returned from England, and she found herself obliged to give up her activities one by one. For some weeks she was confined to the house, spending the day in a long chair, till two days before she left us. Next month a fuller account shall be given of this faithful servant of the Masters, and therefore of the Theosophical Society. She passed away just before midnight on April 23, so peacefully that we could not be sure of the moment, and as we said, "She is gone," twelve strokes of the compound gong broke the silence of the night. She was carried to the burning ground of the T.S. by members after a brief reading of sentences from the Hebrew and Christian *Testaments* and the *Bhagavad-Gītā*. We covered the cast-off body with flowers, and followed it to render our last service, giving back to the elements that which had been lent her for a time. She has gone to the Peace, to the Master she served, till He sends her back to work here again.

***

To-day, in the later part of this issue, will be found my comment on the article by Mr. Sri Prakāsa; the N.-C.-O. movement has produced an unparalleled crop of hatred, violence and lawlessness, as all of us who have lived through it know. This is not only the view of a strenuous opponent like myself. Here is a letter from a student, written to Mr. George Arundale, who remarks thereon that the elders have failed the youngers,

> in that they do not hesitate to play upon their emotions to any extent, making extravagant speeches—speeches which their fellow-elders know how to discount, but which the young naturally take at their face value. The result is that while the young know

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ERRATUM

Page 2, line 12 from top, *for* April, *read* March.

they can do nothing, know that the elders have done nothing for them when they have tried to follow their elders' advice, and yet must express somehow or other the pent-up feelings so strongly stimulated. Hence the hatred. As some young men said to me yesterday: "What else *can we* do but hate and utter the strongest words we can think of? Let us at least do what we can." No more terrible indictment of the leaders of the Non-Co-Operation movement can be found. They have stirred the young to hatred, and have left them to the hatred they have evoked. It is no excuse for a responsible man to say: "I did not mean to evoke hatred." We may not mean to make an explosion, but we may be blown to pieces nevertheless.

My heart goes out to the young. I see ever so clearly their great difficulty, and I sympathise with them in the conclusions they have reached. But I have no words to condemn these so-called leaders who, wittingly or unwittingly—the latter I would fain believe—are ruining the hope of India, by making their love of country a destructive love, so turning it into hate, and not a constructive love, so turning it into compassionate and reverent service. The Non-Co-Operation movement is ruining the young—I say so with the utmost deliberation, and after experience of the young in Bengal, in Bihar, in the United Provinces, in the Panjab, in Gujerat. The youth-material is, as I have always said, magnificent; but it is being ruined by elders who are criminally careless of hearts which are only too easily stirred and moved.

Mr. Arundale knows whereof he speaks, for he has been in close and sympathetic touch with Hindū Youth in the Central Hindū School and in the College, as Professor and Principal, in the Madras Schools and the College and National University, in Students' Conferences, and in other ways. Here is the letter he sends:

REVERED SIR,—It would be idle on my part to thank you for the very inspiring lecture you gave us this evening in the Bradlaugh Hall, within the compass of these few lines. It was so illuminating! It opened up such new prospects to our view! And above all, it has filled us with such enthusiasm to do our little bit for the Motherland! I hope you would, before you leave Lahore, make some arrangement so that this enthusiasm may be given some tangible shape, and be kept up as well.

I am a humble student with my humble ideas of my duties towards India and humanity. I have in my own little world done my little to serve my brethren. And I always pray that instead of violence and hatred, we may have our hearts full of piety and love—that the notions of caste and creed and colour may give place to a Universal Brotherhood. This is always my prayer to my Father. But immediately after, the thought comes—how can it possible? It is

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conceivable that the German young man with his suffering may have painfully realised the necessity of giving up his old notions of superiority; it is conceivable that the other oppressed Nations may, through their common suffering, understand the value of a Confederation. But what of these dominant Englishmen? The average English boy is so full of hauteur that he scarcely takes an Indian to be worth his notice. This century and a half of ruling has filled them with contempt of us—and we fare no better in India than in S. Africa or Kenya. That is where I feel the difficulty of understanding how these English boys are going to extend their hand of fellowship to us, who are so below them in education, in physical strength and in so many other respects. It has become a part of his mental constitution to regard us as inferior to him—and understanding between unequals is wellnigh impossible.

This is the rock whereon I always founder. Otherwise my heart always goes forth to the Almighty so to arrange the affairs of this world that we may have love everywhere; that the world may listen to Tagore and Rolland, Gorky and Gandhi, Wells and Shaw; and that instead of a League of Nations, which at best excites our suspicions, we may have a true Brotherhood where there be no five Big Powers —nor any inequality.

I beg to be excused for trespassing on your time, but I could not help coming to you with my difficulties.

Truly a sad but illuminating letter. May it touch the hearts of some who read it with its longings and its despair.

***

Non-Co-Operation has its fair side, which deceives some foreigners, led away by the sweet words of Mr. Gandhi, and knowing naught of the violence stirred up by him. Of his fatal movement it may be said that "its words are smoother than butter, having war in its heart". When Mr. Gandhi saw its evil fruits, he dropped his civil disobedience programme, and formed one of social reform, to which no one can object. But the fruits still ripen. Its latest, I hope its last work, is the forcing of autocracy on the Central Government, by the refusal of all supplies, and on Central Provinces, by refusing to form a Ministry; in Bengal it was the largest single party, and also refused to form a Ministry. In the Central Provinces, autocracy has been accepted; in Bengal, the Governor, the Earl of Lytton, took a

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wiser and bolder course; he pointed out that the Council could not prevent the grants to the departments controlled by the Executive Council, but could withhold them from those controlled by the Ministers, and thus stop all Government grants-in-aid to schools, hospitals, and other useful organisations, so that these would have to close. The Government would go on, but the members could make the people suffer, if they chose. This judicious throwing of responsibility on the right shoulders has given the Non-Co-Operators pause, and it looks as though they would give up their folly. But they have done infinite harm to the cause of Freedom of India, not only by their denial of liberty of speech and meeting to opponents, and their terrible social tyranny, but by the impression caused in Britain by their unreasonableness and their threats. Let us hope that Britons will be big enough not to refuse Liberty to India because of these, but to realise that the refusal hitherto made is the direct cause of these follies, just as a similar refusal in Ireland destroyed the Parliamentary Party there and gave birth to the Republican movement and civil war. Let them not repeat that criminal unwisdom in India.

***

From America despite—perhaps because of—the troubles caused, there come various signs of growing activity and progress. One of these comes in the shape of various attractive photographs of a newly built Lodge at Seattle, in the north-west corner of the United States of America. The outer form is that of a prettily shaped wooden bungalow, and inside the pictures show the hall from different points of view, from the platform, facing the chairs which fill the floor of the hall, with a grand piano on one side, and a corner with low book-shelves, and windows above them, and a table and fire-place. Another shows the entrance and the three rows of chairs at the back of the hall, and here I make my only criticism; the seal of the Society seems out of place on the

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floor, so that all people entering walk over it. From New York, last month I mentioned the great seven-storied building, of which three floors are to be used for the Theosophical Society, and the others are to consist of flats of different sizes —much the same plan as that adopted for the fine building designed for the Theosophical Society in London, in which they would have extinguished the cost of the building in a term of years, and would then have made an income for the Society, as the lease had been obtained for five hundred years. The Government commandeered it during the war, and then most cruelly manœuvred us out of it for a small sum, preventing us from taking a much larger one offered to us, but refusing to sell it for less than nearly three times the sum paid to us. The British Medical Society bought it, I saw the other day, and should like to know what they paid for it. If we had had money and the support of the Bedford Trustees, we should have fought the case, but all our available money had gone for the building. Other people, I heard, had been treated in the same way, and some completely ruined. I wish the New York building better luck.

***

Another picture that has reached us is of a fascinating "Philosopher's Bookshop," which makes Philosophy a most artistic thing. It is cleverly arranged, with a huge plate-glass window on the street, and another, equally large, running at right angles from it, along the wide passage-way leading to the shop beyond. A glimpse of the shop inside also shows a very attractive place with bookshelves and pictures, where a pleasant and useful hour might well be spent.

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A number of interesting articles have been appearing in the *Literary Digest*, under a general caption of "Religion and Social Service". Dean Inge's book, *Confessio Fidei*, seems to be the mainspring of the series, and "From

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Plato to Christ" tries to show that "Christianity is the keystone to the arch begun by the philosopher". Dean Inge calls himself "a Christian Platonist," and claims "a humble place in the long chain of Christian thinkers whose philosophy is based on the Platonic tradition".

> The Incarnation and the Cross are the central doctrines of Christianity. The Divine Logos, through Whom the worlds were made and Who sustains them in being, is not exhausted in His creation, but remains transcendent as well as immanent in it. . . Neither natural law nor the beauty of the world suffices to manifest or call forth the love which binds together man and his Creator. Nor would any display of almighty power for our sakes evoke it. So far as I can see, nothing but a personal Incarnation, and the self-sacrifice of the Incarnate, could either adequately reveal the love of God for man, or call forth the love of man to God. No doubt the Incarnation is also a revelation of universal spiritual law.

This recalls an interesting book of the seventies of the last century on the Atonement (by Dr. Macleod, I think) which took the view that Christ revealed God to man, and also revealed man to God by living a perfect human life. Again:

> We needed a demonstration that in spiritual creation as in physical creation, birth comes through travail pangs. The Cross, as I understand it, is not so much an atonement for the past as the opening of a gate into the future. Plato had already divined that 'we cannot get rid of evil without suffering'; but vicarious suffering—the suffering of the sinless for the sinful—remained a stumbling-block for the non-Christian world; and it is only in this doctrine that the sting of the world's sorrow and injustice is really drawn.

Dean Inge misses the real key to this—re-incarnation. As Edward Carpenter truly said: "Every pain that I suffered in one body was a power that I wielded in the next." The following passage emphasises the truth that modern Free Thought is largely a revolt of the developed conscience against some of the teachings of Christianity as taught in the Churches:

> The worst enemies of Christianity are Christians. A religion will never be destroyed by worldliness, sensuality, or malicious wickedness. The world, the flesh, and the devil are the natural enemies of the Church, which thrives on the struggle against them. But when traditional orthodoxy provokes the moral indignation of the

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enlightened conscience, and when it outrages our sense of truth and honesty by demanding our assent to scientific errors which were exploded centuries ago, then indeed the Church is in danger, and its well-disciplined battalions will not save it from disaster.

Two other articles have to be held over for lack of space.

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Here is a story with a moral.

We (S. Peter's Bells) quote the following (by permission) from the Parish Magazine of S. Thomas, Durban. The moral of the story would appear to be self-evident:

A certain accountant in Durban has for some time kept the books of an Indian firm, at the head of which are three partners—two active, the third sleeping. The sleeping partner, whose name was not disclosed, has regularly drawn his share of the business profits, dividends, etc, *equally with his two partners*, and, as it is a fairly wealthy firm, his share represents a considerable yearly income.

Lately, certain matters connected with the partnership roused the accountant's curiosity as to the identity of the third partner, and then he learned to his amazement that the *third* partner of the two Indians was—*their Church*! And these men are not, I believe, Christians, though surely they are "of the Kingdom of Heaven".

***

The Golden Rule Cottage maintained its beneficent work during 1923. But it is sad to read: "The deprivations caused by industrial depression following the long years of the war, are most noticeable in their effect on the children of the present day. . . . To children emaciated by semi-starvation and anxiety, a stay of a month at the Cottage is insufficient to counteract these evils." Only too true. And the sad thing is that underfed children are more or less handicapped for life. A gift of £500 would pay off the loan incurred for the purchase of the cottage. Will one rich man, or 500 poor ones free this deserving charity from debt?

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FINLAND



PEKKA ERVAST
1907—1916, 1918



W. ANGERVO
1917



DR. SONCK
1919 TILL NOW

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OUR GENERAL SECRETARIES

XIII. FINLAND

THE Section of the T.S. in Finland was chartered on October 21, 1907, when the chosen General Secretary, Mr. Pekka Ervast, went to Stockholm, and the President there signed the Charter. In November, 1906, and in March and September, 1907, meetings had been held and the formation of a Section decided, and at the last meeting the first Executive Committee was founded and the General Secretary elected. Lectures on Theosophy had been delivered from 1901 onwards, and in 1903 a Theosophical Publishing Company had been formed, which was registered in 1915. It was not then possible to form a Section, as the laws did not permit it, but in 1905 a political change was made, rendering feasible the organisation of a Section, and work for it began, with the above result. The Section grew rapidly, adding five new Lodges in 1908, and under Mr. Pekka Ervast's guidance and inspiration it developed valuable literary and artistic activities, he himself being an earnest student of the mystic traditions in Finland, and developing most usefully this rich mine of occult lore. In 1910, Mr. Pekka Ervast commenced the heavy task of translating into Finnish H. P. Blavatsky's epoch-making work, *The Secret Doctrine*, and the first issue of 200 pages appeared in May, 1910. In 1911, the General Secretary notes the formation of "The Theosophical Young People's Association," an interesting event, in view of the great outburst of Youth activities in the Society in 1923. It was in this year that the strong pro-Christian and anti-eastern bias of the German General Secretary showed itself, which in the following year led to the expulsion from the German Section of all members of the Order of the Star in the East, followed by the decision of the General Council directing the President to cancel the Charter of the T.S. in Germany as then existing, and to revive it in favour of the 17 Lodges which remained faithful to the unsectarian character of the Theosophical Society. A visit of Dr. Steiner to Finland in 1912 caused no trouble at the time, but led to the secession of 60 members in the following year, when he formed the Anthroposophical Society. In spite of the troubled political

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state of Finland, the artistic side of the Theosophical Society continued to develop, and we note the holding also of the first Finnish Summer School. In 1913, Mr. Pekka Ervast announced the building of the Theosophical Headquarters on a site purchased in Helsingfors, a great step forward; but on the other hand, the Imperial Senate refused to sanction the rules of the T.S. in Finland, the registration of which rules had been applied for in 1907. The Bishop of Helsingfors denounced the T.S. as "a non-Christian Society"—an undeniable fact. Mr. Pekka Ervast notices the growth of the Order of the Star in the East, with Mr. W. Angervo as National Representative.

This year was noticeable for the meeting of the European Federation at Stockholm, at which 14 General Secretaries were present, and which fixed its next meeting at Paris, in 1915, the General Council of the T.S. having fixed the first World Congress there in that year. Alas! in 1914 the Great War broke out, and these events only took place in 1921.

Finland was not immediately involved in the War; in 1914 Mr. Pekka Ervast was still Secretary; he expresses the hope that "the Theosophical Society will not be rent asunder, but will remain a strong vehicle for the Masters in the moulding of the future. That is the hope of the Finnish Theosophists." That hope has been fulfilled, for the Society is stronger than ever, and in 1923 had a most prosperous time. In 1914 the work of Dr. Sonck is noted with approval. In 1915, Finland was enveloped in the war-clouds, and no report reached Adyar. In 1916, only one Lodge, Sokaren, kept up its meetings, and there is a note in the Presidential Address: "We feel anxious about our good friend Pekka Ervast."

In 1917, Dr. Angervo was elected for a year, and in 1918, Mr. Pekka Ervast—who had devoted himself wholly to his literary investigations in Finnish occult traditions—was, much against his will re-elected once more to his old post. In the following year, he definitely resigned, and with his glad assent, Dr. John Sonck was elected Secretary for three years, and has since been re-elected. Finland has been fortunate in having been visited in 1922 by Mr. and Mrs. Ernest Wood, and in 1923 by Mr. and Mrs. C. Jinarājadāsa. Under Dr. Sonck's care and wise guidance, the T.S. in Finland is progressing well and harmoniously, but it must never be forgotten how much it owes to the long years of devoted labour of Pekka Ervast.

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THE EVE OF A NEW CYCLE

(Continued from Vol. XLV, Part I, p. 728)

II

THE COMING NEW WORLD ORDER[1]

By "A HEARER"

THE idea of a world commonwealth, a federation of the nations for mutual support and fraternity, a just and enlightened social order forming a suitable, even a beautiful, habitation for the spirit of man, a great and glorious vehicle for the embodiment of the ideal of human brotherhood, has been for long the dream of the brightest and wisest spirits of our race.

[1] No. I of this series was published in March, 1924.

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Is this great and divine ideal forever to remain a dream? Are we never to set out consciously, strenuously and joyfully to achieve it? Or has the day come, in our long and unconscious evolutionary development, when all lovers of their kind must be up and doing, when ignorance and apathy have become especially dangerous, and when the chances of success are greater by far than at any previous time in history? Is it possible that the first object of our Society, the fundamental idea of human brotherhood may soon be seen to be the way, and the *only* way, of international and social salvation, and that the race may shortly be at liberty to go forward to the conquest of higher realms of thought and spirituality than any it has, up to now, imagined?

These are the momentous questions that we have to consider.

The field is so vast and so intricate, and the issues that hang in the balance are so vital, that no man, least of all myself, can hope to touch more than the fringe of them. All that I can hope to do, is to give you a glimpse of some of the main tendencies which appear to me to be leading us in that direction. And yet it is just because this question of a new world-order is of such great importance at the present crisis in human affairs, that I have felt that some attempt to deal with it, however poor a one, should be made, in order that whatever help we, as citizens of the world and sincere well-wishers of our kind can give, may be given.

I speak of the coming new world order, not because I believe it will be here, necessarily very soon, not because it will be an achievement easy of accomplishment, not because the desired goal will be reached without great searchings of heart, great devotion, and it may be, great suffering for many of us, but because if I did not believe it *was* coming, I should despair of the future of mankind.

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In this matter, I do not for one moment profess to have anything very much to say that is original; neither do I think you will desire any apology from me on that account. We ordinary folk can understand broad principles, and wherever we see some chance of those in which we believe being put into practice, we can add our little bit of weight, and do our best in various ways to further them. But the thorough understanding of all the necessary details in a vast question such as this, is quite beyond the capacity of most of us—certainly it is far beyond my own. Therefore I shall not hesitate to use the ideas of bigger men than myself and possibly, even, their language when I find them aiding a cause which stands foremost in the minds of many of us at the present time.

Now if we Theosophists are correct when we say that humanity is evolving, both individually and collectively, and I profoundly believe this to be true, then the invisible, and, as we believe, the Divine power at the back of this evolution must, so far as it can, express itself through the thoughts and activities of mankind. That may appear to be but stating the obvious, but the conclusions which naturally follow from the obvious are by no means always so clearly seen.

Therefore, in considering the question of a new World Order, its possibilities or probabilities, it is necessary to have some fairly accurate idea as to what are, what one might call the dominant thoughts and activities of mankind as generally apparent in the world to-day. By mankind, I mean, of course, mankind considered in the mass. As regards many questions, the thoughts and activities of individuals may show an almost infinite variety and, no doubt, this will, in the long run, make for a rich and harmonious whole. I say in the long run, for if we are to look ahead and try to picture what may or should be, the next step forward, these various and often contradictory ideas are not always very helpful, but on the contrary are

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very confusing. The situation is very different, however, if we centre our attention rather more definitely, if not exclusively, upon what we may term mass ideas and mass actions.

The teachings of Theosophy disclose to the student a glorious vista of human advancement, and picture a transcendent destiny for the race. They also show that this advancement is a long and a slow process, and lay stress upon the fact that a desire for, and a seeking out of truth is its prerequisite. It is very necessary therefore, that, when dealing with mundane matters, we should not have our heads so much in the clouds that we have lost all appreciation of the fact that our feet are still on the earth and will have to remain there for a very long time. I am, of course, not denying for one moment the possibility of individuals advancing in the van of the main body, nor on the other hand, the possibility that others will lag behind it.

For the moment, however, we are dealing not with these pioneers or laggards, but with the thought and activities of mankind in the mass and in society. The dominant and comparatively speaking, the almost continuous thought of mankind is largely directed at present—has been so directed for long ages in the past, and will be so directed for a considerable, though, I believe, not by any means for so long a period in the future—to *getting a living*.

A study of this question leads one to something like the following conclusion: That until this question of getting a living is, for the mass of mankind, solved in some just way, which will guarantee that for honest and intelligent work, men and women may receive the reward of security, comfort and peace, the next great step forward in the spiritual evolution of the race will be delayed.

Therefore it appears to me to be necessary that we should not neglect, at proper intervals, to emphasise that a just and

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well ordered system of social and international relationships is eminently to be desired by all those who are longing for and working for the uplift of their fellow-men.

I have said that the activities of mankind must reflect his evolution, therefore his industry, by means of which he gets his living, must also be in a state of evolution together with his social institutions. If we believe all this, it must be a matter of considerable importance to us to have some general knowledge of whence these evolutionary forces have brought us and whither they are likely to carry us. Having got so far, we shall then be in a position to work with the general current, and not waste our efforts in opposition. "Lest, happily, we be found to fight against God."

This divinely directed evolution of mankind is a romance, infinitely transcending our imagination. Some day we may believe, a man or a woman will be born of sufficient sympathy, capacity, and insight to depict it in all its wonder and beauty, in the meantime let us do our best to form some faint picture of the poetry, the tragedy, and the success: Yes, the success of this glorious enterprise, for glorious and successful in spite of all our difficulties and regrets, it has been and is. Think for one moment of the work that has already been done, whether in this world or in others, it does not matter, that spark of the Divine, which is the human individuality, has passed through the lowliest forms of nature. Those forms, expressing as they did the measure of its awakening consciousness, have gradually been perfected, step by step, as that consciousness has unfolded until man possesses to-day a body of marvellous structure, power and beauty; a mind which searches out the secrets of the Universe, and spirit which begins to understand, to sympathise with, and to desire to express the all-enfolding love of God himself. All this is an achievement of such magnificence that it bears upon it the

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sign Manual of Divinity itself. With such a record behind us, with such a hope for the future, who would be dismayed by difficulties? Who would despair of the ultimate and astounding triumph?

To-day we are passing through a difficult world crisis, but our present problems, as Mr. Wells so truly says, are not those of weakness, but of ill-regulated power, and to gain some slight conception of the tremendous results achieved at this stage, with humanity yet in its childhood and suffering severely from growing pains, we have only to glance back over the path we have travelled to realise at once that our further progress is assured.

I have said that the thoughts and activities of man are at present largely dominated by the necessity of getting a living. Let us, therefore, take a very rapid and bird's eye view of some of those important developments, which, in the last few generations or so, have led up to the present condition of world affairs.

At the beginning of the last century what was the general condition of industry, communications, etc., in, for example, England?

The Industrial Revolution was just getting into its stride, aided by that immunity from foreign competition due to the Napoleonic wars, we were rapidly gaining control of the manufacturing trade, such as it was, of the World: while Europe was in a state of unrest, the British manufacturer went his way almost undisturbed, establishing himself in a position which was secure for generations. At the same time, the factory system was only in its infancy and machinery was of a comparatively poor type; while communications could only be described as primitive. To get from Edinburgh to London was a stage coach journey of eight days. Napoleon, in his "rush" from Moscow travelled at the tremendous speed of four and a half miles per hour.

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It is difficult for us in these days to imagine an industrial nation whose fastest means of locomotion was the horse, which had no penny post, few newspapers, no telegraphs, no telephones, no railways, no trams, no steamships, neither had the mass of the people any education worthy of the name. It was not until 1830—1840 that any forward step was taken in the education of the common people, and even then the State, as such, did nothing. We have to thank religious bodies of various denominations for the commencement of popular education in this country.

Politically, the democracy was without any voice in national affairs, even the great Reform Bill of 1832 left the masses largely disfranchised, and all power in the hands of the landed and wealthy classes. The second half of the nineteenth century saw great changes, both educationally, and still more politically; comparatively rapid progress was made, until to-day the destiny of the nation can truly be said to be in the hands of the common people just so soon as they determine that it shall be so.

Rapid, however, as, viewed from the historical standpoint, this educational and political advance has been, it is overshadowed by that on the field of industry and natural science. Here, the advance can only be characterised as colossal. Labour has completely lost the independence of the handicraftsman, and has become organised and regimented, mass production seems to be the order of the day, and the industrial power of the community has been increased a hundredfold compared with that of only a few generations ago. In chemistry, electricity, engineering, locomotion, etc., the progress made has been phenomenal, while in the realm of physics scientists are convinced that they are on the eve of still more epoch-making discoveries. From the point of view of communications the world has undergone a rapid process of shrinking, we see the country covered by a network of railways,

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all the product of no more than a lifetime, and our old friend the horse seems in a fair way to become almost a curiosity, the great ocean liner, the telegraph and telephone, the motor car and now the aeroplane, have annihilated distance, so that whereas, as I have said, only some 80 years ago, Edinburgh was an 8 days' journey from London, it is now possible, through the air, to travel to the other side of the world in about 12 days.

It is necessary, I think, for us to endeavour to understand the significance of changes of such magnitude, for they are not by any means confined to this country. All civilised societies are obviously travelling the same road. The industrial system, of which England was the pioneer, has been steadily spreading not only on the Continent of Europe but throughout the civilised world, America and Germany have caught us up, if they have not already passed us, while Asia, with Japan leading the way, is fast awakening.

All this has very vital implications concerning the question of a new world order. Now what are the chief and fundamental points to be noticed in the great developments of modern industry? They appear to me to be these—

(*a*) That industry has evolved beyond the individualistic stage and has become essentially co-operative in its nature.

(*b*) That with the increased power of the instruments of production, the ownership of these tends to become more and more centralised and restricted.

(*c*) That while the science of production, entailing organisation and efficiency within the factory, is progressive, the science of the distribution of the product is almost totally neglected.

(*d*) That the comparative poverty of the home market, due to the low purchasing power of the common people, necessitates a struggle for the acquisition of markets abroad.

(*e*) That the ultimate object of foreign trade, so far as this is not an exchange of equal values, is the placing of

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undeveloped communities under tribute in the form of interest to the exporting country.

(*f*) That it is obviously impossible for the whole world to be organised on such a basis.

(*g*) That the clash of interests between modern nations is now almost wholly of an economic nature, and naturally tends to intensify as further industrial progress is made.

(*h*) And finally, that world-wide trade and communications have engendered a set of circumstances in which peoples have become inter-dependent, and have made national isolation impossible.

I ask you to consider these points.

In the middle ages, not so very long ago from a historical and world point of view, the tools a man used in his work were of a very simple nature. He was what is called a handicraftsman, even the associations of such craftsmen known as the mediæval guilds were associations of independent workmen. Then came the beginning of the division of labour, and the growth of the manufactory, and following on this the harnessing of steam power and the great inventions; so that to-day, instead of the individual workman we see masses of men and women operating machinery in huge factories, and the individuality of the workmen is swallowed up in the co-operative effort of his class. For the moment, I am not asking you to consider the desirability of all this; I am simply directing your attention to the facts.

This massed production, unlike the production of the middle ages, is not carried on for the use of anyone in particular, goods are produced in quantity for a general market with little or no idea as to who the particular purchaser shall be; although the employer, no doubt, does try to ascertain, in a haphazard and faulty manner, the demands of the market, he never wholly succeeds, as recurrent periods of glut and consequent dislocation of business very clearly

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prove. When such is the case his only remedy is to curtail production, although at the same time there are thousands, or may be, millions of his fellow countrymen in the direst need. That is not his business, and, historically speaking, it is not his fault, and in all justice, how can we blame him? He is largely the creature of circumstances and cannot, individually, be expected to apply a remedy which must be social in its nature.

Then, on the heels of the glut, follows a weeding-out process, the big fish swallow the little fish, and the tendency towards the concentration of industry is enhanced. Not only so, but the development of machinery itself works in the same direction. More and more capital is required to equip and operate the expensive and complicated instruments of modern production, with the result that more and more people find it impossible to establish themselves as masters, and are forced into the ranks of the wage earners.

But while proficiency in the field of production increases, no effort on the part of the governing classes is made to face the problem of distribution. It must be apparent to anyone of average intelligence, that if man's power over nature is to go on increasing, an outlet must be found for the products of his industry which shall be on a scale commensurate with their production. So far, our statesmen seem to persevere only in their neglect of this problem. The only way out appears to them to be in the acquisition of foreign markets, where they can dump their surplus in the form of interest bearing loans. This export trade, as I have said, so far as it is in excess of imports, is a condition of things always greatly sought after by our captains of industry, means the investing of capital abroad usually in comparatively undeveloped countries, and this places their peoples under permanent tribute in the form of interest.

What then is the international effect of all this? It is obvious that here we have a most fruitful source of international

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rivalry, jealousy, and antagonism. The big industrialists and financiers of the various countries are ever on the look out for trading facilities, spheres of influence and foreign lendings, forced or otherwise. The necessity to undersell the foreign competitor, by cheapening production (generally at the expense of wages) increases the comparative poverty within the nations, with the result that each, in striving to cut out its competitors, endangers the standard of life of its own people. One set of nationals may succeed in capturing a market for a time, but only to be in constant danger of being undersold in its turn. First one nation, then another, will have masses of its people unemployed, with world-wide crises as a variety to the deadly monotony, and so this mad see-saw goes on for a longer or shorter period, expressing itself as a competition in comparative destitution within the nations, and an antagonism, more or less veiled, without, which naturally culminates in war and disaster to all concerned.

Such was the genesis of the great war and of all wars in general in modern times. Thus it is clear that the stage of the drama has enlarged. No longer is it the individual pitted against the individual, but nation against nation. We are at the parting of the ways. Either we continue, in spite of our League of Nations and our Washington Conferences, this suicidal struggle, or we strike out a newer and a higher line, and substitute, for competitive nationalism, co-operative internationalism. For all human progress has been simply that; the flinging away of precedents, and the striking out of a new line. And at this time of day, when, in spite of or because of, the war, humanity longs for peace and good-will more sincerely perhaps than at any time in its history, we can surely have sufficient faith to believe and hope that the new and higher line will be taken. It is just here that our duty lies. It is not sufficient that we should believe and hope, we must also *will* and *work*; will and work for the

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sweetening of human relationships, for social justice, and international co-operation and fraternity, and thus be doing our part in the building up of the Kingdom of God amongst men.

We may pass over the terrible loss of the young life of the nations, largely the flower of the workers in the various countries, at a time when waste and destruction have done their worst, they were never more needed in the work of rebuilding than they are to-day. They are gone, and nothing can alter the fact, time alone can replace them.

But there have been other and more subtle destructions; destructions that go down to the very mainsprings of action, which destroy confidence between men and nations, and strike at the roots of courage, hope and endeavour. The belligerent nations are all struggling under an insupportable load of war debts, while humanity is crying out for work and the products of work, crushing taxation is killing enterprise and stifling production. Attempts are being made to shift the burden of debt on to the shoulders of the vanquished, but with little avail. They seem already to have more than they can bear, and as yet, no system of reparations has been devised which will avoid injury to large numbers of the victors. The evil shows itself in its profoundest form in the utter unreliability of money as a trustworthy medium of international exchange. Our whole economic system is built upon money, and becomes unworkable when money fails. Masses of British goods are at this moment cumbering the wharves and custom houses of foreign countries, their purchasers being utterly unable to take them up at a rate of exchange which will repay the exporter. Over large and increasing areas of Europe, all trust in the stability of money has gone, and men will neither work for it, nor save it, nor make bargains ahead. This is killing enterprise, as I have said, and is throwing masses of people out of employment. The reckless manufacture by nearly every

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European Government, of huge quantities of paper money has paralised the economic life of Europe.

Thus the decline of Europe is patent to all, it has been swifter by far than that of the Roman empire, and it is becoming almost daily more evident that this can only be arrested by a really honest, and really international conference to end all war expenditure, to extinguish war debts, and to reinstate a stable currency throughout the world.

It is no part of the duty of a Theosophist to appeal to the instinct of fear, far from it, but it is necessary at the same time to deal with facts, and it is undeniable that the horrors of the next war, should such a calamity be allowed to happen, will far eclipse anything of which we have had experience up to now.

There is no way out of war but by an organised peace, and that organisation can only come when national jealousies and national dreams of domination, trade, financial, or otherwise, are subjected to the common interests and progress of mankind *as a whole.*

If we would see this great movement of the peoples as a whole, while doing our part in the work, we must also stand above it, and doing so we may, I am confident, realise that the world upheaval through which we are passing, is but the outward and visible sign of the inward evolutionary urge, guided and controlled with a definite object in view. We are justified in believing that as the clans merged themselves, not without pain and conflict, into the tribe and the tribe into the nation, so the time is now near to us, when the nations shall look forward and prepare for a higher unity which, in due time, shall transmute the narrow passions, so often associated with an honourable love of one's own nation and country, into the broader and holier love of the whole human race. Carried along as we have been, despite ourselves, on the great stream of industrial progress, we now find that, just as on the field of

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industry, the failure to recognise the essential unity of man, lands us in strikes, lock-outs and economic waste, so are we being forced also to recognise that on the vaster field of international affairs the same spirit of greed and individual self-seeking will make the world a desert. Thus the call comes to us all, if we would carry out into the world the principles in which we believe, to do our part in co-operating with the Great Ones in this vital and fertile period of human history, to help to carry forward the race into its next great cycle of progress.

Looked at from the higher view-point of the vast evolution of our humanity, stretching back and back as it does into epochs of time incalculable in their vastness, and reaching up towards the radiant heights of the future, the great war takes its place merely as an historical incident, as one more of those vitally educational experiences from which, we may hope, mankind has emerged just a little wiser, just a little more tolerant, just a little more conscious of the inter-dependence of the race. Those who believe that such terrible experiences are truly educational in their significance, may look forward with hope, aye, with certainty, to the dawn of a brighter epoch, to the growth of a more discerning wisdom, and to the greater expansion of love and fellowship in the affairs of mankind.

We can see, with our mind's eye, in the day of the new order, wonderful cities arising, dreams of beauty, in which shall dwell a humanity full of grace and charm and dignity. The hideous monstrosities, which we call cities to-day, will be a memory of the dark ages, and the perfection of the race will be the individual and the common care. Pure air and pure food will give men an opportunity of building up perfect physical bodies, while perfect sanitation and personal hygiene will banish many of the diseases which now afflict us. Transport will be extended enormously, the petty and restricting

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boundaries of present day states will largely disappear. On land and on sea, and through the air, man will travel conveniently at high speed, wheresoever he will, so that no corner of his world shall be to him an unknown country.

Art in every form will flourish. The painter, the architect, the sculptor, the poet, the musician will bring their talents to the beautifying of the common life. Unity will not mean uniformity, but the nations of the world, each true to themselves, in all their infinite variety, will vie with each other in the enrichment of all.

All this brings us immediately to the only stable foundation upon which such a world state can be built; the thorough and systematic education of the people. Therefore, in the new world order, we may be sure that education will be recognised as the right of all. This will not be the pinchbeck apology for education with which we are familiar to-day, there will be no miserable system whereby only the very brightest children of the poor, and not too many of these, will be selected as being worthy of an opportunity to escape out of their class, but it will be recognised that the greater the need of the child, the longer should his training be extended. That education will differ not only in quantity, it will differ profoundly in quality. No longer, so far as regards the common people, will it be its function, first, foremost, and all the time, to turn them out as the efficient raw material of industry. No longer, for some of the people, will it be its function even to train them as captains of industry and rulers of their fellow-men. It will be known and appreciated that every child is a divine soul, a God in the making, and that he has latent capacities of an order far beyond all present thought. All this being fully recognised will revolutionise education. All the best knowledge of the evolutionary progress of his race will be given the budding citizen as a right. He will be taught that the only ambition worthy of his high calling will be whole-hearted service in the great enterprise

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of human advancement. As man's conception of the magnificent scale of the universe enlarges, it will be recognised that education should not cease even with a university course, but should go on throughout life; and ultimately the realisation will come, that our destiny is not confined to this planet, but reaches out to other and more exalted planes of nature, until it merges itself in the Godhead.

Mr. W. Trotter in his book on the *Instincts of the Herd* says that

> social gregariousness is the goal of man's development. A transcendental union with his fellows is the destiny of the individual, and it is the attainment of this towards which the constantly growing altruism of man is directed.

This is a truly Theosophical pronouncement and expresses with clearness and precision the first object of our Society, but, you may ask, what can weak individuals do to help on the great work? Well, first of all, let us realise fully the truth that every effort, however small, has its exact result. Just as there can be no effect without a cause, neither can there be cause without effect, then, the further truth, that if we unite in desire and in will, we increase our strength far beyond the sum of our individualities. More even than this, we become a channel through which Higher Beings may pour their great Spiritual Powers and thus influence an ever widening circle in the desired direction.

In the industrial affairs of mankind the foundations have already been laid. Concentrated on the acquisition of wealth, the young and immature souls of our business men have been used by those Divine evolutionary forces to build greater than they knew, for, as a result of this concentration and effort, the dominant characteristic of modern industry has already become co-operative. The significance of this great change is vital to the construction of a higher society and to the building of the social body of that great world brotherhood we are seeking. What is now needed, what indeed, the world is crying out for,

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is the light and inspiration which can only come from greater souls than these. *And they will come.*

Already the outlook of our young men and women is changing. It is charged against them that they have not that interest and application in matters relating to business, possessed by the generations just gone. I am glad of it! I believe they are, many of them, too big to be interested in the narrow object of money making. This low ambition will certainly not attract the best of them, but the chance to take their part in the great work of building up a world wide harmony, will call them with an irresistible call. For such great and eager souls, young maybe in body, but mature in experience, and growing more and more into a realisation of the eternal satisfactions of the Divine Wisdom, the situation is such as to arouse to flame, to hot enthusiasm, all their generous impulses, all their love for their fellows, *and they will respond.*

From a high enough view-point, the life of a planet is as a lightning flash. Think you that life commenced in the Universe in our little world? By no means, before our world there were other worlds, before our humanity, other humanities, reaching back into the infinities; these, developed and perfected into guides and helpers of their younger brethren and reinforced by the pioneers of our own race, find their bliss in guiding our stumbling feet up the steep and difficult path to the God-head. "I will not leave you comfortless. I will come to you" is the message to us of all those Great Ones who have gone before, and we too will go on, doing, I hope, our part, and trusting in no less than the almighty Power of God, that our high destiny is, in the end, assured.

"A Hearer"

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THE PROBLEM OF NATIONALITY

By D. JEFFREY WILLIAMS

(Continued from Vol. XLV, Part I, p. 735)

SOME people seem to say that a nation is merely an embodiment in some vague way of "historic memories" and "cultural traditions". On the other hand we find some who seem to say that "nationality is the combined spirit and aspiration" of a definite group of people, and are apparently content having said as much. Others again will speak of the peculiar temperaments, endowments, experiences, hopes and aspirations which unitedly form the essential basis and structure of a nation. These views are interesting and valuable because they go a long way, though not the whole distance, to a recognition of the truth in relation to nationality. Historic memories and combined aspirations and peculiar endowments can only be spoken of in any reasonable manner when they are definitely related and attached to some definite "unit" of life and consciousness. These things must belong to some "organic" spiritual something, if such a term may be allowed, which distinguishes itself from others by the fact of self-consciousness. For if there were no consciousness of self and others, of self and "not-self," any mention of independent existence would only be absurd.

Professor Zimmern maintains that:

> Nationality, like religion is subjective, psychological, a condition of mind, a spiritual possession, a way of feeling, thinking and living.

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He defines nationality as

> a form of corporate consciousness of peculiar intensity, intimacy and dignity, related to a definite home-country.

This definition of Prof. Zimmern is a very clear and definite one, and one which seems to confirm what has been already said by Mr. Gooch. There is one difficulty about this definition of Prof. Zimmern that should be pointed out, though it is not concerned directly with the question of nationality pure and simple. While he mentions consciousness in relation to a definite environment of a physical nature, he does not mention any means or medium by which this consciousness may express itself in relation to it. It is true he mentions mind, feeling, thinking, living, but all these things are, to him, subjective and not objective. But how can a nation feel, think and live, and express itself in action, without a physical medium and vehicle, in a word without a body? I have not read Prof. Zimmern's *Nationality and Government*, but Mr. Sidney Herbert quotes from this book rather generously, and on two occasions quotes Prof. Zimmern as saying:

> Nationality to me is not a political question at all . . . It is primarily and essentially a spiritual question, and in particular an educational question.

From the point of view of Theosophical theory, however,

> there is no spirit which is not matter-enveloped: there is no matter which is not spirit-ensouled.

The point that is being approached here, and to which I shall return later, is that the State as a vehicle and medium of the expression of national life and consciousness, though ignored as such by Professor Zimmern, is an absolutely necessary corollary to his conception of nationality.

It might be interesting to quote a quite different opinion namely, that of Mr. John M. Robertson. He considers that:

> The ostensible entity which plays so large a part in the common run of thought throughout history—the nation, considered as a continuous and personalised organism—is in large measure a metaphysical

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dream, and the emotion spent on it partakes much of the nature of superstition.

One need only remark that Mr. Robertson is entitled to his opinion, and to a respect for it; but, as opinions are not arguable and are not infallible, we may choose between this opinion and the common run of thought throughout history.

Mr. Sidney Herbert quotes Professor Ramsey Muir as declaring that nationality "is an elusive idea, difficult to define," and also the late Lord Bryce as disclaiming ability to define it but, said Lord Bryce, "We can always recognise it when we see it". Mr. Herbert himself, in his book, defines nationality as follows:

> A Nation is a social group, bound together by a consciousness of kind which springs from the tradition evoked by the group's historic past, and is directly related to a definite home-country.

There is not a great difference between this definition of Mr. Herbert and that of Prof. Zimmern, excepting that the former finds the origin of the "consciousness of kind" in traditions of the group's historic past and the latter finds it on a higher plane altogether, namely, that of mind and spirit. Both ignore the State as an organ by means of which the nation may express its desires and purposes.

One other definition may be given, and this from Dr. Annie Besant's *Lectures on Political Science*:

> A Nation is a group composed of a much multiplied Tribe or Tribes, closely united in a common Life, with organs developed for the discharge of its life-functions, ready to become a State by the addition of a fixed territory and a Government, where either or both are wanting.

This definition clearly allows for the evolution of a nation from the tribal state, and shows how the tribes unite to form the common life of a Nation; it also provides for the expression of life and consciousness, and of the functions of life by means of appropriate organs belonging to its body, as well as for a fixed territory as a "definite home-country". It seems to me that this is a complete and very satisfactory

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definition, especially from the point of view of the problems which have been touched upon in the foregoing paragraphs.

If it were asked what is the difference between nationality and nationalism, the obvious reply would be that nationality is the equivalent of individuality, and nationalism that of individualism. Every individual man is by no means an "individualist", especially in the sense of being utterly selfish and an enemy to every other individual. Individualism of that kind is little better than savagery, and, when in this state of mind and stage of development, both men and nations are only a few removes from savagery. We must be careful in realising that the parallel between the individual man and the individual nation is, morally speaking, a very close one. This is surely implied in Mr. Herbert's statement when he says that his "book will have been written in vain if it has not demonstrated that nationality is to a social group what personality is to an individual", though we may disagree that "it is a complex product of heredity and environment leading to differentiation".

Most people will agree that nationalism, in this sense of crude individualism, is never a desirable thing, but this "individualism" is due to a nation's position in the scale of evolution, or, to be more precise, moral evolution. There will be many who look with dismay and misgiving, if not with some despair, at the manifestations of what seems little better than an exhibition of barbarism in the attitudes and activities of present-day nationalities, young and old, particularly in Europe! This, among other things, has led many to deny that any possible good will be the outcome of the insistence upon the recognition of the principle of nationality. However, we must remember that nationalism at worst and best is but a temporary expression of nationality, and if it does run into channels that are dangerous and destructive at one stage, it may also be turned into channels that are helpful and

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serviceable at a later stage. Experience and education will soon result in self-discipline, and in another kind of attitude that will be more in accord with moral sanctions and civilised behaviour, in a real and not in an unctuous and hypocritical sense, among nations. Mr. G. M. Trevelyan says:

> The sentiment of nationalism, that simplest of all ideals which appeals to the largest quantity of brute force, has in its nature no political affinities with either liberty on the one hand or with tyranny on the other; it can be turned by some chance current of events, or by the cunning and clumsiness of statesmen, to run in any channel and to work any wheel.[1]

International morality is, of course, only just rising on the horizon, and we need hardly be reminded that, up to the present, national obligations have been almost entirely restricted within the limits of the nation. As Dr. Besant puts it:

> A man must not cheat, rob, rape, nor murder his country folk; if he does, the nation will punish him. But he may cheat men of other countries, calling it diplomacy; he may rob them, calling it annexation; he may rape and murder, calling it war.

We might go a step further and say that men may become prosecution, jury and judge in themselves and bring in a verdict of guilty and call it justice; inflict an impossible penalty and call it compensation and reparation; and afterwards call in "bailiffs" in the form of a few army corps, place them in an old enemy's territory, and call it peace; blockade and throttle other nations' industrial and commercial life and call it economic security and reconstruction.

The question of the relation of nationality to the state, of which mention has already been made, is an all-important as well as extremely interesting one. Of very special interest is this question to the student of politics. It can obviously only be considered very briefly here. Mr. Sidney Herbert in

[1] Quoted by Mr. Sidney Herbert in *Nationality and its Problems.*

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his book attacks the "modern theory of state," which is "essentially despotic," and is "the enemy of liberty".

> The conception of nationality must be divorced from that of the state. They answer to different needs, fulfil different functions. To thrust them into an enforced and unnatural marriage is to sin alike against reason and experience. The only issue of such a union will be, in the future as in the past, tyranny, hatred, and the spirit of revenge.

But, though we may agree that modern theories of state are largely of the pugnacious kind and of a character that makes the state appear to be irreconcilably opposed to and an enemy of liberty—"government authority as opposed to the governed"; though we may think a "union" of the conception of nationality and this conception of the state—the Bismarckian, iron-fisted "Prussian" theory peculiar to all countries in varying degree—an ugly and unnatural one, we must remember that our conceptions of the state need not be of this crude and elementary kind. The "brute force" theory of the state is certainly not the only theory, and is certainly not a true theory, however useful it may have been in the past, and far too often to-day, in the hands of despotically inclined politicians and governments. No one will to-day defend the "divine right" of states, even "democratic" states, to any kind of despotic rule and action! We have grown out of this idea and practice of government in the family life and also in most of the numerous societies and organisations that exist within the confines of a nation. Institutions in which authority and power in this sense holds sway are considered relics of this past!

Surely there must be another and truer theory of the state. Modern thought and feeling demand the coming into being of another view. If we take an ordinary evolutionary view of the organised relations of human beings from the earliest times, in the case of the family, clan, tribe and nation, resulting in various kinds and forms of rulership and

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government, we must feel the force of Lord Morley's contention that:

> The true ground is the acceptance of conditions which came into existence by the sociability inherent in man, and were developed by man's spontaneous search after convenience.[1]

It therefore seems that the more inclusive this inherent sociability became in the course of social evolution, the more inclusive became the "convenience" of organisation and government. From this point of view can we not say that the state is simply "the nation organised," thereby demanding a specialised function in the form of government? It may be true, as Professor H. J. Laski has said, that:

> We are working with a machinery adapted to deal with a civilisation immensely less complex than our own.

Politically speaking, this is because we have not cared to think out and adopt new methods and "conveniences" in keeping with the demands of to-day. (This, of course, is also true in a social and industrial sense.)

If, however, we take the view that a "nation is an organism, a spiritual entity," as Mr. G. P. Gooch holds, and that it is a form of corporate consciousness . . . bound up with the question of corporate life, corporate growth and corporate self-respect, with Professor Zimmern, and that a nation is a self or spirit as considered by Theosophical thinkers, then it is very, very reasonable to assume the state to be the physical medium through which the life-functions of the Nation can be manifested. In other words a nation must possess a body, and Mr. Gooch very definitely says, speaking of nationality, "where there is a soul there should be a body in which it may dwell," and, we may add, through which it may function and by means of which it may fulfil certain necessary purposes. The Swiss philosopher and jurist, Bluntschili, maintained

> the state to be a moral and spiritual organism, a great body which is capable of taking into itself the feelings and thoughts of the nation, of uttering them in laws, and realising them in acts.

[1] Quoted in *Lectures on Political Science*, p. 47, by Annie Besant.

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The state is, therefore, according to this view, the organic medium and vehicle of a nation's life, and necessarily so, if there is to be any political expression. National growth in the fullest sense will depend as much, if not more upon, action and self-expression by self-initiated and self-directed activities, as upon the feeding of the national mind and emotions upon the rich foods of a country's history, flavoured by heroic deeds and achievements, and upon its literature, culture, and traditions.

If the analogy of the State and human body holds good, then the necessity of specialised organs in order to perform the various functions of national life seems fairly obvious. There will always be a head, that is an organ for the executive function of the state or of government, the expression of the Will aspect in the life of the nation. It will be well to quote Dr. Besant's words in this connexion, as they are so illuminating and interesting.

> Let us join with this idea that Government is the will of the State, and remember that will is expressed in the outer world by activity. Let us see in the Legislature, the law-making wisdom of the State; in the Judiciary, the calm and balanced intellect of the State. Then as in a man the Spirit, the Unit of Consciousness, expresses itself in three ways, by Will, by Wisdom, by Intellect, and these have their manifestation in the Physical body as Action, Emotion and Thought, so in the organic life of men as a State, the Spirit, the source of the Sovereignty of the State, is the People—more or less imperfectly vocal in fractions thereof—and that Sovereignty expresses its Self in the same three ways, Will, Wisdom, Intellect, and these have their manifestation in the body politic as the Executive, the Legislature, the Judiciary.[1]

In the earlier pages of the same work Dr. Besant says:

> The Nation forms organs for the discharge of its life-functions, executive, legislative, judicial, educational, commercial, industrial, agricultural, and has its corporate life, harmonising all.[2]

And again Dr. Besant defines the State as follows:

> A State is a multi-human organism, embodying a Life, inhabiting a definite territory, with a Government as its Executive, specialising organs for its activities and shaping its evolution to achieve a common end.[3]

[1] *Lectures on Political Science*, p. 138.
[2] *Ibid.*, p. 66.
[3] *Ibid.*, p. 51.

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From whatever point of view we may look at the question of nationality we cannot avoid coming to the conclusion that the nation is a Self, and that this Selfhood is the one unvarying essential and the real basis of national existence. Whatever else may be necessary as a condition of national expression, this fundamental essential of a national Self cannot be logically denied. We can suppose nothing, we can prove nothing, in a philosophic sense, concerning nationality unless we take for granted this self-evident and unassailable proof and fact of self-hood. The fact that we speak of it as a unit of consciousness, and a unit which is conscious of its own independent existence, in a word, that it is self-conscious, is sufficient justification of this. And it is upon this basis that all other proofs in relation to national characteristics, attributes, endowments and possessions are built up. Religion, language, state, government, territory, the peculiar ethnic type, and so on, are things which *belong* to a nation and are possessed by a nation. *They* are not the nation, though the nation has need of some but not all of them for its manifestation.

There is another important thing which we must not overlook in this connexion, and this is the obvious fact that any and every individual unit is a unit of a whole: that it is part of a whole. As the individual man is a unit and a member of a family so is a nation a unit and a member of a family of nations. This fundamental yet absolutely natural unity of nations we have as yet failed to realise, though we are being compelled to-day by the law of economic interdependence, or at least by our violation of it, to recognise something of its truth. This question of the inter-relation of nations, their interdependence in every sense, not only in an economic sense, is one that will occupy and engage the minds of statesmen in all countries more and more in the future. We can well hope a beginning has been made by way of recognition of this inviolable law and fact of unity and interdependence

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in the movement towards a real League of Nations and International organisation. For how true those words of Kant:

> At last, after many devastations, overthrows and even complete internal exhaustion of their powers, the nations are driven forward to the goal which reason might easily have impressed upon them, even without so much sad experience. This is none other than the advance out of the lawless state of savages and the entering into a federation of nations.

A few words on another very important aspect of the subject might be allowed. A nation, it is said, is an Individual with a character, and that character depends on the nature of the Spirit at its core, and on its unfolding to play its part in the life of humanity. It is therefore the inherent "purpose" of each nation to unfold and express its inherent qualities and bring them to a noble fruition as a contribution to the enrichment of the lives of all other nations. Therefore the hidden genius of each nation should be allowed full and free expression, the fullest freedom to plan and organise its own activities as perfectly as possible, in order that it may have something worth sharing with other nations. Each nation has within it to become along its own line the equivalent of the glory that was Greece, the grandeur that was Rome, and the spiritual greatness that was India. It was Shelley who said:

> The true poetry of Rome lived in its institutions.

D. Jeffrey Williams

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A DAY DREAM[1]

By JOSEPH BIBBY

TOWARDS the end of a recent pilgrimage to the furthermost outposts of the Empire, I one day fell a-dreaming: in my dream it seemed to me that I found myself in contact with a race of men and women very wishful to bring about a higher level of social welfare, but who lacked the knowledge by which that desirable end might be attained.

It so happened that in my wakeful hours I had been endeavouring to formulate some of the principles upon which a true Science of Sociology might be established, and that fact made me feel more than ordinary interest in what was passing into my consciousness from the dream world.

The people to whom I was introduced in this peculiar way had evidently arrived at a stage in evolution similar to our own: but it soon became evident that their knowledge of the great Laws of Nature which condition individual and social welfare was of the scantiest.

The consequence was that a considerable number of the people were living on the earnings of others, and the population generally were under the delusion that the common welfare could be best secured by each individual, class, or nation seeking after its own interests. Never had they been taught that the human family was a living organism, and that to increase the larger welfare of the whole was a necessary condition of personal advancement.

[1] Being the introductory Chapter of a volume entitled *Essays in the Science of Sociology*, in course of preparation by the writer.

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They had not even developed sufficient insight to perceive the truth which lay in the aphorism "a house divided against itself cannot stand", for they were often quarrelling with each other, and many of their activities proceeded on the principle that it was possible to build up a better social order by the methods of strife. Nor had they appreciated the fact that the Laws of Nature do not change or adapt themselves in any way to human ignorance or folly, and that every result which comes into the life of an individual, class, or nation, has a direct connexion by natural sequence with their own preceding activities.

At the time of my visit there was an active movement afoot to "change the system," and they did not see that the like self-seeking activities which had brought about their present distress would operate just as certainly under any other system. They had no teachers to direct their thoughts to this elementary fact.

In the meantime the people continued to devote their energies in directions which were destructive of both individual and social welfare, which, if they had been animated by the spirit of the commonweal, would have advanced the prosperity of every individual in the community. Such was their ignorance in this respect that I thought they resembled a shipmaster at sea wishing to reach the desired haven without rudder or compass.

Had they realised the fact that each seed brings forth after its kind in human life as in the farmer's field, they would never have expected a harvest of well-being from the seeds of strife, but would have known that unity and harmony, which is the one indispensable condition of social progress, grows from the seeds of love and goodwill.

The recent experiments of the opposite method on a national scale in Germany and Russia had filtered through to our dream world and had given much occasion for thought.

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But those who attributed their own ill conditions to a faulty economic and monetary system and not to their ignorance and folly, still advocated the disinheriting of the well-to-do as a means of advancing social welfare. They contended that while it was true that the predatory spirit had failed in Russia in the social sphere, it was not through an error in principle but through a wrong method of application. "If," said these wiseacres, "the system of legal enactment had been applied the results would have been favourable to social weal."

They did not see that it is the seed and not any particular method of planting it which determines the kind of harvest which will appear.

Many of them believed that what a man sows he reaps, but it did not occur to the general mass of the population that they were suffering from ill seeds which they themselves had sown, and hence they looked about and outside themselves for the cause of the ill conditions which were coming upon them.

In this search they observed that certain sections of the population were not suffering material privation to speak of, and they conceived the idea that these well-to-do units who represented but a small proportion of the population were somehow depriving the others of their fair share of material things.

The fact was ignored that all but an inconsiderable portion of the existing wealth of the country was already invested in the instruments of production, distribution and transport, and that the controllers of this wealth were already being almost taxed out of existence and that therefore the proposed change of system would only give its control into hands less fitted for turning it to good account.

The method of forcibly taking from the rich to give to the poor was also entirely opposed to the methods employed by the Supreme Power governing human life, for Mother Nature never deprives an individual of his gains in capacity or

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character (or any of these higher forms of riches) in order to bestow them upon others. She expects each individual to develop his own powers or capacities under the guidance of those more advanced. Nature is not a communist or a socialist, but an individualist.

This fact had been overlooked, and they had also failed to realise that the progress towards higher levels of well-being is largely the product of the activities of a very small percentage of any given community: and in a world governed by the law of action and reaction better material conditions naturally gravitate to these particular units, and wealth in these more capable hands is more likely to yield a better social service than when controlled by less competent individuals. The proposed change, therefore, was one which was bound to inflict a blow not only to the growth of individual initiative but to that of social progress.

But the arguments used in support of this change made a strong appeal to that large section of the population on whom the ill conditions had fallen most heavily. They did not like the Shakespearian slogan that "'tis within ourselves that we are thus and thus," and those who attributed the result to the monetary system were listened to with much attention, and finally they succeeded in placing in the seat of authority those leaders who told them that by the simple process of "changing the system" all would be well with them.

Truth to say at the outset things seemed to go very well under the new regime, and doubt as to the wisdom of the recent change did not arise until it was discovered that they were consuming more than they produced, and that they had been living on capital carried over from the former system.

The means to renew the industrial plant and to start new ventures so necessary to social progress, began to be less and less available, and worst of all it became steadily more difficult to dispose of their products in the world's markets.

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Those who under the former system had an aptitude for devising new and improved methods of working and had not been afraid to make costly experiments at their own expense in hopes of a successful result, were no longer to be found. Some of the better class of workmen also, objecting to the deadening rule which placed the capable craftsman on the same level as the least efficient, had moved away and were developing their talents in world service in other countries. This lead steadily to the further lowering of the standard of comfort of the people, and famine and pestilence began to loom on the horizon.

It was at this critical moment in the experiment that a youth with wonderful clarity of vision made his appearance on the public stage. He was born in humble circumstances, and was therefore well-acquainted with the material well-being of those whose present life was cast in the lower levels of the social strata.

He had, moreover, brought with him from his past experiences, a strong aversion to sham and make-believe. He possessed the rare virtue of being able to see through the temporary to the permanent, and through the veil of superficiality to the essential facts. Hence he had no belief in any policy which violated the principle of justice or in any plan of advancement which rested on fallacy.

In his investigations of the ever worsening conditions of the population, he found that the true facts had not been put before the people and that judgment had gone by default. "What is really needed," he said, "is a true diagnosis of the ills from which the nation is suffering"; he contended that what was amiss was the lack of knowledge of such laws as that of Palingenesis (many births), and the law of action and reaction, as these laws made plain the true objective of life and the means whereby that end might be successfully attained.

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In this respect he expressed in his own words the teaching of the Great Master, who nineteen centuries ago urged his hearers to seek first the Kingdom of Heaven and its righteousness, adding that the other things, such as better material conditions, would follow as the natural consequence.

"The error committed by the leaders of the recent movement," said he, "lay in putting the other things first in the vain hope that the Kingdom of Heaven (or Social Utopia) would follow."

In this way they had reversed the order of Nature, and instead of producing the desired results they had only succeeded in increasing the miseries from which they were already suffering. He did not discourage them, however, for he pointed out that some of the most useful lessons in life are taught through pain and suffering, and that when a lesson is mastered the suffering begins to cease, leaving behind it a gain of permanent value.

In expounding the working of the two greats laws, of Palingenesis (many births), and that of action and reaction, he gave a scientific and demonstrable proof as to how "our light afflictions which are but for a moment work out for us a far more exceeding weight of glory": he showed how all pain and suffering was remedial, and had for its object the final welfare of the sufferer.

In discussing these problems he always regarded life as a day at School. His explanation of the facts was that at the start of any particular life (or day at school) the pupil is placed in the form to which his past attainments entitle him, and that no injustice obtains through the diversity of conditions in which individuals, classes, and nations find themselves, as each are at a different stage of evolution. His contention was that each pupil passes through all the forms of the school before his school days are ended. Those in the higher forms

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have already mastered the lower tasks, and those in the lower will in due time reach the higher.

"It is, therefore," he said, "foolish to complain at diversity of conditions, seeing that all have the same opportunities, but all are not at the same stage: some have been much longer at school than others, and they do not all devote the same effort to the work in hand."

He illustrated the latter point by relating a parable of how two boys might start their career equally equipped, they may join the staff in an office, workshop, or laboratory; one of them will begin by becoming restless and dissatisfied and will complain at the monotony and drudgery of the work in hand, forgetting, or not having been taught the truth that it is through drudgery and doing well the small duties that attainment is won. The other cheerfully accepts the position in which he is placed, applies himself resolutely to irksome tasks, puts his best into the smallest duty, striving to win ever greater skill and efficiency at his craft. "Which of these two boys," he asked, "will be able to command better material conditions, and which will develop most rapidly other and higher forms of riches?" There could only be one answer to this question, and he affirmed that what was true of the progress of the individual towards higher levels of attainment, was also true of the class or the nation.

One of the statements made while addressing an audience of working men was rather startling in its originality: while referring to the folly of complaining at social inequalities, seeing that it is a part of the natural order, he declared that so far from the riches of the rich being the cause of the poverty of the poor, it was much more true to affirm that greater the number of rich people given to any community the better it was for the material welfare of everyone in it.

He illustrated the truth of his statement by pointing to the corresponding facts that wherever a man of insight was

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born into a community it raised the general level of knowledge of every individual within it. He maintained that whenever a person of genius appeared in the world every man, woman, and child sooner or later received from his advent an impulse towards better conditions.

On the other hand he strongly condemned those who utilised their wealth or other talents in selfish satisfaction (and such were not confined to any particular class), and stated that it was they who were at once hinderers of social progress and destroyers of their own prosperity.

But at this point the vision began to fade, and I found myself back on the ship on which I was voyaging.

Joseph Bibby

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FROM THE MANOR GARDEN [1]

NOTHING but blue and its glamour,
Nothing but sea and sky,
With a tiny strip of red houses between,
And the white ships sailing by.

And silence, that mighty silence,
Born of abysmal Deep,
The silence of Love and the silence of Power,
With only the birds' small cheep.

The sunshine glows and enwraps us,
In this enchanted place,
Where violets, grass and young growing things show
God's writing across their face.

Angel Supreme of this beauty,
Great Deva Overlord,
With Angel of Harbour and Angel of Air,
And of Fire, the Lord's own sword,

Thanks be for the Peace supernal,
Peace of the soul set free,
The Peace of the Star, of the Sun and the ONE,
The Peace of Eternity.

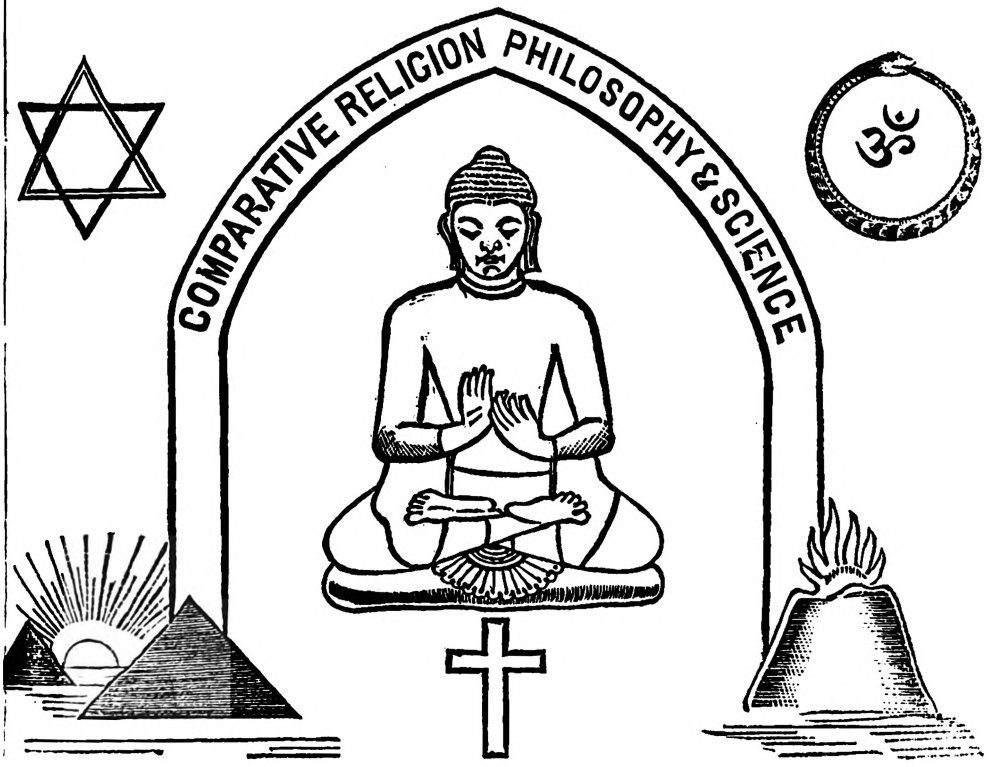
No prayer is heard in the silence,
Beauty is prayer supreme,
For it blends the vista, the seer and God
To Oneness in the scheme.

O Oneness, O Truth eternal,
Wrap us in beauty still,
And keep us for ever and evermore thine,
Till Thy Will we all fulfil.

M.

[1] The Manor, Sydney.

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OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(*Continued from Vol. XLV, Part I, p. 752*)

HYDROXYL ION, OH

THE appearance of the Hydroxyl ion, OH, is given in Fig. 14. In the centre is Oxygen, and one half each of Hydrogen floats above and below. The upper triangle is

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positive, and the lower negative. Though these two triangles of Hydrogen are separated, with Oxygen in between, they are still bound to each other, and a linking force goes through the middle of the Oxygen snake. Each triangle rotates flat, and

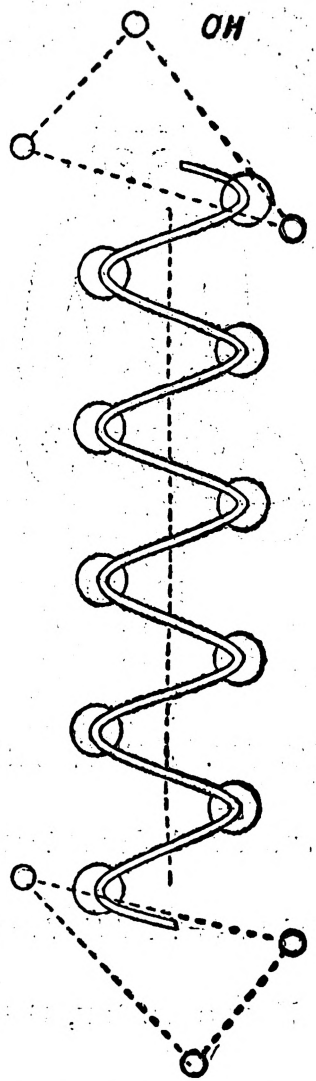


FIG. 14. HYDROXYL ION, OH

while rotating, sways a little up and down like the lid of a pot rotates before it finally settles down.

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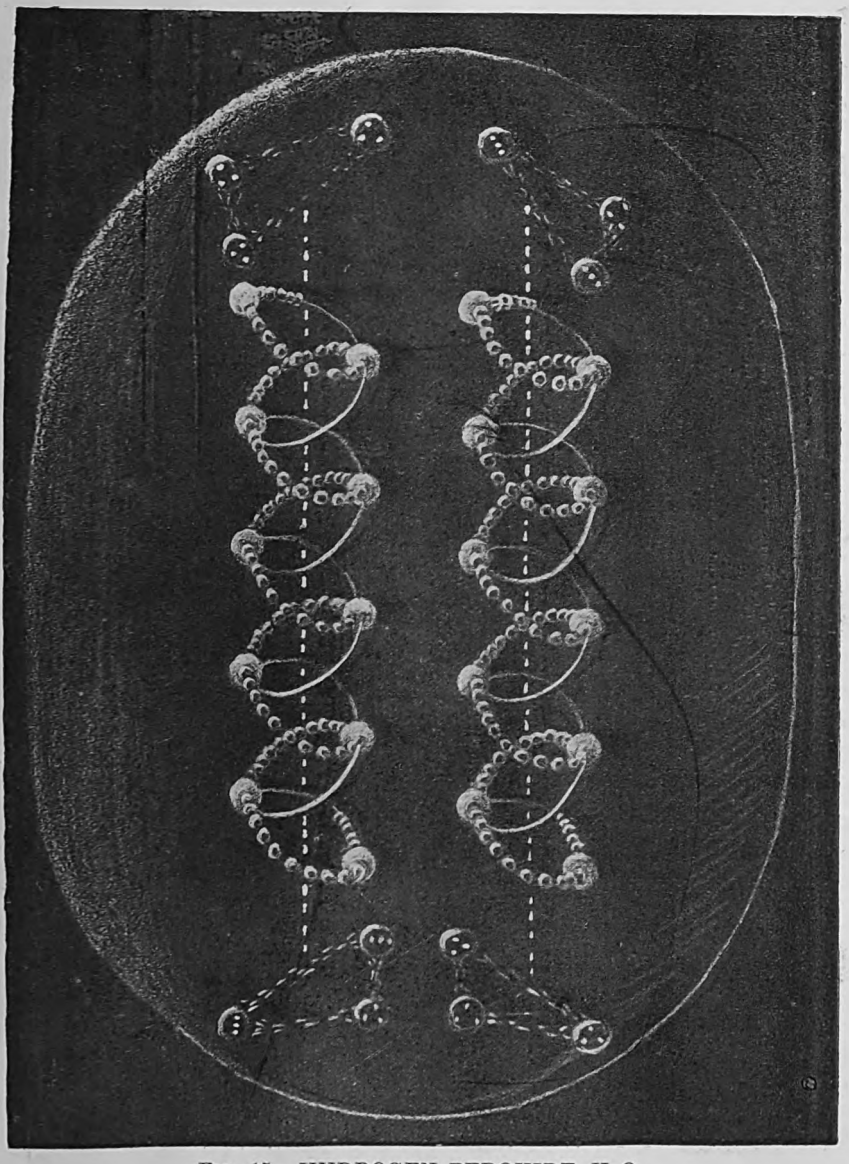


FIG. 15. HYDROGEN PEROXIDE H_2O_2

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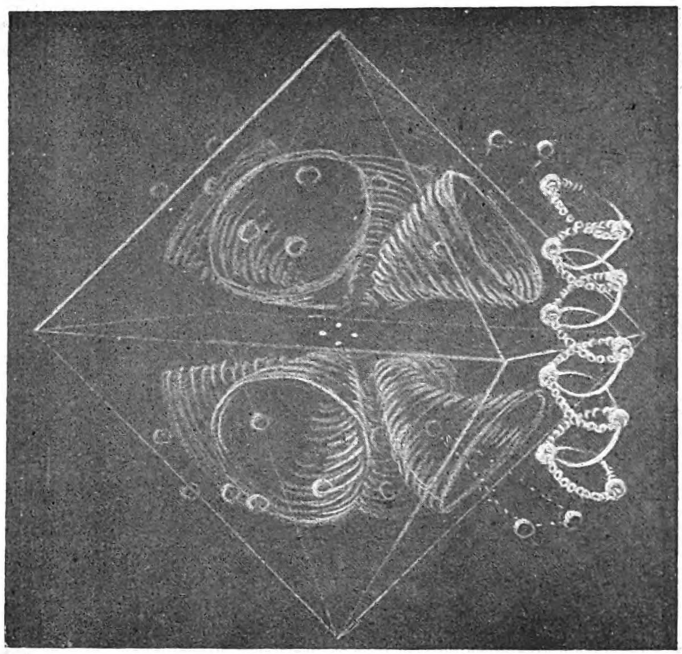


FIG. 16. METHYL ALCOHOL CH_3OH

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Hydrogen Peroxide H_2O_2

The appearance of Hydrogen peroxide is as in Fig. 15.[1] Here we have two OH side by side, except that, in the second OH, the polarity is reversed, and the upper triangle of Hydrogen is negative and the lower positive. The two OH ions do not give the impression of being attracted to each other. But, under certain conditions, one Oxygen flies off, and then the two Hydrogen triangles associated with it are attracted to the triangles of the neighbouring OH, and form H_2O Water, as in Fig. 12. An interesting question is why H_2O_2 should be unstable. Investigation showed that there was some kind of a radiation from the earth; whether this force of radiation was due to the sun or not was not investigated. But the earth is steadily pouring out this radiation, and it rushes upwards. As the radiation rushes upwards, it hits the upper Hydrogen triangles which are rotating. Usually the impact makes no difference, as the upper and lower triangles are united by the bond which goes through the Oxygen, and the impact of the radiating force is not strong enough to break the link. But it happens that, as the triangle rotates, it gets tilted sideways, and if the force from the earth hits it at its moment of greatest tilt, the triangle may be thrown off its balance, thus breaking the link with the lower triangle. Just as a metal disc can be kept revolving at the end of a jet of stream so long as the jet is directly underneath, so is the Hydrogen triangle as it rotates. But, just as, if the stream hits the disc when it is aslant, the disc flies off, so it is with the upper triangle, when the force from the earth hits it. When it is so thrown off its balance, and the Oxygen is released and flies off, that triangle at once flies to the positive Hydrogen triangle nearest to it. The positive Hydrogen triangle below then flies to its

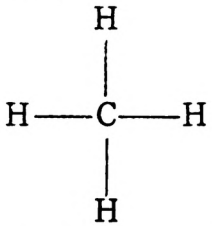
[1] In drawing each Oxygen, the artist has purposely left out the small bodies of two atoms in one of the "snakes," in order to make Oxygen more graphic.

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neighbour, the negative Hydrogen triangle of the neighbouring OH. The result is the molecule of water.

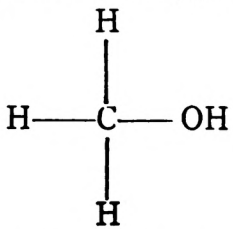
METHYL ALCOHOL CH_3OH

The conception that the Carbon atom is octohedral, and that Hydrogen is composed of six charge units (grouped in two triangles) enable one to construct easily the stereometric figure for the open chain series. Methane CH_4 (Fig. 10) showed how the four valencies of Carbon are satisfied, though Carbon has eight funnels, by the four Hydrogen atoms. Methane is diagrammatically



The usual stereometric conception of Carbon is as a tetrahedron, with the four valencies of Carbon radiating to the four sides or corners of a tetrahedron, where are attached each of the four Hydrogen atoms. But clairvoyance shows that Carbon consists of eight half-valencies four positive and four negative, radiating to the eight faces of an octohedron. The shape of Carbon does not change in the open chain series.

Methyl Alcohol is different from Methane only by one Hydrogen attaching to itself one Oxygen, thus



We have seen the appearance of OH in Fig. 14. The appearance of Methyl Alcohol is as in Fig. 16. Oxygen stands

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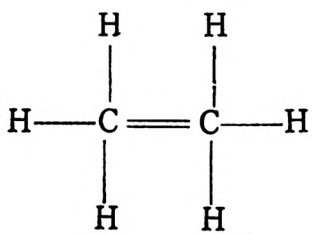
upright to two Carbon funnels,.and the two Hydrogen triangles at its top and bottom are sucked partly into the funnels.

It was noted in the course of the investigations that Oxygen has a great quality of force, and does not break up when combining so as to accommodate itself to other atoms. In the present figure, the investigator described its behaviour as being " stiff as a poker ".

Here it will be interesting to give a summary of the clairvoyant's remarks when looking at the various alcohols in small quantities of sal volatile, eau de cologne and essence of ginger. I quote from my rough notes at the time.

The investigator finds that on the whole eau de cologne is fullest of the alcohols. He remarks that there is a great deal of disintegration and re-integration continually taking place among them. Their volatile nature is evidently partly due to the substances throwing off particles and then assimilating them again, as if a couple who are married divorce and then re-marry. He wants to understand why there is this instability, for there must be a reason for this weird behaviour. He thinks he had better find out the reason if possible. He finds that the carbons attract some things; hence he asks the the question, " Is it really conceivable that there are magnetic poles to these things ? " He says that it seems as though a Carbon drew to itself certain combinations. Everything is all right so long as any particular combination holds itself steady in one position, but if the combination happens to turn round, thus presenting another pole, the Carbon throws it off with a kick, and then attaches to itself another group. The combined Carbon needs to be held still for examination as it revolves all the time.

In the open chain series, the principal characteristic is that one Carbon atom can attach to itself another Carbon atom, as in Ethane, whose formula is :



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Since Carbon has four valencies, and in each Carbon of Ethane, only three valencies are satisfied, by three Hydrogens, one valency is left, unsatisfied. By means of this unsatisfied valency, how is one Carbon linked to another Carbon? This is shown in Fig. 17. A positive funnel of one Carbon atom

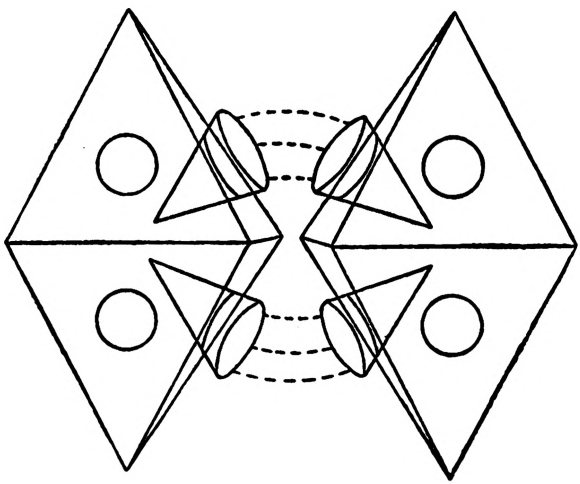
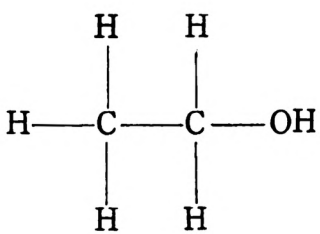


FIG. 17. TWO CARBON ATOMS LINKED TO EACH OTHER C=C

selects a negative funnel of the other Carbon, for the purpose of linking. The linked funnels cannot of course lie on one plane, and therefore the forces which link are curved.

When therefore Ethyl Alcohol is examined,

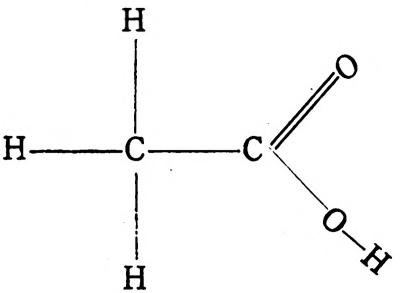


Figures 16 and 17 enable us to see how it is constructed.

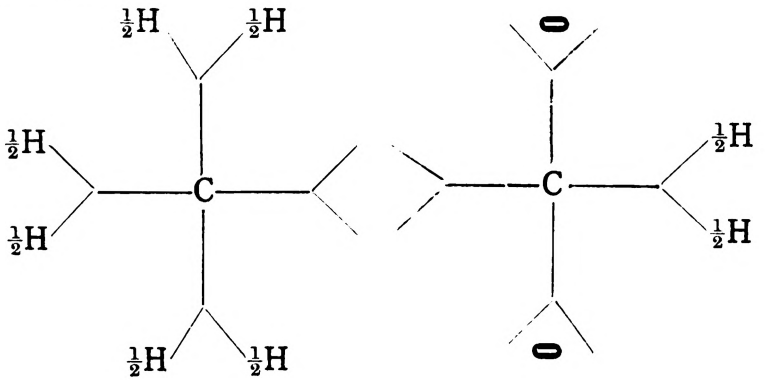
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ACETIC ACID HCO_2CH_3

The formula of Acetic acid is stated as HCO_2CH_3 or CH_3 COOH. When put in the diagrammatic form of the open chain series, it appears as



This means that, of the four valencies of the second Carbon atom, one is used up in its bond to the first Carbon atom, two are directed to one Oxygen, and the fourth to the second Oxygen. The fourth Hydrogen is not attached to the Carbon, but to an Oxygen, whose valency is two ; one of them goes in the bond to Carbon, and the other in that to Hydrogen. When it is realised that a valency of Carbon is distributed into two half valencies, one positive and the other negative, the structure of Acetic acid becomes simple. Stated in the usual form, but making each valency of Carbon to consist of two half valencies, it is,

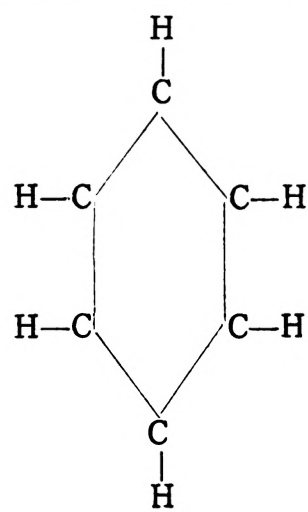


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This odd looking formula is perfectly clear, if one holds in one's hands two octohedra, placed side by side as in Fig. 17. The first Carbon with its three Hydrogens is similar to Methane (Fig. 10) so far as the three Hydrogens are concerned. In the second Carbon, the position of each Oxygen is as in Methyl Alcohol (Fig. 16), that is, upright and at right angles to two funnels. (In the formula, to suggest this, the symbol O for Oxygen is placed horizontally.) The Hydrogen floats, as two half Hydrogen triangles, over the two remaining funnels. Though these two half Hydrogens float over two Carbon funnels, and are so to say satisfied, yet owing to the proximity of an Oxygen to each of them, they are pulled towards the Oxygens and so are restless.

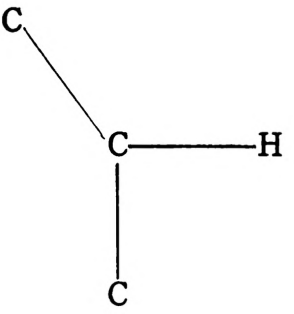
BENZENE

Benzene is the first member of the closed chain or ring series. It consists of 6 Carbons and 6 Hydrogens and is represented diagrammatically as follows:

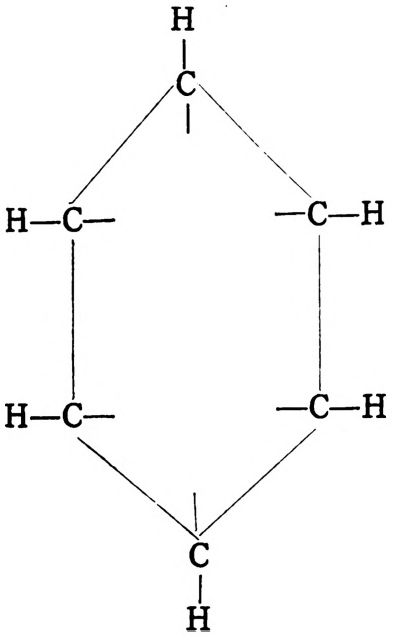


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When we look at any one Carbon atom, we find its relation is



Of the four valencies, three are satisfied, one by Hydrogen, and two by two Carbons. But what has happened to the fourth valency? Some chemists have suggested that the fourth valency is directed inwards, thus



This conception satisfies the requirements of Carbon, for each Carbon atom reveals all its four valencies, though only

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three of them are satisfied. What has become of the fourth unsatisfied valency which has gone inwards? This hypothetical conception of Benzene finds its justification when Benzene is examined by clairvoyance. Its appearance is somewhat as in Figs. 18 and 19. We must remember that no model can even adequately represent the reality, since first the distances between ultimate physical atoms and between groups of them and their relative sizes cannot be correctly represented in any model, and secondly each funnel which looks solid is not solid at all but only a whirlpool of force created by the ultimate atoms as they revolve.

Before we study Figs. 18 and 19, it must be remembered that a Carbon atom is composed of eight funnels, radiating from the centre to the eight surfaces of an octohedron. Of these eight funnels, four are positive and four negative. The funnels are linked in pairs of one positive and one negative

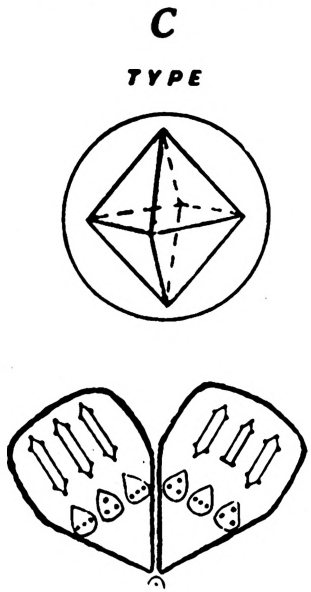


FIG. 9

funnel, and the link is one ultimate physical atom which stands midway between the bases of the funnels (Fig. 9).

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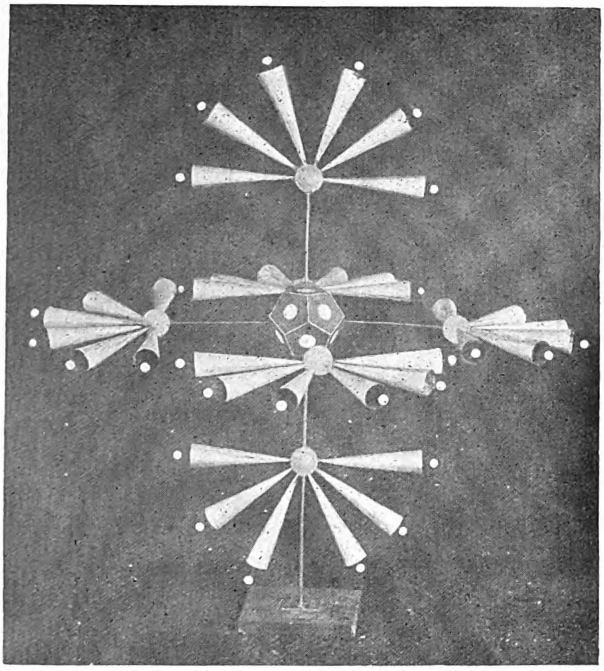


FIG. 18. BENZENE C_6H_6

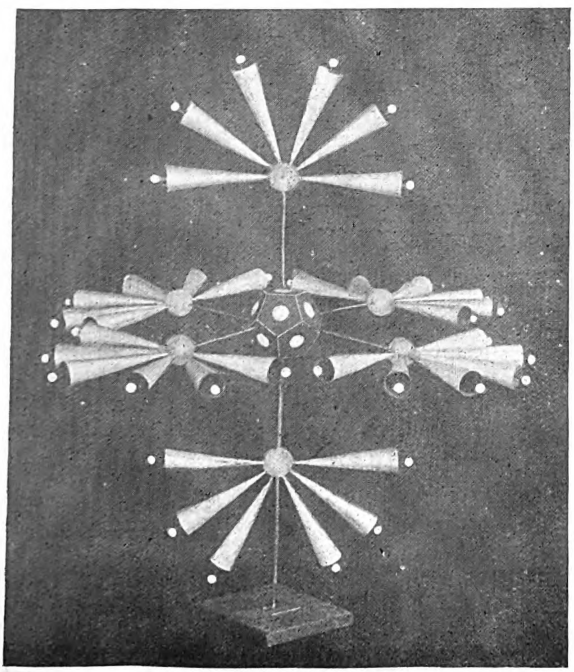


FIG. 19. BENZENE C_6H_6

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When Benzene is made, the 6 Carbons composing it undergo ionisation. Two funnels from each Carbon are released to make the centre of the molecule. These lose their funnel shape and become spheres. The 12 spheres thus made revolve, and are, relative to each other, at the 12 faces of a dodecahedron. Consulting Fig. 9, it will be seen that each funnel consists of six bodies, the positive of 6, 6, 6, 3, 3, 3 ultimate atoms, and the negative of 6, 5, 6, 3, 3, 3 ultimate atoms. There is one solitary atom which links the two funnels. When each funnel becomes a sphere in Benzene, the groups within a funnel become spherical; they take the position of two interlaced triangles (6, 6, 6 making one triangle and 3, 3, 3 the other) as in Hydrogen, except that the triangles are not quite so elongated. The six linking atoms of the 12 released funnels appear at the centre of the dodecahedron as the grand centre of Benzene; they float loose, and do not combine.

The six funnels of each Carbon atom take their places at the six corners of an octohedron. They arrange themselves fan-wise, each pair linked by an ultimate atom.[1] As is always the case with the linking atoms in Carbon, the three at each corner of the octohedron do not combine, but are loose. Over the mouth of each Carbon funnel floats one large unit of Hydrogen.

Thus we see that in Benzene, each of the three valencies of each Carbon are satisfied by Hydrogen, and the fourth valency, which some have postulated as going to the interior of the molecule, does actually do so. It is noteworthy that the pair of funnels, which each Carbon contributes from the corners, and which revolve as spheres, are all the time pulled to the six funnels at the corner. Though the 12 groups which make the dodecahedron are revolving, yet all the time

[1] This is not shown in the model. The three loose ultimate atoms at each corner are represented in the model by one sphere supporting six funnels.

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there is an attraction between a pair and its six brothers at the corner. Should anything happen to upset the equilibrium of the molecule, each pair reverts to funnel form and flies to its brothers, carrying the linking atom with them, and all eight funnels combine to make the Carbon atom of octohedral form.

(*To be continued*)

THE PATH

SEEK ye the Path that leads to God?
Then seek it with thy love, for nothing else avails.
No riches, nor great learning, nor thy wit
Can lead ye to the Lord without this love.
For having love, ye give all to the world
And do not try to profit by thy gain.
The Lord exacts one toll to come to Him,
And that is that ye serve the world He loves:
The world which is a part of Him.
So if ye love the Lord, ye then must love the world.
Seek ye the Path in humbleness and faith.

HELEN M. MANN

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CHINA'S NEW RELIGION

By THE REV. C. SPURGEON MEDHURST

THE Chinese have a greater resiliency than most peoples. They are a wonderful race, and anything we may do for them we are doing for ourselves, as there is undoubtedly a wonderful future for them ahead. It is not necessary to dive into their past to substantiate this assertion. A mere bowing acquaintance with Chinese history is sufficient to know that again and again when misgovernment has become unendurable the people have risen, thrust out the misrulers, and reformed the country under new management. At the moment political affairs in China have reached their nadir. The government in Peking to whom the Ministers and Envoys of the Powers are accredited, consists, to quote the editor of *The North China Daily News* of

> a row of marionettes holding barren rank as ministers by the suffrance of provincial militarists.

It has had seven Premiers in twelve months. In fact China has twenty governments instead of one. And it is just in the midst of this political chaos that a spiritual cosmos emerges.

In the winter of 1920 a certain Mr. Lui belonging to the army in Shantung was amusing himself in his home with the planchette. "Shall I have a son?" "When shall I have promotion?" and so on, and so on. But there was a power behind the planchette more serious minded than Lui Min-tseng. To his amazement it wrote a book purporting to be from the Great First One. *The North Pole True Scripture* was the title,

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The Chinese planchette is different from that known in the West. It writes on a tray of sand, or else a brush is attached to the end of the stick, hung from a beam above, and the writing is made on long strips of paper.

I have no translation of the communication made to Mr. Lui. The full Scripture is said to be now in process of being given in Italy in French, and its component parts will be assembled in about twelve years, but a Catechism of the new Religion China is adopting has been published. Mr. Lui when he received *The North Pole True Scripture* put the planchette aside. It ceased to be his plaything, and after meditating on his experience for a year he founded the *Tao Yuan*, which I would suggest may be rendered as "The School of Creative Thought". The Catechism is as follows: (The translator is Rev. F. S. Drake, an English missionary.)

What are the objects of the Tao Yuan?

The object of the *Tao Yuan* is the equal cultivation of the inner life and its outward expression. Generally speaking the cultivation of the inner life consists in meditation, and the cultivation of its outward expression consists in philanthropic work.

What are the advantages of meditation?

Meditation purifies the heart and moderates the passions. It is the root of the cultivation of character and of the salvation of men. This the understanding all know.

What is meant by philanthropic work?

It is to carry on without being emulous of vainglory, all kinds of merciful work, in which teaching and feeding (the needy) are regarded as of equal importance.

The Way (Tao) of which religion does the Tao Yuan teach?

It teaches the Great Way of the source of all things.[1] It does not enquire what the advantages of any particular religion may be; but does its utmost to help each.

[1] I would rather render this. (It teaches). The Great Creative Thought, the root of all that is.

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How did the Tao Yuan arise?

It was established by men influenced supernaturally by God by means of the planchette.

Who is the God worshipped by the Tao Yuan?

He is the Primeval Father[1] together with the Founders of the Five Great Religions: Christianity, Muhammadanism, Confucianism, Buddhism and Taoism. (But this merely complying with the general way of expression used by the world throughout history. In reality he is Boundless Spirit: He is just the Primal Source of Life.)

Who is the Primeval Father?

He is the Primal Progenitor of the Universe; the source of the Great Tao[3]. God also is a term of respect used by mankind. We must not regard (this Being), according to the styles given to men, as father, grandfather, great-grandfather, great-great-grandfather, monarch, king and emperor. It is easy thus to take a mistaken view of the great Tao.)[2]

Has the Tao Yuan any other functions?

The *Tao Yuan* is purely an organisation for preaching the moral life, and for carrying on philanthropic work.

There are eight other questions and answers in the catechism but the above comprise the original text given by the planchette.

This movement is well organised. In each "centre" there are six courts. A Tao Yuan "centre" has its equivalent in a Lodge of the Theosophical Society. There is the Court of the President, the Court of Meditations, the Court of Planchette, the Court of Worship, the Court of Scriptures, the Court of Philanthropic Works, and all day old gentlemen in silk gowns and serious looking young men may be seen going in and out. Dignity and orderliness characterises every procedure. Yellow silk curtains hang before each entrance, and

[1] "Ancestor," is nearer the original.

[2] Creative Thought.

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in each court there is a portrait of a sage or divine being. The portrait of God, drawn with chalk on dark coloured paper, shows a very old, old face emerging from misty circles. It bears the inscription "True drawing of the most Holy Primeval Father". There are also many spirit pictures such as Spiritualism has made familiar, delicate flower pictures, as well as specimens of Chinese penmanship, or "curious sack-like objects which represent Buḍḍhist monks in meditation". Some objects bear a signature attributed to the Lord Buḍḍha, others are supposed to be signed by the Christ. This latter signature is a triangle resting on its base.

Before the planchette, with its tray of sand ready for use, there is an altar with candles, incense, and offerings of varied grains, as well as a small perfumed lamp. The altar is draped with silk, and there is dignified ceremony before the planchette is consulted. It must be noted that all this is quite new in China. The planchette has long been in use in certain temples, but it has only been used as a sort of fortune teller.

It is not considered correct for anyone to leave their own religion to enter the *Tao Yuan*. The *Tao Yuan* is not a new religion. Its members believe each of the five Religions to have come from God, and students are divided into two groups, students who are specialising in one religion, and students who are studying them all without discriminating in favour of one as against the other. Philanthropic work of all kinds occupy the members who are giving freely of their substance and time—feeding the poor, teaching trades to the inefficient, and so on. In Tsi-nan-fu, the capital of Shantung, the *Tao Yuan* has built a home for housing and educating 200 cripples. Centres are being established all over China, and the movement is spreading, especially among the official classes.

Never in Chinese history has there been anything like this. It is true that in China religious rivalry has been less keen than in some other countries, but the Confucianists have

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written bitter anti-Buddhist satires, the Emperor Tsin (249 B.C.), the builder of the Great Wall burned all the Confucian books and tried to destroy the faith, the Muhammadans have always been a people by themselves, and the Christians also have been a group apart, very much connected with foreigners. Now there arises the *Tao Yuan*, and the five Religions become five precious stones in one signet ring. What does this portend?

The weak points in the whole movement appear to me to be a lack of homogeneity, no super-doctrine to weld the various religions into a natural whole and the natural credulity of the people. No strong intellectual leader appears to have arisen. The movement is emotional. On the other hand it is proving an ethical force in corrupt officialdom; and its main stress is the service of man. Have we not here a phase of Theosophy self-sown as it were—there is no branch of the Theosophical Society anywhere near where the *Tao Yuan* began, and no members of the Theosophical Society in China capable of exercising any directing force in regard to it—or sown by some hand unseen? What does it signify? Is it an effort to bring China into line with the world preparation for the coming World-Teacher? I cannot say. I am writing from Australia, and can only consider the movement through the eyes of others, but it seems to me a movement of the greatest importance to the future well-being of China, and therefore of intense interest to all who can see a little beyond the daily stories of the average daily press. Its future of course will depend wholly on the kind of leadership it receives.

C. Spurgeon Medhurst

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THE WORK OF THE BRAHMAVIDYASHRAMA[1]

By C. JINARĀJADĀSA, M.A.

I am glad to be at this social gathering, as I consider the work of the Brahmavidyashrama of the very greatest importance in future Theosophical development. One reason for organising the Ashrama was to provide a means of giving that central standpoint towards the problems of life, which is necessary for a properly balanced outlook and exposition, to those who were to become workers in the Theosophical field. This may be called the standpoint of Buddhi; and since we must approach Buddhi by arranging the facts of the mental world, the aim of the Ashrama is to select suitable facts from all the great departments of life (mysticism, religion, philosophy, art, science) and group them in such a way that they not only provoke thought, but awaken that fundamental sense of unity which is recognised by the Buddhi.

Such a work of unification as the Brahmavidyashrama aims at can only proceed very slowly. It will require many years before we shall be able to see how best to present the facts to the students. The work has begun well, and I am sure each of you who has had regular connexion with the work will have benefitted by what you have studied. It is not so much the amount of knowledge you have gained that is the value of the Ashrama, but that adaptability of mind, that

[1] An address at a social gathering of lecturers and students of the Brahmavidyashrama, Adyar, held under the Banyan Tree, January, 1924. See also p. 81 [March].

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keen inquisitiveness into Nature's problems, which should characterise the Theosophist. We must not only have the emotional attitude to life, but the "cold" attitude of science. We must sharpen the mental instrument, while we are strengthening the faculty of Buddhi as an instrument of cognition. This sharpening will enable the Buddhi to manifest through the brain. In this respect the impersonal attitude of science is of great benefit.

One of the great handicaps to our work at Adyar is want of room. I thoroughly appreciate Dr. Cousins' scheme of making art collections. I have myself a dream of a new type of museum. Such as I have seen, and I have seen many in my travels, are restricted to their own country, with a small section devoted to outside things. I should like at Adyar a suite of rooms in which we could have articles exhibited from each National Society, by means of which students could study human civilisation both past and present in various places. We do not want to give the fulness of knowledge, but rather the synthetical attitude to the problems of humanity, so that we require representative collections rather than detailed ones.

The Ashrama idea is bound to spread in the world, because people who are at all trying to understand the big problems of humanity as a whole feel that neither religion, science, art, literature nor philosophy individually will help them to come to complete understanding. There are to be found in each country a certain number of people who are seeking for a unified conception of life, and that means a unified activity. At Vienna we found an individual dreaming of a world-university. A similar idea is taking shape at Brussels. Tagore's Vishvabharati embodies the same concept. This same general symptom is evident where people feel that with the changing of the world there must be a unified conception of human activities. Our Ashrama idea is in some ways the synthesis of these unified conceptions,

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because we take into account what they do not, the invisible. They will deal with the visible realms, and not with the occult, while a characteristic of our Ashrama is bound to be the recognition of the occult.

I hope each of you will feel that there has been evoked in you a desire for knowledge, which is one of the greatest helps in understanding the problems of life. Dr. Cousins has told us of how he had to fall back upon his own inner Ashrama in an emergency. It is just that faculty which we hope the Ashrama will develop in its students. This visible Ashrama here at Adyar is only a pointer to your inner consciousness, helping you to realise that within yourself is the Way, the Truth and the Life; in other words, that wisdom is not a matter of something given to you, but of something discovered by yourself. Knowledge can be given to you by the Ashrama in the most attractive way, and in a manner that puts the least number of obstacles in the way of the discovery of your own wisdom; but all the time the aim is not to give you knowledge, but to awaken you to wisdom. Happily there are very helpful circumstances in this Ashrama. The whole atmosphere of the Theosophical Society and its workers is one of the most valuable assets to the student. You will only realise when you go away from Adyar how much easier it is to understand certain problems in this atmosphere of peace than elsewhere; and I hope the memory of this inner aura of Adyar will help you to make of your outer circumstances elsewhere a centre like Adyar itself.

In these earlier formative years of the Ashrama there is bound to be one difficulty. There is so much outer work to be done that many who would like to be regular students have at present to devote themselves to action which is so supremely necessary just now. A time may come, however, when we shall have a large body of workers trained in the various departments, and the specialists may then be able to devote

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themselves both as teachers and students to the work of the Ashrama. Meantime nothing is lost fundamentally from the vigour of the Ashrama because you have as yet to rely on only a few teachers. Everyone who comes to the Ashrama can add a little bit of teaching, because each, though he may be a learner, has at least already learned about some one thing the knowledge of which he can give to his fellows. Hence when we find that a student has some knowledge, we at once put him down for lectures. We have no mechanical professors: you are all both teachers and students.

I value the work of the Ashrama highly, because it seems to me absolutely essential in orienting the world rightly towards the big problems of humanity. While the various branches of knowledge will go on developing and adding facts which daze the mind with their number, it is essential that the world should be given a central standpoint towards knowledge. The moment you get that central standpoint, most of the doubts which beset the individual begin to fade. The supreme value of starting on your own journey to wisdom lies in the fact that whatever is the action you have to perform in life, it is done cleanly, without hesitation, with directness; and while there may be mental doubts, it is something to be sure of your own inner foundation from which you can survey life. It does not matter how much we do not know, so long as we are certain of fundamental things, particularly the knowledge of yourself as an indestructible entity on your own eternal basis of existence.

The Brahmavidyashrama will fulfil in these days what the Ashramas did in the past, when teachers and pupils sat under such trees as this. The aim of the teacher always was to evoke the synthesis in the pupil, and when once the pupil feels born in him this Divine Wisdom, he can stand in the world not only as a man of wisdom but as a man of clean, swift and divine action.

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All these dreams of the Ashrama will come true one by one. Meantime let us not forget that since behind the ideals of the Ashrama are the great future ideals of humanity, the enthusiasm we give to its work to-day will help to make possible the shining of more light to humanity. This ideal Ashrama is a great blessing to humanity. Smallness in numbers does not matter. The ideal shines out and affects the world.

C. Jinarājadāsa

FAILURES

WHEN we have striven hard 'gainst odds for us too great,
And failed to maintain endeavour's high estate,
Though men deride our fall, and point with scorning hands,
The Master knows,—knows all, and understands.

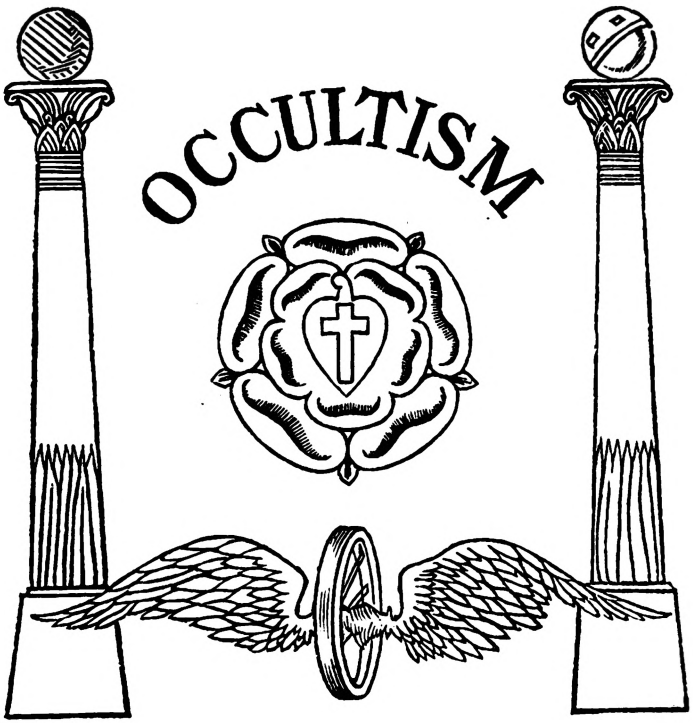
When wandering in search of false illusive bliss
We stumble helplessly into that dark abyss
Where senses' rule holds sway; though men cry out our shame,
He knows, He understands, He does not blame.

Yea, though through our offence they take His name in vain,
And loud-voiced fools and knaves the holiest profane,
Our all too late remorse His strength to bear He lends,
Because He knows,—knows all, and comprehends.

Such failures in His eyes are steps by which we climb
From death and darkest night to light and life sublime;
Each outward seeming fall our inner strength expands;
He knows our efforts, and He understands.

D. H. S.

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THE LIVES OF ALCYONE

I

THE work of the band of Servers has perhaps rarely been more arduous than it was in the early days of the Fifth Root Race. Those who have read *Man: Whence, How and Whither*, will remember how the great Lord Vaivasvata Manu led forth His selected band from Atlantis before the great catastrophe of 75,025 B.C., and moved them first to Arabia, and then, after long trial there, to the shores of the Gobi Sea in Central Asia. Slowly, very slowly and gradually, He made His dispositions as befitted one who works for the far-distant

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future, who moves nations like pawns upon the board, who has centuries before Him for His combinations. The White Island of Shamballa was even then the centre from which He operated, though the great city whose streets radiated from it like the spokes of a wheel was not to be built for thousands of years yet.

At the period when our history opens—in round numbers seventy thousand years before Christ—the community numbered perhaps seven or eight thousand people, living in several villages along the southern shore of the inland sea. The Manu, as King, lived upon the island and was rarely seen on the mainland, which was governed on His behalf by His son Jupiter. The scheme of government was largely patriarchal, and the five sons of Jupiter all bore their part in it under Him. His eldest son, Mars, ruled one of the villages, and had built for himself there upon a little hill a large and pleasant house in which he resided with his wife Mercury—a house surrounded by great trees and wide lawns upon which he gathered together his villagers when he desired to address them or to promulgate his laws.

Into this spacious patriarchal life was born our hero Alcyone—in close relation even seventy thousand years ago with those two who have since become the Great Masters who inspire the Theosophical movement—their child in the flesh then, as he is their child in the spirit now. Through all these lives since then he has never wavered in his steadfast allegiance to them, and now he treads the Path which they have trodden, he draws near to the goal which they have already attained. Little knew he of all that, when he played so happily seventy thousand years ago in that beautiful garden overlooking the sea, with his brother Sirius and his sister Mizar—companions tried and true, whose love for him has lasted through the ages, ever waxing, never waning—comrades who stand beside him still, who will be with him unto the end.

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He was a handsome boy away there in the long ago—with aquiline nose and flashing eyes—rather like the most aristocratic type among the Arabs or the Pathans. He lived much in the open air, for that was the wise custom of the time—the insane practice of herding together crowds of growing boys in ill-ventilated school rooms not having been yet invented. Mars engaged as tutor and companion for his children the character to whom we have given the name of Rosa—male in that birth, though the cognomen sounds feminine—the studious and learned son of Ronald, the friend of his father Jupiter. But whenever the weather permitted it (and it must be a *very* bad day before the children would agree that it did not) the instruction was given during rambles through the park which surrounded their home, or in the woods which covered the neighbouring hills.

In this way the boys grew up healthy as well as happy, and when Alcyone reached marriageable age he was a daring rider, a fine swimmer and a tireless pedestrian, as well as a skilled reciter of the strange old poetic legends and invocations which were the popular literature of the time. Boys and girls were brought up together, and learnt the same physical exercises, though the girls were expected to know something of household matters as well—of cooking, weaving and the healing art. Choice in marriage was free, but subject to a right of veto by the Manu—which, however, was practically never exercised. The brothers Sirius and Alcyone fell in love with two sisters, Vega and Leo—both of them friends who have been faithful through the ages, and still stand beside them in unfailing love and loyalty. In the life under consideration these two sisters were their cousins on their mother's side, and grand-daughters of the great chief Corona.

So large was the rambling palace which Mars had built, that his sons did not leave it when they married, but just brought into use fresh sections of it or added a room or two as

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required. A very happy family they were, Sirius and Alcyone being specially inseparable. They acted as lieutenants for their father in much of the work that had to be done, superintended the cultivation of his vast estate, and the improvements which he was perpetually planning. In this busy life years slipped by almost unnoticed, and a sturdy family was growing up round each of the brothers. Mizar, meanwhile, had left the ancestral home to marry her beloved cousin Herakles, and they also had five children ; but intercourse was constant between the families, for their villages were but a few miles apart.

The Manu had now grown very old, and He knew that the time was drawing near when for the good of the race in His charge He should take another body, so that it might begin again on a higher level. To this end He sent for His chiefs—Jupiter, Corona, Mars and Vajra, and gave them certain instructions, forewarning them of what was to come—that the race would be all but exterminated by savage nomads from the north, and that they must make arrangements to save a few chosen children, through whom it could be continued, by the same egos over again, but in bodies a little more suitable. So the chiefs returned to the mainland, commissioned to make a selection among the children, and send a limited number over to the White Island for safety, to dwell in the Temples there, in the very aura of the great Kumaras and Their glorious Court of Devas—the Angels of the Elements, the true Rulers of the destiny of the world.

Alcyone and Leo had by this time four children, all of them great souls who have since become Adepts. Their daughters were Surya and Brihat (He who is now the Bodhisattva, and the Master whose vehicle He took in Palestine) while their eldest son was Uranus, and their baby Neptune. All four of those were chosen by the patriarchs, but of the children of Sirius and Vega only baby Pearl was taken. Little Hector, the younger daughter of Achiles, was

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the only other one selected from the great household of Mars; but Herakles and Mizar had the honour of contributing two—their youngest boy, Fides, and their youngest girl, Pindar. The three little boys of Athena and Lyra were all taken, and the three daughters of Castor and Helios. Elsa and Crux gave a son Polaris and a daughter Cygnus; and Elektra, the only son of Bee and Viola, was added to the band. All these were quite young; but three older children, belonging in reality to an earlier generation, were also included—Vulcan and Venus, the twin children of Appollo and Osiris, and Pallas, the younger brother of Vega and Leo. Pallas was a big boy, and when he obtained an inkling of the object of the segregation, he begged earnestly to be left behind and allowed to fight; but he was sternly repressed and told that he must go over to the island to take care of Venus, whom he had long worshipped from a distance. He had no option but to obey, and he received his reward in the shape of the Manu's permission to marry his lady-love at an early date. Capella—the youngest sister of Herakles, and little more than a child herself—was put in charge of the party, and promptly arranged to divide the responsibility by herself marrying Vulcan, the oldest of the boys.

As soon as the children were safely settled upon the island, the destruction which the Manu had foreseen fell upon the villages upon the mainland. The Turanian hordes swept down in overwhelming numbers upon the Aryans, and after a brave and most determined resistance massacred the entire colony. By order of the Manu all articles of value had been buried so that the savages could not find them, so that the victory which cost them so dear proved absolutely barren; their traditional fears prevented them from making any attack upon the White Island; and as a bare moiety of their army, spiritless, bootyless, mutinous, crossed on its way home the desert to the north of the Gobi Sea, a terrible sand-storm arose

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which suffocated whole regiments of them, so that only a shattered and panic-stricken fragment of the mighty host ever reached again the plains of Tartary, and for some thousands of years the salutary lesson was remembered, and the Aryan colony was left in peace.

It is interesting to note how absolutely the Manu looks upon everything that happens only from the point of view of the plan as a whole. The massacre of His new race is to Him by no means a matter of regret; it is a necessary part of the scheme; and He so explains this to His followers that they account it an honour to co-operate in the work. We observe, not only on this but on many other occasions, that physical death is not regarded by the Great Ones at all as it usually is in the outer world. Our modern tendency is to consider it as the greatest of all evils, to inflict it as the ultimate and most terrible punishment; those Leaders, who know so much more than we, account it merely as an incident in the work which is being done, or sometimes as a reward for a piece of work well performed. Well indeed would it be for us if we could acquire this attitude of the Masters of the Wisdom, if we could "watch with larger eyes" and see the truth which lies behind the illusory outer appearance. Then we should repose in utter trust upon the wisdom of the Power Divine, knowing that

> It slayeth and it saveth, nowise moved
> Except unto the working out of doom;
> Its threads are Love and Life; and Death and Pain
> The shuttles of its loom.
> It maketh and unmaketh, mending all;
> What it hath wrought is better than had been;
> Slow grows the splendid pattern that it plans
> Its wistful hands between.

II

The Aryans who had been slain in the Turanian foray had met their death cheerfully and even joyously, for the

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Manu had promised them that those who died for the infant race should speedily be re-born in it in better vehicles; and He soon began to make arrangements for the fulfilling of this promise. As soon as they were established on the island Vulcan and Capella were married, simultaneously with Pallas and Venus; and so in a year's time there were additions to the flock under their superintendence. Some twenty-two little people grew up together very happily, and when they attained marriageable age they paired off naturally enough.

When the appointed time came, the Manu laid aside His worn-out body, and was born afresh from Saturn and Surya, twelve years after the massacre. Mars and Viraj quickly followed Him as brother and sister, while Jupiter, Selene and Corona appeared as the children of Elektra. As these in turn grew up, further intermarriages afforded opportunities for the rebirth of Alcyone, Mizar, Herakles, Sirius, Rama and Apollo, and soon the descendants of Saturn and Surya grew into a considerable clan, in which those who had lost their lives in the massacre gradually re-appeared in bodies more refined than those which they had resigned. Thirty-two years after the flight to the island, our hero was born as the eldest son of the Manu, and not long after that the young community was again transferred to the mainland. The Manu decided to restore and occupy the very house which Mars had built for himself in his previous incarnation, so that Alcyone was for the second time brought up in the same place and under the same conditions—almost with the same companions. His uncle Mars shared for some years his father's house, and so his cousins, Herakles and Mizar, were always with him; Apollo, previously his uncle, was now his younger brother; while Sirius and Rama, who had before been a brother and an aunt, were now cousins living next door, and therefore always of the party.

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Even at this early stage the Manu had in mind the plan of the splendid city that was to bear His name in future ages. Its actual construction was not commenced until after another great massacre some thousands of years later; but He had already in His mind the scheme of the radiating streets ten miles in length, from every point in which the White Island should be visible. He made no attempt as yet at the erection of the mighty buildings which were to line these thoroughfares; but He did decide upon their direction, and at the remote end of each He set up a huge trilithon, somewhat like those at Stonehenge, and beyond these in each case a small temple, scarcely more than a shrine. The streets eventually were to spread out from the shore like the sticks of a fan; but at this time no streets existed—only seven radiating paths, running over the downs and through the forests, and at the end of each such an erection as has been described. But the members of our clan were instructed to visit one of these shrines each day in turn.

At dawn they bathed and took their first meal; soon after that was over they all met together at the house of the Manu and started out in procession along one of the paths. As they marched, they chanted poems composed for them by the Manu—chiefly invocations calling down upon themselves and their future home the blessings of all the spirits of earth and air, of water and of fire. Thus marching and singing they made their pilgrimage to the shrine of the day. When they reached it certain prayers were recited, and the clan rested for awhile, before reforming their festal procession for the return march. By the time that they reached home it was already noon or later, so their midday meal was immediately prepared. After they had partaken of that, it was usual to rest for a time, and then to spend the remainder of the afternoon in such agricultural labour as was necessary to provide for the small wants of the community, or in whatever other work the chiefs decided to be desirable.

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Thus it will be seen that fully half of each day was devoted to what we must regard as a religious exercise, though from another point of view it might be considered recreation, as all the people enjoyed it greatly, and anyone who was kept at home by illness, accident or some urgent duty felt himself much ill-used. Little children clamoured to be allowed to go, long before they were strong enough for the twenty-mile walk, and regarded it as a kind of "coming of age" when they at last received permission to join the procession. Alcyone, when very young, gained great popularity among his fellows by persuading his father to let him organise a band of children who might be allowed to march a certain distance with the procession, and then play about until they could join it again on its return—he undertaking, as captain of the band, to be responsible for the safety and good conduct of the party of juveniles. It was surprising, however, at how early an age the young people could do the whole distance without fatigue. As they took the paths in regular order, it will be evident that they achieved the seven pilgrimages in just a week, and visited each shrine once in the same period of time, the idea being the magnetisation of those paths which were to be the streets of the remote future. This daily twenty-mile walk indubitably did much to keep the community in good condition, and they apparently found no difficulty in getting all necessary work done in the remainder of the day.

The Manu evidently attached great importance to the impression made by the invocations, the regular rhythmic chanting and the atmosphere of joyousness. The invocation undoubtedly had the effect of attracting certain orders of angels and nature-spirits; and not only of attracting them at the moment, but of making for them a sort of permanent line of attraction, or perhaps it may be better expressed as a line of least resistance, along which all angels and nature-spirits at any time passing in the neighbourhood would find it natural

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and easy to travel—such travel of course itself steadily increasing the magnetisation. The regular rhythm and the chanting had their own part to play in this work, in establishing what might be called a habit of vibration in the ether and in the astral and mental matter—the effect being to make order and regularity easier, and disorder and irregularity more difficult and therefore less likely, whether in thought, emotion or action, along this established route. The spirit of joyousness upon which so much emphasis was laid naturally tended to reproduce itself, and consequently to establish that state of mind as a general background for the future inhabitants.

As Alcyone grew up, he was able more and more to share his father's work, and finally to take a great deal of it off His shoulders. At the age of nineteen he married his cousin Osiris, and presently had the great joy of welcoming as one of his children Mercury, who had been his mother in his last life, and had indeed been associated with the whole of his existence as a human being, for He was present at his individualisation from the animal kingdom. Other friends began to gather round him, some as his own children and some in the families of Sirius and Mizar, of Herakles and Aurora, of Apollo and Rama; indeed, before he left the physical plane practically the entire group of Servers was again in incarnation.

Even then the community was but a small one, and lived like a large family rather than a tribe—a simple open-air life in which all alike worked at whatever had to be done, adapting to their use whatever nature provided, and ingeniously making for themselves such tools as they needed; though a number of such things had been buried before the massacre by the order of the Manu, so that they were fairly well equipped in this respect. Their position was practically that of pioneers in a new country, but they had the advantage of the houses and roads constructed before the massacre; also a great deal of the surrounding country had previously been cleared and tilled,

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and though everything had run wild in the intervening years, it was by no means so difficult to deal with as actual primeval forest would have been. They had the traditions of a highly-civilised nation, and the Manu set high ideals before them, showing them how to produce the best effect with the limited means at their disposal. They were to a large extent isolated from the rest of the world (which indeed was the Manu's object and a necessary part of His scheme) but this had its advantages as well as its disadvantages, for it left them plenty of land, plenty of room to grow, and made them self-reliant and capable.

When the Manu attained the age of seventy, He chose to retire from the cares of office, and handed over the reins of government to Alcyone as His eldest son. Our hero was then just fifty, and he filled the position of leader of the little community with honour and dignity until his death at the advanced age of eighty-five, when he was succeeded by his eldest son Siwa, himself already well advanced in years. This incarnation may be regarded as important to those who took part in it, for in it we notice a definite interference on the part of the Manu with the ordinary intervals between the lives of His followers—for we see that He found it worth while to bring them back almost immediately for the benefit of the Race which He was engaged in founding.

III

We are making no attempt, at this stage, to give a consecutive history of our hero; we simply note his appearance when we happen to encounter him in the course of investigations undertaken for quite other objects. We overleap some ten thousand years from the life last mentioned, and come down to what may perhaps be regarded as the final step in the foundation of the Root Race. More than once before, what

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looks like a tentative or abortive commencement had been made, and after a few centuries of growth the Race was swept off the face of the earth by an inrush of savages, just as an artist might erase an outline in order to try again with the intention of drawing it more perfectly. Each time a few of the most promising children were saved from the massacre to be the seed of the next attempt; each time the Manu gathered together His band of Servers, that they, who were used to His methods, might incarnate as His descendants, and so carry the Race along the lines which He desired. Having no personal karma to hinder Him, He made for Himself each time a body closely approximating to the pattern given for that Race by the Solar Deity, the only difficulty in His way being the limitations imposed upon that body by a parentage which, though the best available, was necessarily short of perfection. He had to take a wife from the existing race, and therefore His children naturally fell somewhat below His level in the special developments peculiar to the new type; but He usually incarnated several times in the line of His own descendants, and each time brought the Race nearer to that type.

The last of the massacres took place about 60,000 B.C., and a few carefully-chosen children were carried over to the Island, as before. Among these was Jupiter, daughter of the Manu; and when she grew up she married not one of her own race, but Mars, a Toltec prince from Poseidonis, whom the Manu had caused to incarnate over there especially with a view to this marriage, because He thought it desirable to blend in this way some of the noblest Toltec blood with His own. The eldest son of Mars and Jupiter was Viraj, and he in due course married Saturn, who was a cousin of his, and the most beautiful among the grand-daughters of the Manu. When the latter had blessed this union, He put aside His body and took birth as their son, having thus one-fourth of Toltec blood to three-fourths of Aryan, each the very best of its kind.

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About the same time was born Surya, a great-grand-daughter of His previous body; and when they were both of suitable age the Manu married her, and from this noble pair the new Race sprang in this its final genesis. We notice an unusual feature in connexion with His family and those of His sons and daughters—a feature which can hardly be accidental. He Himself had twelve children, and each of these in turn had a family of precisely the same size. We observe the same phenomenon repeating itself in the third generation, several of His grandsons also having twelve children. Almost every identified member of our band of Servers took part in this effort, and there are many whom as yet we do not know, though probably in the future they will come into the Theosophical work. Evidently the Manu, having arranged for Himself a favourable birth in a specially suitable body, and determined to use it as the definite beginning of His Race, called together all the forces at His disposal, and threw them all into incarnation as His direct descendants as rapidly as was consistent with obtaining the best possible conditions for them. In this way the new type was quickly and firmly established, so that the Aryan impress is unmistakable, and even a slight admixture of that blood shows itself for hundreds of years.

As soon as He had an efficient band of capable workmen, the construction of the mighty capital of His future empire was undertaken. Instead of letting His city grow by degrees as the population increased, He established it from the beginning, as He meant it to be, building its houses long before there were occupants for them, but using such imperishable materials that they would remain unaffected by the lapse of time. Never before nor since has such a city been seen in the world's history; it took a thousand years to build it, and it lasted almost unchanged for fifty thousand, until the great catastrophe of the sinking of Poseidonis threw it into ruin. A full account

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of its splendour may be found in *Man: Whence, How and Whither*, chapters xv and xvi.

But we are concerned now not with the completed city, but with the building of it—the very beginning of its building, when a hundred men took up the work that might well have employed a hundred thousand. These pioneers had first to erect for themselves humble temporary dwellings; they had to till the ground in order that they might have food to eat; but nevertheless they began to excavate extensive quarries, whence they cut huge blocks of beautifully-coloured stone, making ready for the erection of those edifices which were later to be the wonder of the world. There was this unique characteristic about these men—these earlier selves of ours—that they were willing and glad to give their labour and their energy to working thus for a future generation—a generation which would consist partly of themselves, indeed, as probably they knew; but of themselves in other bodies, with no memory then of all this antecedent toil, just as now they had no clear prevision of the glories that were to come. Yet they wrought joyously as a religious duty, because their great Ruler told them that this was meritorious work, part of the world's evolution, of a stupendous plan whose scope as yet they could not grasp. Slowly, very slowly, the great design unfolded itself; the paths which our Servers had magnetised with such persistent effort in their daily processions ten thousand years before were now marked out as wide straight streets, like the radii of a spider's web; gradually the position of the cross streets was indicated, and the plan of the whole city began to show itself by the lines cleared in the great forests which had covered its site.

As decades rolled on, vast buildings began to rise, both on the sacred White Island and on the mainland. The Island was ever the centre of the thought and worship of this growing nation; from every point of the seven radiating streets its

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glowing temples could be seen and its great central dome at once dominated and symbolised the whole life of the city. But we are dealing with the day of small things, when all this glory was as yet but a dream of the remote future; so we must turn from the life of the city to the private life of our hero.

Eldest son of the Manu and the Bodhisattva of the Root Race, with a stalwart band of noble and loving brothers and sisters growing up around him, perhaps even he has rarely had more favourable surroundings. Being the eldest—the first-born of the new Race, the first exemplar of the fresh stream of life which was pouring into the world—he had the advantage of the most careful personal training at the hands of his father and mother. They lived almost entirely in the open air, and great attention was paid to physical exercise and development. From a very early age the Manu kept His son closely with Him night and day, evidently laying stress upon the constant influence of personal magnetism.

A little more than a year after his birth came a baby sister, Herakles, and as the children grew up there was the strongest affection between them—as indeed there has always been, all through the ages. They learnt together, played together, worked together, for under the wise tutelage of the Manu no difference was made in the education of the sexes. In those early days of strenuous labour there was little of what to us now constitutes education, for though the children learnt to read and write, books were few and were regarded as sacred treasures. To those ancestors of ours the most accomplished man was literally the man who could accomplish most—the man who could turn his hand to anything, who was full of resource and ingenuity, quick of decision and action, capable in every sense of the word and in all departments of life. So as they reached adolescence the stalwart sons and daughters of the Manu were not only a magnificently handsome band of

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representatives of the new race, but also competent, sagacious and self-reliant leaders for the community which was springing up on the shores of the Gobi Sea.

It will be understood that this community consisted of the descendants of the children saved at the time of the last massacre—by this time a fairly numerous body—but that only the children of the Manu in this last birth (when He married Surya) were considered as belonging to the divine race—the Children of the Sun, as they were called, each of the twelve being identified with one of the signs of the zodiac. Naturally these twelve had to marry carefully selected outsiders—that is to say, the best of the descendants of the Manu in His *previous* birth; but when their children in turn reached marriageable age He expressed His wish that as far as possible they should choose their partners within the Solar family. It will be seen from the accompanying chart that this instruction was carried out by all the characters whom we have identified.

It is abundantly clear, however, that our identifications include less than half of the band of Servers, for though we are able to recognise all the twelve children of the Manu, and those whom they marry, we know only half of His grandchildren, for we complete but four out of the twelve families and can name but four or five of the children in each of the others. When we come to the next generation our recognition is almost confined to the descendants of Alcyone, and even there we have scarcely half of the total number, only three families being complete. Descending still another generation we pick up a few belated stragglers among the grandchildren of Alcyone's eldest son Sirius, but find practically none whom we know elsewhere. This is what might be expected, for by this time the new race is so firmly established that the especial need for pioneer work no longer exists, and egos not so definitely devoted to selfless service may carry on the new nation in the ordinary way. The number of children in

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family is by this time irregular, and it is evident in many ways that the necessity for definite regulation is no longer so pressing. The band of Servers has done its work, and rests in the heaven-life until the time comes for its next incarnation.

When Alcyone gained man's estate, he married his cousin Mercury, also a grandchild of Viraj and Saturn, a girl of high attainments and radiant beauty, whom he loved with deep and reverent devotion. Within a year twin boys were born to him—Sirius and Mizar, who grew up to be utterly devoted to him, to Mercury, and to one another, as they have been through the centuries. A year later came a third boy, Elektra, and assuredly there can never have been three finer or happier children. Other brothers and sisters followed in quick succession to be loved and cared for, but these three, so nearly of the same age, made a little sub-group of their own. They were curiously alike in face; no one but their parents ever knew one of the twins from the other, and Elektra was distinguishable only when they were together by the fact that he was a trifle shorter. From the time that they were able to walk and to talk intelligently, they were inseparable; night and day they were always to be found together, and almost always with their father, except when his work carried him to places where they could not conveniently go. They were somewhat profanely nicknamed "the trinity," because they were popularly regarded as three identical manifestations of the same force. All kinds of quaint mistakes arose from their indistinguishability, and "the trinity" rather enjoyed these and took pleasure in arranging for them. Those outside the family regarded this absolute likeness as somewhat uncanny, and, as they were the first three sons of Alcyone, a tradition arose that *all* his sons would be indistinguishable—a tradition which was only partially broken by the arrival of his next son Fides two years later, for he also bore a strong resemblance to his elder brothers. Wherever the three went, they were treated with

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great reverence, as the hope of the race and its future rulers; for though Sirius was the elder by a few minutes, and therefore technically the heir, nobody ever knew which was he, and so all were regarded alike.

They might have run some risk of being spoiled by general adulation, but for the gentle wisdom of their mother Mercury, who taught them always that their high position carried with it imperative duties and responsibilities, and that just because a smile or a kind word from them meant so much to everyone whom they met, that smile or kind word should never be withheld, no matter how busy they were or how pressing their work might be. Alcyone was at this time constantly engaged with his father the Manu in superintending the erection of the huge crescent of palaces which were to form the sea-front of the future city, and the three boys took the keenest interest in this work, and begged to have the management of certain parts of it given over to them. The Manu smilingly agreed, and the boys were in a high state of excitement—full at the same time of gratification at the trust reposed in them, and of anxiety to justify that trust by sleepless vigilance. The workers also were highly delighted, because it was the common belief that "the trinity" carried with them wherever they went good fortune and immunity from accident; and, whether it was due to the confidence begotten by that belief or not, it is certainly true that in the course of all that stupendous work, which involved the lifting and carrying of enormous weights, there were no casualties of any importance.

Thus Alcyone lived a life of constant work, whose principal events were the beginning and the completion of this edifice or of that. It was his earnest desire to be allowed to undertake the erection of the marvellous maze of temples which was to cover the sacred Island; but this honour never fell to his lot, for it had been the decree of the Kumaras that a certain portion of the city should be finished before this work

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was begun. On rare occasions the Manu was received in audience by the LORD Himself, and once at such a time instructions were given that Alcyone and his three elder sons should also attend, so that they had the wonderful privilege and blessing of standing in the immediate presence of the Ruler of the Planet—an experience never to be forgotten.

The Manu lived among His people for a full century, and when He thought it best to leave them for awhile, He called together His children and grandchildren and told them that He entrusted to their zeal the work which He had begun; that now for a time He should watch it from a higher plane, but could still be consulted when necessary by whoever was for the time the head of the ruling House; and that when He saw it to be necessary He would descend into incarnation once more, but always in the same royal line, which must ever be kept free from any admixture of alien blood, except by His own express direction.

So He left His body, and by His own desire it was carried out far away into the centre of the Gobi Sea and consigned to its depths. His order had been that there should be no mourning over His departure, so Alcyone, His son (himself now already a man of eighty years) reigned in His stead, and the work went on as steadily as before. On several occasions He showed Himself to Alcyone in sleep, and gave him directions about the building of the city, but in the main He expressed Himself as thoroughly satisfied with what was done.

For ten years Alcyone ruled wisely his now greatly increased community; but at the end of that time his dearly loved wife Mercury passed away, and he decided to resign all active work into the hands of his sons. So he in his turn called together the family (for by this time his great-great-grandchildren were growing up around him) and told them henceforth to look upon his eldest son Sirius as their King, beckoning him to come forward and be solemnly enthroned

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upon the royal seat. But Sirius bent his knee before him and begged leave to make from him one final request before he resigned his power; and when leave was given, he explained how, for nigh upon seventy years, he and his brothers Mizar and Elektra had been in closest harmony, working and consulting together daily, so that indeed they seemed of one heart and one mind: and the boon which he asked was that this dear comradeship might remain unbroken until death—that all three alike might bear the title of King, that they might sit together upon three equal thrones, and that if they should ever differ in opinion, the decision of the two who agreed should prevail; that when one died the other two should continue to rule, and when the second died the survivor should be sole King. Alcyone sat for awhile in thought, and communed with the spirits of his father and his wise wife Mercury; and at last he gave his consent to this unique arrangement, but only on condition that, on the death of the third of this triumvirate, the crown should pass to Koli, the eldest son of Sirius, in order that there might be no interference with the direct line of descent upon which the Manu had laid so much stress. So three thrones were duly arranged, and Alcyone gave his blessing to "the trinity"—still almost as much alike as in the old days of their childhood, still as dear to one another as ever, though each was now the father of a fine family.

The strange triple control worked admirably well, but it gave rise to an amazing story which was carried by some travellers even to far Poseidonis—a story that amidst the deserts of Central Asia there existed a great city of incredible wealth and beauty—a city so vast that half its buildings were uninhabited—which was governed by a King of such marvellous magical power that he was able to multiply himself, and could be seen in three exactly similar forms sitting upon three thrones simultaneously when he administered justice!

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After his abdication Alcyone lived but two years, and peacefully resigned his body at the ripe age of ninety-two, desiring that it might be consigned to the deep as his father's had been—a ceremony which was duly performed in the presence of the three Rulers and of such others of his children as survived.

The community grew this time with but little interference from without. Its members were almost as completely isolated from the outer world as they had been ten thousand years earlier.

Their only neighbours were certain tribes, half Atlantean and half Lemurian, who inhabited the valleys among the mountains some twenty miles inland—a peaceable people, not wholly uncivilised, perhaps somewhat in the position of the Maories when first discovered by Europeans. But these people kept to themselves, distrusting the open ground near the sea, from which their ancestors had been driven centuries before by Tartar raids. A few of the more daring spirits journeyed down to the Aryan settlement, and engaged themselves as servants and labourers; and "the trinity" with a party of their friends, on several occasions made expeditions into the hills to see the villages of the mountaineers; but there was nothing that could be called intercourse between the races, their language and customs being entirely different.[1]

(*To be continued*)

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[1] The chart which goes with each life, giving the relationships of the various characters found grouped round Alcyone, is here omitted in THE THEOSOPHIST. In the book, *The Lives of Alcyone*, when published, all the charts will appear, each in its proper place at the end of a Life.

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A GREAT OCCULTIST WHO WAS A GREAT PAINTER

By WELLER VAN HOOK

"Having pervaded this whole universe with one fragment of Myself, I remain."—*Bhagavad-Gītā.*

EXPLANATIONS of the fact that a great occultist could be and was a great painter were not incorporated in the article entitled *Some Artistic Labours of the Lord of the Cultural System*, because it was thought that readers were already so familiar with the principles involved in the lives of such great men that further discussion of the subject would be out of place. Since the topic has been raised it now seems that its very brief consideration may serve a useful purpose.

For those who deny that there are very great Supermen who, well on the way to divinity, are intimately concerned in the evolution of humanity and who possess transcendent powers of true magic, wielding the higher powers of Nature entirely within the Laws of Love and Justice, I have no explanations. But for those who realise that the existence of such advanced Men is a fair necessity in our conception of the scheme of things, the matter is quite otherwise.

Such great men may or may not accept mortality through the tenure of physical bodies. If They do so, the bodies, though held for long periods, must finally be put aside and new ones be taken. Often we have been told how They then take either new bodies, reared and prepared for Them by pupils, or accept birth in the usual way. In each

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case there are definite limitations that must be recognised. The body is accepted and used with sacrifice in either case. The incarnations of Divine Men are made the occasions for the transmission of world-wide blessings to mankind in many different ways, under many guises more or less *māyāvic*.

Hence the great personage may perform human labours for a time through a personality that is being prepared for Him. Who knows but that the Lord Buḍḍha and the Christ performed some part of Their great works through the personalities of those who were engaged in growing physical bodies for Them. Moreover, it is quite possible for Them temporarily to withhold from the personality full consciousness of the powers with which They are endowed in the higher phases of Their being.

Furthermore, in the matter of earthly labours, the inspiring of them, the breathing through them of force, of comprehension, upliftment and exaltation, is an active process voluntarily maintained by Them. Hence a dying religion, if there be such, is one through which the Divine vital breath does not so strongly flow. A painting or a statue belonging to the spiritual ḍharma of a period is, for that time, full of life and fire. Its contemplation rouses the beholder, fills him with floods of fruitful thought and aspiration, transports him to realms of the ecstasy of being. The Shaksperean plays were written, as was the *Instauratio Magna*, for periods subsequent to those in which they first appeared; perhaps the period of major influence for some great paintings lies yet in the future!

The doings of The Masters of the WISDOM upon the physical plane must be more or less deeply shrouded in Māyā as They will it. How else could some scores of those wonderful Beings exist among jealous mortals? In many lands They have Their homes; where They live They seem to be other than that which They are. Often They seem to die, but only disappear, leaving illusional bodies to be disposed of and

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property to be dispersed. The student of Their lives finds many such instances in history.

Truly the world and its life seem fixed, adamantine, real; its laws appear irrefragable and its future inscrutable. But it is not so. A deeper study gives clarity, and the truth of Unity and of Love is seen to underlie all. Fortunate world, that has these Great Beings, not all of one type or mould, who dwell among us, usually unrecognised by those They contact in the flesh, and smooth away for us constantly the formidable asperities of existence!

Weller Van Hook

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RUSSIA 1812 AND 1912

By NINA DE GERNET

The White North,
Mysterious land of Beauty
Cradle of Life and home of Gods.

L. N. D.

I

A HUNDRED YEARS AGO

ON August 25th,[1] 1812, facing the field that was to be the field of Borodino, stood in front of his ever-notorious army Europe's Conqueror, Napoleon. Did he know that in him, with him, these came to fight the White Northern Light, the Lords of the Black Face of Atlantis? . . . The old fights of Typhon against Isis, the red Fire trying to reach the Lotus on the Deep?

Behind Napoleon his army, laughed, sang, shouted to each other . . . Before him the sunlit plain of Russia, the strongholds of the Russian army. No sound of warfare came thence—there was a Sacred Silence, as if thousands of pilgrims, not soldiers, stood there, as if these thousands waited for the Mystery of holy Eucharist . . . And was it not so, was it not the Cup Supreme that neared them in the hand of Death? . . . Under the blue cupola of heaven, the field of Borodino was like a gigantic Cathedral, an invisible divine service went on . . . Higher and higher rose over it the golden cup of the Sun . . . And over the bowed heads of the Russian army passed, lifted high, the Ikōn of the Madonna of Smolensk. . . .[2]

"We prayed not for our life—for victory" wrote one of the surviving heroes. "Behind us we felt our whole country,

[1] Throughout the dates are reckoned by the Russian style (old reckoning).
[2] V. Nemirovitch Danchenko, on August 25, 1912.

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kneeling to the Mother Divine for freedom, for salvation from the fiend. . . ."

It was curious how the soul of the simple folk in Russia persisted in sensing in Napoleon a Dark One . . .

. . . . . .

The Ikōn of the Smolensky Madonna (reputed to be from the hand of the holy Evangelist Lucas), is one of the seven wonder working images of Our Lady preserved in Russia. In the days of Tatar oppression a Voice from the Ikōn of Smolensk ordered a warrior, by name Mercury, to go forth and fight them, and his armour is still preserved in Her Cathedral.

A copy of that wonderful Image was made and by the devotion of a noble of Smolensk, Dlotovsky, a temple erected for Her over the wall of the city. After the first Mass there, M. de Dlotovsky took the Holy Communion and died of joy in the temple itself.

This was the image which the Russian army saved from Napoleon and brought to Borodino in 1812, to which, on August 25th, the whole army knelt in prayer.

On August 26th, 1812, 55,000 sons of Russia died for Her on the field of Borodino, the Russian Marathon. Inexorable duty drew the rest deeper into the native steppes and on August 30th, 1812, the first torch was thrown into the shrines and palaces of Moscow by Russian hands. Moscow became the Russian Thermopylæ.

But before leaving the Holy City to the Dark Genius advancing on to it, all the wonder-working Ikōns were carried off as the first, the most precious treasure. So long as the Mother was with the army, Her City could rise from its ashes. And so it did.

II

In August, 1912, the Ikōn of Smolensk was lifted from the altar of the church on the walls on to the shoulders of

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volunteers, thousands of which accompanied Her . . . And step by step, *on foot*, almost a month through, they carried Her all the way from Smolensk to Borodino, the people kneeling to Her all the way along . . .

"Modern psychology," says a Russian writer, witness of the procession, "recognises more and more that emotions of the soul are a real thing and leave eternal traces . . . What is it that goes forth *now* on the wave of national feeling over these flowers thrown on the path of the Ikōn, over these heads bent and these torrents of grateful tears? . . . It *is* the wave of 1812, all the ecstasy of sacrifice, of national hope and emotion inexpressible, *risen again* in 1912 round the Image of its Guide Divine . . ." For the Image is the symbol of Her Living Presence, she hears and sees our trial and our call—we are not alone in the Coming Darkness. The White Star stands over us, the Polar Star facing the Star in the East.

"We have decked these Images with diamonds, but more precious jewels cluster round them: the tears of the race," of the race which hesitated not to throw into the fire of sacrifice the holiest love it had that the Light may flame up and conquer the Darkness . . .

In the twilight of the old churches the seven Images stand: the holiest Iversky, the Smolensky, Vladimirsky, Kazansky,[1] Tihvinsky, the "Divine Wisdom" of Norgosod, the "Indestructible Wall" Madonna of Kief; "and sometimes they come to life again" and over the red roses of human hearts their Voices ring out in the sacred silence. The highest of them is the Madonna of Iversky whose two shrines stand at Mozdak in the Caucasus and at Moscow. Both, copy and original, are far famed for their wonders. The Iversky Image came originally from Iversia, *i.e.*, from Georgia in the

[1] Three have duplicates, as deeply revered. The Kazansky Madonna came with the first victory over the Mongols and disappeared at the beginning of the Japanese war!

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Southern Caucasus, the very soil of Hettea. As in the dawn of Europe Greece was the Ideal, Rome the Strength, Etruria the Wisdom—so in the ancient world was Assyro-Babylonian Power allied to Egypt's Faith and to Hettea's Wisdom . . . Wisdom ever inspiring the world through the Sanctuary's Veil hiding her beauty. Hettea gave that Christian symbol of the Mother of the world to her daughter Russia. And on that wonderful August day, 1902, another extraordinary blessing came.

A hundred years ago on that field, in the Russian ranks, stood a handsome young soldier from South Russia, who had hurried from the Caucasian wars to fight the invader. He was only a simple soldier, a " private," and in the terrible struggle of Borodino he was wounded, fell and was left for dead. The enemy took him a prisoner and his career seemed at an end. But he escaped, recovered, re-entered the ranks and entered Paris with the army. . . Glory smiled on him for a moment. And then—he took his leave, lived in his native South by the work of his hands, forgotten, ever weaker, poorer, older—almost a wreck.

Thus passed *a century.*

Then came the Centenary of 1812, of the " Patriotic War ". Somebody heard of the old man, he was sought and called to Moscow, and for the first time in history the *centenary* of a great battle was celebrated in the *presence* of one of the *combatants.* Anton Vintanick, the old Sergeant of 130 years, stood again on the field of Borodino, while the solemn Mass for the dead heroes was celebrated and the army knelt before the Image of the Smolensky Madonna. But he stood now at the side of the Prime Minister, a few steps from his sovereign, where the Monument of Borodino rises high into heaven . . . And the old warrior seemed to bring the *living* blessing of heroic age to the young army around.

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For the young nation his presence felt the same as if amidst modern Hindu regiments there had appeared a witness of Kurukshetra. A breath of the Infinite Life passed through the flags, through the high blue skies, in the glorious sunshine . . . It was that "feel" of the Infinite, of a limitless, boundless expanse—coming so naturally in the vast horizon of Russia—yet exalted to an unknown sense of the "Deep," that gave such force of impression to these days of the Centenary of 1812. When, on August 30th, 1912, on the great "Red" Place in the Kremlin of Moscow,[1] thousands of people of all ranks (the soldiers with the headgears of 1812) knelt facing the inner wall of the Kremlin—where the Palace lies—all the Ikōns and golden church banners of Moscow forming a sacred wall in front of the other—and the Czar with his children kneeling in the midst of the people, the cannons, the bells, the voices joined in the prayer, the thanks for 1812 and the salvation of the race. Then the vision grew clear. In 1812 the race faced the highest trial to save the Āryan world from the Power of the Darkness. In 1912, once again the Silver Door of the Great Cosmos opened unto this world for a Divine Advent. To the race that had won discipleship the heroic anniversary was a call to the guard at the Sacred Door . . . The air seemed to sound: Holy, holy, holy! . . . The thousands of hearts uplifted shone with the White Light blending into one Path for the coming Lord.

Nina de Gernet

[1] The sacrifice of Moscow had been decided upon on that spot, the burning of the holy places and the exodus.

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THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADASA

XII

(*Continued from Vol. XLV, p. 803*)

PHILADELPHIA
June 18th, 1875

GEN. F. G. LIPPITT,
Boston Hall.

MY DEAR GENERAL,

As no Doctor could tell how the illness could result of Madame Blavatsky, I postponed till to-night my answer to you.

All these days Madame was always the same: three or four times a day loozing[1] power, and laying as one dead for two or three hours at the time, pulse and heart stopped, cold and pale as dead. John King told truth, right away in all. She was in such trance morning Monday and afternoon from three till six; we thought her dead. People say her spirit travels at that time but I don't know nothing of it, and I simply thought several times, all was finished. It's very strange. Those that watch her say, that in nights she gets up and goes right away in spirit room and that she goes strong on her leg, though in day she cannot move it or walk at all. Omniloff is the name of a Russian officer in Caucasus, was

[1] M. C. B. was a Russian whose English was very faulty.

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killed in last war with Schamile. I had[1] of the name too. *Non-sabha*—two words,[2] mean, *I dont know*, in Valakhian language; the rest I cannot tell. Friday morning she felt better, and took directly to write in bed, for "Scientist," from Aksakoff. She expected letters from Boston, but had none, got mad and felt worse, but now she must lay dead one month before I believe she is real dead. Spirits play tricks with her. Why Doctor says three times she was dead, she is very exhausted though. On Monday evening while she was laying in trance or death, we met séance with several lady's and gentlemens. John made strange things and materialised his head and kissed her, but as she does not like being kissed, when she got better, she abused him and they have always fights together, as you remember; for she hates when he kisses on the lips. Now, if you want to know about telegram of John to Mr. Brown, I can tell you what I know. John always asks from her money. Some times she gives, some times not, then he steals and comes and tells her to teaze. He asked her $50, but she would not give, because he did not say why. Then he asked of me, and told me if I promised him $50, he would make one man, that owed me $500, pay me; then he sayd to Madame B. and made Bargain with her, if he would get her $100 one man owed her, and did not wish to pay, she must give $50. John kept his word and Saturday she got her $100 from the man without asking him, and I my $500. John says, he psychologised both; must be so, for he got the money. She gave John $50 and mine he says, I will owe him, and pay when he asks me. We put the money in John's writing desk, his own private table, with his papers and correspondence, nobody in house dares touch it, or he will play tricks. About 9 a.m. Wednesday, as I was going to office, I received on the head a package, and telegramme to

[1] For "heard".
[2] Referring probably to some spirit-message.

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Mr. Brown *as it is written*, and orders from John, to send it directly by telegraph. I had no time, but he got mad on me, for he sayd "Mr. Brown wanted the money immediately, that he had promised to take care of him, and I must go". So I had to throw all business and telegraph. In day time he only raps, and moves about. But in night he materialises and walks about scaring the servants. I asked John why he did not write Brown himself, as he writes to me and Olcott often. "No. Mr. Brown does not like receive my letters"—answered John—"he never answers them and despises my presents. He sent me back the best present I could afford and hurt my feelings; *the second time more than the first* I asked Brown to help me and he would not, write to General to tell him; say to Gerry Brown, if I go mad on him, I will do to him as he does to me; he won't write and I won't write".

I said to him, perhaps Mr. Brown did not know his address, but John says he gave him his *post-office* directions, "let him write to same place and same way, if he does not, John will drop him". That's what John says.

If anything happens I will write you again.

Yours truly,

M. C. B.

[In blue pencil in archaic script]

TRUE

J. K.

XIII

PHILADELPHIA

June the 30th, '75

GENERAL F. G. LIPPITT

MY DEAR GENERAL,

I had your letter dated Cambridge just now, and hasten to answer it. All the *seemingly* signifying *nothing* letters

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dictated to you by spirits through your stand are but so many instructions to your Spiritualists of America, written out in ciphered alphabet (the Cabalistic, employed by *Rosicrucians* and other Brotherhoods of the Occult Sciences. I *am not* at liberty to read them out to you, *untill allowed*. Do not take these words for a dodge. I give you *my word of honour* it is so. John knows to write that way of course, for he belonged as you knew to one of the orders. Preserve all that you may receive in such a way *carefully*. Who knows, what may be yet in store for blind America.) One thing I can tell you though—the last words you ask about mean that until Spiritualism, or rather the Philosophy and Mysteries are solved in America in the *right way*, no help can be given by higher Spirits, for the Elementary ones and the unprogressed ones would only give occasion by making themselves understood erroneously—to the greatest misrepresentations of the Science of Sciences which misunderstanding of the Divine Truths could but bring harm to mankind. *That's the reason why.* John has done all he could do, towards helping you with your stand—but he is *not* allowed the poor fellow to do more. As it is, he is not even permitted to manifest himself any more through me, except occasionally by letters he writes or words he spells—unless I am perfectly *alone* with him. The time is close, my dear General, when Spiritualism *must* be cleansed of its erroneous interpretations, superstitions, and ignorant notions, all of which only make skeptics and unbelievers laugh at us, deny Spiritualism and stop the progress of the Cause; it must be shown as it is—a Science, a law of Nature, an existing fact, without the existence of which all the *Macrocosmos* would soon go topsy turvy, as a thing that popped out without any fundamental basis under it—a result without any reasonable cause for it—or a frolic of blind Force and Matter, the Büchner's materialistic and crazy ideas of the *Kraft* ünd *Stoff*, etc.

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I am glad you pass through Philadelphia. I will be happy to see you and your dear daughter. But you must hurry—for I have to go away, lame as I am, on business which I cannot possibly postpone. My way is to Boston and its vicinities, on a radius of about 50 miles around. I won't be able to go in the charming place you speak about. It is not on my way and my health, leg and the rest of it, is all fiddlestick, and comes in secondary in my trip. *I am obliged to go*, my dear friend and, there's no saying "nay" to it, whether I am dead or alive. *Duty is duty.*

Olcott is gone to Boston, for a few days, he is sent there on business. I don't know if you had time to see him.

My health is progressing very poorly, but I do not care a sugar plum.

I have just received a letter from Prof. Buchanan with whom I am in constant correspondence. With his last letter he sent me two bits of autograph to put on my forehead and *try* to *pretend* I am a psychometrist. I saw all sorts of sights the moment I took up his letter—without knowing what was in it, and though I thought it was but idle fancies, described him minutely what I saw, laughing at it, as I did.

What do you think? Buchanan writes me that never was there given a more correct delineation of things and characters! It seems I put the finger in the pie, without knowing it, for this psychometrical business is a new thing to me, and I never tried it in my life. I shall beg of our friend E. Gerry Brown to advertise me in his paper as a psychometrical reader, at 25 cents per hour. Is it too much you think? 'Pon my word, I did laugh at myself at this new psychal discovery in myself. Aint I a *well* of hidden treasure, General? A *regular* one, John would say.

Do come quick, hurry up, and I may go with you till New Haven or Springfield.

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I now close my letter for you to receive it sooner. God bless you, my dear friend, and General. I have some good friends in America it appears, that's new business for me too, for I am not much spoiled with such a sort of luxury as sincere friendship. My love to your dear daughter, and I hope she won't abuse too much my poor John, or laugh at the poor fellow, for he really seems to like her and is often talking of her sweetness on the "harpsichords". What fun my spirit he is. Why he makes use of the funniest words you ever heard in your life. I don't know where he takes them from. Didn't he ask me, the other day, to put on my white *trollopee*, and be less *trouncing* with him, for that, I really treated him *worser* than an *unbreeched truant*. Now, did you ever hear of such words! Perhaps *you* have, but I can't say *idem*. I had to hunt all the dictionary before I found out the meaning of the word, *trollopee*, which seems to signify a *wrapper*, robe de chambre.

Truly yours,

H. P. BLAVATSKY

Enclosed find a facsimile of what spirits give you.

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COMMENT ON

"NON-CO-OPERATION IN THE LIGHT OF THEOSOPHY"[1]

By ANNIE BESANT, D.L.

AS our readers know, I do not hesitate to print in *The Theosophist* articles with which I do not agree, and now and then I comment on them. This I propose to do with the above-named article by Mr. Sri Prakasa.

I have nothing to say on the first 4½ pages; they admit the throwing out of good men in favour of inferior. I start with the second paragraph on the fifth page.

There is nothing new in the teaching of Mr. Gandhi on Non-Co-Operation. It is based on the application by Count Tolstoi of the teaching of part of the "Sermon on the Mount" to the life of the individual and the Nation:

> I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.—*S. Matt.*, V, 39—42.

Tolstoi thought that this teaching was binding on every Christian and on every Christian Nation. Hence the teaching of the "Martyr Nation," that a Nation should not resist invasion, but should submit patiently, meekly, to every outrage inflicted on it by the conqueror. Tolstoi therefore did not resist the tyranny of the Tsar, but submitted to every wrong inflicted by the Government, following the other command of the Christ: "Render unto Cæsar the things that are Cæsar's." Dr. Magee, Bishop of Peterborough, remarked on this application, that if any Nation obeyed the Sermon on the Mount, it would not exist for a week. Mr. Gandhi does not follow his Master in his advice to apply non-resistance to the Nation; he applies it to individual thefts and assaults, but advises the contrary policy of resistance to a "Satanic Government," as in India, in order to "destroy it," or "bring it to its knees," or "compel it to yield". The whole theory is obviously in flat contradiction of the teaching of the Manu as regards National organisation.

To fight with "absolute absence of hatred" is thoroughly good teaching for all who fight from a feeling of duty only; but when Mr. Sri Prakasa jumps from this theory to facts, we gasp for breath: "The Non-Co-Operation struggle in India is, therefore, strangely free from personal animosities and bitterness." Has there ever been a popular movement in India which has so stirred up hatred, and led to such brutal cruelties and oppressions? Read the N.-C.-O.

[1] See March, 1924, p. 804.

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Press, with its incessant abuse of all persons who oppose it, its shameless falsifications, its use of violent language inevitably followed by violent acts. Consider the breaking up of meetings by Non-Co-Operators, their howling down of speakers, their unburying and mutilating of corpses, their intrusions on death-beds of Co-Operators, their pulling off of caps and coats from men in the open streets, and of saris from women. Take the insults shouted at men and women, who deserved honour for their services to India, by callow youths, who trampled on reverence to parents, to age, to patriots who would not repeat their shibboleths, and all to yells of "Mahātmā Gandhi ki jai!" Take the abominable cruelties inflicted by N.-C.-O. village courts, the picketting accompanied by blows, spittings, looting, firing of shops and violent thefts from purchasers of foreign cloth or liquor. Take the ruinous feelings of hatred spread among the younger generation, such as we have never seen before in India. Or take the more terrible outbreaks, the attacking of police stations, the killing of constables, the firing of houses, and the flinging of cruelly beaten police alive into the fire with petroleum poured on them. And take, worst of all, the general contempt of law inculcated by Mr. Gandhi's followers, as when Mr. C. Rajagopalachari wrote that they should disobey all laws, good and bad. It is idle to say that the huge crop of violence, which practically put an end to public meetings and free speech in India was not directly due to the spirit of hatred and lawlessness roused by Mr. Gandhi's violent language and the epithets he applied to Government, since it is only after his imprisonment and the admitted decay of the N.-C.-O. Movement that those of us who were known as its opponents have been able to hold a public meeting in peace and without facing insults in the streets. Some, like myself, have also been financially ruined by it, and have had, when we could no longer increase the debts incurred, to close our schools and colleges, so popular and flourishing before Mr. Gandhi began his crusade. I have barely managed to keep *New India* alive despite the crusade against it carried on by the N.-C.-O.s.

The only useful projects strengthened by him have been the social ones, like village industries, temperance (omitting picketting), swadeshi, the abolition of untouchability. The exaggeration of some of these has done harm, such as spreading the absurd idea that wearing Khaddar will bring Swarāj. All the above have been patiently worked for through long years by many, without their accompanying them by all the violence and ill-feeling which have stained the good name of India. How illusory has been the result of the last four years was proved when Mr. Gandhi was personally absent from the field. We have the final result of his movement in the partial wrecking of the Reforms and the local restoration of autocracy, with the cry of mass refusal to pay taxes as a menace in the near future, a probable creator of rioting and bloodshed, unless reason conquers unreason, and respect for good law replaces the lawlessness caused by Mr. Gandhi's movement.

Annie Besant

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ADYAR DAY[1]

FEBRUARY 17TH

To many, even among our most earnest workers, Adyar seems too far away to be of vital importance; but to those of us who have been to Adyar and have loved it, the case is very different and we feel, but with a certain helplessness, the great need of trying to bring some degree of realisation of the immense importance of our International Headquarters to us all.

It is important from many points of view: Because it *is* our Headquarters, and belongs to each one of us individually and equally; because there the threads of our work all over the world are gathered up; because there the records of all our National Societies (thirty-eight of them to-day) are kept; because our President and Chief is in touch with all of this, and in her person unifies it all.

These reasons are none of them insignificant, yet there are more significant reasons still.

Ours is a spiritual movement, while every day becoming also a more practical one. Every movement must have its heart, but to a spiritual movement its heart is more vital than to other kinds. The heart of our movement is Adyar, because of what Adyar has been made by untold labour and struggle and sacrifice. To some extent each of us can enter into this by trying to identify himself with Adyar. Whether we do or not, of this I am sure: that the great Heart enfolds us all and that the more we make efforts in that direction, the more complete will be the reaction between it and us.

In addition to this more intangible side, there are surroundings of great natural beauty, and a spaciousness that perhaps captures the imagination of many almost more than anything else. Coming from our western towns, especially, the contrast provides a very wonderful experience. This "spaciousness" is equally true of the mental atmosphere; it is something quite by itself and the great, though inevitable tragedy is, that when we go back to our western towns or homes in any part of the world, we are utterly unable to reproduce it. We do not perhaps fully realise it until we have turned away from Adyar to start on the homeward journey: then the sense of loss and general "shrinking" is so poignant as to be almost beyond bearing.

[1] From *Theosophy in the British Isles.*

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When I went to Adyar first, in the autumn of 1911, I was too ill to appreciate it, or properly to appreciate the unspeakable privileges I had while there. But even so, this sense of something deep and strong, of something far removed from all the smallness and ugliness and sordidness of life, was there behind and through everything; like a chord of unearthly beauty sounding on and on beneath all earth's discords.

What I am trying to do is to convey to our members generally that our Headquarters is, indeed, a place of which each of us has cause to be very proud, and to cherish in every possible way. As a matter of fact, its financial position is always exceedingly difficult—we may, I think, truly call it "starved". The only income it can depend upon is the 8d. per member, which is sent every year from the subscription each pays to his own National Society. The total sum falls very, very far short of what is needed, even to keep the many buildings in proper repair.

During the Convention held at Benares in 1921, a suggestion was made that each National Society should set apart one day every year, to be called Adyar Day, on which every Lodge (wherever possible) should make a collection, however small, to go to the upkeep and development of the Library.

This suggestion was welcomed by the General Council of the Theosophical Society, and it was decided to make a recommendation. I do not know whether anything came of it; but the Executive Committee of our own National Society decided recently that we should make an effort to carry out the idea in our Lodges.

The date agreed upon after a good deal of consultation, as being on the whole the best, was February 17th (the Anniversary day of Col. H. S. Olcott, as also the birthday of Bishop Leadbeater and the day on which Giordano Bruno was burnt on the Field of Flowers). May we appeal to all who can to put aside a small thank-offering for this great gift of Adyar? It will be used for the Library, but in this way indirectly will help to relieve other activities. We may be quite sure that if we cast our bread upon the waters now, we shall find it after many days. For our President, and those who with her and behind her are responsible for Adyar, are working for a far-off future, as well as for the present; and in that future every effort made now, however small, will be more than justified.

We are all somewhat appalled at the increasing number of appeals that are sent out. But this appeal is for something quite different from all else, something that never asks help for itself and its great purposes, but is, as I believe, fundamental to our existence. So we leave Adyar to its friends and helpers.

S. MAUD SHARPE

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THE THEOSOPHICAL FIELD

A VISIT to the Castle of the Holy Angel in Rome has a special interest for us if we remember that among the many innocent prisoners detained there were Giordano Bruno and Joseph Balsamo, Comte de Cagliostro of Palermo.

Under the pavement of one of the upper courts, receiving light only through a loophole, Giordano Bruno was detained for four months not leaving the dungeon, then burned alive on the Piazza di Fiori.

Apotheosis has followed martyrdom; at the place of torture stands now a statue, draped in a monk's frock, with hands crossed in the wide sleeves, the hood barely thrown off his energetic face, his whole being expresses a serene power, and the ardent eyes seem still to give the message unbroken by the tortures of the Inquisition.

To us who know that there is no death and who are thrilled by the message given to the modern world by Bruno—I mean by the ego who was Bruno—those tortures and the following apotheosis should be indifferent. But not having reached the serenity of the perfect man, our hearts bleed, following the step of him who suffered in the Castle of the Holy Angel and whom we love and have chosen as our ideal.

Besides the narrow cell of Bruno, triangular in form, with a brick wall of the height of a table at the broadest part of the cell, serving as a bed, there is still a very mysterious cell, not easy of access, for it is used as a store room for oil. As I stood silently before the dark hole and looked through the sliding panel in the door, I recalled the poor prisoner, detained there for months, listening to the tower-clock, striking with maddening regularity the hours, night and day; hearing the resounding steps of the guard on his beat; the prisoner disappeared as mysteriously as he was captured. No one could ever tell what became of him, though the death of Joseph Balsamo, Comte de Cagliostro of Palermo was officially reported at the end of his warrant of imprisonment.

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This document in itself is curious. It is exhibited in one of the halls of the Castle of the Holy Angel, beside the manacles worn by the prisoner. It is too suggestive not to give it word by word.

"A.D. 1795 on the 28th day of August, Joseph Balsamo commonly known as the Count de Cagliostro of Palermo, an infidel, a heretic, a man of bad reputation, spreading broadcast the Egyptian rite of Freemasonry, initiating a great number of adepts in that rite, escaping many dangers by his consummate knowledge of the Black Arts, and was sent by verdict of the jury to the prison of 'rio R. b. d.' on the day mentioned above at 23 hours."

Signed

LUIGI MARNI, *Archpriest of Mario Dropia*

[from the III *Book of the Dead*, p. 2526 of the Parish of the Holy Virgin of St. Leo.]

* * *

Frl. M. Kamensky, President of the Theosophical Lodge HYPATIA in Weimar, writes in *Theosophisches Streben* (The Theosophical Endeavour):

Weimar has had such a great influence on the spiritual development of Germany that even now its atmosphere is full of high vibrations. The Leaders of mankind make use of such strong centres, created by the spiritual efforts of the great men of the nation. It is quite possible that, in the near future, when Germany turns its mind again to spiritual values, Weimar will become once more the spiritual centre of the nation. The Theosophical Society, therefore, should put forth all its energy to build a strong centre for its work in Weimar to co-operate with the other centres for the uplift of Germany.

The centre we dream of will be a spiritual centre, a little ADYAR in Germany a peaceful home, where the earnest workers will come together to work out the ideals of Theosophy and radiate love and brotherhood by practical work. We want a building with a large lecture hall, a library, Lodge rooms for Theosophy, Order of the Star, Round Table, Order of Service.

Help us Brethren to buy a plot of land "Am Hern" an ideal place for spiritual work, where all the great workers of Weimar in the past loved to live and work for their great ideals. Frl. M. Kamensky, Louisenstrasse 21, will gladly receive your offerings for the building of a Theosophical Centre in Weimar.

* * *

Enno Nielson, a Danish novelist, published in Berlin a novel called *The Great Secret*. He tells of a curious but authentic story how an apparition saved the life of an English officer at the front in the Great War.

Captain B. woke up one night in the trenches and saw a nun standing in front of his bed, surprised and annoyed, he said gruffly, "How did you come here?" The nun gave no answer to his question, but said in a strange voice: "The world is punished for its wickedness by this war. Millions will die, but the Allies will win in the end. Alas! victory will bring no peace!" Then she disappeared in the darkness.

A few days later the officer went to the convent, behind the lines and asked an explanation of this strange visit. All the nuns were called up by the abbess and as the

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officer opened the door of the refectory he saw on the wall a portrait of a nun, and exclaimed. "There she is!" "But that is impossible," the abbess said; "it is a portrait of a novice who died years ago." We called her "Petite Fleur"; she came here when she was sixteen and she died at twenty-two, she led a saintly life. This happened twenty years ago.

Mystified, the officer returned to his dug-out and found that the trenches had been destroyed by a bomb a few minutes after he had left.

* * *

Mr. Barbier St. Hilaire writes in a letter from Japan to Mr. Blech, the French General Secretary:

We are twelve in our own house, which by miracle is left standing. We are of six nationalities, with one Hindu, who stayed in my house these last months. I was working in my laboratory, when the earthquake began. The building of reinforced concrete stood the shakings splendidly, though there were many cracks; the staircases only crumbled to pieces. Of course all the bottles of chemicals were thrown on the floor and caused a conflagration, but the flames were soon mastered. After all the factory had not suffered much and we commenced work a week after the catastrophe. The fire in Tokio lasted three days; it was a terrible but a grand sight. In one place 33,000 were burned alive; they had fled there thinking it was a safe refuge but the flames and the smoke killed them mercilessly. It was a terrific experience, but worth the suffering, I mean, to have seen the catastrophe, not the burning alive, for I saw an aspect of the Japanese character never before suspected. The people were simply heroic in their calmness and disinterestedness. I was in the great conflagration the first night, when it was at its highest, and it was splendid to see their coolness in danger, their self-sacrifice and deep sense of duty. I think that the terrible shaking will have a tremendous effect upon their spiritual life; they were drifting more and more towards materialism. In the storm and stress of these dangerous times the soul of old Japan is awakened, the soul built up by Buddhism, Taoism, Confucianism, Bushido, and the moral code of the Samurai. The old men of Japan were themselves surprised to see the revival of the old ideals and traditions, which they regarded as hopelessly lost. This will be perhaps a happy augury for a deeper penetration of the Theosophical truth in the Japanese mind. It ought certainly to redouble our energy for spreading Theosophy in Japan; their mind is certainly more receptive for spiritual truth than it ever was before.

* * *

Among the many thousands of workers in FORD'S factories at Detroit, U.S.A., there were last year 9,563 workmen, who on this side of the Atlantic would be considered as disabled men. There were 123 with amputated or paralysed arms or hands; 3 totally blind; 207 blind of one eye; 253 one-eyed, nearly blind, 37 deaf-dumb; 70 epileptics; 4 without arms and feet; and 254 with one foot only.

MR. FORD says: I give them work not out of philanthropy but as a human right; for everyone who offers his service has a right to get the means of livelihood. My staff has strict orders never to refuse work to the disabled, and it is strictly forbidden to dismiss the disabled. My opinion is that the blind, lame, and other disabled men have for some kind of labour as much ability as the wholly valid workman, therefore I pay them the same wages.

I nominated a committee of investigation to decide which activities required a sound body and which could be done by the disabled.

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The statistics obtained make out that 3,000 activities in the factory could be done by the disabled: 970 could be done without the possession of the lower limbs:

2,630 by men missing one leg;
2 by men without arms;
715 by men with one arm;
10 by blind men.

A blind man 75 years old, earns as the other operators 6 dollars a day, controlling the stops and screws; a work formerly done by a strong hale man. In a special department of the Ford's factories, 1,000 tuberculous operators are working; while in the hospitals the convalescents are given light work to do while they are lying in bed. The doctors stated the benificent influence of this innovation on the speedy recovery of the patients. The work breaks the monotony of the convalescent period and rouses their self-esteem and the hope soon to be able to do useful work again. Mr. Ford possibly does not call himself a Theosophist.

* * *

In the Hague, Holland, the public school boys formed a "Religious Youth Circle". They meet fortnightly for a religious talk; all denominations are free to express their views and opinions. Those meetings have a great spiritual influence on the open mind of youth. A council of elders is willing to give advice if required to do so.

The meetings are held in the Theosophical Lodge.

* * *

For centuries the Franco-German relations formed the pivot round which the destiny of Europe turns. Now again the future of Europe hangs on the solution of the Franco-German relation. But those who can see below the surface of things, know that the things which fill the heart of men with hate and resentment, are the stones which the Great Plougher of the human heart brings to the surface to be thrown away. In France as well as in Germany the number of people who want to throw out of their hearts all bitterness and hate, who long to form a universal brotherhood on earth is on the increase.

A proof of this fact was given at the Third International Democratic Congress at Freiburg, Baden. The weekly paper *Die Menschheit* gives the following account of the Congress:

The presence of 200 young people, who came barefooted and bare-headed from the remotest parts of Germany gave to the Congress a peculiar charm. This was the first time in Germany that a Peace Conference displayed such a great number of Youth. The Catholic Youth of "Quickborn," the All-Germany Youth Association, were specially fully represented. But also "Neuwerk" the Socialistic Youth Association, and the "Free-German" were well represented, German Youth conversed

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enthusiastically with French Youth and the delegates of the Youth Associations of several other nations. The enthusiasm of this Congress was so great that the Pacifist Youth of Germany, Catholic, Protestant and Socialist, offered to repair with their own hands the damage done to France.

Mr. Th. Ruyssen writes in the *Progress Civique*: "The present German youth, quite different from the former youth, is idealistic, mystic, ascetic, pushing anti-militarism to the other extreme of refusing all military service." It said to French Youth: "What do you want us to do? We are quite willing to suffer for the mistakes of our fathers. Take all that we possess to relieve the distress of ruined France."

Mare (Mayor) Sangnier has helped to bridge the gulf, thousands of young men of both nations are in regular correspondence with him and with each other, since the last Congress. He instituted special Youth-Weeks in Germany and France; German Youth Associations intend to invite youth outside the association to join their week-outings to cure them from narrow nationalism.

Die Menschheit, a Pacifist Journal, also writes:

We all felt that the old military spirit of German Youth has broken down. We see the Youth of Germany now rallying round the banner of Humanity and Peace; we have seen the triumph of Spirit over matter. If anything could give us faith in a better future, it would be to see the great enthusiasm of hopeful Youth, having risen far above Pacifism to the Spirit of Peace and Brotherhood.

It was remarkable to see the love and confidence called forth by Mare Sangnier; a heartfelt truce was concluded between Mare Sangnier, a Frenchman, and German Youth in Freiburg. Mare Sangnier will take good care that notwithstanding the great tension between France and Germany, the brotherly feelings between German and French Youth will broaden and deepen.

Great numbers of young men offered themselves for the reconstruction of devastated France. Dr. Nicolaus Ehlen was deeply impressed by this atonement for the sins of the fathers. He declared that the collection for the "Atonement-Fund" aroused great enthusiasm; one of the boys had collected 80 million marks!

Mrs. Brief, a prominent Catholic lady of Freiburg, took the platform and said: "In the name of the mothers and children of Germany I beseech you to offer atonement to France. Only an act of extraordinary self-sacrifice can break the tension between the two hostile nations. We, German women and mothers must sacrifice all superfluous wealth, our jewellery and silverware on the altar of Peace and Brotherhood, then only will the women of France be convinced of the earnestness of our intentions."

Mme. Malaterre rose spontaneously from the large group of French ladies present and thanked her in stirring words:

The soul of France will understand you and your distress, mothers and children of Germany. Your cry of distress shows us the spirit of love that permeates this Congress. You offer us gold and silver, we do not want gold, we have enough, but we

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will honour your gift as a symbol of the reality of your will to atone as a sign of goodwill and faith. We have seen the soul of Germany, we are deeply moved. We, mothers of France, will never forget that the children of Germany are suffering from hunger. We have stilled the hunger of the children of Austria and Russia notwithstanding our own misery in the devastated regions we will send food for your children also. We forgive you all the misery inflicted upon us, forgive us our misdeeds.

I promise to do all in my power to promote brotherhood and peace in France. I have already arranged a tour of lectures in 30 towns in France and will convey to my country the spirit of love and brotherhood which pervaded the Congress in Freiburg. Our German friends may do the same in Germany and take up the work as a sacred duty.

We see thus that the New Spirit of the Age is working on both sides of the Rhine. We may be sure that no national selfishness, hatred or madness can ever quench the newborn spirit of Brotherhood and Service.

* * *

Dr. Lucien Graux writes in the *Renaissance politique, litteraire et artistique* under the heading "A Mystery at the Court of the Pope". Pope Pius X, who died eight years ago, appeared to the priests who were waiting for an audience with the present Pope. They fell on their knees and the Pope blessed them, speaking in a low voice, he said: "These hard times will pass away in ten years." So saying he disappeared.

Deeply moved by the strange apparition, they were called for the audience and the Pope seeing their disturbance, asked them what disturbed their hearts and minds. One of the priests described the apparition, which had moved them so deeply, and the Pope exclaimed: "Did he come again!" But quickly gaining his self-control, he said unctuously: "Brethren, you have been a victim of illusion, a collective hallucination. There are no phantoms in those holy halls, and nowhere else in the world. Be calm and never believe in the apparition of the dead, have faith only in the Light Eternal."

* * *

We hear from Bombay, from the Youth Lodge of the Theosophical Society there, that they are sending out to all their members and asking for—

a list of members of your family with their respective ages, educational attainments, and avocation in life.

It seems to be thought desirable to arrange a systematic distribution of Theosophical literature amongst them whenever possible.

M. G.

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CORRESPONDENCE

THE ATHEISM OF BUDḌHISM

I

WILL you be good enough to publish the following few observations on Bhikkhu Sīlâcāra's short article on "The Atheism of Buḍḍhism," which appeared in one of the earlier issues of THE THEOSOPHIST ?[1]

Bhikkhu Sīlâcāra has made certain statements which are not sufficiently clear to a lay reader and they are likely to mislead unwary and uncritical students of Divine Wisdom. There are one or two points which are not only contradictory but need fuller elucidation. I will deal with them paragraph by paragraph as he has stated them.

1. In the first paragraph he says:

> It (Buḍḍhism) is a doctrine of salvation, of salvation from ill, from evil!

I beg to submit that it is much more than that. If this is the Buḍḍhistic ideal of salvation, then it surely falls short of the highest goal of Nirvāṇa, the aim and the goal of all humanity as taught by Gauṭama Buḍḍha of Blessed Memory. It is a negative salvation. According to Buḍḍha he who ceases to desire, is saved from the round of birth and death and also from evil. Can this state of utter desirelessness and complete freedom from the ills of life be an end in itself? Is this kind of existence worth anything?

A man wholly bereft of all desire cannot possibly sustain himself long unless he has something more valuable and permanent than the transitory things he renounced, to fall back upon.

However desireless a man may make himself he would continue to seek within himself something abiding and blissful. Man combines in himself both spirit and matter; the real man is spirit whose characteristic is Saṭ, Chiṭ and Ānanḍ. So long as he does not realise this Ananḍ, blissfulness within himself, he will never rest content with mere negative salvation of freedom from evil. It is only a partial salvation and will be fully complete when he finds within him that mysterious something which is beyond change and exempt from decay.

[1] See Vol. XLV, January, p. 524.

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It may be said in passing that without this certainty, security and surety of final success and spiritual triumph, no one in the past or in the living present would have seriously been encouraged to tread the path that leads to Nirvāṇa, peace and joy everlasting.

2. In all the religions and the philosophical systems of Āryan thought it is almost unanimously admitted that every human being has to work out his own salvation, without any external agency higher or lower. This fact by no means precludes a man from looking up to another Divine-man, or one more highly evolved than himself for help and guidance. Independent of the help of higher beings men on the lower rung of the ladder cannot rise, nor can they make any spiritual progress.

It is only a matter of words whether such a being the necessity of whose help even Mr. Sīlâcāra acknowledges in these words,

> 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 Buḍḍha.

These can show, for they know, the way to the high beyond is believed to be a man, most completely evolved, perfected in every respect or as others believe, a God in whose image man is supposed to be made.

Thus in short "the way to the high beyond" (one does not know what Mr. Sīlâcāra means by this expression) or in other words salvation can be attained through the benign help of a God-man, who (to quote Mr. Sīlâcāra's words again) alone "can show the way". God ceases to be a God if He has to lead a conditioned existence (in the sense that a man is conditioned). What the Hinḍūs call Saguṇa Brāhmaṇa is conditioned by His attributes, as distinguished from Nirguṇa who is absolutely free from all attributes and hence from every kind of condition. In the case of a man, it is contact with matter, desire that conditions him.

Lastly Bhikkhu Sīlâcāra quotes Master's letter in defence of his queer argument that there is no God, no Divine Hand behind the changing, and evolving phenomenal world.

What Master K. H. has stated about personal and impersonal God, is perhaps admissible by all metaphysically-minded Hinḍūs and Jains.

As against Christianity the ancient Aryans have never believed in an extra cosmic Being. The immanence of God, is a fundamental teaching of Divine wisdom. The sense is not materially altered if the Universal Being is called either the Absolute Existence or an absolute immutable law. The very recognition of "Planetary and other spiritual lives" by Master K.H. is enough to prove that spiritual men are being evolved and grow into perfection. And it is such beings who are called by some God or Gods carrying out the Divine Will as expressed in the Immutable Law.

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No idealist thinker of modern or ancient times ever believed or believes in an omnipotent Supreme Being ruling from on high, in an arbitrary whimsical manner.

The existence of evil as rightly remarked by the master K.H. is the result of matter: This idea is fully developed by Theosophical writers prominently and most explicitly by Bhagavan Das. When the Self identifies itself with the not-self, matter, it begins to err and suffer, when it dissociates itself from material desires, it is free; the true Self back again.

A close study of the letters from which Bhikkhu Sīlâcāra has quoted, will convince any honest thinker that the Master's words do by no means outrage any philosophical or religious sense and are in harmony with the teachings of ancient wisdom that can never be called godless. Finally in the absence of any definite assertion or denial of the existence of God by Lord Buḍḍha, it is futile for any votary of His, to cry from the house-top that Buḍḍha was an atheist.

I strongly recommend to Bhikkhu Sīlâcāra, *The Creed of Buḍḍha* by Edmond Holmes, if he has not come across it so far. It will give him a synthetic and rational interpretation of Lord Buḍḍha's teachings.

M. H. SYED

II

MR. PEARCE, in his letter to THE THEOSOPHIST,[1] deals with some rather large issues in a view that may perhaps be called slightly casual. In the first place, he uses the terms Buḍḍhism and Buḍḍhist in a loose way which is bound to lead to confused thought. There are, no doubt, many ways of defining these terms which would be appropriate to ethnologists, anthropologists, historians, or any other of our scientific seekers after comparatively useless knowledge. Nevertheless there is only one real meaning. Buḍḍhism is the Buḍḍha Ḍhamma, the teaching of the Buḍḍha and a Buḍḍhist is one who follows it. These definitions are the true ones even if they should lead us to the melancholy conclusion that there are no true Buḍḍhists in the world at present.

This being so, the only question that arises with regard to any view or doctrine is not, "is it held by this or that large or small section of the nominal Buḍḍhist community" but "is there any reason to suppose that this was taught by the Buḍḍha"? Before we attempt to answer this question, it is important to discriminate between our sources. It is a matter of common knowledge that the

[1] Vol. XLV, February, p. 687.

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existing Sanskṛt texts are late compositions and that the Pāli canon contains the earliest available accounts of the Buḍḍha's teaching. It is true that there have recently been discovered fragments of a Sanskṛt canon which may possibly have been as early but in any case the correspondence between these fragments and the Pāli Piṭakas is close.

It follows then that the Pāli Piṭakas are our most authentic source and it is abundantly clear that they represent the Buḍḍha as having taught a Non-theistic doctrine. It is misleading to represent this non-theism as a mere crotchet of the Ceylonese and Burmese. It is true that there was a theistic Ādi-Buḍḍha cult in Nepal but it cannot be traced earlier than the tenth century A.C. and it merely confuses the issue to lump all such cults together and call them different forms of Buḍḍhism. Such a classification may be very convenient for anthropologists concerned with the study of religious institutions but it has small value for the seeker after Truth and means an abandonment of all discrimination. Primitive Buḍḍhism, while in no way atheistic in the modern polemical sense, was certainly *a-theistic* in the sense expounded by Bhikkhu Sīlâcāra. To come to the next point, Mr. Pearce, talking of Buḍḍhist tolerance, says that the Buḍḍha placed much emphasis on living the life and very little upon creeds and opinions. This seems to me to be a dangerous half truth. It is of course certain that the important thing is the living of the holy life but it is also true that one's life is governed to a very large extent by one's convictions (if they are sincere). Sammā diṭṭhi (right views) is the first link of the Noble Eightfold Path and it is easy to show that the Buḍḍha, while supremely tolerant of individuals, was never tolerant of opinions which he considered false or misleading (micchā-diṭṭhi). In the Brahma Jāla Suṭṭa he enumerates sixty-two modes of false belief and shows how "reconstructors of the past or arrangers of the future" are enmeshed in this net of false views. Elsewhere he described metaphysical views with which he disagreed as "doctrines for fools". The fact is that, though the most patient of men when dealing with individuals, he had no patience at all with wrong views.

With regard to the bombardment of Theosophists, in the Buḍḍhist press, it is perhaps not difficult to understand it. Whatever may be the shortcomings of Ceylon Buḍḍhists (and I think they would be the first to admit that there are such) it is undoubtedly true that Ceylon (and Burma) are the countries which have preserved the Buḍḍha Ḍhamma in its purest form and they are anxious to retain their heritage. With the best intentions and sincere sympathy, Theosophists come and wish to substitute interpretations of their own for certain crucial doctrines which the Ceylonese believe to be those of the Buḍḍha. Very sympathetically and quite politely, the Buḍḍhists are told that certain views are wrong and should be replaced by others which are apparently similar but which often seem to a Buḍḍhist subtly misleading and therefore dangerous. Under the circumstances, one's true course should be calmly and patiently to refute the

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views. But, after all, we are worldlings and perfect patience is rare.

RONALD NIXON

P. S.—Perhaps the following (abridged) quotation from the Majjhima Nikāya is worth making to bear out what has been said above.

The Buḍḍha says:

> Is it true as is said of these Bhikkhu Sāti that thou entertainest the perverted view (that consciousness transmigrates)? from whom, misguided man, hast thou heard that this is the doctrine preached by me? Thou, deluded man, of thine own wrong comprehension bringest indictment against us, so digging a pit for thyself, so engendering much future ill.

This is hardly indifference to creeds and opinions!

THE CASE AGAINST MENTAL AND SPIRITUAL HEALING

UNDER various names healing by mental power is attracting widespread attention nowadays, both in and outside the Society. It seems to be generally assumed that it is perfectly legitimate to use mental power for this purpose, and one feels impelled to express the following point of view.

Consider first the general principles involved. Man is a Spiritual being using vehicles on various planes, spiritual, astro-mental, and physical, and his expression and experience on any plane is limited by the development of the vehicle on that plane. The higher planes are nearer to the life or energy side, and the lower to the form or matter side; the energy of each plane is of a higher order than that of the planes below; and consequently the matter of any plane can be, and is influenced by the planes above it. The energy of a higher plane however, should never be used directly to modify the matter of a lower; effects on every plane should be brought about by using the methods, that is manipulating the matter, of that plane, in accordance with natural law. As an example, physical plane results can be produced by mental energy, either directly or indirectly. If an occultist needed to travel in his physical body, he would not waste mental energy in performing an act of magic, but would use ordinary physical plane methods. To invent an aeroplane and use it, is to produce by mental power, a physical plane result indirectly, and is a perfectly legitimate use of mental power, because the aeroplane violates no physical laws; but to modify physical matter directly by the use of mental energy is a prostitution of mental energy.

Again; man's circumstances are the result of his past thinking, and are under the law, the best possible for his own evolution, and that of humanity. He has, in his personal consciousness, almost no

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knowledge of this past, and a very little knowledge of the next step in evolution. To presume to use this fragmentary knowledge to adjust circumstances as one thinks they should be is mere impertinence, and utter lack of faith in the law of divine justice; and might be expected to initiate an endless series of adjustments, of ever-increasing complexity. One of the objects of evolution is that man should become independent of, and master of, his environment; but mastery of environment is not attained by continually tampering with circumstances, but in altering our mental attitude till we attain indifference and serenity in all possible circumstances. We are not justified therefore in attempting to use our mental powers either directly or indirectly to modify our own circumstances. To do so indirectly is lack of faith in the law, and selfishness. To do so directly is black magic. We are however, required to use our mental power to change our attitude towards those circumstances. The desire to enjoy or avoid any particular circumstances binds like all other desire.

To come to the special application to healing. We are not justified in using for physical healing directly, the energy of any of the higher planes. This applies equally to the healing of our own bodies and those of others. The desire to do so appears to arise from impatience for results. We have a duty in keeping our own bodies as healthy as possible, but only by using physical plane methods. Such methods are the use of pure and natural food, pure water and air, moderate exercise and rest, and so on; if these do not restore health it is better to use drugs than auto-suggestion. Drugs are only a palliative since disease of the physical body arises from imperfection of the higher bodies; but the effect of drugs is greatest on the physical plane, whereas the misuse of the imagination extends at least to the mental plane. Purity and control of the higher bodies also will improve physical health, but this should not be the motive for improving the higher bodies. To purify the astral and mental bodies for the sake of physical health is worse than getting a steam-roller to crack a nut; it should be done only for the sake of the work on the higher planes concerned.

We are supposed to be developing indifference to circumstances, but the use of mental and spiritual healing tends to accentuate to us the importance of our physical circumstances, and to plunge us more deeply into matter.

The motive of those who practise these methods is excellent in most cases; they are actuated by a sincere desire to benefit humanity; but one feels that the methods are fundamentally wrong, and, although their use may alleviate some distress, yet it is not in the larger view for the benefit of humanity as a whole.

H.

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A CHEERING THOUGHT

HAS it ever occurred to you, that whatever controversy, bitterness or difference of opinion arise among Theosophists of the various schools whether they are adherents of Mrs. Besant, Mr. Leadbeater, Mr. Rudolf Steiner, Mr. Judge, Mr. Wadia, Mrs. Tingley or any other leader, that the controversy centres around the several leaders and never attacks the great foundation stones of our philosophy, the Masters, the Secret Doctrine, and H.P.B.

This is a healthy sign and a hopeful one; for in contrast with orthodox differences which attack the very fundamentals of religion, destroying the faith of many people and repelling or discouraging others by the very complexity of the questions and arguments raised, we find that Theosophists are united on fundamentals and differ on leaders.

Theosophists who have once inwardly contacted the teachings, always have a philosophy of life sufficient for any emergency or condition in life. They may go from one leader to another, or drop away from organisation altogether, but the truths are so illuminating and satisfying that life with its inner meaning, is understood. They are, by their knowledge, united with the forces of evolution; they have found their centre and nothing can shake their faith. The teachings of Theosophy are a gauge whereby any person or movement can be measured and placed in the proper stage of his or its evolutionary progress.

Orthodoxy has the age old arguments of the Divinity of Christ, the Immaculate Conception, of whether Jesus lived at all as an historic personage; the controversy of the Atonement, the Remission of sins, of a literal Heaven and Hell and a dozen other historic bones of contention.

In contrast to these basic soul troubling questions of the orthodox, we find the differences of Theosophists but the outcome of partisanship for leaders. Partisanship is natural and to be expected. We are working on our mental bodies—lower Manas is the separative principle fostering the personality and results in passionate adherence to a picked leader. Our lesson is to overcome personality, to become dispassionate, balanced, discriminating, using our higher faculties to lead us toward Truth.

However much the tenets of Theosophy may be attacked by non-Theosophists who judge by the standards of physical science, Theosophists who live the life and digest the teachings, are ready to accept the investigations of trained leaders or disciples of whatever school. All questions regarding the findings of the investigators are not questions of fundamentals, whether such things as the laws of Reincarnation and Karma are true or whether sight and hearing on the Inner Planes, extension of consciousness, communication with the so-called dead, knowledge of the Deva world with its hosts of nature

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spirits, are possible but the question is asked concerning the strength and reliability of the powers of the investigator.

We stand together on principles, having before us a vast amount of checked up material gathered and formulated by a growing band of Servers of all the different schools. Many angles of approach are necessary for we have many types of mind. Let us accept our philosophy as we do our science without making an issue of the personality of the investigator. The more we learn the more we find in *The Secret Doctrine* and all the inspired writings of the past. They all teach love and toleration. In the study of these we meet on common ground and call ourselves students of the Ancient Wisdom. Let us heed the teaching and try for the goal of Brotherhood, for it should be the most easily attained among us Theosophists who have a common understanding of life's purpose and unity. So shall we serve those Foundation Stones; The Masters of the Wisdom, The Secret Doctrine and H.P.B.

E. E. K.

FURTHER INVESTIGATION

WITH reference to my item in THE THEOSOPHIST [1] I am very sorry to let you know that as a result of further investigation concerning the so-called find of two gigantic human fossils at Grand Canyon, Arizona, I was informed by the Secretary of The Royal Anthropological Institute, London, that not only he is totally ignorant of it, but that he has never heard of Professor Blubard. In fact "Minerva" does not mention him. So to my great regret I must draw the conclusion that the story in the paper was a fable. I have tried to trace the origin of it but was not successful so far. I promise to be more careful in future and beg to offer my apologies to your readers.

J. K. HAPPÉ

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[1] November, 1923, page 270.

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BOOKS RECEIVED

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

The Babylonian Epic of Creation, by S. Langdon (Clarendon Press); *The Nature of Love*, translated, by F. Rothwell (Chapman & Hall); *The Queer Side of Things*, by Mary L. Lewis (Selwyn & Blount); *Adamant*, by N. K. Roerich (International Art Centre); *Observations of a Progressive Religionist*, by Aaron Wirpel (Author).

The following pamphlets have been received:

Breathing and Poise, by Chas. E. Dawson (C. W. Daniel); *Derweg Zur Vollendung* (Otto Reichl Verlag); *Meditations-Kalendar* (Stjernens Norske Foreag).

Our Exchanges

We acknowledge with many thanks the following:

Bulletin Theosophique (February), *The Canadian Theosophist* (January), *De Theosofische Beweging* (February), *El Loto Blanco* (February), *Light* (Nos. 2246—48), *Lotus* (No. 2), *The Message of Theosophy* (February), *The Messenger* (January and February), *Modern Astrology* (February), *The Mysore Economic* Journal (February), *The Occult Review* (March), *Prabuddha Bhārata* (February), *Revista Teosofica* (January), *Service* (January), *Teosofi* (No. 1) *Teosofi Tidskrift* (February), *Theosophy in Australia* (January and February), *Theosophy in the British Isles* (February), *Theosophy in Ireland* (October-December), *Theosophy in South Africa* (November-December), *Vedānta Kesari* (January and February).

We have also received with many thanks:

The Harbinger of Light (February), *International Language* (January), *Koinonia* (February), *Pewarta Theosofic* (February), *Revue Théosophique le Lotus Bleu* (January), *Sophia* (January), *Theosofisch Maandblad* (February and March), *Theosophia* (February), *Utsaha* (February).

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REVIEWS

The Brotherhood Birthday Book. (Theosophical Publishing House, Adyar. Price: Boards, Re. 1-4; Cloth, Re. 1-8.)

This little birthday book contains extracts from the teachings from the principal Theosophical writers with a slight admixture from other great authors. The book is enriched with good photographs of the seven principal Theosophical personalities in the outer world, and is got up in attractive red and green covers. We like the green best. It would appear to be an excellent book for presentation to non-Theosophists, especially the rabid ones. We believe it is published on behalf of the Order of the Star in the East.

L. E. T.

Meditations from "At the Feet of the Master," by a Server. (Theosophical Publishing House, Adyar. Price Re. 1.)

This book of pp. 100 sets out the main lines of the teaching conveyed in Mr. Krishnamurti's record *At the Feet of the Master* so that it may be daily conned and absorbed systematically throughout the weeks and months of the year. The scheme is well planned and cleverly set forth and arranged. Thus the month's subject heads each of the four weekly pages, the weekly practice itself being slightly varied in form but illustrating the same exhortation; at the bottom of each page stands the reminder to "Help Others". Altogether a most helpful book of daily meditation for everybody, especially for those who wish to steep their minds in the teachings of the Masters.

M.

The Ritual of Business, by A. E. Powell. (Theosophical Order of Service, 3 Upper Woburn Place, London. Price 2s. 6d.)

In the present time of endless correspondence, of intercourse between nations, and of business development; in the present age of companies, committees, and organisations, it is absolutely essential for efficiency that everybody should know something of Business Methods and Organisation. Yet it is precisely on these points that

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the majority of Theosophists are totally ignorant, since education at the present day is not designed for utilitarian or useful purposes. No activity can be properly carried on unless "all things are done decently and in order". Let those who imagine that common sense is all that is required for business purposes, let them try business methods for one day, if it is only for their correspondence, and they will never go back to their old ways again.

This little book presents a clear outline of some of the important business methods, and an account of the duties and responsibilities of certain posts, such as that of Chairman and Secretary which we have not seen anywhere else except in very expensive manuals of office and business organisation. Most valuable and helpful information is given on such subjects as the conduct of meetings, motions, amendments, standing orders, agenda papers, and on such subjects as systems of filing, speaking at meetings and at committees, the writing of letters, and other matters. The reviewer has at once begun to put several of Major Powell's recommendations into practice, with immediate beneficial results. Major Powell has done the Theosophical Society a great service by writing this book, and it is so good that we think it may have a large sale outside the confines of the Society.

L. E. T.

Creative Revolution, by Prof. T. L. Vaswani. (Ganesh & Co., Madras. Price Re. 1-8.)

In the present condition of India, Prof. Vaswani sees a definite negation of the ideals of her race. There is, he remarks "a contradiction between our state and our ideals". He would put an end to this contradiction and this is what he terms a "creative revolution". The life of India, the *Bhārata Shakti* has been repressed, attempted to be extinguished by coercion, and self-expression made impossible by a "highly organised and intelligent bureaucracy". Mr. Vaswani looks on reforms as bonds and barriers which impede the flow of life. "Unrest" is the effort of the *Shakti* to break the bonds. Mr. Vaswani has no faith in "reforms". They are against the genius of India and are but compromises exhibiting a lack of idealism. "Revolution" which is the true expression of Ḍharma, "a creative revolution," which is positive, which is inspired by positive ideals of National freedom for the service of humanity is his creed.

The effort at revolution calls for self organisation, courage, patriotism and judgment.

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The author is a firm believer in non-co-operation though he has his own interpretations of it! Non-co-operation, he believes, will help the country to build up a life of freedom. It is the "declaration of the Nation to the world of its faith in itself and in the Might of Right". The examples of Egypt, Ireland, China, etc., are cited as arguments on behalf of non-co-operation.

The "Empire Cult" and the "Cult of Freedom" are to Prof. Vaswani's mind quite incompatible. The Dyer episode is an expression of the "Empire cult" which stands for exploitation and race ascendency. If Freedom is to dawn this cult must die. England, Vaswani says, has "turned away from the vision of her great prophets of freedom" and she must recover her soul before freedom can live with her.

India, he points out, has suffered terribly by British Rule "She pays a heavy price," her material and moral side has lost. India must choose between bureaucratic rule and self-reliance. Freedom lies at the end of the second path. It is the path of non-co-operation.

We have in the later portions of the book an exposition of the non-co-operation movement and the author's views on it. He is a staunch follower of Mr. Gandhi and while khaddhar does not seem to be his panacea for all ills, he shares with Mr. Gandhi his absolute want of faith in political reform. His philosophy of life seems to be the same. In fact the trend of his writing is more in the way of an indictment of the present civilisation. But one notes with relief that his "constructive" non-co-operation lies along the path of creating a parallel administration based on the philosophy of doing things that matter without reference to the "impressions" that it would create on the bureaucracy. Though one has not the least faith in the movement he champions and though one believes that the idea of creating a parallel administration is all tall talk, it must be confessed that at least as a possibility and a speculation it has a greater appeal. Mr. Vaswani however strikes the right note when he talks of the solution of the problem lying in the masses understanding the position, in the village organising itself. One may not agree with him on the lines of organisation but on the principle all are agreed. Finally Mr. Vaswani makes an appeal to the Youth of the country to dedicate themselves to the establishment of *Swarājya Ḍharma*.

The feeling that the book leaves with the reader is that it leads us nowhere like most of the other literature on non-co-operation. As a philosophy of life it has no appeal to anyone who believes in evolution. Perhaps we cannot find fault with Vaswani for that as he

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frankly states his faith is—REVOLUTION! For the most part the book is a bold statement of facts, facts which have been marshalled and reiterated by leaders of Indian thought in their struggle for National Freedom. Dr. Besant, in her little book, *India, A Nation*, has set out these facts at greater length and with considerable force. The logic of facts however does not lead us to the same inferences as those of Prof. Vaswani.

While the essays form agreeable reading their value as political literature or even as the exposition of philosophy of a particular school is not great. The author however is delightfully frank and straightforward and is prepared to pay a tribute even to those who differ from him (*vide* his references to Mrs. Besant). It is also noteworthy that while Mr. Vaswani decries the "Empire Cult" he does not declare himself as an advocate of isolation. What he is up against is the race pride, the jingoism, and the exploitation on the one side, and the weak-kneedness, the humiliation, and the lack of idealism that the "Empire Cult" involves, on the other. He wants freedom, wants the soul of India to express itself and India to take its place in a movement of world-freedom and world-reconciliation. His outlook on the Indian and the world problem is very much wider than that of the non-co-operator as we usually see him.

V. K.

Hungary and Democracy, by C. J. C. Street. (T. Fisher Unwin, London. Price 10s. 6d.)

This book contains a graphic account of the political oppression carried out in Hungary by the Magyars before and after the war. The tale begins with the settlement of 1848, which in effect gave the Magyars a free hand in Hungary, even the slightly moderating influence of the Austrians being withdrawn. The Magyars immediately set about a vigorous policy of "Magyarisation" of all the subject races, while professing to the outside world that they gave the other races complete tolerance. The department which was the chief channel for this Magyarisation policy was that of education. Nearly all the Slovak schools were abolished, their language was crushed out, and rules were made that all instruction was to be in Magyar. Slovak children were transported into Magyar districts in order that they might grow up good Magyars. The most trivial excuses were adopted to crush the Slovaks in every possible way. During this regime they tried to present to the outside world a picture of complete

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tolerance. But within the state there was no such delusion. Mr. Street gives many quotations from Magyar papers to show this.

It is not the place of the reviewer to quote all the appalling and extraordinary cases that Mr. Street relates. For this the reader must buy the book. We recommend it to anyone who is at all interested in Middle and Eastern Europe. The Magyars have extraordinary methods of administering justice and of "cooking" elections which are ruthlessly exposed. With regard to the elections, every conceivable method was adopted for excluding the subject races from the franchise, and for seeing that on the election day they were not allowed to vote. Such expedients as declaring all roads closed for the period of the election, on which the Slovak electors would have to travel; or of stating that all horses in a Slovak district would be in quarantine on the election day, or that Slovak candidates could not stand because they advocated views against prosperity of the kingdom, these were unblushingly resorted to. But not only were these things practised before the war. They are still going on in the much diminished Hungary. While the Hungarians are complaining against the treatment of Hungarians by the new countries! Mr. Street shows conclusively that these last accusations have no foundation. As regards Czecho-Slovakia they are palpably absurd.

The author appears to have a complete mastery of his subject.

We are afraid that we must agree with Mr. T. P. O'Connor, who says in the foreword that

> There is no more dangerous centre of future disturbance, if not of a new war, than the regions which include Hungary and its immediate neighbours.

In this connexion we might mention the remarks of Mr. J. R. Aria, the well known Astrologer, who declares that a new war, to come in 1927 or 1928, will start in the East of Europe.

O. M.

Cause and Cures for the Social Unrest, by Prof. Ross L. Finney, Ph. D. (The Macmillan Co., New York.)

In many ways this is a remarkable volume written on the present day problems.

The author says that the whole world is facing a real menace since the armistice. Thick clouds of after-war suffering and despair are reflected in all parts of the earth. The Russian situation presents a new front almost every month, always unexpected and surprising, but never any less alarming. Events outside Russia have furnished

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no little ground for apprehension. All Central Europe has remained in unstable equilibrium. Budapest was terrorised, barricades were from time to time thrown up in Berlin, riots raged throughout Italy and the Balkan States never ceased to boil like a cauldron. Westminister has its own anxieties and the French Government has its fears. Reports from Japan, Egypt, India, Syria, China and other eastern nations have been seething with social unrest. America is no exception to this crisis. The situation there has all along been very far from reassuring.

Never as now says the author, have capital and labour faced each other with such opinions, determined to fight it out to a finish. It would be unsafe to predict just what phase the social unrest will assume next. The world war is something more than

> a struggle between political autocracy and political democracy. It is an economic struggle that is now on: Capitalism versus Socialism, a battle to the death and quarter neither offered nor asked.

Who is to solve this great problem and help the peoples to everlasting peace? The author says that it is the middle class who can do this great service to the world. Let us hear what he says:

> . . . unless we of the Middle Class, who belong on the side neither of labour nor capital, can invent a third alternative, a basis of compromise, a middle pathway to justice and peace—that is the purpose of this little book to point out.

Let the aspirations of the author be crowned with success. May God grant leadership and inspiration for that great task to the middle class.

The book is well worth reading by the public at large.

V. N. S.

Is there a New Race Type? And The Philosophy Behind, by Captain A. G. Pape, Fellow of the Royal Anthropological Institute. (Fiall & Maine, Edinburgh. Price 2s. 6d.)

This is the actual paper, which was read before the British Association at Liverpool, that caused so much interest and discussion. We read in the paper that there had been a "Scene" and a "Row," we were lead to expect a lecture of this nature. But the real thing far surpasses our wildest expectations. Captain Pape has bearded the lions in their den. He is really almost worthy to be ranked with Galileo or with Bruno, though in our days ridicule and mockery take the place of rack and stake. This lecture contains a plain, straightforward account of the Akāshic Records and the knowledge derived

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therefrom with regard to Lemuria and Atlantis, and the various Races of Mankind. We can hardly imagine such a lecture being given to a Congress of Anthropologists! It is no wonder that there was a "Row". Captain Pape has done a very brave thing. Let us hope that the lecture will rouse some of the listeners out of their little world into a wider sphere of thought. This lecture is a sign of the times. A time will come when the Ākāshic Records are accepted by Science. Even the storm of abuse shows that the anthropologists think that there is something to be afraid of in the lecture. Captain Pape ends the lecture with a few words about the new Sixth Sub-Race.

At the end of the book is a short and well-written account of the basic Teachings of Theosophy. May we hope that, after the publicity given in the papers to the lecture, this little book may have a large circulation? Most of the people who buy it will do so in order to scoff and condemn, but there may be a few who will take an interest in the "Philosophy Behind" and be led to make further enquiries.

Captain Pape has shown the scientists that Occult Science is a force to be reckoned with. Never again can they ignore it completely. We should not be surprised if this lecture on the Ākāshic Records to the British Association would go down to History as one of the great scientific landmarks. All honour to Captain Pape.

At the beginning of the lecture he shows how information derived from Occult sources and that from physical methods are mutually helpful and useful.

L. E. T.

India: a Nation (A plea for Indian Self-Government), by Annie Besant. With a foreword by C. P. Ramaswami Aiyar. (Indian Bookshop, George Town, Madras. Price Re. 1-8. Indian Edition.)

This is a most convincing and detailed account of India's case for freedom. After various prefatory notes there is a historical introduction, in which the history of India previous to the coming of the Europeans is outlined. It is clearly shown how prosperous the Indians were when they were under their own rulers. To quote Bernier:

> This Hindustan is an abyss into which a great part of the Gold and Silver of the world finds plenty of ways of going in from all sides, and hardly one way out.

The wealth and luxury of the rulers was almost inconceivable, as witness the peacock throne, and the many accounts given by early travellers. And not only were the magnates

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so prosperous, but the common people also, as witness the accounts of the social and judicial organisations, the lists of the manufactures, and the schemes of irrigation. It was this enormous wealth which drew the Europeans hither to "Shake the Pagoda tree". Phillimore wrote: "The droppings of her soil feed distant nations." It is then shown how the British came to rule India, by an extraordinary mixture of military skill, marvellous courage, brilliant administration, combined with the most unscrupulous frauds and perjuries; Clive and Warren Hastings being typical examples of this curious mixture. Britain was allowed to conquer India, because India needed for her future a steady pressure, that would weld her into one nation on a modern basis, that she might become a Free nation among the Free. The High Powers that guide the destinies of Nations saw Britain as fittest for this intermediate and disciplinary stage, because she was on the eve of establishing democratic government on her own soil, so that ultimate freedom under her rule was sure.

There follows a summary of the arguments against the continuance of British Rule, and an outline of the various movements leading to the resuscitation of Indian Religion and to the emergence of a feeling of Nationality. The economic position is discussed, and perhaps it is in the realm of economics that the strongest arguments against British domination lie. There follow chapters on Education, the National Movement, and Self-Government. The book ends on a high tone, a glorious vision of the future, England and India going up the winding path of civilisation hand in hand. The book is an encyclopædia, a wonderful compendium, of the relations between Britain and India.

W. I. I.

Guilds, Trade, and Agriculture, by Arthur J. Penty. (George Allen & Co., London. Price 5s.)

This contains a scathing indictment of the modern system of economics. The modern slogan seems to be "Produce more and consume less". If we do this, who is to consume what is produced? In the old days there used to be some recognition of the fact that compound interest has its limits. With the coming of the Industrial Revolution this was forgotten.

The author criticises the modern urge to save and invest, remarking that our present troubles are caused by the fact that the possibilities of compound interest have been exhausted. It is obvious that

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money cannot continue accumulating indefinitely. A halfpenny put out at 5 per cent interest at the birth of Christ would by now amount to more money than the earth could contain. The remedy for present economic evils is the establishment of a system of Guilds, which would fix the prices of necessary commodities. A good book!

W. I. I.

The League of Nations To-Day, by Roth Williams. (George Allen & Unwin, London. Price 6s.)

This book tells in simple language most things about the League of Nations. It gives an account of—What the League is; How it is organised; What it has done; Its position to-day; and How it ought to be Used: It gives a good and detailed account of the League.

Oppressed Peoples and the League of Nations, by Noel Buxton and Conwil-Evans. (J. M. Dent & Sons, London. Price 6s.)

This book contains a scathing denunciation of the atrocities which have been perpetrated by civilised nations on less developed peoples. The survey extends over the whole world, from the African Negroes to the Armenians and Koreans. The whole history of the oppression of these peoples during recent years is outlined. Besides this the book is a careful and broad-minded study of present-day international conditions. The authors show intimate personal knowledge of the racial conditions in Central and Eastern Europe. The influence of the League of Nations is discussed, and the Mandatory system.

A Book of Quaker Saints, by L. V. Hodgkin. (Macmillan, London. Price 8s. 6d.)

This book is especially intended for quakers, and is written from the quaker standpoint, yet we think that all who are interested in good movements and in mysticism will find much of interest in this book. Few spiritually-minded people can fail to admire the tales of heroism here recorded. The spirit that inspired these devoted men is an ornament to their age and to their country. The book contains about 30 tales of quaker saints, mostly of George Fox or his near contemporaries. This book must be of great interest to every quaker, and to every Englishman proud of the achievements of his countrymen, and to all everywhere who admire great deeds.

O. M.

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The Founder of Quakerism. A Psychological Study of the Mysticism of George Fox, by Rachel Knight, Ph.D.

This commences with an account of George Fox's Life, and then a comparison of him with the other great mystics. The author believes that he has most affinity with Jacob Boehme, and then with Plotinus. The remainder of the book contains an extraordinary investigation into all Fox's characteristics. Firstly his sense of *smell* is investigated, and then his sense of *touch*, and so on, all in the most minute detail. Then his *character* is dissected, analysed, pulled to pieces, constructed, explained in diagrams and tables, graphs and parabolas. His mystic experiences are treated in the same manner. We cannot find words to express the utter amazement with which we read this book. If we ever become famous, may Heaven preserve us from such a fate as this! To the author (who has appropriately died) we would say—"There is no progress or happiness along *this* line."

There is another thought in our mind. All the cases in which Fox says that he was taught by the Master Jesus, are put down to the influence of His ideal upon him. He continually thought of his Master, and the ideal began to take possession of his mind. So says the psycho-analyst. Any suggestion that his Master is still living in the world, quite capable of personally teaching His pupils, does not occur to these "Scientists".

L. E. T.

Umar Khayyam and His Age, by Otto Rothfeld. (Taraporevala Sons & Co., Bombay. Price Rs. 7-8.)

As one who is familiar with Persian, with Mussalmâns and the East, Mr. Otto Rothfeld is peculiarly well fitted to write on Umar Khayyam. We have here a choicely printed and well-clothed book, dealing first with the historical, secondly with the literary side of the subject. We are given much information about the poets life and travels, his home, works and character. We are reminded of the "dominant influence exerted upon Islâmic culture by Persian thought". The Persian spirit, speculative, broad minded, a curious mixture of optimism and underlying pessimism, is well treated. Then we have its mysticism, under the name of Sûfism concealing the tenets of many mystical sects, but especially emphasising the Way of Love. The "significance of Umar's Ruba'iat" forms the second half of the book. His imagery, his humour, his sarcasm and genial attitude toward life

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and death, are well shown by apt quotations to be the " sea-salt of his poesy ". Mr. Rothfeld is inclined to find more value in Whinfield's direct translation of the quatrains than in Fitzgerald's free version, so familiar to all lovers of Persian poetry. After all, as he says, Umar is always modern and " by this right Umar has become the one Eastern poet who is really known and really loved in modern Europe ".

T. I. S.

History of Jahangir, by Beni Prasad, M.A. (Allahabad University Studies in History, Oxford University Press. Price Rs. 12.)

This is a very detailed and full account of the reign of Jahangir. We have seldom read a more horrible story of treachery and violence. To read a history such as this shows how far human nature can descend, and yet the reign of Jahangir is by no means the worst period in Indian history. The history of other countries has its bad pages. We suppose that the extraordinary time which the world has been passing through in the " Middle Ages " (using this term to include the past few thousand years) has had its effect in bringing to the surface all the worst qualities in mankind in order that they may be quickly eradicated. This is the only way in which the reviewer can explain the happenings of this period. What the good is of reading the history of these times the reviewer cannot see. Such hooliganism and such a barbarous state of civilisation are surely best forgotten. When we still teach our children these things in schools how can we expect them to grow up with higher ideas ?

W. I. I.

Magnetic Fluids and Planetary Influences, by Annie Pitt. (London, L. N. Fowler. Price 3s. 6d.)

This is apparently a message supposed to come from Mesmer on the other side. It contains teaching about seven kinds of magnetic fluids which are supposed to emanate from man, and which can be purified and evolved, and whose state shows the state of evolution of the man concerned. The Mental or Active fluid is supposed to come out of the right eye, the Natural or Physical from the left eye, the

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Primary or Original from the right ear, the Magnetic or Psychic from the mouth, the Astral or Heavenly from the nose, the Esoteric or Hidden from the left ear, and the Spiritual or Infinite from the top of the head.

YOUTH

The Mysteries of Hypnosis, by Georges de Dubor. Translated by G. M. Hort. (Rider & Sons. Price 5s.)

This book appears to contain a full and complete account of Hypnotism and its allied phenomena such as Telepathy, Clairvoyance and Witchcraft, treated from the Scientific point of view. This work is the first book with any pretensions to Science that the reviewer has read, which accepts Clairvoyance, Witchcraft, etc., as *facts* which there is no need to spend any more trouble in proving. The author's standpoint is given in the following sentence.—The whole of the recorded phenomena, including those of telepathy, clairvoyance, levitation, hauntings and the rest are capable, in my judgment, of being produced by the agency of living persons, and by means of those supernormal faculties which are undoubtedly possessed and exercised by certain exceptional individuals.

The book seems to be a good scientific text-book of such subjects, although a study of the Theosophical literature would naturally clarify many of the author's ideas. We recommend it as a hopeful and and inspiring stepping-stone from the science of the past to the science of the future.

W. I. I.

Egyptian Art, Introductory Studies, by Jean Capart. Translated from the French by Warren R. Dawson. (London, George Allen & Unwin. Price 16s. net.)

This book gave us great interest and pleasure. It has one great advantage, which is that it is written by an Egyptologist who is also a competent artist, so that he knows what he is talking about. The trouble in Egyptology is that the scholar spends his life learning the Hieroglyphics and the History, and then finds that he ought to be a specialist in every branch of learning in order to be able to understand

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his discoveries. An Egyptologist who is a specialist in some other subject is a treasure of great price. This book deals mainly with the fundamental art, that of architecture. It is shown how the other arts are derived from this source. It is interesting to read about the different kinds of columns imitating lotuses and other flowers, and to learn how the Ancient Egyptians constructed their temples. Monsieur Capart has a great deal to say about the very early period in Egypt, and is emphatic that even at the earliest known period the art was already highly developed. He does not accept the absurd German system of dating, but prefers to adopt one more in harmony with the occult records and Professor Petrie's. He places Menes at about 5000 B.C. The author is emphatic as to the great antiquity of the Egyptian civilisation. He quotes Steindorff "The formation of the Hieroglyphic writing goes back to pre-historic times. Already on the inscriptions of the royal tombs of Abydos, the most ancient Pharaonic monuments, we come across Egyptian writing as an accomplished fact . . ."

Professor Sethe expresses himself as follows . . . "Under Menes and his successors, the kings of the first historic dynasty, we find Egyptian civilisation completely evolved, and even, in a sense, having reached its culminating point."

Professor Capart explains that we cannot judge of the Egyptian architecture by the still existing monuments of stone. The Egyptian architecture was designed for light buildings of wood and brick, and when buildings of stone were made the architects were obliged to deform their principles to fit the different material. Thus:

> the vast and majestic monuments which have come down to us through all the ages really give us no more than a faint echo of the real creations of the architecture of Ancient Egypt.

There is a chapter on Egyptian drawing conventions, and the last chapter is devoted to the discussion of the artistic ideas in general, with especial reference to the belief in the animation of statues. The Egyptian statues might be considered to be living bodies, either of Gods or of men. The very name *Tutankhamen* means "Living Statue of Amen".

The book contains many beautiful illustrations. We should say that it is capable of inspiring and teaching many a modern architect.

L. E. T.

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Spirit and Music, by H. Ernest Hunt. (Kegan Paul, London. Price 3s. 6d.)

This little book contains a discussion of the fundamental spirit behind all music. There are chapters on such subjects as "The Spirit of Music," "The Place of Music in Life," "The Soul of Song, the Artistic Temperament". We think it will help many to gain a much deeper understanding of music. Music is shown to rank with the other forces which wage perpetual war against materialism.

O. M.

A Scientific Investigation into Vegetarianism, by Professor Jules Lefevre. Translated from the French by Fred Rothwell. (Bale, Sons and Rothwell, London. Price 7s. 6d.)

This is a well reasoned and scientific investigation into the merits of a vegetarian diet. After reading this book it seems extraordinary how people can fail to be convinced of the foolishness of the meat-eating habit. This book shows that

> Vegetarianism constitutes a regime of health and strength which enables man throughout his life to utilise all his faculties to the full.

T.

The Raisin Cure, by Dr. Josiah Oldfield. (C. W. Daniel, London. Price 2s. 6d.)

Dr. Oldfield sets out to show the benefit of a raisin diet in the cure of disease. He shows that grapes were the earliest and the best of health fruits, that cases of asthma and bronchitis are benefitted by "Raisin cure," as also are dyspeptic conditions and kidney troubles. The eating of meat is so deprecated apparently, that meat does not appear to be mentioned in the book. At the end is an advertisement of a fruitarian hospital where no form of dead body or extract of any dead body is allowed to be used by patients or staff. We do not know anything about this hospital, but on account of its principles we wish it well.

T.

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Five Health Books:

(1) *Ten Tonics without Reaction*, by Eustace Miles, M.A. (The London and Norwich Press. Price 6d.)

(2) *How to Avoid All Diseases*, by P. G. Tillard. (C. W. Daniel. Price 2s.)

(3) *Direct Paths to Health*, by Major Reginald Austin, M.R.C.S., L.R.C.P. (C. W. Daniel. Price 5s.)

(4) *Conquest of Disease*, by Eugene del Mar. (L. N. Fowler & Co., London. Price 4s. 6d.)

(5) *Health and The Human Spirit*, by K. W. Monsarrat, F.R.C.S., (John Murray. Price 5s.)

These books are a sign of the great healing impulse which is now flowing through the world.

(1) One of the little series by Eustace Miles called *Milestones*. It contains some practical advice on tonics to keep the body up to the mark.

(2) On diet by a man who believes that wrong diet is the root of all evil. He gives some interesting information as to the effect of various foods on the body, and shows that we feed ourselves in a most dangerous manner.

(3) Contains some sound practical advice from a medical man of much experience. He lays stress upon the benefit of fasting. The author has cured himself, and many others, by his methods.

(4) Is an exposition of spiritual healing. It

> demonstrates that disease is an inherited habit, the product of false thinking, that it is unnecessary, and may be conquered by thoughts of Truth.

For the Conquest of Disease, Faith, Hope, and Love are necessary.

(5) An exposition of the views on Health and Life of a Doctor who takes great pains to exalt Science at the expense of Philosophy, Mysticism, and Religion. It is a powerful statement of the scientific arguments for good health.

YOUTH

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Kings in Our Own Right, by Major A. E. Powell. (Service Pamphlets No. 3.) (Theosophical Order of Service, 3 Upper Woburn Place, London, W.C. 1. Price 1d.)

This pamphlet demonstrates in clear and convincing language that there is no Freedom possible to man which is not based on Brotherhood. All modern scientific discoveries have been directed to the acquirement of Freedom. Freedom from Toil, freedom in Space and Time. The history of peoples is the history of their struggle for Freedom. But the Freedom of any individual or nation is only possible through the active co-operation and good-will of others. So those who would be Free Kings in their Own Right have only one course open to them—to inscribe the motto of Brotherhood on their shield. A good booklet for propaganda, because of its cheap cost and its readableness, but perhaps more suited for West than for East.

T.

MAGAZINES

The Young Theosophist. (A monthly Magazine to interpret the Ideals of Theosophy to the Young. Price Re. 1 per annum.)

The three first numbers (December, January and February) have just come to my hand and I want to spread the news all over the world so that the Youth of the world may join me in reading the contents, for they are very good indeed. The Magazine is edited by two energetic members of Youth Lodges of the Theosophical Society and it is published in India.

The chief characteristic and the *raison d'être* is to spread abroad the work that the Youth Lodges are carrying on and to put before these Lodges suggestions for further work. For the purpose of this last the Editors are glad to receive articles that will serve this purpose and show conditions in the world that youth can help to better or put right.

The Magazine is presented at this very low figure and the interest that it should create (it deserves great interest) should ensure a widespread future for it in many lands, and I sincerely hope that for the sake of those lands this will not long be delayed. Mr. Arundale has so far contributed to each number.

C.

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Service, January, 1924. (Published at 3 Upper Woburn Place, London, W.C. 1. Price 6s. per annum.)

This number of Service contains many items of interest. Major Powell continues his useful articles on "The Ritual of Business," this one dealing with the position of the Secretary, and his duties. Mr. H. Bailie-Weaver gives a heart-rending account of the conditions of the educated professional classes in Germany. Mr. Baillie-Weaver went to Germany for the Conference of the New Educational Fellowship. The hardships which he depicts are almost unbelievable. The magazine contains many articles which are useful to Servers along several lines of work.

N. I. I.

The Brothers of the Star, February, 1924. (Indian Star Headquarters, Adyar, Madras. Price Re. 1 annually.)

This is the Convention number, and most of the articles are records of impressions made by the Convention, which seems to get more and more impressive year by year, or is it that we feel it more? Every year the star acquires greater force. There is also an article of interest by Mr. K. S. Shelvankar on the relation between the Ruler and the Ruled. This is part of a series entitled "Star Light on Earth Life".

The Indian Review, January, 1924. (G. A. Natesan & Co., Madras. Annual subscription Rs. 5.)

This number of *The Indian Review* contains many articles of value to India at the present day. There are articles on the colour question, on the Public Services Commission, on the National Pact. We were very interested in the article describing the village and cantonal parliaments of Switzerland, which bear such a resemblance to the Pañchāyaṭs of India. The heterogeneous nationalities of Switzerland have been moulded into one people by the working of these local bodies, and by such national ties as the occurrence of Referendums of the whole people on subjects of National Importance. The framers of the new constitution of India may well study the working of the Swiss constitution. The different religions existing in Switzerland have been reconciled to each other by the working of this constitution. There is a very thoughtful article on "True Democracy" by Mr. K. T. Paul, in which he pleads for devolution and local control by elected bodies of all possible activities. We see in the magazine the Presidential Address of Dr. Annie Besant to the All-India Social Congress, in which she so plainly states the case for prison reform. A good and useful number.

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The Visva-Bhāraṭi Quarterly, January, 1924. (Published at the Art Press, Calcutta. Annual subscription Rs. 6.)

This number of *The Visva-Bhāraṭi Quarterly* is full of good things. It begins with a play by Rabindranath Tagore called "The Car of Time". The Car has stopped. The Priests, who used to drag it, are unable to do so any longer. The King and his soldiers also try and fail. Then the Merchants and Business men try, but they cannot even lift the rope. At length the Shūḍras declare that they will haul upon the rope, and will make old Father Time's car move. The Soldiers wish to slay the Shūḍras for their impertinence, but are prevented by the King's Minister, who sees that all things have their day, and that the balance goes up and down. The Shūḍras approach the Car, they lift the rope with ease. They do not even require to pull, for the car moves of its own accord. The first thing that the Car does is to run over the Soldiers' armoury and the Merchants' Counting-House. At the end a Poet appears on the stage, and tells how each has to pull the Car in turn. It will be the Poets turn next.

Then follows an article by Dr. Winternitz on the *Mahābhāraṭa*, a very critical article, fully explaining the present attitude of scholars towards its varied composition. What we like best in the whole number is the poem translated from the Bengāli of Rabindranath. It is entitled "The Freedom of Neglect". The translation is by Khitish Ch. Sen.

There is a very interesting article on the Genesis of the Bengāli, showing how much affected the Bengālis have been by outside influences. There is an article on the saintly Dadu (1544-1603) and there are a series of quotations from Islāmic writers, appropriately called "Gems from Devotees of Islām". There is a memorial to the late W. W. Pearson, there is Mr. C. F. Andrews Presidential Speech to the Assam Students' Conference, and there are notes and comments by Rabindranath Tagore. There is also a report on the work being done at Shāṇṭiniketan, which seems to be going very well. We are especially impressed with the supreme importance of the work which is being done in the villages by the devoted workers at Shāṇṭiniketan. This is called "The department of Rural Reconstruction". Its work is to introduce modern methods in agriculture and village industries. Night schools and troops of scouts are also established in the villages, and there is a dispensary. The value of this work to India can hardly be over-estimated.

L. E. T.

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The Calcutta Review, February, 1924. (Senate House, Calcutta Price Rs. 8-8 per annum.)

This journal is only partly Indian. It is not Indian in its tone, nor in its religious outlook. Thus there is an article on "Music in the Hinḍū Pantheon" which contains such intolerant and prejudiced statements as the following . . . "The ridiculously exaggerated stories of Kṛṣhṇa's powers . . . and manifestations of Divinity." There is also an article on the "Classical and Romantic in Literature" which seems to be rather out of place in an *Indian Review*, when there are so many Indian things to talk about. We suppose that this is the result of the unwise westernisation of education.

We always regard with wonder those people who when using the personal pronoun "he" always print it with a small h when referring to one of the great deities of the Hinḍū Pantheon. Surely it is time for us to realise that God is One, wherever He is found, whether He be worshipped by Hinḍū, Christian, Muhammadan, or others. We cannot imagine the Christ being referred to with a small h in an English magazine. If He were thus referred to, the proof-reader might get the sack. So why do the English editors of *The Calcutta Review* refer to Kṛṣhṇa, Brahmā, Shiva, etc., with a small "h"? Even if they are eager Missionaries, they should have respect for another religion. But we are aware that this curious practice is the usual custom in English journals.

J.

Shama'a, a Magazine of Art, Literature, and Philosophy. January, 1924.

The best thing in this number is the little drama by Harindranath Chattopadhyaya, entitle "Pundalik". The play is drawn from the lives of the Indian Saints, and shows how Pandarpur, the famous place of pilgrimage, came into existence. Pundalik, the hero of the play, is a very bad character, and is very rude to his parents. However, in a moment of penitence he is changed into a good man and begins to love tenderly the parents whom he had once despised. One day while he was washing the feet of his parents, Vishṇu appeared to him. But Pundalik could not attend to Vishnu as he was too busy attending to the need of his parents. The Lord Vishṇu delighted to see Pundalik's filial devotion, and declares that he will stand in the house forever. Vishṇu, Ishwara, Brahmā, three in one, and be known in future ages as Vithoba. To this day the Lord is standing in the self-same spot in

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a pose of deep admiration for Pundalik's ancient love of his parents. The play is exceedingly well written, and we were much impressed by it. It is admirably adapted for play by a small society, or by a Theosophical Lodge, as it only has seven characters, and the scenery is simple.

Another interesting article is Dr. Cousins' " Vision and Utterance ".

Among the other interesting features of this journal are the articles on Thunchen and Kunchen, the giants of Malayālam literature, and E. E. Speight's " Meledon ". There is a nice frontispiece made from a photo of a rather peculiar statue of the Buḍḍha, and there are some interesting reviews, including one from Dr. Cousins' *New Japan.*

The Indian Magazine, January, 1924. (National Indian Association, 21 Cromwell Road, London. Price Rs. 5 annually.)

A little leaflet to record the doings of the National India Association, which works in England for drawing India and England closer together by spreading a knowledge of Indian affairs in England. We are not quite sure from what point of view Indian affairs are regarded by the Association, but the present number contains quite nice little articles on Education in India.

Mensajore de la Estrella (Messenger of the Star), Official Organ of the Order of the Star in the East in Argentina, contains articles by J. Krishnamurti and C. Jinarājadāsa, chiefly translations; also various local notices.

Sophia. Revista Theosofica. (Sophia. Theosophical Review) 2a. Epoca.—Ane I No. I.—Madrid, 7 Enbro, 1924. (2nd Period. Anno. I.—7 January, 1924.)

After a lapse of nine years the review has reappeared in good form and full of hope. The magazine is well made up, has good illustrations and a great variety of articles. All hail! to our reborn contemporary.

Journal de la Table Ronde Belge (Journal of the Round Table). Emblem: Live pure, Speak truth, Redress wrong, Follow the King.

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