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THE THEOSOPHIST

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

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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 watch-word, 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 gate-way 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 teachings and beliefs 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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H. P. B.

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VOL. XLVI NO. 7

THE THEOSOPHIST

ON THE WATCH-TOWER

PART II of Volume XLVI of THE THEOSOPHIST begins with this Watch-Tower, and though the outlook is stormy from the world's standpoint, for the Theosophical Society and its widely branching activities it is very well. The restlessness of Europe and the increasing risk of war; the growing tension between the white and coloured races; the strain between Capital and Labour and the terrible amount of unemployment; the uneasiness of the earth herself, shown by the numerous earthquakes over a wide area of her crust; all these things are among the expected signs of the Coming of the World-Teacher, bidding us lift up our heads and rejoice, for the Coming of the Lord draweth nigh. The Theosophical Society itself is full of life and energy, and among the most hopeful of the signs of its growing vitality is the number of the "Young Theosophists" all over India and Europe. They are the heart and the inspiration of the Youth Movement, and the remarkable Conference held in January last in the Mortimer Halls, London, with Dr. Arundale as the President of the Conference, and Youth Associations gathered together from many countries, all fired with the one great Ideal of Brotherhood, and with the necessity of building it as a living reality upon earth, of following it as a law of

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righteous living, as the strong foundation of a really human Society—all this is the presage of a brighter future, to be built up by the sixth sub-race. Already that sub-race is becoming marked, and is inspired with the Ideal of Brotherhood, on which its civilisation will be built. The Theosophical Society has proclaimed it as its first Object, and has broadcast it over the world. Wherever there is a Lodge of the Theosophical Society a little candle is lighted, and a tiny nucleus of Brotherhood glows rosily; and of such candles 1,540 are shining in the world.

***

"Conrad Seancais oé in érinn," which being interpreted is the Theosophical Society in Ireland, has re-elected Mr. T. Kennedy as its General Secretary for another year. Hearty congratulations both to him and to Erin. They will be having a visit before very long from two faithful Irish workers, Dr. Seumas Cousins and Margaret Cousins, whom we in India can spare with difficulty, but who carry good wishes from the Āryan Mother to her beloved fourth child. S. Patrick, I am sure, sends His Blessing with them to the Green Isle He knows and loves so well.

***

Mrs. Allan writes from Long Beach, California, that Long Beach Lodge gained the First Prize for its "Float" in the Carnival of States Parade. We had a block made from the photo sent, and the oddly-named trophy is seen guarded by the Knights of the Round Table. I believe that my readers would like to read the account sent to me:

November 21, 1924—A Perfect Day—The Placid Pacific lazily lapping the California shore—the brilliant warm sunshine, glistening on the white houses, and enriching the vivid hues of the flowers. Such a day did the Devas arrange for the introduction of THEOSOPHY to a vast assembly of people from all over the United States and Canada, at the Carnival of States during the Parade of Floats on Friday, November 21, 1924.

Having received a cordial invitation from the Civic Authorities—the Long Beach Lodge after much hesitation accepted the invitation to enter a Float in the name of Theosophy. Feeling that such publicity was more than a local affair, the Lodge sought the aid of the

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Federation of Southern California Lodges, through whom an announcement was issued to all members in Southern California. Funds were sought—but due to the illness of Mrs. Gulick who was elected to take charge—it was only at the eleventh hour that an actual programme was mapped out and this without knowing where the finances would come from to carry it through. Various plans for the Float were suggested: Artists were invited to submit sketches, which were in turn laid before Float decorators. $250·00 was asked for a Float we would have been ashamed of. $500·00, yes, and $700·00 would provide us with a respectable one. Despair settled upon us—we could not muster $50·00 in spot cash.

Out of the Blue came a suggestion: A large truck, shaped like a ship, home decorations of palm branches, pepper foliage, and Matillija poppies (a beautiful California wild white poppy with a bright yellow centre, which naturally looks like tissue paper), over the fo'castle, the emblem of the Society; over the Bridge THEOSOPHY portrayed on a graceful scroll; and in the stern—mounted on an imposing pedestal—a huge BOOK—extended wide open—the word "Wisdom" on each side, and one page, movable—bearing on one side Karma—on the other Reincarnation. "Truth," in pure white, with sword in hand and gold crown on head, from time to time turned the page of the book of Wisdom. The president of the Long Beach Lodge, Miss Winifrid Allan, a winsome Scotch lassie, recently from Edinburgh, gracefully presided over that book.

The inspiration approved—at it we went with a will. Members of adjoining Lodges made the flowers—over 200 of them; others provided the Palms and pepper foliage; all helped to weave them into the Float, and by 11 p.m. Thursday night we were ready to move into line to be judged as to our merits amongst the Fraternal Organizations division, "The Ship of Theosophy".

At 8 a.m. we assembled in much trepidation; Knights of the Round Table in robes and with swords formed an escort, and with Truth aloft, we were subjected to the searching lenses of the official photographers.

"They're off!. They're off!" resounded the cry, as with 9 bands, representative groups from the Army and Navy, Civic Bodies and Schools, the many Floats from every State in the Union led the way through the thronged streets, for a distance of 2 miles. What the remarks to be heard relative to Theosophy were, only Miss Allan from her seat of vantage, and the driver of the Float (dressed in a Round Table Robe, and well known to many of the crowd) can relate. Never was such an opportunity offered the T.S. in this Section to present Theosophy to upwards of 100,000 persons at one time in a dignified way. The Parade was a wonderful success.

Imagine our surprise to look in the evening papers and find our Float depicted, and as Winner of the First Prize of our Division. The First Prize also carried with it $50·00 in cash—a most welcome lift to our strained purses.

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In the evening the Parade took place again, before a much greater concourse of people; our Float was illuminated, and with the decoration of First Prize drew a great deal of applause and comment. Six Knights marched as escort—and such remarks might be heard as: "Look—here come the Ku Klux."—"No! No! they are the Masons." "Here comes the Red Cross." "Oh no! they are the Theosophists." Our Lady of Truth had to listen to a good deal of badinage as to her "Knowledge". A small boy, observing the emblem, loudly remarked: "This must be Dodge Bros. exhibit." Others reading the motto on the emblem observed: "That suits me exactly". In all over a quarter of a million people had Theosophy brought prominently before them at a small cost. The movies took the whole Parade—many people took private pictures. No newspaper advertising could compare with it. Perhaps the opportunity may be presented to some other part of the Section. Grasp it; but present something unique, and do not try to be elaborate and compete in beauty with expensive Floats.

***

The *British Medical Journal* gives two pictures of the buildings which the Lloyd George Government commandeered during the War, on which over £100,000 of Theosophical money had been expended before the seizure. It is said that "possession is nine points of the law," and Government used its nine points so ruthlessly, aided by the pressure put on us by the Bedford Estate to fulfil obligations under the lease, which the Government had prevented us from fulfilling in due time by the seizure of the property. We were in a hopeless cleft stick between the Government and the Bedford Estate, and with no possibility, impoverished as we were by the War, of rescuing our property. So the Government, refusing to allow us to sell it at a higher price that had been offered for it, took it for £35,000. It would be interesting to know what the British Medical Association paid for it. Here is what their journal says:

In the Journal of July 7th, 1923, a preliminary account was given of the fine building off Tavistock Square, Bloomsbury, which the British Medical Association had just acquired for its future headquarters. As most of our readers are by now aware, the building, originally erected as a college for the Theosophical Society, and employed for Government purposes during the war, is approached from one of the principal thoroughfares of London, leading from the terminuses of the northern railways to the modern centre of the metropolis. The lease is for 200 years, and the terms secured, both

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from the Disposals Board and from the trustees of the Duke of Bedford's estate, are advantageous.

The building was not erected for a College, but for the Headquarters of the Theosophical Society in England, but its purpose is immaterial. As in so many other cases, the Government was entirely unscrupulous, and took advantage of the patriotism of those who would not hamper its proceedings during the War, when the Empire's fate was in the balance, to enrich itself at the cost of its unfortunate subjects. We do not grudge the British Medical Association its "advantageous" terms, but we regret that a British Government should have fallen so low as to plunder its own subjects. But, after all, what can private persons expect, when British Government after British Government carries on in India an organised system of loot, by financial juggling and underhand methods which deceive people in general, and reduce many to poverty. It will not be long now before some of the

> . . . ways which are dark,
> And tricks which are vain—
> The [Government here] is peculiar—
> Which the same we are free to explain

in the very near future. For

> Though the mills of God grind slowly,
> Yet they grind exceeding small;
> Though He stands and waits with patience
> With exactness grinds He all.

***

The news from China is intensely interesting. I have just received a photograph of a mixed Chinese and English Lodge; it arrived too late for "blocking" this month, but I will give the reproduction in the next. The members are the founders of Dawn Lodge, Shanghai, a Lodge of very great promise. Miss Arnold, the indefatigable and patient pioneer worker—following in the steps of the earliest worker, Mr. Spurgeon Medhurst, now in Sydney—writes warmly of "the earnestness and devotion of these young Chinese

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Theosophists to the ideals and principles of the Society; and their eagerness to co-operate in the work here has far surpassed my deepest expectations". At present there are twenty members, and they hope soon to double their number. Miss Arnold hopes to help in starting an establishment in a house with five or six rooms for the Lodge, that will give a lecture room, reading and writing room, a refectory, with a small Chinese kitchen attached, so that when members come in from their work, they may be able to have a meal without returning home, and stay on for a time for study. One room is to be kept as a guest-room for students going through Shanghai to the North or South. The house will be Chinese, and Miss Arnold hopes " to live over the top of it, Chinese fashion, living on Chinese Buddhist food ". She writes :

> It will be quite an undertaking, and necessitates considerable work, but it undoubtedly, when it materialises, will prove to be a most useful instrument for the work here, amongst just that section of the community which constitutes our greatest hope as regards the Theosophising of this country—the Youth section.

Is China also, that land of ancient days, to be redeemed and uplifted by its Youth ? It would seem so, for some exceptionally brilliant youths are coming to the front. " My Young Theosophists believe desperately in Brotherhood, and India is to them the home incarnate of spirituality." It is indeed good that some of the Youth of China sound out this note of Brotherhood, and it may well be that the Lord Chakshusha Manu, the Manu of the Fourth Root-Race, may have preserved this ancient land of wisdom from a vast antiquity, keeping alive its peculiar civilisation and literature from the City of the Golden Gate in submerged Atlantis, such as the *Classic of Purity*, and the wonderful Mysticism of Lao-Tse, in order to send to be born in Chinese bodies, egos who have developed the qualities of the sixth Āryan sub-race, to lead a movement for the re-awakening of Chinese wisdom.

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The little journal, *Far Eastern T.S. Notes*, is a very interesting brochure. It tells us that the Dawn Lodge was inaugurated on December 28, 1924. December 28 is to many of us a day full of splendid memories, and we are glad that this hopeful Lodge was born on that day. Shanghai Lodge is doing well: the public meetings are well attended:

> The weekly Lodge meetings mark a real advance made in our corporate life; a very different atmosphere prevails, and sustained interest and concentrated work are showing their fruits in the acquisition of knowledge and the growth of the spirit of fellowship.

A Russian Lodge has been formed and has applied for its Charter, named appropriately the Blavatsky Lodge; she loved the land of her body, and ever wished and worked for its good. Our readers will remember Dr. Wu Ting Fang, the Chinese pioneer of Theosophy in his native land; a second edition of his *Outline of Theosophy* is coming out, with a new work left by him, *Dialogues on Theosophy*. These two, with a translation of my booklet on Karma, translated into Chinese at his wish, and a second edition of *Information for Enquirers*, are to be bound up together as "Dr. Wu's Works on Theosophy," to be distributed at the forthcoming commemoration of his death, to take place at Canton. Thus is his memory kept green.

***

An authorised edition in Dutch of the beautiful Liturgy of the Liberal Catholic Church has been sent to me. I thank the sender here, as I cannot read his signature. The Liturgy preserves the Catholic landmarks throughout, thus keeping open the channels for the descending influences, and the Theosophical teachings having thrown light on these and on the reality of the forces flowing through them, have given a wonderful life and reality to the services. It may well be hoped that as these teachings more and more permeate the Christian world, the invocation of Angels, found in all Christian liturgies, may once more bring the thrilling response from that great host of Devas, who have the special duty of vivifying the Christian forms. With the sixth sub-race will be developed increased communication with the

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Shining Ones in all religions and ceremonies, of which the prevailing scepticism of the nineteenth century—a revolt against superstition—has deprived them.

***

American members of the Theosophical Society bring their business abilities into the business side of the T.S. work. Dr. Stone, the Secretary of the U. S. Adyar Committee, sent out an envelope with a special letter of appeal, a card with a pretty little button to be worn from February 1 to 17, and a directed envelope, sending these to 7,000 members. I have put them among our archives. Rangoon sent a special greeting to Adyar on " Adyar Day ".

***

TO ADYAR

Oh Adyar ! thou home of hidden light—
And home of her, the star-crown'd messenger
Of Those whose sacred presence, barr'd from sight,
Broods over thee, and ever sheds on her
Their mighty power—can any force deter
The potent waves of light that flow from thee
To banish darkness from men's hearts, and stir
The sleeping God to wake and rise up free,
Since nought else binds but chains wrought by their own decree ?

Thou art the place of peace, where ever dwells
Eternal calm, that hastes not nor despairs,
Because the end is sure. Thy quiet voice tells
That " there are many days," and all our cares
Are but a moment's ripple that appears
To change the surface of the changeless deep.
In thine enchanted garden all our fears
Depart, as vanish when one wakes from sleep
The nightmare monsters that around in dreams did creep.

D. H. S.

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THEOSOPHICAL "FLOAT" FOR A CARNIVAL OF STATE PARADE IN LONG BEACH, CALIFORNIA

The figures are Knights of the Round Table. The word "Theosophy" is seen sideways. It arched across the car.

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THE CYCLE OF LIFE

By MUIRSON BLAKE

THE basis of all esoteric knowledge and the possibility of knowing those things which by their very nature are hidden and secret lies in the fact that behind all phenomena, however varied, all activities, sub-human, human and super-human, there exists the one same set of realities.

That all processes of development, from the dividing off of an amœba from its parent mass to the evolution of a solar system, from the prenatal growth processes of the mammal embryo to the regrouping of electrons within an atom to form a new chemical individual, that behind these myriads of the most varied movements in Nature there should be one archetypal process, is the reason that, knowing one of these properly, knowledge of them all becomes possible. The fact

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that there is this one fundamental development process which all the forms of life reproduce within their broader or narrower boundaries of time and space, that there is this continuity of process in the "becoming" of all organisms, is the promise that our knowledge shall likewise be continuous and pass from object to object and embrace ever wider categories.

Theosophy merely takes this ancient truth and presents it to the student of to-day in the terms of modern thought, and it is the intention of the writer in this article to consider from two aspects just what this archetypal process is, of which all the products of evolution are recapitulations.

The first aspect will be that of the Theosophical theory of the seven kingdoms of Nature which a life wave successively ensouls. These, it will be remembered, consist of the three so-called elemental kingdoms, and the mineral, vegetable, animal and human kingdoms, which represent the seven stages of growth which a life wave (unit of mass) in an evolutionary scheme passes through, each stage taking approximately one so-called chain period (unit of time) to complete.

This at once presents us with our archetypal cycle, for all the forms of life are reproductions of this evolutionary cycle and for that reason will carry its impress clearly upon them. We see it to consist essentially of the movement of immense aggregates of life, the so-called life waves, through seven transformations, the whole taking seven chain periods of time to complete. It is the idea of this immense cycle as the real basis of all growth and development that is the magnificent conception that Theosophy has to offer to modern thought; it is here and here alone that the riddle of life may be solved.

This study of what we might perhaps call the outer side of our subject will lead us on to a consideration of what is the inner significance of each of these seven stages of development

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which we see every growing thing must go through—what they signify to the life itself going through them—and to get at this we will make the experiment of applying the ancient and venerable system of number and succession, and by this Hermetic method see if we cannot throw any more light upon this series of transformations that the life wave undergoes as it passes from the first Elemental Kingdom, where it first appears as seven immense groups, until it becomes individualised into myriads of independent spiritual triads in the human.

The Seven Kingdoms of Nature

To commence the first part of our work, we read:

> A Scheme of Evolution passes through seven great evolutionary stages, each of which is called a chain.[1]

If we read on, or especially look at diagram III, p. 7, we find that these seven stages consist firstly of the three elemental kingdoms which represent the stages of the descending of the life wave down into ever coarser and heavier matter, known as the descending arc, marking that descent of life from some higher plane that precedes manifestation of any kind. Then there is the stage when this involutionary process culminates, when life reaches its apogee in matter as the mineral kingdom; then comes the swing back of the pendulum, the return of the life back to the bosom of its Divine Father, and the three last stages, the vegetable, the animal and the human phases succeed one another.

It is this seven-phased cycle, then, that must be regarded as archetypal to the whole developing universe, for there is no organism or process of nature that cannot be referred back to it for significance or explanation. This is the one great

[1] *Man: Whence, How and Whither*, p. 4.

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wheel of the world-machine from which all the lesser revolving parts are driven and whose movements they necessarily reproduce within their smaller cycles.

Now, taking our study a stage further, we find that this cycle moves through four different levels or planes of varying density of matter. The life wave descending from the spiritual worlds appears first in the highest of these, where matter is the most tenuous, and the first three phases of the cycle, or the so-called descending arc, is the process of the percolation of this life fluid downwards from rarer to ever denser levels of being, constituting, as it descends, the actual living materials of the sub-plane it is passing through. It should be remembered that it is these materials that the more evolved life waves on the upward arc of the same scheme of evolution must work their way through upwards, by a sort of process of counter currents.

These first three phases of our cycle represent the process of the involution of life into matter, which at once shows us that, before manifestation of any kind is possible, there must first be a similar involution, or descent of life from some higher plane, before there can be any growth-process or evolution out of it. The life wave then enters the mineral kingdom in complete unconsciousness, a state of blindness, of entire forgetfulness, which will be reproduced later by the individualised fragments of that life wave as, reproducing again and again this cycle, they descend from their spiritual homes to put on the mantle of flesh, and drink at the same time the waters of complete forgetfulness.

Corresponding to the three phases on the downward arc there are three stages of evolution on the upward arc, the vegetable, animal, and human kingdoms, when the life wave works its way ever upwards through the different levels, passing from denser to ever rarer sub-planes of the materials supplied by three life waves on the descending arc.

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The central point of these equal and opposite movements of involution and evolution, or the descending and ascending arcs, is one on the densest material plane of the system, the physical, when the life wave occupying this level ensouls a mineral kingdom. It is here that comes the point of equilibrium, when the downward push with which the life wave descends into matter at last exhausts itself, and the swing back of the pendulum, that will carry the life back again to the spiritual worlds, begins to come into play. A good picture of this is the way we might imagine bubbles of air blown into water would behave. They would descend to ever greater depths until the force behind them became exhausted, when, after gradually coming to a stop, they would at once commence to rise again to the surface because of the difference in specific gravity between air and water. The blowing of the air bubbles down into the water is a picture of the process of involution; their rising out of the water under their own power, as it were, is a picture of the process of evolution; the moment when the bubbles come to rest between the two movements represents a period in the mineral kingdom, the connecting link between the two.

Putting this diagramatically we have:

1ST ELEMENTAL KINGDOM	HUMAN KINGDOM
2ND ELEMENTAL KINGDOM	ANIMAL KINGDOM
3RD ELEMENTAL KINGDOM	VEGETABLE KINGDOM

MINERAL KINGDOM

each line representing a different world of matter.

This cycle then, embracing firstly the process of the descent of the life wave into ever denser levels of matter, the moment of equilibrium when the force behind this descent exhausts itself, and finally the ascent of the units of life under their own steam, as it were, out of this heavy matter that

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presses on them from all sides, this is the archetypal cycle of which all the processes of nature are recapitulations, or as it is sometimes put, a materialised memory. This being so, it follows that the more knowledge we can acquire by any means of what this cycle implies, the more light we can bring to all our other studies: for this is the power-house of all development, and if we could understand this we would be able to comprehend all the secrets of growing nature.

The student will find out much as he meditates upon these things. It is only when the mind is set vibrating at the same note as these great mysteries by meditation and earnest study that something of their real nature can be communicated to it. In study, the mind seeks out the realities themselves in the mind world and attempts to obtain real experience through direct contact with them there. It is the intense thirst of the human spirit for this direct experience of reality that is at the back of the zest for scholarship that has caused men in all ages to give up their lives to the pursuit of knowledge.

RECAPITULATION

The manner in which this archetypal cycle is followed in the organic world may be traced in the formation of species by the group-souls, as individual impulses from these reservoirs of life descend through the number of sub-planes separating the group-soul from the physical plane (reproducing the arc of descent or involution) when it takes form as a plant or animal, and at the end of its physical existence it copies that portion of the ascending arc its life wave has completed as it slowly withdraws back again to its group-soul, leading its individual separated life until it reaches that particular level occupied by its group-soul, when it is reabsorbed.

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A moment's thought will show that the more evolved the species becomes (*i.e.*, the higher the group-soul upon the ascending arc) the longer and more complete become the life cycles performed by the impulses issuing from its group-soul, as they descend and ascend into and out of physical existence. When the human stage is reached, the cycle of rebirth is almost, but still not quite, a perfect replica of the complete life-wave cycle. Beginning with the descent into incarnation the man unconsciously descends from his causal body in the higher mental world to the entrance of the physical, reproducing the first three stages of the archetypal cycle performed æons ago by the life wave, of which he is an individualised fragment. He enters physical life completely unconscious of his divine nature, and the signs of the immense past that lies behind him only slowly become apparent as the characteristics and capacities peculiar to himself begin to appear. After physical dissolution he recapitulates the ascending arc performed by his life wave, as in his after-death life (as it is often called by us) his awakened consciousness works its way slowly backwards to its point of origin, the causal body.

The student will follow that the more evolved the man becomes (*i.e.*, the higher the causal body in the higher mental plane) the more perfectly will the individual cycle of rebirth reproduce the complete life-wave cycle, and it might be formulated as a law that the more evolved the life becomes the more perfectly it reproduces the archetypal cycle in its process of manifestation. Taking it a stage further, when the causal body reaches the very topmost levels of the higher mental plane, when it will at last perfectly reproduce the complete cycle, we know that the man is ready then to enter a higher form of evolution; having performed the complete cycle, he is for ever freed from it and enters at once a completely different scheme of evolution.

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We have so far shown the relationship between the fundamental life-wave cycle and the activities of the group-souls in the vegetable and animal kingdoms, and the cycle of rebirth in man, but as we said earlier, it may be applied to all the processes of life which are merely fragments of it and reproduce this fundamental movement of descent and ascent as a kind of materialised memory; it may also be traced in the great cultural impulses sent down into this world which bring men together to form new races and nations.

The race impulses, as the various national mythologies tell us, always commence in the divine worlds with the Gods, the Divine Parents of the race. We may trace the gradual descent of the race-impulse (following the path of the three elemental kingdoms, or the descent of the man into incarnation,) in the gradual loss of these divine attributes in the *descendants* of these divine ancestors of the race. The Divine Beings who have founded, and still found, the various racial groups in which the human souls incarnate and reincarnate, ever remain all powerful in all worlds, but after these racial impulses have left their mighty presences, the further they work their way down into the purely human worlds, the more does their divine nature become veiled.

The moment when this impulse enters the physical, and the mythical and legendary in the story of a race ceases, and what the mind of the usual modern historian can only see as actual fact commences, can rarely be seen, for there is no real break in continuity there, the one naturally grows out of the other. The various elements for the new race are gradually drawn together from older nations, welded into a new type and sent under directly inspired leaders to the country appointed for it. The great migrations of antiquity were not merely the result of economic causes but had deliberate intent and plan behind them.

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So much for the first stage of the objective history of the race, which we see is preceded by the mythical and legendary but nevertheless *real* founding of it by the Gods in the divine worlds, from whom the Kings and leaders are held to be direct descendants. This stage must correspond to the mineral in our archetypal cycle. Then commences actual history and it has been the ambition of very many historians, from the days of Herodotus onwards, through the comparison of the early development of many different races, to perceive some fundamental process of growth common to them all.

If our idea of the archetypal cycle is correct, we know at once the outlines of the direction that this process of development will take through which all primitive communities must pass as they follow in their particular manner the common path that leads a race from primitive beginnings to high power and civilisation. We know that this process tends to pass from the simple pastoral state, when imagination is dominant and war is the profession of all men above the lowest ranks, and religion is all powerful, to the time when settlements commence to be founded by these wandering tribes, when the economic type begins to become dominant and replaces the warrior as leader, intellectual life opens with all its possibilities and dangers, and begins to question all those beliefs in the Divine origin of the race which hitherto have always been taken for granted by the fathers of the race.[1]

This fundamental change that occurs in a race, we can see at once, will correspond to the vegetable and animal stages of the archetypal cycle and we might call it the development of the emotional and mental bodies of the race. Unfortunately, humanity is not yet sufficiently developed to get often beyond this economic stage in its communal efforts. Still, we have all read of those golden ages in history. Those are times when

[1] *Law of Civilisation and Decay*, by Brooks Adams.

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through special efforts from above, the mighty spiritual forces from the higher worlds have been brought down to earth and into the common life of men has come the bliss of the eternal, joys from that world where mankind is ever at one.

We can take this profoundly interesting part of our study one stage further before we leave it. Exactly as the history of the development of the causal body links together on to one thread very many cycles of rebirth where all the incidents of thousands of lives will be registered, so are these mighty racial cycles similarly linked together in the spiritual worlds where the whole history of the human race is written in living characters. Here is that true science of the history of man which nowhere else can be found. But now we have got into deep waters indeed, for all this is part of that Science of the future when the materials of history will no longer be limited to the few fragments from past civilisations that survive to-day, but the records of the Ākāsha, that perfect and complete record that Nature keeps of all her transactions, will gradually become available for the contemplation and teaching of man.

There is a vast mine of wealth here for the student to unearth if he will, but we must leave this side of our subject and turn to the consideration of the cycle of the life wave from an entirely different angle. We have seen how this cycle commences with the 1st elemental kingdom and culminates at its seventh phase with humanity, and we have seen how this cycle is reproduced in the case of animals and plants as the various impulses issue from and return to their respective group-souls; we have traced it clearly in the cycle of rebirth by which the human Ego from the spiritual world develops himself in the lower realms of time and space; finally we followed the cycle in the development of races and nations of mankind, and thus we have accomplished the first part of our task; we have reduced all growth, all development, down to

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one fundamental archetypal evolutionary process of which all the myriads of the movements of Nature from the greatest to the smallest are but recapitulations. A tremendous generalisation as we said at the start, and one that only the Divine Wisdom, Theosophia, could achieve. The working out of the details of all this will be among the labours of the scientists of the future which we to-day can only glimpse from afar, but we know that this superb generalistion *is* and that for the present is sufficient for us.

Muirson Blake

(*To be continued*)

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PSYCHOANALYSIS AND THEOSOPHY

By L. CHARLSTON GOCH

ONLY a quarter of a century ago, a discovery of profound significance and of great importance to the human race was made by Dr. Sigmund Freud of Vienna, and the attention which the whole world was prompt to give to it, indicated how deeply its principles applied to all phases of life. This was the discovery of psychoanalysis.

Psychoanalysis is admirably defined by Miss Beatrice M. Hinkle, as "the method of reaching down into the hidden depths of the individual, to bring to light the underlying motives and determinants of his symptoms and attitudes and to reveal the unconscious tendencies which lie behind actions and re-actions and which influence development and determine the relations of life itself".

If we examine the mechanism of the mind, we shall find therein a great conflict of forces. All observations and perceptions in the ordinary normal waking consciousness make impressions and call forth judgments which vary with every individual and which depend upon a long train of associations, dating back not only to the beginnings of man's life, but into past experiences of the race, even to remote antiquity. And obviously, no two trains of association can ever be the same. That which will make an impression on one man and set in motion a complex range of emotional disturbances, with far-reaching vibrations, will leave another man completely unperturbed. But the unperturbed one will

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under other circumstances react just as emotionally to other associations which the first would never notice at all. This statement is so obvious and so thoroughly known to all that it needs no elaboration, but the principles which underlie such phenomena are well worthy of examination, and penetrate to the very roots of being, as we shall afterwards see.

Before proceeding to deal with the discovery of psychoanalysis and its value in application to human problems, or in its general modifications, I would like very briefly to remind you of the constitution of man, so that, as we proceed with our investigation, we may more clearly follow the discoveries of psychoanalysis and find the relationship of those discoveries to those general principles which, in our view, underlie the whole range of cosmic conceptions. Psychoanalysis deals not merely with the individual, but with cosmic or universal concepts, present in every individual throughout every age. In other words, psychoanalysis has clearly revealed in the last few years to the European scientists, that there is a close association between every man and the total universe; (Wilfrid Lay called it the "total situation"); a fact which, I need hardly remark, has been declared in the Ancient Wisdom from the very first dawn of human history.

Man is not merely a collection of physical atoms such as his physical or dense body is composed of, and his mental properties do not result merely from a mechanistic arrangement of his brain-stuff, as was held by some of our materialistic scientists of only a generation ago. He is really composed of a complicated system of bodies or sheaths in which he functions and which for our present purpose we may divide into two groups, variously called Animal Man and the Spiritual Man; the lower and the higher natures; the personality and the individuality. This duality in man accounts for the continuous conflict with which

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we are all so familiar; the strivings which take place between the desires, appetites, endless wishes and unending wants on the one hand, and on the other the promptings of conscience, man's aspirations, his genius, his appreciations of the good and the beautiful, his intuitions, his reaching out towards the spiritual. Man is a very complicated being, his personality which is the lower nature, draws him down, with gravitative force, gathering all the impetus which gravitation lends to a descending object, into attempted satisfaction of never-satisfied and really insatiable animal desires; *Facilis est descensus Averni* (easy is the descent to hell).

But the intuition of his higher nature, with its relationships that go beyond mere momentary desires or wishes, his instincts concerning his own welfare in association with that of the community, of the state, of the race, of humanity as a whole, and even of the universe, draw him upward towards nobler and loftier aspirations—towards unselfishness and service; towards knowledge and sympathy; towards wisdom and love—*per Ardua ad astra* (through difficulty to the stars).

It was with profound insight that the Roman poet Ovid, in his creation story, observed:

> Whereas other animals bend their looks downwards upon the earth, to man he (the Creator) gave a countenance to look on high and to behold the heavens, and to raise his face erect to the stars.

This conflict it is that gives to psychology, as to physics, the law of Least Resistance, so that even after the many centuries which have rolled past the stage of human life since Ovid penned those lines, we see how the lower nature of man still dominates. How little man has overcome his downward tendencies may be seen in the brutality, greed, injustice and hatred in which the world is still plunged. The animal in man is so strong that still he bends his head, like that character in Bunyan's immortal allegory, over the muck-heap in which he scratches with his muck-rake, and all the while

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remains blind and impervious to the angelic visitor who proffers him a golden crown. *If he would only look up*!!

We cannot be sufficiently thankful to those brave spirits who from time to time, and, I am happy to say, increasingly so in our days, scorn the perils of contumely and tell us boldly what we are and whither we are tending.

One such is Sigmund Freud. At the beginning of this present century Freud was associated with Dr. Breuer in Vienna in the treatment of hysteria and insanity—and Dr. Breuer had amongst his patients one who was suffering from severe hysteria, and who seemed to find relief from time to time in talking to the Doctor about her symptoms. Dr. Breuer allowed her to do so as often and as long as his other duties would permit. This talking patient riveted Freud's attention. He could not understand why she should like to talk so much about her trouble, and why it should afford her relief to do so. As he watched her he realized more and more that, if she could only get back to the origin of her symptoms, it would disappear. Apparently she was striving unconsciously to do so, but it had been so repressed into the unconscious that she could not succeed. At length Freud and Dr. Breuer decided to hypnotise the patient, and they asked her, under hypnosis, about her condition and its origin. Gradually they got her story, and when it was communicated to her in the waking state the symptoms disappeared by degrees and she was restored. This method they called the cathartic method—*i.e.*, a purging of the mind. The idea was that, if a patient can recall an unpleasant situation and live it over again, so to say, he loses the symptoms, and there is what is called an ab-reaction. That is, the incident is brought up to the surface and there it is dissipated like a gas bubble coming to the surface of a pool.

Now you will doubtless ask what is meant by the unconscious, and the surface of consciousness and other such terms?

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When an impression is made upon the mind, it is stored there. It is not kept in the conscious memory, but it is pigeon-holed in the mind for future purposes. The memory will hold it; no part of it is lost, although the repressions of which I am about to speak will refuse to yield it up on demand. It is not lost, it is there. We could not keep in the ordinary conscious mind the memory of the multifarious impressions which we gather from day to day. The waking mind is always on the alert to pick up impressions, to see, to hear, to feel and so forth, and it would be greatly handicapped if it carried such an unwieldy burden as the sum of impressions with it constantly. It could not do it, as the mind can only concentrate on one thing at a time. So the conscious mind deposits the impressions it gathers, in the storehouse of the unconscious. It does not matter what the impression is, down it goes into the storehouse, and for the time being it is forgotten, for it is the business of the conscious mind to be ever on the look out for new impressions.

Now some of the impressions that are picked up are pleasant and some are unpleasant. Some are enjoyable, others are painful, some ideas we are encouraged to hold by our parents or friends, or by the restrictions of society, others we are encouraged to put out of our minds. Infancy is a fertile field of impressions, and the active mind of the infant takes in all it can sense, and the child is quick to question mother or father concerning something seen, or heard, or thought; sometimes unwisely to be forbidden to entertain certain thoughts. Such advice is stupid as well as impossible. You cannot at any time put anything out of your mind, once it has got in, although you can relegate it into the unconscious—and there you can even repress it—that is, keep it back and prevent it from coming into the conscious mind, and the repression may be so strong that, try as you may, by the

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ordinary processes of memory you cannot recall it. Yet it is there and influences the whole life.

Let us conceive of the mind as having three compartments in order to understand our problem better. The topmost compartment is the conscious mind in which are all those impressions, ideas, memories and associations which from time to time we are actively aware of and have to work with. The lowest compartment is the unconscious mind, in which are stored all past impressions, notions, ideas and associations. The conscious exercise of memory will bring them up from there into the conscious mind from time to time, and ordinary things will travel from the unconscious to the conscious instantaneously and without difficulty. But between these two compartments lies another, called the fore-conscious. Please observe that I do not use the term sub-conscious. I regard the sub-conscious mind as an inferior part of the unconscious, and will deal with it later on. Now the fore-conscious mind is occupied by what has been aptly described as the psychic censor. Every notion, every impression, every memory welling up from the unconscious must pass this psychic censor before it is permitted to make its appearance in the conscious mind.

The psychic censor is the sum of the inhibitions, the restraints and forbiddings imposed upon us by society, including our parents, and it operates all the time whether we are awake or asleep. The censor never sleeps. It is always on the alert lest a prohibited idea should enter into the conscious mind. Sometimes we unconsciously impose inhibitions upon ourselves in the nature of aboulias (aversions) or phobias (fears).

Now the growing infant does not suffer from any restraints—it is a delightfully pure and natural creature, and whatever flashes into its mind occupies it unrestrainedly then and there. It knows no evil, it knows only good. It has a

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want, it satisfies it if it can, or seeks for its satisfaction without argument and without any weighing of pros and cons. It knows of no considerations of time and place, and the little mind first learns of restraints as it begins to perceive that some things are not quite convenient just then and there. By and by an inhibition is set up, the censor is established, and the child learns the restraint imposed upon it by the psychic censor. Later on the child, whose mind from the earliest age is making comparisons, begins to delve into the meanings of things. The questions Why is this? and What is this? are everlastingly on its lips, and soon the facts of sex and the mystery of its own life are hammering at the door of its mind for admission. If it is not answered truthfully and honestly, all kinds of inhibitions and repressions are set up, and these have done more harm to the human race and its development along sane and pure lines than anything that the stupidity of man could have conceived.

The delightfully natural and pure child is told to run away and play—and the unwise mother or father, nurse or guardian has sown the seeds of a danger which may blight the life of that child, in spite of all their love and devotion for it. The child demands to know and it is entitled to know. Proper knowledge then and there given, as all-loving parents will then and there know how to impart it, will forever preserve purity and naturalness in the mind of the child. Withheld or repressed, it wells up time after time from the unconscious, and either the knowledge demanded is supplied surreptitiously, inadequately or salaciously to the moral detriment of the child, or it is so completely repressed that the censor will not allow the repeated, and more and more insistent, and mark you, always natural demands of the unconscious, to pass: and as the unconscious vital impulses which belong to sex *must* pass they become transformed in the end into perversions, nerve derangements, hysteria,

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neurosis, or mental overthrow, and help to fill the lunatic asylums of the world. We have been thousands of years behind the savage races in respect of sexual education, but it is pleasing to note that the parents of to-day are acting with greater wisdom.

Let us go back now to Freud. His researches into the forgotten or repressed incidents which cause the symptoms of hysterical, nervous or even of physical disturbance, soon led him to perceive in the vast field of the fore-conscious the action of the psychic censor transforming and symbolising the natural promptings and wishes, that well up from the unconscious.

He found that in cases of hysteria, or in those cases of physical disorder having hysteria as a basis, the symptom was an outlet or acted as a kind of compromise between the unconscious and the censor. The growing pressure from the unconscious finds a safety valve in the transformation or symptom by which the conscious mind is deceived: but we may bear in mind that all the time neither the censor nor the unconscious mind are ever deceived. Extraordinary conflicts take place in the mind, of which the patient is not even aware.

There are many forms in which the compromise is effected. Sometimes they turn to hallucinations or the apparent perception of things which have no corresponding external objects; or to illusions in which corresponding external objects exist, but are misinterpreted; or delusions, false ideas which are absolutely fixed and from which you cannot reason the patient away. A chimney sweep sitting on a soapbox in the yard of a lunatic asylum will not be convinced that he is not the Sultan of Morocco, surrounded by his court. These are generally regressions, or a return to an earlier omnipotence. Sometimes they are sublimated (Theosophical transmutation).

But I cannot delay to give instances, nor to go into the details of other obscure phenomena which are nevertheless

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very common, such as forgetting particular names or things, which is a protective mechanism; losing things such as keys, umbrellas, etc., indicating the wish to forget, the fear of burglars, the being naughty complex; transposing figures such as the patient who was given the doctor's telephone number, 1740, and, refusing to make a note, said: "I shall not forget, it is 17, which I am not, and 40 which I am," and then when she wanted to telephone asked for 1704. The fore-conscious always rejects the unpleasant things and retains the pleasant. The idea of being 17 was pleasant and so the lady retained it, the idea of being 40 was unpleasant and was therefore rejected by transposition. You may be perfectly certain that every little slip of the tongue or of the pen, every little lapse which you so naïvely and unconsciously make has deep associations in the unconscious mind.

Realizing the importance of this symbolism by the censor, Freud turned his attention to the study of dreams and their symbology. In 1900 he published his book *The Interpretation of Dreams*, and it soon proved an epoch-making book; it stimulated a research which soon spread all over the world, and aroused the greatest interest not only in the direction of further research by other observers, but also in a veritable storm of abuse against the author, who was charged with indecency in his exposition of the truths he had found so deeply embedded in the human mind, and which he largely ascribed to sexual instincts. Prejudice is so deeply ingrained in human thought, that it needs a brave man to announce his discoveries.

The important announcement which Freud made to the world was that dreams were man's most completely unconscious product—that in reality the symbolism of dreams was a universal language employed by the psychic censor to veil the hidden wishes and the natural impulses which had been repressed into the unconscious, but which simply refused to remain in repression.

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Brill says: "Symbols are an imperfect comparison between two objects which in reality have very little resemblance and they are nothing but a form of comparison." This I think is a very inadequate definition especially from a psychoanalytical point of view. In my own opinion a symbol is much more than that. It is a super-language, a super-lingual representation to express ideas and notions for which no adequate words have been discovered. This applies I think to the whole realm of thought. The universal language of symbolism in dreams and that employed in the mythology of past civilisations or of races scattered throughout the world, as well as throughout time, to my mind forms a link which binds humanity together in a closer association than it suspects.

Freud perceived something of this when he said:

> When one has become familiar with the abundant use of symbolism for the representation of sexual material in dreams, one naturally raises the question whether there are not many of these symbols which appear once and for all with a firmly established significance like the signs in stenography; and one is tempted to compile a new dream book according to the cipher method.

Now Freud in this discovery of dreams as man's most completely unconscious product, set about examining and investigating the "stuff that dreams are made of"—and he announced the dream stuff to be almost completely sexual in its significance. The Freudian conception of sexuality is extremely wide and is practically speaking synonymous with the word love in all its connotations, including all its tender feelings and emotions, the love life: and he emphasises the psychic side of sexuality and its importance rather than its purely corporeal and physical or somatic expression. He had first of all turned to phantasy-thinking or day-dreaming to discover the unconscious products of the mind, but soon turned his attention to nightly dreams for the source of feelings and ideas, and he found that nowhere is repression and transference so

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frequently resorted to as in thoughts of sex. I need not go into details of the various manifestations of these hidden wishes and impulses which any textbook on psychoanalysis will give you, but Freud, in spite of giving his system a strong sexual colouring, did make the profound discovery that the unconscious mind is a vast field of perpetual activity, which upon exploration, reveals hidden instincts, desires and even aspirations disguised under the symbols of the dream-state, and once these are released from the restraining bonds of repression they become capable of sublimation, that is, being transformed from evil into good.

Dr. Carl Jung of the University of Zurich, who was one of Freud's most prominent disciples, accepted the main facts and conclusions of Freud concerning the action or behaviours of the unconscious mind, but differed from him strongly as regards his interpretation of them. He it is who first specially studied the Psychology of the Unconscious.

Although Freud had made his conception of the unconscious wish or, as he called it, "the libīdo" so wide as to become practically synonymous with the love life, Jung could not accept the limitations which he had placed upon it. He viewed the libīdo as something far more extensive than unconscious wishes and having a much wider and more universal significance than even the love life. It was a something of an unknown nature to be conceived rather as a hypothetical energy of life—an impulse at the very root of being, which related not only to sexuality but to the whole scheme of life activity, embracing all the interests and activities of life. This concept, which he finds so fundamental to human activity, is best compared to the "Élan Vital" of Bergson, who refers to a vital impetus which lies in all forms of life, urging or pushing it on in spite of multifarious divergences, towards an ascent, towards a creative evolution whose ends we cannot yet foresee. Bergson is very

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luminous regarding this fundamental urge or impetus. He says:

> Life had to enter into the habits of the inert matter in order to draw it little by little, magnetised as it were, to another track. The animate forms that first appeared were therefore of extreme simplicity. They were probably tiny masses of scarcely differentiated protoplasm, outwardly resembling the amœba observable to-day, but possessed of the *tremendous internal push* that was to raise them even to the highest forms of life.

Elsewhere he speaks of it "as the very stuff and reality of our being".

Theosophists would urge Mons. Bergson to commence his vital scale earlier in time; to place it even in what he calls inert matter, for Theosophy endows even the so-called inert matter with life—but we are greatly indebted to him for so luminous a statement of the vital process in evolution, which it has always held. Now Jung's conception of the mass of desires, inclinations, will and impulses embraced by Freud's term libīdo, which he also adopts, is very much on a par with that noble concept of Bergson. He sees it as a cosmic urge inseparable from life and the evolution of life, by which that which is is ever becoming.

It is true that Jung recognizes the libīdo as being largely the offspring or development of the primal reproductive instinct, and therefore a growth out of primal sexuality. Though he still sees in the manifestations of sexuality the most powerful expression of this urge, he rightly finds that such manifestations do not exclude other channels which the multiform activities of man have discovered for self-expression—and which no longer have any relation to its primal origins.

On the important question of Freud's "polymorphous perverse" (multiform perversity) the formidable name given by him to a large group of childish activities, Jung again accepts Freud's facts, but declines to accept them as perversities. To them they are precursors of the later development of the child. In the child's earliest stage, generally up to the

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fourth year, the libīdo is concerned chiefly with nutrition and growth, and with a gradual expansion of the channels of self-expression, in which the child desires to contact the many-sided forms of life so increasingly represented to its expanding consciousness.

After that comes the "dawning of the mind" and with it "the discovery of the world and the great trans-subjective reality": with it, too, comes the growing consciousness of the necessity for leaving the parent in order to win the world, and this causes resistances and conflicts to arise which may so easily lead to regression. In *dementia præcox* the patient reverses this process; "he seeks to leave the world and regain the subjectivity of childhood," or as Dr. Bousfield puts it, "seeks to regain the place of his omnipotence."

The impulse which forces the individual to break away from the dependency of childhood in order to win the world, clashing with the resistances and conflicts against the breaking away, set up the idea of the sacrifice of which Jung makes so much and which he finds underlying so much of mythology.

With the dawn of mind and the realization of a larger sphere of activity which lies before it in the world life, there arises a conflict between the narcissistic desire to remain with the parent and the vital impetus pushing it out to win the world. The larger activities demand that the libīdo "must be taken away from the mother". In that respect it must be sacrificed. Now this is merely another mode of stating the Theosophical doctrine of renunciation. Renunciation of the self in order to realize the spiritual or Āṭmic Self. It also recalls the teaching of the Christ concerning self-sacrifice and self-abnegation. Those who are interested in Egyptology will remember the violence of Horus towards his divine mother, Isis. Horus had to fight the "terrible mother," in other words, to sacrifice the wish and her strong attraction that would keep him at her

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side, so that he might go out to destroy the serpents and crocodiles, symbols of the lower nature, in his warfare against the powers of darkness.

"If he must live," says Jung, "he must sacrifice his longing for the past in order to rise to his own heights." But later on, the life-struggle will come to be realized as a cosmic struggle, a struggle for eternal duration, not merely for present duration.

Thus Hiawatha, says Jung, after his conquest of the serpent; after his loss of Chibiabos, the embodiment of the joy of life; and after the loss of Minehaha, his beloved wife, sings of his death:

I am going O Nokomis,
On a long and distant journey,
To the portals of the sunset;

and the poet takes up the tale:

Westward, Westward Hiawatha
Sailed into the fiery sunset,
Sailed into the purple vapours,
Sailed into the dusk of evening.

Thus departed Hiawatha,
Hiawatha the beloved,
In the glory of the sunset,
In the purple mists of evening,
To the regions of the home wind,
Of the north-west wind Keewaydin,
To the islands of the Blessed,
To the kingdom of Ponemah,
To the land of the Hereafter.

"Having reached the noonday heights," says Jung, "he must also sacrifice the love for his own achievement, for he must not loiter. The sun also sacrifices its greatest strength in order to hasten onwards to the fruits of autumn which are the seeds of immortality."

"But just as the sun sinks down into the sea to be reborn again, so the mother image towards which declining man

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regresses is but the symbolical representation of that cosmic womb from which he shall be born renewed."

We note the reincarnational implications in this quotation, which Jung finds in the unconscious mind as a universal aspiration, and I wish you also to observe how Jung has enlarged the conception of the struggle for life from the first phantastic narcissism of emotional childhood through the freedom by sacrifice of the mother libīdo; through the achievement of his noonday; to a realization of the struggle for eternal duration, involving even the renunciation of life in order to save it from death. The vital impetus has changed its manifestations but has never left him even in his will for death. This he finds to be the underlying motive in all mythology, as in all religion, and so he gives to them a cosmic significance which binds together the entire body of humanity in a unity. In his view, this is not an expression of primordial hereditary impulses, but an impulse common to the whole range of humanity. Note also how closely this concept resembles that circumambient reservoir of universal memory which Dr. Charles Richet, Dr. Geley, Prof. Rutot and others, postulate in order to explain the phenomena which they group under the term "metapsychics" and which is so fully described in Theosophical literature as "the Ākāshic Records".

After all, psychoanalysis is only another set of labels, a new name for a very ancient truth. Its facts and its discoveries are not new, they are only viewed from a new angle. I should have liked to analyse the charming story of Eros and Psyche of the poet Apuleius, in which the gifted Roman has told of the redemption of the soul through Love, and I should have liked to compare his psychoanalytical system with that of the moderns, to bring out the world of esoteric meaning in his tale, but space forbids.

In addition to these correspondences with Theosophical teaching which I have already so briefly mentioned, I would

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like to quote some remarks of Dr. Chella Hankin, who, in her article "Psychoanalysis in Relation to Theosophy": (*Theosophist*, Vol. XLI,—pp. 356—462) has drawn many illuminating distinctions both of correspondence and of divergence, between the findings of the modern scientists and the age-long Theosophical teachings which were revived and re-stated with such convincing force, and one may truly add, such prophetic vision by the founders of modern Theosophy. Of the science itself Dr. Hankin says:

> Psychoanalysis is a big thing, for it deals with big things in an arresting, real and original way. It has in fact discovered no less a thing than how to construct a mirror in which people, if they will, may view their own souls . . . It has devised a method by means of which we can directly explore the condition of our subtler bodies, and have still further proof of their existence.

She points out how the common factors in the unconscious mind, which bind the human race together, postulate the equivalent of the Theosophical teaching of the universal brotherhood of man. How their sublimation theories correspond with transmutation in Theosophy, how psychoanalysis has discovered that such sublimation can only be effected from within, through conscious knowledge of the "God within", another way of referring to the Divine in Man, which Theosophy has always taught. She shows how the psychoanalytical study of mythology corresponds with the Theosophical study of the ancient mysteries, and how its statement of a psychological determinism approaches, from one aspect, our belief in Karma. But she very correctly points out that the single term "unconscious" does not approach the more detailed and more illuminating discriminations made by Theosophy between the sub-conscious, or the consciousness of the lower natures and the superconscious or the consciousness of the higher enduring and undying constituents of man—and she adds that, in Theosophy these two groups are classified and subdivided still further.

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She holds that Theosophy would more accurately class as the mechanism of consciousness a large part of what psychoanalysis classes as consciousness proper.

She also points out the importance of the study of dreams in both psychoanalysis and Theosophy, and gives a general subdivision of the Theosophical classification of dreams and dreamers which I would fain refer to, but again space forbids.

I am glad to say Dr. Chella Hankin pays a generous tribute to the bravery of Freud in announcing his view and says: "One realizes that he is one of those to whom the greatest honour is due. Fearlessly he shakes himself free from all the trammels which man's ignorance and wrong acting and thinking have built around the subject (of sex)."

I am happy to concur with this view and that man will yet come to look at sex sanely and purely, recognising in it, not only an inevitable biological fact and factor in human evolution, most necessary to be understood, but also in a profound way come to realize its psychological influence on human progress, which so greatly outweighs the physical. In general, man fears sex, because he does not understand it.

In concluding this, to my mind, quite inadequate paper, I desire to emphasise two important factors. One is the correlation of psychoanalysis and Theosophy in their common teaching concerning the development of the higher life through conscious knowledge of "the God within". We have repeatedly heard from this platform earnest and eloquent exhortations to realize the best and noblest of which our life is capable. Many speakers have in their different ways dwelt upon this theme. And it is right that we should be encouraged to choose the best and highest, not yielding to the propensities of the animal nature which would make us lose the best. Yet the difficulty of the struggle should not be overlooked. How often the Narcissist reverts back to his narcissism. How often those who have voluntarily and

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consciously entered the path of renunciation seem to fall by the wayside, seem to fail, and fail even miserably. Was it not said of old: "the soul of the people was much discouraged because of the way." (Num. 21-4.) Yet they attained the Land of Promise.

Indeed we fall far short of our aims, our own imperfections are so frequently a source of profound grief and sorrow to ourselves as well as to our friends, but if we recall that other important factor, that larger view, also common both to psychoanalysis and Theosophy, which finds in the unconscious the common factors binding the human race together as a unity in a single evolutionary urge, in a universal brotherhood, binding us together not merely in a single life, but in all the life of all the world, shall we not learn the lessons of toleration and sympathy? Being as we are, a brotherhood—not merely brothers, but a brotherhood—shall we not see in the failures of others, our own failings, since the path is the same and the urge the same? Therefore I would re-echo the high encouragement of Theosophy towards a broader and more helpful sympathy in our failures—for are not our worst enemies often our best friends in the end, and shall not our very failures be for us in the end the stepping stones in the path along which we shall yet march to ultimate attainment? "Though our outward man perish, yet the inward man is renewed day by day." "Knowledge through suffering entereth."

Courage therefore! Endure! Be strong and never despair! As Jung so inspiringly says: "Just as the sun sinks down into the sea to be reborn again, so the mother image towards which declining man regresses, is but the symbolical representation of that cosmic womb from which he shall be born, renewed."

L. Charlston Goch

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THE PATH

By JACOB BONGGREN

FROM the noumenal subjective realm into the objective world of phenomena, with its pairs of opposites, runs a road, on which young and inexperienced individuals go forth from Eternal and real Unity into temporary apparent separateness, turn round and come back to their Source, grown up and experienced. The youthful and ignorant pass down and out from the Father's house, like the prodigal son in the parable, to gain the same experience as he did, to turn back sadder but wiser, as he did. The Path as trodden downward is called by the Hindûs Pravṛṭṭi Mārga, the Path of Pursuit or of Outgoing; for on passing out the individuals pursue the pleasures that the vehicles, formed for them on the lower planes of existence, continually demand, being never satisfied, because nothing in this ever-shifting world is permanent, because every fleeting pleasure is invariably followed by pain. For awhile the individuals identify themselves with and become slaves of these vehicles; they are chasing one shadow after another, as if those unstable and shifting illusions were permanent realities. For their own lower vehicles they are selfishly desiring one unreality after another, blinded by the fatal *heresy of separateness.* This pursuit always ends in disappointment, in disillusion.

Slowly and painfully they are forced to change their views, their method and the direction in which they travel. Slowly and painfully they learn to discriminate between the

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unreal and the real, the fleeting and the permanent; they discover the unsatisfactory nature of the pleasures that lower vehicles crave, and also the impermanence of those same vehicles. Gradually their fetters break and fall off; no longer do they identify themselves with their objective body, their astral body, their mind body or even their causal body, and therefore they no longer can be enslaved by their vehicles. Having found out the nature of the shadows, they chase these no more; their heretical notions gradually disappear; they turn around and go back from servitude among strangers to freedom in their Father's house, from darkness to light, from selfishness to unselfishness, from separateness to Unity. They are converted. For those who return, renouncing the selfish and unreal, clinging to the unselfish and real, the passing back is called Nivṛtṭi Mārga, the Path of Renunciation or of Return.

As the source of all the separate lives is the One Life, as Unity underlies multiplicity, so Pravṛtṭi and Nivṛtṭi Mārga are the two diametrically opposite movements on the one Path, the centrifugal movement of evolution and the centripetal movement of involution. The fact that individuals travel along it in opposite directions, forth and back, necessitates the different names.

In Genesis, 28.12 we read that, when Jacob the patriarch went from his parents to his relatives in Haran and slept in a place, to which he afterwards gave the name of Beth El, "the house of God," having a stone for his pillow, "he dreamed, and beheld a ladder set up on the earth and the top of it reached to heaven; and beheld the angels of God ascending and descending on it." That is a true symbol of the Mārgas, the ascending being the Nivṛtṭi and the descending the Pravṛtṭi Mārga.

As there are two diametrically opposite Mārgas, or directions to travel on the path of life, so there are two directly

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opposite methods of thinking, saying and doing things, one method for each of the Mārgas.

The Pravṛṭṭi Mārga method is to think mean, unkind, obstructive thoughts, speak mean, unkind, obstructive words, do mean, unkind, obstructive deeds to others, as if they were separate beings, enemies that had to be subdued and crushed. It helps individuals to go downwards into separateness, unreality, darkness, selfishness, sin; it brings about dissatisfaction, suffering and disaster, and thereby it becomes a means to convert the deluded, the sufferers, from the way of their errors; it forces them to turn around, it induces them to seek the Path of Return, to travel in the opposite direction and to use the opposite method, looking upon other beings not only as friends, but as themselves, having removed the barriers of separateness.

The Nivṛṭṭi Mārga method is to think good, kind, helpful thoughts, to speak good, kind, helpful words, to do good, kind, helpful deeds to those who occupy other bodies. It assists individuals who are coming of age to turn away from the downward course, to come upward, and to continue to proceed upward. Those who travel downward gladly take advantage of it for *selfish* purposes, thinking good of themselves, speaking kindly about themselves, helping themselves to whatever they want; even in this way they proclaim the superiority of the Nivṛṭṭi Mārga method over their own. They smile disdainfully at those "deluded and credulous fools" who are simple-minded enough to think and talk well of and to help other people. Yet these same scoffers want by all means everyone else to continually think and speak well of them and to help them in every way, thereby in the strongest manner testifying to the superior value of the Nivṛṭṭi Mārga methods. To gain something by it, they sometimes also find it convenient to speak kindly to and about others, believing that this will be better appreciated than sneering and fault-finding. To *think* kindly

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about others is rather difficult for them, for they want to see faults and shortcomings in other people, while they expect every one else to see and acknowledge only their own supposedly excellent qualities. And while they want help for themselves, they are not willing to help others, unless they expect to gain something by it. *Looking for the fruit of action* is the main characteristic of those human infants.

"As a man thinketh in his heart, so he is." "It is obvious," says Bro. C. W. Leadbeater, "that the systematic use of thought power will make life much easier and pleasanter for us." (*The Inner Life*, II, p. 100.) To make life easier and pleasanter we have to use the Nivṛṭṭi Mārga method of thinking good, kind, loving, helpful thoughts.

Everything speaks in favour of this method. Even those infant souls who travel downward and habitually think mean, unkind, obstructive thoughts about others, favour the opposite method in many ways. They particularly condemn their own method by insisting upon this, that everybody else shall think good, kind, helpful thoughts about them. So for their own personalities, *i.e.*, their lower selves, they set the example by wanting kindness and helpfulness from others for these same lower selves. And while they habitually speak mean things about others, especially about those who are different from themselves, they resent it strongly if anyone says an unkind and criticising word about them. In this way they surely condemn their own method. Furthermore, while they are quite unwilling to help others, unless they can thereby gain something which they desire, they forcefully demand that every one shall help them, not only in an emergency, but always. *Selfishly they insist upon unselfishness* in others, thereby glorifying the method which they themselves do not use nor want to use, unless occasionally for selfish purposes.

On the Pravṛṭṭi Mārga all the vices appear, followed closely and inevitably by intense and prolonged kārmic

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suffering and perpetual dissatisfaction. This unhappy state of affairs finally opens the eyes of the deluded, whose selfishness has blinded them ; it enables them to see their error and drives them at last over to the opposite course, to Nivṛṭṭi Mārga, where the virtues are gained and where peace and happiness come as a reward to the faithful.

On the Pravṛṭṭi Mārga, by using its method of mean, selfish thoughts, words and deeds, the individuals look downward, scowling, dissatisfied, like disobedient, ungrateful, disrespectful children. Here they are continually finding fault—at first not with their own method, as they ought to, but with others, especially with their physical and spiritual parents, their leaders, their officials. By the Pravṛṭṭi Mārga method those who use it will be unhappy and will make others unhappy. And this will, in the long run, make them tired of it.

With a good many people, the change from Pravṛṭṭi to Nivṛṭṭi Mārga, from the going out to the returning, is a slow and gradual process. There is a period of going down no further, of turning around, of stopping, before actually turning back and returning. At first the change consists in slowly recognising the fact that kind words and acts are more appreciated and give better results than unkind ones. A person wants for himself such words and acts from others, and to begin with he emulates those who habitually speak kind words and do beneficial work, without any other thought behind it than to please, in order to get the benefit himself of such acting. Reaping the sweet fruit of his changed attitude, gradually this Nivṛṭṭi Mārga method pleases him more and more; he sees the folly of his old course, he turns around entirely. And behind his good, kind, helpful words and acts there come new good, kind, helpful thoughts, not for the sake of personal gain, as at first, but for the sake of the universal happiness, which everything constructive radiates in all directions. Then the climbing up on the ladder starts; then

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the real returning takes place, and the experience for which the individual went down is gained.

On the Nivṛtti Mārga, by using its method of good and unselfish thoughts, words and deeds, the individuals look upward as grateful children to their parents, looking for virtues, not for faults. Those who seek will also find. They will be happy, they will make others happy. And they will therefore continue on this path forever.

To the Nivṛtti Mārga and its method belong all the virtues, and they exclude all the vices which belong to the Pravṛtti Mārga and its method exclusively. Any and every virtue gives happiness; any and every vice gives unhappiness.

The wise and loving ones, those who have become so by using the Nivṛtti Mārga method, have pity for every fellow-being who goes astray and who suffers from wrong thoughts, wrong words and wrong deeds, but they have no self-pity for their own lower vehicles or for any other impermanent thing that is used as garment, as tool and as servant by the permanent.

The unwise and unloving ones, those who are so by using the Pravṛtti Mārga method, have pity only for their own lower vehicles and for other impermanent things. To them the unreal appears real and vice versa, and they want to use the real as a garment, tool and servant of the unreal. They have little use for anything that cannot serve their objective body, their body of desires and their lower thought-body. They want the higher to serve the lower, the Master to serve the disciple, and the unreal to be the real.

Those who use the Nivṛtti Mārga method learn to discriminate between the real and the unreal, the permanent and the fleeting, the higher and the lower, the Master and the disciple. Those who use the Pravṛtti Mārga method do not so discriminate. Disobedient to the rules laid down by the teachers of humanity, they look upon any and every lower

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vehicle as the one reality, and insist that the lower should rule the higher. For they call the lower the higher, and vice versa. Identifying themselves not with the real and eternal in them, but with some of the lower vehicles, usually the objective and the astral bodies, they let the lower complain to the higher in this way: "Why cannot *my* will be done? Why cannot *I* have everything the way I want to have it?" When they are able to hear the answer, they will listen to this explanation: "Your will cannot always be done, and you cannot have everything you want, because the desire of the lower vehicles does not always coincide with the Divine Will, being often selfish. Because the Divine husbandman gives the labourer his hire according to his work. Because the effects will be equal to their causes."

When the Christ took a human body some twenty centuries ago, by His own life He illustrated His teaching, showing His disciples and His contemporaries the method of the Path of Renunciation, the Path of Return. At different occasions He gave this outline of it: "Lo, I go back to My Father and to your Father, to My God and to your God. His is the earth and everything upon it. He worketh in us both will and action according to His good pleasure. His will be done, as in heaven so on earth. I and My Father are one. I am in Him and He is in Me." And to this His disciples have added: The will of the Heavenly Father is done always, and the desires of our lower vehicles cannot change it. Thou knowest, O Eternal Father, better than these poor, blind, unreasoning vehicles, these everchanging unrealities, what is good for Thy child. When I work faithfully and unselfishly, Thou givest me out of Thine own abundance what for the time being should pass through my hands, withholding from me what should not now come my way. And I do not permit my servants, my vehicles, to criticise Thee, O Father! All is Thine; all will be Thine forever.

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This, then, is the attitude of those on the Path of Renunciation, on the Road of Return. In contrasting that to the attitude of those on the Path of Pursuit, on the Road of Outgoing, what do we find among those who travel downward from Unity to separateness, from co-operation to competition, from peace to fights? Continual dissatisfaction, ceaseless criticism. The human babes on that path do not criticise their own shortcomings, their own method; they look for their own faults in their brothers, and they belittle the opposite method. If any one is dissatisfied with *their* personalities and *their* words and acts, they resent it; and they give the nicest names they can find to their own meanness towards others. They call it "helpful criticism," they call it "speaking the truth"; just as if *they* of all men saw the truth better than their brothers; just as if *they* were forced to think mean, unkind, obstructive thoughts, to speak mean, unkind, obstructive words, to do mean, unkind, obstructive deeds; and just as if there were no other truth whatsoever in existence than meanness, unkindness and obstruction. They always want to blame other persons for using this Pravṛṭṭi Mārga method, and they never admit that they use it themselves. Thereby we know, that they are still unprepared for the Path of Renunciation.

Thus think and speak and act the young ones of humanity, those who are still slaves of their lower vehicles and have not yet chosen the unselfish method, trying to do God's will, which is the means of knowing the doctrine. For it is now and always thus: *If any man will do God's will, he shall know of the doctrine.* He, indeed—and nobody else. And what is the doctrine? The Christ summed it up in this short sentence: *Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy soul, and thou shalt love thy neighbour as thyself.*

Jacob Bonggren

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THE FOUR-FOLD CHORD

WHAT is that sound of singing that I hear,
Which seems so far away, and yet so near?
It thrilleth me through all my being tense,
Though small it is, methinks it is immense.
Sometimes it seems to fill the Universe,
Could I but fathom it, I could reverse
The failure I have made of this, my life,
Could move the obstacles that make for strife.
"Whose voice is it, dost think, Thou, Mercury?
Wilt Thou not solve this mystery for me?"

"When in the silence thou can'st hear the cry
Of him who mourns and to him make reply:
When thou can'st feel the agony of pain
Which stings thy brother, it will be made plain;
When thou dost know that which the mother mild
Whispers so softly to the little child
That stirs within her womb; the tears of age
And youth and manhood seekest to assuage,
Then thou shalt learn the secret, only told
To those who can God Immanent behold.
'Twas sounded out before the dawn of Time
And will forever sound. It is the Chime
That 'neath the falsehood searcheth out the True,
Sees Love beneath the sin the foolish do.
It is the cord that doth forever bind
All things together, body, soul and mind.
All through the earth that rhythmic beat doth flow,
Men call it "Aum," yet few Its power know.

The surges whisper it, the nodding trees
Cry "Aum, Aum, Aum!" The fitful, passing breeze
That stirs the tender grasses, crieth, "Aum!"
The fleecy clouds that heaven's blue ocean roam
Murmur "Aum, Aum!" The madly raging storm
Doth shout aloud one glorious, throbbing "Aum!"
From piled-up battlements "Aum, Aum!" doth flash
In fierce blue lightning, or in thunder crash.

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The Silence echoes to that mighty sound,
Deep calls to deep, above, below, around.
Great rivers, rushing wildly on their course,
The hidden fount wherein they find their source,
Sing " Aum, Aum, Aum ! " forever. From them all
One Song Triumphant doth forever fall.

From rocky granite steeps, from lofty pine,
From lowly mosses, comes one strain divine ;
From hill and valley, mountain-top, alway
" Aum, Aum ! " reverberates by night and day.
The gentle stream that through the forest flows
Cries " Aum ! " unceasingly ; each flower that blows
Doth add its mite to that melodious Chord,
All Nature joins and sends that Note abroad.

The gladness of the Spring, bright Autumn's gold,
Each soft, green leaf that slowly doth unfold,
The Summer sun, the Winter's ice-cold flood,
The frozen seas, the rich, red, pulsing blood
That stirs the sluggish soul, the tiny ant,
The monstrous elephant " Aum, Aum ! " doth chant.
From birds, beasts, fish, who, ignorant, are wise,
" Aum, Aum ! " doth pierce and penetrate the skies.

The Angels chant it, great Archangels sing,
With one grand " Aum ! " the Universe doth ring.
Yon starry orbs that flame and gleam and burn,
Yon planets that around their Ruler turn,
Yon silver moon, so pitiless and cold,
Repeat in unison the Anthem old.
Through mighty Systems, from great blazing Suns
" Aum ! " like a mighty river onward runs.

The child that lispeth at his mother's knee,
The mother who doth fold so tenderly
Her little babe within her loving arms,
Crooning the while she stilleth his alarms ;
The schoolboy, joying with a merry shout,
All join the Chorus that doth evil rout.
The maiden who of happiness doth dream,
The man who at his own dark thoughts doth scream,
The aged, tottering feebly to the vault,
Mutt'ring a Paternoster ere they halt,
Each sings the self-same Song that builds or breaks,
That of all imperfection Music makes.
From Saint and Martyr, Savage, Fool and Sage,
Hath come and shall, from hoary Age to Age.
" Aum, Aum, Aum, Aum ! " Through all the Cosmos vast

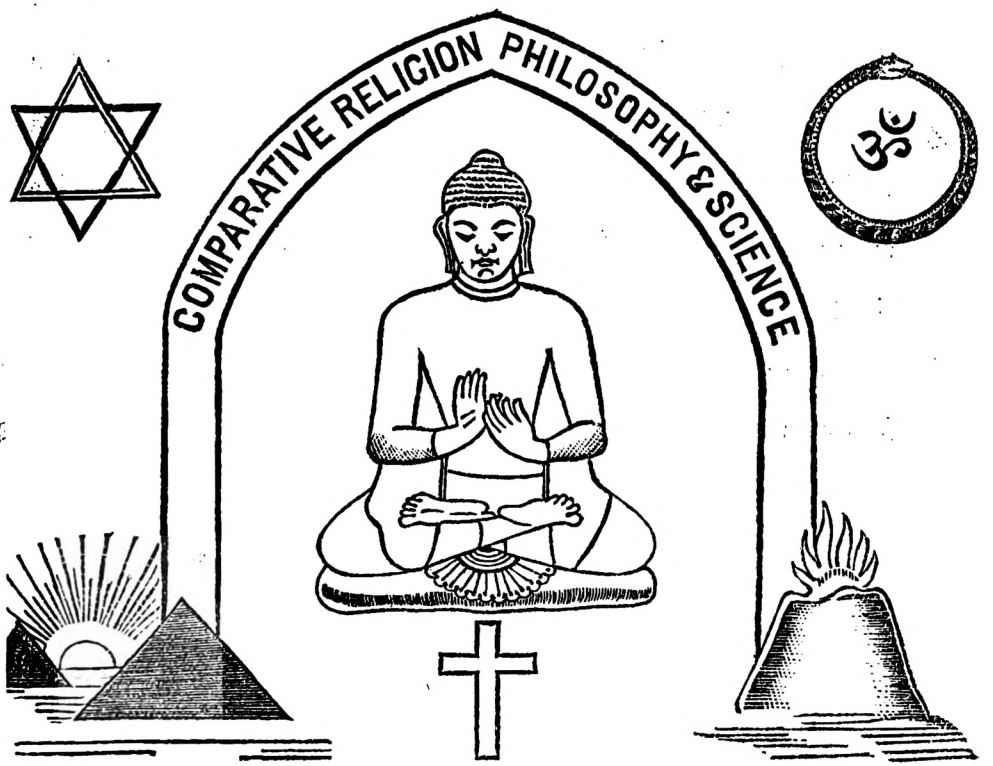
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Resounds and will resound until the last—
The One eternal Note, the endless Song
That purifies all shame, that rights all wrong.
Right up the long, long Path by all things trod
One cry is heard, the unknown NAME OF GOD!
And thou, to whom is given the strength to hear
The Soundless Voice that rings so sweet and clear,
When in thy heart thou hearest someone speak,
Bidding thee rise that thou may'st help the weak,
'Tis God who calls, the Aum, the spoken Word,
Which is by His Beloved at all times heard.

Aum! Aum! So be it as it ever is
And was and shall be! Till the end of bliss
And pain, and joy and woe alike shall come
May'st thou too sing in answer, "Aum! Aum! Aum!"

M. BRIGHT

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OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 6, p. 749)

NAPHTHALENE $C_{10}H_8$

IF we consult Benzene C_6H_6 as represented in Fig. 18 and Fig 19, we see the general arrangement. Though the model looks at first sight as a number of funnels with

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seemingly no order, a little study shows at once that Benzene is an Octahedron. At each of the six points of the Octahedron, there radiate six funnels from six atoms of Carbon. The two funnels which remain from each of the six Carbons change their funnel shape and become spheres. These twelve spheres, arranged as a Dodecahedron stand at the centre of the Octahedron.

Benzene is diagrammatically represented in Chemistry as follows :

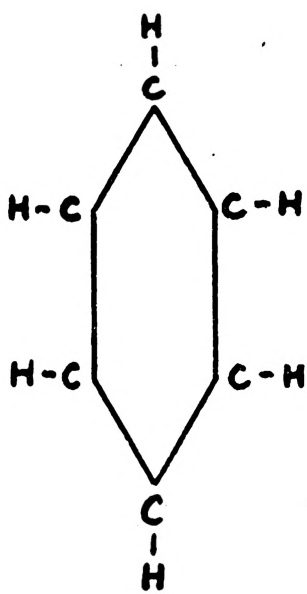


FIG. 31

The chemical formula for Naphthalene is $C_{10}H_8$. Chemists have long postulated that the arrangement of the

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atoms of Carbon and Hydrogen in it can be represented in a flat space diagram only in some such form as follows:

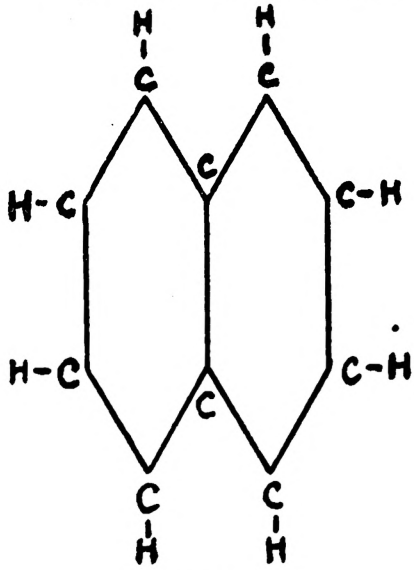


FIG. 32

When Naphthalene is examined clairvoyantly, its appearance is as in Fig. 33. We find a symmetrically balanced

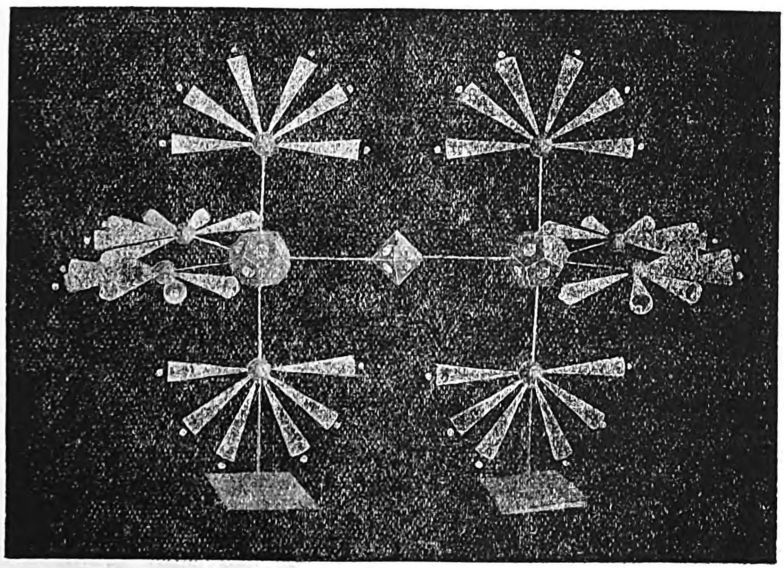


FIG. 33

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molecule, which has a close resemblance to two molecules of Benzene placed in juxtaposition. The difference, however, is that out of the six arms of each Benzene, two have disappeared. But in the new combination, the symmetry is brought about by a new object between the two truncated Benzene molecules. This new object is composed of eight funnels of Carbon. These funnels become spheres, and the eight spheres make one whirling group. The arrangement of the spheres show that they are on the eight faces of an Octahedron. The technical student will at once follow the arrangement of Naphthalene, after examining that of Benzene.

We shall see in a later diagram the difference in appearance between Naphthalene and Naphthol. Chemically, the change is due only to the addition of one Oxygen to one corner of Naphthalene.

C. Jinarājadāsa

(*To be continued*)

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KARMA: ITS RACIAL AND NATIONAL ASPECT

By Alice Warren Hamaker

ONE of the axioms put forward in *The Secret Doctrine* is the solidarity of humanity—that it is a single unit of consciousness in its spiritual aspect, and that no single human ego can reach human perfection and the *Dharma* of humanity without dragging all the rest after him. In this way, even those who have reached human *dharma*, are still connected with the rest of humanity and act as a gravitating force for the redemption of it, so that every man that becomes perfect forces every other man to become perfect or drop out of humanity. Also every man who thus drops out of humanity leaves behind a gap in the spiritual unity that acts as a drag, or gravitating force in the opposite direction to perfection, or the *dharma* of Humanity.

The Karma of humanity is the problem of preventing any man from dropping out of the spiritual unity, and of increasing the number of those who can reach a point beyond the limitations of humanity, and act as a gravitating force for the benefit of man. To do this, men have grouped themselves according to their development and characteristics, and, as far as the personal karma of each man has allowed, the groups have kept together for mutual aid and effort. The object of grouping is to widen the possibility of specialising on any given point, and thus have as many openings as possible for

[1] The second of three public lectures given under the auspices of the Montreal Lodge, October—November, 1921.

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any man to obtain any and every experience in every variety of circumstances possible. The only hope of "saving" every man lies in giving him the opportunity to experience what he thinks he would like to experience in the way he desires, and arrive at knowledge the way he thinks he will. He does not always find that he arrives that way, but unless he can be given the chance to find out and fail, he will refuse to try at all.

Humanity having therefore divided itself into groups, the problem is how the various groups can co-operate without interfering with the work of the other groups. Complications naturally arise, and have given birth to struggle and stress, of which war and slavery are only two of the curses engendered. It is possible for all groups to refrain from such interference, for the universe has many influences on humanity which have to be used with great care. Among these influences we find the great cyclic changes that come about, as the solar system swings on its orbit around Sirius, bring the whole solar system nearer the influence of first this group of worlds or stars, and then that group, each putting forth magnetic attraction and infusing the solar system with something of its characteristics, and the characteristics of its humanities. This great cycle is approximately 25,000 years, and the whole condition of humanity on this earth is absolutely changed in that time. We have just seen one condition come to an end only last century, which lasted just over that length of time—the subjection of women. Thirty thousand years ago women had the same legal, civic and other rights as men, as is now known by writings unearthed in ancient Babylonia: but since that time we have seen the whole world take away her rights, shut her up in harems and zenanas and otherwise hedge her around with restrictions and prohibitions. The last of these restrictions is Mrs. Grundy, who is dying very hard even yet. Slavery is another of the modern influences—

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modern in the sense of such lengthy cycles—and it is not dead yet, for we have developed a kind of slavery that is even harder to bear than a human taskmaster, the economic. We are a long way from the end of that influence as yet.

At times during a Great Cyclic period, the stress engendered by these outside influences becomes too great for humanity, owing to the personal karma of each man, and struggles become the mode of living, such as wars, which usually run in succession at one part of the earth for several centuries, and then culminate in a great conflagration; and then wars cease temporarily, until the same condition starts at another part of the earth. Before there were wars, man had another way to struggle against himself, and when wars cease in the future, man will find another way yet of destroying himself. It is a pity we are not able to read the history of the world in detail far enough back to trace the course of these influences, and the nature of the struggles that ensue. We can only read and analyse the extraordinary influence of the past Great Cycle with its subjection of the female sex, its experiments in slavery, and its wars and battles.

As regards this Great Cycle, it is said in Theosophical circles that we entered a new cycle in October, 1910, the predominating characteristic being that of the sign Aquarius, whose special quality is that of humaneness, and the opposite activity to materialism. Let us hope this is true. Certainly more consideration of human nature, with all its strength and weakness, would completely change the whole tenor of our civilisation, commercialism, religion, philosophy and art. Perhaps we can detect some of the changes taking place already in these things.

Passing from the effect of the swing of the whole solar system in the universe, we pass to the wandering of the earth round the sun, bringing it nearer this planet and then that at regular intervals, subject again to the movements of those

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planets changing their characteristics as they swing round. This is much more complicated astrology, and is still untabulated. What has been tabulated is the position of the Equinoxes in relation to this earth, and astrologers have so far noted that the changes of the general characteristics of men's civilisation and religion have in some measure coincided with the position of the Vernal Equinox. For this reason its astrological sign has been incorporated into the religions of the times. Five thousand years ago the Vernal Equinox was in the centre of the sign Taurus, and it can be noted how the Bull was the sacred animal of the religions in both Egypt and India. Allowing 2,155 years for the precession of the equinox, it would be in the centre of the sign Aries 2,845 years ago, and we can note the use of the sign of the lamb or the ram in the Christian and other religions founded at that time. As the equinox reached the sign of Pisces in the second century A.D., it was only natural that the early Christian church should add the symbol of the fish to its symbology, though it still maintained the symbol of the lamb. In less than 400 years the equinox will reach the sign Aquarius, and, coinciding with the Great Cycle influence, we can indeed hope to put a complete end to all the influence of the past Cycle, with its tyranny, slavery, war and cruelty.

No doubt the next Cycle will bring evils in its train of which we have no knowledge as yet, but they will not be the same ones, and it has been said that we have every reason to hope for a less miserable future than we have experienced in the past. We know that the Aquarian subject usually requires a goad to rouse him to activity, but material activity is not the characteristic of the Aquarian. It is not his interest, so we can expect to see our future civilisation and culture based on less active and strenuous arts and sciences. Man will crave and attain more rest and leisure, and some goad in the shape of something that needs leisure

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will soon appear to force the attainment of such a civilisation. So far leisure has not been a necessity to life, except for health and longevity, but as we change structurally other reasons will appear, until we do change the tenor of our civilisation and culture.

This is one of the great Transitional Epochs, and the karma before humanity as a whole, and to every group in particular, is to reform itself from slavery, female subjection, war and cruelty, and establish a civilisation based on humaneness and interest in spiritual matters. As this karma is fulfilled with greater or less success by those in incarnation during these four hundred years, so will opportunity be given for the various inventions that will tend to eliminate the tremendous hard work now necessary for material needs, and the terrible strenuousness of competition. The tyranny of our material needs and competition can only be eliminated by inventions not yet made, but which are immanent. The quicker we reform our human institutions and civilisation, the quicker will the inventions be made, but we must reform in the right direction, and not against the natural magnetic forces of the universe.

Turning to a new consideration of the influences men have to consider besides solar and planetary influences, we find there is the vast difference in the degree of effort put forth by each man. Taking 68 billion as an approximate number of human souls (which number can be arrived at by a mathematical calculation with 1,500 years the average time between incarnations, the population of the world about 1,600,000 and approximately three generations to a century), it is astonishing how few souls have any desire to hurry on to perfection. What more natural then than that men should group themselves according to that effort? That those that naturally put forward more than average effort should stay together and incarnate together? Thus we have periods of

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advanced civilisation and culture, and periods of various degrees of semi-barbarism and barbarism. Each of these periods takes on a special characteristic according to the character of the epoch from a planetary or universal point of view; both the civilised and barbaric may be artistic at one period, scientific at another, commercial at another, and so forth, tinged only by the inevitable failings of human nature both at the civilised stage and at the barbaric.

This brings about a form of karma which is less easy to adjust. In order that the whole of humanity can be kept together and act as one spiritual unit, it becomes necessary for groups of men of the advanced type (due solely to the greater degree of effort put forward), to take on a special mission to give a helping hand to the groups of a more elementary type. This means that they have to force their way into incarnation out of their turn, and without much of a welcome from these less advanced groups who are having their day in incarnation at the time. The very laws of heredity provided by nature will also give them unsuitable bodies for their higher type of ego, and they will find themselves in incarnation under very inauspicious conditions—discontented with their lot, unable to express themselves adequately, with no career open to them for the faculties they have. We meet these people at every time, and especially in these transitional days. Trying as life is to them under such conditions, they still act as a leaven to the humanity in incarnation, by their inner spirituality, which may not be apparent on the surface, or translated into activity. They are the spiritual martyrs on the cross for the benefit of humanity. Sometimes a small group of advanced egos may succeed in dominating the less advanced ones, and hurry them forward, and sometimes a single person has succeeded in doing so. History abounds with these outstanding figures who have inspired men forward by the very impetus of their efforts.

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For more than a dozen centuries now, the groups of less advanced egos have had their innings in incarnation, and they have had a good long opportunity to catch up those who have put forth greater effort and gone on ahead, but the more advanced groups are now hurrying into incarnation in great numbers, and the children now filling the nurseries all over the world, and some already filling the elementary schools, are going to make a tremendously big effort to establish the new civilisation and culture. They are here now, and more are coming in, and the karma of the generation now in activity is to see that they are prepared for their task by showing them the obvious evils of the present day. We see revolutions everywhere, and open propaganda of the worst phases of our civilisation, for the incoming egos are urging the humanity already in the field to hurry up and open the way for them. The pressure from the incoming egos is so much greater now than formerly, and we are feverishly talking and making reforms and compromises, hardly ourselves knowing what we are doing. The agitation will not cease till the advance guard of the groups of higher types of men are old enough to take charge of the changes. We say already that the affairs of state are falling into the hands of mere youths, but that will only be so long as these advanced egos are youths. The experience of age will again find its value.

We must now turn to the influences of this earth, and its changes, which still further force mankind into adjustments of another kind. First there is a time limit to the period this earth can maintain conditions suitable for egos to incarnate. The earth has changed from a ball of fiery gas to a hard condition, and will change still further to conditions resembling radium, and even more subtle variants of matter of which we have as yet no sample, and then it will not be able to exist as a separate globe any longer, and will be re-absorbed into the solar system.

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Faced by this time limit, a system of Days of Judgment has been devised by the human spiritual unit for its own benefit, and is in the nature of a sacrifice of the less advanced, or less hurrying groups of egos, for the benefit of the groups that tend to hurry forward. This sacrifice may be less voluntary, but it tends to balance the sacrifice made by the groups of the more advanced when they incarnate in less advanced civilisations to leaven the whole, and it tends to stimulate the less advanced to advance quicker at a future time. There have been several days of judgment and there will be several more. One is going on now. At such a day of judgment, the judgment is made on the basis of whether the group of men have a chance to reach the Ḍharma of humanity before this earth comes to an end, or not. Those that have not are drafted off to other available planets or openings within the solar system, where they can be spurred on under other conditions and either fall into line again with this humanity, or drop right out of the running as far as this earth is concerned, and fit themselves in again on the next earth.

As far as the period we are now in, every member of this humanity has the chance to reach the Ḍharma of humanity before this earth comes to an end, in spite of all the mistakes made by groups of humanity in the past. The last Day of Judgment is not here yet, when many groups of humanity will be definitely put out of the running for Perfection on this earth, and will have to wait for another earth. But the time has already come for certain groups to be segregated and spurred on under more favourable conditions, and that is happening already. There is plenty of room in the solar system for such groups, and there is no suffering incurred by such segregation, the segregated groups probably being the most benefited. Still the scattering of the spiritual unity of humanity will not make for heaven on earth, though it may benefit the aggregate humanity of the whole solar system, and possibly the universe.

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For several millenniums yet we may therefore expect gaps in our humanity which will make for outbreaks of anarchy amongst us at intervals, in order to give the spiritual pressure and tension an exhaust, so to speak. The Revelation of St. John tells us of a group of 144,000 souls that are " virgin " that will be joined to us again at the next day of judgment, which is the present one. This was a group segregated before sex became anything like what it is now, and who will appear to us as virgins compared with the most unvirginlike sexual condition of the present day. One may almost be sorry for their coming in now, but we are promised that they will be of great benefit to us spiritually.

Besides the time limit set by the earth, there are the physical changes of the earth, which necessitate physical changes in humanity, and all physical changes bring in their train psychic and other changes, for physical form changes to suit psychic changes and vice versa. This has brought about those changes known as racial. The present race is engaged in developing a greater complexity of the nervous system, and the cerebro-spinal system, and this gives to all present civilisation the idea of the supremacy of the mind over matter. The next race will present another structural change, and the idea will be the supremacy of Inspiration over matter—something we hardly even speculate over. We are still in the midst of intellectual and practical civilisations, and have still some centuries to reach the apex. Even our arts have been tinged with this intellectuality, and the most artistic periods have inevitably run to architectural and utilitarian influences, and our religions have run to symbolical and mathematical influences for the same reason.

The previous race to the one now in supremacy, which includes all Mongolian and American Indian types, commonly called Atlantean, developed the sympathetic nervous system, and indulged in emotionalism in their religion, which in these

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days has degenerated into the revivalism so dear to the American Negro, who has developed the same structural peculiarity, away from his own type. They practised divination in its highest and lowest forms, and so mediumistic were they that they were able to commune with the living forces of nature and live in co-operation with them, thereby succeeding in many things for which we require the intellectual development which they did not possess. Later, this degenerated into propitiation, and finally incantations and other rites and ceremonies, sometimes of a very degenerate character. Mediumism and divination belong to a period now ended, and analysis and tabulation are the order of the day.

Before turning to the vexed question of nationalism, mention must be made of a karma that happened in a previous race that is still a drag on our progress to-day—the degenerate humanity known as apes or primates. Humanity had not then developed sufficient spiritual consciousness as a unit to devise Days of Judgment, or to use groups of advanced egos to leaven the more backward by the expedient system of special incarnations and special missions. Probably therefore such degeneracy will not happen again on earth as it has happened. At some point in what is called the Third Race or Lemurian, (a race living in countries of continuous volcanoes and earth upheavals, developing the system of sex or reproduction and generation,) certain groups of men fell too far behind the rest, and for want of somewhere else to go, had to come back here in degenerate human bodies in which progression along the human path was barred. Their type lost the whole art of progression, and they stayed as they were while the rest of humanity changed and progressed. The animal kingdom has progressed and almost caught them up, but they belong to humanity, and will have to be spurred on to catch up, and it is humanity that will have to do this. Humanity has at all times to look after its own, and that is not delegated to any

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outside agency, though such agency may assist in the process. How the primates are going to be made human again, I do not know, but the work will have to be done when the opportunity presents itself at some future time.

Even as men divide themselves into groups and classes, the groups still further tend to band themselves together to form tribes and nations, preparing themselves slowly for the time when the whole of humanity will be one group at the acme of its spiritual evolution. At first these amalgamations are small, but they tend to enlarge till large nations are formed, and even larger aggregates called empires. So far these last have been failures, for all empires have lost their spiritual basis in the craze for power or glory, or something equally unspiritual. There is every reason to suppose that empires may still succeed; but an empire will only succeed if it maintains a spiritual unity. A modern empire might very well succeed if it maintained a standard idea of equality of races within its borders and freedom of the individual in thought and action. There would be sufficient spiritual basis for success in such a standard, and it is not so very exacting. Future empires in future races will require a much higher standard than that, but we are living now and not in the future, and our national karma is the problem of imperialism and modern nationalism.

To say the very least one can, one has to admit that the whole idea of modern nationalism and imperialism is chaotic, and it more or less happens by accident and not design, and is impermanent in consequence. Germany started to establish a military empire by design, and a very excellent empire it might have been, but by accident it turned out to be a commercial one, so the national karma was not fulfilled at the time. Someone made a miscalculation of human nature and its strength and weaknesses, and the result was chaos and internal conflict. All the nations were floundering at the

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same time for lack of a spiritual basis or reason for their national existence, and the chaos and conflict was everywhere, to be exhausted by the Great War. Since then various ideas have been put forward as a basis for nationalism, and all of them are hopelessly inadequate for there is often no human basis for the delimitation, and usually no spiritual basis. It must be remembered that a nation is composed of several groups of egos who have made a pact on the spiritual plane to work in conjunction with each other to experience a definite idea, and it is this idea conceived on the spiritual plane that keeps the nation a nation. When it is lost to the nation, the groups separate for lack of a spiritual basis to keep them together, and class conflict is the result. So few nations at the present time have any real national idea, or anything they are trying to attain, and they are using a narrow idea like a different dialect of language as a basis for their national aspirations. With only such ideas there is nothing to attain, and the groups of men composing the nation will not be able to keep together very long. Some nations are intending to use their new-found nationalism for a distinctive artistic development, and if they can hold to such an idea through the reconstruction period the nation will persist long enough to make attainment possible and beneficial to humanity. There are other national ideas, but many of them are illogical from the spiritual viewpoint, and the nations will inevitably break up. This applies both to the Orient as well as to the Occident and the American continents. To modernise an Eastern nation is beneficial to it from the spiritual viewpoint, but to westernise or Americanise it simply means it would break up within a short period. Modernising is a necessity, for to live in the past, as some nations are still doing, is the same stagnation that led ages ago to the degeneracy that produced the primates, or higher apes, out of real humanity. Degeneracy

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is not the order of the day now, but national or racial extinction is.

In looking around for an idea for a nation or empire at the present time, several points in the Karma of humanity have to be considered, or the whole race will be wiped out, as happened to the main Atlantean civilisation, leaving only their colonial empire to continue the civilisation in various parts of the world, such as ancient Peru, the ancient Mediterranean culture, China and so forth. The racial impetus which evolved the Atlantean civilisation could not be arrested just because the central territory had disappeared, any more than the impetus set by European civilisation would be arrested if Europe were to suddenly disappear, or the American civilisation if New York were to topple into the sea. The cohesion may disappear, but outlying European and American dominions will carry on the burden, each separated from the other. As humanity is working to form a single nation or empire which will comprise all humanity, the time lost to humanity by another disintegration like the Atlantean unity would be enormous, and very much to be avoided if possible. We are not sure of that yet.

First of all, modern empires and nations must have intellectual development as a basis of unity, instead of merely the gaining of more power and more deadly arms in warfare than another nation or empire. If the same amount of thought, invention and organisation as are given to preparing a country for war, were given to unite the groups and classes of men in the country, a nation or empire would be such that smaller nations would seek union with it, and it would grow by voluntary annexation instead of enforced military capture. For a short time Great Britain did this, but not for long; still, having done it once, she could do it again. A nation's intellectual development is her greatest asset at the present time owing to the structural development of this period, and it must be used

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for national purposes and not for isolated group or class selfishness.

Along with the intellectual development, the national art and culture that goes with all intellectuality to maintain the spiritual balance, must be diffused throughout the groups that form the nation. At present they are used to further group or class consciousness instead of national consciousness. There is no co-operation along these lines, and the loss to humanity is incalculable. Only a few small nations continue the old national culture along national lines, that gave us in the past the folk songs, dances and bards. We cannot go back to that, for the past is not the present, but we must have some art and culture that is as widespread among all classes of the nation as that was in those days. The same applies to what are called home industries and handicrafts. We cannot undo the factory system now we have it, but a more personal note may well be developed, and a new handicraft along new lines might be stimulated.

Then the economic slavery must be reduced considerably if not altogether, and a greater freedom of expression and of research given to everyone. This will give the greatest amount of differentiation within the nation, and the greater the complexity the greater the cohesion and co-operation. In this way a nation can comprise people of different languages, different religions and different ideals, and yet be a nation or empire. There is no question that this can be done, if every group or class of the nation feels a spiritual need for cohesion, and is willing to sacrifice what is necessary for co-operation. The main trouble of the world at the present time is that the general public is not conversant with the old doctrine of the spiritual unity of humanity, and that every member of the human kingdom stands and falls by every other member of it. Too long have sectarian religions taught the division of mankind into the saved and the damned, dividing the human

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consciousness against itself. A house divided against itself cannot stand, and humanity divided against itself cannot stand, and neither can a nation or an empire, or even a race. The Karma of humanity is the attainment of spiritual unity, both on earth as well as in heaven, and it is only in heaven that it is a fact at this time. "Thy will be done on earth as it is in heaven."[1]

Alice Warren Hamaker

A THOUGHT IN MEDITATION

LEAD me, my Master,
Show me the way.
E'en though it's harder,
Don't let me stray.

Help me go onward,
Up to Thy light.
Ever go forward,
Thou in my sight.

Lead me on wisely,
Let my life be,
Gently but surely,
Spirit of Thee.

HELEN M. MANN

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[1] The figures of the world population on p. 57 need an addition of three naughts. The population, roughly estimated is 1,433,804,000.

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CHINESE PHILOSOPHY

By Rev. C. Spurgeon Medhurst

EVERYONE knows that the pivot of Chinese civilisation is Confucius, but Confucius lived a long time ago. From 550 or 551 to 478 B.C. covers the period of his life. Three hundred years later the Emperor Tsin made a bonfire of all the books he could lay hands on which contained Confucian sayings, so that all that exists to-day are restored fragments from the memories of scholars who survived that persecution, and up to the present, the western world has known very little else of the matter. Legge's translations of the Confucian classics based on the writings of Chu Hsi, are familiar to scholars, but Chu Hsi himself has been little more than a name in the Occident. The gap has now been filled by the publication by Messrs. Probsthain & Co. of two volumes by Rev. J. Percy Bruce, M.A., D.Lit. They are the most valuable contribution to sinology that we have had since Dr. Jas. Legge's translations over half a century ago. They break new ground. Chu Hsi's works have never been translated, and Dr. Bruce's study of the philosophers who formed the so-called Sung school is unique. Its importance may be gauged from the fact that it is Chu Hsi's philosophy rather than that of Confucius which has been current in China for the last seven hundred years. It forms indeed the warp and woof of the current thought and expression of the Chinese people to-day, without reference to class or to education, and is remarkable for its strong intellectual grasp and lofty morals.

Dr. Bruce's work is the product of ripe scholarship, possible only to one to whom the extreme terseness of the Chinese language has become a personal medium of thought.

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Often the same word in Chinese has more than one meaning, sometimes it may be interpreted in senses diametrically opposite, and the sentences may be so terse as to be inadequate, or, owing to poetic imagination, they may be inaccurate. No small part of the value of Dr. Bruce's work lies in the success with which he has rendered certain ideographs into their English equivalents. He has not turned aside to argument to defend himself when he differs from other translators, but in every case the original Chinese is reproduced, so that the student is enabled to form an independent judgment for himself. In the opinion of the reviewer, who has had a long acquaintanceship with the subject and who has often pondered deeply as to the meaning of certain expressions in the original, Dr. Bruce by his renderings has brought us all nearer to the heart of the matter than we were before.

These books do not deal with the religion of China, that is a blend of Taoism and Buḍḍhism, but with the everyday practical morality of the people, apart from what may be called the accretion of the barnacles of local customs. Technically, the Chinese are not religious. They are moral. Their philosophy is pragmatic. Confucianism was studied not to improve the mental or moral faculties but to learn how to govern the people. It was, in a word, the official moral code. With the disappearance of monarchical institutions it naturally went under a cloud, but it is now recovering its own, adjusted to the new conditions. The teachings of Chu Hsi, however, with which Dr. Bruce deals, are outside these observations. They represent the basis of the behaviouristic code, the only side of philosophy which interests the Chinese, and which has always formed the Chinese ideal.

The key to all Chinese thought is Tao, and this term has a different signification in Taoistic writings from that which it connotes in the works of Confucianists. The former is fine mysticism, the latter practical ethics, without speculation on

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the intangible. Confucius divided Tao into two aspects, the Tao of Heaven and the Tao of man, the former being objective, the latter subjective. By Dr. Bruce Tao is well rendered as "moral law". By Chu Hsi it was defined as "no more than the ordinary principles by which we know that this is right and that is wrong". From the beginning there has only been one moral law (Tao). Those who have become leaders have attained their position because they received into their personalities more of its truth. "The moral law cannot be left for an instant, if it could be left it would not be the moral law. It is like a road which could be travelled upon by the countless myriads of people within the four seas and nine continents. When the moral law of man's nature is perfected the moral of heaven is also perfected."

This law consists of two elements, love, and not-love. For the ideal man love is the measuring-rod. But it must be remembered that when the Chinese think of love they do not think of it as St. Paul did in terms of faith and hope. They are pure moralists. Chu Hsi devotes an entire section of his works to a comparison of love and righteousness. Righteousness, he says, is self-conserving, love is self-imparting. Summer represents love, "the store season of winter" represents righteousness. Love can only be understood as it is considered in conjunction with righteousness, wisdom, and reverence. "Reverence is the going forth of love, wisdom is the storing up of righteousness."

The term rendered "love" in the above paragraph is *Jen*, which stands for the premier virtue in the Chinese code. Dr. Bruce has supplied the word love as its English equivalent. Other scholars have translated it as "the natural goodness of the heart," "benevolence," "virtue," "humanity". The reviewer, prior to his introduction to Dr. Bruce's work, was inclined to translate the term as "good-will": "Broadly speaking," says Dr. Bruce, "it is sympathy or loving-kindness or

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friendly feeling, or better, feeling of fellowship. Its significance is that there is an unborn feeling in every man's heart which is awakened to its full actuality when he comes in contact with another fellow-being, forming a permanent bond of association between them." Subsequent workers in this field will doubtless follow Dr. Bruce and render the Chinese term *jen* by "love". It is certainly better than Legge's "benevolence".

For the Chinese, the moral life is the normal life, *i.e.*, conformity to the principles of obedience, filial devotion, faithfulness, courage, and peaceableness. Even the man who can neither read nor write will acknowledge the binding sanity of these principles as being the only Tao or moral law. For the wealthier class it is interpreted to mean the fullest enjoyment of nature's gifts, the moon, the stars, the mountains, the rivers, repose, meditation, inspiration, with a long remove from anything corresponding to calculation or commercialism. For the rank and file it means cultivating the soil, but not mining. Digging below the surface, aggressive wars, amassing great fortunes, are contrary to the normal life. As Dr. Bruce points out it is "the periods in which the Chinese empire has been politically weakest which have produced her greatest thinkers and writers". Their attitude may be illustrated by a dying saying of Shao Yung, "If I already know Heaven's decree I do not need to know what the world calls destiny." Chu Hsi in recognising the mind of Heaven rejected all anthropomorphic conceptions of a crude materialistic nature. The vital impulse in that Mind, whether in man or in the universe, he knew as *Jen*, translated in these volumes as "love". It is "the one source to whose conscious agency the physical and moral order of the universe are due". To quote one of Chu Hsi's own sayings, a quotation with which Dr. Bruce closes his volume "Chu Hsi and His Masters," "The Mind of the Universe is Love". "For Chu Hsi the ever present problem was that of the One and

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the Many, and in his efforts to solve that problem he reached the same goal as the philosopher of the West. Not, indeed, by the same road, nor possibly with the same content of the word Love. But it is in Love, as the principle of altruism, that he finds the true union of subject and object, of the ego and the universe, of the One and the Many.

He begins, as the most modern philosopher begins, with the constitution of his own being; for what else is there that we really know? He finds that not Intellect, as the nineteenth century Idealist found; nor Will, as the present day Pragmatist finds; but Love, is the fundamental element in human nature. He finds that man's faculties are gathered up in four elemental principles, Love, Righteousness, Reverence, and Wisdom, which are but phases of the one principle, Love; and that these principles are the Law of his being. From this starting point he looks out upon the universe around him. He sees these principles running through all nature, and constituting the moral order of the universe, the Eternal Constants of Heaven and Earth. He traces them through every stage in the evolution of the Cosmos, He sees them in the beast of the forest, in the flying hawk, in the leaping fish. He comes back again to man, and sees these same principles, alike in the sage, in whom they resemble the pearl in clear water shining with the beauty and lustre of unclouded purity; and in the moral reprobate, in whom they resemble that same pearl submerged in the muddy pool. And, finally, not only does he recognize these principles as attributes of the human mind; they also are attributes of the Divine Mind. And for Chu Hsi the greatest of these is Love. Love is the foundation of the universe and 'creation's final law'. Love is the source of all things physical, the vital impulse sending forth its creative energy in all stages of cosmic evolution, in things animate and in things inanimate. Love is the foundation of all goodness, the root of every virtue, the basis of that moral order which

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pervades all things. Love is the all-inclusive attribute of God Himself, the one imperishable and undying existence. LOVE IS ALL, and LOVE IS IN ALL."

Thus Dr. Bruce closes His first volume, which is introductory to his second, "Philosophy of Human Nature," and space permits but two short sentences to be quoted on the matter from Chu Hsi's philosophy: "Reverence is Love expressing itself in graceful form, Righteousness is Love in judgment, and Wisdom is Love discriminating. It is like the four seasons which, though they differ one from another, all proceed from the spring." These four are shared by man with the lower orders of life, even reptiles, they are distributed partially and unequally and like water, which is clean or turbid according to the nature of the channel through which it flows, and are affected by environment. Their ethers are active and passive, the irregularities of their rotations account for all the varied experiences of life. There is no attempt to discover the why and the wherefore of these things. They are accepted as axioms from which deductions are made. In this philosophy everything is a duality, and care is taken to keep clear of any correspondence to Buddhistic or Taoistic thought. Even the Supreme Ultimate, which is described as Mind is active and passive. But its essence is Love. In the Divine, Love is the Origin; what in man is Reverence is in the Divine, Beauty; and what in man is Wisdom is in the Divine, Potentiality. The style of the argument which is in the form of conversation between lecturer and pupils is somewhat monotonous and verbose, but less so in Dr. Bruce's renderings than in the original Chinese. Throughout, his English is fluent without departing from the simple directness of the works he is translating.[1]

C. Spurgeon Medhurst

[1] Probsthain & Co.; *Chu Hsi and His Masters.* Price 24s.; *Philosophy of Human Nature.* Price 36s.

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THE SONG OF LIFE

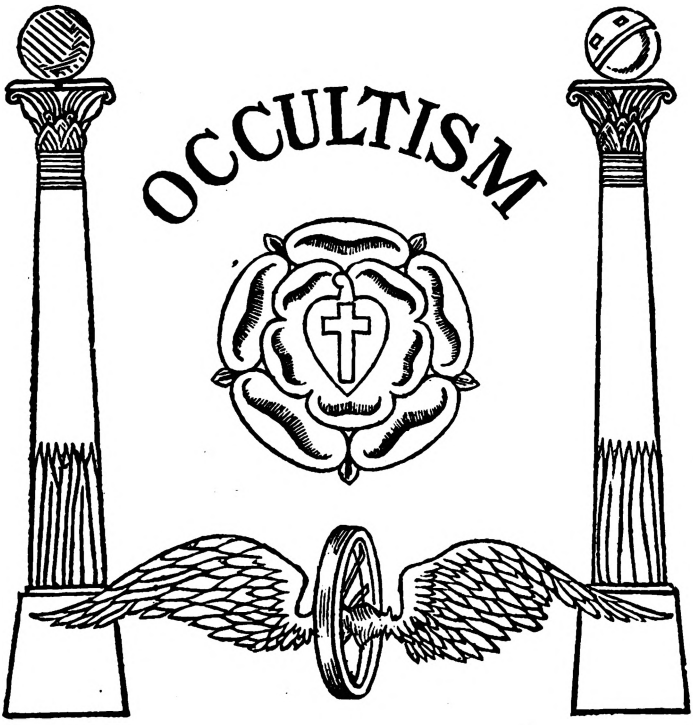
My life jolts on with crooked wheels
A-down the road of pain and wrong,
The while my Spirit sings, and feels
That Love, and Hope, and Joy, are blent
In one unconquerable Song.

The love we trusted turned away,
Blurred image in a mist of tears,
The golden idol found but clay—
The showers they, from heaven sent,
To harvest the unwritten years.

The friend who doubts, the world that turns
A careless ear, a sceptic eye,
Upon the dream that sobs and burns
Behind the scarcely uttered sigh—
But tools are they the angels lent
To carve life as the Soul discerns.

D. M. Codd

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THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 6, p. 790)

XVI

FOR historical purposes, the most valuable documents among the Adyar Records are perhaps the series of diaries of Colonel Olcott from 1878 to the year of his death, 1907, and the Scrap-Books of H.P.B. and the Colonel. It was the Colonel's habit daily to write the occurrences of the day

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in a diary. He mentions in them those whom he met each day, when he visited new countries in his travels. These diaries give most valuable material concerning the development of the Society.

The diary for 1878 is the first. What happened to his diaries of 1875—7, we shall not now know. The diary of 1878 is especially interesting, because it is the only one in which H.P.B. herself wrote. It is evident, on reading through the diary, that often Col. Olcott was away. Then during his absence, H.P.B. wrote in the diary. When he returned, he resumed writing. I have taken a few extracts from this diary, for they give us a glimpse of the life of H.P.B. and the Colonel in the last year of the T.S. in America, before the Founders started for India. In order to make a distinction between the entries of H.P.B. and the Colonel, I have put the former in large type and the latter in smaller type.

C. J.

1878

October 9. Letter from Stainton Moses.[1] Flapdoodle. . . . Neuralgia ! ! ! Will frighten it off to-night.

October 10. Letter from Rochelle, from Van der Linden.[2] Enthusiastic and prepares to send his mite of $1·25 every month to the Arya Samaj. Asks whether he ought not to learn Sanskrit or Pali.

October 11. Article. O'Donovan and plastering.[3] Made a bunion on H.P.B.'s *nose* on the plaster.

Neuralgia ! ! Damn it all. All on account of the premature withdrawing and selling off of the carpet. Damn—D—D—.

[1] " M.A. (Oxon)," editor of *Light*.

[2] C. H. van der Linden and Peter van der Linden, father and son, who joined at the same time, loyal members of the T.S. in U.S.A. to the time of their death.

[3] See Frontispièce, Vol. I, *Old Diary Leaves* for the plaque. But this illustration is of a copy in bronze, now at Adyar, evidently copied from the original plaster. H.P.B.'s name in Tamil must have been added when the copy was made in India.

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October 12. Letter from one[1] who is impudent enough to sign himself M.·. Junior!! What next? Prophecy fulfilled. Letter from E. K.[2] sends a circular from Constant in Smyrna and recommends him for a Theosophist. All right. Captain Burton[3] elected *Fellow* of the T.S. of Great Britain. Judge turned up. *Evening*: Wilder[4] came and dined. Went away at 9. H.P.B. talked with W.[5] alone till 2 after midnight. He confessed he saw *three distinct* individualities in her. He *knows* it. Does not wish to say so to Olcott for fear H.S.O. will make fun of him!!!!!!

October 14. Magnificent news! Letters from Massey[6] and Billing.[7] C. C. Blake[8] at the last Theosophical meeting accused *us* of N. Y. and the Arya Samaj of practising Siva worship—performing the Linga and Sakti Puja!!! What next? Wrote to C. C. M. and Wim. Wrote also expressing disgust. Wrote to H.S.O. to come home. H.P.B. wrote to E. K.—and this letter will be the last. If H.S.O. not ready, *I* have to go.

October 15. H.P.B. wrote Billing and Thomas denying the calumny, and calling Carter Blake an "infamous liar". Aired H.P.B. along the streets for two hours. H.S.O. succeeded in writing a French postal card. First wrote *mille*, very correctly, then crossed it out and put *mil*, which is not. His first impression always better. Sent to H.S.O. Massey's and Billing's letters. ORDERS received for him to create an indignation meeting whether in reality or fancy. On his

[1] H. S. O.

[2] Emily Kislingbury.

[3] R. F. Burton, the famous traveller and Orientalist, translator of the *Arabian Nights*.

[4] Dr. Alexander Wilder.

[5] Possibly Edward Wimbridge (Wim. and Wimb. of the diary), an English architect in New York, who with Miss Rosa Bates accompanied the Founders to Bombay.

[6] C. C. Massey, one of the founders of the T.S.

[7] Dr. Harry J. Billing.

[8] Dr. C. Carter Blake, a devoted member of the T.S. When he joined the T.S. he belonged to the Jesuit order.

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obeying depends much. H.P.B. sent a telegram to Massey. Atheneum Club, London—" Infernal lie " and paid five dollars in gold. Money furnished by M.·.

October 16. Letter from H.S.O. Did not yet receive the registered letter with Massey and Billing's letters. Ordered to write to him. M.·.[1] came and raved. Well, I do not wonder.

October 17. No letters from H.S.O. Found a postal card in French from H.S.O. received apparently on Monday, and which Jenny forgot to hand to me. Wimb. found it in the kitchen. O America, oh, servants of America!

If H.S.O. does not write we will kill him—the heartless wretch!

October 19. A Miss Potter, tall, young, intellectual daughter of a millionaire came with a card of introduction from E. K., London. Insisted on seeing me. Lived half her life in Herbert Spencer's family. Knows Huxley and Tyndall. Interested in Theosophy; doubts Spiritualism. She and her *eight* sisters all Materialists. Herbert Spencer read *Isis* and found some beautiful pages and *new* original ideas.

Tuesday, October 22. Narayan[2] left watch—and in came *Sahib.*[3] The latter with *orders* from Serapis[4] to complete all by the first days of December. Not to change one particle of Blodget's plans, etc. Well, H.S.O. is just playing his great final stake.

October 23. And playing it successfully so far.

Friday, October 25. O'Donovan, Wimb., H.P.B. and I were at dinner when Jenny brought in a letter from Massey, left at the moment by the postman. Before it came, H.P.B. announced its coming

[1] M.·. of course refers to the Master M., the Guru of H.P.B. But I often wonder whether the term " M.·." is not sometimes used for some senior pupil of the Master also. The earliest letters from the Master M. to the Colonel are in a small neat script, very clear and legible, and quite distinct from the script used by the Master later.

[2] One of the Adepts or pupils.

[3] I do not know whom H. P. B. calls the Sahib, unless it is her own Master. The term " Maha Sahib " found in the early letters refers evidently to yet another Adept.

[4] The Master Serapis, who was closely watching and directing the development of the T.S. in its early years.

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and nature, and when I received it and before the seal was broken she said it contained a letter from Dr. Wyld,[1] and read that too, without looking at it. Massey's first page contained a message to me from the Divine Brother,[2] so I returned the page to Massey with a narration of particulars and Wimb's certificate added.

October 30. Evening: H. S. O. gone to Philadelphia. H. P. B. remained alone with *Charles*[3] who purred all the evening near the fire.

November 1.—H. P. B. finished her article for *Pravda*.[4]

November 2. A friend of Wim's, Mr. Gus Petri came. He is a kind hearted psychological fellow. Has gift of prophecy and vision. Foretold H. P. B.'s death at sea suddenly. Doubted that she would reach Bombay. Hinted shipwreck for us all, in which Wim and I would be saved and H. P. B. lost! Goak![5]

November 8. Letter from Junior[6]—not a damned thing in it.

November 9. Body sick and no hot water to bathe it. Nice caboose. Worked all day. Belle Mitchell[7] came and kept company with us for three hours—dear and pure soul. The letter from Junior. Becomes a lecturer. Aye. Returns Monday. It's time; and leaves half-things undone in Boston. So says—*Senior*.[8]

November 11. Very big cold. Afternoon at 5 p.m. a man came; would not allow Jenny to announce him and gave no name; forced himself after her, and introduced himself very strangely. An old, respectable white-haired party. As soon as seated, he mildly declared that he had come to *subpoena*

[1] Dr. Wyld of Edinburgh.

[2] This phrase does not occur elsewhere, so I do not know which Adept is referred to.

[3] Possibly a cat. In a later entry, the disappearance of Charles is alluded to with consternation.

[4] The well-known Russian newspaper.

[5] Goak! I think probably meant for "joke," following the humorous spelling of Artemus Ward, an American humorist popular at the time.

[6] H. S. O.

[7] The sister of Colonel Olcott, to whom he was deeply attached all his life.

[8] The Master M.

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H.P. B. in the . . . .[1] case!! H.P. B. told him she did not know . . ., *never* saw him. Yet, the old party served her with a paper in which the "people of New York State" commanded the new citizen to appear in the court of the Surrogate and say all she knew; after which he delivered to her on behalf of the "people" a silver dollar, gave hell to Beecher, and said . . . was no better; paid compliments; said that Mr. L . . .[2] had charged him to tell H. P. B. that they would give her "plenty of money" *if she helped them* to win the case—and departed.

November 12. Fearful sleepless night on account of the cold and coughing. Got up at eight, sent for a carriage and went 258 Broadway to L . . .'s office; was received politely and *cuddled*; declared (H.P.B.) she knew nothing; but was asked to REMEMBER, and try *to think of something*!! Was asked to go to court, and *promised* money again.

H.P.B. went to court and produced sensation, being seated on witness's chair. . . . and lawyers stared at her all the time. Would not swear on the Bible and declared herself a—*heathen*. Disgusted went away. . . .'s lawyer ran after her, and tried to make friends; was sent to hell. Her carriage was followed by *another* carriage. Will wait developments.

Evening: Mr. and Mrs. O'Sullivan. Theological and anti-Christian conversation. H. P. B. played a trick on them by suddenly *fainting*, to the great dismay of Bates[3] and Wim. Used the greatest will-power to put up the body on its legs.

November 14. Naray decamped and Morya walked in, burnt finger and all. Came with definite orders from Serapis. *Have to go*; the latest, come 15 to 20th Dec. Wimb.

[1] I omit the name, as the family is well known in U. S. A.

[2] The lawyer.

[3] Rosa Bates, an Englishwoman, who with Wimbridge accompanied the founders to Bombay. On the coming of Madame Coulomb to the Theosophical household at Crow's Nest, Bombay, Miss Bates became troublesome and quarrelled with the Founders and left the T.S., Mr. Wimbridge leaving with her.

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bothered by lawsuit. Very gloomy. Declared intentions to Bates and Wim. Taffy Bates going to London before us. On 1st, probably.

O God, O Indra of the golden face! Is this really the beginning and the end!

November 17. Visitors evening. M.·. read the girls' fortunes in cards (?) to their considerable astonishment.

November 20. Evening: Held the Vedic ceremony on casting the Baron de Palm's[1] ashes into the sea. A highly interesting episode. Our mysterious Hindoo Brother .·. was present with his helper $\frac{\text{H. S. O.}}{11}$ cast the ashes into the waters of N. Y. Bay at exactly 7·45 p.m.

C. Jinarājadâsa

(*To be continued*)

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[1] See *Old Diary Leaves*, Vol I.

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THE LAW OF CONTEST IN EVOLUTION

By WELLER VAN HOOK

(*Continued from Vol. XLVI, No. 6, p. 780*)

THE ELEMENT OF CONTEST IN CIVILISATION

SINCE civilisation is the life of all men joined in the yoga of physical-plane relationships to form a unit of national or international existence, it would be the ideal of health for the organism that all parts act together in perfect harmony for the purpose of yielding that life of the whole, which should in turn shed back upon every organ or state and every limb or city and every cell or individual the maximum of environmental support and aid and the utmost of the life-giving forces.

For every era or period of a civilisation's life there is a purpose to be subserved, a lesson of the hour to be learned, an angle or a wall of the temple to be built. Those whose karma throws them bodily into the general current of the period's proper work aid in the mighty plan and may themselves prosper. But those who can see that this or that work is a crucial part of the Plan, and can enter into the work with that knowledge are indeed still more fortunate. For, not only do they do the work of the hour; but they also mark and emphasise the spirit of it, contributing to its inner as well as its outer life.

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Those who work selfishly for and in conformity with the Great Plan have their reward. They gain money, power, praise, worldly recognition and some good karma. Those who work for the Plan both outwardly and inwardly are better pleased with their reward of inner satisfaction than with material benefits.

It is far better for men to work for the Plan with something of the intent to benefit themselves than not to work for it at all. In war time wise governments pay their citizens heavily, if they can, to secure services that should be rendered almost or quite without pecuniary reward, in order that all citizens, even the most selfish, may contribute to victory. The Lords of karma apportion the later returns, which must be immeasurably richer for the unselfish, the purely patriotic.

The younger souls who have not learned the value of selflessness are dear, indeed, to the Lord of the Cultural System; for He sees them as His little ones and leads them where they are and as they are. And He uses their desire nature, knowing full well that that, when grown great, will be of vast importance since it needs only to be inverted to be of utmost usefulness.

In the stresses of everyday life will opposes will and powers of the mind and of skill become increasingly important. We see contest going on everywhere between individuals and between groups of men. The whole warp and woof of civilisation are most profoundly influenced by the various contests waged.

We must, therefore, say that contests are of the utmost value in development. Certain types of men wish to avoid contests; other kinds of men rejoice in opposing resistance to resistance. Often, then, men disinclined to contend slip into fields of life where the contest element is minimal, while those of fighting type seek warfare, real or mimic. These opposing types are complemental to one another. By evolving

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differently, those fond of contest grow chiefly in imitation of the Logos' first mode of being, and those desirous of avoiding it and preferring to engage in other types of action gain the powers of one of the other modes of His Nature.

We see, then, that there is provision in the great scheme of evolution for both the selfish and the selfless ways and for those of varying temperaments. The selfless is the more excellent way; but the selfish mode is not sinful or wrong when sincerely and honestly pursued.

How shall men and nations order life with respect to contests between themselves as individuals and as nations? Should all men become pacifists, laying aside all preparation for personal or national defence? Shall nations refuse to arm themselves and permit themselves to be overrun and wiped out of existence by fierce migrant men less evolved but more practical? Roman senators did that long ago.

Let us waste no effort in lengthened argument. The inclusive law of universal contest is certainly not set in abeyance at this epoch of our world life. He who will let his family be butchered without defending them refuses to recognise a natural necessity. A nation that is wise seeks peace, longs for peace, studies the arts of conciliation, practises the decent amenities of compromise and concession and engages in those appeals to Providence which place it *en rapport* with the great peace-forces forever playing upon Man from above. But, at the same time, that nation prepares itself gravely and firmly for self-defence. It teaches its citizens in times of peace how to wage honourable warfare, drilling its people in that unpleasant but necessary duty. Its defences on sea and land, of harbours and fortresses, of air-planes and of long-range guns are kept adequate in numbers and quality, furbished and manned, ready to be served. Thus the aggressor is deterred from attack; thus the citizens of a peace-loving land are preserved from slaughter in surprise attacks by wanton marauders.

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Contest, Peace and Serenity

Are we not capable at all times of seeing the ideal existing side by side with the cruel, the loathsome and the contemptible? May we not even maintain some inner poise of life, rejoicing in God's sunlight when we give ourselves moments of relative freedom from contest and then, next instant, join in the wrestling of the universe? Do we expect ever to find perfect peace in our minds and hearts, *devachanic* beatitude with harps and crowns? Or do we not rather find the deepest and most satisfactory virtue to be sought in and actually to be—serenity of the self, in which we may view our contests as ever a little outside our real Selves?

And, if we do, we may well assure ourselves that that serenity must ever move inward, pursued in contest after contest, recognised to be existent and necessary, as fast as each new consciousness-field of successively higher and ever loftier planes is conquered and found to be subject to the same requirements of the law of universal nature.

Thus we return to the first chapter of Genesis and learn anew that we must become as gods, knowing the good and the evil. Life viewed uncompromisingly has infinitely more to teach than life viewed from some petty partial viewpoint. Truly there is no view of the divine wisdom higher than that of the Truth, the facts of existence.

And never are we to forget or fail to reiterate that the Mighty Beings who, far above, ministering to God, control, regulate and make smoother the ways of being for those below. The way upward has all been trod by them and They are ever ready to reach hands down to those struggling upward. Trust and confidence in Them leads most swiftly to true victory, which is always preceded by the conquest of some part of our own selves before we may properly have dominance over others or over outer Nature!

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So the consciousness of the embodied Self symbolised by the tetrahedron moves upward, not in simplicity but in complexity, not in self-satisfaction but in the consciousness of yoga and of the service of the Higher in the midst of the lower in which our labours lie.

It follows that it is only in the shifting of the centre of consciousness of the self and its advantage from the personality to the higher and universal nature that man gains the power of laying aside struggle to acquire minor advantage and merges his powers of action with the great struggle for the furtherance of God's plan for universal evolution.

Contest among very lofty beings lies in the maintenance of opinions or views regarding the way in which the Plan of the Logos should be wrought out, not in offensive promulgation of them. On the other hand, where one evolving order, as for example that of humanity, sees the general good in the supremacy of one such body over another, the mere contest by the maintenance of thought-action may be replaced by a more vigorous activity.

In fact it must be recalled that there are, on our planet, orders of evolving beings that are far younger than the human evolution. And these orders may need opposing upon the inner planes with the utmost vigour in order that the principle of leadership may be established as lying in the human or the other evolution, in order that humanity may not be disturbed or even harried by the lowlier beings, and in order that the purpose of God as seen by Man may not be frustrated.

Amongst the members of the Hierarchy it is to be said that the earlier labours of evolving have been borne mostly by the *Devas*. It is only within some measurable millions of years that our human Adept Leaders have been existent as of the loftiest grades. But now and henceforth the rôle of humanity is to overtake, rapidly, the other evolutions and, passing beyond them in power, skill and wisdom, take over the

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leadership in evolution, giving them other lofty work to do. This is greatly needed.

For the training of man has to be rigid and tense; it has driven him far down into contact with matter of the lowest planes; it has put him into contest with the most difficult problems of gross material life and the beings that thrive in lowliness. That contest and the necessity for it give it to man to ennoble the lowlier life of the world. It is to sanctify even the grossest parts of human earth existence to the good of the Logos' Plan—to the glory of God!

Within the Hierarchy of which we know a little there are three types of Adepts of human origin; those who, first, are trained and who labour after the methods of the Logos as Creator and Sustainer; second, those who follow the method of the Logos as Planner and Architect; and the third group, those who follow after the manner of the Logos-Artist, God as Grace Dispenser, God as Builder.

Contest as *dharma* must fall heavily upon those who are of the First Phase of the Logos' nature. Next come those of the Second Phase, in the Logoical order, and then the Third. But most curiously we find that the great labours of holding in order the majority of the incarnate egos in Asia have thus far engaged the attention of the Manu and many of the Brothers, so that it is the Lord of the Cultural System and His school who perform the mighty function of moulding, sustaining, protecting and of interpreting and imposing the Logoic Plan for Europe, Africa and America and the islands of the seas except those of the Far East. And contest has a large place in Their labours.

Contest and Peace

The peace you shall desire is that sacred peace which nothing can disturb. and in which the soul grows as does the holy flower upon the still lagoons.[1]

[1] *Light on the Path.*

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Peace is an ideal state of being which can no more be attained than can the sacred flame be touched from which streams the sacred Inner Light. The rest or peace of the physical body comes when the stress of the opposing muscles is balanced and at low tide of action, with no outward contests to be waged. For the Self the same is true; in time of peace the powers possessed by the Self are at balance and seem to be stilled utterly, though close examination would show that those powers have some subtle activity of being, not outwardly asserting itself.[1] The man knows that the time will come when the lower bodies must again be put in action. Hence the quiet or peace of the lower being is but of time. Even the Logoi have periods of *pralaya* or withdrawal from outer expression alternating with periods of manifestation in outer action.

He who can live self-conscious on highest planes observes that he is not satisfied with this or that phase of his own reactions to the not-self of his own lofty heights of being. He constantly struggles to modify his own nature of those higher realms; he constantly moulds himself into new aspects and new powers of being. Moreover every entity of the very high planes exists forever with flaming intensity; and his existence is manifest to his fellows. Hence, since he differs from them, he influences them and they influence him. The silence of those dwelling in the Eternal is not absolute and the speech of those realms is forever moulding those who utter and those who hear it. Hence we may be sure that there is contest there; that those of stronger, intenser being, purpose, and the power to transmit their view of God's purpose tend most to dominate the actuality of life there in those worlds of causation for all of us below. No doubt there is contest of views as to the Divine Plan, contest of force transmission of the qualities of the gods; contest in a thousand ways.

[1] Hoffding states that Leibnitz asserted that, if blessedness did not consist in progress, the Blessed would end in a state of stupefaction.

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The peace that is there is the peace of accepted will and purpose as maintained by those who are dominating. Yet who knows but that those coming up into those inner realms from below, having been once admitted to be of that company and having gained the being, the powers and the speech of those realms, must themselves be forever heard, so that place and adjustment must be found for them. That would mean that those already there would have to change their own being and their own activities to suit the new order! And again, may it not be that younger and intenser beings coming up in this way may, with the passing ages of burning enthusiasm for union with the Supreme, make such new expression of God's powers as will give them the seats previously held by older beings?

Indeed, we hold that Man must eventually thus replace many of the Angels of the Hierarchy, who will find abundance of other opportunities for exercising their own mode of being and of action; while Man, taking command, will give all the worlds sharper, more definite and more potent purposes and activities, especially quickening the focussing of consciousness of all lower beings, driving off that haziness and dreaminess of thinking that now afflicts so great a part of humanity.

Better for training for those future labours the more material life of the western world with its sharper recognition and acceptance of the purpose of existence than hazy dreams of the supreme not built into practice.

Peace in truth ever retreats towards the flame! Contest pursues peace and ever drives it inward; the true peace exists only in the successful pursuit of the purposes and the being of the High Gods. And their true peace no doubt dwells with Brahmā.

Let us then be satisfied with those periods of relative peace vouchsafed to us in our *ḍharma* and accept as normal and as best for us the action and the types and modes of

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contest which our Logos' manifestation at this time imposes upon us! And let us accept the idea that we must be, through all the limitless future, striving for that which is better and greater.

CONTEST AND GIVING

The lower worlds to-day so abound with the activity of rushing into possessorship, of seeking chemical affinities, electrical attachments, mechanical adhesions and, for men, the quick satisfaction of all desires by gratifying them, that the human intelligence is overwhelmed for many lives with the din and joy of getting. The Logos has given this force as the characteristic of the second outpouring into matter. Resistance, opposition to it comes only after ages of the whispering of the small inner voice and the preaching of the Older Brothers.

The discovery of the joy of devoting one's self to the satisfaction of giving instead of mere getting comes with surprise, no doubt. Competition is the struggle for the goods of the lower worlds between the beings living there. It may be brutal to the last degree. The vine strangles the tree that supports it. Wars among nations often are brought about by the desire to find markets for goods manufactured for sale. Only intelligence and inner vision make it possible to look farther and see that the good of each lies in the good of all.

Yet it is but a step from the acceptance and practice of altruism to the extremes of self-flagellation, of fierce asceticism with cruelty to one's own body, and then to refusal to resist those who would take away our possession.

There is a curious debatable ground here. To what extent will you permit yourself to be browbeaten or bullied by those who would take away your goods? Just when would you strike back at him who would pluck away your coat? Do you think your country should be unprepared to resist

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destruction from without? Are you that sort of pacifist who thinks nothing justifies defence?

Knowledge of the existence of the law of contest throughout all Nature, even in the highest planes, and recognition of the purpose of our training here as preparation for contest in future, remote, spiritual and material worlds gives the clue to the truth.

This debatable territory is the training ground, the developing place of certain traits of character. Those of the gentler type, needing protection and working best in quiet corners, decline contest and slip away from it, though no man can wholly escape. Those of a different inner feeling make their opinions known and gain their own way either by direct or indirect contest. There are pacifists who refuse to fight and will let themselves be hacked to pieces to prove their point. There are pacifists who maintain peace by the presentation of force so great that battle is impossible.

It is conceived that a recognition of the universal bearing of the law of contest must put the burden of decision as to one's mode of conduct in life upon a basis of immediate insistence. No one can dally who grasps the notion of the universal need to do battle, as Arjuna was taught to do. We must enter the activity of life: this is warfare. We must form such ideals of conduct as comport with our own inner natures. We must decide whether we will live negative or tentative or aggressive lives. Only the latter mode of living leads to great strength and to the helpfulness which belongs to the ruler-type of soul.

There is contest among philosophers, there is contest among artists. The law will not be denied. Vigorous, positive life should be the goal of every thoughtful and informed man.

The advice and training to be given children is most important. The contest involved in games is salutary. Children should learn the impersonality of contest, but retain the feeling

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of its reality as a part of the universal truth. The training to give and to labour for the whole is most valuable. The child should also be taught with the utmost insistence that he is responsible for the integrity of his personality, of his own inner self, because without that integrity his part in God's drama cannot be played at all. "Self-preservation is the first law of Nature."

We must return to the teachings of chivalry. For we conceive that the Divine Wisdom upheld among men demands an unblemished knightliness of life and character. The issues are too great for any servitor of the Wisdom to excuse himself from combat. Our places must be held, with wise force if necessary, in order that the purposes which enfold and grip us may be fulfilled.

Hence the milk-and-water type of service involved in pacifism, the kinds of education that involve the intellectual spoon-feeding of young minds, the sort of religious training that inculcates blindfolding to the broad truth of life are to be viewed with sternly critical eyes, remembering that, in this type of life and action, there is room for much true philosophic decision.

Brotherhood and the Law of Contest

The general paternity of our Logos for His creatures of our solar system is accepted widely throughout the world. It seems natural to us all, knowing thoroughly as we do the family life, that God should be our Father and that we should owe Him the allegiance of children. Then follows the idea of human brotherhood that brings to all the hope of common sharing in the light of the sun, the general use of the earth's products and the freest possible administration of justice between the creatures of Earth. What a large ideal that the gnomes, the angels, men, the air-spirits and the servers before

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the throne of God should participate in our joint, associative life upon the basis of a brotherhood wherein all have inherent and acknowledged rights!

Yet in all families there is contest, though not necessarily that of battle. The first-born's rights are different from those of the youngest. In many large families the first-born may have reached manhood when the youngest is born. The status of the two is unequal; the normal due of the oldest is often at apparent variance with that of the youngest. The boys of the family differ from the girls as to duties, privileges and many of the details of rights. All the children look to the father for protection, for food, raiment and housing. The father looks hopefully upon his growing sons upon whom he may lean when advancing age diminishes his power to cope with the asperities of worldly life. The girls properly look to the father and the sons for protection and guidance as well as for the building of that atmosphere of social defence and support that shall give character to all they feel and do. In every family large enough to afford examples of differences it is easy to observe that brotherhood implies mutual support in oneness of purpose for the good of all. It implies protection and obedience, support and acquiescence, wisdom of the older and acceptance of its suggestions by the younger; the authority of the strong and acquiescence in its decisions by the weaker. A very complex arrangement is that of the family relationships, even in most cultured homes where there seems to be no mechanism of government but only the loving hints of parents and the suggestions of wishes for changes of conduct by brothers or sisters. The atmosphere of affection in a perfect home smoothes away all asperities, it is like some precious oil that does away with the pains of strife and bickerings.

Let this atmosphere become tainted, let hatred or disobedience replace affection and the acceptance of authority and disruption occurs. The boys go a-pleasuring, the girls go

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a-marrying, the youngest rejoice in getting away to school. The voluntarily maintained peace and unity of the family are gone and disruption brings the true family life to an end.

These principles apply in national life, but with this difference, that the family may scatter without physical violence being reached, while a nation cannot exist if its citizens segregate themselves. For the state, interaction and community of life are a necessity. Therefore laws and the very existence of the state bring a forced unity that is more or less practically effective.

Is the relation of the lower races to the higher races the same in the state? Do the third and fourth Root-race people of a nation stand on the same footing with its fifth Root-race elements? We maintain that the moral law involved in the association of older and younger brothers in a state does not imply "equality" in all details. On the contrary, the older races in a nation have gained, by repeatedly living in bodies, far more privileges, powers and duties of leadership.

So the principle of brotherhood does not mean that the individual's rights to something of segregation and retirement from mob-association are to be snatched away. It does not mean that the theory of the individual tenure of property need be overthrown in the supposed interest of brotherhood. It does not imply that there shall be a dead levelling of social and political rights to secure the advantages of confraternity. The theories of the divine rights of labouring men to leadership and national power on the basis of brotherhood are quite incontrovertibly erroneous. The theory of brotherhood bears the opposite interpretation. In nations, the wisest, not the most numerous, and by suffrage the noisiest should rule. It would seem that the Manu would have the world recognise that the brotherhood of man demands that the younger races respect and learn from their elder brothers, trusting that the good Law will, in due time, grant them leadership over those

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yet younger than they if they crave it. Mighty wars may be averted if the nations will accept the lessons of brotherhood before their eyes. All nations should recognise that evolutionally older ones are to lead, while the younger must accept that leadership.

The Law of Contest and the Value of the Self

Our acceptance of the notion that the higher Self of every man is rooted in God and, indeed, is God, leads to the recognition of the infinite value of that inner Self. So that Self must be cherished, made to grow, to develop and to evolve by coalescing from time to time with new irradiations from the consciousness and the bodies of our Logos. These additions or accesses of life occur at the great initiations.

These facts give us wondrous footing, courage, confidence and sense of obligation. And they impose upon us the necessity of finding place for ourselves as of the Higher Self, in the kingdom of God, which is manifestation, emanated from Him. Our most condensed and profound guide in life, *Light on the Path*, tells us somewhat explicitly that we may find the Higher Self and that in it and through it we shall hear a voice that shall inform, strengthen and move us in the proper direction. Seek the Warrior within, we are told, and let him fight for you. Stand aside and let him be the combatant.

So we are to find our places in life, and in the work of God and, seeking the inner Warrior's art, defend that place and our work. The Higher Self then comes to have value and great power. And it is the long preparatory labour of the path of holiness that trains us for that work of action which shall be at once virile and selfless. Then that which is done, full of power, wisdom and strength, redounds to the uses of the Logos.

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The crux of the matter lies here—that there are activities which belong obviously to the utterly selfless side, and there are those, naturally to be eschewed, which bear strongly the mark of personal bias or preference. But there are many works for us to perform that belong to the Great Plan and yet also are so akin in quality or character to our own individual, inmost being, that we feel keenest attachment to them. And that relationship is worthy, not to be disrupted. But we must strive mightily to oppose and prevent the growth of a personal, lower-self attachment to these works, for that would produce a binding, limiting relationship which would seriously impede our freedom of life and action.

With this crux of being and of conduct understood the man is ready to plunge boldly into action. Experience, bold activity, practice and guidance make safe the way.

And so the rôle of contest for the developing Higher Self is made a clear necessity. As the Higher Self develops he must make and hold place for himself. Neither gods, men, nor the tastes or preferences of others may be allowed to dispossess him. Through the ages he must prepare for himself as part of God's plan, intrenchment, devices of action, skill in contest, powers of consciousness-activity and especially the co-operative power of trained *Devas*, together with a herculean development of his own higher bodies. And always added to the will, there must be developed and prepared the *kuṇdalinī* and later, the *fohat*.

Such training and development can only end in the demand for the powers of divinity, and godhead is acquired!

Nor can we imagine that the exercise of such powers could be dispensed with if they are to be retained. Those who are on the early steps of the path of conscious evolution have for their field of action our world; those who are Adepts must gain such powers as give them the co-ordination of the life of the solar system at large. And those greater still must

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soon be prepared to dwell, at least in part, in the realms where separateness must be held away by great powers of will and yoga, in contests involving at that level the very existence of thousands of beings other than those primarily concerned.

Contest and the Law of Love

The law of love is the law of yoga in one of its phases. Love appeals to us through its beauty and its joy of union. Yet even in love there remains the necessary centrifugal force—that power which demands that each soul, each personality must have its place and value. A great philosopher has said that each self lives the life of an islander within the personality. Joinings in love bring selves near to one another; but, in the last analysis, there is a great gulf separating each from his neighbour, just as the stars and their reflections, the atoms, exist in a divine freedom of separation, even while they are indissolubly bound together in another way.

So even in love there is contest; even those dearest to one another in union have their celestial dignity of isolated being. Those who are wise in loving know these limits and respect them, knowing that they do not so strongly invite later repulsion if they remember both phases of the law.

But it must also be remembered that the most potent of all forces is that of love. Wisely, and sincerely applied, as springing from one common parent, the love force is a universal solvent of difficulties between men.

Weller Van Hook

(To be concluded)

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THE ART SECTION

THE MESSENGER, BY NICHOLAS K. ROERICH

THE illustration gives but an inadequate idea of this remarkable picture. Professor Roerich, the artist, is famous among modern painters; and is undoubtedly to be ranked among the greatest sons of a race richly endowed with artistic genius. With true Russian generosity Professor Roerich has made a gift of this masterpiece to the Blavatsky Museum, Adyar, dedicated to his revered fellow-countrywoman Helena Petrovna Blavatsky.

The painting is in tempera, the size of the canvas is 35″ × 46″ and the predominant colours are purple, violet-blue and yellow. Professor Roerich sometimes uses Weimar colours, which he values highly on account of their brilliance and luminosity, as well as ordinary colours. The figure outside the door and the landscape are painted in these colours, while for the rest he has taken ordinary colours. The effect is powerful and arresting.

The figures, the landscape, the architecture and the ornament seem to flow into one whole without let or hindrance. Nothing is rigid or commonplace; all is rhythmic and beautiful. Every line of the woman's figure portrays expectancy; every line of the man's assurance and calm. The figures in the niches are the Guardians who are placed at the gates of most Eastern temples. On the pediment above is painted a Buḍḍha and his attendant Saints and for ornament around the door is taken the symbol of the Cross.

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"THE MESSENGER"

NICHOLAS ROERICH

BLAVATSKY MUSEUM

Adyar

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"THE MESSENGER"—AT ADYAR

By ALICE ADAIR

THE seventeenth—a number full of meaning in Theosophical records.

The month, January—the month named after Janus, the guardian of gateways, the keeper of keys, the god of opening; for the Theosophist of the twentieth century, the month of the beginning of a new age, the month heralding the initiation of humanity into a higher phase of its ever-evolving life.

On that date, of that month, and in the Jubilee year of the Theosophical Society, Nicholas Roerich comes to Adyar. A great Russian following, fifty years after, in the footsteps of a greater Russian, whom he also worships as a fearless apostle, a messenger from the Inner World of Light, known to us as H. P. Blavatsky. Roerich leaves the Old World to take his message to the New and from America continues his pilgrimage —Eastward—to the goal of his dreams and the shrine of his hopes. India! what has that name meant for him! By his work you will know.

Nicholas Roerich comes to Adyar and in his hands he bears a gift and a torch. The gift is a painting in tempera, "The Messenger," the work of his own hands, the creation of his own genius, the testimony of his faith, the witness of his love, the earnest of his dedication to the Great Cause and its Greatest Servants. The Torch is the torch of Beauty.

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What is this Beauty?

In the Supreme Self, we find the triple aspect—Sat, Chit, Ananda: Being, Cognition, Will. To which of these should we relate Beauty? I submit that it is a composite of the three: of Being as Becoming, of Cognition as the awareness, the recognition, of things considered by the observer as beautiful, of Will which, as desire, seeks to appropriate these as happiness-giving . . .

To Plato Universals were Real, were true Being; particulars share, as it were are derived from, the Realities . . . *Beauty has Real Being*, and all beautiful things have this quality, which makes them Beautiful; they do not exist as Beautiful by human thought, but by Divine Ideation . . .

Beauty diversified into the Arts is the true refiner and uplifter of Humanity, for it is the instrument of Culture, the broadener of the heart, the purifying Fire which burns up all prejudices, all pettiness, all coarseness. Without it, true Democracy is impossible, equality of social intercourse an empty dream. Art is the international language, in which mind can speak to mind, heart to heart, where lips are dumb.

Painting, Sculpture, Architecture, Music, these need no translations, they speak the Universal Mother-tongue.

Art will permeate the whole atmosphere of the New Civilisation which is on the threshold. Religion and Art have ever been twin-angels. Let us follow them as they point to the East, where the fair Dawn Maidens are tinting our earth-born clouds with their rose-tipped fingers, to welcome the Rising Sun of India as He leaps across the horizon, and floods our world with the glory of his Unveiled Face.[1]

* * * * *

Roerich had only three days to give us. Three short days. Three precious days. How to make the most of them? So much to learn, so much to discuss, so much to plan. The first was a day of personal contacts, including the Vice-President and interviewers; and all these meetings meant either the renewal of old ties of friendship or the making of new ones. Professor Roerich does not merely talk brotherhood. He *is* brotherly, fearlessly, naturally, simply and convincingly brotherly. One cannot remain in his presence at loggerheads with him, with others, or with oneself. One of his favourite

[1] Quotations from Dr. Besant's Kamala Lecture, " Indian Ideals in Art," at the Calcutta University, 14th January, 1925.

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and constantly recurring phrases is "It is so simple". What says the Gītā?

Even here on earth everything is overcome by those whose mind remains balanced; the Eternal is incorruptible and balanced; therefore they are established in the ETERNAL.

The exterior man is well summarised by the interviewer for *New India*.

The well-known artist is a well-built, well-preserved man, full of health and virility, with a remarkably rounded and well-developed head, beautifully shaped hands, fine sapphire-like eyes, and a pleasant, kindly countenance, expressive of purity, calm, thought and refinement.

Questions were asked by the same interviewer with regard to differences in culture and civilisation between East and West; as to the correlation between the synthesis of Art and the synthesis of Humanity; as to whether Art is for all; what are the most favourable conditions for the development of creative art in a country; and what is the relation between Art and Spirituality. Professor Roerich's answers were:

To my mind, East and West are only conventional understandings; these divisions are not important. If we are still to speak of unification, the first condition is through Art. Through Beauty we shall reach a true understanding of religion and discover the easiest way of solving the complicated social problems. Where Beauty is manifested, there complications disappear.

In the West we have civilisation. In the East there is culture. First comes civilisation, then culture. To my mind, they are only steps.

We know that Art is always prophetical of the next human movement. If we already think of synthesis in Art, it means that the synthesis of Humanity is coming. To attain synthesis, the first condition is to avoid all prejudice. Only by the open door and the open eye can this be brought about. The whole world is our body. Before we can use it, we must open the eye and the door.

Art belongs to the whole people. It is not a question of poor people and wealthy people. It is essentially a question of feeling. One man might possess a big collection, another a fragment. The essential value of beauty is the same.

With sincere and open eyes distinguish the natural treasures of the country. Consider the past as the window of the future.

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Keep the most beautiful traditions and combine them with splendid Nature.

Art is the expression of real spirituality. If spirituality is high the exression will be fine.

In concluding the interview Professor Roerich added:

We know there are some periods in the life of the people when questions of Art and Beauty become prominent and commanding. It is a very good sign. It shows that some of the prejudices are going away, and new solutions of life, therefore, become possible. Beauty is the Garment of Truth. Certainly in Art and Beauty we have a very hard struggle, but it is a happy struggle. During the last ten years we have seen that all events were not eventual; they are before our eyes as the developing of an immense plan of evolution of humanity. Everything is now hastening. Some time ago it seemed as if only our grandchildren would see changes in the life around us; later we felt our children would reach them; now, even in our own generation, we can see some big changes coming. Through the true and silent language of Spirituality we can understand one another in full love, action and simplicity.

* * * * *

The second day, Sunday, was a red-letter day. The presentation of the picture, a small social gathering and a Talk, with lantern slides, were the special features of its morning, afternoon and evening.

After the E.S. meeting Adyar collected in the big Hall. On an easel facing the statue of the Founders was the picture, veiled with a violet wrapping. A very lovely rendering of one of her own compositions for the piano by Marcelle Manziarly brought the right mood—stillness, harmony, alert expectancy.

A few words of quiet but deeply-felt appreciation from Dr. Cousins, and then Roerich, in one beautiful and dignified sentence made his presentation; "In this Home of Light, let me present this picture of 'The Messenger,' dedicated to Helena Petrovna Blavatsky, as the nucleus of a future Blavatsky Museum, whose motto shall be—*Beauty is the Garment of Truth.*"

The painting was unveiled, and the gift graciously acknowledged by the Vice-President, in the unavoidable

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absence of our President. Then all left their seats and drew nearer for a closer view of the picture which made a deep impression on all.

An exquisite harmony of purple, clear yellow, violet-blue casts its spell over us. The delicate pure yellow hits the eye at once, bringing the light from beyond the opening door. The two figures, the woman opening the door and the messenger outside, emerge from this light, the messenger first as the bringer of the Light, then the opener of the door; and round about the walls are the symbols of the Lord of Light, the Buḍḍha, to suggest what manner of message it is that is brought. One of the striking features of the composition is the balanced grouping of the four standing figures, two on the walls and two on the ground, not an easy feat. But Roerich has the secret of combining strength with melodious sweetness and grace. Another thing which pleases is the distribution of light and shade; and the silhouette of the quiet figure against the radiant landscape seen through the open door, where there is a path leading to a high mountain, and beyond that still further horizons where the light of the sky reflects itself as light upon the earth. The great cone of the mount is echoed in the triangular form seen in the architecture, above the doorway. But above and beyond all these sings the colour, that is the true magic of Roerich's work, that is his bridge of glory, over and through that the ḍevas, the angelic hosts may pass. It is not without interest, nor, perhaps, significance, that the music played at the presentation was written in the key of E flat minor and the vibrations called forth by the colour harmony of "The Messenger" are those of the first, second, third, fourth and fifth harmonies of the sound of the low E or *mi*. There were strangely lovely guests present that morning, borne on the rays of the inspired art of colour and of sound, felt by many, perhaps seen or heard by a happy few. For a brief interval all were

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harmonised; creators and creations, the artists, the music, the picture, and the unseen guests were in accord, a part of the Great Harmony, which is the Unity of Life, the dominant urge of Roerich's genius, and the Unity of Spirit, which is his lodestar, and ours.

* * * * *

When the small band of art enthusiasts met in the afternoon, making tea the excuse for a friendly discussion of the place of Art in the Theosophical Society, of the immediate urgency of its fuller expression therein and the best means to further that end, the same joyous atmosphere of comradeship prevailed. A vital sense of a common aim, of mutual help, of a true sharing of toil and stress and endeavour permeated the conversation and brought sunlight in the heart. In such circumstances the Brotherhood of Art is a reality—not a dream.

In the evening Adyar gathered again in Headquarters' Hall. These groupings of mixed nationalities, costumes and colours, in the beautiful hall with its *décor* of universal symbols is one of the strikingly picturesque features of our life here, and the semi-obscurity created by a lantern show further loosens the bonds of personality and sets the imagination free. In such a group, our great artist-brother spoke of the wonder of Beauty and the spirituality of Art. The reposeful manner, the gentle melodius speech, the dignified bearing, the simple language all add to the amalgamating fire of his genius. "As I look round me here," he said, "it seems to me that I am in Russia. There, and there, and here again, I look and everywhere I see types and they are Russain." And one knows that he *feels* as well as says it. So he draws India into the heart of Russia and there is no longer a gap called India and Russia, but a bridge called India-Russia, Russia-India. West and East are but "conventional understandings".

Then the pictures are one by one thrown upon the white sheet. With each, in the same quiet, even tones, is given a

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short description, its colour scheme and a hint of its meaning. It would not interest to multiply details of these descriptions, so much that was added by the magnetic personality of the exponent would be lacking; but at least one picture may be mentioned. It is called "Miracle" and belongs to the Messiah Series. It was painted in America, and its home is the Roerich Museum in New York. For scenery the rocky heights of the Grand Canyon have been chosen. To the left, the great rocks bring the impression of a splendid natural temple. From the centre of the canvas and curving to the right is a massive arched bridge. Beyond this with an almost dazzling radiance, bursts on the sight the glory of the aura of Him Who Comes, while in the foreground seven figures prostrate themselves before It.

A small book of illustrations of Roerich's paintings, published by Corona Mundi, 310 Riverside, New York, and procurable at the Theosophical Publishing House, Adyar, contains several of the pictures shown that evening.

In thanking the lecturer Mr. Jinarājadāsa spoke of the delight he had experienced in seeing the Roerich Exhibition during his recent visit to New York; and regretted on behalf of the rest of us that we could not share his joy in their exquisite colouring. Apart from this, however, much remained—the nobility of form, the fine sense of proportion, the virile mysticism, the symbolism, the significant *idea*.

So ended a remarkable day.

* * * * *

Monday was primarily a day of business. Our artist-mystic is also a practical man; and Business with Roerich is but another phase of Brotherhood. He is a living example that the artist, the scientist and the capable business man can be reconciled in one person. Hence visits to the T.P.H., and the Vasanṭā Press and cordial relations established with the managers of both. Then a visit to the Montessori School and

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its recent annexe, the weaving-shed, in which he was deeply interested. And then the last talk with some of the members of the Arts Centre, with questions asked and answered, suggestions made and the final counsel, " Cement, Cement," which, interpreted, means the building up of a Blavatsky Museum at Adyar to begin with, and many other things to end with.

* * * * *

So, on a day in January, 1925, came two messengers to Adyar—a Picture and a Man. The first remains, a promise of tangible results; the second departs, but will return. But has he departed? Miles of country may seem to separate us, but links have been made that cannot be broken. Something of himself he has left with us, something of his own fine courage and burning enthusiasm, something of his immovable faith—" Adamant like stands Beauty." This something urges —"on with the work then," the work for Theosophy, Beauty and Art. The Coming Age calls to us. The President gives her blessing, the Vice-President his enthusiasm and encouragement.

" Little Brothers " (to use a sweet and homely Russian phrase) the world over, join with us. Help us to cement the foundation stones of the Blavatsky Museum. Lend us your aid in creating a place for Art in the Theosophical Society. Help us to shrine Beauty in Adyar, " the Home of Light ".

Alice Adair

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GEORGE MAC DONALD

By G. HILDA PAGAN

THE centenary of the birth of George Mac Donald, the Scottish poet, mystic, preacher and novelist, took place on 10th December, 1924, and many thousands of readers must have then recalled happy hours spent among his books, and the spiritual guidance found in them. The Theosophical reader will see in them much indeed that, while dating from before the time of the foundation of the Theosophical Society—or, in the case of his later books, at least before the aims and work of the T.S. were at all widely known—yet embodies that Divine Wisdom for which so many of us seek. Take the following sentence, selected almost at random from a story book for boys.

> We are put into bodies, and sent into the world, to wake us up. We might go on dreaming for ages if we were left without bodies that the wind could blow upon, that the rain could wet, and the sun scorch, bodies to feel thirst and cold and hunger and wounds and weariness. (This is) the eternal plan.

Always he distinguishes between the soul and the instincts in us belonging to nature—between what he calls Within and Without. Writing in the person of a wise parson, he remarks:

> There are people who, if you ask the story of their lives, have nothing to tell you but the course of the outward events that have constituted as it were, the clothes of their history. But I know that the most important crisis in my own history—by which word history I mean my growth towards the right conditions of existence—have been beyond the grasp and interpretation of my intellect: they have passed, as it were, without my consciousness being awake enough to lay hold of the phenomena; the wind had been blowing: I had heard the sound of it, but knew not whence it came nor whither it went; only when it was gone, I found myself more responsible, more eager than before.

In the boys' book already mentioned, *A Rough Shaking*, there is an instance that is typical of the author's point of view. At one point in the story, the small boy hero is put in prison for an act of his that happened to break a law—a law that not only was unknown to him, but which he could not well understand even when it was explained to him. He has two or three days of prison—a change at least from hardship and anxiety, for there his food and shelter come to him automatically. So, says our author, "there are worse places than a prison when you have done nothing to deserve being put in it." Every personal instinct of the ordinary citizen rises up at such a statement, saying that it would be a frightful thing to go through the

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experience of undeserved imprisonment. Impatience, irritation, grief, resentment—all these useless manifestations of our lower selves —would make havoc of one's days and nights in such a case. Our friends would expend their agitated sympathy upon us, and say, "What a shame! How dreadful! Such hard luck!" and so on. And we should take such petting as merely due to our injured feelings. But George Mac Donald sees life quite differently. In his eyes, our lower selves are simply something to rise above. The ordinary novelist stresses the passing moods of his characters, their successes and disappointments, magnifying them from the mole-hills that they probably are—and this is, I think, especially true of authors psycho-analytically inclined—into quite plausible mountains. This extra-ordinary novelist, on the contrary, sees but one mount in creation, the mount which is God's throne, and all our doing and being are the various paths which lead to its summit. To exaggerate our tiny earth-works on God's hill and praise them for their solidity, would not appear to him to be the right way of describing life. He quotes an old Puritan phrase, "that we ought to sit loose to the things of this world." Greatness we have, but only because we have something of God's nature in us. Now, this is very like the teaching found in Theosophical literature everywhere; and the effect of a study of Mac Donald's works inclines one to compare it with the effect that Bishop Leadbeater somewhere states that Mme. Blavatsky had upon himself "She turned me right round in a few weeks".

Of course, many readers do not read carefully enough to reach accurately the real thought of an author. But the habit of reaching through the words of a book to find the mind of the author, is a practice which Mac Donald himself very strongly recommends; and, one may say, that for those who *do* read attentively, almost any of his books, serves (in Bishop Leadbeater's phrase) to turn us right round. We have the case, for instance, in one story, of two labourers in talk together, one of whom asserts that it is every one's duty to mind one's own business, expect nothing from anyone and look after oneself; and the other—warmly upheld by the author—deliberately stating that oneself is the last of all the people that one should "look after," in that sense of the words. In the same book, too, there is the sharp woman who remarks with something very like scorn, that her husband is so simple, even a child could take him in. "Far better," the good parson answers her, "far better to be taken in than to take in!" Of course after a moment's reflection one sees it must be so, even if one does give a gasp of astonishment first.

Then there is a similarly unexpected lesson in the fairy tale, *The Princess and Curdie*, when the little princess is in great distress because Curdie doubts her word. Her fairy great-great-grandmother tells her, however, not to mind not being believed. "We are all very anxious to be understood," she says to the child, "and it is very hard not to be. But there is one thing much more necessary." "What is that, Grandmother?" Irene asks. "To understand other people," is the reply.

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George Mac Donald has none of the goody-goody quality, the sickly sentiment of authors who, perhaps especially in his time, wished to get themselves read on Sundays by prim children. I have been lent such tales myself by little pupils of my own, and their name appears to be legion. Frequently in them somebody dies, and the small readers imagine they are feeling very pious because it makes them cry—a mood which cannot do them any good, besides giving them a false idea of what true piety is. Death comes a frequent visitor in George Mac Donald's stories too—even in his children's stories—but it is not the facts of a tale but the author's understanding of the facts that is important. He is not of the school of writers who, unfortunately for us, composed our childhood's hymns, and wrote, for example, of "a happy land, far, far away"! To him, life is continuous, permanent, of immense value and reality; the leaving of it bestows on the survivors, and therefore on the reader too, a genuine sense of awe. He has the tenderest sympathy for anyone in sorrow, and though he somewhere remarks that "there is nothing essentially religious in thinking of the future," as he calls it, he at once adds that the loss of friends "heaves the labouring spirit up, to the source of life and restoration".

The resemblance thus shewn to the Theosophist's attitude towards death, hardly requires to be mentioned. We shall come back to it later.

Of some people in one of his novels he tells us that:

> They were under no influence of what has been so well called other worldliness, for they saw this world as much God's as that, saw that it's work has to be done divinely, that it is the beginning of the world to come.

There is a growing feeling in the world to-day that this life here on earth is the important thing both to God and man. To take one small example, the progress of the Theosophical movement. The Society in its early days was a band of students who astonished their friends by lecturing about astral bodies, and mental and causal bodies. The public by now more or less accepts these details of man's make-up, but has an impression, shared in by the members themselves, that the world needs practical, social work, and the perfecting of physical conditions for every man, woman and child. If you take up work for the nation, or for the League of Nations if you like, your mental and astral bodies (in other words, your mental capacity and your power of feeling deeply) will grow of themselves. George Mac Donald would probably cheerfully subscribe to our classification of the several vehicles for the various worlds or planes, astral, mental, etc., and still consider that the two important ones are this material kingdom where we act, and the inmost one of which it is but the ultimate reflection.

Among his poems for children, there is one about a little boy who says he wishes to grow up a great man, at least if his father does not think the ambition wrong. The father, on the contrary, is pleased; but he rather puzzles the child by warning him against just trying to

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get above anybody else—the other boys in his class, or his brothers at home. And he tells him of the Lord himself:

> The Highest is not High
> By being higher than others;
> To greatness you get not a step more nigh
> By getting above your brothers.

The child next suggests that he should give away his shilling to the monkey-boy, a type of what many older people would do on a larger scale. His father says, "Well, if he likes; but what we may do is not so important as what we must"; and he makes the child think hard of something he knows he ought to do. He will not give him an order; he wants the impulse to come from within. The small boy remembers that he did not properly feed his rabbits that morning, and goes straight away to make good the omission, leaving his papa satisfied that he is on the true road to greatness.

To grown people, Mac Donald gives just the same advice. Do your nearest duty as a duty, and increased faculty for apprehending God's will for you, will come to you. It must be from your own conscience, and not imposed upon you from someone else's notion of what happens to be your duty. The author's ideal for us is selfless, ceaseless service rendered to others; but he does not consider that we serve them best by fussing over them with suggestions and commands. As regards even the most loving advice, he says that "a man may be helped too much".

It is interesting to compare the great modern thinker's view upon this, with the aphorism quoted from ancient Egyptian lore in *The Idyll of the White Lotus*, where it is called one of "three truths that are absolute and cannot be lost":

> Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment. MacDonald asks that each should be sure he is doing right himself.

We cannot judge of others. We are so different in nature and habit, he somewhere remarks, that our notions about each other are often so wide of the mark as not to be worth a straw. He also declares, with his usual discriminating wisdom, that

> evil that is not seen to be evil by one willing and trying to do right, is not counted evil to him. It is only evil to the person who either knows it to be evil or who does not care whether it be evil or not. The only way to get at what is right is to do what seems right. Even if we mistake, there is no other way.

This saying much resembles the words of Christ that "He that doeth the will, he shall know of the doctrine"; and we can compare it also to the teaching of the Buddhists, that Right Action, Right Conduct, Right Behaviour, is one of the essential steps in the Eightfold Path to "Liberation".

Our Highland sage goes even further:

> "It is infinitely better," he says, "to think wrong and to act right upon that wrong thinking, than to think right and not do as that thinking requires of us. He who acts right will soon think right. He who acts wrong will soon think wrong. The

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former may be a Saul of Tarsus, the latter a Judas Iscariot. Any two persons acting faithfully upon opposite convictions are divided but by a bowing wall; any two, in belief most harmonious, who do not act upon it are divided by infinite gulfs of the blackness of darkness, across which neither ever beholds the real self of the other."

The real self. He has great faith in that real self. He wishes us to live in it here and now. In illness, for instance, he maintains one can detach one's feelings very much from pain and discomfort and take refuge in the higher self—"That true self which the common self is so anxious to avoid and forget." The inner life, the "truth in the inward parts," must be allowed to come through. Our problems baffle our thinking at times, but the very cessation of thought gives opportunity for what he calls "the true soul thinking from another quarter". Surely, all this is Theosophy, pure and simple!

Even when he writes about supernatural beings, he tells us that when they do what has got to be done they "feel all right," as "North Wind" puts it, and that when they don't do it, they "feel all wrong". "We do not like our own wills," the angels tell Rob in *What's Mine's Mine*. For the human family, however, Mac Donald would like to see us not taking God's will as merely our law, but actually as our will—a higher step. If we turn here to the *Bhagavad-Gītā*, we see that there, also, our sense of duty guides us to put that will into practice. "Better is one's own duty, though destitute of merit, than the duty of another well discharged. The duty of another is full of danger."

Although we make these comparisons between George Mac Donald and various Eastern scriptures, it in no way alters the fact of his own essentially Christian faith, a faith that comes also, of course, from the East, and his own personal discipleship to Christ. In an essay written about him during his life, by Mr. Coulson Kernahan, it was said:

By few living writers has the philosophy of the Cross of Christ been so profoundly expressed as by Dr. Mac Donald, but he is not blind to the grandeur and the sublimity of the ancient faith that has its origin in that birthplace of religion and home of wonders—India. He has dreamed with Buddha of a state in which Nirvāṇa is to be found not by the development of the Ego along the line of personal identity, but by the going back of the human soul in search of the Divine Soul and source of its being, until at last the finite and the Infinite are at one. His sympathies in regard to the different branches of the Christian Church are equally broad. Though no one could be further from Rome, he does not hesitate to admit that there is in certain Roman tenets, wherein Protestantism sees only error, an abiding truth that it were well not to overlook.

This same writer had heard George Mac Donald in the pulpit, and says of him:

Preaching, he seemed ordained of God. The avowed enemy of sacerdotalism, he is nevertheless upon certain subjects (prayers for the dead for instance), curiously in sympathy with the High Church party.

This last reference, prayers for the dead, needs some sort of qualification, since the term is sometimes used unthinkingly to cover merely the idea of freeing souls from Purgatory. But Mac Donald did nothing unthinkingly, and to him the dead were alive and around us. On

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hearing of the death of a friend he once was heard to say, "We shall but see the more of her." I have heard a Theosophist speak much in the same way when her invalid husband died: "We can be more together now," she said to me. Even one friend passed onward, awakens us to the possibility of a quicker, simpler and more complete interchange of thought than is accomplished here. One of Mac Donald's most beautiful poems, perfect in form and in meaning, one may say, the long *Somnium Mystici* in which, in the trance-like sleep of a dangerous illness, he is as one dead and enters on the experience of the other world. The intercommunion between souls there is simply and wonderfully described. It is easy to see, therefore, how naturally his so-called "prayers for the dead" resemble his prayers for the living, petitions that they may progress in knowledge and understanding, be comforted in loneliness, or may better serve the Christ, the Elder Brother of us all.

In one story, his hero, working with a band of helpers in a London slum, tells a puzzled enquirer that their creed "is Jesus Christ". "What do you believe about him?" asks the stranger. "What we can!" is the reply—a sufficiently striking one, that shews up well how very mechanically, as a rule, we accept the terminology of our religions. The speaker adds at once, "But we count any belief in Him better than belief about Him." With the same stamp of reality that marks his use there of the term "belief in Christ" in the above instance, we must distinguish Mac Donald's ideas concerning "prayer for the dead".

I have heard that parents of fifty years ago were somewhat chary of giving their children Mac Donald's books to read, because they came from no stereotyped religious source; they dreaded in fact, the trouble of deciding for themselves if he were really "sound". It is so much simpler to have everything arranged for us in a formulated creed. But Mac Donald himself would not have approved of that. He says somewhere that there are thousands of people wandering ghosts, he calls them, "who would be good if they might without taking any trouble; the kind of goodness they desire would not be worth a life to hold it." In one of his poems he even declares that:

> The creeds lie in the hollow of men's hearts
> Like festering pools glassing their own corruption.

Perhaps it is not surprising that he was asked to resign from the charge of a church seventy years ago!

On this same subject of doctrine, he exclaims somewhere that

> the patience of God must surely be far more tried by those who would interpret him than by those who deny him; the latter speak lies against him, the former speak lies for him!

But we must go on now to Mac Donald's own beliefs. Of one young lady in a story of his, he writes that "she was religious, if one may be called religious who felt no immediate relation to the source of her being". To his mind, "any salvation short of knowing

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God is no salvation at all". Here we get a glimpse of the mysticism which gave him the spiritual force by which he helped the world; and he elsewhere asserts that "what time a man knows he belongs to God utterly, the Atonement is there, his Son is reaping his harvest".

The doctrine of Karma was perfectly plain to George Mac Donald, whether to be worked out in this world or in others, he does not clearly declare. One can surmise from a few remarks in one of his books that the idea of reincarnation was somewhat repugnant to him; but he hastens to avow a true respect for a belief that had been held with reverence by many great thinkers in the past. So long as its object, the gradual perfecting of humanity, in harmony with the perfecting of all Creation is achieved, it did not greatly matter to him, perhaps, in what realm or school the development takes place. The fulfillment of God's Will is the one thing that matters, and he would always uphold the necessity for thought and effort in striving to discover the laws by which that Will must operate. He somewhere speaks of "the forgiveness of the all-punishing, all-pardoning God," and even affirms that we, by our indifference and disobedience, can compel God to do "terrible things" to us. He declares that God "will have his creatures good, they cannot escape him"; and he deprecates the sort of people whose tender heartedness makes them

virtually object to the whole scheme of creation. They would neither have force used nor pain suffered; they talk as if kindness could do everything, even where it is not felt! Millions of human beings, but for suffering, would never develop an atom of affection! It is folly to conclude that a thing ought not to be done because it hurts. There are powers to be born, creations to be perfected, sinners to be redeemed through the ministry of pain that could be born, perfected redeemed in no other way.

"You are not made yet!" a father in one story tells his rather complaining young daughter when she wishes she were "good". In another place the author reminds us:

If men would but believe they are in process of creation and (would) consent to be made, let the maker handle them as the potter his clay, they would ere long find themselves able to welcome every pressure of that hand upon them, even when it was felt in pain, and sometimes not only to believe but to recognise the divine end in view, the bringing of a son to glory; whereas, behaving like children who struggle and scream while their mother washes and dresses them, they find they have to be washed and dressed notwithstanding and with the more discomfort; they may even have to find themselves set half-naked and but half-dried in a corner to come to their right minds and ask to be finished.

The author is always delightful concerning children, and among the cottage people in the north of Scotland. There are wonderful saints and teachers among the villagers in his books. Mac Donald has a very poor opinion of money and of the status it is supposed to give to its possessors. He has seen such noble characters, he says, "cast in the mould of poverty," that he regards it as one of God's powers in the world for raising the children of the Kingdom.

The poor are blessed because they are open to divine influences. They are the buckets set out to catch the rain of heaven.

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Once, preaching in Glasgow he said:

> One may readily conclude how poorly God thinks of riches when we see the sort of people he sends them to!

It is of course not wholly fair to quote a single sentence, apart from its context, and his feeling in the matter is more gently and also more quaintly put, when he declares that if money were really good for us, God would give of it more plentifully, for it is impossible to him to believe God has not the wealth to do so! Again and again in his books, one can see how cramping and limiting he considers money to be. In one of his Unspoken Sermons, when writing of the treasure which is not to be laid up "in earth where moth and rust do corrupt," he points out that Christ's warning in the matter is not concerned with the treasure's loss, that would probably be very good for us, but with the fact that our hearts would suffer the same hurt as the treasure—that is, from the moth and rust—from "eating care," Milton would call it. Mac Donald says that "if it is hard for a rich man to enter the kingdom of heaven, for one who trusts in riches it is impossible". And, moreover, a dislike (or dread) of poverty, is every bit as bad as is the proverbial "love of money". "Trust in riches that are not", riches you hope will come to you, is just the same as "trust in riches that are." In the poem *Somnium Mystici*, where he passes through some of the early regions of the next world, he sees the mammon-worshippers.

> The dull degraded monsters nursed
> In money-marshes, greedy men that preyed
> Upon the helpless, ground the feeblest worst;
> Yea, all the human chaos, wild and waste,
> Where he who will not leave what God hath cursed,
> Now fruitless wallows, now is stung and chased
> By visions lovely and by longings dire.

In one of his story books, there is a man, a small shopkeeper, who cares for nothing but money and who is not honest in the making of it. In the end, he loses all of it and his shop and his custom, the only punishment, the author remarks, that that particular soul is capable of feeling in the very least. Another man, a miser who conceals a hoard of much prized treasures, "narrowly escaped being put in prison," we are told, but "died instead, and was put in God's prison to pay the uttermost farthing". When the maid in this man's house discovered that her master was not honest, she had been greatly distressed. "Something must be done!" she said to her best friend. "He can't be left like that!" The answer given her is a good type of Mac Donald's own philosophy of life, that perhaps a cure may be going on that will take a thousand years or ages to complete. "What if it shouldn't be begun yet?" she replies. "That would be terrible" her friend admits. But our author states somewhere that God is not only doing well for us but the very best. "Not only best, but in the quickest way possible," says our Theosophical President, Dr. Annie Besant, in one of her Adyar lectures. Alike, they emphasise that life is an eternal thing, with the idea of progress all through it. We may quote in this connection, Mac Donald's statement that "it is in the nature of all things destructible to

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be destroyed". Our pride must go, and everything else that, like it, belongs to our lower nature. We may hinder the process or we may hasten it, but we are powerless to stop it. We must give God time, and we must help Him.

> There is plenty of time for labour and hope, none for indifference and delay. We have not to promote ourselves but to do our work. It is the master of the feast who says "go up"; if a man go up of himself he will find he has mistaken the head of the table.

We must think of others before ourselves, practically automatically. If someone is ill-tempered, you can comfort yourself at once, says Mac Donald, that it had nothing to do with you, was not anger directed against you, nor unfriendliness towards you. Take for granted, rather, that he had some excuse, some pain or anxiety that you know nothing about. But here the careful philosopher warns us, there is a real difference between excusing ourselves and other people. We should not waste our time in either excusing or condemning ourselves but should instead, as he puts it, "make haste up the hill. Where we cannot work; on the other hand. that is to say, in the life of another, which is not our business, we have time to make all the excuse we can." In other words, a physical difficulty is not to be used in our own case, to cover our ill temper; for that would be "to leave ourselves to be tossed and shaken by every tremble of our nerves, to give ourselves over, not to the music of the spheres, but to the organ grinder's jangle in the streets".

Severity to oneself, tenderness to others, is to be the rule. In many ways we shall find it hard to follow, so large is his charity to the erring! Some of the finest men in his novels devote themselves to the reclaiming of the drunkards in our city slums; and the author speaks with the utmost pity of the suffering and humiliation experienced by these poor people. Let us quote his view:

> The struggles after betterment that many a drunkard has made in vain, would, had his aim been high enough, have saved his soul from death, and turned the charnel of his life into a temple. Abject as he is, foiled and despised, such a one may not yet be half so contemptible as many a so-counted respectable member of society, who looks down on him from a height too lofty even for scorn. It is not the first and the last only, of whom many will have to change places, but those as well that come everywhere between.

Our author's opinion that alcohol is bound to blunt the finer parts of our nature, will be heartily backed up by Theosophists—who, indeed, go further, and describe just which part of the brain is the link between our ordinary selves and our higher nature, and which is damaged by the use of alcohol.

There are many beautiful qualities in Mac Donald's writings that we have not touched upon. His delight in nature is a poet's delight, and even in his prose—perhaps most in his prose—he lights up all the moods of weather and the growth of vegetation with a touch that has something heavenly in it. Of the animals he is a devout lover, and his assurance of their continued existence after death and their progress towards human development is absolute. In Theosophical

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literature we may read that by the time that we are superhuman and have been transferred to the planet Mercury, our most advanced animals of the present time, will then form the new humanity; so that we may look forward to being still in touch with our beloved pets, and help them in their early human stages. Dr. Mac Donald may not formulate our progression from planet to planet so clearly as that, but in one little poem, he voices the fear that "Driven ever on through space," he may lose sight of our "Mother Earth," and not be able to see the changes and upheavals that will come upon her. It can easily be seen from this, what æons of time our author takes in, in his thought for us. The whole secret of his scheme, is growth and evolution. In one book he mentions that we have only recently achieved individuality, and that, having done so, we have now to "walk back to God," by breaking our individual, separating walls entirely down till all of us are one, and one in Him. The two greatest words in the language, he somewhere tells us, are "all" and "one"—"the two halves of God's name for Himself". One of the best and worthiest means of this destruction of our walls of separation is, in his view, to be found in love and marriage; for they begin the breaking down of our selfish and self-centred personalities. That is their work in God's plan for us, he says.

All this time, we have barely mentioned Mac Donald's fairy tales —fairy tales eminently suited to satisfy any Theosophist of the author's knowledge of the laws and inhabitants of the other planes. An interesting point about his goblins, too, is that they are evidently linked with the Atlantean Race; for they are of a hard consistency, like iron, a fact that Dr. Besant somewhere states to have been a characteristic of that great Fourth Race from which our own emerged, millions of years ago. His belief that sleep is, like death, a condition nearer to God and more spiritual than ordinary waking life, is another of his beliefs that closely corresponds to the tenets of Theosophy. In his first novel, published in 1863, he dealt with both hypnotism and spiritualism, in a manner that Theosophists would heartily approve. The novel, *David Elginbrod*, gives a good example of the uselessness of the information obtained, by spiritualistic means, from the denizens of the lower planes of the next world. It was very up-to-date of George Mac Donald to deal with these matters, accepting them as real, more than sixty years ago. The instance of hypnotism that he gives in the same book, is more of a terrible warning, for in it a young girl comes under the sway of an unscrupulous man of more powerful will than her own, and suffers exceedingly both in health and conscience. She shakes off the influence and becomes mistress of her soul once more; but the effort costs her her life, and she dies very soon. In the author's view, the death of the body is a mere nothing compared with the regained freedom of her soul, and the kind helpers in the book, deeply religious and devoted to her, are of the same mind in the matter.

Before this novel came out, the dream tale *Phantastes* had appeared. It is more like a poem than a story, and is full of wisdom. In it, the flowers and streams can sing, as they do, we are told in the astral

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world; and the trees are inhabited by spirits who walk abroad at night. Two special incidents remain in the memory: The hero of the book at one time gets into a ruined tower, and goes through the agony of loneliness for nights and days; until at last it occurs to him just to open the door and go out. The author, though quite a young man when he wrote the story, apparently knew depression of spirits only too well, but he appears readier than are most people with a cure!

The other point in the tale that comes back vividly in recollection, is the accidental breaking by the hero of a glass globe of many colours that made sweet music. The little girl who owned it as her treasure, runs away weeping into the wood; but later she meets the culprit again, and tells him not to mind about it, for if he had not broken it, she would never have learnt to sing, which was much better.

Thus, even in his fantasies, Mac Donald ever sees the good coming out of evil, in all the simplest little happenings of life as well as in the great. In his eyes of wisdom, life on earth is but a training ground, a starting point, for a life more real and worthy; and it is for us by study and by careful labour, to bring down to it, in ever-increasing measure, the fulness of the Great Good over all.

G. Hilda Pagan

CORRESPONDENCE

WE acknowledge with thanks Mr. H. L. S. Wilkinson's letter dated 3-2-1925, but the subject is closed and we have decided not to re-open it at present.

E.

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A MYSTERY OF DOG-LIFE

By C. F.

EASTERN philosophers of a past age, possessed of a wisdom which has since been lost to man, propounded the theory with regard to the souls of animals which alone accounts for the experiences of those who have learnt to find a friend in "the beasts which perish."

These, watched over by and watching some favourite dog or horse, the companion of those hourly experiences of life which are too common to be interesting to others, find that there springs something eternal and imperishable in their relation to their dumb friends and servants, something which, in spite of the evidence of the outer senses, they feel cannot be dissolved by death; a bond just as strong and very similar to that which links them to their fellow men.

To these there are two kinds of beasts—dogs (or horses or cats) and "other animals". Their dog or cat is not like other animals. It is not a person, nor yet a beast alone, but something between the two.

The ancient philosophers explained this fact (for fact it undoubtedly is) by stating that animals, like humans, progress through the evolution of their spirits, and that the dawning of a higher consciousness is indicated by the individuality which grows so distinctly under the influence of human friendship. The story I have to tell is of the part it was given me to see of this drama of the development of an individual consciousness; when I, as it were, held open a door, and watched and perhaps helped an infant soul to cross the threshold.

The story begins in a dog shop, a dirty little dog shop, with its rows of iron cages which resemble so much the worst kind of prison. I entered this dim place not with the intention of buying a dog, but drawn from the noisy London streets by a desire for commune with the canine mind.

The longing for the feel of a doggy head and a silky ear under my hand, the patting of a friendly paw, the furtive lick on fingers that knew where to scratch, the gratified thumping of a tail on the floor, had overcome me before, and I had learnt to execute the manœuvre with great cunning.

Fixing on the dog of my choice I would ask its name, age, breed, pedigree and place of birth (caressing it all the time), and finally its

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price, base subject on which to touch, for who can buy a friend for silver or gold? The answer to the last question afforded an excuse for retreat, overcome to the outward eye by the rapacity of dealers, inwardly sorrowful that the desire for canine companionship had been in no wise allayed.

Fate, on this occasion seemed to favour me (how vain it is to rely on the friendliness of fate!) for the dealer in dogs was engaged with a customer and I had time to make the acquaintance of a prisoner before abandoning him. My eye lit instantly on a small white paw waving at me through the bars of a certain cage, and an eager head with bright eyes striving to catch my own. I put my hand inside and felt the puppy form (it was very thin), and an insinuating nose was thrust between my fingers. The dealer advanced and answered my questions. Then the web of fate caught me in its mesh, resisting feebly.

Sometimes in the meeting of one stranger with another in this crowded street of Life, there passes something more than the mere grip of a hand: something mysterious and undefinable is exchanged, a flash of knowledge akin to recognition, an instinctive sense of affinity which tells before words have been spoken that a friend has met a friend; and an intimacy springs up in an hour which is deeper than many which have been built up through a lifetime.

Some such unspoken message passed then between the small white dog and myself, and I knew that she belonged to me, and that I could no longer resist the appeal in those beseeching eyes, for she knew it too. Imagination? Perhaps, but what is imagination save the one link in all the world between minds so much apart that we are somewhere described as "islands shouting lies at each other across seas of misunderstanding".

I was going that day to seaside lodgings, the landlady unknown, and a lodging is not the place in which to keep a pup. Further, I had no idea whether I could continue to keep a dog, the holiday being over. Still, I had committed the folly of entering the shop, "led by dreams and visions—" like Eochaigh, and had found Etain, the lady of my dreams!

Etain came out of the shop under my arm. The shopman hurt her in taking her out of her cage and she hid under my coat, half frightened and half grateful. We went down in the train together. At tea-time she came out of my coat and partook of some toast. She seemed very small and white—more like Etain than ever. Then I discovered that she had a cough, and her thinness was quite alarming. Fears of the landlady's wrath, which had gained on me since I left the shop, retreated now before the vision of a happier Etain, clothed in sleekness and carefully brushed, frisking on the beach at Pikeford.

The puppy followed me down the platform, bumping into my heels in her anxiety not to get lost, and waited to be picked up and put into the station 'bus. Then we arrived at the lodgings and the landlady materialised!

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She had not expected me to bring a dog. She did not like dogs in her apartments. Puppies were so mischievous . . . her new carpet . . . !

It took some time to calm her. That night Etain slept in my room. It was a disturbed night, for she woke up at frequent intervals and came to the bedside to see if I was still there. Each time she had to be comforted and led back to her box, till it became a matter of routine—as soon as I was awakened by the anxious little face peeping over my pillow and before my feet were on the floor she had trotted back and settled down again.

But alas for my dreams of fattening and feeding her, a process which I tried to begin at once, Etain would not eat. Soon the fears which her appearance had suggested grew into a certainty. Etain was ill.

I took her to the vet. She shivered under my arm as we went up the hill to his house, and trembled violently while she slept on my knee waiting for him to come in. Sitting on the floor while he examined her, she looked so wretched that I almost expected a death sentence to be pronounced at once. However, I came away with a bottle of medicine and directions as to diet and nursing, which I foresaw would be difficult to the point of impossibility in someone else's house. Only the thought of a happy, sleek Etain instead of the little trembling form under my arm, helped me to feel that the difficulties before us could be overcome.

We had another bad night. Etain was not only lonely, but really ill, and it became impossible to have her in the room at night. I sought out a riding master who was reported to have a stable near by and asked him if he could house her. He and his wife were both immensely sympathetic and kind, they did not like the idea of leaving the poor little beast in the stable (nor did I !), and offered to have her by their own kitchen fire, where they could " nurse her like a baby ". And this we did. for ten long days.

At first she seemed to improve. She would run to the top of the stairs when she heard my voice in the mornings (this after only two days of ownership) and seemed perfectly happy, being nursed by the hour at the fireside. As soon as she was left alone she grew unhappy and restless.

" And 'twill be a faithful little dog if un lives, miss," said Mrs. Hook again and again, as we strove to coax strength into the frail white form with brandy and milk and essence of beef, but in vain.

How I grew to hate the long hill up to the vet's, and the bottles of medicine, which were of no avail. And how continually hope sprang, though Etain ceased to meet me at the stair top, or to try to follow me away. The disease had gained too strong a hold for her waning strength to fight it, and as she grew weaker even our love, on which she had depended so much, seemed to have no power to comfort her,

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and the patient, faithful eyes, so full of trust and gratitude, grew veiled with a look of knowledge which I did not understand.

There was no fear, no appeal in that look, only a shadowing of that great loneliness which comes upon the spirit when it realises, perhaps for the first time, the utter separation from other spirits which is the burden as well as the reward of individuality. With freedom comes ever responsibility, with the power of choice comes fear, and with the growth of both comes that loneliness which is part of self-realisation.

There came a night when nothing we could do brought any ease, when her breath came in laboured gasps, and all our efforts seemed only to torture her. At last I left, promising to be round early in the morning, and as I went down the stairs I looked back at my dog, watching me go from Mrs. Hook's arms. I saw in her eyes an unmistakable "goodbye," a sorrowful longing look, no longer dog-like. It was the farewell of a conscious soul, conscious that it must fare forth on its long journey alone, must face its own darkness alone, and win through that darkness to its own light, its own master, its own God.

In the morning she was dead.

C. F.

BUDDHIST SHRINE ROOM IN LONDON

MAY we, through your columns, announce that a room has been taken at 78 Lancaster Gate, Hyde Park, W. 2, for the use of all Buddhists resident in, or passing through, London. It will be kept purely as a Buddhist Shrine for the purpose of quiet reading, thought, and meditation. Books and incense will be provided, and flowers may be left on the altar. The room will be open from 8 a.m. until 10 p.m. daily, and its management will be in the hands of the newly formed Buddhist Lodge of the Theosophical Society, two members of which have guaranteed the rent and upkeep, amounting to some £55 per annum. This being a large sum they look with confidence to all to whom the idea appeals to help them find this amount every year. Subscriptions should be sent, and cheques made payable, to Miss Aileen M. Faulkner at 101a Horseferry Road, Westminster, S.W. 1, and will be placed in a separate account apart from the Funds of the Lodge.

The Shrine is now open, at the service of the Buddhist world.

AILEEN M. FAULKNER
CHRISTMAS HUMPHREYS

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THE THEOSOPHICAL FIELD

THE PROJECTOSCOPE

THIS little instrument, like a miniature Magic Lantern, may be of some use to lecturers and others for illustration purposes. It will effectively display any small picture, diagram, photograph or notice on a screen, without a slide having to be made. Any ordinary picture postcard, especially if light in colour, is transmitted quite well. It is most suitable for a class or small audience of not more than 30 to 50 people.

It can be handled and worked by the lecturer himself without unduly interfering with his address—or by an assistant, either in front, or with an ordinary sheet as a screen—or from behind with a specially made transparent screen. Notices or diagrams are best done by the latter method, as otherwise the words come out backwards.

Or a small hand-mirror can easily be affixed at an angle of 45° to the lens, and pictures are not then reversed, as would otherwise be the case.

The usual electric bulbs (about 100 watts), are suitable for illumination; the apparatus can be packed up, and is easily portable. It is made in two or three sizes, prices varying from about £5 to £10 and can be obtained through most opticians, or from the makers (Messrs. Newton & Co.), 77 Wigmore St., W. 1 (London).

Smaller patterns of similar instruments sold by Gamages (Holborn, London) from 25s, to about £3. Full instructions are sent with each instrument.

I have just received one of the smaller ones from Gamages (listed at 49s. 6d., but which I purchased in their sale for 38s.). Although I had never handled one before, I was able to show pictures to my children on it within 5 minutes of its arrival, and am quite pleased with it.

* * *

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Leninsk, a town in Russia which is managed by children, has just passed its First Anniversary. It was founded by Bolshevists for the exclusive use of children. There are 872 children, 70 educationists, 69 technicians and 4 managers.

This miniature republic is managed by children in whom the spirit of rulership is awakened and trained.

The Municipal Council of Leninsk possesses a central executive council which presides over the whole of the children's organisations. The young boy at its head, the President, is himself actually seeing to the installation of electricity in the town.

—From *Le Revue Theosophique, Le Lotus Blue.*

* * *

The great-hearted savant Dr. Laugier of the Sorbonne, Paris, who has consecrated his efforts towards the abolition of vivisection, has thought of a plan which will greatly mitigate the suffering inflicted on animals in the name of science. He has made a film which demonstrates very clearly operations undergone by a dog under chloroform. This film has lately been shown to students, and the Municipal Council of Paris has promised to subsidise six films of a like nature. This will save the suffering of many a dog, if it does not yet banish the suffering of all, and is a beautiful token of human pity for our younger brethren.

* * *

The Practical Idealist Association is one of the many Youth Movements which have sprung up in Holland and other countries after the Great War. Its purpose is to unite the practical idealists among the youth of Holland and her colonies for the building up of a Society in which idealists may work out their ideals without being hampered by tradition and prejudice.

Its principles are:

Do not run in the worn-out grooves of wrong custom and bad habits. We want to be practical idealists whither and howsoever it leads us. We want to follow the truth, and serve humanity, instead of seeking our own profit and honour. We want to restrain our lower nature instead of yielding to its demands. We want to use our own discrimination to distinguish between the inner truth and the outer appearance. We want to unite with all Practical-Idealists over the world to build up a new civilisation untrammelled by the outer distinctions of race, nation, class and sex.

The P. I. A. thus begins by the reform of the human being, which alone will lead to the reform of human society. No outward laws, however idealistic they may be, can build up an ideal civilisation if the inner law of our being is not tuned in harmony with the outer laws.

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What is required in the study of social affairs is more thought and less prejudice, more reason and less authority. One of the dangers is that in this complex realm of social problems, everyone feels competent to express opinions " by the light of nature " without scientific investigation, substituting his own dip for the arc-light of science. Man must solve these social problems of human organisation and co-operation—national and international—or perish. We have to face the facts resolutely; we must have a knowledge of the great phenomena of social life freed from class prejudice and national antipathies.

We want unanimity of spirit to investigate the facts and to abide by the result; a spirit that enables us to rise superior to the prejudices of the past, to liberate us for the service of the future.

What is necessary for a world in travail is the spirit of Giordano Bruno, who said when standing before his mighty judges, " For love of true wisdom and for desire of true insight I exhaust, I crucify, I torture myself."

Metaphysics of the Ancients

In the October number of the *Mercure de France* appeared an interesting study by Dr. Stephan Chauvet of the phenomena of clairvoyance as presented by Mr. S. Ossowiecky, quite disinterestedly in the service of science. Mr. Ossowiecky has been clairvoyant since the age of fifteen. To show that clairvoyance was not regarded by the Ancients as incredible, he quotes well-known passages from Plutarch and Macrobius.

In the *Mercure de France* of 15 September, we found some remarks by Mr. Paul Bertrand, which emphasise the thesis of Dr. Stephan Chauvet by some interesting quotations from ancient writers as a proof of their belief in the metaphysical facts which claim our attention at the present moment.

From Apuleius[1] he quotes a report about Nigidius Figulus, a Pythagorean of the times of Cicero, who managed to recover a purse and its contents for one of the Fabius. To do this he chanted certain verses over some children and they revealed not only the place where the purse was to be found, but also the different places where the money had gone. One of the pieces of money was in the possession of Cato, who had received it from his servant at a collection for the temple of Apollo.

[1] *Apologia*, ch. 42.

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He gives further the following translation of Proclus:[1]

That the soul may leave the body and enter again was ascertained by the experiment with the "staff which attracts the soul" (thyrsus) being held over a sleeping child. The experiment convinced the great Aristotle, as reported by Clearchus in his book about sleep, where he writes about the soul, how it leaves the body and returns to the body and uses it as a place of transit.

By touching the child with the staff, the experimenter draws out the soul and leading it away, he shows how the body of the child, though no harm is done to it, remains inert, insensible, without movement; even when slapped. The soul remained meanwhile far from the body till it was brought back by the attraction of the staff, and having entered the body again, the child was able to tell all the things it had seen, while out of the body.

Thus all the witnesses of this experiment, Aristotle among them, were convinced that the soul could be separated from the body. Mr. Bertrand makes the remark, that we are just beginning to recover the knowledge the Ancients possessed long ago which the Middle Ages rejected as the work of the Devil.

In the East they call certain force-centres which exist in the human body "chakrams". These centres are inactive in most people, but if the "chakram" between the eyes is made active, clairvoyance will be the result. This idea forms an essential part of the Theosophical theories, says Dr. Bertrand, and he quotes a passage from Mr. Leadbeater's "Occultism in Nature". Continuing, he talks about the aura and says:

The curious thing about it is, that these ideas do not belong to modern Theosophists alone, but we find them in a little known treatise of Plutarch "Why the Deity Chastens Tardily".

He says there:

A Thespian, having fallen on his neck, remained unconscious for a long time. His soul, separated from the body, found itself in a translucent, resplendent place, where every soul had a glory round him of a colour special to itself.

Then said the guide:

See how different and varied are the colours which every soul carries round itself; the muddy-brown is only a varnish for meanness and cupidity; the glaring red shows anger and cruelty; a lurid brown-red like blood, gives a hint of sensuality and debauchery, very difficult to eradicate. Envy and jealousy show a band of a dirty green, which circulates round the soul like the blackish liquor thrown out by the cuttle-fish.

PSYCHO-ANALYSIS[2]

During the last years, philosophers and physicians have given their special attention to the study of the sub-conscious which they

[1] *In Republicam Commentarii*, II, p. 122, ed. Kroll.

[2] *Psycho-Analysis and Neurosis.* (*La Psychoanalyse et les Nevroses*), by Drs. Lafargue and Allenby.

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had quite forgotten since Descartes, but which the ancients knew very well under the name of the "animal soul". This knowledge occultism has preserved to this day. The "Unconscious" corresponds to the astral body, the desire-elemental, which is attracted or repulsed by love and hatred.

The "libido" of Freud is but the "Eros" of Plato. We have here to do with a general force which Lafargue and Allenby call "vital tropism" and which expresses itself in all parts of the individual, but especially in the sexual life, directly connected with the feelings of love and hate.

How this unconscious force comes into conflict with the conscious will power of the Ego, the higher mental, and results in neurosis is the subject of this book of the Doctors Lafargue and Allenby. It is a medical treatise, with an introduction by Prof. Claude, but it is inspired by a clear understanding of the knowledge of the Ancients on the subject.

Besides the explanation of many nervous troubles in connexion with the sexual functions, the reader will find interesting views on symbolism in general, on the symbolism of dreams, and especially on the philosophical and religious problems in connexion with the theory of the unconscious.

Folklore of the Red Indians and the Maoris

The children of the Red Indians are brought up in an atmosphere of peace and goodwill. When the children quarrel, which does not often happen, the mother tells them to put down their sticks and take three pieces of wood, go to an isolated place in the woods, and make there a triangle with the three sticks and tell the triangle all their grievances. Then they separate and have to return after a month to the same spot. Usually on their return they have quite forgotten why they quarrelled. Thus they learn an important lesson.

In the olden times, when the grown-up people quarrelled, they dug a hole in the ground and each in turn talked into the cavity the complaints they had about each other. After all had talked out their grievances, the hole was filled up again and the quarrel was buried.

The Maoris had many curious customs; most of them were intended to protect them against the evil influence of black magic, which is still performed among them.

The weaving of their cloth has always to be done in broad daylight and the loom has to be carefully wrapped up during the night,

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because they believe that the art of weaving was stolen from the fairies, who now come every night trying to get hold of their lost knowledge.

The Maoris believe in dreams and premonitions and the people who profess to know the interpretation of dreams and premonitions play havoc with the poor souls.

The sleeping Maorî may never be awakened suddenly, for his soul may be wandering far away and it would endanger his life if he were called back abruptly.

The following appears in *The Message of Peace*: Emile Derre from Nice exhibited last year in the "Salon d'Automne" in Paris a marble statue called "Reconciliation". A French soldier and a German soldier embrace each other on the knees of Humanity; on the pedestal is inscribed "Thou shalt kill no more"!

In July, 1924, Mme. Lilli Jannasch from Wiesbaden made an appeal for a monument of reconciliation. This monument must be erected by the united efforts of both nations; both nations ought to give a small piece of ground whereon to place the monument. The choice of a plot of ground on the frontier between Alsace and the Rhine Province pleased the French very much. Mme. Jannasch proposed to cut out of the rocks a statue of the Earth as the Mother of all the peoples, embracing her French and German children.

* * *

Count Dr. R. N. Coudenhove-Kalergi writes in *The Message of Peace* about Pan-Europa. He calls "Pan-Europa" a Federation of the European Nations for the preservation of the peace and culture of Europe.

He says: Dante had already the idea of the United States of Europe; Komensky propagated this idea all his life; Henry IV of France and his Minister Sully tried to bring about its realisation; Napoleon I, in his will, recommended his son to unite the States of Europe in a strong Federation; Kant wrote of it in his immortal *Towards Eternal Peace.*

Mazzini in Italy; Victor Hugo in France; Nietsche in Germany; Masaryk among the Slavs, all propagated the idea of the United States of Europe. The Russian Professor in Sociology Novikov and Dr. Alfred H. Fried explained this idea clearly and thoroughly in their writings. They say: "The World Powers, America, England, Russia, East-Asia stand over and against a disunited and powerless Europe,

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divided into 33 States. If the United States of Europe is not formed into a political and economic federation of the democracies of Europe, European civilisation will go under."

The United States of Europe will make an end of the state of eternal warfare reigning in Europe, it will build up a new civilisation. It will not be created by war but by the united will of the democracies of Europe for the establishment of International Peace.

* * *

In "Humanity" we find a notice of a propaganda tour of the French General Verreaux and the German General von Schönaich made together in the Rhine Province, engineered by the Society "Peace through Right".

The lecture-tour was a huge success; they spoke always to crowded halls. The population of the Rhine Province was eager to hear from authentic sources of the danger of the future and the ways to counteract it. Their slogan was: "The Rhine, for centuries the fighting-line, must become the peace line." The Rhine will decide our future, the future of the League of Nations, the future of the United States of Europe.

All who are interested in this great conception of a European Federation, without distinction of nationality, party-spirit, or religion; all who believe in the necessity of a European Federation and will work for its realisation are asked to send in their names and addresses to Dr. R. N. Coudenhove-Kalergi, c/o "Pan-European Union," Vienna, VI. Gumpendorfer-Strasse 87. Membership is free and without fees.

E.

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REVIEWS

Tibet Past and Present, by Sir Charles Bell, K.C.I.E., C.M.G., Late British Political Representative in Tibet, Bhutan & Sikkim.

Author of a Grammar of Colloquial Tibetan and an English Tibetan Colloquial Dictionary. (Oxford Clarindon Press. Price 24s.)

To us this book is of peculiar interest because it confirms from the mouth of a man of the world some of the best impressions many of us have gathered about Tibet from the writings of the great Founder of our Society, who undoubtedly gained her insight and inspiration from that long forbidden land and its Teachers of the Wisdom.

The daily life of a people who habitually live above the snow line must necessarily in many respects differ from that of men of tropical or temperate zones, and the mountain masses that fence Tibet from neighbouring nations have enabled her "to live a life of her own to an extent," as the Author points out, "hardly equalled in any other part of the earth".

A hardy mountain race, fighters by descent, they have found in Buḍḍhism, under their Reformer Tsong Kapa, the line of best advance for them. The harmlessness of the Buḍḍhist Law restrains their natural martial ardour, which shows itself in the occasional outbreaks of the Lamas and Monks of one or other of the great Monasteries scattered over the land. Just as in modern Switzerland every man is taught how to defend his country, so in Tibet every man is trained to bless his country and the world. They are taught the power of real prayer and they see its effect in the lives of the saintly Dalai and Tashi Lamas. No one who knows can doubt that the success of the "contemptible little army," in 1914, was in part due to the blessings poured out for its success high up in Tibet, the highland of the world in more than one sense.

"Tibetans," we are told, "do not try to push their Creed in Christian countries; they are opposed to Christian missionaries preaching religion in Tibet." For it only undermines in the weaklings the Faith in the midst of which their past has led them to take

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birth, without their being able to accept the new outlook. "Nature-Worshipping Lepchas are converted in large numbers, Nepalese Hindūs also to some extent, but of Tibetans very few." The growth of materialism is spread by such mistaken devotion as could make a missionary pamphlet of 1908 declare: "Our God is a mighty God, and has already shown what he can do by destroying the chief monasteries on the Batang Road." Such destruction was at times accompanied by acts of inhuman savagery on the part of the Chinese troops, as an American missionary bore witness in 1916.

In thinking of Tibet we have to remember that she is still in the feudal age, and that her people are convinced of the reality of religion, and are in the care of a powerful priesthood. For the most part the priests are celibate and so have no family to injure, and no landed property that can be confiscated, if they act against the Government. Just now the chief Lamas, Their Holinesses the Dalai and Tashi, are men of outstanding saintliness, and full of the power of their self-sacrificing lives; so the monks follow them; but at times, when the body used by one of these spiritual Chiefs is very young and necessitates a Regency things are more difficult.

Like prayer, reincarnation is a living factor in the life of Tibet. They trace the incarnations of their Chief Lamas, and when a high Lama's body dies they look out for a child whose body shows the signs which mark the one in which he has reincarnated. If several children show the signs, the Lord Buddha is invoked, whilst drawn lots decide which is the real incarnation. The struggle between the old and the new, reformed, religion in Tibet concentrates round the chosen child, and many a Dalai Lama has never reached maturity. To-day both the Tashi and the Dalai Lamas are mature men, and Tibet has in consequence the blessing of a stable Government. Tibetans are opening out rapidly: "Nowadays the physician, and especially the surgeon, from the West are welcomed in Tibet." Antiseptics are greatly appreciated, and Tibetan doctors who saw them used wanted to learn all about them from Colonel Kennedy, who was in Lhasa with Sir Charles Bell.

The air of the uplands of Tibet is very pure, but strong winds carry dust and dirt from heavily manured fields and insanitary towns and villages. The standard of cleanliness is very low, consequent upon the extreme cold. "Many Tibetan gentlemen take hot water baths once a week and find that they keep better health by doing so." Consignments of baths and buckets have found their way to Lhasa since the visit of the Dalai Lama to Darjeeling, and in various ways

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the standard of cleanliness at Lhasa has risen. The electric telegraph and the telephone are now connecting Lhasa with the outer world.

As with the Parsis, birds are the usual sepulchres of dead bodies, but the solemnity of the Towers of Silence seems missing. In a country where the temperature is generally below zero, bodies would only be frozen if buried; and the lack of fuel prevents burning. We may hope that if oil is discovered in Tibet cremation may become customary, until Science has advanced to the point where the body is not cremated, " but is, instead, placed in a kind of retort into which some chemical is poured—probably a strong acid of some sort. The retort is then hermetically sealed, and a power resembling electricity, but far stronger, is passed through it ". In a few minutes nothing is left but a fine grey powder. This process of the future is described in *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater, and the method recommends itself to us as clean and hygienic.

Sir Charles had newly-built houses and palaces placed at his disposal, and Tibet showed him the life of its men of position; so he has seen the best of its mediæval conditions, and does not describe the part of the Tibetan life which corresponds to the slums of Calcutta, London, New York and other large towns to-day. In A.D. 1,200 mediæval Europe was not famed for its sanitation, and Tibet is mediæval still.

The hope of Tibet is in the quick transition which is possible to a people of a strong devotional type. In one generation they can catch us up in the best of our life, if they continue to have good leaders and follow them, unconfused by outside compulsion. It is this freedom that the Author so emphatically desires for the sturdy folk of the hills—so that the best of them can take advantage of the promise of this new century.

Each page of his book has its own interest for the student. The Appendices are exceedingly valuable for the historian, while the many photographs make us familiar with the appearance of the country and people; from the silken masks with which the nobles protect their faces from the bitter blasts for which Tibet is renowned, to the glorious views of Kinchinjanga and the beautiful Chomolhari in their mantles of everlasting snow.

A. J. W.

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Civilisation's Deadlocks and the Keys, by Annie Besant, D.L. (T.P.H., Adyar. Price Re. 1-4.)

These are the five lectures given in London in June, 1924. They are of immense value especially when read side by side, as they should be, with the lectures that the President of the Theosophical Society gave in 1909 to which she refers in the Introductory lecture.

They aroused a great deal of interest as her lectures always do in London and the Queen's Hall was crowded for each one. The ground covered in these lectures is almost too vast and each lecture is from that point of view a book in itself and to the ordinary student almost needs dilution. As a whole the series is very complete and those who heard them should get this volume so as to recall that which they heard, and those who did not hear should study it carefully, for the lectures solve many of the day's problems and throw light on what appears very darkened to most of us.

W.

Super-physical Science, by A. P. Sinnett. (Theosophical Publishing House, Ltd., London. Price 6s.)

This posthumous work by Mr. Sinnett, arranged and provided with a Preface by himself before his death, is a welcome addition to our Theosophical literature. It contains the result of investigations in many fields of super-physical science, carried on since 1910, obtained under conditions which he considers authoritative. His conclusions differ, however, in some important respects from those of other prominent writers and investigators. To point out two such differences, he holds that only in the fourth or Earth Chain " do we find the complete chain of seven planets in existence," the first *manvantara* consisting merely of a globe or what we may think of as a globe, on the *Mānasic* level, to which in the second chain an astral globe and in the third chain a physical globe, our moon, were added. Again, with regard to the Coming of the World Teacher, " he leaves with confidence on record his solid conviction that the Second Coming of Christ is to be looked for towards the end of the century and not sooner and that it will take place in England and on the highest level of dignity which this country may then afford ".

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Differences in relation to problems which offer almost insuperable difficulties, and which only very few are qualified to investigate for themselves, must be expected and may even be useful as perhaps merely representing a different aspect of the question and leading to further research. The value of this, as of other Theosophical books, does not depend on accuracy in every detail, but on the breadth of view, on the high purpose of such books and the light they throw on all the great problems of life. From this point of view Mr. Sinnett's latest work is most valuable. It contains new ideas as well as a new presentation of old ones, dealing in an arresting way with such topics as Karma, the Divine Hierarchy, Elementals and *Devas*, the Super-Physical Aspect of Sex, the Animal Kingdom, to mention but a few of fifteen chapter headings.

The book is intended for the advanced student of Theosophy, but any intelligent reader will have his interest in the problems dealt with stimulated, will find himself translated into a new and larger world and will gain a wider conception of the method and purpose of evolution.

A detailed index greatly facilitates reference and we heartily recommend this latest and probably last book by our late Vice-President.

A. S.

Fasting for Health and Life, by Dr. Josiah Oldfield. (C. W. Daniel. Price 5s.)

This is a plea for less eating, better eating, and more reasonable eating, combined with occasional fasting. There is no doubt that such fasts are extremely valuable to the health. They enable the body to get rid of all sorts of impurities which have been accumulating. The entire body returns to a pristine condition of health. Dr. Oldfield shows that for the great majority of people fasts of even a fortnight's duration are not at all harmful, but exceedingly beneficial. But the period he appears to recommend is two or three days. During the fast water or orange juice should be taken when needed. We hope that this little book will help people to get more rational views on feeding, and will especially aid in abolishing the horrible idea that sick people want "feeding up".

L. T.

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An Ideal Happy Life, or Do But Never Mind, by Khushi Ram, (Mufid-i-'Am Press, Lahore. Price Re. 1.)

This is another of those good, sane books which are a sign of the times, of the same class of books as the New Thought Library by O. S Marden. We welcome this book, firstly, because we shall welcome all such, and secondly, because it is by an Indian and it contains sound practical advice and clear thought.

W. I. I.

Two works by well-known writers have recently been published in London, which embody in rather a striking manner some of our Theosophical ideas.

The first, a novel called *The Dream*, by H. G. Wells, is supposed to represent characters in a civilisation two thousand years ahead. One of these has a dream of a life he lived in the twentieth century, or, as it is aptly called, " the Age of Confusion ". From a psychological and sociological point of view, it is of interest, as the Utopians interject while the hero tells his story, with remarks which show how our so-called civilisation would appear to emancipated onlookers living in a state worthy of the name of civilisation. At the end of his narrative, the remark is made and emphasised, that the tale is too full of circumstantial details to be anything but true, and that the hero must have lived the life of which he tells, with his present love as his love also in the past. It is a tale which certainly gives a very good idea of reincarnation, and of the ties made between people in one life, lasting through to the next.

The other work is a play by Bernard Shaw, which has also been again staged very magnificently, before full houses. In "Saint Joan," it is perhaps not too much to say that Shaw has excelled himself. The subject is treated more seriously than is that of most of his previous works, although flashes of Shavian humour appear at times. Joan of Arc is one of " God's fools," who, by her faith and simplicity, leads everybody on, up to a point. But when the crisis is past, she finds that one and all of her friends come to look at her as either an excellent but over optimistic girl, who won victories by chance and by her personal magnetism over the soldiers, or else, as a proud and rebellious creature, because she refuses to deny that she hears voices and receives orders from the Saints. Finally she is condemned for heresy,

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and burned. Here, it might be thought, the play would end, on an emotional climax. But Shaw does not wish for this: he believes in making his audiences think. So he adds an Epilogue, in which Joan comes to the room of the King of France who was crowned in Rheims as the result of her work. One by one, the characters who had appeared in the earlier part of the play come in. It is the time when the Church, some twenty years after her death, has annulled the sentence of excommunication, cleared her character, and censured her judges. But, as she points out, it is rather late: and she was burned just the same. One by one, the people about her, kneeling, speak their verse in a psalm of praise: "The princes of the Church praise thee because . . ." "The Statesmen praise thee because . . .," and so on. Finally, when she thinks that at last she has found those who will stand by her and help her, she says, "Shall I come back to earth?" and there is a horrified cry, "No!" And again, one by one, the people make an excuse and go off, those who are dead, to their other life, while those who are not dead, but asleep, find that they must go back to their bodies, while the twentieth century Roman priest, who has come in, in frock coat and silk hat, declares that such a contingency as her return had not been thought of when she was canonised, and he must return to Rome for instructions. Again, the Maid is left alone, friendless, and the curtain falls as she cries out, "How long before the world will be ready for Thy Saints, O Lord? How long?"

All through, we see the loneliness of the idealist in a world which is either too much absorbed in its own ends, or too stupid, though well-meaning, to understand her; the crucifixion of the one who will not tell a lie or betray her ideals; and finally, the scene on what we should call the Astral plane, finishing with the significant question. Altogether, a most inspiring play, with perhaps a special appeal to Theosophists.

L. J. B.

The Romantic Story of India, by Lt.-Col. M. C. Nangle. (Epic Tales of the Empire Series No. 3. Marlowe, Savage & Co.)

This little book hardly calls for special comment. It presents a short account of the history of India in 100 pages in an entirely orthodox manner, and in a readable style. There are some photographs.

O. M.

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Letters from One Who Knows with Benediction of Peace, by "M". (Peace Publishing Press, 69 Wellington Road, Ashton-Under-Lyne. Price 2s.)

The object of this little book is to make clear to its readers how natural the life on the other side of death is, and that none should fear to pass the portals, but rather rejoice thereat.

These communications are simply told and ring true every time. This book could be put into the hands of any young people who wish to know about the after-death states, as there is a quiet peaceful atmosphere about the correspondence which is pleasant to contact while reading each chapter.

A SERVER

OUR EXCHANGES

We acknowledge with thanks the following:

Bulletin Théosophique (February and March), *The Canadian Theosophist* (January), *El Loto Blanco* (January and February), *Light* (No. 2298), *The Message of Theosophy* (February), *Modern Astrology* (February), *The Occult Review* (February and March), *The Papyrus* (December and January), *Revista Teosofica* (January), *Revista Teosofica Chilena* (December and January), *Teosofi* (No. 1), *Teosofisk Tidskrift* (January and February), *The Theosophical Review* (February), *Theosophy in Ireland* (October-December), *Theosophy in New Zealand* (January), *The Vedic Magazine* (February), *The World's Children* (February), *Vedānta Kesari* (February), *Isis* (October).

We have also received with thanks:

The Beacon (January), *Blavatsky Lodge News* (January), *De Theosofische Beweging* (February and March), *Espero Teozofia* (October-December), *Nuga* (January), *Pewarta Theosofie* (January), *Rincarnazione* (November-December), *Shama'a* (January), *Sunlight* (December), *Theosofisch Maandblad* (February), *Theosophia* (February), *The Torch Bearer* (September), *Bollettino Ufficiale* (February).

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Supplement to this Issue

JUBILEE CONVENTION

ADYAR, 1925

THE following preliminary general information will enable visitors coming to India by sea to get an idea of their probable expenses during their stay at Adyar. It is not intended for Indians.

Visitors will have to remember that there is bound to be a certain amount of inconvenience and discomfort at a large Convention. The visit of an extra large number of visitors makes a great strain on the accommodation arrangements at Adyar, which are made for a certain number of residents and students, calculated on the basis of a normal year. Such discomforts will, as far as possible, be minimised by the Housing Committee. But, nevertheless, some will remain, and therefore it will be well if visitors will consider themselves as at a picnic or camp, and be ready to put up with the lack of many creature comforts to which they are accustomed.

Rooms.—Except about a dozen rooms which are now empty, all the new rooms necessary for visitors will have to be specially constructed. They will be made of palm leaf, both the walls and the roof. The floor, however, will be of brick, and electric light will be laid on. The huts will be mostly for two camp-cots, only a few being for a single cot. The approximate size of the huts will be, double 10 ft. by 12 ft., single 8 ft. by 10 ft. Each visitor will be provided with a camp-cot or bedstead, and a small table and chair. Each hut will have a small bathroom attached, with a water tap laid on for bath

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water. The bathing arrangements will be in Indian style, with no bath *tub*, but a receptacle of water with a lota (dipper) with which to pour water over oneself. This is the usual Indian way of bathing. The cost of huts with furniture will be not less than, for double, Rs. 45, for single, Rs. 35. Two visitors will be accommodated in a double hut, except in special cases, and then only so long as single huts are available. Where two visitors occupy a hut, its cost will be divided between them. As the huts will have to be dismantled by the contractors after the period of Convention, visitors remaining beyond three weeks will have to pay a small hut rent in addition to the cost of the hut, or take a room in Blavatsky Gardens, if available, at Rs. 2-8-0 per day, not including the wages of a private servant.

Bedding.—As the cot in each hut will have only a canvas bottom, visitors must provide themselves with a thick travelling rug and also with sheets, blanket or light covering, pillow, pillow-cases, soap and towels. These are necessary in travelling in India, as sheets, pillows, etc., are not provided. A tea-basket is very desirable. A light mattress or "razai" can be purchased in Madras or Bombay on arrival, or will be provided at Adyar by the Housing Committee, *but only if ordered beforehand.* The cost of a "razai" will be Rs. 11. Each visitor should bring a mosquito net, the size of which should be 6½ ft. by 3½ ft. (that for a cot), or larger. Nets can be purchased in Bombay or Madras for about Rs. 12-8 and they will be procured for a visitor by the Housing Committee, *if ordered beforehand.*

Meals.—These will be provided. Since extra servants, cooking utensils, crockery and cutlery, etc., have to be engaged and an additional dining-room constructed, it will be impossible to supply meals at the rates charged for permanent residents in normal times at Leadbeater Chambers restaurant. Therefore, the charge will be Rs. 5 a day, and this will include morning tea or *chota hazri* at 7, breakfast or tiffin at 11.15, afternoon tea at 3, and dinner at 6.30. The meals will be strictly vegetarian, and will only be served in the common dining-room and at the stated hours.

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Cost of Travel.—Visitors arriving at ports and going to a hotel must calculate at the rate of Rs. 15 to 17 a day at a hotel. Trains leave for Madras every evening from Bombay, Colombo and Calcutta. The fares, single, are as follows:

	First Class			Second Class		
	Rs.	A.	P.	Rs.	A.	P.
Bombay to Madras	93	4	0	46	9	0
Calcutta to Madras	115	9	0	57	13	0
Colombo to Madras	90	11	8	46	1	3

(12 pies make 1 anna (=a penny), 16 annas 1 rupee)

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THE THEOSOPHICAL SOCIETY

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Krishna Lodge, T.S., Calgary, Canada, Balance of dues, 2 members, per 1924	1	0	0
Miss Louise M. C. Lousich, Toronto, Canada, per 1925 ...	6	10	0
T.S. in Mexico, 423 members per 1924, £13-18-1 ...	183	9	5
T.S. in England, 520 „ „ January, 1925, £18-3-4 ...	240	0	0

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Mrs. Meahra Schroff, Calcutta	100	0	0
Mr. Carlo Suares, Alexandria, for Adyar Library, 5s. ...	3	4	9
Anon, Bhavnagar, for Convention expenses	1,000	0	0
Gaya Lodge, T.S., for Adyar Library	10	0	0
	2,034	5	10

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10th March, 1925

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" A Friend," Adyar, for Food Fund	500	0	0
	853	4	10

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Location	Name of Lodge	Date of Issue of Charter
Madrid, Spain	Xifre	19-11-1924
Dhenkanal, India	Anand	31-1-1925
Firenze, Italy	Gioacchino Cavallini	1-2-1925
„ „	Azione	18-2-1925

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Ashford, England	Ashford	23-1-1925

Adyar J. R. ARIA,

10th March, 1925 *Recording Secretary, T.S.*

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Location	Date of Issue of Charter	Location	Date of Issue of Charter
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Rohri	do.	Kumbakonam ...	do.
Cambay	19-2-25	Madanapalle ...	do.
Dharmavaram ...	do.	Kolhapur	do.
		Trivellore	26-2-25

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